

## 幾項規則

313 辨別神類的規則 甲組 以下的規則，是為了使人察覺並認出，靈魂上的各種動態，好的予以接受，壞的加以拒絕。這為第一週特別適用。

THE DIFFERENT MOVEMENTS WHICH ARE CAUSED IN THE SOUL

THE GOOD, TO RECEIVE THEM, AND THE BAD TO REJECT THEM. AND THEY ARE MORE PROPER FOR THE FIRST WEEK.

314 第一條規則 對不斷犯重罪的人，仇敵通常習慣將虛偽的快樂放在他的眼前，使他幻想感官的享受和愉快，以便沉溺在惡習和罪過中。對這等人，善神慣用相反的方式，刺激他們用理智判斷，使自己的良心絞痛不安。

First Rule. The first Rule: In the persons who go from mortal sin to mortal sin, the enemy is commonly used to propose to them apparent pleasures, making them imagine sensual delights and pleasures in order to hold them more and make them grow in their vices and sins. In these persons the good spirit uses the opposite method, pricking them and biting their consciences through the process of reason.

315 第二條規則 對於那些洗刷自己罪過，努力事奉天主，堅決前進的人，神的推動與第一條恰恰相反。因為惡神在這裡所用的是相反的騙術：牠使這樣的人良心不安，憂愁煩悶，加給他們種種阻礙，使他們不能前進。善神呢，則是增加他們的勇氣、力量、安慰、眼淚、光照和寧靜，減輕他們的負擔，除去他們的阻礙，使他們向前邁進。

Second Rule. The second: In the persons who are going on intensely cleansing their sins and rising from good to better in the service of God our Lord, it is the method contrary to that in the first Rule, for then it is the way of the evil spirit to bite, sadden and put obstacles, disquieting with false reasons, that one may not go on; and it is proper to the good to give courage and strength, consolations, tears, inspirations and quiet, easing, and putting away all obstacles, that one may go on in well doing.

316 第三條規則 論神慰。神慰就是人內心的推動，使人在我們的造物主天主的聖愛中，開始燃燒、熾熱，因而使他們對任何受造物感覺無味，只能在造物主中愛它們。同樣，或因痛悔己罪，或因默想吾主的苦難，或因其他與事奉天主有直接關係的事，而感動得流淚，因而更加愛主，這也是神慰。最後，一切信、望、愛三德的增進，一切內心的歡樂情緒，凡是能引人嚮往天上之事，專務救靈魂，使人安息於造物真主的，都是神慰。

Third Rule. The third: OF SPIRITUAL CONSOLATION. I call it consolation when some interior movement in the soul is caused, through which the soul comes to be inflamed with love of its Creator and Lord; and when it can in consequence love no created thing on the face of the earth in itself, but in the Creator of them all.

Likewise, when it sheds tears that move to love of its Lord, whether out of sorrow for one's sins, or for the Passion of Christ our Lord, or because of other things directly connected with His service and praise.

	<p>Finally, I call consolation every increase of hope, faith and charity, and all interior joy which calls and attracts to heavenly things and to the salvation of one's soul, quieting it and giving it peace in its Creator and Lord.</p>
<p>317 第四條規則 論神枯。凡與第三條規則相反的都是神枯，例如：靈魂的灰暗、內心的騷擾、傾向卑鄙的事物，及由各種誘惑所引起的擾亂不安。這一切使人喪失信心，缺乏希望及愛情；人總覺得懶洋洋的，冷淡、憂悶，好像離棄了造物主天主一般。神慰與神枯既然正好相反，它們所產生的思想自然也完全不同。</p>	<p>Fourth Rule. The fourth: OF SPIRITUAL DESOLATION. I call desolation all the contrary of the third rule, such as darkness of soul, disturbance in it, movement to things low and earthly, the unquiet of different agitations and temptations, moving to want of confidence, without hope, without love, when one finds oneself all lazy, tepid, sad, and as if separated from his Creator and Lord. Because, as consolation is contrary to desolation, in the same way the thoughts which come from consolation are contrary to the thoughts which come from desolation.</p>
<p>318 第五條規則 在神枯時千萬不要改變主意，卻要堅強地持守這次神枯之前，或上次神慰時，所定的志向和決心。因為在神慰時領導、指導我們的是善神，而在神枯中則是惡神；隨著惡神的主意，絕找不到正確的道路。</p>	<p>Fifth Rule. The fifth: In time of desolation never to make a change; but to be firm and constant in the resolutions and determination in which one was the day preceding such desolation, or in the determination in which he was in the preceding consolation. Because, as in consolation it is rather the good spirit who guides and counsels us, so in desolation it is the bad, with whose counsels we cannot take a course to decide rightly.</p>
<p>319 第六條規則 在神枯時固然不可改變既定的志向，但為攻擊神枯，努力加強改善自己，卻大有益處。例如加增祈禱、默想，多多反省自己，並用適當的方法多作些苦工。</p>	<p>Sixth Rule. The sixth: Although in desolation we ought not to change our first resolutions, it is very helpful intensely to change ourselves against the same</p> <p>desolation, as by insisting more on prayer, meditation, on much examination, and by giving ourselves more scope in some suitable way of doing penance.</p>
<p>320 第七條規則 在神枯時當想：這是天主考驗我，讓我用本性的力量抵抗仇敵的各種誘惑。因為我雖然不能明顯地感覺出來，其實常有天主的助佑，使我能抵抗誘惑。原來天主收回去的，只是熾熱的熱火、高度的愛情，和強有力的聖寵；但為得救所需要的足夠聖寵，是常留給人的。</p>	<p>Seventh Rule. The seventh: Let him who is in desolation consider how the Lord has left him in trial in his natural powers, in order to resist the different agitations and temptations of the enemy; since he can with the Divine help, which always remains to him, though he does not clearly perceive it: because the Lord has taken from him his great fervor, great love and intense grace, leaving him, however, grace enough for eternal salvation.</p>

<p>321 第八條規則 在神枯中應多致力忍耐，因為忍耐正與所遭受的擾亂相反。又該想，倘若肯用第六條規則所說的攻打神枯的方法，不久便會得到神慰。</p>	<p>Eighth Rule. The eighth: Let him who is in desolation labor to be in patience, which is contrary to the vexations which come to him: and let him think that he will soon be consoled, employing against the desolation the devices, as is said in the sixth Rule.</p>
<p>322 第九條規則 我們感到神枯的原因有三： 一、是因我們在行神操時冷淡、疏懶，神慰便離棄了我們。二、是天主願意考驗我們，看祂不賞豐富恩寵及神慰時，我們究竟有何價值，在事奉、讚美天主上能進步多少。三、是使我們認清並深深覺悟：獲得及保存虔誠、熱愛、熱淚，和其他神慰，並不是我們的能力，而是天主的恩賜和聖寵。這樣我們方不致自滿自幸，以盜取天主的恩寵而自豪。</p>	<p>Ninth Rule. The ninth: There are three principal reasons why we find ourselves desolate.</p> <p>The first is, because of our being tepid, lazy or negligent in our spiritual exercises; and so through our faults, spiritual consolation withdraws from us.</p> <p>The second, to try us and see how much we are and how much we let ourselves out in His service and praise without such great pay of consolation and great graces.</p> <p>The third, to give us true acquaintance and knowledge, that we may interiorly feel that it is not ours to get or keep great devotion, intense love, tears, or any other spiritual consolation, but that all is the gift and grace of God our Lord, and that we may not build a nest in a thing not ours, raising our intellect into some pride or vainglory, attributing to us devotion or the other things of the spiritual consolation.</p>
<p>323 第十條規則 在神慰中，要預想日後神枯時當怎麼辦，要為那時儲備力氣。</p>	<p>Tenth Rule. The tenth: Let him who is in consolation think how he will be in the desolation which will come after, taking new strength for then.</p>
<p>324 第十一條規則 享受神慰的人，要儘量謙卑自下，想在神枯時沒有了這些聖寵、神恩時，將是多麼軟弱無能。反之，在神枯中的人要想，自己仗賴足夠的聖寵，在造物主前取得力量，為抵抗一切仇敵，足以應付。</p>	<p>Eleventh Rule. The eleventh: Let him who is consoled see to humbling himself and lowering himself as much as he can, thinking how little he is able for in the time of desolation without such grace or consolation.</p> <p>On the contrary, let him who is in desolation think that he can do much with the grace sufficient to resist all his enemies, taking strength in his Creator and Lord.</p>
<p>325 第十二條規則 仇敵如同婦人一樣，力量軟弱，心志卻凶狠。幾時她和男子爭鬥，男子若顯堅強勇敢，她便逃避；相反，男子若是懦</p>	<p>Twelfth Rule. The twelfth: The enemy acts like a woman, in being weak against vigor and strong of will. Because, as it is the way</p>

<p>弱，表示退避，她便潑辣、狂怒、凶狠而蠻橫、糾纏不清。同樣，從事靈修的人，若對仇敵毫無畏懼，開始便斷然抵抗，牠便知難而退；反之，倘若操練的人，在誘惑中表示懼怕，喪失勇氣，那麼，世上便沒有更殘酷的野獸，像人類仇敵魔鬼那樣，滿懷惡意害人的了。</p>	<p>of the woman when she is quarrelling with some man to lose heart, taking flight when the man shows her much courage: and on the contrary, if the man, losing heart, begins to fly, the wrath, revenge, and ferocity of the woman is very great, and so without bounds; in the same manner, it is the way of the enemy to weaken and lose heart, his temptations taking flight, when the person who is exercising himself in spiritual things opposes a bold front against the temptations of the enemy, doing diametrically the opposite. And on the contrary, if the person who is exercising himself commences to have fear and lose heart in suffering the temptations, there is no beast so wild on the face of the earth as the enemy of human nature in following out his damnable intention with so great malice.</p>
<p>326 第十三條規則 魔鬼又像一個虛偽的情人，儘量隱藏自己，不被揭穿。因為這個假裝多情的人，想勾引良家女子或有夫之婦，常願他的花言巧語不被人發覺。如果女兒向父親，或妻子向丈夫揭穿了他的虛偽言詞或邪惡的企圖，他必極為不悅；因為他知道，這樣一來，他的邪惡計畫便不能實現了。同樣，當人類的仇敵，以詭詐的誘惑注入人心時，牠也願人接受而保守秘密。倘若人把這誘惑揭露給一位賢明的聽告司鐸，或認識魔鬼狡計的神修人，魔鬼必狼狽不堪；因位牠知道詭計一被揭穿，牠的陰謀便無法實現了。</p>	<p>Thirteenth Rule. The thirteenth: Likewise, he acts as a licentious lover in wanting to be secret and not revealed. For, as the licentious man who, speaking for an evil purpose, solicits a daughter of a good father or a wife of a good husband, wants his words and persuasions to be secret, and the contrary displeases him much, when the daughter reveals to her father or the wife to her husband his licentious words and depraved intention, because he easily gathers that he will not be able to succeed with the undertaking begun: in the same way, when the enemy of human nature brings his wiles and persuasions to the just soul, he wants and desires that they be received and kept in secret; but when one reveals them to his good Confessor or to another spiritual person that knows his deceits and evil ends, it is very grievous to him, because he gathers, from his manifest deceits being discovered, that he will not be able to succeed with his wickedness begun.</p>
<p>327 第十四條規則 魔鬼也好像一個作戰的司令，企圖攻佔城池或搶掠東西。他在紮營之後，必先偵察堡壘的形勢和對方的兵力，然後找出弱點攻擊。同樣，人類的仇敵，也必先偵察我們的四周，看看我們的三超德、四樞德和</p>	<p>Fourteenth Rule. The fourteenth: Likewise, he behaves as a chief bent on conquering and robbing what he desires: for, as a captain and chief of the army, pitching his camp, and looking at the forces or defences of a stronghold, attacks it on the weakest</p>

倫理道德，然後選擇弱點及為我們的得救最重要的部分，發動攻勢，希望把我們擊敗。

side, in like manner the enemy of human nature, roaming about, looks in turn at all our virtues, theological, cardinal and moral; and where he finds us weakest and most in need for our eternal salvation, there he attacks us and aims at taking us.