

<h2>几项规则</h2> <p>313辨别神类的规则 甲组 以下的规则，是为了使人察觉并认出，灵魂上的各种动态，好的予以接受，坏 的加以拒绝。这为第一周特别适用。</p>	<p>THE DIFFERENT MOVEMENTS WHICH ARE CAUSED IN THE SOUL</p> <p>THE GOOD, TO RECEIVE THEM, AND THE BAD TO REJECT THEM. AND THEY ARE MORE PROPER FOR THE FIRST WEEK.</p>
<p>314 第一条规则 对不断犯重罪的人，仇敌通常习惯将虚伪的快乐放在他的眼前，使他幻想感官的享受和愉快，以便沉溺在恶习和罪过中。对这等人，善神 惯用相反的方式，刺激他们用理智判断，使自己的良心绞痛不安。</p>	<p>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.</p>
<p>315第二条规则 对于那些洗刷自己罪过，努力事奉天主，坚决前进的人，神的 推动与第一条恰恰相反。因为恶神在这里所用的是相反的骗术:牠使这样的人 良心不安，忧愁烦闷，加给他们种种阻碍，使他们不能前进。善神呢，则是增加他们的勇气、力量、安慰、眼泪、光照和宁静，减轻他们的负担，除去他们的阻碍，使他们向前迈进。</p>	<p>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.</p>
<p>316 第三条规则 论神慰。神慰就是人内心的推动，使人在我们的造物主天主的 圣爱中，开始燃烧、炽热，因而使他们对任何受造物感觉无味，只能在造物主 中爱它们。同样，或因痛悔己罪，或因默想吾主的苦难，或因其他与事奉天主 有直接关系的事，而感动得流泪，因而更加爱主，这也是神慰。最后，一切信、望、爱三德的增进，一切内心的欢乐情绪，凡是能引人向往天</p>	<p>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.</p> <p>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>

<p>上之事，专务救灵魂，使人安息于造物真主的，都是神慰。</p>	<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 第四条规则 论神枯。凡与第三条规则相反的都是神枯，例如:灵魂的灰暗、内心的骚扰、倾向卑鄙的事物，及由各种诱惑所引起的扰乱不安。这一切使人丧失信心，缺乏希望及爱情;人总觉得懒洋洋的，冷淡、忧闷，好像离弃了造物主天主一般。神慰与神枯既然正好相反，它们所产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 第五条规则 在神枯时千万不要改变主意，却要坚强地持守这次神枯之前，或上次神慰时，所定的志向和决心。因为在神慰时领导、指导我们的是善神，而在神枯中则是恶神;随着恶神的主意，绝找不到正确的道路。</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 第六条规则 在神枯时固然不可改变既定的志向，但为攻击神枯，努力加强改善自己，却大有益处。例如加增祈祷、默想，多多反省自己，并用适当的方法多作些苦工。</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 第七条规则 在神枯时当想:这是天主考验我，让我用本性的力量抵抗仇敌的各种诱惑。因为我虽然不能明显地感觉出来，其实常有天主的助佑，使我能抵抗诱惑。原来天主收回去的，只是炽热的热火、高度的爱情，和强有力的圣宠;但为得救所需要的足够圣宠，是常留给人的。</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</p>

	and intense grace, leaving him, however, grace enough for eternal salvation.
321 第八条规则 在神枯中应多致力忍耐，因为忍耐正与所遭受的扰乱相反。又该想，倘若肯用第六条规则所说的攻打神枯的方法，不久便会得到神慰。	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.
322 第九条规则 我们感到神枯的原因有三：一、是因我们在行神操时冷淡、疏懒，神慰便离弃了我们。二、是天主愿意考验我们，看祂不赏丰富恩宠及神慰时，我们究竟有何价值，在事奉、赞美天主上能进步多少。三、是使我们认清并深深觉悟：获得及保存虔诚、热爱、热泪，和其他神慰，并不是我们的能力，而是天主的恩赐和圣宠。这样我们方不致自满自幸，以盗取天主的恩宠而自豪。	<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>
323 第十条规则 在神慰中，要预想日后神枯时当怎么办，要为那时储备力气。	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.
324 第十一条规则 享受神慰的人，要尽量谦卑自下，想在神枯时没有了这些圣宠、神恩时，将是多么软弱无能。反之，在神枯中的人要想，自己仗赖足够的圣宠，在造物主前取得力量，为抵抗一切仇敌，足以应付。	<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 第十二条规则 仇敌如同妇人一样，力量软弱，心志却凶狠。几时她和男子争斗，男子若显坚强勇敢，她便逃避;相反，男子若是懦弱，表示退避，她便 泼辣、狂怒、凶狠而蛮横、纠缠不清。同样，从事灵修的人，若对仇敌毫无畏 惧，开始便断然抵抗，牠便知难而退;反之，倘若操练的人，在诱惑中表示惧怕，丧失勇气，那么，世上便没有更残酷的野兽，像人类仇敌魔鬼那样，满怀 恶意害人的了。</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 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 第十三条规则 魔鬼又像一个虚伪的情人，尽量隐藏自己，不被揭穿。因为这个假装多情的人，想勾引良家女子或有夫之妇，常愿他的花言巧语不被人发觉。如果女儿向父亲，或妻子向丈夫揭穿了他的虚伪言词或邪恶的企图，他必 极为不悦;因为他知道，这样一来，他的邪恶计划便不能实现了。同样，当人类的仇敌，以诡诈的诱惑注入人心时，牠也愿人接受而保守秘密。倘若人把这 诱惑揭露给一位贤明的听告司铎，或认识魔鬼狡计的神修人，魔鬼必狼狈不堪;因位牠知道诡计一被揭穿，牠的阴谋便无法实现了。</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 第十四条规则 魔鬼也好像一个作战的司令，企图攻占城池或抢掠东西。他在扎营之后，必先侦察堡垒的形势和对方的兵力，</p>	<p>Fourteenth Rule. The fourteenth: Likewise, he behaves as a chief bent on conquering and robbing what he desires: for, as a</p>

<p>然后找出弱点攻击。同样，人类的仇敌，也必先侦察我们的四周，看看我们的三超德、四枢德和伦理道德，然后选择弱点及为我们的得救最重要的部分，发动攻势，希望把我们击败。</p>	<p>captain and chief of the army, pitching his camp, and looking at the forces or defences of a stronghold, attacks it on the weakest 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.</p>
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