



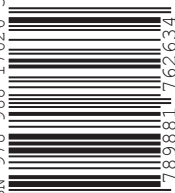
# Missionary Leaflets



On the Island  
of Lepers

At the threshold  
of Fiery Gehenna

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Orthodox Brotherhood  
Of Apostles  
Saints Peter And Paul



Orthodox Fellowship of  
ALL SAINTS OF CHINA



# **Missionary Leaflets**

**Bishop Alexander (Mileant)**

## **On the Island of Lepers At the threshold of Fiery Gehenna**

Orthodox Brotherhood Of Apostles Saints Peter And Paul  
Orthodox Fellowship of All Saints of China  
2009

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**On the Island of Lepers ..... 7**

**At the threshold of Fiery Gehenna ..... 19**

Introduction .....	20
Holy Scripture on evil spirits .....	23
New Testament Scriptures on evil spirits .....	28
Possession and demonic influence .....	32
The nets of the evil one .....	40
The enticement of the occult .....	49
Means of guarding against evil spirits .....	74
Troparion to the life-giving Cross .....	78
Prayer to the Holy Cross .....	79
Psalm 90 (91) .....	79
Prayer against demonic snares .....	80
The kingdom of satan at the threshold of fiery gehenna .....	81
Conclusion .....	84
Addendum .....	85
<i>Prayer by a priest for a home     troubled by evil spirits .....</i>	<i>85</i>
<i>Prayer of interdiction of St. Basil the Great     that is read by a priest over one     suffering from demons .....</i>	<i>87</i>



**Bishop Alexander (Mileant)**  
**Translated by Hieromonk German (Ciuba)**

# **On the Island of Lepers**

<sup>1</sup> Matt. 5:8

*"Blessed are the pure in heart:  
for they shall see God"* <sup>1</sup>

<sup>2</sup> The prayer  
"Heavenly  
King"

Our parish school accepts children who are not Orthodox, provided that they are willing to learn the prayers and the catechism along with the rest of the Orthodox children. A few years ago the mother of one pupil telephoned me and angrily declared that she was going to withdraw her girl from our school because we were distorting the Christian faith. To support her contention, she cited the fact that we were requiring children to learn a prayer which reads, "and cleanse us of every impurity"<sup>2</sup>. "We are Christians," the woman said, "and therefore we are holy and pure. There is no reason to instill in children gloomy feelings of sinfulness and penitence!" It turned out that this woman belonged to some charismatic sect.

<sup>3</sup> William  
G. T. Shed,  
*Dogmatic  
Theology*,  
Grand  
Rapids:  
Zondervan  
1888; emphasis added

Regrettably, such a naive conception of one's own sinlessness and holiness, along with a failure to understand the essence of Christianity, has characterised Protestant denominations since the time of Martin Luther (the beginning of the 16th century). A prominent Protestant theologian summed up the Protestant understanding of Christianity thus: "The justification of a sinner is an all-embracing act of God. When a believer is justified, all his sins - past, present **and future** - are forgiven. The moment God pronounces him justified, the totality of his sins is pardoned"<sup>3</sup>.



Apparently faith in Jesus Christ automatically guarantees a man, if not sinlessness, at least an absence of guilt for his sins. Such an opinion is not only radically wrong, but also very harmful, because it deprives man of the powerful means of regeneration which our Lord Jesus Christ gave to believers for their spiritual purification and sanctification.

First of all, spiritual illness is substantially different from physical illness. For one thing, spiritual illnesses are inseparable from our ego, free will, subconscious, experiences, habits and preferences. When the Lord Jesus Christ healed people who were suffering from various physical illnesses, He did so instantaneously, so that they were freed from their infirmities once and for all and did not require any further therapy. Unfortunately, spiritual healing, which is the regeneration of a soul damaged by sin, is a slower and more complex process, in which a man himself must play a most active part. This is because sin has become deeply rooted in our nature, and almost entirely intertwined with it.

If we wish to seek examples of Christian holiness, we ought naturally to turn to the Church of the first Christians. In reading the books of the New Testament, however, we are struck by the fact that, although the gifts of grace were abundant and many examples of lofty holiness were encountered among ordinary Christians, there were more than a few instances of a contrary nature. In fact, just a few weeks after the descent of the Holy Spirit upon the Apostles and the formation of the first Christian community in Jerusalem, we see the appearance of favouritism and unfairness amongst believers in the matter of the distribution of relief<sup>4</sup>.

<sup>4</sup> Acts 6:1

<sup>5</sup> 1 Cor. 3:1-4;  
1 Cor. 4:8; 1  
Cor. 6:1-9

<sup>6</sup> 1 Cor. 5:1-7

<sup>7</sup> 1 Cor. 6:  
15-19

<sup>8</sup> 1 Cor. 12-14

<sup>9</sup> Gal. 5:15

<sup>10</sup> 2 Pet. 2:13;  
1 Cor. 11:17-  
32

<sup>11</sup> 1 Cor. 8

St. Paul the Apostle castigates the Christians of Corinth for envy, vainglory, pride, quarrelsomeness and litigiousness<sup>5</sup>. He also criticises them for having tolerantly, even indulgently, accepted into their midst an adulterer who had taken away his father's wife<sup>6</sup>. Further, he calls upon them to avoid sins of impurity<sup>7</sup>, and warns them against being puffed up with pride on account of the gift of tongues<sup>8</sup>. He accuses the Christians in Galatia of "biting and devouring" one another<sup>9</sup>. The Apostles have to caution Christians against drunkenness and excess at their love-feasts, i.e., liturgies<sup>10</sup>. St. Paul rebukes Christians for eating food offered to idols and scandalising other Christians<sup>11</sup>. He also mentions the treachery of false brethren. In the letters to the churches of Asia Minor which are found in the beginning of the book of Revelation, there is criticism of lukewarmness, arrogance and pride. In other words, along with Christians of high spiritual standards there were those who were as morally degraded as any ordinary pagan, because they had become negligent after their baptism and overcome by their old passions.

Our human condition may be compared to life on an island of lepers, where the inhabitants are in different stages of recovery. The Sacrament of Baptism washes away the leprosy of sin and infuses great spiritual power into a man. The scars of sin, however, do not disappear right away. A certain predisposition to sin remains. There are many factors which threaten a man with the opportunity to fall into sin: external temptations, living in an unfavourable environment, his own sinful habits and weaknesses, spiritual immaturity, fleshliness, inconstancy and feebleness. If one does not fight against little sins and weaknesses

and cleanse them by repentance, they can in time form a moral burden which weighs heavily on a Christian's conscience; they can bring him to a spiritual "shipwreck"<sup>12</sup>.

It is a sad fact of life that small sins are as unavoidable as dust in the air. Just as it is necessary to wash every day and to clean one's room, it is equally necessary to repent constantly for one's daily failings. Who would consider himself holier or more perfect than Christ's Apostles? Yet even they did not regard themselves as being sinless. *"In many things we offend all,"* wrote St. James the Apostle<sup>13</sup>. *"If we say that we have not sinned, then we make Him a liar, and His word is not in us...If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness,"* wrote St. John the Apostle<sup>14</sup>. St. Paul the Apostle is painfully aware of his own unworthiness: *"Christ Jesus came into the world to save sinners; of whom I am chief"*<sup>15</sup>. Note that he does not say "I was," but "I am," evidently because he continued to repent for having once persecuted believers. Tradition tells us that the Apostle Peter's eyes were always somewhat reddened, for, when he heard roosters crow at night, he would wake up, remember his denial of Christ and begin to weep.

St. John the Apostle teaches Christians to look after their spiritual state in these words: *"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world....But if we walk in the light...the blood of Jesus Christ His Son cleanseth us*

<sup>12</sup> 1 Tim. 1:19

<sup>13</sup> Jas. 3:2

<sup>14</sup> 1 John 1:10,  
8-9

<sup>15</sup> 1 Tim. 1:15

<sup>16</sup> 1 John 2:  
1-2; 1:7; 3:3

<sup>17</sup> 2 Cor. 7:1;  
cf. Heb. 9:  
13-14

<sup>18</sup> Rev. 22:11

<sup>19</sup> 2 Tim. 2:20

<sup>20</sup> Rev. 21:27

*from all sin....And every man that hath this hope in Him purifieth himself, even as He is pure*"<sup>16</sup>. Similarly, St. Paul writes: "*Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God*"<sup>17</sup>. Clearly, in these passages the Apostles are not summoning pagans to repentance, but Christians, and the words they use, "cleanseth" and "let us cleanse," suggest that moral purity has its gradations, as does sinfulness. For the same reason another scripture says: "*He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still: and he that is holy, let him be holy still*"<sup>18</sup>.

Thus, moral blamelessness is a goal and an ideal, not a condition already attained. The Gospel parables of the net cast into the sea, and that of the wheat and the tares, tell us that the Church is not made up only of saints, but includes people of various spiritual levels, even sinners. This is what St. Paul the Apostle has to say about the Church: "*In a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour*"<sup>19</sup>. Only in reference to the future kingdom of heaven is it said that "*there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life*"<sup>20</sup>.

The origin of our spiritual troubles is that we have been born with a human nature which is damaged by sin. What could be purer and more innocent than a child? Yet even in the most favourable conditions of family life children are sometimes stubborn, cruel and dishonest; they are capable of being deceitful, telling a lie, hitting another child

or spitefully breaking another child's toy. Parents often take these things to be childish pranks. They should understand, however, that unless they teach their children to keep watch against their bad tendencies and to fight them, these tendencies may in time become unruly and disordered passions. This is why the Church calls upon children to go to confession starting from the age of seven.

When members of Protestant denominations look upon themselves as sinless saints, simply because they believe in Jesus Christ, they cause themselves great spiritual harm, depriving themselves of those means of grace which the Lord gave us for our spiritual regeneration. Among these means of grace are the frequent and careful examination of one's conscience, constant repentance, confession of one's sins before a spiritual father and receiving the Body and Blood of Christ in Holy Communion.

Let us suppose that you sincerely believe in Christ and that you try to live a Christian life. You haven't killed anyone; you haven't committed adultery; you haven't stolen anything; you don't get drunk; you live a hard-working and temperate life. Does this mean that you are completely irreproachable? What about impure thoughts and feelings, which arise in us involuntarily? What about idle talk, boasting, feelings of envy or anger in the heart? What about an indifference to the truth and the acceptance of false teachings - sins which all Protestants are guilty of? What about self-love, vainglory, a feeling of one's own superiority, pride, suspicion, gloating over the misfortunes of others, faintheartedness, despondency, condemnation of others, spiritual torpor, laziness, wasting time, hypocrisy or the lust of the eyes?

<sup>21</sup> cf. Matt.  
15:18-20

What about an attachment to worldly goods and comforts, dreaming of getting rich, or hardheartedness and indifference towards the suffering of others? Is there anyone who can carefully analyse his life, or even one day of it, and declare that he is completely righteous, even holy? If not, then he is impure<sup>21</sup>, and ought to repent and ask God for help to amend his life.

It is paradoxical that those who were truly righteous - such men as St. Seraphim of Sarov, Elder Ambrose of Optina, St. John of Kronstadt, Archbishop John of Shanghai and other like them - always repented with heartfelt contrition for their sins and faults, whereas some of our contemporary self-styled Christians, who avoid any kind of spiritual struggle, walk around with their heads held high and look down contemptuously on the rest of us sinners. It was to such self-satisfied "saints" that the Lord said: *"I know thy works, that thou art neither cold nor hot....Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked. I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear"*<sup>22</sup>.

<sup>22</sup> Rev. 3:15-18

The worst thing about Protestantism is that it has drastically lowered moral standards. Understandably, people can have different ideas about cleanliness. A "slob" is happy as long as there is no food rotting in his room and his sheets don't stick to him, while a "neat freak" suffers from the slightest violation of orderliness.

God does not want us to live by slovenly standards. He desires that each of us strive earnestly toward spiritual perfection. *"Ye shall therefore be holy,*

for I am holy"<sup>23</sup>. Note that the beatitude referring to the pure in heart<sup>24</sup> comes seventh among the other beatitudes. It is preceded by statements about humility (the poor in spirit), repentance (they that mourn), meekness, an ardent striving towards righteousness (they which do hunger and thirst after righteousness) and mercy. In other words, purity of heart is attained by intense effort, and therefore, *"Blessed are the pure in heart: for they shall see God"*.

A sad consequence of our damaged, sinful state is the radical conflict which exists between the noble aspirations of our spirit and the disordered desires of our flesh. The problem of this internal dichotomy is so important that the Sacred Scriptures pay the greatest attention to it. They call upon us to compel ourselves to live a spiritual life. We shall cite here only a few of the most striking passages.

*"Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would"*<sup>25</sup>. *"To be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God....Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live"*<sup>26</sup>. *"Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth He any man: but every man is tempted, when he is drawn away*

<sup>23</sup> Lev. 11:45

<sup>24</sup> Matt. 5:8

<sup>25</sup> Gal. 5:16-17

<sup>26</sup> Rom. 8:6-7,  
12-13

<sup>27</sup> Jas. 1:13-15

of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death"<sup>27</sup>. "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God"<sup>28</sup>.

<sup>28</sup> 1 Pet. 4:1-2

<sup>29</sup> Heb. 12:4

At times this warfare against temptations can become quite intense, requiring of us great spiritual effort; as St. Paul wrote to some Christians who were downcast in spirit: "*Ye have not yet resisted unto blood, striving against sin*"<sup>29</sup>.

As if to sum up the teachings of the Apostles which we have cited here, St. John of Kronstadt says: "Keep firmly in mind that you are a two-sided person. One side is fleshly, old and sick with the passions. This you must mortify, not giving in to its insistent sinful demands. The other side is spiritual, new, seeking Christ, living in Christ and finding in Him its life and repose."

In order to escape enslavement to the disordered desires of the sin-loving flesh, a Christian must always fight with temptations and not allow sins to pile up on his conscience. As St. Seraphim of Sarov teaches,

<sup>30</sup> Ps. 50:17

"He who would be saved must always have a heart that is contrite and inclined to repentance. '*A sacrifice unto God is a broken spirit; a heart that is broken and humbled God will not despise*'<sup>30</sup>. With such a contrite spirit a man can readily and without harm avoid all the cunning snares of the devil, who directs all his efforts toward disturbing a



man's spirit and sowing his tares amidst the disturbance created... Throughout our lifetime we offend God's majesty by our falls into sin; and therefore we should always ask the Lord humbly for forgiveness of our sins."

It is foolish and destructive to deceive ourselves with the thought that we are no worse than other people, and that God loves us and therefore everything will turn out right. No, sin is a serious moral sickness. In the Sacrament of Baptism the Lord washes away our spiritual leprosy and infuses us with fresh spiritual energy. Still, the scars of our former illness remain with us, as does the danger of a relapse from living amongst the rest of the "lepers."

The Church offers us powerful weapons for the prevention of sin and for doing battle with it. Fasting, asceticism, penitence, confession - all these things can sound gloomy, especially to a heterodox person who seeks in Christianity only that which is joyful and easy. It must be understood that spiritual perfection, righteousness, holiness, closeness to God, contemplation of God, the kingdom of heaven and eternal blessedness are all various aspects of one quality which occupies a central place among them. This is purity of heart, which is acquired through doing battle with one's own faults. Here we discover a clear law: The purer the crystal, the more light it conveys; the more polished the diamond, the brighter it shines.

Thus, if we wish to obtain all the blessings promised to us, let us carefully examine our spiritual state and let us sincerely repent even of our smallest sins. The path is narrow, and sometimes steep, but there is no other way!



**Bishop Alexander (Mileant)**

# **At the threshold of Fiery Gehenna**

**Teachings of the Orthodox Church  
concerning Evil Spirits and  
God's Judgment over Them.**

## Introduction.

*"And I will put enmity between thee and the woman, and between thy seed and her Seed; it shall bruise thy head, and thou shalt bruise His heel"<sup>1</sup>.*

<sup>1</sup> Gen. 3:15

A man living only according to material interests and physical sensations does not reflect on such "abstract" questions as the existence of God, the existence of a spiritual world with good and evil spirits, and life beyond the grave. He is completely overwhelmed by his daily cares. But suddenly something unexpected shocks him, and he begins to feel the need to think about his life and to see the goal of his existence. And here, when he begins to reflect on the moral and spiritual side of life, he quickly becomes convinced that science, in which he had such faith before, is completely powerless to help him sort out these most essential and vital questions.

If religious feelings have not been completely killed in him, he will feel a necessity to turn to God; he will begin to pray and read the Holy Scriptures. And if this is not just a fleeting and superficial inclination but a serious break in his life, a true desire to become better, then God will begin to renew his heart and open new horizons to his internal gaze. This man will begin to clearly feel the guiding hand of God, His nearness, and His Fatherly love. He will begin to understand that the world has a much wid-

er and richer content than it appeared to have before. He will begin to distinguish good from evil with greater perception; he will begin to recognize that there is a spiritual world and unseen beings which have an influence on his life, some in a good and others in an ugly direction, and that, besides God, there exist angels and demons. This awareness of the spiritual world is interesting and important. But from what source does a person come to know of it? The literature on this subject is very extensive, contradictory, and full of inventions and fantasies. However, the teaching of Holy Scripture on this theme, although very brief, is clear and exact. Holy Scripture teaches that there exist angels of light and goodness and that every Christian has a guardian angel<sup>2</sup>.

Scripture also teaches that there are demons. It and our own experience serve to convince us that demons truly exist and represent not an apparent but a real and continuous danger to us all. As in human society, in which normal and well-meaning people exist side-by-side with every sort of criminal, degenerate, psychopath, and sadist, so also in the spiritual world, along with angels of light and goodness there exist the “scum” of that world — the devil and his demons. As in our world, in which no one is born a criminal, sadist, or libertine, but becomes one as a consequence of his improper and sinful activities, so also in the unseen world, every creature was initially good and well-intentioned, but a few of them, having chosen a bad path, degenerated and became consciously evil. As a consequence of their offensive actions, their angelic intelligence became dimmed, and they became evil, impulsive, and

<sup>2</sup> A separate booklet in this series is devoted to angels

unscrupulous. They find pleasure in that which causes suffering to others and sows any kind of evil.

In this booklet we will introduce the reader to the Orthodox teaching on fallen angels, explain the goal they are pursuing and what their methods of tempting people and sowing evil are, and we will explain how to protect yourself from their intrigues. A special section is dedicated to the theme of modern occultism and demonism, which are captivating human society more widely and more deeply. Observing with anxiety the successes of modern “dark spirituality,” the prophecy of the Scriptures comes to mind: *“Woe to the inhabitants of the earth and of the sea! For the devil has come down unto you, full of great wrath, because he knoweth that he hath but a short time”*<sup>3</sup>. But it is comforting that the same success of the prince of darkness foreshadows his complete defeat and punishment, at which time our Lord Jesus Christ will again come to earth, surrounded by the angels and the saints. Then *“Rejoice ... thou heaven and ye holy apostles ... for God hath avenged you ... the devil who had deceived them was cast into the lake of fire and brimstone ... and shall be tormented day and night for ever and ever”*<sup>4</sup>. After the defeat of the powers of the kingdom of the nether regions, there will come a new phase of being, and the righteous, having overcome the temptation of the spiritual seducer, will be made bright like the sun in the Kingdom of their Father.

<sup>3</sup> Rev. 12:12

<sup>4</sup> Rev. 18:20,  
20:10

## **Holy Scripture on evil spirits.**

The Holy Scriptures teach that besides the visible, material world there exists a vast and varied spiritual world. This world is so different from ours and so much richer that we cannot completely understand its state; we cannot even satisfactorily imagine it. Nevertheless, regardless of the existing separation, the spiritual and physical worlds interact with one another in known ways.

The spiritual world falls into two different and even contradictory spheres of being. One of these is called Heaven — this is the kingdom of light in which God reveals His glory to the blessed spirits. It is inhabited by angels and the souls of the righteous. The other sphere — this is hell — is the kingdom of darkness and the place of suffering, in which are tormented the demons and the souls of unrepentant sinners.

The demons, like the angels, are not self-existent. Although they are immortal, they are not eternal. Only God alone is eternal. Long before the foundation of our physical world, God created the spiritual world and inhabited it with angels, intelligent and kind creatures that He endowed with intelligence, free will, and different capabilities similar but more perfect than ours.

At a certain point in its existence, obviously before the foundation of our own material world, a tragedy occurred in the angelic world. A certain part of the angels, headed by Lucifer — one of the angels closest to God — abandoned its obedience to the Creator and initiated a rebellion. The Apostle John the Theologian describes the event in this

<sup>5</sup> Rev. 12:7-9

<sup>6</sup> Luke 10:18

<sup>7</sup> 2 Peter 2:4,  
Jude 6

way: *“And there was war in Heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in Heaven. And the great dragon was cast out — that serpent of old called the Devil, and Satan, who deceiveth the whole world. He was cast out onto the earth, and his angels were cast out with him”*<sup>5</sup>. The Lord Jesus Christ refers to this incident only briefly, saying that He *“beheld Satan as lightning fall from heaven”*<sup>6</sup>. The Apostles Peter and Jude mention this occurrence also very briefly, communicating only that a few of the angels did not preserve their worthiness but left the abode appointed to them. For this, they were bound with the chains of eternal darkness in the expectation of the final judgment of God over them<sup>7</sup>.

Note: At a first reading of the text quoted just above, the reader might think that the war in the angelic world occurred when the earth already existed. However, it should be taken into account that in not a few instances the book of Revelations unifies in one vision several events connected with one another not chronologically but conceptually. It is thought that this apocalyptic picture does not indicate that the world already existed when the devil fell away from God but that a war which the devil now prosecutes against us on earth actually began in Heaven and that he lost that war just as he loses the present war when the Lord comes and completes His judgment upon him.

From a comparison of different passages of Holy Scripture, it is gathered that the reason for



the fall of Lucifer was his pride<sup>8</sup>. The prophet Isaiah colorfully illustrates the arrogance of Lucifer when he depicts him in the form of a pagan ruler: *"How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, who didst weaken the nations! For thou hast said in thine heart, 'I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north. I will ascend above the heights of the clouds; I will be like the Most High.' Yet thou shalt be brought down to hell, to the sides of the pit"*<sup>9</sup>. This picture by Isaiah is supplemented by the prophet Ezekiel, painting Lucifer in the form of a proud, tyrannical king: *"Thou sealest up the sum, full of wisdom and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering: the sardius, topaz, and the diamond, the beryl, the onyx and the jasper, the sapphire, the emerald, and the carbuncle, and gold; the workmanship of thy taborets and of thy pipes was prepared in thee the day that thou wast created. Thou art the anointed cherub that covereth, and I have set thee so; thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned; therefore I will cast thee as profane out of the mountain of God; and I will destroy thee, O covering cherub, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness. I will cast thee to the ground; I will lay thee before kings, that they may behold thee"*<sup>10</sup>.

<sup>8</sup> Sirach 10:15,  
1 Tim. 3:16

<sup>9</sup> Isaiah 14:  
12-15

<sup>10</sup> Ezekiel 28:  
12-17

So, one of the highest angels, a bearer of the divine light, fell by pride away from the Source of Light and became darkness and a sower of gloom. He wanted to be equal to his Creator, to carry off His glory and might, but he only revealed his pettiness and ingratitude. Being powerless to give others anything truly of value, he made the lie his most important instrument of seduction because it was as if the lie had become his essence. Everything that he says, does, and promises are most impudent lies, though at times cleverly clothed in the toga of genuineness. Because he continuously lies, Holy Scripture named him Satan, which in Hebrew means slanderer. In Greek this corresponds to devil. Others of his names, such as serpent, dragon, Beelzebub, Belial, prince of darkness, prince of demons, adversary, prince of this world, enemy of the human race, liar, and so forth, show his ferocity and the destructiveness of his activities. The Scriptures call the angels that followed him demons, devils, and unclean or evil spirits.

Having lost access to Heaven, the devil concentrated all his attention on Adam and Eve, who were created clean and innocent. The third chapter of the book of Genesis brings out the details of the temptation of the first human beings. Thinking that Eve appears to be more pliant than Adam, the devil addresses himself to her with this evil question: *"Yea, hath God said, 'Ye shall not eat of every tree of the garden'?"*<sup>11</sup> Eve, not noticing the wickedness in the question, explains to the tempter what is permitted and what is forbidden. Finding Eve to be naive and talkative, the devil begins to win her over explaining that God does not want them to taste of the tree of the knowledge of good and evil out of selfishness, because if they did eat of the tree they

<sup>11</sup> Gen. 3:1

would become like gods themselves and understand all secret things. Having persuaded Eve to break God's commandment, with her help he also seduces Adam. So with the deadly poison of sin, the devil strikes at human nature. Pointing at this tragic moment in the life of our ancestors, the Savior calls the devil "*a murderer from the beginning*"<sup>12</sup>.

<sup>12</sup> John 8:44

Having sinned, Adam and Eve were deprived of the joy of communion with God and the possibility of living in Eden. The balance between the spiritual and physical forces in them was broken, and they became morally weak and inclined to sin. Having become sinners, they lost their access to the tree of life and they became mortal. The author of the book of the Wisdom of Solomon sees in the devil the first cause of all the unhappiness of mankind: "*For God created man to be immortal, and made him to be an image of his own eternity. Nevertheless through envy of the devil came death into the world*"<sup>13</sup>.

<sup>13</sup> Wisdom  
of Solomon  
2:23-24

Having struck at naive humanity with his deadly sting, the serpent celebrated. But the Lord foretold to him that the war begun by him had not ended but had just begun and that he, the tempter of the woman, would suffer a blow from her **Descendent**: "*And I will put enmity between thee and the woman, and between thy seed and her Seed; it shall bruise thy head, and thou shalt bruise His heel*"<sup>14</sup>. This notable prophecy made in the distant history of humanity became a reality a war between the spirit-seducer and human beings seeking God. In the narrowest sense, this prophecy was fulfilled when the Lord Jesus Christ, having suffered on the Cross (having endured the bruise of his heel), smashed the head of the old dragon. Then on the Cross the Lord "*having despoiled principalities and powers (the kingdom of*

<sup>14</sup> Gen. 3:15

<sup>15</sup> Col. 2:15

<sup>16</sup> Luke 10:19

<sup>17</sup> Job 2:7

<sup>18</sup> 1 Samuel  
[1 Kings LXX]  
16:14-15

<sup>19</sup> 1 Chr. 21:1

<sup>20</sup> Tobit 3:8

<sup>21</sup> 1 Kings  
[3 Kings LXX]  
22:19-23

<sup>22</sup> Zech. 3:1-2

<sup>23</sup> Deut. 32:17;  
1 Cor. 10:20

darkness), he made a show of them openly, triumphing over them in it''<sup>15</sup>. In a wider sense, this prophecy is also fulfilled in the life of every Christian when he, armed with the strength of Christ, repulses the tempter<sup>16</sup>, although he, like Christ, sometimes also undergoes physical sufferings. The earliest narrations of the Old Testament speak little about the devil. Nevertheless, they continually describe him as the evil seducer and sower of every iniquity. So, for example, the devil inflicted the righteous Job with terrible puss-forming sores from head to foot<sup>17</sup>, and he seized King Saul and tortured him<sup>18</sup>. The devil inspired in David the vain thought to conduct a census of his people<sup>19</sup>. The demon Asmodeus killed the husbands of Sara, the daughter of Raguel<sup>20</sup>. Also in the book of Kings<sup>21</sup> and in the book of the prophet Zechariah<sup>22</sup>, the evil spirit is described with these very affinities of envy, cunning, and wickedness.

Taking into account the natural religiousness of humanity, the devil tries to pervert this religiousness, steering it in the direction of superstition and fanaticism. For this he taught humanity to deify all possible kinds of false gods — forces of nature, stars and planets, legendary heroes, animals, prodigies, and all that was able to agitate the imagination of primitive man. The gentiles, muddled by superstitions, did not understand that by deifying different objects they gladdened the demons, who took these reverences as pertaining to themselves<sup>23</sup>.

### *New Testament Scriptures on evil spirits*

The proliferation of idol worship and all kinds of superstition near the time of the birth of Christ was a boon to the already widespread dominance

of evil spirits in human society. An outward indication of this dominance was the presence of a great quantity of the possessed; that is, people in the hold of evil spirits. Coming into our world with compassion for humanity, the Lord Jesus Christ began by first freeing people from the domination of the devil<sup>24</sup>. Some of the more realistically depicted incidents are the healing of the possessed youth<sup>25</sup>, the daughter of the Canaanite woman<sup>26</sup>, and the two possessed Gadarenes<sup>27</sup>. In the last incident it is worth noting that not one but a whole legion of demons (i.e., a great number of them) became established in a man.

A thorough reading of the Gospel stories about the healing of the possessed inclines one toward the belief that what is being talked about is not epilepsy or another neurological illness but the exorcism of invisible, though **very real**, deliberately evil creatures that get pleasure from torturing others.

In order to expose all the ferocious savagery of the demons in front of the doubting, the Lord once permitted the demons to migrate from a man into a herd of swine that was grazing nearby. And there in front of the eyes of the astonished crowd, this large herd of crazed swine charged off a cliff, throwing itself into the sea where it drowned<sup>28</sup>. And this fact alone, of the instantaneous transmigration of spirits from one creature into others, completely excludes any normal psychic illnesses. Reading the Gospels and other accounts about the exorcism of spirits reveals a whole series of definite symptoms of possession. First, the possessed show a specific negative reaction to all that is holy and divine. At the sight of Christ, for example, the possessed began to writhe with convulsions.

<sup>24</sup> Matt. 4:24,  
8:16, 9:32-34;  
Mark 1:32-34;  
Luke 4:41,  
8:2, 11:4  
<sup>25</sup> Matt. 17:  
14-21  
<sup>26</sup> Mark 7:  
24-29  
<sup>27</sup> Matt. 8:  
28-34,  
Mark 5:1-19

<sup>28</sup> Mark 5:13

<sup>29</sup> Matt. 8:29,  
Mark 5:7

There are examples of demons, having become established in some unfortunate person, recognizing Christ as the Son of God and with the mouth of the possessed begging Christ to wait awhile before punishing them, by not sending them straight away into the abyss<sup>29</sup>. Moreover, the voices of the possessed would have unnatural, inhuman qualities. It was clear to the spectators that it was not the person there before them speaking, but someone else speaking through him. Finally, immediately after the departure of the demon, those who had been possessed became normal people, and all signs of the demonic possession would disappear without a trace. You can also observe these specific signs of possession in contemporary victims. If skeptics do not want to believe in miracles, then let them at least conclude that there really exists a spiritual world if only from the behavior of the possession. We will return to the theme of possession later.

<sup>30</sup> Matt. 10:1,  
Mark 6:7,  
Luke 9:1

Now we will delve into the subject of the **expulsion of demons by the Apostles**. In preparing the disciples for the coming mission of preaching throughout the world, the Lord entrusted them, among other things, with the power and authority to continue freeing people from the domination of the devil. He began sending them two by two into the cities and villages, giving them power to drive out the unclean spirits<sup>30</sup>. The Apostles did not expect the unclean spirits to submissively obey their word, and so, having returned from their first evangelical journey, they told the Savior with joy: *“Lord, even the devils are subject unto us through Thy name”*<sup>31</sup>. After this, the Lord, in a still more explicit way, confirmed that He was assigning them to drive away every unclean power belonging to the

<sup>31</sup> Luke 10:17

other world: *"Behold, I give unto you power to tread on serpents and scorpions and over all the power of the enemy, and nothing shall by any means hurt you"*<sup>32</sup>. Before His Ascension into Heaven the Lord foretold that the breaking of diabolic power would be a distinctive sign of the Church: *"And these signs shall follow them that believe: In my name shall they cast out devils ..."*<sup>33</sup>.

<sup>32</sup> Luke 10:19

<sup>33</sup> Mark 16:17

And in reality, the preaching of the Gospel was invariably accompanied by the expulsion of unclean spirits. From the book of Acts of the holy Apostles are several accounts of the healing of the possessed by the Apostle Peter<sup>34</sup>, then by the Apostle Philip when "unclean spirits, crying with a loud voice, came out of many who were possessed with them"<sup>35</sup>, and later by the Apostle Paul, who expelled a spirit of divination from a young woman<sup>36</sup>. Moreover, the blessing of God acted so abundantly in those times that when, for example, personal things that belong to the Apostle Paul were laid on the possessed, the demons went out of them<sup>37</sup>.

<sup>34</sup> Acts 5:16

<sup>35</sup> Acts 8:7

<sup>36</sup> Acts 16:  
16-18

<sup>37</sup> Acts 19:12

Since Apostolic times, prayers of exorcism of demons have been an indispensable part of the Mystery (Sacrament) of Baptism. Nevertheless, although the Lord Jesus Christ defeated the prince of darkness and took from him every power over people and gave to the Church great power for the fight against him and his unclean spirits, it is necessary to understand that right up to the Last Judgment by God, unclean spirits will represent for each one of us a large and continual danger. For this reason the Lord Jesus Christ also taught us to continually ask God: *"Lead us not into temptation, but deliver us from the evil one."* The Apostle Peter calls to each Christian: *"Be sober, be vigilant;*



<sup>38</sup> 1 Peter 5:8

*because your adversary the devil walketh about as a roaring lion, seeking whom he may devour*"<sup>38</sup>.

<sup>39</sup> Eph. 2:2

Being cast down from Heaven, the devil and his demons concentrated their activity in an area close to us — the so-called "aerial realm." The devil considers people who are opposed to the Christian faith or live a sinful life to be his subjects, and he uses them for his fight with the Church. In the words of the Apostle, these people live "*according to the prince of the power of the air, the spirit that now worketh in the children of disobedience*"<sup>39</sup>. Now let us examine in more detail how the devil acts among people and what methods he uses. In part, we will speak of possession and about the methods of enslavement of people through occultism and magic.

## Possession and demonic influence

<sup>40</sup> Matt. 4:24,  
9:32; Mark  
1:34; Luke  
7:21, 8:2

Holy Scripture distinguishes between possession and demonic influence, just as both are differentiated from mental and neurologic illness<sup>40</sup>. Because of the especially complicated nature of humanity, an exact explanation of the essence of possession is difficult. It is clear, however, that it is distinct from simple demonic influence, by which a spirit of darkness tries to incline the will of a person to sin. In that condition a person maintains sovereignty over his acts, and one who encounters temptation can expel it by prayer. Possession is also distinct from that demonic influence by which the devil takes control of one's reason and will.



Evidently, by possession an evil spirit gains power over the nerves that provide motor-control of an organism, as if inserting itself between the body and soul, so that a person loses control over his movements and actions. However, it follows that with possession an evil spirit does not have full control over the spiritual faculties of the possessed: those faculties only appear to be unable to reveal themselves. The soul remains able to think and feel on its own, but it is completely powerless to control bodily functions.

Imagine that the soul is like a pianist and the body is like a piano. One may, then, compare the evil spirit to a malicious gorilla that has climbed between the pianist and his instrument and crazily pounds the keys. Not having control over their own bodies, the possessed appear to be the victims of the evil spirit who enthralled them, and, therefore, the possessed appear not to be responsible for their acts. They are the slaves of the evil spirit.

Possession may take different external forms. Sometimes the possessed storm about and pulverize everything nearby, bringing terror to those around them. In this form they occasionally display inhuman strength, as, for example, the possessed Gadarene, who broke whatever chains were used to try to fetter him<sup>41</sup>. And they cause physical harm to themselves, like the youth who threw himself into fire or water at the new moon<sup>42</sup>. But occasionally possession displays itself in a quieter form, when people lose for a time their natural abilities. So, for example, the Gospels tell of the possessed mute who began to speak normally again as soon as the Lord freed him of a demon. Or there is the example of the deformed woman who was able to

<sup>41</sup> Mark 5:4

<sup>42</sup> Matt. 17:15

<sup>43</sup> Luke 13:11

straighten herself after the Lord freed her from a devil. This unfortunate person lived with a bent-over posture for eighteen years<sup>43</sup>.

<sup>44</sup> Luke 16:  
16-19

In some instances the possessed display clairvoyance and the ability to prophesy. So, for example, there is the well-known instance in the book of Acts of the young woman fortuneteller, a servant who earned a good income for her masters by telling the future to people. When the Apostle Paul expelled the demon from her, she lost this ability<sup>44</sup>. Although possession began to disappear with the spreading of the Christian faith, nevertheless it exists even today.

What leads to possession, and who gives the right to an evil spirit to gain control of a person and to torture him? According to the opinion of Prof. Kurt Koch, a German pastor who spent forty years of his life on the problem of possession and wrote a series of serious studies on that theme, in all the instances known to him the reason for possession was a fascination with the occult: either the person himself was involved with the occult at some time in his life, or he turned to servants of the occult for help of some kind, or someone in his family had earlier been involved with the occult. By the occult we mean such activities as the calling of spirits, spiritualism, fortune-telling and going to fortune-tellers, yoga, extrasensory perception, psychic healing, white and black magic, and, in general, activities in which a person turns toward the servants of fallen spirits (even though not consciously). In this way people involved with the occult put in danger not only themselves but also their children and grandchildren.

In our time, a time of turning away from Christianity and of increasing fascination with the

occult, a greater and greater quantity of people begin to fall under the power of evil spirits. It is true that psychiatrists are embarrassed to recognize the existence of evil spirits, and, as a rule, they put cases of possession into one or another of the categories of natural psychological illness. But the believing Christian must understand that no kind of medicine and psychotherapy are able to expel evil spirits. Here the power of God is essential.

Distinctive symptoms of possession that distinguish it from natural psychological disorders are described here below<sup>45</sup>:

**Turning away from everything holy and related to God:** Holy Communion, the Cross, the Bible, holy water, icons, prosphoras, incense, prayer, and so forth. Moreover, the possessed feels the presence of a holy object even when it is hidden from view; it irritates him, makes him sick, and even brings him to a state of violent behavior.

**Change of voice:** This symptom is not observed in cases of normal psychological disorders. Because speech is controlled by the brain, over which the demons do not have complete control, but only over the vocal chords, the sound of the words that come out of the mouth of the possessed is unnatural.

**Clairvoyance:** Demons do not know the future, just as the angels don't know it: it is known only to the Lord God. However, demons know the past and see much more of the present than normal people. Being spirits, they are able to nearly instantly communicate to the clairvoyant that which is happening far away, even in another part of the

<sup>45</sup> Kurt  
E. Koch,  
*Demonology  
Past and  
Present*,  
Kregel  
Publications,  
Grand  
Rapids,  
Michigan,  
1973, pp. 31-  
52

world, so that to others present it might seem as if the clairvoyant person knows the future. When the clairvoyant predicts the future, the predictions are always only guesses. The demons, having a vast experience of life and knowing much more about people, sometimes are able to successfully predict what will happen. Of course they are often mistaken. Besides that, sometimes their predictions are fulfilled not because they were ordained to happen but because the person himself, inspired by something regarding his future, begins unconsciously to strive toward it and in this way facilitates the realization of the prediction.

**Instant healing:** A psychiatrist might need many years to heal a patient suffering from a mental disorder. Liberation from a demon happens in a moment, after which all the signs of possession disappear and the person becomes normal.

**Instant transmigration:** There is a danger that an evil spirit inhabiting someone is able to transmute instantly into either the person who is trying to expel him or into members of the family of the possessed. This symptom is distinct from the danger of contagion to which doctors and psychiatrists are exposed. It is known that people who are continually involved with the mentally ill can themselves begin to display different psychological abnormalities. In this situation the patient himself does not benefit from any reduction of that which “infects” his doctor. But in instances of demonic transmigration, the person who had been possessed is completely liberated from possession at the same time that another person just as suddenly falls under the action of this spirit.

The Lord Jesus Christ gave to His disciples powerful means for the expulsion of demons; however, not everyone should undertake this task. From the New Testament there is revealed one striking fact in relation to evil spirits, namely that they absolutely are not able to withstand the **name of Christ**: the Lord Jesus Christ has a complete and irresistible power over them. During the earthly life of the Lord, His Apostles noted that a certain person had expelled demons by the name of Christ. Confused, they told Jesus about this and asked His permission to forbid that man to use His name. But the Lord answered them: "Forbid him not; for he that is not against us is for us"<sup>46</sup>. Evidently, this unknown man truly believed in Christ, although he held himself aloof.

<sup>46</sup> Luke 9:50

However, it is dangerous for an ordinary person to enter into battle with the unclean spirits, even having the weapon of the name of Christ. The book of Acts tells of the tremendous impression produced on everyone by the accomplishment of miracles by the Apostles and, in part, by the expulsion of demons. And so, the sons of a Jewish priest named Sceva, themselves not Christian but performing exorcisms for the sake of profit, wanted to try a new method, the one that the Apostles used: they started to call on the name of Christ to drive out the demon from some possessed person. Suddenly the possessed said to them: "*Jesus I know, and Paul I know; but who are ye?*" And here he threw himself at the exorcists, and having overpowered them, he brought such force to bear on them that they ran from the house naked and unmercifully beaten<sup>47</sup>

<sup>47</sup> Acts 19:  
14-17

Thus, one can see that it is necessary to call on the name of Christ with great faith and reverence -

for the sake of someone's salvation and not for some practical goal or from vanity. In such a situation it is especially important to oneself to be defended by the strength of Christ that comes from a Christian way of life. In general, the matter of the expulsion of demons is best of all left to people empowered for this by the Church — priests, bishops, and spiritual elders. Any personal enthusiasm and daring in this matter are extraordinarily dangerous. The devil is a very dangerous and crafty enemy. A person presumptuously entering into open battle with him can pay very dearly for his thoughtlessness.

**Demonic influence** is distinguished from possession in that in the case of demonic influence the devil seizes the very **reason** and **will** of a person. In the case of possession the devil enslaves a person's body, but his reason and will remain relatively free, although weakened. Of course the devil is not able to enslave our reason and will coercively. He achieves this subjugation gradually, to the degree that the person himself falls under the devil's influence through his own aversion to God or through a sinful life.

An example of this diabolic, demonic influence can be seen in the traitor Judas. The words of the Gospel, "*Then entered Satan into Judas*"<sup>48</sup>, speak not about the possession of the disciple-traitor but about the enslavement of his will. Initially, Judas subscribed to the kind and unselfish motives of the Apostles. But in a short time he cooled toward Christ and became disenchanted with the usefulness of his mission. So that his efforts would not completely go to waste, he began to secretly reward himself from the general cashbox, to which kind people had contributed for the needs of the Apostles and for aid for the poor. He himself did

<sup>48</sup> Luke 22:3

not notice how the devil gradually darkened his consciousness and began to direct his will. Finally, at the Last Supper the devil completely conquered the unfortunate disciple and pulled him first to vile betrayal and then to suicide.

We see another example of demonic influence in the Jewish leaders and scribes who were antagonistic toward Christ. They disputed and rejected all that He said, and they censured and ridiculed all that was greatest and most noble that He did. These proud men did not see how the devil controlled their consciousness and will in order to hinder the salvation of mankind. And this is the reason the Lord said to them: *"Ye are of your father the devil, and the lusts of your father ye will do"*<sup>49</sup>. Over the period of the history of the Church, there have been many similar antagonists to God, especially in the days of the Revolution in much-suffering Russia.

People under demonic influence are not simply people ignorant in a religious sense or ordinary sinners; these are people *"In whom the god of this world hath blinded their minds"*<sup>50</sup> and whom he uses in the fight against God. The possessed are the pitiable victims of the evil one; those under demonic influence are his active servants.

<sup>49</sup> John 8:44

<sup>50</sup> 2 Cor. 4:4

## The nets of the evil one

<sup>51</sup> Matt. 18:7

*“Woe to the world because of offenses!”* said the Lord, and added, *“For offenses must come”*<sup>51</sup>. *“Must,”* evidently for our spiritual growth. The Lord does not want us to be self-confident, unconcerned and weakened. He explained the problem of temptations in the parable of the weeds. The Sower (the Lord) sowed the wheat (goodness) in His field (among people), and His foe (the devil) sowed tares (temptations) among the good seeds. When the servants (angels) spotted the tares, they asked permission from the Master to weed them out. He did not permit this, saying: *“No, lest while you gather up the tares you also uproot the wheat with them. Let both grow together until the harvest”* (i.e., until the Judgment). Only then *“will the angels gather out of His Kingdom all things that offend and those who practice lawlessness and will cast them into the furnace of fire”*<sup>52</sup>. In other words, a premature estrangement from temptations will harm the spiritual development of mankind.

<sup>52</sup> Matt. 13:  
24-42

Just as the fight for survival leads to the development of more perfect and enduring types of fauna and flora in the physical world, the same fight with temptations leads to the formation of more steadfast and virtuous souls. Just as ores of precious metal are tested by fire, and a student by examination, so in the same way the future citizen of the Kingdom of Heaven undergoes temptations<sup>53</sup>.

<sup>53</sup> 1 Peter 1:7

It follows then, that the limited activity of the evil tempter enters into God's plans and is allowed by Him. However, God does not allow him



to rule. The devil cannot ruin anyone except those who voluntarily submit themselves to him.

The Apostles taught Christians not to despair during their trials, but to see in them a positive side. The Apostle Paul wrote thus: *"Beloved, do not think it strange concerning the fiery trial which is to try you, as though some strange thing happened to you; but rejoice to the extent that you partake of Christ's sufferings, that when His glory is revealed, you may also be glad with exceeding joy"*<sup>54</sup>. In the same manner the Apostle James wrote: *"Blessed is the man who endures temptation; for when he has been proved, he will receive the crown of life which the Lord has promised to those who love Him"*<sup>55</sup>. In addition to which, God *"will not allow you to be tempted beyond what you are able to endure, but with the temptation will also make the way of escape, that you will be able to bear it"*<sup>56</sup>.

For what reason did the once pure angel close to God begin to occupy himself with such an abasing and dirty deed as the temptation of mankind? Some are of the opinion that it gives him sadistic pleasure to torture and bring others to perdition. This is true, but there is also another more important reason. Let us remember that the Daystar (the devil) separated himself from God due to **pride**, wanting to be equal to the Creator in glory and power. Having suffered defeat in Heaven, he now concentrated all his attention on mankind, wanting to subject and enslave to himself the majority of mankind. However, he cannot reach this goal as long as people carry within themselves a single grain of goodness imparted to them by the Creator. Therefore, in order to possess anyone, the devil must first of all mutilate and cripple him morally. The devil attains this with the help of **sin**. By tempting mankind for some many thousands

<sup>54</sup> 1 Peter 4:  
12-13

<sup>55</sup> James 1:12

<sup>56</sup> 1 Cor. 10:13

of years, the devil has perfected himself in this art. Here are some of his main techniques:

- **Stealth**
- **Adaptation**
- **Gradualness**
- **Persistence**
- **Lies**

In order for man to subject himself willingly to temptation, it is necessary that he consider it as his own decision: then he himself will eagerly strive to seek that which he considers important for his happiness and prosperity. That is why it is imperative for the devil to **hide** his actions by giving the impression that he does not exist. The devil carefully analyzes a person's character, his inclinations and weaknesses, and **adapts** his temptations to external factors and circumstances.

The following tale from the book of the Acts of the Apostles illustrates the method of temptation. The first Christians lived jointly and harmoniously, so much so, that everything was communal. Those who were well-to-do sold their holdings in order to help their needy colleagues. Due to such a sincere brotherly love no one was needy, and Christians were considered by strangers as an example for the whole community. A certain Ananaias, being a wealthy man and fearing being called greedy, decided to sell his holdings and offer the proceeds for communal needs. In order not to become totally impoverished, he and his wife Sapphira agreed to give the Apostles only a part of the proceeds, leaving the rest for "a rainy day." As a matter of fact, it was their right to decide how to disperse their property. The deceit consisted in the fact that

they wanted to portray themselves as being totally unselfish. When Ananaias gave the Apostle Peter a part of his money while proudly exclaiming that he was donating all his possessions, the Apostle, by revelation from above, learned that Ananaias was deceiving him and said: *"Ananaias, why has Satan filled your heart to lie to the Holy Spirit and keep back part of the price of the land for yourself?"*<sup>57</sup>. Upon hearing these words, Ananaias was struck dead.

<sup>57</sup> Acts 5:1-11

The above story illustrates how cleverly the devil played upon Ananaias's cowardliness and vanity. Although Ananaias was attached to his property, he was not against being known as a generous donor. So the devil suggests to him a genial compromise, a way to save his property and at the same time evoke a general gratitude. If Ananaias would have truthfully admitted that he was donating only a part of his money, it would not have been considered reprehensible. However, because of vanity, he lied. He could deceive people but not God, because the Lord promised a great reward to those who will disperse their property to the needy and will follow Him, taking up the cross of poverty.

**Gradualness** is another tool which is successfully used by the temptor. Sensing the natural distaste toward vice by the yet undefiled man, the devil accustoms him to sin in small doses. At first, he suggests to a person to allow "a little" indulgence to himself for the sake of some gain or pleasure. And the devil calms the person with the thought that it is a single deviation from the norm and that having received his wish he will remain an honest and a virtuous man, as he had been. If the person succumbs to the temptation, the devil will then offer him another similar but a more

weighty sin — again under the guise of a “small” deviation from the norm. “You shall repent later,” the seducer calms him. Thus, by degrees, that man subjects himself to temptations; he sinks deeper and deeper in the mire of sin. Finally, the sinner loses all his strength for confrontation and becomes an unwilling slave to his passions and the products of the Prince of Darkness.

Let us illustrate this with the following example. Let us surmise that unexpectedly a person finds a wallet lying in his path. Opening it, he finds a sum of money together with the identity of the owner. His first thought is to return it right away. But here the temptor nears his ear and whispers that it is more logical to profit from the find: “Providence has sent you this money in time of need. There is no theft here because the money lay for all to see and another could have picked it up.” At this point conscience steps in and admonishes that to appropriate another’s property illegally is a sin and an effort must be made to find the owner. Here the devil disputes the admonitions of conscience and “logically” proves to the person that, to the contrary, everything is as it should be: you did not pick his pocket, and what’s found is yours. Should the person listen to his conscience and return what he found, he will experience an inner satisfaction that he acted honorably and did not take advantage of another’s misfortune. Should he succumb to temptation, the devil will then push him toward other more dishonorable acts, endeavoring to make him a deceiver, thief, and extortionist.

The devil’s method of progression can be especially well seen in the example of Judas — one of the twelve Apostles. Judas, having the position

of treasurer, was in charge of the coffer into which people placed alms for the needs of the Apostles and for distribution to the poor. Dealing with money is always a motive for temptation, and as we see from the Gospels, Judas succumbed to it. He began by “borrowing” a little from the common coffer for personal needs. Having pity on the sinner, the Lord tried delicately to enlighten Judas; however, without success. Imperceptibly to himself, Judas became a thief. Finally the passion for gain so overwhelmed him that for thirty pieces of silver he sold out his Teacher. In this manner the devil mastered one of the closest disciples of Christ and led him to that terrible sin and suicide.

Not having direct access to man’s will, the devil attempts to direct it through thoughts and feelings which in their own turn depend on outward senses. That is why the devil strives very hard to present something enticing to our attention and vision. The devil possesses man’s will and enslaves him at the same rate that man subjects himself to sinful thoughts and feelings.

The devil checks our inconsistency. He knows that in principle any man, even though he overcame temptation a thousand times before, can always succumb to sin in a moment of weakness or imprudence. That is why he pesters man to his dying day. Having sustained failure in successive attempts at temptation, he **stubbornly** awaits another opportunity in which he can again try to incline man to sin. Being an experienced psychologist, the devil knows that man is vulnerable in times of stress and sorrow. Sometimes he waits until man simply weakens and becomes less vigilant and careful. At that moment the devil materializes and

suddenly crashes down on man, pushing him toward that sin to which he is most susceptible.

It is due namely to the devil's perseverance that he was able to tempt the greatest righteous man of Old Testament times, King David. David, having surmounted many obstacles and trials in life, finally ascended to the throne of Israel. His foes vanished, wars came to an end, there ensued times of great prosperity, and David became weakened. And so, stepping out one night on the rampart of his house, he saw in the neighboring house a beautiful woman bathing in the fountain. He wanted to know who she was. It turned out that she, Bathsheba, was the wife of one of the senior officers in his army. The friendship with the beautiful neighbor turned into longing, and the king sinned. Bathsheba became with child from that unlawful alliance which according to Jewish law was punishable by stoning. Wishing to save her from a scandalous and torturous death, David immediately recalled her husband from his campaign in order to give him an opportunity to be with Bathsheba and thus give him cause to think that she became with child by him. For some reason Bathsheba's husband did not wish to stay with her and soon returned to his unit, which was besieging some enemy town. The problem seemed unsolvable, and so the devil imparted to David the following cunning plan: to send Uriah, Bathsheba's husband, into the most dangerous situation of battle, in order to have him slain by a foe's hand. In fact, Uriah was soon killed in the fray, and then David did in a short time marry his widow and hide in this way the sin of adultery. Besides, the devil had so thoroughly clouded David's reason that the latter lost all ability to understand the

terror of his double crime. Only later, when the Prophet Nathan by means of an allegory brought the king to judge himself, did David understand what he had done. In agony he fell to his knees and openly repented<sup>58</sup>. He could never forgive himself that sin and repented it all his life, composing a prayer of deep penitence<sup>59</sup>, which to this day troubles the hearts of repentant sinners. Thus the merciful Lord rescued from the devil's nets his fallen righteous one.

By this and similar occurrences the Lord teaches us not to be self-confident: *"Therefore let him who thinks he stands take heed lest he fall"*<sup>60</sup>. If the devil in his boundless impudence dared to tempt even the Saviour<sup>61</sup>, then who is free from his underhanded dealings? That is why in warning us the Lord teaches: *"Watch and pray, lest you enter into temptation. The spirit indeed is willing but the flesh is weak"*<sup>62</sup>.

The devil's main method, which saturates all his actions and essence, is **lies** — everywhere and always lies — the most heinous and shameless, although often capably directed toward grains of truth for greater plausibility. The Lord characterized him thus: *"for he is a liar and the father of it"*<sup>63</sup>.

The devil tries to **corrupt** everything to such an extent that it becomes mind-boggling. He presents the least failure as a major, irreparable tragedy, and a meaningless pleasure or a temporary gain as being the most important, almost as if it were the main aim in life. In pushing us to sin, he calms us with the thought that it is a natural and forgivable weakness. And when a person does sin, then the devil throws him into depression, and admonishes him that he has angered the Creator forever and that therefore it is fruitless to repent.

<sup>58</sup> 2 Sam. 12  
[2 Kings LXX]  
<sup>59</sup> Psalm 50 (51)

<sup>60</sup> 1 Cor. 10:12

<sup>61</sup> Matt. 4: 3-10

<sup>62</sup> Matt. 26:41

<sup>63</sup> John 8:44

<sup>64</sup> 2 Cor. 11:14

The devil persuades any one who is devoted to some passion that they are too weak to try to reform. And those leading a pious life the devil tries to incline towards pride. He can even appear to a person in the guise of an angel of light or as Christ Himself, so that the latter should think of himself as being better than others: *"And no wonder! For Satan himself transforms himself into an angel of light"*<sup>64</sup>. In the lives of the saints one can find many tales in which with similar visions he tempted zealots.

With an unquenchable thirst for power, the devil spares neither his time nor his effort to turn any natural weakness in man into an untamable and revolting passion. He wants man to totally defile himself and become baser than an animal. Only then, through sin, does the devil gain control over man and make him his captive.

<sup>65</sup> 1 John 3:8

But thanks to the Lord Jesus Christ, this control by the devil is not lasting, and his iron chains are weaker than a cobweb. It is enough for the sinner to address God in his repentance, and all the control of the devil over him falls apart as a house of cards. "For thus did the Son of God come, to destroy the acts of the devil"<sup>65</sup>. The Lord is, namely, the All-powerful, who bound the strong one and plundered his house<sup>66</sup>.

<sup>66</sup> Matt. 12:29

Therefore, let us hurry to our Saviour for help and protection from the sly serpent. With a strong faith and a virtuous life we shall rise up against the fallen soul, and he, as it was promised, will flee from us!<sup>67</sup>. Amen.

<sup>67</sup> James 4:7



## The enticement of the occult

*"Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils"<sup>68</sup>.*

<sup>68</sup> 1 Tim. 4:1

Just as a child reaches for its mother for help, so does man instinctively reach toward God — especially during the trying moments in life. In God he sees his Heavenly Father, who wishes him well and who can even perform the impossible. The Lord Jesus Christ promised: *"Ask and it will be given to you; seek, and ye shall find; knock, and it will be opened unto you"*<sup>69</sup>. God answers him who asks for something really necessary, such as: strengthening of faith, learning how to pray, attainment of the Holy Spirit, physical recovery, help in work, improvement of family ties, children's welfare, etc. God accepts pleas from all who address Him with sincere faith and hope.

<sup>69</sup> Matt. 7:7

Besides the fact that prayer attracts God's help to us, it is also remarkable in that it assists in man's inner growth. This is because prayer is not a monologue but a **conversation** in which God illuminates with the Holy Spirit the soul of the one who prays to Him. Illuminating man's inner being, God teaches him to seek not only that which is material and temporal but also primarily that which is everlasting and truly precious. Man, while conversing with God in prayer, realizes that God is the highest and mightiest Being, who must be worshipped with reverence and love, who may not be manipulated as some blind force.

Thus, sincere prayers that come as a result of various deeply felt personal needs, help in the **moral improvement** and inner growth of man and lead him toward the highest blessing — the Kingdom of Heaven.

In full contrast to such steadfast devotion, founded on faith and obedience to God, there emerges an unhealthy “black spirituality” of the occult. Here also there is an element of the supernatural and a search for help, but it is sought not from the Creator but from some dubious spirits or from some mysterious nonmaterial forces. If a steadfast faith in God ennoble man, then an unhealthy faith in the occult cripples him spiritually. This unhealthy faith is directed toward all that is earthly, trivial, and sinful. The purpose of this preoccupation with the occult is strictly utilitarian: to find out secrets, to attain worldly acclaim, to win someone’s love, to strengthen one’s health, to draw up bioenergy in order to enhance one’s potential, to take revenge on an enemy, or simply to “play” with the mysterious. Many are drawn by the fact that all this is attainable without any physical strain or the breaking of civil laws.

If turning to God awakens man’s conscience and rouses him to repentance and reform, occult knowledge, in contrast, does not bind him with any moral obligations: just take and enjoy! The main attraction for the occult seems to be in the apparent freedom from any moral obligations. As we shall see later, the spirits of the nether world are anything but unselfish, and sooner or later man will pay dearly for any services rendered by them. It is only at first that everything seems rewarding and easy.

Occultism is as old as mankind. In Paradise the tasting of the forbidden fruit was man's first attempt at receiving extraordinary knowledge and talents by means of the occult (see Genesis ch. 3). Sorcerers, shamans, spiritualists, and so forth have always existed, although covertly in most societies. Significantly, our era is witnessing a much increased popularization and passion for various forms of the occult, confirmed by a whole series of serious contemporary investigations. The booklets *The Facts on the Occult and The Facts on Spirit Guides* by John Ankerberg and John Weldon<sup>70</sup> gathered together information from many such studies in the United States referred to and quoted here and provide further details on some of the topics discussed below.

Thus, Mircea Eliade, a well-known scholar, remarks in his book *Occultism, Witchcraft and Cultural Fashions*: "As a historian of religions, I cannot fail but be impressed by the amazing popularity of witchcraft in modern Western culture and its subcultures. However, the contemporary interest in witchcraft is only part and parcel of a larger trend, namely, the vogue of the occult and the esoteric"<sup>71</sup>. Under the influence of the present day belief system known as the "New Age," thousands of people in the United States profess themselves to be "channelers" (mediums) and "psychics." Millions turn to them for counsel and services while being captivated by their writings. Some of these channelers are well known in artistic and entertainment circles. In Europe, Canada, Brazil, Russia, and elsewhere, there is also a noticeable increase in the interest in the nether-world. Occult ideas have even begun to infiltrate serious sciences like psychology, medicine, philosophy, and

<sup>70</sup> Harvest  
House  
Publishers,  
Eugene, OR,  
1991

<sup>71</sup> The  
University  
Press,  
Chicago, 1976

archeology. Pseudo-Christian sects spread ancient occult ideas disguised in pseudoscientific and Christian terminology. The New Age sections in many bookstores are larger than those devoted to Christianity.

Dr. Walter R. Martin, an eminent expert on cults in America, confirms that at least sixty percent of Americans observe occult practices or profess an interest in the occult in one form or another. There exist at least 3,000 occult books and magazines, and even traditional magazines that, though having no real interest in this area, nevertheless print articles regarding occult ideas, astrological signs, curing by means of crystals, and so on. In Russia as well, the passion with the occult is taking on epidemic proportions. These sad facts point to a socio-spiritual degeneration and are an indication of the nearing of the Second Coming of Christ<sup>72</sup>.

<sup>72</sup> 1 Tim. 4:1

The word *occultism* is derived from the Latin *occultus*, meaning something hidden and inaccessible to most. In the sphere of the occult are included various unexplainable phenomena and acts which set into motion mysterious non-physical forces. Preoccupation with the occult strives for the following goals: 1) to acquire knowledge inaccessible through normal physical means, 2) to make contact with souls or supernatural forces, and 3) to learn how to manipulate these spirits or forces. The following is a partial summary of occult teachings and occupations: fortune telling, astrology, chiromancy (palmistry), chimerology (hallucinations), theosophy (based on the society of Elena Blavatskaya), kabbala, anthroposophy, spiritualism, astral travels (also known as astral projection or out-of-body travel), several varieties of mysticism, transcendental meditation, medi-

umism or channeling, yoga, telesthetic (unconventional) healing, healing by biofeedback, ritualistic coding, shamanism, sorcery, and all forms of white and black magic.

Presently, great popularity is being gained by the essentially occult New Age movement, which has incorporated into itself many of the more ancient occult teachings. In addition, a number of contemporary sects and cults have either originated through the influence of the spirits or carry within themselves elements of the occult and make use of occult practices. Among them we should count: the Anthroposophical Society, the American Meditation Society, the Baha'i Faith, the Children of God (Family of Love), Christian Science, the Church of Latter-Day Saints (the Mormons), the Eckankar movement, the Universal Society of Hare Krishnas, the Rosicrucian Fellowship, the Self-Realization Fellowship, the Spiritualists National Movement, the Theosophical Society, the Transcendental Meditation movement, the Unification Church, the Vedanta Society, the Watchtower Society (Jehovah's Witnesses), and Zen Buddhism — to name just a few.

What motivates the enlightened people of the 20th century to turn toward such unscientific and doubtful occupations as the summoning of spirits? The answer is that science and materialism alone cannot satisfy all the questions posed by modern man. Something in each of us thirsts and seeks after higher, spiritual answers to the principal questions, such as: what do we live for? Are there other worlds and other more complex forms of existence? What awaits us after death? Are there nonphysical forces which can help us to overcome the laws of physics and attain last-

ing happiness? And so people living in ignorance or simply ignoring Christian teachings turn to the esoteric.

These esoteric cults claim that they know the answers to the fundamental questions of existence and can open the paths to nonphysical forces. But their answers are false and the methods disastrous. The most frightening thing is the fact that they smother the fear of God in man and the sense of responsibility for his acts. The fallen spirits joyously tell the novice occultist that there is no judgment by God or everlasting torment, but on the contrary, that everything in the afterlife is easy and pleasant. So enrich yourself with knowledge and absorb the power given you. Truly, sometimes as a result of occult practices a person may develop unusual capabilities: telepathy, clairvoyance, the ability to heal by "biofeedback," the ability to move objects without touching them (telekinesis), etc. However, as we shall see, these capabilities are not self-developed in man, but come to him through the assistance of the unclean spirits, and that is the reason they are so menacing and harmful. True, in order not to scare off a naive novice, demons cleverly conceal their presence and present themselves as harmless roving spirits or as impersonal nonphysical energy, spread out in the cosmos or hidden within man himself. Now we shall examine and answer these claims of the occultists.

### **a) The nature of occult spirits**

Communication with the spirits is realized either through spiritualism or through mediums. The history of invoking spirits (spiritualism) goes

back to antiquity. It is mentioned in the Bible as being a sinful practice forbidden by God: *“Regard not those who have familiar spirits, neither seek after wizards to be defiled by them: I am the Lord your God”*<sup>73</sup>. *“And the soul that turneth after such as have familiar spirits and after wizards to go a whoring after them, I will even set My face against that soul and will cut him off from among his people”*<sup>74</sup>. *“A man also or woman who hath a familiar spirit, or who is a wizard, shall surely be put to death. They shall stone them with stones: their blood shall be upon them”*<sup>75</sup>.

<sup>73</sup> Lev. 19:31

<sup>74</sup> Lev. 20:6

<sup>75</sup> Lev. 20:27

During a spiritualistic seance, the spirit emanates either in the form of a ghost or through its reaction on various objects, such as by moving a plate, rapping on a table, or moving a pointer (Ouija board). In mediumistic seances, the medium in a state of trance gives up his body to the control of the spirit, which in turn enters the individual, takes possession of his organs and performs through him various actions and makes various predictions or revelations. The New Age in particular is popularizing this second form of communication with the spirits (or “forces”), referring to it as channeling (from “channel,” to conduct or guide). In some instances, as the medium (channeler) goes into a trance, his facial muscles and lips begin to twitch unwillingly. When the spirit totally possesses the medium, the rhythm of his respiration changes, as does his facial expression, to the extent that the medium sometimes becomes totally unrecognizable. The voice changes as well; for example, a feminine voice may become deep and masculine. Coming out of the trance, the medium cannot remember what took place or what he said in his mediumistic state. At first the spirit cannot enter the medium without his consent, and

it is necessary that the medium himself invite the spirit. However, after repeated mediumistic seances, possession by the spirit can happen involuntarily, in a spontaneous manner, with the medium becoming subject to the spirit.

It is obvious that among spiritualists and mediums there exist charlatans, although there also exist a great number who are quite accomplished and who truly communicate with beings of the nether world and receive from them information and abilities unavailable to others. A large number of ordinary channelers and spiritualists are unaware how **crafty** and **dangerous** those beings are in whom they place their confidence. These are far from harmless, roving spirits or impersonal forces of nature. On the contrary, there is consistent evidence from many accomplished mediums and shamans that the spirits with whom they deal consciously attempt to deceive them. They pretended to be benevolent in order to more easily possess and harm them. Furthermore, as Satprem, a student of the occult and of the Hindu guru (teacher) Sri Aurobindo, wrote: "The spirits can take any form they wish"<sup>76</sup>.

Robert Monroe vividly described an event in which, during one of his "astral" travels, he was viciously attacked by two evil spirits. At one point in the fray, he panicked and desperately attempted to remove himself from the torment. As he looked at them, they instantaneously turned into the images of his two daughters, attempting to throw him off balance emotionally in his fight against them. "The moment I realized the trick, the two no longer appeared to be my daughters... However I got the impression that they were both amused, as if there was nothing

<sup>76</sup> Satprem, *Sri Aurobindo, or the Adventure of Consciousness*, NY, Harper and Row, 1974



I could do to harm them. By this time I was sobbing for help"<sup>77</sup>.

The noted medium Emanuel Swedenborg, who had dedicated himself to communication with spirits and who was acclaimed by many as an expert in questions regarding the occult, attests to the fact that spirits with whom spiritualists and mediums deal are so cunning and lying that it is impossible for anyone appealing to them to establish their true personality and intentions. These spirits are excellent actors masquerading under the guise of dead souls. Swedenborg warns novice occultists with the following words: "When the spirits begin to speak with a man, he ought to be aware that he believes nothing whatever from them; for they say almost anything. Things are fabricated by them, and they lie ... They would tell so many lies and indeed with solemn affirmation ... if a man listens and believes they press on, and deceive, and seduce in many ways ... Let men beware therefore and not believe an iota of what they say"<sup>78</sup>.

We hear the same affirmation from Uri Geller, known for his ability to twist spoons and knives by means of telepathy. He and his mentor, parapsychologist Andrija Puharich, MD, often experienced uneasy feelings in their dealings with spirits, noting a somewhat odd and suspicious behavior in themselves. Both occultists were convinced repeatedly that the spirits conducted themselves ambiguously, as though toying with them"<sup>79</sup>. Similar uneasy feelings have been experienced by other accomplished spiritualists and mediums.

Consequently, if the spirits in touch with an occultist **lie**, is it not clear they are **not** good angels and servants of God? Neither could they be souls

<sup>77</sup> *Journeys  
out of  
the Body*,  
Garden City,  
NY, Anchor  
Books, 1973

<sup>78</sup> *A Compendium of the  
Theological  
Writings  
of Emanuel  
Swedenborg*,  
NY,  
Swedenborg  
Foundation,  
1977

<sup>79</sup> Andrija  
Puharich,  
*Uri*, NY,  
Bantam,  
1975

<sup>80</sup> Heb. 9:27

<sup>81</sup> John 8:44

of the dead, since, according to Sacred Scripture, souls are not allowed to roam the world freely. On the contrary, after a person's death, God assigns his soul to a specific place, heaven or hell, in which the soul must reside until the Great Judgment Day: *"And as it is appointed unto men once to die, but after this the judgment"*<sup>80</sup>. Therefore, if the spirits of the occultists are not angels nor are they the souls of the departed, then, as the last alternative, they are spirits subject to the one about whom the Savior said that *"he is a liar and the father of lies"*<sup>81</sup> — that is, of satan. It follows, therefore, that spiritualists and channelers who rely on the spirits of the nether world place themselves and others in great danger (as will be explained later). It is difficult to understand how people who would never trust a stranger so naively place themselves under the control of nether world beings, about whom they know nothing, and who are professional liars.

### **b) Is spiritual energy impersonal?**

Let us now examine a second popular opinion, that through some occult practices one can activate the nonphysical energy which is either spread throughout the cosmos or is hidden in one's self. This opinion is especially enticing to the contemporary skeptic, who acknowledges neither God nor the spiritual world. He gets excited that through his wish alone he can put in motion a powerful nonmaterial energy and force it to work for him. In anticipation of the existence of impersonal nonphysical forces, there has arisen a series of contemporary occult theories saturated with quasi-scientific terminology which are offered to the reader in the form of practical recipes for all occasions in life.

The great success of these occult ideas is due to the fact that the people who are seeking are spiritually uneducated and yet seem somehow to discover a new world where everything that until then was mysterious and impossible suddenly becomes understandable and attainable. There is nothing to be afraid of and no one before whom to tremble — everything is simple and able to be realized by him who has learned to manipulate nonphysical forces.

Note: A special danger to spiritual health is represented by that school of the occult which advises a method for opening the fountain of energy within man himself. According to this teaching, every person, having adapted to himself a specific technique, can develop in himself great receptivity to the outer and inner world, to save and reestablish health in himself and others, to learn how to be connected up to any information, to open the third eye, to perform astral travels, to learn to unveil his chakras (a Sanskrit word relating to the energy centers of the human auric (atmospheric) field corresponding to the human endocrine system). Having opened the chakra with the help of special methods in order to free psychic energies that offer boundless possibilities, the claim is that a person can be placed on a par with the gods — possessing clairvoyance, telepathy, telekinesis, and so forth. Nevertheless, the masters themselves in this field warn that the opening of the bio-forces in oneself bears serious consequences. A detailed examination of this topic goes beyond the scope of this article. We shall indicate only that people

who are occupied in opening the chakras within themselves sometimes irreparably damage their psyche.

Curiously enough, the very spirits which operate "in the wings" of contemporary quasi-scientific, occult experiments, are never insulted by the fact that channelers ignore their labors and silence their merits. On the contrary, the spirits willingly hide behind faceless nonphysical forces, since in this manner they can attain their primary goal: enslavement. And they are very successful in this, since their own prince, the devil, is a many faced and deceptive demagogue. To a person with intellectual inquiries he says: "I shall give you supernatural knowledge," and to a person with mystical tendencies: "I shall open up to you the mysteries of existence." To the person who thirsts for authority, he promises fame and power; to the person who is seeking worldly happiness, he promises all the blessings of life; and to the unbeliever he shouts: "I don't exist. I am a fiction!"

Therefore, having enticed a person with what he treasures most, the devil takes him further and further from God, until he is dropped into the bottomless pit. Thanks to his ability to adapt himself to the thoughts of a person, the devil has been able to deceive modern man with ancient, occult, fairy tales set in quasi-scientific terminology. Thus, even in our time there has arisen a branch of science, parapsychology, which studies and tries to scientifically explain the ancient practices of shamans and mediums.

However, there remains the main question: does there exist a nonphysical, morally impersonal energy, and if so, what is its nature? In order

to answer these question, one must take into consideration that any energy or force, either material or spiritual, is intimately related to the **source** that generates it. Thus for instance, no physical energy or field (electromagnetic or gravitational, for example) exists “by itself” but emanates from definite atomic or subatomic particles. And since these physical particles are impersonal, the forces which emanate from them are also impersonal and therefore are morally neutral. Similarly, spiritual energy and spiritual forces do not exist “on their own” but emanate from spiritual beings. And since the spiritual beings (angels, people, demons) are **individuals**, the energy emanating from them is, it follows, colored by their moral state — good or bad. Experienced psychics understand this very well and therefore try to guard themselves against moral infection.

In the world we live in there is black and white, and there are shades of gray, as well; there is light and darkness, and there is twilight, as well. However, at each point in empty space there is no twilight, only total light or total darkness. Similarly, in the world of spirits there is no morally undefined state. Spirits (in contrast to people) are simple beings: they can be either totally good (angels), or totally evil (demons). Accordingly, in the spirit world there exist only two states: paradise or hell. There is no intermediate, neutral state. Having understood this, we must agree that the force (energy) emanating from God and the angels is always benevolent and draws toward good, but the force (energy) emanating from the demons is always evil and pushes toward evil. Having two thousand years of spiritual experience the Orthodox Church has established this fact quite

<sup>82</sup> in the  
words of  
St. Gregory  
Palamas  
<sup>83</sup> Mt. 17:1-13

unambiguously. The force emanating from God, or rather “non-created Godly energy”<sup>82</sup> enlightens and enlivens the soul. “*Lord, it is good for us to be here*” cried the disciples, when on Mount Tabor the divine light enlightened them<sup>83</sup>.

However, people are much more complicated than simple spirits (angels and demons). That is why people can pass some of the time in a morally undefined state and are capable of wavering between good and evil. Due to the fact that in man there is a moral uncertainty and an inconsistency, the good and evil in him most of the time neutralize each other, leaving his spiritual energy weak and ineffective in comparison to the energy of simple spirits. This is similar, for instance, to the charge balance of a chemical compound that comes about from the sharing of electrons between positively and negatively charged molecules. In the spiritual world, there do not exist any morally neutral, nonphysical forces, because they always emanate from morally definite beings, angels or demons. Therefore, every time a person comes in contact with energy that is being exuded by these beings, he will experience a pull either toward good or evil.

Note: Of course, the fountainhead of all types of energy is God, who is good. However, the fallen angels have polluted the energy they have received, as well as all other gifts given to them by the Creator.

Consequently, the occultists are mistaken regarding the neutrality and safety of the nonphysical force. Since neither God nor His angels allow themselves to be manipulated, the demons are the

ones who come willingly to the service of the occultists. Therefore, they dispense to the occultists the needed energy. But they do not do this unselfishly. On the contrary, they loan their energy with the purpose of receiving it back with a good return. Sorcerers, witches, satanists and many accomplished occultists are well aware of this but keep it in secret. Let us examine some remarks from a few specialists.

Professor Michael Harner has been a visiting professor at both Columbia University and Yale and teaches anthropology at the New School for Social Research in New York. He authored the book *The Way of the Shaman*<sup>84</sup>. His research in the field of occultism brought him to the conviction that the basic fountain of shamanistic energy emanates from the world of spirits. "Without a guiding spirit it is virtually impossible to be a shaman, for the shaman must have this strong, basic power source ..."

Some Hindu and Buddhist gurus (teachers) openly acknowledge that their energy comes from the world of spirits. Idries Shah remarks, for example, that "Gurus on their own do not possess extraordinary spiritual power. They receive it from the spirits. To the gurus belongs solely the ability of concentration"<sup>85</sup>. In the book *The Adventures into the Psychic*, Jess Stearn, a long time investigator of parapsychological manifestations, makes the following observation: "Almost without exception all of the great mediums ... felt that they were instruments of a higher power which flowed through them. They did not presume to have the power themselves"<sup>86</sup>.

<sup>84</sup> NY,  
Bantam,  
1986

<sup>85</sup> *Oriental Magic*, NY,  
E.P. Dutton,  
1973

<sup>86</sup> NY, Signet,  
1982

However much the occultists may want to be praised for their overwhelming capabilities, they are nevertheless obliged to acknowledge that in reality spirits from the other side work through them. For instance, referring to the parapsychological investigation by Lawrence LeShah, who studied a series of Western and Eastern psychic healers, Charles Panati writes the following: "But if the healers he studies had one thing in common, it was that they all felt that they did not perform the healing themselves; a 'spirit' did it working through them. They felt they were merely passive agents... All the healers he studied slipped into altered states of consciousness in order to heal"<sup>87</sup>.

<sup>87</sup> *Supersenses*,  
Garden City,  
NY, Anchor/  
Doubleday,  
1976

One of the most concise reports regarding the question of psychic healing can be found in the collection called *Healers and the Healing Process*. In a ten-year investigation in which many specialists participated, it was found that "Any study of healers immediately brings the investigator face to face with the concept that spirit intelligences (variously referred to as guides, controls, or protectors) are working through the minds of healers to supply information of which the healer himself has no conscious knowledge"<sup>88</sup>. This investigation also concluded that abnormal healing is more widespread in countries where spiritualism and belief in spirits is popular.

<sup>88</sup> Wheaton,  
IL,  
*Theosophical  
Quest*, 1977

Consequently it has been established that regardless of the terminology used, occultists enter into contact with real fallen spirits who supply them with knowledge and nonphysical energy.



### c) The fruits of occult practices

We have already discussed the proposition that these spirits are neither angels nor the souls of the dead, but are rather demons. The consequences brought about through association with these spirits will convincingly show them to be demons. This is the most fail-safe method of investigating spirit apparitions, to which the Savior Himself pointed in saying: *“Ye shall know them by their fruits. Do men gather grapes from thorns, or figs from thistles? Even so, every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit”*<sup>89</sup>. Here, then, the many cited facts from those who occupied themselves with occult convinces us of the following: a) that the spirits prod people who deal with them into all possible kinds of **sins and crimes** and b) that they **damage their health and cripple their lives**.

<sup>89</sup> Matt. 7:  
16-17

It is established that those involved in occult activities sooner or later begin to manifest psychic or psychological abnormalities; many fall into depression or are driven to alcohol and narcotic abuse. M. Lamar Keene spent thirteen years among professional mediums. In his public confession he wrote that all the mediums he knew, either personally or through others, ended their lives tragically. The Fox sisters, for example, ended their lives as hopeless drunkards. William Slade, who was famous for reading minds, became mad and died in a Michigan insane asylum. The medium Margery died as a hopeless drunkard. Wherever he looked, the same picture presented itself: mediums invariably ended their pitiful existence with an even more pitiful death. He was totally

crushed by the whole mediumistic syndrome — by the deceit, commonplace depravity, thoughtless drunkenness, and narcotic dependency (*The Psychic Mafia*).

Besides all else, by disclosing their evil and sadistic nature, the spirits torture in various ways those whom they help. They do this slyly, in order not to frighten their prey ahead of time — slowly and shrewdly they increase the suffering. A person practicing the occult begins to experience a higher state of nervousness and physical indisposition, becomes subject to incomprehensible damage and various unpleasanties, at times experiencing unfounded terror, and begins to consider suicide. When he finally realizes that it is the spirits who are directing all these misfortunes against him, he attempts to rid himself of them and stop his occult activity. It is then that the spirits double their rage and smother him in a sea of greater misfortunes in order to frighten him and force him to return to them. By tightening and loosening the reins, they gradually enslave the occultist completely and in the end destroy him.

This observation is substantiated by Dr. Nandor Fodor, the author of the well-documented *Encyclopedia of Psychic Science*: “Curiously enough, mediumism, if suppressed, will manifest in symptoms of disease ... Once the practices are accepted, the disease disappears”<sup>90</sup>. The renowned psychic Edgar Cayce is a clear illustration of this. Joseph Millard writes that in fact he was a pitiful marionette of the forces of the other side<sup>91</sup>. An earlier medium, Raphael Gasson, wrote the following from personal experience: “Many have suffered greatly because they started investigating into this thing [mediumism], and have eventually been brought

<sup>90</sup> Secaucus, NJ, Citadel, 1974

<sup>91</sup> *Edgar Cayce: Mystery Man of Miracles*, Greenwich, CT, Faucett, 1967

to distraction when they have attempted to free themselves from it. Homes have been broken up, suicide and lunacy have afflicted those who were once in it, and have dared to seek deliverance from its power. Those who have found that deliverance, give thanks to God for His grace and mercy"<sup>92</sup>.

Spiritist and guru Sri Chinmoy, a spiritual counselor at the United Nations, comments that many sorcerers and others having dealings with spirits were strangled or otherwise killed. He was personally familiar with several such occurrences<sup>93</sup>. Professor Koch, who dedicated so many years to the study of abnormal apparitions, confirms that among those who occupy themselves with the occult there exist a high percent of suicides, tragic injuries and madness. He and many other specialists in the field of parapsychology affirm that extended preoccupation with the occult invariably ruins the physical well-being of a person, as if a certain inner vampire were sucking the strength of the occultist.

People fall into the snares of the occult because they fail to see the danger. At first everything seems pleasant and easy. Malachi Martin in his book *Hostage to the Devil* describes the fate of a certain "Carl," an accredited psychologist with a degree in physics and a keen interest in religion and parapsychology. Carl amazed his friends with his preternatural psychic abilities. Following his "calling," he seriously studied teachings regarding reincarnation and astral travel. Progressively, as he comprehended these occult sciences, more and more horizons were opened to him. Carl was both knowledgeable and careful. He was convinced that his research would be of benefit to science and mankind. Having received a professorship at

<sup>92</sup> *The Challenging Counterfeit*, Plainfield, NJ, Logos, 1966

<sup>93</sup> *Astrology, the Supernatural and Beyond*, Jamaica, NY, Angi Press, 1973

a Midwestern university in the United States, he continued to experiment in the area of parapsychological and mystic manifestations. However, he slowly began to notice some negative changes in his character and mood. Later he began to be troubled by a feeling of distrust and even fear toward the spirits with whom he was interacting. And so Carl came to the conclusion that it was imperative to change the fundamental method of his research and to repudiate his original theses. At this time he became paralyzed and, falling into an incoherent state, he was taken to a hospital. After some eleven months of intensive therapy and exorcism, accompanied by prayers from family and friends, Carl recuperated. After leaving the hospital, he renounced all that he had attained in the area of parapsychology and discovered the mystery of his illness, that he had vaingloriously and freely given himself up to an evil spirit. Although the spirit came to him under the guise of perfecting him, and helping him to help others, he knew all the time that in reality the spirit was evil.

Nevertheless, in spite of the fact that so many have suffered from their activities in the occult and that there are so many documented facts relating to the danger of occultism, a multitude of people continue to hold on to the myth that the occult is inoffensive charlatanism or an innocent pastime or even a positive spiritual quest. It is none of the three. The opinion that besides the “dangerous” form there exists a “benign” form of occultism is also false. Some hope that with proper precaution one can derive some benefit from the occult. Unfortunately, all data point to the fact that in any form of occult activity something negative and destructive “adheres” to the person, from which he

cannot rid himself without help from above. This being from the nether world begins to manipulate the person's fate and pushes him deeper and deeper into the occult quagmire.

It's like the contraction of AIDS. This virus, once it enters the system, "tricks" the healthy cells into believing that it is a "good" entity, so the cells let down their defenses and "accept" the invader. Only when it is inside is the virus discovered to be a "Trojan horse," an invading parasite which begins the process of destroying its host. Of course, the infected one can live a normal life for several years and may not even suspect that his days are numbered. Only in the final stages of this illness does the existence of this total destruction become evident. However, it is then too late! The occult will kill spiritually just as effectively as AIDS will kill physically.

There is another factor which, although extremely important, is not mentioned in the scientific studies of the occult. It is the vile *theomachistic* (God-fighting) nature of occult spirits: an unexplainable **aversion** to God and all other holy things experienced by a person after having received from the occultists any form of "help." To a person of faith, a sudden change in his spiritual frame of mind is especially perceptible. After he receives help from either a practitioner of ESP or an occultist, he loses the desire to pray, read the Holy Scripture, go to church, take Communion, seek the help and advice of the clergy, and so on. This aversion is generally in proportion to the energy received through occult measures. Repeated transactions with the occult put a person in a *theomachistic* (God-fighting) frame of mind.

Prof. Koch tells of the following event. In a certain Thai village there lived a Christian native who was an active member of his church. After hurting his hand, there developed on it a pus filled wound. In that tropical climate the infection started to spread very quickly, and soon thereafter a part of the hand became covered with a near black lesion. However, since the nearest doctor was quite far, this Christian tried to cure his hand with home remedies. Finally, when the gangrene reached almost to the shoulder, he went to the doctor and was told amputation of the hand was imperative; otherwise he would die from the gangrene. In a panic the Thai exclaimed, "What will I do with only one hand? Who will do my planting and gathering of rice?" Being seized with great agitation, he suddenly remembered an old Hindu who treated people with some kind of mysterious power. Even though he knew that Christians should not turn to sorcerers, his desperate situation pushed him to go to the Hindu for help. It seems that this Hindu was far from being a charlatan, and his magical powers accomplished the impossible. The puss-filled inflammation was checked, and the hand was saved. Soon after receiving help from the sorcerer, the villager stopped going to church and returned to the pagan faith of his ancestors. Thus, for his hand he paid with his soul<sup>94</sup>.

Further on, Prof. Koch states that the most powerful sorcerer that he ever met was an Eskimo shaman, Alualuk. His occult powers were so strong that he even resurrected several dead pagans, one of whom lived another ten years after his return to life. However, this same shaman, having been enlightened by a certain preacher, began to believe in Christ and was baptized, after which he lost all

<sup>94</sup> *Occult Bondage and Deliverance*, Kregel Publications, Grand Rapids, MI, 1970

his powers. When Koch became interested in the power with which he performed his miracles, the once-practicing shaman stated categorically: "Demoniac of course!", adding that his power did not extend to practicing and believing Christians.

In our time the danger of occult participation has increased greatly because very often it presents itself as a religious and even Christian activity. Traditionally, occultism has not covered up its antichristian bent. Today, from practicing psychics and other occultists, you can even hear suggestions such as to go and be baptized, spend some time in church, receive Communion, and drink some holy water. Some of those psychics even call upon the name of God during their seances, read prayers, and make the sign of the cross, thus giving the impression that God's power works through them. This is all a terrible hoax! All forms of the occult, regardless of the cover up, remain, by their very nature, **irreligious**.

Truly, all the basic indications of the occult present in contemporary, "Christianized" extrasensory seances are that these are attempts to **manipulate** the supernatural powers for the sake of covetous gains. Religion demands submission to the Creator, faith, repentance, moral improvement, aspiration toward heaven and a selfless service toward good. In the occult, the object is to absorb a "bright energy," to achieve worldly success, to gain knowledge of mysteries, and so forth. All this is without moral obligations to God. A person who is pursuing the occult is not seeking Christ when he goes to church, but a bioenergy. While gazing at the icons, he does not see God, but rather a fountain of nutrition. He selfishly stretches out his hands toward holy items in order to "re-

charge" himself for his unholy deeds, with which to mock the greatness of the Creator.

What do these psychics say about themselves? Let us turn to the statement of Uri Tarasov entitled "I am a sorcerer of the fourth generation." In answer to the question of a correspondent who wrote, "I gathered that you performed sorcery over a patient with [a bone disease] with the help of your biofeedback, manual therapeutics, and psychotherapy. This is well known. We are acquainted with some representatives of holistic medicine. Are you one of these characters? Then whence is the sorcery?" Tarasov replied, "The answer is in your question. Why do I not call myself a psychic? Because a psychic achieves primarily a tenth of what a mediocre slight-of-hand sorcerer has mastered. The same can be said of hypnotists, warlocks, psychotherapists. Each of these capabilities... is only the tip of the iceberg." This was said with the utmost frankness. This is the "tip of the iceberg" whose foundation descends into the nether regions.

Because of the **God-fighting** nature of all types of occult practices, Sacred Scripture strictly forbids participation in them. We present here a few examples. *"There shall not be found among you any one who maketh his son or his daughter to pass through the fire, or who useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all who do these things are an abomination unto the LORD, and because of these abominations the LORD thy God doth drive them out from before thee. Thou shalt be perfect with the LORD thy God"*<sup>95</sup>. *"If there arise among you a prophet or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to*

<sup>95</sup> Deut. 18:  
10-13



*pass whereof he spoke unto thee, saying, 'Let us go after other gods which thou hast not known, and let us serve them,' thou shalt not hearken unto the words of that prophet or that dreamer of dreams; for the LORD your God is proving you to know whether ye love the LORD your God with all your heart and with all your soul. . . that prophet or that dreamer of dreams shall be put to death, because he hath spoken to turn you away from the LORD your God''<sup>96</sup>.*

Therefore, while a healthy religious life enlightens and morally ennobles one, unhealthy pseudo-religious occult activity morally cripples and destroys him. All forms of the occult without fail lead to interaction with fallen souls. Even though at first these occupations bring success in one's affairs and create an impression that they open before one unlimited possibilities, in the final summation one has to pay dearly for favors received from fallen souls. *"For what is a man profited, if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?"<sup>97</sup>.*

<sup>96</sup> Deut. 13:  
1-5

<sup>97</sup> Matt. 16:26

## Means of guarding against evil spirits

It is difficult for a person to imagine how cruel and crafty the fallen spirits are, how tireless and inventive in their temptation of a man and in the sowing of every evil. But in this they are not able to arbitrarily cause evil to someone to the degree to which he is under the protection of the Almighty. Only when a person distances himself from God by a sinful way of life and plunges into the darkness of disbelief and the passions, does he fall into the sphere of influence of the fallen spirits, which enslave him. The unbelieving and sinners - this is that material, that army, which the devil uses for the spreading of temptations and evil in human society and maintaining his kingdom of darkness. His kingdom, similar to a raging sea, surrounds us on all sides and threatens our salvation.

In opposition to this, the Lord Jesus Christ created His Kingdom of light on earth - the Church, in which a believer finds a quiet island, a reliable refuge and defence from the evil spirits. In reality, one's very entry into the Church at the time of the Mystery of Baptism is already accompanied by special prayers of exorcism read by the priest over the person prepared for baptism: *"Thou who in verity existeth, O Lord the Master ... Do Thou, the same Lord, delivering also this Thy creature from the bondage of the enemy ... receive him into Thy Heavenly Kingdom ... Yoke unto his life a radiant Angel, who shall deliver him from every snare of the adversary, from encounter with evil, from the demon of the noon-day, and from evil vision. Expel from him every evil*

*and impure spirit which hideth and maketh its lair in his heart - the spirit of error, the spirit of guile, the spirit of idolatry and every concupiscence, the spirit of deceit and of every uncleanness, which operateth through the prompting of the devil. And make Thy servant a reason-endowed sheep of the holy flock of Thy Christ, an honourable member of Thy Church, a consecrated vessel, a child of the light, and an heir of Thy Kingdom“*

Then, with immersion three times in water, the newly baptized is cleansed of the dirt of sin that gave the devil access to him and is clothed in the grace of God, like a vestment of light that covers him on all sides<sup>98</sup>. From this moment, in a figurative likeness of the Savior, the new member of the Church enters into the enclosure of the flock, which He, the Good Shepherd, vigilantly protects from marauding wolves — the devil and other fallen spirits. The Savior said of this: *“And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand”*<sup>99</sup>. Therefore, all that is necessary to one who has been baptized is to remain in the protection of the Lord. That is to run from sin and to preserve the received grace of the Holy Spirit.

But the devil, having lost access to the new member of the Church, begins to look around for new means by which to influence him again. He tries to achieve this by his usual weapon - by temptations. Of course a Christian receives from God all the necessary means to repulse temptations, but if he grows weak and begins to live a carnal life, if he sins, then the devil again gains entry to him and begins to enslave him with still greater cruelty. About this, our Lord Jesus Christ said: *“When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth*

<sup>98</sup> 1 Peter 2:9,  
Col. 1:12-13

<sup>99</sup> John 10:  
1-16, 28

<sup>100</sup> Matt. 12:  
43-45

<sup>101</sup> 1 Cor. 10:12

<sup>102</sup> Eph. 6:  
10-13

<sup>103</sup> Mark 16:17

none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and put in order. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first"<sup>100</sup>. Warning about this danger, Holy Scripture calls us to be vigilant: "Wherefore let him that thinketh he standeth take heed lest he fall"<sup>101</sup>. The Apostle Paul teaches that a Christian should consider himself a soldier of Christ, finding himself in the middle of a battle. "My brothers," he calls, "be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand"<sup>102</sup>.

The Lord Jesus Christ armed us with a number of means by which we attract to us the grace of God and repulse the evil spirits. To these belong, first of all, **prayer** and calling on the **name of Christ**. We are taught to ask our Heavenly Father daily: "Lead us not into temptation, but deliver us from the evil one." Many prayers, as, for example, the morning and evening prayers in our prayerbooks, ask for protection from the snares of the devil. At the end of this chapter, the reader will find a few special prayers against evil spirits. About the strength of His name, the Lord said: "In My Name shall they cast out devils"<sup>103</sup>. Holy Scripture and the lives of the saints bring forth countless numbers of examples of the efficacy of the name of Christ in the expulsion of demons.

The experience of the Church over many centuries confirms that the demons are not able to withstand representations of the **Cross** and the **sign of the Cross**. These are for them like fire for insects. The Venerable Nikitas Stithatos says, on this theme, that the demons often disturb our spiritual organs of perception and rob us of our sleep, but a courageous soul can destroy their specters and put them to flight by making one life-creating sign of the Cross and appealing to the name of Christ<sup>104</sup>. And in a similar way St. John Chrysostom explains that it is not simply with fingers that one should make the sign of the Cross but with a heartfelt disposition and complete faith and that if one makes the sign of the Cross in that way, not a single unclean spirit can come close, seeing that sword by which he was injured and received a mortal wound. If we with trembling look at their places of punishment, we can imagine how terrified the demons are on seeing that weapon by which Christ destroyed all their power and cut off the head of the serpent. When the Cross is before us, the demons are not terrible and not dangerous<sup>105</sup>. The custom of wearing a cross next to the skin was adopted by Christians in the most ancient times.

Also, it is important to **bless one's residence**. Sometimes a home into which we have moved might have been defiled by the earlier occupants if they lived sinfully, blasphemed, enjoyed wild music and improper films, or were involved with the occult. Occasionally, evil spirits settle in living quarters in which murder or suicide occurred. In order to purify one's residence, it should be sprinkled with **holy water** during the reading of the appropriate prayers

<sup>104</sup> *The Philokalia*, vol. IV of the English edition, On the Practice of Virtues, text 97

<sup>105</sup> Homilies on the Gospels, part 2

(see below), or, still better, a priest should be invited to bless it.

In general it is necessary to remember that **sin** attracts the demons. If, having sinned, we do not repent with all our heart, then this gives the demons entry to us. A sinful condition is like a tunnel through which they penetrate to our subconscious and affect us. Therefore, in order to be delivered from their influence, we must cleanse ourselves with sincere **repentance** and **confession**, after which we must with reverence take **Holy Communion**. Then, coming into us, the Lord, like an all-consuming fire, destroys any filth and cuts off access to us from the side of the spirits of darkness. It's good to train ourselves to commune regularly, at least once a month. Then we will continually carry within ourselves the fire of the grace of God. Christians of the early centuries took Communion every Sunday.

It is necessary to look at all these means that the Lord Jesus Christ gave us for salvation and for the attraction of His grace not as magic formulas but as **conductors** of God's mercy, given to us for the strengthening of faith and for confirming us in a virtuous life.

Here are a few prayers against the unclean spirits.

## **Troparion to the life-giving Cross**

*O Lord save Thy people and bless Thine inheritance.  
Grant victory over all enemies to Orthodox Christians  
and protect Thy people by Thy Cross.*

## Prayer to the Holy Cross

*Let God arise and let His enemies be scattered; and let those who hate Him flee from His presence. As smoke vanishes, let them vanish; and as wax melts from the presence of fire, so let demons perish from the presence of those who love God and who sign themselves with the sign of the Cross and say in gladness: Hail, most precious and life-giving Cross of the Lord, for Thou drivest away the demons by the power of our Lord Jesus Christ crucified on thee, Who went down to hades and trampled on the power of the devil, and gave us thee, his venerable Cross, for driving away all enemies. O most precious and life-giving Cross of the Lord, help me, with our Holy Lady, the Virgin Mother of God, and with all the Saints throughout the ages. Amen.*

## Psalm 90 (91)

*He that dwelleth in the help of the Most High shall abide in the shelter of the God of heaven. He shall say unto the Lord: 'Thou art my helper and my refuge. He is my God, and I will hope in Him.' For He shall deliver thee from the snare of the hunters and from every troubling word. With His shoulders will He overshadow thee, and under His wings shalt thou have hope. With a shield will His truth encompass thee; thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day, nor for the thing that walketh in darkness, nor for the mishap and demon of noonday.*

*A thousand shall fall at thy side, and ten thousand at thy right hand, but unto thee shall it not come nigh. Only with thine eyes shalt thou behold, and thou shalt*

*see the reward of sinners. For Thou, O Lord, art my hope. Thou madest the Most High thy refuge; no evils shall come nigh thee, and no scourge shall draw nigh unto thy dwelling. For He shall give His angels charge over thee, to keep thee in all thy ways. On their hands shall they bear thee up, lest at any time thou dash thy foot against a stone.*

*Upon the asp and basilisk shalt thou tread, and thou shalt trample upon the lion and dragon. For he hath set his hope on Me, and I will deliver him; I will shelter him because he hath known My name. He shall cry unto Me, and I will hearken unto him. I am with him in affliction, and I will rescue him and glorify him. With length of days will I satisfy him, and I will show him My salvation.*

## **Prayer against demonic snares**

*Lord Jesus Christ, the Son of God, having struck down the ancient serpent and bound him in Tartarus by bonds of darkness, protect me from his snares. Through the prayers of our Most Holy Lady, the Theotokos and Ever-virgin Mary, of the holy Archangel Michael and all the Heavenly hosts, of the holy Prophet and Baptist John, of the holy Evangelist John the Theologian, of the holy Martyr Cyprian and the Martyr Justinia, of St. Nicholas the wonderworker, of St. Nikita of Novgorod, of St. John of Shanghai and San Francisco, the wonderworker ... and of all the saints, by the power of the life-giving Cross and by the intercession of my Guardian Angel, deliver me from evil spirits, from cunning people, from sorcery, curses, the evil eye, and from any slanders of the enemy. By Thine almighty power preserve me from evil, so that I, enlightened by Thy light, may safely reach the quiet anchorage of the Heavenly*



*Kingdom and there eternally thank Thee, my Savior, together with Thine unoriginate Father and Thy Most Holy and Life-giving Spirit. Amen.*

Further below, the reader will find two more exorcising prayers that a priest reads on particular occasions.

## **The kingdom of satan at the threshold of fiery gehenna**

Holy Scripture predicts that before the end of the world there will be an extraordinary increase of the activity of fallen spirits. In these times many people, having lost faith, will begin to be attracted to the occult and to serve demons openly. Pitying the people who are perishing, the Lord will try to bring sinners to understanding by different disasters, but the majority of them will become as if blind and deaf, and *“neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts”*<sup>106</sup>.

This will be the time in which satan, being held back until then by the power of the risen Christ, will receive for a short time a certain freedom to seduce people who have turned away from God. The book of Revelation (ch. 20) designates the whole period of time from the resurrection of Christ until the end of the world symbolically as a thousand years. In a prophetic vision the Apostle John saw *“an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years. And cast him into the bottomless pit, and shut him up,*

<sup>106</sup> Rev. 9:21

<sup>107</sup> Rev. 20:  
1-3, 8

*and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season ... And shall go out to deceive the nations ...*"<sup>107</sup>. According to the Holy Fathers, the binding of the dragon refers to the moment of the resurrection of Christ, at which satan lost his earlier power over sinners, redeemed by the blood of Christ, and found himself to be restricted, "bound" in his activity in the world. "A thousand years" embraces the whole period from the resurrection of Christ until that time before the end of the world in which satan, using the departure of people from faith, again receives mastery over them - but for a very short time. Then, in agreement with the figurative vision of the book of Revelation, satan's spirits somehow fill the atmosphere itself that people breathe, as if they were hellish locusts infesting human society on all sides: *"and there arose a smoke out of the pit, as the smoke out of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power ... And they had a king over them, which is the angel of the bottomless pit [the devil], whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon (the destroyer) ... Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time"*<sup>108</sup>.

<sup>108</sup> Rev. 9:2-3,  
11; 12:12

Hurrying to ruin the maximum quantity of people, the devil gives over his power to the anti-christ (a world ruler and enemy of Christ), *"Even him, whose coming is after the working of Satan with all power and signs and lying wonders"*<sup>109</sup>. His main assistant, the false prophet, will seduce people by vari-

<sup>109</sup> 2 Thes. 2:9

ous specious miracles, and *"he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men"*<sup>110</sup>. These will be, of course, not true miracles, but different improved tricks, accomplished with the help of unclean spirits<sup>111</sup>.

These will be times of exceptionally severe persecution of believers. Because of unbelief and the depravity of mankind, the antichrist will be allowed *"to make war with the saints [the believers in Christ], and to overcome them"*<sup>112</sup>. But this will be only an external and apparent success. The Church itself will remain steadfast, as the Lord promised: *"I will build my church; and the gates of hell shall not prevail against it"*<sup>113</sup>. At the time of the antichrist, the Church will only go underground.

But the very success of the devil in these times will presage his forthcoming and final destruction. Finally the old prophecy will be fulfilled: *"In that day the Lord with his hard and great and strong sword will punish Leviathan the fleeing serpent, Leviathan the twisting serpent, and he will slay the dragon that is in the sea"*<sup>114</sup>. St. John the Theologian, the scrutinizer of prophecy, saw in his prophetic vision, how *"the beast was taken [the antichrist] and with him the false prophet that wrought miracles before him ... These both were cast alive into a lake of fire burning with brimstone ... After which ... the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever"*<sup>115</sup>.

Such a total and all-shattering end of the self-exalted Daystar, of the spirits who became apostates with him and of all their dark kingdom! With their precipitation into Gehenna will end all seductions, violence, lies and every evil in the world, and eternal blessedness of the saved

<sup>110</sup> Rev. 13:13

<sup>111</sup> Rev. 16:14

<sup>112</sup> Rev. 13:7

<sup>113</sup> Matt. 16:18

<sup>114</sup> Isa. 27:1

<sup>115</sup> Rev. 19:20,  
20:10

will begin. This joyous time approaches, but we should be especially vigilant in our devotion to Christ and urge ourselves to burn with faith, so as not to prove to be enticed away by the flood of temptations that satan will direct against humanity on the eve of his complete defeat. *"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne"*<sup>116</sup>.

## Conclusion

And so, the devil and the demons are manifest as real and not imaginary beings that present to us a great and continuous danger. Although they do not have sovereignty over those believing in Christ, they use the sinfulness of people to enslave them and to push them into various wrongful acts. Therefore, it is necessary for all of us to beware of sins and to try to live a pious and holy life. We must remember that the fallen spirits are very skilled in the seduction of people and possess a huge amount of experience. All their time and powers are directed at leading us away from the Lord and ruining us. The Lord limits their activity and defends us from their snares. However, He allows them to tempt us for the sake of our spiritual good, so that we do not get lazy but live vigilantly and grow spiritually.

The Lord Jesus Christ gave us powerful means for the repulsion of evil spirits: His Name, prayer, the Cross, holy water, and, especially, Holy Communion. Let us use these means and live for that which is good until we reach the quiet anchorage of the Heavenly Kingdom! Amen.

## **Prayer by a priest for a home troubled by evil spirits**

O Lord God of our salvation, Son of the Living God, Who is borne by the Cherubim, being above all dominions, principalities, authorities and powers: You are great and fearsome to all around You. You are the One Who set the heavens like a vault and made the earth in Your might; Who directs the universe in Your wisdom. When earthquakes occur under heaven from the foundations, its pillars are unshaken. You speak and the sun does not shine. You sealed the stars. You forbade the seas and dried them up. Authorities and dominions hide from Your wrath, and the rock trembles before You.

You obliterated the gates of brass and demolished the bars of iron. You bound the Mighty One and smashed his vessels. By Your Cross You cast down tyrants and drew in the Serpent with the hook of Your humanity. Having cast him down, You bound him with hooks in the gloom of Tartarus.

As the same Lord, the Hope of those who place their confirmation on You, and the Wall of might for those whose expectation is in You, anathematize, drive away and transform all diabolical actions and all satanic indictments, all slanders of the Adversary, and of the powers lying under this roof. Free those bearing the Sign which is awesome against demons: the Cross of Your victory, and calling upon Your gracious Name, from possession by him and from those wandering about under this roof.

<sup>117</sup> Luke 10:19

Yea, Lord, You drove away legions of demons, and the demons and unclean spirits by which the deaf and dumb were held. These You commanded to depart and not to return again. You have consumed all the armies of our invisible enemies, and have made wise the faithful who have known You. For You said, "Behold, I give you power to trample underfoot snakes and scorpions, and all the power of enemies"<sup>117</sup>.

Preserve, O Master, all who live in the house from all harm and every temptation from below, delivering them from fear of the feeble one and the arrows that fly by day, from things proceeding from the darkness and attacks by demons at midday. Let Your servants and Your children, delighting in Your help, and preserved by armies of angels, faithfully sing with one accord: "The Lord is my Helper and I will not be afraid; what can man do to me?" and again, "I will fear no evil, for You are with me."

As You are my Confirmation, O God, Mighty Master, Prince of Peace, and Father of the age to come, for Your kingdom is an eternal Kingdom, to you alone is the Kingdom, and the Power, and the Glory, with the Father and the Holy Spirit, now and ever and unto ages of ages. Amen.

## **Prayer of interdiction of St. Basil the Great that is read by a priest over one suffering from demons**

O God of gods and Lord of lords, Creator of the fiery ranks, and Fashioner of the fleshless powers, the Artisan of heavenly things and those under the heavens, Whom no man has seen, nor is able to see, Whom all creation fears: Into the dark depths of Hell You hurled the commander who had become proud, and who, because of his disobedient service, was cast down from the height to earth, as well as the angels that fell away with him, all having become evil demons. Grant that this my exorcism being performed in Your awesome name, be terrible to the Master of evil and to all his minions who had fallen with him from the height of brightness. Drive him into banishment, commanding him to depart hence, so that no harm might be worked against Your sealed Image. And, as You have commanded, let those who are sealed receive the strength to tread upon serpents and scorpions, and upon all power of the Enemy. For manifested, hymned, and glorified with fear, by everything that has breath is Your most holy Name: of the Father, and of the Son, and of the Holy Spirit, now and ever and into ages of ages. Amen.









# 神父诵圣瓦西里禁行祷，

## 受魔扰之人脱离苦难

上帝我的神，万神之神啊，您是火焰光明军队的造物主，精神权柄的缔造者，您是宇宙苍穹万物的工匠。没有人曾经看见过您，没有人有能得以见您，却没有什  
么造物不敬畏您：若有那骄横的长官，您要将他从人间高处，投入到极深的地狱  
里，因着他不曾顺服事奉，所有跟着他飞离的天使，都要成为邪恶的魔鬼。恩准我  
用您威严的名字驱走恶魔，因您的名字让魔王感到恐惧，让跟着他堕离光明天国的  
奴隶感到恐惧。将他放逐远离，让他远远躲开，不让他毁坏您的圣像。您曾经下令，  
让那受您庇佑的都有践踏蛇和蝎子的力量，有践踏任何敌人权柄的力量。因为我们  
在此带着敬畏集合，为您唱这赞歌，以世间万物的名义，荣耀造物之神：以圣父圣  
子圣灵之名，直到永远。阿门。

让他们得自由，让他不再着魔、不受在这屋檐下游荡的黑暗势力侵害。

主啊主，赶走魔群，赶走所有不洁的灵魂，只有瞎子聋子才受他们掌控。只要您下令，他们将一去不回。您吞灭了一切无形的敌群，让虔诚的心明理智，这是您说的，「我已经给你们权柄，可以践踏蛇和蝎子，又胜过仇敌一切的能力」<sup>123</sup>

我主慈悲，救这屋子里的人不受任何侵害，不受任何地底下的诱惑，让他们不畏惧那软弱的敌人和白天飞来的箭，不畏惧来自黑暗的力量，不畏惧正午时敌人的进攻。让您的仆人和子女为着您的帮助而欢欣喜乐，让他们和天使们同在，和谐虔诚同唱：「我有我主帮助，我不再畏惧，人能奈我何？」一唱再唱，「从今不再惧怕邪恶，因着主与我同在。」

上帝，我全能的主，您是和平的王，是未来之世的天父，只有您让我心定神宁，因着您的国度是永恒的国度，您就是国度、权柄、荣耀，与天父、圣灵同在，直到永远。阿门。

<sup>123</sup> 路喀福音

/ 路加 10:19

## 附录

# 家园为魔苦，神父诚心祷

主啊，我的救世主，上帝之子啊，赫儒文诞下的上帝子，统领一切领土、国度、权柄和能量的主啊：您是伟大的，也是令围绕您的子民敬畏的。您用您的力量创建了苍穹天国和大地人世。用您的智慧引领宇宙。天下或有地震动摇根基，这世上的支柱却是不动摇的。只要您开口，太阳就会失去光芒。您将万星辰锁在天上。您若不允许那海流动，海也要干涸隐去。国度和权柄在您的怒火面前消失遁形，在您的面前岩石也会战栗发抖。

您锁上了黄铜大门，摧毁了挡路的铁柱。锁起那有能的，毁弃了他的船只。凭着圣十字的力量，您推翻暴君，用人性的光辉钩封魔鬼。不单推翻暴君，还将他钩封在极深的深渊。

主啊，您是信徒的希望，是期盼者有力的高墙，您咒逐一切的残忍行径、驱逐所有反攻的恶魔，推翻所有诽谤的敌人，消灭所有在这屋檐下的恶势力。凡是带着让恶魔惧怕的标志的，您让他们得自由：凡是戴着十字的、呼喊您恩慈的名字的，

# 结论

因此，恶魔和魔鬼是真实的，不是我们凭空想象的，他们会一直给我们带来强烈的危险。虽然他们无权掌控那些信仰基督的人，但魔鬼会利用人类天性中的邪恶奴役他们、推动他们去进行各种错误的行为。因此我们每个人都要警惕，不要行罪恶之事，要过虔诚圣洁的生活。我们一定要记得，堕落的灵魂是老奸巨猾的，在引诱人类方面也是很有技巧的。他们穷尽所有的时间和力量，就是为了让我们远离我主的怀抱，让我们自我毁灭。我主限制了他们的行动，保护我们不受他们的侵害。但为了我们的精神纯洁健康，他又允许魔鬼对我们进行引诱，这样我们才不会变得懒惰，才能过着警醒的生活，在精神上有所成长。

我主耶稣基督给予我们许多强而有力的方法，让我们可以抵御邪灵抵御，这些方法包括：我主基督的名字 祈祷 圣十字 圣水 特别是圣体血。让我们用这些手段，为那善的而活，直到我们抵达我们避风的港湾，那宁静的天国！阿门。

但正是魔鬼的胜利预示着他即将到来的终极毁灭。到最后，那古老的预言将会实现：「到那日，上帝必用他那刚硬有力上的大刀，刑罚鳄鱼，就是那快行的蛇，刑罚鳄鱼就是那曲行的蛇，并杀海中的大鱼。」<sup>120</sup> 神学家圣约安研读过预言之后，极有先见之明地说「那兽（此指敌基督）被擒拿，那在兽面前曾行奇事，迷惑受兽印记，和拜兽像之人的假先知，也与兽同被擒拿。他们两个就活活的被扔在烧着硫磺的火湖里……那迷惑他们的魔鬼被扔在硫磺的火湖里，就是兽和假先知所在的地方。他们必昼夜受痛苦，直到永永远远。」<sup>121</sup>

自吹自擂的启明星完全毁灭、灰飞烟灭，这邪灵背离了自己、背离了黑暗国度所有的人！他们来到了地狱，所有的诱惑都结束了，这世上在没有暴力、谎言和罪恶，被救的人得到永恒的恩赐喜乐，欢欣雀跃的时刻到来了，但我们还是要特别警觉，要全心事奉基督，内心永远燃烧着信仰的火焰，这样，当撒旦在他完全战败的前夜向人们涌动那诱惑的洪水之时，我们就不会被赢去。「得胜的，我要赐他在我宝座上与我同坐，就如我得了胜，在我父的宝座上与他同坐一般。」<sup>122</sup>

<sup>120</sup> 伊撒依亚书 / 赛 / 依

27:1

<sup>121</sup> 约安之启

示录 19:20;

20:10

<sup>122</sup> 约安之启

示录 3:21

和约安之启示录上相吻合的是，到那时，撒旦的灵魂会莫名地充斥于人们呼吸的空气中，仿佛他们是来自地狱的蝗虫，包围了人类社会的每个角落：「他开了无底坑，便有烟从坑里往上冒，好像大火炉的烟。日头和天空，都因这烟昏暗了。有蝗虫从烟中出来飞到地上。有能力赐给他们，好像地上蝎子的能力一样……有无底坑的使者作他们的王。按著希伯来话，名叫亚巴顿，希利尼话，名叫亚玻伦……所以诸天和住在其中的，你们都快乐罢。只是地与海有祸了，因为魔鬼知道自己的时候不多，就气忿忿的下到你们那里去了。」<sup>113</sup>

魔鬼急于消灭尽可能多的人类，所以就将自己的力量交给了敌基督<sup>114</sup>「这不法的人来，是照撒但的运动，行各样的异能神迹，和一切虚假的奇事。」<sup>115</sup> 他最主要的支持者，是一个伪先知，会用各种模棱两可的奇迹引诱人类，「又行大奇事，甚至在人面前，叫火从天降在地上。」<sup>116</sup> 这些当然不是真正的奇迹，而是一些林林总总的诡计，靠着不洁之灵的帮助才能完成。<sup>117</sup>

有些时候对于基督徒的迫害尤为残酷。因为人类信仰缺失、内心邪恶，敌基督将可以「与圣徒（基督的信徒）争战，并且得胜」<sup>118</sup> 但这只是表面的胜利而已。教会的立场是坚定的，就像上主曾经许诺的那样：「我要把我的教会建造在这磐石上，阴间的权柄，不能胜过他」<sup>119</sup> 在敌基督时代，教会活动只能转入地下。

<sup>113</sup> 约安之启

示录 9:2—3:

11: 12:12

<sup>114</sup> 基督的敌

人，世界的

统治者

<sup>115</sup> 致德撒洛

尼基人书二

/ 帖后 / 得

后 2:9

<sup>116</sup> 约安之启

示录 13:13

<sup>117</sup> 约安之启

示录 16:14

<sup>118</sup> 约安之启

示录 13:7

<sup>119</sup> 玛特泰福

音 / 太 / 玛

16:18



# 地狱门前的撒旦之国

圣经上作出了预言，在世界末日来临之前，堕落灵魂活动会有异常增温。到那时，人们丧失信仰、开始信奉密宗、公开侍奉魔鬼。我主同情堕落的人类，会用不同形式的灾难让罪人觉醒，但是大部分有罪之人却充耳不闻、视若无睹，「又不悔改他们那些凶杀、邪术、奸淫、偷窃的事」<sup>112</sup>

那时就是撒旦势力抬头之时，他们可以赢得一小段时间，诱惑那些背离上帝的人类，直到基督的力量再次崛起。约安之启示录中（第二十章）指明，从基督复活到世界末日有一千年的时间。使徒约安凭着先知的眼光看到：「一位天使从天降下，手里拿著无底坑的钥匙，和一条大链子。他捉住那龙，就是古蛇，又叫魔鬼，也叫撒但，把他捆绑一千年，扔在无底坑里，将无底坑关闭，用印封上，使他不得再迷惑列国，等到那一千年完了。以后必须暂时释放他……出来要迷惑地上四方的列国……」根据圣教父所言，捆绑那龙就表示基督复活的时刻，撒旦失去了之前他对有罪之人的控制力，基督用他的血收服了撒旦，却发现他自己被囚禁了，他在人世的活动受到了限制。「一千年」指的是从基督复活到世界末日来临之前的一整段时期，在这期间，撒旦利用人们背离信仰的时机，再次控制了人类——但只控制了一小段时间。

<sup>112</sup> 约安之启示录 9:21

# 离魔陷阱祷文

我主耶稣基督，上帝之子，你战胜了魔鬼，用黑暗的绳索将它绑在极深的深渊，保护我们不受它的戕害。最圣洁的诞神女，永贞母玛利亚请为我们祈祷，神圣的天使长米哈伊尔请为我们祈祷，天上的诸圣请为我们祈祷，有神圣的先知约安、著福音者神学家约安、神圣的殉道者希普里安和朱斯汀、显行灵迹者圣尼科莱、下诺夫哥罗德圣尼基塔、显行灵迹者上海和旧金山的圣伊望主教……所有的圣人，凭借着赐生十字架的力量，又有我们的守护天使代我们祈祷，救我们脱离罪恶，远离邪恶的人群、远离巫师、诅咒和罪恶的眼神，感谢这一切，我受了您的光，我们将到达天国的宁静港湾，在那里满怀对您的感激，感谢您我的救世主，感谢您无始的天父，感谢您最神圣的赐予我们生命的圣灵。阿门。

下面，读者可以看到另外两篇驱魔祷文，是一位神父在特定场合下颂读的。

# 圣咏第九十章

三

住在至高者隐密处的，必住在全能者的荫下。我要论到上主说，他是我的避难所，是我的山寨，是我的上帝，是我所倚靠的。他必救你脱离捕鸟人的网罗，和毒害的瘟疫。他必用自己的翎毛遮蔽你。你要投靠在他的翅膀底下。他的诚实，是大小的盾牌。你必不怕黑夜的惊吓，或是白日飞的箭。也不怕黑夜行的瘟疫，或是午间灭人的毒病。

虽有千人仆倒在你旁边，万人仆倒在你右边，这灾却不得临近你。你惟亲眼观看，见恶人遭报。上主是我的避难所。你已将至高者当你的居所。祸患必不临到你，灾害也不接近你的帐棚。因他要为你吩咐他的使者，在你行的一切道路上保护你。他们要用手托着你，免得你的脚碰在石头上。

你要踞在狮子和虺蛇的身上，践踏少壮狮子和大蛇。上帝说，因为他专心爱我，我就要搭救他。因为他知道我的名，我要把他安置在高处。他若求告我，我就应允他。他在急难中，我要与他同在。我要搭救他，使他尊贵。我要使他足享长寿，将我的救恩显明给他。

三  
圣咏第

九十章 / 诗篇  
第九十一章

# 十字圣架圣颂

主啊，请拯救你的子民，并降福你的嗣业。恩赐虔诚君王战胜夷狄，并以你十字圣架护佑你的会众。

## 敬礼十字圣架祝文

愿上帝兴起，愿他的仇敌四散分离，愿凡恨他的，由他面前溃败逃避。愿他们如烟飘散，如火中之蜡销解，如此，群魔也必败亡于爱慕上帝而请十字圣号者，因他们欢欣踊跃地说：庆哉！至尊施生命上主之十字架，藉着我主耶稣基督的大能，你驱散了诸魔；他曾被钉于你上，又下降阴府，践灭了魔鬼的权柄，并将你——他可敬的十字圣架授予我们，为击溃一切的仇敌。至尊施生命上主之十字架，偕同我们的圣母童贞诞神女，以及诸圣，请援助我直到永远。阿们。

悔，洁净自己的灵魂，之后我们要带着其中启示领受圣体他血餐。于是，上主就会像万能的火，走进我们，消除我们内心的邪念，阻断黑暗的靈魂进入我们意识的通途。常去领受圣体血会对我们是有好处的，至少一个月要去一次。这样我们内心就会一直带着上帝慈悲的火焰。早期的基督教徒每个星期天都会领受圣体血。

我们很应该看看我主耶稣基督赐予我们的这些方法，既能让我们得到救赎，又能带来上帝的恩慈，这并非什么神奇的方程式，只是上帝恩慈的引导力，是上帝的赐予，为的是要我们坚定信仰，过上有德的生活。

以下是几篇对抗不洁灵魂的祷文。

魔鬼常常扰乱我们的感知器官，夺走我们的睡眠，但是勇敢的灵魂可以毁灭这些幽灵，他们会亮出圣十字标志，呼喊基督的名字，让这些游魂灰飞烟灭<sup>100</sup>。同样的，圣金口约安也说到，划圣十字不单只要用手指，还要全心全意在内心划，要带着满心的虔诚信仰，如果是这样划圣十字，就没有任何一个不洁的灵魂敢靠近了。因为他看到了能伤他的剑，一把能取他性命的剑。如果我们看看他们受处罚的地点，我们就能够想象魔鬼看到基督对付他们的武器会有多么惊恐，这武器完全可以毁掉他们所有的力量，取他们项上人头。只要圣十字在我们面前，魔鬼就不再令人害怕，也不会令我们身处境<sup>101</sup>。在古时候，贴身戴着十字架是基督徒的传统做法。

祈祷基督降福给住所也是很重要的。有时候我们搬进新家，但是如果前任住客过着罪恶的生活，玷污神祇，听的是靡靡之音，看的是不雅电影，或者是与密宗有染，那么这房子就已经被他们给玷污了。有时候，邪灵会住在发生过凶杀案或自杀的角落。为了洁净人们的住所，要边念祷文边用圣水洒扫房子，如果能请一位神父来祈祷赐福那就更好了。

总之一定要记得，罪恶是吸引魔鬼的源泉。如果行了罪恶，而又不全心忏悔的话，就会给魔鬼以可乘之机。行了罪恶就相当于开了一条魔鬼侵入我们意识的沟渠，他们就能借此对我们施加影响了。因此，为了摆脱他们的影响力，我们必须诚意忏

<sup>100</sup> 《慕善

集》英文版  
第五辑，第  
九十七篇

<sup>101</sup> 《福音布道  
文》，第二部  
分

不好了。」<sup>105</sup> 圣经中教我们要警惕，要注意避免这样的危险：「所以以为自己站得稳的，须要谨慎，免得跌倒。」<sup>106</sup> 使徒帕弗罗教育基督教徒说要把自己当作是基督的斗士，随时准备好作战。「弟兄们，他呼唤着「你们要靠着主，倚赖他的大能大力，作刚强的人。要穿戴上帝所赐的全副军装，就能抵挡魔鬼的诡计。因我们并不是与属血气的争战，乃是与那些执政的、掌权的、管辖这幽暗世界的，以及天空属灵气的恶魔争战。所以，要拿起上帝所赐的全副军装，好在磨难的日子抵挡仇敌，并且成就了一切，还能站立得住。」<sup>107</sup>

我主耶稣基督武装了我们，他教我们怎样赢来上帝的恩典、反击邪灵的进攻。对信徒来说，首当其冲的是祈祷和呼喊基督的名字。他教我们要日日向我们的天父请求：「不叫我们遇见试探，救我们脱离凶恶。」在我们的祈祷书中有许多的祷文，比如晨祷文和夜祷文，都可以祈祷上帝保护我们不受魔鬼的戕害。在这章的最后，读者可以找到几篇对抗邪灵的特殊祷文。上主说到他的名字是有力量的：「就是奉我的名赶鬼」<sup>108</sup> 圣经和许多先圣的亲身体会都无数次地证明，基督的名字可以用来驱魔。

许多世纪以来教会经历的事实都证明，魔鬼没有力量承受十字架象征和十字架标志。十字架之于魔鬼就如火焰之于昆虫。尊者尼基塔·斯泰塔托斯对此如是说，

<sup>105</sup> 玛特泰福

音 / 太 / 玛

12:43—45

<sup>106</sup> 致科林

托人书一 /

林前 / 格前

10:12

<sup>107</sup> 致艾弗

所人书 / 弗

6:10—13

<sup>108</sup> 玛尔克福

音 / 可 / 谷

16:17

有其他不洁的灵魂，这罪恶的一切都由魔鬼造成，将它们驱离吧。让您的仆人做您麾下理性的小羊，做您的教诲里荣耀的一员，做一个神圣的人、做您的光明之子，做您王国的承继人。」

新受洗者浸水三次之后，就洗净了罪恶，罪恶就不能近他的身了，他披戴着上帝的荣耀，就像披戴着给他全面保护的明法衣。<sup>103</sup>从这一刻开始，他象征着救世主的形象，这位新教友成为我主牧羊人羊群中的一员，受上帝庇佑，警惕地保护他不受恶狼的劫掠——不受魔鬼和其他堕落的灵魂的劫掠。救世主说道：「我又赐给他们永生、他们永不灭亡，谁也不能从我手里把他们夺去。」<sup>104</sup>因此，受过洗的人要做的就是——一直呆在上帝的保护范围之内。也就是要脱离罪恶，保有圣灵交给的恩典。

而魔鬼一旦失去了接触教会新人的途径，就开始四处寻觅新的途径，对他们进行其他形式的影响。他有一件非同寻常的武器，那就是诱惑。基督徒当然从上帝那里获得了抵制诱惑的方法，但是当人们变得软弱，开始让欲望摆布，当人们开始行罪恶，魔鬼就会进入他的身体，以异常残忍的方式囚禁他。关于这一点，我主耶稣基督说过：「污鬼离了人身，就在无水之地，过来过去，寻求安歇之处，却寻不着。于是说，我要回到我所出来的屋里去。到了，就看见里面空闲，打扫乾淨，修饰好了。便去另带了七个比自己更恶的鬼来，都进去住在那里。那人末后的景况，比先前更

<sup>103</sup> 裴特若书

信一／彼前

／伯前 2:9；

致科罗西人

书／西／哥

1:12—13

<sup>104</sup> 约安福

音／约／若

10:1—16:28



# 御魔之方

人们很难想象，堕落的灵魂有多残忍多狡猾，在引诱人类、种植罪恶的时候又多么贪得无厌、诡计多端。但是如果一个人有万能的主庇佑的话，他是不能一意孤行对他实施罪恶的。当一个人过着罪恶的、不信赖主的黑暗生活时，他就远离了主的庇佑，只有在这个时候，他才堕入了邪灵的势力范围，才会受到邪灵的奴役。不信主的罪人——这些人都是魔鬼的麾下、魔鬼的军队，他们被魔鬼利用，在人间散布诱惑和罪恶，保全魔鬼黑暗的王国。而魔鬼的王国正像是怒吼的大海，将我们四面包围、威胁了我们的救赎。

与之相反的是，我主耶稣基督在人间创立了他光明的国度——那就是教会，这里是信徒的避风港、是宁静的岛屿，足以抵挡一切的邪灵。事实上，若人们在圣洗期间进入教堂，神父为将要受洗者所念的特殊驱魔祷文就立刻和进来的人在一起了：「真理之上帝啊，我主上帝……主啊，您会否救我们脱离敌人的魔爪？……将敌人收进天国……派天使进入敌人的生命，救他脱离凶险，不教他遇着罪恶、救他摆脱强大的鬼魔，不教他看见罪恶的事。从他身边驱离一切的罪恶，驱离在他心中扎根的不洁灵魂——误入歧途的灵魂、诡计多端的灵魂、物欲横流的灵魂、欺骗的灵魂和所

上帝，要勾引你离开上主你上帝所吩咐你行的道，你便要将他治死。这样，就把那恶从你们中间除掉。」<sup>101</sup>

因此，健康的宗教生活可以让人得到启迪，让人道德高尚，不健康的伪宗教密宗活动则会让人道德败坏。所有的密宗无一例外都让人们接触到堕落的灵魂。即使一开始这些行为能够让人诸事顺利，让人以为密宗为他们开创了无限的可能，到最后人们要为他们从堕落的灵魂那里得到的好处付出沉重的代价。「人若赚得全世界，配上自己的生命，有什么益处呢？人还能拿什么换生命呢？」<sup>102</sup>

<sup>101</sup> 第二法

典之书 / 申

13:1—5

<sup>102</sup> 玛特泰福

音 / 太 / 玛

16:26

工疗法、心理疗法对一位骨科患者进行巫术治疗。这是大家都知道的。我们已经认识了几位整体疗法的代表人物。你是否是这些人当中的一位呢？那巫师又从何而来呢？」泰拉索夫对此回答道：「答案其实就在你的问题当中。为什么我不叫自己通灵师呢？因为通灵师大概只能得到普通巫师十分之一的能量。同样的道理也适用于催眠师、魔术师和心理治疗师，大家看到的这些法术不过是冰山一角。」这些话是再坦率不过的了。「冰山一角」的基础就在于灵界吧。

因为所有的密宗仪式都带有反抗上帝的本质，圣经严格规定不得参与任何密宗。我们就在这里稍微举几个例子吧。「你们中间不可有人使儿女经火，也不可有占卜的、观兆的、用法术的、行邪术的、用迷术的、交鬼的、行巫术的、过阴的。凡行这些事的，都为上主所憎恶，因那些国民行这可憎恶的事，所以上主你的上帝将他们从你面前赶出。你要在上主你的上帝面前作完全人。」<sup>18</sup>「你们中间若有先知或是做梦的起来，向你显个神迹奇事，对你说：『我们去随从你素来所不认识的别神，事奉他吧。』他所显的神迹奇事虽有应验，你也不可听那先知或是那做梦之人的话；因为这是上主你们的上帝试验你们，要知道你们是尽心尽性爱上主你们的上帝不是。你们要顺从上主你们的上帝，敬畏他，谨守他的诫命，听从他的话，事奉他，专靠他。那先知或是那做梦的既用言语叛逆那领你们出埃及地、救赎你脱离为奴之家的上主你们的

<sup>18</sup> 第二法

典之书 / 申

18:10—13

到现在这个时代，参与密宗活动变得尤为危险，因为它经常表现为宗教活动的形式，甚至是基督教活动的形式。密宗向来就不曾掩饰它反基督的倾向。今天，除去参与通灵和其他密宗活动之外，我们还可以听到一些其他的建议，比如说去受洗、去教堂做礼拜、受圣体血以饮圣水。其中有一些还会在降神会当中提到上帝的名字，念祷文，划十字，从而向人们传达上帝的力量在起作用这样的讯息。这是一个多么可怕的骗局啊！任何形式的密宗，不管经过怎样的掩饰，其本质都是反宗教的。

诚然，在当代密宗的超感降神会上，我们看到的是基督教化的集会，而其中所有的基本迹象都是为了实现某些贪婪的欲望而对超自然力进行操纵。宗教要求人们服从造物主、服从信仰、懂得悔恨、提高自我道德修养、渴望上天堂、无私忘我向善。而在密宗当中，最主要的目的就是依靠吸收「光明的力量」来获取世俗的成功、获取密教的讯息等等。所有这些目的当中都没有包括对于上帝的道义上的责任。信奉密宗的人去教堂的时候并不是在追随上帝，而是在信奉一种自然力。注视圣像的时候，他看到的不是上帝，而是养料的源泉。为了他毫不神圣的目的，他自私地向圣像伸出双手，想要吸取其中的能量，从而藐视造物主的伟大。

那么这些通灵法师是怎么看他们自己的呢？让我们看看乌利·泰拉索夫所做的题为「我是第四代巫师」的发言吧。一位记者问道，「我看到你用机能反馈疗法、手

那样的热带天气，伤口很快就向四周扩散，不久手上有一块地方就几乎变成了黑色。但是，因为最近的医生都住得很远，这位基督徒就想通过家庭治疗治愈自己的手。最后，当那坏疽几乎要爬到肩膀上去的时候，他就去找了医生，医生告诉他只能切除他的手，要不他就要死于这个坏疽。这个泰国人就恐慌地喊道：「只有一只手我还能做什么呢？谁帮我种粮食收粮食呢？」在极度的焦虑中，他忽然记起有个印度老者可以用神秘的力量帮助人们治疗。尽管他知道基督徒是不应该向巫师求助的，但是内心的绝望还是推动他去向那位印度人寻求帮助。看起来这位印度人一点也不像骗子，他的魔力完成了不可能完成的任务。脓疽很快得到了检查，那只手保住了。在接受巫师帮助之后不久，村庄里的人不再去教堂做礼拜了，而是重信了祖先传下来的异教。也就是说，为了治愈他的手，他付出了灵魂的代价。<sup>99</sup>

更有甚者，克赫教授还说他看过最强大的巫师就是一位叫做 Alualuk 的爱斯基摩萨满法师。他的密宗法力非常之强，曾经救活过几个已经死去的异教徒，其中一位复活之后还活了十年之久。但是，同样还是这位法师，在一位传教士的启迪之下，转而皈依了基督并且受洗，之后就丧失了他所有的能量。当克赫表示对他实现奇迹的法力感兴趣时，这位曾经的萨满法师坦率地说：「当然是魔鬼的力量！」，并且补充说他的力量对于笃信基督没有丝毫的影响。

<sup>99</sup> 《信奉及脱

离密宗》，密歇根大急流

市 Kregel 出

版公司 1970

年出版

就好像艾滋病这一疾病一样。病毒一旦进入人体，就会「哄骗」机体内健康的细胞，让健康细胞相信他是「善意的」，这样这些细胞就会抛开戒备、「接受」入侵者。细菌进入人体之后才会被发现是「特洛伊木马」，这时入侵的寄生虫就开始了破坏主体技能的过程。当然，受感染者还能过若干年的正常生活、甚至不会怀疑他的生存之日已屈指可数。只有在疾病的最后阶段这种灭顶之灾才会变得显而易见。但是为时已晚了！密宗在精神上的杀伤力就像艾滋病在身体上的杀伤力一样。

还有另外一个至关重要的因素，虽说重要，却从未在密宗的科学研究当中被提到过。也就是密宗的本质是恶意的、对抗上帝的：一个人只要接受过任何形式的密宗「帮助」之后，对于上帝和其他的圣物就会有一种难以名状的厌恶之感。对于虔诚的密宗信徒来说，可以很明显地感知到精神心灵状态的显著变化。当他得到了超感师或是密宗信徒的帮助之后，他就丧失了祈祷的愿望，也不愿阅读圣经、不愿去教堂做礼拜、不愿意领圣体血、不愿得到来自神父的帮助和建议，诸如此类。这种厌恶的程度跟从密宗仪式当中得到的力量是成正比的。反复参与到密宗当中会让一个人在精神状态上对抗上帝。

克赫教授讲到了下面这样一件事。在泰国的一个小村庄，住着这样一个当地的基督徒，在当地的教堂当中是积极分子。有一次他的手受了伤，伤处化了脓。在

情绪发生了一些消极变化。稍后，他又发现自己怀疑甚至恐惧和自己打交道的灵类，这也让他觉得很困扰。因此最后他得出结论，改变基本研究方式、放弃原有理论势在必行。而正在这时，他突然瘫痪，说话也语无伦次，最后被送往医院。经过长达十一个月的治疗和驱魔、还有朋友及家人的祈祷，卡尔终于康复了。出院之后，他宣布了他在超心理学领域取得的一切成果，以及从他神秘的疾病当中得出的发现，那就是，他高估了自己，将自己白白地交付到了邪灵的手中。虽然灵类带着要使他完满、让他更好的帮助他人的伪装，但是他一直以来都很清楚，实际上他是在和邪灵打交道。

很多人都曾在密宗活动中遭受痛苦，也有很多文件史实证明密宗信仰的危险性，虽然如此，还是有许多人继续相信密宗即便无益也是无害的无稽之谈，又或是相信这只是一纯粹的消息甚至是一种积极的精神探索。事实根本不是这样的。还有人认为在「危险的」密宗之外，还有一种「无害的」密宗，这样的观点也是错误的。有的人希望通过恰当的预防措施，人们可以从密宗当中获得一些益处。不幸的是，所有的资料都表明，任何形式的密宗仪式当中都有一种消极毁灭性的东西，缠着信徒，如果得不到上天的帮助，就永远无法摆脱。来自地府的灵类开始操纵此人的命运，他将在密宗的泥沼中日益深陷。

摆脱这种魔力的影响，就会家庭破裂、自杀疯癫。而若有人真的获得了救赎，就要感谢上帝的慈悲了」<sup>97</sup>。

通灵法师斯里·亲穆仪是联合国的宗教顾问，他评价说，凡是和灵类打过交易的巫师或是其他任何人，最后不是被扼杀就是被谋害。他个人比较熟悉的有这么几桩<sup>98</sup>。克赫教授致力于奇异幻象研究多年，他就肯定地说信奉密宗的人自杀率比较高，意外伤亡和疯癫的比率也较高。他和很多其他超心理学的专家都证实说，专注于密宗的人最后其身体都遭到了损毁，密宗信奉者的体内都好像藏着一个吸血鬼，吸干了他们的力量。

人们之所以会掉进密宗的陷阱是因为他们没有看到危险。开始时一切看来都是那么惬意、令人欢欣雀跃。玛拉希亚·玛尔提诺在他的著作《魔鬼的人质》中描述了一位叫做「卡尔」的持牌心理咨询师，此人有物理学学位，对于宗教和超心理学相当有兴趣。他的超自然意念力让他的朋友们都叹为观止。他听从了「召唤」，对关于再生和星际漫游的教义进行了严肃的研究。当他明白了这些密宗的知识之后，渐渐地，他开始看到更为广阔的视野。卡尔掌握了丰富的知识，又小心细致。他相信自己的研究对于科学和整个人类都是大有裨益的。获得中西部州立大学教授之后，他继续从事一些超心理学和密宗仪式的实验。但是，他开始慢慢注意到他的性格和

<sup>97</sup> 《虚假的

挑战》新泽

西州平原镇，

Logos 出版公

司 1966 年出

版

<sup>98</sup> 《占星术、

超能力及其

他》纽约牙

买加 Angeti 出

版社 1973 年

出版



死状就更加可怜。整体的灵媒综合症让他完全崩溃了——欺骗、集体堕落、无知的酗酒和嗑药<sup>94</sup>。

更有甚者，灵类还露出他们罪恶残忍的狰狞面孔，用各种方法折磨他们所帮助的那些人们。他们手段狡猾，一切都只为不要过早把猎物给吓跑——他们很精明，慢慢地加重痛苦，让人不知不觉。密宗信奉者开始觉得越来越紧张不安，身体不适感也越来越严重，总是遭受莫名的折损和各种不快，时不时就会杞人忧天一番，然后就开始考虑要自杀。当他最终意识到是灵类将这一切的不幸加诸于他的身上，就会开始摆脱密宗，停止一切的相关宗教活动。到那个时候灵类就会大发雷霆，火冒三丈，用无边无际的灾难的海洋将他淹没，让他窒息，从而让教徒心生恐惧，只能重返密宗。他们手中的缰绳时而紧时而松，逐渐地囚禁了密宗信徒，最后对他进行彻底的毁灭。

南多尔·福多尔所著的《通灵学百科全书》内容详实，对这一言论作出了证实：「奇怪的是，圆光术（即通灵）一旦遇到障碍，就会表现出疾病的症状……而仪式一旦得到接受，症状就自动消失了」<sup>95</sup>。著名的通灵师爱德加·凯西就是此事的明证。约熙福·米拉德写到，实际上他不过是别人手中的可怜木偶<sup>96</sup>。曾经有个叫拉法伊尔·加森的灵媒根据自己的经验写到：「许多人因为研究圆光术（即通灵）而遭受极大的痛苦，最终又因为要摆脱痛苦而最终导致了精神分裂。信徒一旦身处其中又想

<sup>94</sup> 《通灵党》

<sup>95</sup> 新泽西西考

克斯 Citadel

出版公司

1974年出版

<sup>96</sup> 爱德加·凯

西：神秘的

奇迹，康涅

迪格州格林

威治，远东

图书 1967年

出版

因此人们确信，不管使用何种名号，密教宗师和真正的堕落的灵魂进行交流，而这些灵类就向他们提供讯息和无形的能量。

### 三）执行密宗仪式的后果

我们已经讨论过，这些灵类既非天使也非死者的灵魂，而是魔鬼。和这些灵类打交道的结果就是确认他们就是魔鬼。这才是研究灵类幻想最安全的不失之策，对此救世主本人也指出：「凭着他们的果子，就可以认出他们来。荆棘上岂能摘葡萄呢。蒺藜里岂能摘无花果呢。这样，凡好树都结好果子，惟独坏树结坏果子。」<sup>93</sup> 在此，从密宗信奉者身上看到的事实让我们确信：1）灵类刺激和他们打交道的人类作出某种罪恶的事情以及2）他们损毁了他们的健康、折堕了他们的生命。

可以肯定的是，参与密宗活动的人或早或晚都会表现出精神上或是心理上的不正常；许多人沦落忧郁或是堕入酗酒嗑药的深渊。<sup>94</sup> 拉马尔·基恩研究职业灵媒长达十三年之久。在他的公开声明中他写到，他所知的所有灵媒，包括他自己认识的或是听别人说的，都以悲惨的方式结束了自己的一生。比如福克斯姐妹，生命终结之时是了无生趣的醉汉。他目光所及之处，同样的情况一遍遍出现：灵媒生而可怜、

<sup>93</sup> 玛特泰福音 / 太 / 玛

7:16—17

有的只有集中的意念力而已。」<sup>89</sup> 杰西·斯特恩研究心灵互通已有很长时间了，在他的著作《通灵的探险》中他如是说：「几乎无一例外所有的灵媒……都感觉他们都只是受到一种更高超的力量操控，而这种力量就流淌在他们身体里。他们并不认为自己就拥有了这种力量」<sup>90</sup>

不管密宗教徒是多想因为他们的超能力而受到褒奖，他们还是不得不承认实际上，是其他族类的精神在对他们发生作用。劳伦提·雷山对于东西方的许多心灵疗法都做过研究，根据他对心灵互通的研究，查尔斯·帕那提写到：「但是如果他所研究的治疗师都有一个共同点，即他们都自我感觉不是他们在进行治疗，而是一个『灵类』完成了所有的治疗。他们觉得他们只是被动的媒介……他所研究的所有治疗师为了进行治疗都改变了自己的意识状态」<sup>91</sup>。

在一辑叫做《治疗师与治疗过程》的书籍中可以找到通灵疗法中最精辟的报告之一。在长达十年，有众多专家参与的这一调查当中，发现了这样一个事实「在对治疗师作出的所有研究当中，研究者都立刻发现，灵类的智慧通过对治疗师的意识起作用而向治疗师提供他们本来并不明白的讯息」<sup>92</sup> 这一调查还得出结论：通灵治疗在招魂说盛行的国家更为普遍。

<sup>89</sup> 《东方魔力》，纽约

E. P. Dutton  
图书出版公  
司 1973 年出

版

<sup>90</sup> 纽约

Signet 出版  
公司 1982 年  
出版

<sup>91</sup> 《超意识》，  
纽约花园

市，Anchor/  
Doubleday 出  
版公司 1976  
年出版

<sup>92</sup> 有时也叫做  
指引、控制  
或保护

注释：当然，各种形式的力量都是来自于上帝，而上帝是向善的。尽管如此，堕落天使玷污了他们收到的能量，也玷污了其他来自造物主的恩赐。

因此，密宗术士说无形的自然力中立安全是不对的。因为上帝和他的天使都不会允许别人对他们进行操纵，而魔鬼就是自愿主动来帮助这些密宗术士的。因此，他们会赐予这些术士他们想要的能量。但他们做这一切并非是大公无私的。事实完全相反，他们只是把力量借出，为的是得到更好的回报。魔术师、巫师、撒旦的崇拜者和许多学有所成的密宗教友对这一点非常清楚，但是他们保守了这个秘密。让我们看看来自几位专家的评论吧。

弥哈伊尔·哈那教授在哥伦比亚大学和耶鲁大学都曾做过访问学者，还在纽约的社会研究院教授过人类学课程。他著有《萨满之道》<sup>∞</sup>。通过对于密宗这一领域的研究，他相信萨满教能量的基本源泉是来自于灵界。「没有一个指路的灵类而想要成为萨满教中人是完全不可能的，因为萨满教人一定要有这种强大的、基本的力量源泉……」

有些印度的佛学师公开承认，他们的力量是来自灵界。比如伊德里斯·夏就曾说到「师傅本身并不具有不同寻常的精神力。他们的力量是来自灵类。师傅所能拥

<sup>∞</sup> 纽约班坦姆

图书出版公  
司，1986年  
出版

类）都是简单的造物：他们要么是至善的（比如天使），或至恶（魔鬼）。相应地，在灵类的世界只能有两种状态：天堂或是地狱。没有中间过渡地带。明白了这一点，我们必须认同来自上帝和天使的力量（或说是能量）都是慈爱向善的，但是来自魔鬼的力量（或说是能量）都是邪恶的，也是推人向善的。东正教有两千年灵类的经验，对这一事实作出了不容置疑的肯定。来自上帝的力量，或者说天赐上帝力<sup>85</sup>让灵魂升华生动。「主啊，我们在这里真好」门徒们都叫着，当塔博尔山上的神光照耀在他们的身上。<sup>86</sup>

尽管如此，人类比简单的灵类（天使和魔鬼）要复杂得多。这也是人类为什么可以在道德状况不明朗的状况之下度过一段时光，也可以在善恶之间摇摆不定。因为在人类身上有一种道德上的不确定性和不统一性，所以其中善恶可以互相进行中和，这样的话，和简单的灵类相比，人类的精神力量就很微弱很无用。这个就好像一个在正负电极的综合影响之下形成的化学合成物。在灵界是没有什么道德中立的无形力量的，因为他们都来自道德性质确定的生命，或是天使，或是魔鬼。因此，每当人们接触到来自这些生命的力量之时，这些力量就一定是推动他或是向善、或是向善，没有中间地带。

<sup>85</sup> 圣格里高利  
帕拉玛斯所  
说

<sup>86</sup> 玛特泰福

音 / 太 / 玛

17:1—13

魔鬼利用一个人最珍惜的东西对他进行引诱，从而，魔鬼将他带离神越行越远，直到掉进无底深渊。正是由于魔鬼可以根据人类的想法进行调整，因此他一直可以运用准科学术语当中的古老密宗故事来蒙骗现代人。所以，在我们这个时代也涌现了一支科学分支，即心灵玄学，研究古代灵媒仪式并对其进行科学的解释。

尽管如此，还是有很多重要的问题并未得到解决：是否存在非人类的无形力量，如果存在，他的本质又是什么呢？为了对这些问题作出回答，人们一定要记得，不管是什么形式的力量，无论是物质力量还是精神力量，都和产生力量的源泉是紧密关联的。比如说，没有哪一种力量或是领域不是来自特定的原子或是亚原子却依靠自己独立存在的。因为这些物质存在在自然当中，从中产生的力量是跟人类无关的，道德上来说也是中立的。同样的，精神力量也是来自灵类，而不是可以依靠自身独立存在的。而灵类（包括天使、人类、魔鬼）都是个体，来自他们的力量也就带有他们自身道德状态的色彩——善恶色彩都包括在内。有经验的通灵者对于这一点非常了解，因此也会尽量避免沾染到此类道德色彩。

我们生活的这个世界有黑白，当然也有灰色中间地带；有光明和黑暗，也有薄暮和曙光。但是，空幻状态中没有哪个点是薄暮或曙光，只有完全的光明或是黑暗。同样的，在灵类的世界中，没有什么道德不明朗的状态。灵类（这里不包括人

的世界都有更强的感知能力，保障重塑自己和他人的健康，学会获取任何讯息的方式，开天眼，在星际间游走，学会开启灵轮<sup>88</sup>。通过特殊方法开启了灵轮就可以释放人体的自然力，从而创造无限的可能，也就是将人和神放在同一个层次上——可以有千里眼、传心术、心灵遥感等等。但是，此领域的专家却警告说开启了这样的自然力的人可能自己也要承受严重的后果。对这个主题做过多的探究就会超出这篇文章的范畴。我们这里要指出的是，执着于开启自身灵轮的人们有时可能会让自己的灵魂受到不可挽回的折堕。

令人好奇的是，凭着准科学和密宗实验为双翅的灵类的劳动和价值从来得不到通灵者的重视和承认，而灵类也从来不为此而感到难过。恰恰相反的是，灵类心甘情愿地隐藏在无形力之后，因为只有通过这样的方式才能实现他们的主要目的：奴役。他们在这一点上做得非常成功，因为他们的王：魔鬼撒旦就是一个八面玲珑、极会撒谎的煽动家。对于有求知欲的人，他会这样说：「我会赐予你超自然的能力」，对于一个好奇的人，他会说：「我会让你看到所有存在的秘密」。对于渴望得到权柄的人，他会向其承诺声名和权力，而对于渴求时间欢乐的人，他允诺让他得到生命所有的幸福，而对于不信他的人，他会叫到：「我就是不存在的。我不过是个幻觉」。

<sup>88</sup> 灵轮就是梵语中和人的气场有关的能量中心，相当于人体中的内分泌系统

## （二）灵类的能量是否与人类无关？

让我们审视一下第二种流行的观点，即通过某种密宗仪式一个人可以激发无形力，这种力量或是充斥在宇宙之中，或是潜藏于人类自身体内。无神论者是不信有上帝也不信有精神世界的，因此这种观点对于当代无神论者来说是有相当的吸引力的。想到只消通过他的意愿就可以使一种强大的非物质能量运作起来，让这种力量为他服务，无神论者们就开始兴奋起来。因为期待这种人类无法得到的无形力量是存在的，当代涌现了许多密宗理论，当中充斥着许多准科学术语，告诉读者各种各样实用的应对技巧，可以应付生活当中的各种情况。

这些密宗概念的极大成功是由于那些追求精神真理的人们大多未接受过教育，还以为发现了一个新世界，一切豁然开朗，所有的疑惑和不可能一刻之间就了然于心、唾手可得。没有任何值得害怕的事、没有任何能够让他战栗的人——一切都简简单单，他已经掌握了操控无形力量的方法，他已经无所不能。

释：密宗学校建议开启人类自身的力量源泉，这对于人类的精神健康是特别有害的。按这种教义来说，每个人一旦拥有了某种技艺，对于内在和外在



会做出有些奇怪可疑的行为。两位密宗宗师都曾多次证明灵类的行为是反复无常的，好像在逗他们玩一样<sup>83</sup>。其他的资深通灵者和灵媒也曾有过同样的不适感。

因此，如果与通灵者接触的灵类撒谎了，那不是很明显就可以看出他们并非上帝的善使忠仆么？他们也不是死者的灵魂，因为在圣经上说，灵魂是不能在世界各处自由游荡的。相反的，一个人死了之后，上帝会把他的灵魂安放在某个地方，或是天堂或是地狱，灵魂会在那里一直待到最终审判日的到来：「按着定命、人人都有一死、死后且有审判。」<sup>84</sup>因此，如果密宗里的灵类不是天使，那他们也不会是死者的灵魂，最后只有一种可能性，这些灵类都受命于某人，救世主称之为：「因他本来说是说谎的、也是说谎之人的父。」<sup>85</sup>——也就是撒旦。因此可以得出这样的结论，通灵者靠着来自地府灵类让他们自己和他人都处于危险当中了（稍后会对此作出解释）。让人费解的是，从来不相信陌生的人们为什么可以如此天真地将他们自己置于地狱灵物的控制之下，置于他们自己一无所知的说谎老手的控制之下。

<sup>83</sup> 安德里亚

• 普哈里契，

《乌利》，纽

约，班坦姆

图书出版公

司，1975年

出版

<sup>84</sup> 致希伯来人

书 9:27

<sup>85</sup> 约安福音 /

约 / 若 8:44

罗伯特·蒙罗生动地描述了一次占星之旅中发生的事件，他受到了两个邪邪灵类的恶意攻击。在冲突发生过程中某个时刻，他也惊慌失措，拼命想要摆脱这样的折磨。当他看着那两个灵类之时，他们立刻化身成为他的两个女儿，试图在他进攻之时打破他的情感防线。「一旦我意识到他们的诡计，他们就不再幻化成我女儿的样子……尽管我觉得他们都被我逗乐了，觉得我对他们无能为力。这时我哭出了声，哭着求助」<sup>80</sup>

著名的灵媒以马内利·斯维登堡致力于与灵界的交流沟通，是有口皆碑的密宗问题专家，他亲身证明了灵媒和通灵者对付的灵类是多么狡猾、多么虚伪，不管是谁向他们提出请求，都没有办法明白他们的人格与目的。这些灵类都是熟稔的演员，凭着死魂灵的伪装大行其道。斯维登堡这样警告新入会的密宗教友：「每当灵类和某人说话之时，切记不要相信灵类说的任何话，因为他们基本上没说什么真话。一切都是他们捏造出来的，他们总是说谎……他们谎话连篇，还一副道貌岸然的样子……如果有人听信了他们的话，他们就会步步紧逼，瞒天过海，多方引诱……因此人们要警惕，不要听信他们说的任何话」<sup>81</sup>

乌利·盖勒可以靠超能力令刀勺弯曲，并因此而负盛名，他也同样对此作出了肯定。他和他的师傅安德里亚·普哈里契在和灵类打交道的时候常常有不适感，还

<sup>80</sup> 《身外

之旅》，纽

约花城市，

Anchor 出版

公司出版，

1973 年出版

<sup>81</sup> 《以马内利

·斯维登堡

神学概论》，

纽约斯维登

堡基金会，

1977 年出版

而灵类则进入他的身体，控制他的各器官，通过他的各种动作作出各种预测或是启示。新世纪对于第二种与灵界的交流方式尤为热衷，称之为沟通<sup>78</sup>。在某些案例当中，灵媒进入灵魂附体状态，他的脸部肌肉和唇部开始不受控制地抖动。当灵魂完全附身于灵媒，灵媒的呼吸频率和面部表情都有所改变，有时变得人们都无法辨认出灵媒的脸。同样变化的还有声音，比如，女人的声音可能变得深沉男性化。灵魂脱离身体之后，灵媒会完全不记得发生过什么，也不记得自己在灵魂附体期间说过什么。最初，灵魂在没有经过灵媒同意的情况之下是不能进入他的身体的，一定要通过灵媒的邀请灵魂才可以附体。但是招魂降神的行为反复进行多次之后，灵类可能会不请自来，无需得到被附体者的同意，灵媒从而成为「灵类的禁脔」。

很明显在灵媒和通灵者之中也有假内行，当然其中也不乏许多颇有建树之人，他们能够真正和灵界进行交流，获取许多不为他人所知的讯息和能力。有许多平凡的灵媒和通灵者并不知道这些他们信赖的灵类有多狡猾多危险。那些游魂和自然界的灵物绝非良善之辈。事实恰恰相反，许多颇负盛名的灵媒不断地向我们证明，和他们打交道的灵媒有意要欺骗他们。他们装作与人为善的样子，以便可以更容易让灵媒着魔、对他们实施侵害。另外，就像密宗教友 Satprem 和印度教宗斯里·奥罗宾多写到的样子：「灵媒可以化为他们想要的任何样子」<sup>79</sup>

<sup>78</sup> 词义来自「通道」，为指导之意

<sup>79</sup> Satprem, 《斯里·奥罗宾多，意识的冒险》，纽约，哈珀与罗出版公司出版，1974年出版

自身得来，而是在某些不洁灵物的帮助之下得来的，这也是这些能力之所以这么邪恶有害的原因。当然，为了不把天真的新教徒吓跑，魔鬼狡猾地隐藏了自己的存在，将自己伪装成无害的游魂或者是无形力量四散在宇宙当中或是直接藏身于人类身体之内。现在我们就来审视并且回答关于密宗的诉求。

## 一）密宗精神的本质

和灵界的交流都是通过招魂或是灵媒进行的。招魂之说的历史可以回溯到古时候。在圣经当中提到上帝不容许罪恶的行为：「不可偏向那些交鬼的、和行巫术的，不可求问他们，以致被他们玷污了。我是上主你们的上帝。」<sup>15</sup>「人偏向交鬼的、和行巫术的、随他们行邪淫、我要向那人变脸、把他从民中剪除。」<sup>16</sup>「无论男女、是交鬼的、或行巫术的、总要治死他们、人必用石头把他们打死、罪要归到他们身上。」<sup>17</sup>

在招魂降神会上，灵魂或是通过鬼魂的形式，或是通过其在不同物体上的反映表现出来：比如说通过移动一只碟子、移桌子或是移动指针（灵应板上的指针）。在灵媒降神会上，灵媒将自己的身体交付于灵类的控制之下，进入灵魂附体的状态。

<sup>15</sup> 勒维人之

书 / 利 / 肋

19:31

<sup>16</sup> 勒维人之

书 / 利 / 肋

20:6

<sup>17</sup> 勒维人之

书 / 利 / 肋

20:27

球运动、神学院、先验冥想社团、统一教会、吠檀多神团、守望台协会（耶和华的见证人）、禅佛教——这还只是其中的一部分。

到底是什么促使二十世纪的文明人都对招魂这样不科学的可疑行为趋之若鹜呢？其答案就在于科学和唯物主义并不能解决现代人的所有问题。我们每个人内心深处都有某样东西，让我们如饥似渴，想要为一些很要紧的问题寻找更高的、精神层次的答案，比如：我们生存的意义是什么？异界是否存在、有没有比我们更为复杂的生物呢？我们死后将要面临些什么？有没有什么无形的力量能够帮助我们战胜自然法则，获得永远的喜乐？所以人们要么活在无知当中，要么直接无视基督教义，转而皈依密宗。

这些密宗都声称他们明白至为关键的生存问题，能够开启通往无形力量的道路。但他们给出的是错误的答案，选择这样的道路将会带来灾难性的后果。最骇人的是，他们泯灭了人们对于上帝的敬畏，泯灭了人们对于自己行为的责任感。堕落的灵魂欢喜地告诉新密宗教徒，根本就没有什么上帝的审判，也没有什么永恒的苦痛，事实恰恰相反，死后的生活尽是惬意和美好。因此，一定要以知识充实自己，吸收更多的力量。诚然，通过信奉密宗可能有人会得到不同寻常的能力：心灵感应、千里眼、机能反馈疗法、隔空移物等等。但是我们仍然可以看到，这些能力并非靠人类

杂志至少有三千多种，甚至在与密宗完全没有实际联系的杂志上都会登载密宗教义、占星符号、水晶球疗法等等。在俄罗斯情况也是一样的，关于密宗的狂热也是越演越烈。这些事实无不让人黯然神伤，伤心社会思想的堕落，同时也是耶稣再降人间的征兆。<sup>14</sup>

密宗一词来自拉丁语 *occultus*，意为大多数人都不得而知的隐秘事物。密宗的范畴包括各种不能解释的现象和行为，正是通过这些现象和行为让神秘的无形力量起作用。通常来说信奉密宗都有以下一些目的：1) 获取通过正常的常规手段无法获取的知识；2) 与灵界或是超自然力量取得联系，以及3) 学会如何操纵这些灵物或是神秘力量。以下是密宗教义以及可从事职业的一个不完全总结：算命、占星、手相术、催眠术、通灵术、神秘哲学、人智学、招魂术、星际行走（亦指星相投射和体外星际漂移）、各种神秘学、先验主义冥想、灵媒论、瑜伽、非常规疗法、机能反疗法、仪式符号、萨满教、巫术以及各种形式的善恶法术。

目前来说，新时代的密宗运动吸收了许多古密宗教义，受到了越来越多的欢迎。而且，许多现代宗派要么是在灵界的影响下创立，要么带有密宗或其仪式的元素在内。其中包括：见神论神秘社团、美国冥想社团、巴哈伊信仰、上帝之子（家庭爱）、基督教、基督后期圣徒教会（摩门教）、克里希纳全球教派、玫瑰十字学会、唯心者全

<sup>14</sup> 致提摩泰书

一 / 提前 /

弟前 4:1

是秘密存在的。要紧的是，现在各种神秘学得到了人们更多青睐和热情，这一点已经通过眼下一系列的严谨的调查得到了证实。约安·安可伯格及约安·威尔顿所著的《密宗与灵事》<sup>72</sup>当中收集了许多此方面的讯息，并且还以下为将要讨论到的主题提供了进一步的细节。

因此，著名学者梅西·艾良德在他的著作《密宗巫术与文化潮流》一书中写道：「作为一个宗教历史学家，我对于巫术在现代西方主流文化和支流文化中的流行无一例外都有着深刻的印象。尽管如此，对于巫术的兴趣只是大潮流之中很小的一部分，而这个大潮流就是密宗密教的流行。」<sup>73</sup>在当前所谓的「新时代」信仰体系的影响之下，美国有数以千计的人自称为「桥梁」（媒介）和「通灵者」。数以百万计的人们为他们的文字深深着迷，向他们寻求咨询和帮助。这些通灵者在艺术娱乐界都颇负盛名。在欧洲、加拿大、巴西、俄罗斯等地，人们对于异界的兴趣显著提升。密宗的概念开始渗入一些严肃学科，比如心理学、医药学、哲学和考古学。伪基督宗派将伪科学和基督教义伪装成古代密宗进行散播。新时代信仰宗派的书籍在很多书店占的份额比关于真正的基督教派的要更多。

沃尔特·玛尔提诺博士是美式宗派的知名专家，他肯定地指出，至少有百分之六十的美国人执行密宗仪式或是自认对某种形式的密宗有兴趣。关于密宗的书籍和

<sup>72</sup> 哈维克斯出版社，尤

金，俄勒冈，

1991年出版

<sup>73</sup> 大学出版社

社，芝加哥，

1976年出版



帮助道德的提高和内心的成长，可以带人类步入最高的神恩——天国之中。

这样的笃信是建立在信仰和对于上帝的顺服之上的，与之不同的是一种不健康的被称为「黑色信仰」的密教。这中间还有求助和神灵的成分在内，只不过不是向造物主求助，而是向其他一些可疑的神灵或是神秘的非物质力量。如果说笃信上帝能够荣耀人类，那么对于密教的不健康信仰就会让人精神折堕。不健康的信仰是指信仰那些世俗的，微不足道，罪恶的事物。参与这样的密教目的是十分实际的：揭开秘密、获得社会的赞许、赢得某人的爱、增强某人的身体、集聚生物能量提高潜力、报复敌人或是单纯玩玩神秘力量。一切都能不费吹灰之力的遵纪守法地得到，许多人都是被这一点吸引了。

如果说向上帝求助唤醒人类的良知，激发悔恨变革之意，那么密教正好与之相反，不能让人类树立任何的道德约束：只要拿，尽管开心就好了！而密教最大的吸引力就在于不受任何道德约束。我们在后面可以看到，地狱的魂灵都没有无私，人类迟早会为他们帮助付出沉重的代价。只有开始的时候一切才显得那么有价值，那么轻而易举。

神秘学和人类的历史一样古老。在天堂品尝禁果是人类首次通过神秘学努力接收基督之外的讯息<sup>2</sup>。术士、巫师、巫医等一直是存在着的，虽然在大多数时代都

<sup>2</sup> 见起源之书

/ 创第三章



# 神秘引力

「圣灵明说：在后来的时候，必有人离弃真理，听从那引诱人的邪灵和鬼魔的道理」<sup>69</sup>

正如孩子向母亲求助一样，人类也有向上帝求助的本能——特别是在人生的困境出现之时。在上帝身上他看到天父的样子，一个真心为他的天父，一个无所不能的天父。我主耶稣基督承诺说：「你们祈求、就给你们；寻找、就寻见；叩门、就给你们开门。」<sup>70</sup>上帝向所有真正有所需求的人提供帮助：增强信仰，学会祈祷，获得圣灵，身体痊愈，工作上的帮助，家庭关系的改善，孩子的安宁等等，无论谁带着希望和虔诚向上帝祈求，上帝都会接受。

祈祷不单可以带来上帝的帮助，在人类内心成长上的作用也是非常显著的。祈祷并非独白，而是人神的对话，是上帝和圣灵共同照亮了祈祷者的灵魂，上帝照亮人类的内心，教他不单要追寻那物质的，短暂的，更要去追寻那永恒的，真正珍贵的。人类通过和上帝的对话，明白了上帝是最高最强大的神，要带着尊敬和爱去崇拜，是不能像其他的盲从力量一样被随意操纵的。因此，各种出自真心的真诚祈祷可以

<sup>69</sup> 致提摩泰书

一 / 提前 /

弟前 4:1

<sup>70</sup> 玛特泰福音

/ 太 / 玛 7:11

以找到许多故事，说魔鬼用相似的幻象诱惑狂热者。

魔鬼的权利欲是永不消逝的，魔鬼每时每刻都在利用人类天性中的弱点，将人们推向无法抑制的恶欲，为此他是不遗余力的。他的愿望是人类都能自我作践，变得比世上任何一种动物都更为卑贱。到那时，魔鬼就是使尽奸计，完全控制人类，人类也就成为魔鬼的禁脔。

好在有我主耶稣基督，魔鬼对于人类的控制是不会长久的，魔鬼的铁链比蛛网更不堪一击。犯了罪的人只要向上帝忏悔，就足以消除魔鬼对他的控制，那时这控制就将像纸房子一样倒塌。「上帝的儿子显现出来，为要除灭魔鬼的作为」<sup>65</sup>我主全能，他「捆住壮士，抢夺他的家财」<sup>67</sup>

于是乎，让我们奔向主，求助于主吧，让他保护我们，救我们脱离邪魔的掌控。凭着笃定的信仰、凭着正直的生活，我们可以摆脱堕落的灵魂，而魔鬼，上帝已向 我们允诺，必会离开我们逃跑。<sup>68</sup> 阿门。

<sup>65</sup> 约安书信一

/ 约壹 / 若

一 3:8

<sup>67</sup> 玛特泰福

音 / 太 / 玛

12:29

<sup>68</sup> 雅科弗书信

/ 雅 4:7

我主通过这样或那样的相似事例教导我们切不可太过自信：「所以，自己以为站得稳的，须要谨慎，免得跌倒」<sup>62</sup>。如果魔鬼已经肆无忌惮到敢于诱惑救世主的程度<sup>63</sup>，那么又有谁能够逃脱魔鬼的奸计呢？所以我主才要警告我们说：「总要警醒祷告，免得入了迷惑，你们心灵固然愿意，肉体却软弱了」<sup>63</sup>。

魔鬼最主要的诱惑方式就是谎言——在他一言一行、内心深处都充斥着谎言——无处不在，无时不有的谎言，其凶险无耻是绝无仅有的，虽然这谎言有时听来似乎更为有理，也能得出片言只字的真理。我主是这样描述他的特征的：「因他本来说是谎的，也是说谎之人的父」<sup>64</sup>。

魔鬼腐化万物，万物的变化令人瞠目结舌。他向人们显示，一个细小的失败是不能挽回的灾难，而靡靡之乐和暂时的胜利才是至为重要的事，就好像这才是生命的主要目的。为了推动我们犯罪，他用这样的思想安抚我们：这样的软弱是发乎天性的、可以得到原谅的。而某人一旦犯罪，魔鬼就将他丢入绝望的深渊，威吓他说他已经永远激怒了造物主，因此悔过也是毫无用处的了。魔鬼让每一个或多或少有些渴望的人相信，他们太软弱了，改善自身是不可能的了。又让那些虔诚的教徒变得骄傲。他甚至可以伪装成光明天使或是耶稣本人出现在人们面前，这样人们就会相信他是善人：「这也不足为怪！因为连撒旦也装做光明的天使」<sup>65</sup>。圣人行记中可

<sup>62</sup> 致科林托人

书一／林前

／格前 10:12

<sup>63</sup> 玛特泰福

音／太／玛

4:3—10

<sup>63</sup> 玛特泰福

音／太／玛

26:41

<sup>64</sup> 约安福音／

约／若 8:44

<sup>65</sup> 致科林托人

书一／林前

／格前 11:14

位的宝座。他的敌人纷纷消失，战争继而结束，从而进入了繁荣富足的新时代，但是他也因此而变得意志软弱。一夜达维德王步出宫墙，看见隔壁宅第中有一位漂亮姑娘在泉中洗浴。他极想结识这位姑娘。此后得知这位美娇娘拔示巴（巴特舍巴）是其军队中一位将领的妻室。他对这位美姬的情谊逐渐变成了对她的渴望，达维德王就这样犯下了罪。二人私相授受，拔示巴怀上孽子，按照犹太律法该当要受掷石之刑。达维德王不愿看到她身败名裂、痛苦死去，于是急急从营中召回拔示巴的丈夫，以期其能与拔示巴共处一室，顺理成章认为此孽子乃为己出。不知为何其夫并不愿与拔示巴共处，归来后又即返营中，回去与当时正包围敌营军队并肩作战。问题一下子变得很棘手，魔鬼则想向达维德王传授了这样的诡计：派遣乌利亚（乌黎雅），即拔示巴的丈夫，去执行最为危险的战斗任务，假借敌人之手杀之。事实上，乌利亚很快在争斗中战亡，达维德王立刻迎娶了他的遗孀，从而掩盖了通奸的丑行。另外，魔鬼让达维德王心智尽失，全无理智，完全没有意识到他所犯的这两宗罪是何等骇人。直到此后，先知拿单通过寓言让达维德王自我审判，他才明白自己的所作所为。他满怀苦痛双膝跪地，公开忏悔自己的罪行。<sup>50</sup>他永不能原谅自己所犯的罪，并为之终身悔恨，创作了悔罪诗，<sup>51</sup>这圣咏直到今日也还叫那有罪恶的人心神难安。这位仁慈的王也因此救治了堕落的义人，让他们远离魔爪。

<sup>50</sup> 众王传二／

撒下 12

<sup>51</sup> 圣咏 50 /

诗篇 51

是个诱惑，而正如福音书中所说，儒达屈服于这样的诱惑。开始的时候，他只是从金库里「借」出少量的钱供个人使用。主怜悯罪人，巧运匠心想要使其浪子回头，虽然，这样的苦心并没有成功。在不知不觉当中，儒达变成了一个小偷。最后，物欲占领了他的心智，他为了三十枚银币出卖了他的师傅。就这样，魔鬼控制了基督最亲密的一位门徒，引领他走向罪恶和自毁的可怖道路。

魔鬼不能直接控制人的意志，它只能通过思想和感觉对人的意志进行指引，而这思想和感觉又要靠人的外在感知。所以魔鬼才要努力向我们展示诱人的声色犬马。人屈服于这样罪恶的想法和感觉，就这样，着了魔，成为了魔鬼的奴隶。

魔鬼印证了我们的矛盾。他知道，在理论上来说，一个人即便已经战胜过诱惑千万遍，都还是可能会在软弱或鲁莽之时屈服于罪恶。因此魔鬼对人类的纠缠是至死不渝的。他不断对人类进行诱惑，不断落败，却还是不甘心地等待着有其他的机会诱惑人类犯罪。他老奸巨滑，深谙人类心理，知道人类在压力和苦痛之时内心软弱。有时他只需等到人类软弱下来，缺乏警惕的时候。到那时魔鬼就可以现身了，降到人身上，将最经不起考验的人推向犯罪的道路。

正是由于魔鬼死心不息，他竟然诱惑到了旧约时期最为正直的义人，达维德王。在此之前达维德已经战胜了人生当中无数次的挫折和考验，最终还登上了以色列王

的人有任何改变。如果一个人没能抵抗住诱惑，魔鬼又会让他犯类似的罪，这罪和先前那罪类似，也是带着「小小」偏离传统规范的伪装。最后，罪人就失去任何反抗的力量，不情不愿地成为欲望的奴隶、魔鬼的掌中物。

让我们用以下事例来详细说说吧：我们假设一个人无意之中在路上发现了一个钱包。打开钱包之后，他发现里面有一笔钱，还有主人的身份证。他第一个想法就是要马上把钱包物归原主。但此时魔鬼就在他的耳边轻声细语，告诉他说还是靠着这意外收入发笔不义之财比较合算：「上帝在你需要的时候送来了这笔钱，又不是偷的，钱就摆在路上，谁都看得到，别人看到也会捡的。」这时候他又良心发现，告诫自己如果非法将别人的钱据为己有就是犯罪，必须要努力找到它的主人。魔鬼对于这样的良心发现嗤之以鼻，他振振有词地向这个人证明，一切都刚好相反，事情本来就应该是这个样子：你又没有偷他的钱包，是你捡到的就应该归你。要是这个人听从良心的指引，归还他所找到的失物，那么他就能因为自己正直的行为而体验到一种内在的满足，不会将欢乐建立在别人的痛苦之上。而要是这个人屈服于诱惑，魔鬼又会推动他做出其他不名誉的行为，让他坑蒙拐骗、盗窃勒索。

魔鬼步步紧逼的方法在十二使徒之一儒达的事例中尤为明显。儒达的职位是司库，掌管发放赈济穷人及供使徒生活所需金钱的仓库。窃取其中钱财对他来说一直

之需。其实如何分配他们的财产是他们的权利。他们的虚伪就在于他们说自己全无私心。阿纳尼雅将钱财交于使徒裴特若之时，骄傲地称他捐出了所有的财产，而使徒早已得到默示，直到阿纳尼雅是在欺骗他，于是说：「阿纳尼雅为什么撒但充满了你的心，叫你欺哄圣灵，把田地的价银私自留下几分呢。」<sup>58</sup> 听到这些话，阿纳尼雅就断了气。

上面的故事说明了魔鬼是如何利用阿纳尼雅的懦弱和虚荣而将其玩弄于鼓掌之间。阿纳尼雅虽是贪财，他也还不反对自己在大家的心目中有个乐善好施的形象。魔鬼提出的折衷方法让他欢喜不已，这样一来，他既能保住自己的财产，也能让许许多多的人对他心生谢意。如果他老老实实地承认他捐出来的只是一部分的财产，那也是无可厚非的。但是，出于虚荣之心，他撒谎了。他可以骗千万人，却无法骗过上帝。虔诚的人散尽千金，救济穷苦的人，跟随上帝的脚步，背负起穷困的十字架，这样的人上帝是要给予厚赐的。

循序渐进是成功诱惑的另外一个工具。尚未被玷污的人类天生厌恶邪恶，魔鬼也感知到了这一点，于是他就慢慢地让人类习惯于种种微小的邪恶。起初，他让人们为了这样那样的利益或欢愉放纵沉溺一小点。魔鬼安抚这样的人，说这只不过是又一次偏离传统规范的行为，即便是接受了魔鬼的命令，也不会使一个原本诚实正直

<sup>58</sup> 使徒行

实/徒/宗

5:1—11

行为狡诈

因人而异

循序渐进

锲而不舍

谎话连篇

若要人类心甘情愿接受引诱，必须让他们觉得这是他们自己做出的决定：这样他就会热切争取那些他自认为对其幸福和富足极为重要的事物。这是因为这样，魔鬼才要掩藏形迹，给人们造成他根本不存在的印象。魔鬼会对一个人的性格、爱好、弱点做出仔细的分析，然后根据外部的条件和环境调整他的引诱行为。

下列故事引自使徒行实，详细说明了魔鬼的引诱之术。最初的基督徒可以在一起过着和谐地生活，所有的东西都是属于大家的。生活富足的人变卖他们的财产以帮助那些有需要的同仁。因着这样诚挚的兄弟爱，竟无生活贫困之人，基督徒也被外人看作是群体的典范。有一个名叫阿纳尼雅（亚拿尼亚）的有钱人，为了怕别人说他贪婪，决定将他的财产变卖，变卖所得将供大家所需。但是为了不致穷途末路，他同他的妻子撒非喇（撒斐辣）只同意拿出所得的一部分，所余留为已用以备不时



使徒们教导基督徒遇到试探时不可绝望，要在无望中看到希望。使徒帕弗罗如是写到：「亲爱的弟兄阿，有火炼的试验临到你们，不要以为奇怪，（似乎是遭遇非常的事），倒要欢喜。因为你们是与基督一同受苦，使你们在他荣耀显现的时候，也可以欢喜快乐。」<sup>81</sup>使徒雅科弗（雅各·雅各伯）亦同样说到：「忍受试探的人是有福的。因为他经过试验以后，必得生命的冠冕，这是主应许给那些爱他之人的。」<sup>82</sup>而且，上帝「你们所遇见的试探，无非是人所能受的。上帝是信实的，必不叫你们受试探过于所能受的。在受试探的时候，总要给你们开一条出路，叫你们能忍受得住。」<sup>83</sup>

到底是为了什么，这曾和上帝如此靠近、一度纯洁的天使会作出引诱人类这样龌龊不堪的行为呢？有人认为是因为折磨他人、毁灭他人能给魔鬼带来一种病态的快感。这诚然不假，但此外还有一个更为重要的原因。想想吧，晨星（魔鬼）离开上帝乃是因为骄傲，渴望享有同造物主一样的荣耀和权力。历经天国的挫败之后，他开始全副精力对付人类，妄图将大部分人收为己用。但是只要人们天良未泯，魔鬼就不可能达到他的目的。因此若要主宰一个人，魔鬼先要在道德上摧毁他。魔鬼们通常都是通过罪恶来达到这个目的的。魔鬼诱惑人类已有几千年了，可以说已精于此术。下面就是他的几个主要技巧：

<sup>81</sup> 裴特若书信

一／彼前／

伯前 4:12—

13

<sup>82</sup> 雅科弗书信

／雅 1:12

<sup>83</sup> 致科林托人

书一／林前

／格前 10:13

# 罪恶之网

「这世界有祸了！」我主如是说，他还补充到，「因为这祸事是免不了的」<sup>52</sup>「免不了」这显然说的是我们的心灵成长。上帝不希望我们成为妄自尊大的人、冷漠无心的人、意志薄弱的人。他用杂草的寓言来解释诱惑这一问题。播种的人（我主）在他的领地（人群）当中种下的是麦子（良善），而他的敌人（魔鬼）却在良种当中种下了稗子（诱惑）。当上帝的仆人（天使）寻找稗子之时，他们请求上帝许可他们清除杂草。上帝没有答应这样的请求，他说：「恐怕薅稗子，连麦子也拔出来。这两样一齐长，等着收割（即等到最后审判）」<sup>53</sup>惟有待到那时「人子要差遣使者，把一切叫人跌倒的，和作恶的，从他国里挑出来，丢在火炉里」<sup>53</sup>亦即是说，过早远离诱惑试探会妨害人类的心灵成长。

正如自然界的生存斗争带来的是动植物物种更为完美，生命力更强的发展，同样的，和诱惑的斗争。金子真假靠火检验，学生优劣考试检验，同样的，天国未来的居民要看他们是否能经受诱惑来得到检验。<sup>54</sup>

由此可见，罪恶的引诱者那有限的活动都在上帝的计划之内，也是得其首肯的。但是上帝并未允诺他进行统治，魔鬼无权毁掉任何人，除非这人心甘情愿受魔鬼摆布。

<sup>52</sup> 玛特泰福

音 / 太 / 玛

18:7

<sup>53</sup> 玛特泰福

音 / 太 / 玛，

13:24—42

<sup>54</sup> 裴特若书信

一 / 彼前 /

伯前 1:7

起初儒达是认同使徒们善良无私的目标的。但是没多久他的热情就冷却下来了，对于其使命的有效性也失去了信心。为了使自己的努力不致全部白费，他开始秘密从公共钱箱里面取钱以犒劳自己，而这些钱是善良的人们为帮助穷人、应使徒不时之需而捐献的。他没有意识到魔鬼是怎样一步步败坏了他的良知、开始指引他的意志。在最后的晚餐时，魔鬼最终控制了这位不幸的使徒，使得他先是无耻地背叛了上帝，继而自杀。

犹太领袖和反基督的经士是受恶魔影响的另一案例。上帝说过的话都受到他们的怀疑和抵制，上帝极为伟大高尚的行为也受到他们的谴责和嘲笑。这些妄自尊大的人看不到魔鬼是怎样控制了他们的良知和意志，意图阻止人类的救赎。因此我主对他们说：「你们是出於你们的父魔鬼，你们父的私欲，你们偏要行。」<sup>50</sup> 纵观教会历史，相似的反对者比比皆是，饱受苦难的俄罗斯在革命期间尤为如此。

受恶魔影响的人不单宗教意识淡薄，也不只是普通的罪人，他们是「被这世界的神弄瞎了心眼」的不信之人<sup>51</sup>，是受恶魔利用以对抗上帝的人。着魔者是受魔鬼之苦的可怜牺牲品，而受恶魔影响的人却是为魔鬼尽心尽力的仆佣。

<sup>50</sup> 约安福音 /

约 / 若 8:44

<sup>51</sup> 致科林托人

书二 / 林后

/ 格后 4:4

意欲驱走着魔者身上的魔鬼。突然之间着魔者向他们发问：「耶稣我认识，帕弗罗我也知道。你们却是谁呢？」他就跳在他们身上，战胜、制伏了他们。叫他们赤着身子受了伤，从那房子里逃出去了。<sup>48</sup>

我们由此可以看出，呼喊基督的名字时一定要满怀虔诚和敬意——求救是为了要救人，而不是为了虚荣或功利的目的。这样的情况下，重点就在于呼救的人通过信徒的生活方式能够获得上帝的力量来保护自己。总体看来，驱魔的事最好还是留给那些通过教会获得力量的人们来做——比如司祭、主教、长老。若有人内心狂热、莽撞行事，那将是及其危险的。魔鬼是狡猾危险的敌人。肆意妄为公开挑衅魔鬼的人将会为他的莽撞付出沉重的代价。

恶魔影响和魔鬼附身的不同之处在于，一般的恶魔影响案例中，魔鬼会控制一个人的理性和意志。而魔鬼附身之时，魔鬼只是囚禁了一个人的肉体，他的理性和意志虽然有所减弱，却还是相对自由。当然魔鬼是没有能力强制囚禁我们的理性和意志的。他只是逐步行事，直至人们完全屈服于他的魔掌之下，厌嫌上帝，或是过上罪恶的生活。

我们可以在叛徒儒达的事件中看到恶魔影响的实例。福音书中所说的「撒但入了那称为加略人儒达的心」<sup>49</sup>并非是说这位叛徒魔鬼附身——而是说他的意志受到奴役。

<sup>48</sup> 使徒行实

/ 徒 / 宗

19:14—17

<sup>49</sup> 路喀福音 /

路加 22:3

瞬间转移…一个人体内所住的邪灵可以在瞬间转移到试图驱魔的人身上，要不就转移到着魔者的家人身上。这种症状和一般医生和精神科专家所说的传染的危险是完全不同的。众所周知，长期和精神科患者接触者其自身也会开始表现出各种心理异常。此时患者并不会因医生传染同一疾病而病情有所减轻。但是在恶魔的瞬间转移中，先前着魔者完全摆脱魔鬼附身的那一刹那，即是另外一人落入魔手的时刻。

我主耶稣基督赐予他的信徒以有力的法术驱魔，但是并非每个人都能承担这样的重大责任。新约中透露了有关邪灵的惊人事实，即邪灵根本无法抵抗听到基督的名字：我主耶稣基督法力无边，令其无力抗衡。我主在世间生活之时，他的门徒记载下有人凭耶稣之名驱魔之事。门徒大惑不解，遂向耶稣请示，央其阻止该人用他的名。然而我主是这样回答的：「不要禁止他。因为不敌挡你们的，就是帮助你们的。」<sup>47</sup>很明显，虽然这位无名氏看来对神敬而远之，却是真正相信基督的。

但是寻常人要和邪灵单打独斗是很危险的，即便有上帝的名做武器也是如此。使徒行实说到使徒成就的奇迹和他们驱魔的行为在大家心里留下了深刻的印象。有位犹太祭祀斯瓦（士基瓦，斯盖瓦）的儿子们虽然不是基督徒，却为了获利而举行驱魔仪式，他们为此希望采用使徒曾经使用的新方法：他们开始呼喊基督的名字，

<sup>47</sup> 路喀福音 /  
路加 9:5

声音的改变：在正常的心理失调病例中是不会出现这一症状的。语言能力是由大脑控制的，虽然魔鬼不能控制大脑，但是他们可以控制声带，所以从中邪者口中发出的声音是奇怪的。

超视力：魔鬼不能预知未来，这一点和天使是一样的：能够预知未来的唯有我主上帝而已。但是魔鬼熟知往事，对现今之事亦比常人更为了解。他们份属灵类，对于发生在千里之外的事情也心知肚明，即便这事发生在世界的另一端他们也一样能了然于心，所以在在场诸人看来他们似乎拥有超视力，似乎能够预知未来。可是当他们预测未来的时候，他们也不过是在瞎猜罢了。魔鬼阅历丰富、熟知人性，有时可以猜到将要发生的事情，当然他们也常常猜错。再说有时当他们预测的事情成真，也并不表示这事是注定要发生，而是因为当事人对于这样的占卜心领神会，心中不自觉地朝着预测的方向努力，从而为成事推波助澜。

治则立愈：精神科专家要花多年时间才能治愈一个心理失调的病人。而摆脱魔鬼获得释放只是瞬间之事，之后所有着魔的迹象全部消失，着魔者马上恢复正常。

时间对于秘学的密切关注，要么就是他求助于从事秘学的人，或是他家族当中有人曾经与秘学有染。我们这里的秘学是指某些特殊活动，比如招魂与招魂术、占卜以及向占卜者求助、瑜伽、超感知觉、心灵疗法、正邪法术……总体来说，就是一切向堕落的灵类使者求助的活动都在此列（即便不是有心求助也是一样）。与秘学有染的人们就是这样让他们自身和子孙置身于危险当中。

在我们这个时代，人们背弃基督教，却日渐沉迷于秘学。越来越多的人开始受到邪灵魔力的影响。精神科专家羞于承认任何邪灵的存在，他们通常会将魔鬼附身归入普通心理疾病的范畴。但是虔诚的基督徒应当明白，没有哪一种药物或是精神疗法可以驱走邪灵。上帝的力量才是至关重要的。

魔鬼附身有其独特的症状，和普通心理失调是不一样的，具体区别如下<sup>46</sup>：

远离一切神圣之物：包括圣体血、十字架、圣经、圣水、圣像、祭祀、敬香、祈祷等等。而且着魔的人总是可以感觉到圣物的存在，即便看不见，他也会因着存在而烦躁不安、心生厌恶，甚至会做出粗暴的举动。

<sup>46</sup> 科特·E

• 克赫，《魔学今昔》第

31—52页，

克里格尔出

版社，密歇

根大溪城，

1973年出版

似乎不用为他们的行为负责任。他们不过是邪灵的奴隶。

魔鬼附身的客观表现形式有所不同。有时候着魔的人横冲直撞，将周围的一切事物都毁坏殆尽，让周围的人都心惊胆战。他们在这些行为中常表现出非人类的力量，比如有个着魔的加拉人总是可以挣断一切捆锁他的锁链<sup>42</sup>。他们也会对自己造成肉体伤害，比如那于新月出时自投于水中或火中的年轻人<sup>43</sup>。但是有时候魔鬼附身表现得更为低调，人们只是在一段时间内丧失他们天生的能力而已。比如福音书中提到的那个着魔的哑巴，我主将鬼从他体内驱出之后，他马上就能正常说话了。还有一个驼背的妇人，我主驱鬼之后她就可以直起腰身了。这可怜的人之前有十八年都直不起腰来。<sup>44</sup>

有时着魔的人会表现出超视力和预言未来的异能。比如使徒行实中那位众所周知的年轻女预言家，她本是女仆，靠着为人们算命为她的主人日进斗金。使徒帕弗罗从她体内驱走恶魔之后，她就丧失了这种能力<sup>45</sup>。随着基督信仰日益远播，魔鬼附身现象开始渐渐消失，但是即便是到了今天也还是存在的。

是什么事情导致了魔鬼附身？又是谁给了邪灵控制折磨一个人的权力呢？德国牧师科特·克赫博士研究魔鬼附身问题四十年，著有一系列相关的严肃调查报告，在他看来，魔鬼附身是因为对于秘学沉溺入迷——要么就是着魔者本人在人生的某一

<sup>42</sup> 玛尔克福音

／可／谷 5:4

<sup>43</sup> 玛特泰福

音／太／玛

17:15

<sup>44</sup> 路喀福音／

路加 13:11

<sup>45</sup> 路喀福音／

路加 16:16—

19



# 魔鬼附身及恶魔影响

圣经中将魔鬼附身和一般的恶魔影响区分开来，就像将该两者与精神疾病区别开来一样。<sup>41</sup> 因为人类太过复杂，要对魔鬼附身的特性做出准确解释是很困难。但是很明显，它和一般的恶魔影响是大为不同的，后者是指邪恶的灵魂会影响一个人的意志从而使其走上罪恶的道路。如果是这样的话一个人对其行为还是有绝对的控制力，若是受到引诱也能通过祈祷安度难关。魔鬼附身则是完全不一样的，那是对人类理性和意志的完全掌控。

很明显，魔鬼附身之后，邪灵就控制了生物体身上的运动神经，就好像硬生生将自己挤在人的肉体 and 灵魂之间，这样着魔的人就对自己的行为失去了控制力。但是，邪灵附身并不能使着魔人的精神机能受到彻底的控制，只是使这些机能表面看来不能运作而已。着魔人的灵魂还是可以靠自身力量进行感知，只是无力控制身体的机能而已。

我们可以将灵魂想象为钢琴家，而肉体就是钢琴。那么我们或许可以将邪灵比作一头不怀好意的大猩猩，它横亘在钢琴家和钢琴之间，发疯似的乱按琴键。着魔的人无法控制他们自己的身体，看起来他们是受邪灵奴役的牺牲品，因此着魔的人

<sup>41</sup> 玛特泰福音

音 / 太 / 玛

4:24; 9:32;

玛尔克福音

/ 可 / 谷

1:34; 路喀

福音 / 路加

7:21; 8:2

呼叫，从他们（被污鬼俯身的人）身上出来」<sup>36</sup>，之后又讲到将鬼驱离一位年轻女人身体的使徒帕弗罗（保罗，保禄）<sup>37</sup>。更有甚者，其时上帝恩浩荡，乃至使徒帕弗罗的私人物件放到那着魔者的身上，恶鬼就离开了他们的身体。<sup>38</sup>

自使徒时代起，驱魔祈祷就是洗礼中不可或缺的一环。虽然主耶稣基督战胜了黑暗王子，除去了他身上所有欺压人民的力量，又赐予教会极大的力量来与他和他的污鬼队伍作战，但是我们须要明白，直到上帝最后审判之前，污鬼都会给我们带来源源不绝的莫大危险。正是为着这个缘故，我主耶稣基督教导我们要常常向上帝祈求：「不叫我们遇见试探，救我们脱离凶恶。」使徒裴特若呼吁每位基督徒都要：「要谨守、儆醒。因为你们的仇敌魔鬼，如同吼叫的狮子，遍地游行，寻找可吞吃的人。」<sup>39</sup>

自从魔鬼和他的队伍被罚出天国，他们的活动领域就集中在我们附近的地方——亦即所谓的「气层」。魔鬼的目标都是那些抗拒基督信仰或是过着罪恶生活的人，他们就是利用这样的人来和教会对抗。用使徒的话来说他们「顺服空中掌权者的首领，就是现今在悖逆之子心中运行的邪灵」。<sup>40</sup>现在让我们来详细研究一下魔鬼在人们当中的所作所为，他们所用的又是何等诡计。另外我们还会讲到着魔以及魔鬼用秘学和巫术奴役人们的方法。

<sup>36</sup> 使徒行实 /

徒 / 宗 8:7

<sup>37</sup> 使徒行实

/ 徒 / 宗

16:16—18

<sup>38</sup> 使徒行实 /

徒 / 宗 19:12

<sup>39</sup> 裴特若书信

一 / 彼前 /

伯前 5:8

<sup>40</sup> 致艾弗所人

书 / 弗 2:2

例为证：附身在不幸之人身上的魔鬼认出基督即是上帝之子，通过着魔人的口乞求基督稍候片刻，不要直接将他们送入深渊受罚。<sup>30</sup>另外，着魔之人的声音极不自然，极为野蛮。在场之人皆知说话的人不是先前那人，而是有他人通过他的口传话。最后，魔鬼离去之后，着魔之人即刻变为常人，一切中邪之象消失无踪。在当前着魔的人身上也可以看到同样的迹象。若有怀疑论者不愿相信奇迹，那么单从着魔一事他们也可领会，至少精神世界是切实存在的。之后我们会再讲到着魔的论题。

现在我们来研究一下使徒驱魔的问题。基督门徒要将道传遍全球，为此我主厚赐他们力量、权柄，望他们能拯救人们于魔手。我主差遣门徒一对一对进入村庄和城镇，赋予他们驱除不洁灵魂的力量。<sup>31</sup>门徒没有料到不洁的灵类会乖乖服从他们的指令，所以传福音之旅归来他们欣喜地告诉救世主：「主啊！因你的名、就是鬼也服了我们。」<sup>32</sup>之后我主说得更为明白，明确说明派出门徒是为着驱除来自异界的不洁力量：「我已经给你们权柄、可以践踏蛇和蝎子、又胜过仇敌一切的能力、断没有什么能害你们。」<sup>33</sup>升天之际我主预言唯独教会可以破解魔力：「信的人必有神迹随着他们。就是奉我的名赶鬼……」<sup>34</sup>

实际上，福音书的教义宣讲中总是可以看到对于不洁灵魂的驱逐。在使徒行实中讲述到使徒裴特若是如何拯救着魔的人<sup>35</sup>，使徒斐利普又是如何使「那些鬼大声

<sup>30</sup> 玛特泰福

音 / 太 / 玛

8:29; 玛尔

克福音 / 可

／谷 5:7

<sup>31</sup> 玛特泰福

音 / 太 / 玛

10:1; 玛尔

克福音 / 可

／谷 6:7; 路

喀福音 / 路

加 9:1

<sup>32</sup> 路喀福音 /

路加 10:17

<sup>33</sup> 路喀福音 /

路加 10:19

<sup>34</sup> 玛尔克福

音 / 可 / 谷

16:17

<sup>35</sup> 使徒行实 /

徒 / 宗 5:16

# 新约中关于邪灵的部分

基督诞生前夕，对邪灵的各种偶像崇拜和盲目崇拜在人类社会中广泛存在。邪灵控制人类，着魔的人不计其数，魔鬼的势力由此可见一斑。我主耶稣基督满怀悲悯之心，降至人间，将人们从恶魔的控制中解救出来<sup>25</sup>。关于这点我们在圣经中可以看到逼真的描述：医治着魔的年轻人<sup>26</sup>，拯救迦南女人的女儿<sup>27</sup>，以及两个着魔的加达拉（格拉森，革辣撒）人<sup>28</sup>。值得一提的是，在最后一件事当中，那人身上附着成群的魔鬼。

熟读福音书中关于医治着魔人等的部分，我们更为相信，此处提及的并非救治癫痫或是精神疾病，他们乃是被无影无形切实存在的恶魔附身，这些恶魔刻意为恶，以折磨人为乐。

为着在那疑者面前暴露魔鬼的残暴行径，我主曾准许附在人身的魔鬼移入在附近吃食的猪群身上。在人群惊讶目光的注视下，群猪闯下山崖，投进海里溺死了。<sup>29</sup>灵魂在刹那间可以从一种生物移入另一种生物，仅此一举即可消除世人各种心灵疾病。遍读福音书及其他种种驱邪之文献，即能明了着魔的一干症状。首先，着魔之人抗拒一切圣灵之事，症状一望即知。着魔之人若见基督，比如就会浑身抽搐。有

<sup>25</sup> 玛特泰福音 / 太 / 玛

4:24; 8:16;

9:32—34;

玛尔克福音

/ 可 / 谷

1:32—34;

路喀福音 /

路加 4:41;

8:2; 11:4

<sup>26</sup> 玛特泰福

音 / 太 / 玛

17:14—21

<sup>27</sup> 玛尔克福

音 / 可 / 谷

7:24—29

<sup>28</sup> 玛特泰福

音 / 太 / 玛

8:28—34;

玛尔克福音

/ 可 / 谷

5:1—19

<sup>29</sup> 玛尔克福

音 / 可 / 谷

5:13

到头顶长毒疮<sup>18</sup>。抓住扫禄王并对其进行折磨<sup>19</sup>。魔鬼让达维德（大卫·达味）空想连连，数点他的人民<sup>20</sup>。魔鬼阿斯摩得杀死了莎拉（拉格尔的女儿）历次的丈夫<sup>21</sup>，在众王传后两部书<sup>22</sup>和匝哈里亚书<sup>23</sup>，邪灵和嫉妒、狡猾、邪恶都有着亲密的关系。

魔鬼深知人性天生虔敬，他竭力要引这天性误入歧途，变为盲目崇拜与狂热。为此他授意人类对一切伪神顶礼膜拜，这伪神包罗万象——自然力、星辰行星、传奇英雄牲畜异象以及一切足以引原始人类心猿意马之物。外邦人被这样的盲目崇拜所迷惑，他们不知道这样尊崇万物乃为使魔鬼暗喜，魔鬼将这样的崇拜当作人类对他们自身的敬意。<sup>24</sup>

<sup>18</sup> 约弗传 / 伯

/ 约 2:17

<sup>19</sup> 众王传三 /

列上 16:14 —

15

<sup>20</sup> 史书补遗一

/ 历上 / 编

上 21:1

<sup>21</sup> 托维特传 /

多 3:8

<sup>22</sup> 众王传四

/ 列下 22:

19—23

<sup>23</sup> 匝哈里亚

书 / 亚 / 匝

3:1—2

<sup>24</sup> 第二法典

之书 / 申

32:17; 致科

林托人书一

/ 林前 / 格

前 10:20

阿达穆和埃及铸成大罪，失去了和上帝交流的喜乐，从此不得再生活在伊甸园中。他们肉体和平精神的平衡被打破，他们变得内心软弱，心中开始向恶。既是罪人，他们也无缘靠近生命之树，自身开始变得腐朽。索洛蒙的智慧书的作者认为魔鬼是人类苦恼的最初源泉：「上帝造不死之人，人为上帝永恒之象。因魔鬼的嫉妒，死亡才进入了世界。」<sup>14</sup>

魔鬼用要命的骗术欺骗了无辜的人类，为此他大肆庆祝。然而我主早已说过，这场由他发起的战争才刚开始远未结束，这诱惑女子的人，将受她后代的还击：「我又要叫你和女人彼此为仇，你的后裔和女人的后裔，也彼此为仇，女人的后裔要伤你的头，你要伤他的脚跟。」<sup>15</sup> 这段著名预言发表于人类史极久远之前，之后这预言成为了事实，追随上帝的人类和灵魂的引诱者展开了战争。狭义上来说，这预言是通过主耶稣基督他本人实现的，他在十字架上受苦难（亦即是伤了他的脚后跟）之际，打烂了古老魔鬼的头颅。在十字架上我主「既将一切（黑暗王国里的）执政的掌权的掳来，明显给众人看，就仗着十字架夸胜。」<sup>16</sup> 广义上来说，这样的预言也是在每位基督徒生命中所共同实现的，他们用上帝赐予的力量，抵制了诱惑。<sup>17</sup> 虽然这受诱惑的人像基督一样，有时亦要忍受肉体上的煎熬。早期旧约中对魔鬼并未多做描述，只是一贯将其描述为邪恶的引诱者和播种罪恶的人。比如，魔鬼让义人约弗从脚掌

<sup>14</sup> 索洛蒙的智

慧书 2:23—

24

<sup>15</sup> 起源之书 /

创 3:15

<sup>16</sup> 致科罗西人

书 / 西 / 哥

2:15

<sup>17</sup> 路喀福音 /

路加 10:19

而这一切却恰恰显露了他的卑鄙无耻和忘恩负义。他无力赋予他人任何真正有价值之物，谎言是他最重要的诱惑手段，巧言令色仿佛已是他的本性。他一言一行、一切承诺都是厚颜无耻的谎言，虽然有时这样的谎言罩着道貌岸然的冠冕外衣。他的谎言绵绵不绝，在圣经中他的名字叫做撒旦，希伯来文意为毁谤者，希腊文中和魔鬼是一样的意思。他的其他名称：蛇、龙、鬼王、恶魔、黑暗王子、魔鬼之子、敌魔、此世之子、人类之敌、骗子等等，无一不显示出它的凶残本性和毁灭力。圣经中称跟从他的天使为魔鬼、恶魔、不洁者或是邪灵。

魔鬼既已上天无门，阿达穆（亚当）和埃娃（夏娃，厄娃）这对生来天真纯洁的伴侣就成了他全心谋害的对象。在起源之书第三章中，说到了人类先祖所受到的引诱。埃娃比阿达穆更易听信谗言，思及这点，魔鬼向埃娃提出了这样罪恶的问题：「上帝岂是真说，『不许你们吃园中任何树上的果子吗？』」<sup>12</sup> 埃娃却无视这问题中的罪恶，她向这引诱者解释这园中的令行禁止。魔鬼见埃娃天性纯良，又如此善谈，则攻其心曰，上帝乃出于自私，不愿他们吃那树上的果子而明善恶，因他们如果食树上之果，则与上帝相仿，得知一切秘事。魔鬼劝服埃娃破戒，在她的帮助下又引诱了阿达穆。魔鬼用罪恶的致命鸩药，泯灭了人性。说到人类祖先这悲剧时刻，救世主称魔鬼「从起初就是杀人者」<sup>13</sup>

<sup>12</sup> 起源之书/  
创3:1

<sup>13</sup> 约安福音/  
约/若8:44



前后对比圣经中的各章节，我们可以得出结论，路西法乃因骄傲而堕落。<sup>8</sup>先知伊撒依亚绘声绘色描述路西法这个异教统领的傲慢：「明亮之星，早晨之子啊！你何竟从天坠落。你这攻败列国的，何竟被砍倒在地上。你心里曾说，我要升到天上。我要高举我的宝座在上帝众星以上。我要坐在聚会的山上，在北方的极处。我要升到高云之上，我要与至上者同等。然而你必坠落阴间、到坑中极深之处。」<sup>9</sup>先知耶则基伊尔（以西结，厄则克耳）亦将其描述为一个骄傲专制的国君：「你无所不备、智慧充足、全然美丽。你曾在伊甸上帝的园中，佩戴各样宝石，就是红宝石、红璧玉、金钢石、水苍玉、红玛瑙、碧玉、蓝宝石、绿宝石、红玉、和黄金，又有精美的鼓笛在你那里，都是在你受造之日预备齐全的。你是那受膏遮掩的赫儒文。我将你安置在上帝的圣山上。你在发光如火的宝石中间往来。你从受造之日所行的都完全，后来在你中间又察出不义。因你贸易很多，就被强暴的事充满，以致犯罪。所以我因你褻渎圣地，就从上帝的山驱逐你。遮掩<sup>10</sup>的赫儒文啊！我已将你从发光如火的宝石中除灭。你因美丽心中高傲，又因荣光败坏智慧，我已将你摔倒在地。使你倒在君王面前，好叫他们目睹眼见。」<sup>11</sup>

就这样，这位最高天使，身上本带着上帝的荣光，因其骄傲而堕离光源，成为黑暗的化身，到处播种阴暗。他妄图与造物主平起平坐，抢夺造物主的荣光和力量，

<sup>8</sup> 训道篇 / 传

10:15; 致提

摩泰书一 /

提前 / 弟前

3:16

<sup>9</sup> 伊撒依亚

书 / 赛 / 依

14:12—15

<sup>10</sup> 原文无约柜

<sup>11</sup> 耶则基伊尔

书 / 结 / 则

28:12—17



使者与龙争战。龙也同他的使者去争战。并没有得胜，天上再没有他们的地方。大

龙就是那古蛇，名叫魔鬼，又叫撒但（撒殢），是迷惑普天下的。他被摔在地上，他的使者也一同被摔下去。<sup>5</sup>我主耶稣对此仅是轻描淡写地说他「曾看见撒但从天上坠落，像闪电一样」。<sup>6</sup>

使徒斐特若（彼得，伯多禄）与儒达（犹大）对此事亦只是淡淡提及，说到仅是一小撮天使不守本位、离开上帝赐予的居所。而为此，他们将永远被黑暗的锁链捆绑，等候上帝的审判。<sup>7</sup>

注解：初读上述引文，读者或会认为天使国度的战争发生时，人类世界已然存在。然而我们须要考虑到，在约安之启示录中将若干事结合起来说，并非因为它们发生时间相近，而是因为它们意义上的关联，这样的例子也并不少见。这样的预言并不表示在魔鬼背叛上帝之时，人间已经存在。反之，这说明魔鬼对世间的我们发起的战争其实始于天堂，他输掉了那场战争，正如他要输掉当下这场战争一样。而同时上帝降临世间，完成对魔鬼的审判。

<sup>5</sup> 约安之启示录 / 默

12:7—9

<sup>6</sup> 路喀福音 /

路加 10:18

<sup>7</sup> 斐特若书信

二 / 彼后 /

伯后 2:4; 儒

达书信 / 犹

# 圣经中关于邪灵的部分

圣经教导我们，在可见的物质世界之外，还有一个缤纷多彩广袤无垠的灵性世界。这个世界不同于我们所生活的世界，这世界更为丰富深刻，是我们无法全面理解的，甚至我们对它的想象都是差强人意的。灵性世界和物质世界的隔绝虽是切实存在，但两个世界的纵横交错是众所周知的。

灵性世界有两种不同，甚至可以说背道而驰的存在状态。一为天堂——这光明的国度中，上帝向所有有福之人展现荣耀。光明国度中住的尽是天使和义人的灵魂。一为地狱——这是黑暗的国度，苦难的深渊，魔鬼和不知悔过的罪人在这里备受折磨。

魔鬼和天使一样，并不能自主生存。他们虽然不死，却绝非不朽。只有上帝是不朽的。在创造我们生活的物质世界之前很久很久，上帝就已经创建了灵性世界，并让天使住在那里。天使是精灵仁慈的造物，上帝赋予了他们聪明才智，自由意志，这一切与上帝赐予我们的智能其实极为相近，不过比之我们所得更臻完美。

在我们的物质世界建立之前，天使国度在其存续的某个阶段发生了一场悲剧。在其中上帝的亲信之一——六翼天使路西法的带领下，有部分天使图谋叛乱，不再忠顺于造物主。神学家使徒约安如是描述：「在天上就有了争战。弥哈伊尔同他的

代神秘学与魔鬼学 这二者对人类社会的吸引力日益广泛深刻。看到现代「黑暗灵修」的成功不禁让人忧心忡忡，圣经中的预言浮上心头：「只是地与海有祸了，因为魔鬼知道自己的时候不多，就气忿忿的下到你们那里去了。」<sup>3</sup>令人感到宽慰的是，魔鬼得到的胜利预示着他的彻底失败和终极惩罚，届时我主耶稣基督将在天使和圣人的簇拥之下重降人间。「天哪！众圣徒众使徒众先知啊！你们都要因他欢喜。因为上帝已经在他身上伸了你们的冤。那迷惑他们的魔鬼，被扔在硫磺的火湖里……他们必昼夜受痛苦、直到永永远远。」<sup>4</sup>地狱之国的权贵消亡之后，他们将进入生存的新境界，义人战胜精神的引诱，在天父的国里将会发出太阳般的光芒。

<sup>3</sup> 约安之启示录 / 默 12:12

<sup>4</sup> 约安之

启示录 /

默 18:20;

20:10

的牵引着他向善，有的却是向善，他开始明白，在上帝之外，还有天使和魔鬼的存在。对于灵性世界的这种理解是饶有趣味的，至关重要的。但是人们从何而知呢？这方面的文学作品浩如烟海，又常常自相矛盾，处处可见捏造杜撰。然而，圣经上关于这主题的学说虽短小精简，却旗帜鲜明，坚决笃定。圣经教导我们，不单有光明天使和正义天使，每个基督徒还有他们自己的守护天使。~

圣经中还教导到，魔鬼也是存在的。这样的教导加之我们的生活经历，让我们坚信，魔鬼是切切实实存在的，他给我们带来的危险不单是显而易见，还是绵绵不绝实际存在的。人类社会鱼龙混杂：正直之士与各色不堪之人（罪人、堕落之徒、变态、淫虐之辈）并肩生活。灵界之中情形也是一样：除光明天使和正义天使之外，还生活着那个世界的「糟粕」：灵界的魑魅魍魉。人间无人生来即是罪人、或放荡淫虐之辈，人行罪恶不正之事，而成为罪恶不正之人。在未知的世界中，各物亦生性本善，然其中极少数选择了恶的道路，从此堕落，变成邪灵。行过这样的罪恶之后，心中的良善渐行渐弱，他们作恶成性，肆无忌惮。他们将欢乐建立在他人的痛苦之上，种下了万千罪恶的种子。

在本册中我们将会介绍东正教关于堕落天使的教义，阐释他们追寻的目的和惑人作恶之道，告诉大家如何保护自己，不为奸计所害。其中有一个章节特别说到现

~该系列手册  
中有专门关  
于天使的分  
册

# 引言

「我又要叫你和女人彼此为仇，你的后裔和女人的后裔，也彼此为仇；女人的后裔要伤你的头，你要伤他的脚跟。」

一个仅凭物欲享乐生活的人，决不思考那些「不切实际」的问题，像是：上帝是否存在，是否有包含善灵邪灵的灵界存在，死后的生活。这样的人完全沉浸在日常琐事当中。然而忽然有什么如平地惊雷地震惊了他，他开始感觉到有必要去思考他的生命及他存在的意义。每每思及生之道义，生之精神，过去曾对所谓科学深信不疑的人，现在亦是笃信科学不能救其脱困，不能为其解决至关重要的人生问题。

若是宗教信仰在其心上尚存一息，其必有转向上帝之心，之后会祈祷并研读圣经。这样的意愿若非稍纵即逝，亦不是无关痛痒，然而，却是至关重要的命运转折，一种希望变得更好的渴求，上帝必会重正其心，开启他内心的新视野。他会开始清晰地感觉到上帝那指明方向的手，感觉到上帝就在他身边，感受到上帝仁慈的爱。他开始明白，比之过去所思所想，世界在他面前呈现出更为广袤丰富的内涵。他开始明辨善恶，明白有一个灵性世界和一些未知的存在在冥冥中影响着他的生命，有

「起源之书」/  
创 3:15

# 地狱门前

邪灵及上帝对其审判的正教会教义

主教 亚历山大（米兰特）著

龚蕾 译



用我们并不比其他坏人，以及上帝爱我们，因此一切都会好起来的思想来欺骗自己是愚蠢和具有破坏性的。不是的，罪是一种严重的灵魂上的病。在洗礼的圣礼中，主洗去我们灵魂上的麻风并灌输给我们全新的属灵能力。我们之前的病所留下的伤痕仍然在我们身上，生活在其余「麻风病人」之中所带来的复发的危险也一直伴随着我们。

教会为我们预防罪并与它作斗争提供有力的武器。禁食、苦行、悔罪和告解——所有这些事情听起来可能很令人沮丧，特别是对于在基督教里仅仅寻求快乐和轻松的东西的非正统人士。我们必须明白灵魂上的完美、正义、神圣、接近上帝、静观上帝、天国和永恒的幸福都是一种品质的不同方面，这种品质在它们当中占据着核心位置。这就是心灵的纯洁，通过与自己的过错作斗争而获得。在这里，我们发现一条清晰的规律：水晶越纯净，就通透越多的光；钻石越打磨，就发出越明亮的光。

因此，如果我们希望得到全部应许给我们的祝福，就让我们仔细地检查自己的灵魂状态，并让我们真诚地忏悔我们的罪过，哪怕是最小的罪过。这条道路是狭窄的，有时候也很陡峭，但是别无它路！



有时候，这抵制诱惑的斗争可能变得非常激烈，要求我们付出巨大的灵魂努力，就像圣帕弗罗写信给一些灵魂上很沮丧的基督徒：「你们与罪恶相争，还没有抵挡到流血的地步」<sup>28</sup>。

就好像在总结我们在这里已引用的使徒的教导似的，喀琅施塔德的圣约安说：「牢记你是两面人。一面是属肉体的旧人的患偏情之病的。对于这一面，你必须抑制，不要向它不断的罪恶要求屈服。另外一面是属灵的、新人的，它寻求基督，住在基督里并在基督里找到它的生命和安息。」

为了避免被钟情于罪的肉体的混乱的欲望奴役，基督徒必须始终与诱惑斗争并且不允许罪积压在他的良心上。像萨罗夫的圣塞拉芬所教导的，

「将被拯救的人必须总保持一颗痛悔和愿意悔改的心。『上帝所要的祭，就是忧伤的灵。上帝啊，忧伤痛悔的心，你必不轻看』<sup>29</sup>。有了这种痛悔的灵，人就能够容易地并不受伤害地避开恶魔所有的狡猾的陷阱，魔鬼付出所有的努力去干扰人的灵魂并在产生的扰乱中播种他的稗子……在我们的一生中，我们在罪里跌倒而冒犯上帝的尊威，因此我们应该总是谦恭地求主宽恕我们的罪过。」

<sup>28</sup> 致希伯来人

书 12:4

<sup>29</sup> 圣咏 50:19

/ 诗篇

51:17

我们受损的、有罪的状态的一个悲哀的结果是存在于我们的灵魂的高尚渴望和我们肉体的混乱的情欲之间的根本冲突。这个内在分裂的问题是如此的重要，以致圣经非常注意它。圣经号召我们强迫自己过属灵的生活。在这里，我们仅仅引用一些最显著的章节。

「你们当顺着圣灵而行，就不放纵肉体的情欲了。因为情欲和圣灵相争，圣灵和情欲相争，这两个是彼此相敌，使你们不能作所愿意做的。」<sup>24</sup>「体贴肉体的，就是死，体贴圣灵的，乃是生命，平安。原来体贴肉体的，就是与上帝为仇……弟兄们，这样看来，我们并不是欠肉体的债，去顺从肉体活着。你们若顺从肉体活着必要死。若靠着圣灵治死身体的恶行必要活着」<sup>25</sup>。「人被试探，不可说，我是被上帝试探。因为上帝不能被恶试探，他也不试探人。但各人被试探，乃是被自己的私欲牵引诱惑的。私欲既怀了胎，就生出罪来。罪既长成，就生出死来」<sup>26</sup>。「基督既在肉身受苦，你们也当将这样的心志作为兵器。因为在肉身受过苦的，就已经与罪断绝了。你们存这样的心，从今以后，就可以不从人的情欲，只从上帝的旨意，在世度余下的光阴。」<sup>27</sup>

<sup>24</sup> 致噶拉塔人

书／加／迦

5:16-17

<sup>25</sup> 致罗马人书

8:6-7, 12-

13

<sup>26</sup> 雅科弗书信

／雅 1:13-

15

<sup>27</sup> 裴特若书信

一／彼前／

伯前 4:1-2

这是相互矛盾的：真正正直的人——例如萨罗夫的圣塞拉芬、奥普提纳的长老安弗若西，喀琅施塔德的圣约安、上海的圣伊望主教和其他类似的人——总是怀着衷心的悔悟为他们的罪和过失忏悔，然而一些我们当代的回避各种属灵战争的自称基督徒的人，却把头抬得高高地走来走去并轻蔑地看低其余的罪人。对于如此自满的「圣徒」，上帝说：「我知道你的行为，你也不冷也不热……你说，我是富足，已经发了财，一样都不缺。却不知道你是那困苦，可怜，贫穷，瞎眼，赤身的。我劝你向我买火炼的金子，叫你富足。又买白衣穿上，叫你赤身的羞耻不露出来」<sup>21</sup>。

关于新教的最糟糕的事情是它彻底地降低了道德的标准。人们对洁净会有不同的观念是可理解的。只要在他的房间里没有食物腐烂，而且他的被单没有粘在他身上，「懒汉」就会觉得幸福，然而「有洁癖的人」稍有不整就会感到痛苦。

上帝不想我们以懒散的标准来生活。他希望我们每一个人认真地向着灵魂上的尽善尽美奋斗。「所以你们要圣洁，因为我是圣洁的」<sup>22</sup>。注意，有关心灵纯洁的祝福<sup>23</sup>在其他祝福当中排第七。关于谦卑（虚心的人）、悔改（哀恸的人）、温柔、为正义热切奋斗（饥渴慕义的人）和怜恤的陈述先于它。也就是说，通过极大的努力才可以获得心灵的纯洁，因此「清心的人有福了，因为他们必得见上帝」。

<sup>21</sup> 约安之启

示录 / 默

3:15-18

<sup>22</sup> 勒维人之

书 / 利 / 肋

11:45

<sup>23</sup> 玛特泰福

音 / 太 / 玛

5:8

当新教的成员仅仅因为自己信仰耶稣基督就把自己看成无罪的圣徒的时候，他们就给自己造成很大灵魂上的伤害，剥夺了自己得恩典的方法，那是主为了我们的灵魂重生而给予我们的。在这些得恩典的方法中，有经常认真地审查良心，不断地悔改，在神师面前忏悔罪过以及在圣体血礼中领受基督的身体和血。

让我们假设你真诚地信奉基督，而且你设法过基督徒的生活。你没有杀过任何人；你没有犯过奸淫；你没有偷过任何东西；你不醉酒；你过着努力工作而有节制的生活。这意味着你完全无过失吗？那些不知不觉间在我们内心产生的不纯的思想和感觉又怎么样？闲谈、自夸、心中嫉妒或愤怒的情绪又怎么样？对真理的漠不关心和对错误的教义接受——全部新教徒都犯了罪——又怎么样？自爱、虚荣、自己优越的感觉、骄傲、猜疑、对别人的不幸幸灾乐祸、胆小怕事、失去勇气、指责别人、灵魂上的麻木、懒惰、浪费时间、伪善或者眼目的情欲又怎么样？对世间的福分和舒适的依恋、向往变得富有，或者对别人的痛苦冷酷无情和漠不关心又怎么样？存在能够仔细地分析自己的人生，甚至生命中的一天，并声明自己完全正直，甚至圣洁的人吗？如果没有，那么他就是不纯洁的<sup>20</sup>，就应该忏悔并向上帝求助去改进他的生活。

<sup>20</sup> 较·玛特泰福音/太/

玛 15:18-20

用的言辞，「洁净」和「让我们洁净」暗示着道德的纯洁有等级，就像罪孽有等级一样。因此另一经节写道：「不义的，叫他仍旧不义。污秽的，叫他仍旧污秽。为义的，叫他仍旧为义。圣洁的，叫他仍旧圣洁」<sup>17</sup>。

因此，道德上无可指摘是一个目标和理想，而不是已经达到了的状态。福音中撒网的比喻、麦子和稗子的比喻告诉我们教会不仅仅由圣徒组成，还包括不同灵性水平的人，甚至是罪人。这是使徒圣帕弗罗关于教会所必须说的：「在大户人家，不但有金器银器，也有木器瓦器。有作为贵重的，有作为卑贱的」<sup>18</sup>。关于将来的天国，有话说「凡不洁净的，并那行可憎与虚谎之事的，总不得进那城。只有名字写在羔羊生命册上的才得进去」<sup>19</sup>。

我们灵魂困扰的起源是我们生来就具有被罪损害了的人性。什么能够比小孩更纯洁和天真？然而，甚至在最良好的家庭环境中，孩子有时候也会顽固、残酷、不诚实；他们有可能诡诈、说谎、打另外一个小孩或者怀有恶意地打破另外一个小孩的玩具。父母亲经常把这些事情看作是幼稚的恶作剧。然而他们应该明白：除非他们教导孩子谨防坏的倾向并与它们斗争，这些倾向可能最终变成难以驾驭而混乱的偏情。这就是教会要求孩子从七岁开始忏悔的原因。

<sup>17</sup> 约安之启

示录 / 默

22:11

<sup>18</sup> 致提摩泰书

二 / 提后 /

弟后 2:20

<sup>19</sup> 约安之启

示录 / 默

21:27

比基督的使徒更圣洁或更完美？然而即使他们也不把自己看作是无罪的。「我们在许多事上都有过失，」使徒圣雅科弗（雅各，雅各伯）写道<sup>12</sup>。「我们若说自己没有犯过罪，便是以上帝为说谎的。他的道也不在我们心里了……我们若说自己无罪，便是自欺，真理不在我们心里了。我们若认自己的罪，上帝是信实的，是公义的，必要赦免我们的罪，洗净我们一切的不义，」使徒圣约安（约翰，若望）写道<sup>13</sup>。使徒圣帕弗罗痛苦地意识到他自己的不配：「基督耶稣降世，为要拯救罪人；在罪人中我是个罪魁」<sup>14</sup>。注意他不是说「我过去是，」而是说「我是，」显然因为他继续为曾经迫害过信徒而忏悔。传统告诉我们使徒裴特若的眼睛总是有点红，因为当他听到公鸡在夜里啼叫的时候，就会醒来，回忆他的不认基督并开始哭泣。

使徒圣约安用这些话来教导基督徒关心自己的灵魂状态：「我小子们哪，我将这些话写给你们，是要叫你们不犯罪。若有人犯罪，在父那里我们有一位中保，就是那义者耶稣基督。他为我们的罪作了挽回祭。不是单为我们的罪，也是为普天下人的罪……我们若在光明中行……他儿子耶稣的血也洗净我们一切的罪……凡向他有这指望的，就洗净自己，像他洗净一样」<sup>15</sup>。同样地，圣帕弗罗写道：「亲爱的弟兄阿，我们既有这等应许，就当洗净自己，除去身体灵魂一切的污秽，敬畏上帝，得以成圣」<sup>16</sup>。显然，使徒在这些章节里是号召基督徒而非异教徒悔改，并且他们所

<sup>12</sup> 雅科弗书信

/ 雅 3:2

<sup>13</sup> 约安书信

一 / 约壹 /

若一 1:10,

8-9

<sup>14</sup> 致提摩泰书

一 / 提前 /

弟前 1:15

<sup>15</sup> 约安书信

一 / 约壹 /

若一 2:1-2;

1:7; 3:3

<sup>16</sup> 致科林托人

书二 / 林后

/ 格后 7:1;

较·致希伯

来人书 9:13-

<sup>14</sup>

亲的妻子<sup>9</sup>。此外，他号召他们避免不洁的罪<sup>10</sup>，并警告他们不要由于有说方言的恩赐而使骄傲膨胀。他谴责噶拉塔的基督徒彼此「相咬相吞」<sup>11</sup>。使徒们不得不警告基督徒不要喝醉和在爱宴，即圣体血礼中无节制<sup>12</sup>。圣帕弗罗指责基督徒食用祭偶像的食物而使其他基督徒跌倒<sup>13</sup>。他也提到假弟兄的背教。在《启示录》开始的写给小亚细亚教会的信里，有对不冷不热、自大和骄傲的批判。也就是说，在教会中存在高度属灵的基督徒同时，有一些人像所有普通的异教徒一样道德堕落，因为他们洗礼之后变得懈怠，并被过去的偏情击败。

我们人类的情况可以比喻成麻疯病人的岛屿上的生活。在那里，居住者处于不同的康复阶段。洗礼的圣礼洗去罪的麻风，并把伟大的属灵能力注入人内。然而，罪的伤痕不会立即消失。一定的犯罪倾向仍然存在。有很多因素使人可能陷入罪而威胁着人：外部的诱惑、处于不利的环境、自己的罪习和弱点、灵魂上的未成熟、属肉体、反复无常和软弱。如果一个人不与小罪和软弱斗争，并用悔改洁净它们，它们最终可能形成一种道德上的负担，那会沉重地压在基督徒的良心上；它们可能把他引向灵魂上的「船破之灾」<sup>14</sup>。

小罪像空中的尘埃一样不可避免是人生中一个悲哀的事实。就像每天都有必要洗涤和打扫房间那样，为人的每日的过失而不断忏悔是同样必要的。谁会认为自己

<sup>9</sup> 致科林托人

书一 / 林前 / 格前 5:11<sup>15</sup>

<sup>10</sup> 致科林托

人书一 / 林

前 / 格前

6:15-19

<sup>11</sup> 致噶拉塔人

书 / 加 / 迦

5:15

<sup>12</sup> 裴特若书信

二 / 彼后 /

伯后 2:13;

致科林托人

书一 / 林

前 / 格前

1:17-32

<sup>13</sup> 致科林托人

书一 / 林前

/ 格前 8

<sup>14</sup> 致提摩泰书

一 / 提前 /

弟前 1:19

了人重生的有力方法。为了信徒灵魂上的净化和圣化，我们的主耶稣基督把这个方法给予了他们。

首先，灵魂上的疾病与身体上的疾病完全不同。一方面，灵魂上的疾病与我们的自我、自由意志、潜意识、经历、习惯和偏好密不可分。当主耶稣基督医治那些患了各种各样的身体上的疾病的人的时候，他是即时地医治，以致他们能够一次性彻底地从软弱中解放出来，不需要任何进一步的治疗。不幸，灵魂上的康复是被罪损害了的心灵的重生，它是一个更缓慢更复杂的过程。在这个过程中，人本身必须扮演一个非常积极的角色。这是因为罪在我们的人性中已经变得根深蒂固，几乎完全与它纠缠在一起。

如果我们希望寻求关于基督徒神圣性的例子，我们自然会求诸于最初的基督徒的教会。然而，阅读新约时，我们被这样的事实震惊了：虽然圣灵恩典的恩赐是充足的，而且在普通的基督徒中可以见到很多崇高的神圣的榜样，但是也有很多反面的人性的实例。实际上，在圣灵降于使徒、第一个基督徒团体在耶路撒冷形成仅仅几个星期后，我们看见在救济的分配问题上，偏袒和不公平在信徒中出现了<sup>4</sup>。使徒圣帕弗罗（保罗，保禄）为嫉妒、虚荣、骄傲、争吵和彼此诉讼而严责科林托基督徒<sup>5</sup>。他还批评他们容忍地甚至放任地接纳通奸者到他们当中，那个人带走了他的父

<sup>4</sup> 使徒行实 /

徒 / 宗 6:1

<sup>5</sup> 致科林托  
人书一 / 林

前 / 格前

3:1-4; 4:8;

6:1-9



「清心的人有福了，因为他们必得见上帝」<sup>1</sup>

我们的教区学校接纳那些不属于东正教的孩子，倘若他们愿意与其他东正教的孩子一起学习祈祷和教理问答。几年前，一个学生的母亲打电话给我，愤怒地声明她要从学校带回她的女儿，因为我们在歪曲基督的信仰。为了支持自己的论点，她引用这样一个事实：我们要求孩子学习一段祷文念作「洗净我们的一切污秽」<sup>2</sup>。「我们是基督徒」那个妇女说，「因此我们是神圣而纯洁的。没有理由要向孩子灌输有罪和悔罪这些令人沮丧的感觉！」原来这个妇女属于某个灵恩教派。

遗憾的是，这样一种天真的认为自己无罪和圣洁的观念，以及不了解基督教的本质，自从马丁路德的时代（16世纪初）就体现了新教的特征。一个著名的新教神学家是这样总结新教徒对基督教的理解的：「罪人的称义是上帝的一个无所不包的行动。当一个信徒被称义的时候，他的一切过失——过去、现在和未来的——都被赦免。上帝宣告他称义的那一瞬间，他全部的过失都被宽恕了」<sup>3</sup>。

对耶稣基督的表面信仰如果不是自然地使人确信自己无罪，至少使人对他的罪不感到内疚。这样一种看法不仅仅是根本错误的，而且是非常有害的，因为它剥夺

<sup>1</sup> 玛特泰福音 / 太 / 玛

5:8

<sup>2</sup> 祷文「天上的君王」

<sup>3</sup> 石威廉

(Shedd, William G.T.),

《教义神

学》, Grand

Rapids;

Zondervan

1888; 加注重

点版

# 在麻疯病人的岛屿上

主教 亚历山大（米兰特）著

修士司祭革尔曼 英译

林显河 中译



# 目录

在麻疯病人的岛屿上

地狱门前 邪灵及上帝对其审判的正教会教义

引言

圣经中关于邪灵的部分

新约中关于邪灵的部分

魔鬼附身与恶魔影响

罪恶之网

神秘引力

御魔之方

十字架圣颂

敬礼十字架祝文

圣咏第九十章（第九十一章）

离魔陷阱祷文

地狱门前的撒旦之国

结论

附录

家园为魔苦，神父诚心祷

神父诵圣瓦西里禁行祷，受魔扰之人脱离苦难

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