



Catecharium



A CATECHARIUM READING EDITION

The Spiritual Exercises of St. Ignatius of Loyola

ST. IGNATIUS OF LOYOLA

*Translated from the Spanish Autograph
(Monumenta Ignatiana, Madrid, 1919)
Translated by Catecharium*

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Contents

Annotations for gaining some understanding of the Spiritual Exercises that follow, and for helping both the one who is to give them and the one who is to make them	10
Spiritual Exercises for conquering oneself and ordering one's life, without coming to a decision through any attachment that is disordered	17
Principle and Foundation	17
The Particular and Daily Examen contains three times, and two occasions for examining oneself	18
General Examen of conscience, for cleansing oneself and for confessing better	20
The way of making the General Examen, which contains five points	22
General confession, with communion	23
The first exercise is a meditation with the three powers on the first, second and third sin; it contains, after a preparatory prayer and two preludes, three principal points and a colloquy	24
The second exercise is a meditation on sins, and contains, after the preparatory prayer and two preludes, five points and a colloquy	26
The third exercise is a repetition of the first and second exercise, making three colloquies	28
The fourth exercise is a summing up of this same third	28
The fifth exercise is a meditation on hell; it contains, after the preparatory prayer and two preludes, five points and a colloquy	28
Additional Directions for making the Exercises better and for finding better what one desires	30

The call of the temporal king helps in contemplating the life of the eternal king	33
The first day and first contemplation is on the incarnation; it contains the preparatory prayer, three preludes, three points and a colloquy	35
The second contemplation is on the birth	37
The third contemplation will be a repetition of the first and second exercise	38
The fourth contemplation will be a repetition of the first and second, in the same way as was done in the repetition mentioned above	39
The fifth will be to bring the five senses to bear on the first and second contemplation	39
The second day	41
The third day	41
Prelude for considering states	42
The fourth day	42
The fifth day	46
Prelude for making an election	49
For becoming aware of what things an election should be made about; it contains four points and a note	50
Three times for making a sound and good election in each of them	51
The first way of making a sound and good election contains six points	52
The second way of making a sound and good election contains four rules and a note	53
For amending and reforming one's own life and state	54
The first day: the first contemplation, at midnight, is how Christ our Lord went from Bethany to Jerusalem, up to and including the Last Supper, folio 47, letter a; it contains the preparatory prayer, three preludes, six points and a colloquy	54

The second day: the second contemplation, in the morning, ... will be from the supper up to and including the garden	56
Rules for ordering oneself in eating from now on	59
The first contemplation: how Christ our Lord appeared to Our Lady, folio 50, letter [blank]	61
Contemplation to attain love	63
Three ways of praying, and first on the commandments	65
Second, on the mortal sins	67
Third, on the powers of the soul	67
Fourth, on the five bodily senses	67
The second way of praying is by contemplating the meaning of each word of the prayer	68
The third way of praying will be by rhythm	69
The mysteries of the life of Christ our Lord	70
On the Annunciation of Our Lady: Saint Luke writes in chapter 1, letter C	70
On the Visitation of Our Lady to Elizabeth: Saint Luke says in chapter 1, letter D	71
On the birth of Christ our Lord: Saint Luke says in chapter 2, letters A, B	71
On the shepherds: Saint Luke writes in chapter 2, letters B, ... C	71
On the circumcision: Saint Luke writes in chapter 2, letter C	72
On the three Magi kings: Saint Matthew writes in chapter 2, letter A	72
On the purification of Our Lady and the presentation of the child Jesus: Saint Luke writes in chapter 2, letters D, E	72
On the flight to Egypt: Saint Matthew writes in chapter 2, ... letter C	73
On how Christ our Lord returned from Egypt: Saint Matthew writes in chapter 2, letter D	73

On the life of Christ our Lord from the age of twelve to thirty: Saint Luke writes in chapter 2, letter G	73
On the coming of Christ to the temple when He was twelve years old: Saint Luke writes in chapter 2, letter F	74
On how Christ was baptized: Saint Matthew writes in chapter 3, letter D	74
On how Christ was tempted: Saint Luke writes in chapter 4, letter A, and Matthew in chapter 4, letter A	74
On the calling of the apostles	75
On the first miracle, done at the wedding at Cana of Galilee: Saint John writes in chapter 2, letters A, B	75
On how Christ threw out of the temple those who were selling: Saint John writes in chapter 2, letter C	76
On the sermon that Christ gave on the mountain: Saint Matthew writes in chapter 5, letters A, B	76
On how Christ our Lord calmed the storm at sea: Saint Matthew writes in chapter 8, letter C	76
On how Christ walked on the sea: Saint Matthew writes in chapter 14, letter C	77
On how the apostles were sent to preach: Saint Matthew writes in chapter 10, letters A, B	77
On the conversion of the Magdalene: Saint Luke writes in chapter 7, letters E, F, G	78
On how Christ our Lord gave food to five thousand men: Saint Matthew writes in chapter 14, letters B, C	78
On the Transfiguration of Christ: Saint Matthew writes in chapter 17, letters A, B	79
On the resurrection of Lazarus: John, chapter 11, letters A, B, C, D	79
On the supper at Bethany: Matthew, chapter 26, letter A	79
Palm Sunday: Matthew, chapter 21, letters A, B	80
On the preaching in the temple: Luke, chapter 19, letter G	80

On the Supper: Matthew 26; John 13, letter A	80
On the mysteries that took place from the Supper up to and including the garden: Matthew, chapter 26, and Mark, chapter 14	81
On the mysteries that took place from the garden up to and including the house of Annas: Matthew 26; Luke 22; Mark 14	81
On the mysteries that took place from the house of Annas up to and including the house of Caiaphas	82
On the mysteries that took place from the house of Caiaphas up to and including that of Pilate: Matthew 27; Luke 23; Mark 15	82
On the mysteries that took place from the house of Pilate up to that of Herod	82
On the mysteries that took place from the house of Herod up to that of Pilate: Matthew 27; Luke 23; Mark 15, and John 19	82
On the mysteries that took place from the house of Pilate up to and including the cross: John 19, letter D	82
On the mysteries that took place on the cross: John 19, letters E, F, G	84
On the mysteries that took place from the cross up to and including the sepulchre: in the same place	84
On the resurrection of Christ our Lord: His first appearance	85
On the 2nd appearance: Mark, chapter 16, letter C	85
On the 3rd appearance: Saint Matthew, last chapter	85
On the 4th appearance: last chapter of Luke, letter B	86
On the 5th appearance: in the last chapter of Saint Luke	86
On the 6th appearance: John, chapter 20, letters E, F	87
The 7th appearance: John 20, letter G	87
On the 8th appearance: John, last chapter, letters A, B	87
On the 9th appearance: Matthew, last chapter, letter D	88

On the 10th appearance: in the first Epistle to the Corinthians, chapter 15, letter B		88
On the 11th appearance: in the first Epistle to the Corinthians, chapter 15, letter B		88
On the 12th appearance		89
On the 13th appearance: 1st Epistle to the Corinthians, chapter 15, letter B		89
On the Ascension of Christ our Lord: Acts 1, letters A, B		89
Rules for sensing and recognizing, to some degree, the various movements caused in the soul: the good to be received, and the bad to be cast out; and they are better suited to the First Week		90
Rules for the same purpose, with greater discernment of spirits, and more helpful for the Second Week		93
In the ministry of distributing alms, the following rules are to be kept		96
The following notes help in sensing and understanding scruples and the persuasions of our enemy		98
For the true sense that we should have in the Church militant, the following rules are to be kept		100

1 JHS

Annotations for gaining some understanding of the Spiritual Exercises that follow, and for helping both the one who is to give them and the one who is to make them

Annotation 1. The first Annotation is that the name Spiritual Exercises covers every way of examining conscience, of meditating, of contemplating, of praying vocally and mentally, and of other spiritual activities, as will be said further on. For just as strolling, walking and running are bodily exercises, so every way of preparing and readying the soul to rid itself of all disordered attachments, and then, once they are gone, to seek and find the divine will in the ordering of one's life for the salvation of the soul, is called a spiritual exercise.

2 Annotation 2. The second is that the person who gives another a method and order for meditating or contemplating should narrate the history of that contemplation or meditation faithfully, running through the points with only a brief or summary explanation. For the person contemplating takes the true foundation of the history and then reflects and reasons on their own. When they find something that makes the history a little clearer or more deeply felt, whether through their own reasoning or because the understanding is enlightened by divine power, this gives more delight and spiritual fruit than if the one giving the Exercises had explained a great deal and expanded the meaning of the history. For it is not knowing much that fills and satisfies the soul, but feeling and tasting things inwardly.

3 Annotation 3. The third: since in all the Spiritual Exercises that follow we use acts of the understanding, in reasoning, and acts of the will, in feeling affection, let us note that in the acts of the will, when we speak vocally or mentally with God our Lord or with His saints, more reverence is required on our part than when we are using the understanding to understand.

4 Annotation 4. The fourth: the Exercises that follow take four Weeks, corresponding to the four parts into which the Exercises are divided. The first is the consideration and contemplation of sins; the second is the life of Christ our Lord up to and including Palm Sunday; the third is the passion of Christ our Lord; the fourth is the resurrection and ascension, with three ways of praying set out. Nevertheless, it should not be understood that each Week must have seven or eight days in it. For it happens that in the First Week some people are slower to find what they seek, namely contrition, sorrow and tears for their sins. Likewise, some are more diligent than others, and more stirred or tried by different spirits. So it is sometimes necessary to shorten the Week and sometimes to lengthen it, and the same in all the later Weeks, looking for the things that fit the subject matter. But the whole will be finished in thirty days, more or less.

5 Annotation 5. The fifth: it greatly benefits the person making the Exercises to enter into them with great courage and generosity toward their Creator and Lord, offering Him all their desire and freedom, so that His Divine Majesty may make use of their person and of all they have, in accordance with His most holy will.

6 Annotation 6. The sixth: when the one giving the Exercises senses that no spiritual movements are coming to the soul of the person making them, such as consolations or desolations, and that the person is not stirred by various spirits, the one giving should question that person closely about the Exercises: whether they make them at their appointed times, and how. Likewise about the Additional Directions: whether they carry them out diligently, asking for particulars on each of these. Consolation and desolation are treated at folio 53, the Additional Directions at folio 14.

TRANSLATOR'S NOTE

Folio numbers are Ignatius's own cross-references to pages of the Autograph. They are left as he wrote them and will be tied to section numbers in the finished edition.

7 Annotation 7. The seventh: if the one giving the Exercises sees that the person making them is in desolation and tempted, the one giving should not be harsh or sour with that person, but gentle and mild, giving courage and strength for going forward, uncovering the wiles of the enemy of human nature, and getting that person to prepare and ready themselves for the consolation to come.

8 Annotation 8. The eighth: according to the need the one giving the Exercises senses in the person making them, regarding desolations and the enemy's wiles, and likewise regarding consolations, the one giving may go over with that person the rules of the first and Second Weeks, which are for recognizing various spirits (folios 53 and 56).

9 Annotation 9. The ninth: it should be noted that when the person making the Exercises is going through the Exercises of the First Week, if that person has not been versed in spiritual matters, and is tempted grossly and openly, for instance when shown obstacles to going forward in the service of God our Lord, such as hardships, shame, and fear for their worldly honor, etc., the one giving the Exercises should not go over with them the rules of various spirits of the Second Week. For as much good as the rules of the First Week will do them, the rules of the second will do harm, since the matter is subtler and more advanced than they can understand.

10 Annotation 10. The tenth: when the one giving the Exercises senses that the person making them is being buffeted and tempted under the appearance of good, then it is fitting to go over with that person the rules of the Second Week already mentioned. For the enemy of human nature commonly tempts more under the appearance of good when a person is engaged in the illuminative life, which corresponds to the Exercises of the Second Week, and not so much in the purgative life, which corresponds to the Exercises of the First Week.

11 Annotation 11. The eleventh: it benefits the person making the Exercises in the First Week to know nothing of what they will be doing in the Second Week, but to work in the First Week to gain what they

are seeking just as though they hoped to find nothing good in the second.

12 Annotation 12. The twelfth: the one giving the Exercises must take great care to point out to the person making them that, since in each of the five exercises or contemplations made every day they are to stay for one hour, they should always try to be fully content in mind that they have stayed a whole hour in the exercise, and rather more than less. For the enemy usually makes no small effort to get the hour of such a contemplation, meditation or prayer cut short.

13 Annotation 13. The thirteenth: likewise it should be noted that, just as in time of consolation it is easy and light to stay in contemplation for the whole hour, so in time of desolation it is very hard to complete it. Therefore the person making the Exercises, in order to act against the desolation and overcome the temptations, should always stay somewhat more than the full hour, so that they not only get used to resisting the adversary but even to overthrowing him.

14 Annotation 14. The fourteenth: if the one giving the Exercises sees that the person making them is going along consoled and with great fervor, the one giving should warn that person beforehand not to make any promise or vow that is thoughtless and rash. The more fickle in temperament the person is found to be, the more the warning and caution should be given. For although one person can rightly move another to enter religious life, in which a vow of obedience, poverty and chastity is understood, and although a good work done under vow is more meritorious than one done without it, one must look very carefully at the person's own temperament and aptitude, and at how much help or hindrance they may find in carrying out what they would like to promise.

15 Annotation 15. The fifteenth: the one giving the Exercises should not move the person making them toward poverty or toward a promise any more than toward their opposites, nor toward one state or way of life more than another. For although outside the Exercises we can law-

fully and meritoriously move all persons who probably have the aptitude to choose continence, virginity, religious life and every kind of evangelical perfection, nevertheless in these Spiritual Exercises, while seeking the divine will, it is more fitting and much better that the Creator and Lord Himself communicate Himself to his devout soul, embracing it in His love and praise and disposing it for the way in which it can best serve Him in the future. So the one giving the Exercises should not tilt or lean to one side or the other. Standing in the middle like a balance, the one giving should let the Creator work directly with the creature, and the creature with their Creator and Lord.

16 Annotation 16. The sixteenth: to this end, that is, so that the Creator and Lord may work more surely in His creature, if such a soul happens to be attached and inclined to some thing in a disordered way, it is very fitting for the person to move, putting forth all their strength, toward the opposite of what they are wrongly attached to. For example, if attached to seeking and obtaining an office or benefice, not for the honor and glory of God our Lord nor for the spiritual salvation of souls, but for their own advantage and temporal interests, they should turn their attachment toward the opposite, pressing on in prayers and other spiritual exercises, and asking God our Lord for the opposite. That is, they should ask that they neither want that office or benefice nor anything else, unless His Divine Majesty, ordering their desires, changes their first attachment. In this way the only reason for desiring or having one thing or another will be the service, honor and glory of His Divine Majesty.

17 Annotation 17. The seventeenth: it greatly helps the one giving the Exercises, who has no wish to ask about or know the personal thoughts and sins of the person making them, to be faithfully informed of the various agitations and thoughts that the various spirits bring to that person. For according to the greater or lesser progress, the one giving can offer certain spiritual exercises suited and fitted to the need of a soul so stirred.

18 Annotation 18. The eighteenth: the Spiritual Exercises are to be applied according to the disposition of the persons who want to take them, that is, according to their age, education or ability. So someone unschooled or of slight constitution should not be given things they cannot carry without strain and benefit from. Likewise, each person should be given according to how far they are willing to dispose themselves, so that they can be helped and benefit more. Therefore, to someone who wants help to be instructed and to reach a certain degree of satisfying their soul, the Particular Examen can be given (folio 6), and then the General Examen (folio 7). Together with these, for half an hour in the morning, the way of praying on the commandments, mortal sins, etc. (folio 38), also recommending confession of their sins every eight days, and receiving the sacrament every fifteen days if possible, or, if they are more inclined to it, every eight days. This manner is more suited to persons who are less schooled or uneducated, explaining to them each commandment, and likewise the mortal sins, the precepts of the Church, the five senses and the works of mercy. Likewise, if the one giving the Exercises sees that the person making them has little aptitude or little natural capacity, from whom not much fruit is expected, it is more fitting to give some of these light exercises until they confess their sins. Then, giving them some examinations of conscience, and an order to confess more often than they used to, in order to keep what they have gained, the one giving should not go further into matters of election or into any other exercises that lie outside the First Week. This holds especially when greater benefit can be had with others, since there is not time for everything.

TRANSLATOR'S NOTE

"Election" is Ignatius's term for the choice of a state of life or of a way of life; it is kept as his technical word and is treated at length in the Second Week.

19 Annotation 19. The nineteenth: for a person who is taken up with public affairs or proper business, whether educated or gifted, who takes an hour and a half to make the Exercises, once it has been explained to

them what human beings are created for, one can likewise give for half an hour the Particular Examen, and then the General Examen, and the way of confessing and receiving the sacrament. For three days, each morning for the space of one hour, the person makes the meditation on the first, second and third sin (folio 10). Then for another three days at the same hour, the meditation on the record of sins (folio 12). Then for another three days at the same hour, the person makes the meditation on the punishments that correspond to sins (folio 13), being given in all three meditations the ten Additional Directions (folio 14). The same course is carried through the mysteries of Christ our Lord, as is set out further on and at length in the Exercises themselves.

20 Annotation 20. The twentieth: to the person who is freer of obligations and who wants to benefit in every way possible, all the Spiritual Exercises are to be given, in the same order in which they proceed. In them, by this ordered way, a person will benefit more the further they withdraw from all friends and acquaintances and from all earthly concern. For example, by moving out of the house where they were living and taking another house or room to live in, as privately as they can, so that it is in their power to go to Mass and Vespers each day without fear that acquaintances will cause them any hindrance. From this withdrawal three main benefits follow, among many others. The first: by withdrawing from many friends and acquaintances, and likewise from many affairs that are not well ordered, in order to serve and praise God our Lord, a person earns no small merit before His Divine Majesty. The second: being thus apart, with the understanding not divided among many things but putting all care into one alone, namely serving their Creator and benefiting their own soul, they use their natural powers more freely to seek diligently what they so much desire. The third: the more our soul finds itself alone and apart, the more suited it becomes to approach and reach its Creator and Lord; and the more it draws near in this way, the more it is disposed to receive graces and gifts from His divine and supreme goodness.

Spiritual Exercises for conquering oneself and ordering one's life, without coming to a decision through any attachment that is disordered

22 So that both the one who gives the Spiritual Exercises and the person who makes them may be more helped and benefited, it must be presupposed that every good Christian should be readier to save a neighbor's statement than to condemn it. If the statement cannot be saved, the Christian should ask how the neighbor understands it, and if the neighbor understands it wrongly, correct them with love. If that is not enough, the Christian should seek every suitable means so that, once the neighbor understands it rightly, it may be saved.

TRANSLATOR'S NOTE

In the Spanish the last words (*bien entendiéndola, se salve*) can mean either that the statement is saved or that the neighbor is; the grammar allows both, and the English keeps "it" as near to that openness as it can.

Principle and Foundation

23 Human beings are created to praise, to show reverence to, and to serve God our Lord, and by this means to save their souls. The other things on the face of the earth are created for human beings, and to help them in pursuing the end for which they are created. From this it follows that human beings should use these things as far as they help them toward their end, and should withdraw from them as far as they hinder them from it. For this reason we need to make ourselves indifferent to all created things, in everything that is granted to the freedom of our free will and is not forbidden to it, so that, for our part, we do not want health more than sickness, riches more than poverty, honor more than dishonor, a long life more than a short one, and likewise in everything else, desiring and choosing only what leads us more to the end for which we are created.

TRANSLATOR'S NOTE

"Indifferent" is Ignatius's term of art. It does not mean apathetic or uncaring; it means free, held in balance, not pulled by attachment toward one thing or its opposite, so that the end alone decides.

The Particular and Daily Examen contains three times, and two occasions for examining oneself

24 The first time is that in the morning, as soon as they get up, the person should resolve to guard themselves diligently against that particular sin or defect which they want to correct and amend.

25 The second: after the midday meal, to ask God our Lord for what the person wants, namely grace to remember how many times they have fallen into that particular sin or defect, and to amend in future. Consequently the person should make the first examen, asking their soul for an account of that particular matter they have proposed, which they want to correct and amend, going over it from hour to hour or from period to period, beginning from the hour they got up until the hour and moment of the present examen. And on the first line of the g they should make as many points as the times they have fallen into that particular sin or defect. Then they should resolve anew to amend until the second examen, which they will make.

TRANSLATOR'S NOTE

The Spanish writes this sign as g=. It is Ignatius's own mark for the lines of the grid that follows §31, each of which begins with a g (see the note at §31). The "points" here are marks on that grid, not the points of a meditation.

26 The third time: after supper the second examen will be made, likewise from hour to hour, beginning from the first examen until the second, present one. And on the second line of the same g they should make as many points as the times they have fallen into that particular sin or defect.

27 Four Additional Directions follow, for removing that particular sin or defect more quickly.

Additional Direction 1. The first Additional Direction is that each time the person falls into that particular sin or defect, they should put a hand on their chest, grieving at having fallen. This can be done even in front of many, without their being aware of what the person is doing.

28 **Additional Direction 2.** The second: since the first line of the g stands for the first examen and the second line for the second examen, in the evening the person should look to see whether there is amendment from the first line to the second, that is, from the first examen to the second.

29 **Additional Direction 3.** The third: to compare the second day with the first, that is, the two examens of the present day with the two examens of the day before, and to look to see whether they have amended from one day to the next.

30 **Additional Direction 4.** The fourth Additional Direction: to compare one week with another, and to look to see whether they have amended in the present week compared with the week just past.

31 **Note.** It should be noted that the first g that follows, the large one, stands for Sunday; the second, smaller, for Monday; the third for Tuesday; and so on in turn.

TRANSLATOR'S NOTE

At this point the Autograph has a grid of seven ruled lines, each beginning with a g, for recording the examens of the week. The grid is not reproduced here.

General Examen of conscience, for cleansing oneself and for confessing better

32 I presuppose that there are three thoughts in me: one that is my own, which comes out of my sheer freedom and will; and two others that come from outside, one that comes from the good spirit and the other from the evil one.

33 **On thought. 1.** There are two ways of earning merit in respect of the evil thought that comes from outside. For example, a thought of committing a mortal sin comes, and I resist that thought at once, and it is left defeated.

34 **2.** The second way of earning merit is when that same evil thought comes to me, and I resist it, and it comes back to me again and again, and I always resist, until the thought goes away defeated. This second way earns more merit than the first.

35 One sins venially when the same thought of sinning mortally comes and the person gives it a hearing, lingering over it a little or receiving some sensual delight, or where there is some negligence in casting out such a thought.

36 **1.** There are two ways of sinning mortally. The first is when a person gives consent to the evil thought, to act on it at once, in the way they have consented, or to put it into effect if they could.

37 **2.** The second way of sinning mortally is when that sin is put into act, and it is greater for three reasons: the first, because of the longer time; the second, because of the greater intensity; the third, because of the greater harm to the two persons.

38 **On word.** Not to swear by the Creator or by a creature, unless it is with truth, necessity and reverence. By necessity I mean not when any truth at all is affirmed with an oath, but when it is of some importance for the benefit of the soul or the body or of temporal goods. By reverence I mean that, in naming one's Creator and Lord, one considers and renders the honor and reverence that are due.

39 It should be noted that, although in an empty oath we sin more by swearing by the Creator than by a creature, it is harder to swear properly, with truth, necessity and reverence, by a creature than by the Creator, for the following reasons.

Reason 1. The first: when we want to swear by some creature, the wish to name the creature does not make us as attentive or careful to tell the truth, or to affirm it with necessity, as the wish to name the Lord and Creator of all things.

Reason 2. The second is that in swearing by a creature it is not so easy to show reverence and respect to the Creator as when swearing by, and naming, the Creator and Lord Himself. For the wish to name God our Lord brings with it more respect and reverence than the wish to name the created thing. Therefore it is more permissible for the perfect to swear by a creature than to the imperfect. For the perfect, through constant contemplation and enlightenment of the understanding, consider, meditate and contemplate more that God our Lord is in each creature according to His own essence, presence and power; and so, in swearing by a creature, they are more apt and disposed to show respect and reverence to their Creator and Lord than the imperfect are.

Reason 3. The third is that in constant swearing by a creature, idolatry is more to be feared in the imperfect than in the perfect.

TRANSLATOR'S NOTE

"Essence, presence and power" are the three ways in which scholastic theology says God is in all things.

40 Not to say an idle word, which I understand to be one that benefits neither me nor another, nor is directed to such an intention. So speaking for the sake of anything that is of benefit, or with the intention of benefiting one's own soul or another's, the body or temporal goods, is never idle; nor is it so because someone speaks of things outside their state of life, as when a religious speaks of wars or trade. But in all that has been said there is merit in ordering well, and sin in directing badly or in speaking emptily.

41 Not to say anything defamatory or backbiting. For if I disclose a mortal sin that is not public, I sin mortally; if a venial one, venially; and if a defect, I show a defect of my own. And when the intention is sound, there are two ways in which one can speak of the sin or fault of another.

Way 1. The first: when the sin is public, as with a public prostitute, or with a sentence given in court, or with a public error that infects the souls it has dealings with.

Way 2. The second: when a hidden sin is disclosed to some person so that they may help lift up the one who is in sin, having nevertheless some conjectures or probable reasons to think that they will be able to help.

42 On deed. Taking as the object the ten commandments, the precepts of the Church and the recommendations of superiors: everything that is put into action against any of these three parts is a greater or lesser sin, according to its greater or lesser quality. By recommendations of superiors I mean such things as bulls of crusade and other indulgences, as for peace, confessing and receiving the most holy sacrament. For one sins not a little then, in being the cause [of others' acting], or in acting oneself, against such devout exhortations and recommendations of our superiors.

TRANSLATOR'S NOTE

The Spanish (*como por pazes, confessando y tomando el sanctísimo sacramento*) is a list without verbs of its own; it does not say how the three items are tied to the indulgences, and the English keeps the list as written.

The way of making the General Examen, which contains five points

43 Point 1. The first point is to give thanks to God our Lord for the benefits received.

Point 2. The second: to ask for grace to recognize sins and cast them out.

Point 3. The third: to ask the soul for an account from the hour of getting up until the present examen, from hour to hour or from period to period; first of thought, then of word, then of deed, in the same order as was said for the Particular Examen.

Point 4. The fourth: to ask pardon of God our Lord for the faults.

Point 5. The fifth: to resolve to amend with His grace. An Our Father.

General confession, with communion

44 In the general confession, for whoever wishes to make it of their own will, there will be found, among many others, three benefits for the present purpose.

1. The first: although one who confesses every year is not obliged to make a general confession, in making it there is greater benefit and merit, because of the greater present sorrow for all the sins and malices of one's whole life.

2. The second: since in such Spiritual Exercises sins and their malice are recognized more inwardly than at the time when the person did not give themselves so much to interior things, and since the person now gains more knowledge of them and sorrow for them, there will be greater benefit and merit than there would have been before.

3. The third is, consequently, that being better confessed and disposed, one finds oneself more apt and better prepared to receive the most holy sacrament, whose reception helps not only to keep one from falling into sin but also to preserve one in an increase of grace. This general confession will best be made directly after the Exercises of the First Week.

The first exercise is a meditation with the three powers on the first, second and third sin; it contains, after a preparatory prayer and two preludes, three principal points and a colloquy

TRANSLATOR'S NOTE

Ignatius names the three powers at §50: memory, understanding and will.

46 Prayer. The preparatory prayer is to ask God our Lord for grace that all my intentions, actions and operations may be purely ordered to the service and praise of His Divine Majesty.

47 Prelude 1. The first prelude is composition of place, made by seeing the place. Here it should be noted that in a visible contemplation or meditation, such as contemplating Christ our Lord, who is visible, the composition will be to see, with the sight of the imagination, the bodily place where the thing I want to contemplate is found. I say the bodily place, such as a temple or a mountain, where Jesus Christ or Our Lady is found, according to what I want to contemplate. In an invisible one, as here with sins, the composition will be to see, with the imaginative sight, and to consider my soul as imprisoned in this corruptible body, and the whole composite in this valley, as an exile among brute animals. I mean the whole composite of soul and body.

48 Prelude 2. The second is to ask God our Lord for what I want and desire. The request must be according to the subject matter: that is, if the contemplation is of the resurrection, to ask for joy with Christ joyful; if of the passion, to ask for pain, tears and torment with Christ tormented. Here it will be to ask for shame and confusion at myself, seeing how many have been damned for a single mortal sin, and how many times I deserved to be condemned forever for so many sins of my own.

49 Note. Before all contemplations or meditations, the preparatory prayer should always be made without change, and the two preludes already mentioned, these sometimes changing according to the subject

matter.

50 Point 1. The first point will be to bring the memory to bear on the first sin, which was that of the angels, and then on that sin the understanding, reasoning, and then the will, wanting to remember and understand all this the more to make me ashamed and confused, setting beside the one sin of the angels so many sins of mine; and while they went to hell for one sin, how many times I have deserved it for so many. I mean bringing to memory the sin of the angels: how, being created in grace, and not wishing to help themselves with their freedom to show reverence and obedience to their Creator and Lord, they fell into pride, were changed from grace into malice, and were cast from heaven into hell. And then to reason more in particular with the understanding, and then to stir the feelings more with the will.

51 Point 2. The second: to do the same, that is, to bring the three powers to bear on the sin of Adam and Eve, bringing to memory how for that sin they did penance for so long, and how much corruption came into the human race, so many people going to hell. I mean bringing to memory the second sin, that of our [first] parents: how, after Adam was created in the Damascene field and placed in the earthly paradise, and Eve was created from his rib, they were forbidden to eat of the tree of knowledge; they ate, and so sinned; and afterward, clothed in tunics of skin and cast out of paradise, they lived without the original justice they had lost, all their life in many labors and much penance. And then to reason with the understanding more particularly, making use of the will as has been said.

TRANSLATOR'S NOTE

"The Damascene field": a medieval tradition placed the creation of Adam near Damascus.

52 Point 3. The third: likewise to do the same on the third sin, the particular sin of each one who has gone to hell for one mortal sin, and of many others without number [who have gone] for fewer sins than I have committed. I mean doing the same on the third, particular sin,

bringing to memory the gravity and malice of the sin against their Creator and Lord, reasoning with the understanding how, by sinning and acting against the infinite goodness, they have justly been condemned forever, and finishing with the will, as has been said.

53 Colloquy. Imagining Christ our Lord in front [of me] and placed on a cross, to make a colloquy: how, from being Creator, He has come to become man, and from eternal life to temporal death, and so to die for my sins. Likewise, looking at myself: what I have done for Christ, what I am doing for Christ, what I should do for Christ; and so, seeing Him thus, and thus hanging on the cross, to go over whatever presents itself.

54 The colloquy is properly made by speaking as one friend speaks to another, or a servant to a master: now asking for some grace, now blaming oneself for some wrong done, now sharing one's affairs and wanting counsel about them. And to say an Our Father.

The second exercise is a meditation on sins, and contains, after the preparatory prayer and two preludes, five points and a colloquy

55 Prayer. The preparatory prayer is to be the same.

Prelude 1. The first prelude will be the same composition.

Prelude 2. The second is to ask for what I want: here it will be to ask for abundant and intense sorrow and tears for my sins.

56 Point 1. The first point is the record of sins, that is, to bring to memory all the sins of one's life, looking from year to year or from period to period. Three things help with this: first, to look at the place and the house where I have lived; second, the dealings I have had with others; third, the occupation in which I have lived.

TRANSLATOR'S NOTE

Processo, here "record", is a legal word in Ignatius's Spanish: the full written record of a case. The same term at §19 is rendered the same way.

57 Point 2. The second: to ponder the sins, looking at the ugliness and malice that each mortal sin committed has in itself, even if it were not forbidden.

58 Point 3. The third: to look at who I am, diminishing myself by examples. First, how much I amount to in comparison with all human beings; second, what human beings are in comparison with all the angels and saints of paradise; third, to look at what all that is created is in comparison with God: so what can I alone be? Fourth, to look at all my corruption and bodily ugliness; fifth, to look at myself as a sore and an abscess from which so many sins and so many evils and such utterly foul poison have come out.

59 Point 4. The fourth: to consider who God is, against whom I have sinned, according to His attributes, comparing them with their opposites in me: His wisdom with my ignorance, His omnipotence with my weakness, His justice with my iniquity, His goodness with my malice.

60 Point 5. The fifth: an exclamation of wonder with abundant feeling, running through all creatures, how they have let me live and kept me alive. The angels, being the blade of divine justice: how they have borne with me and guarded me and prayed for me. The saints: how they have been interceding and praying for me. And the heavens, sun, moon, stars and elements, fruits, birds, fish and animals. And the earth: how it has not opened to swallow me, creating new hells to suffer in forever.

61 Colloquy. To finish with a colloquy of mercy, speaking and giving thanks to God our Lord because He has given me life until now, resolving to amend with His grace for the future. An Our Father.

The third exercise is a repetition of the first and second exercise, making three colloquies

62 After the preparatory prayer and two preludes, it will be to repeat the first and second exercise, noting and pausing at the points where I have felt greater consolation or desolation or greater spiritual feeling. After this I will make three colloquies in the manner that follows.

63 **Colloquy 1.** The first colloquy, to Our Lady, so that she may obtain for me grace from her Son and Lord for three things: first, that I may feel interior knowledge of my sins and abhorrence of them; second, that I may feel the disorder of my operations, so that, abhorring [it], I may amend and order myself; third, to ask knowledge of the world, so that, abhorring [it], I may put away from me worldly and empty things. And with this, a Hail Mary.

Colloquy 2. The second: the same to the Son, so that He may obtain it for me from the Father, and with this the Anima Christi.

Colloquy 3. The third: the same to the Father, so that the eternal Lord Himself may grant it to me, and with this an Our Father.

The fourth exercise is a summing up of this same third

64 I said "summing up" so that the understanding, without wandering, may run steadily through the remembrance of the things contemplated in the past exercises; and the same three colloquies are made.

TRANSLATOR'S NOTE

Resumiendo can mean summarizing or taking up again. Ignatius's explanation fits either, and the English keeps "summing up".

The fifth exercise is a meditation on hell; it contains, after the preparatory prayer and two preludes, five points and a colloquy

65 Prayer. The usual preparatory prayer.

Prelude 1. The first prelude is the composition [of place], which here is to see, with the sight of the imagination, the length, breadth and depth of hell.

Prelude 2. The second, asking for what I want: here it will be to ask for interior feeling of the pain that the damned suffer, so that, if through my faults I forget the love of the eternal Lord, at least the fear of the pains will help me not to fall into sin.

66 Point 1. The first point will be to see, with the sight of the imagination, the great fires, and the souls as in fiery bodies.

67 Point 2. The second: to hear with the ears weeping, shrieks, cries, blasphemies against Christ our Lord and against all His saints.

68 Point 3. The third: to smell with the sense of smell smoke, sulfur, cesspool and putrid things.

69 Point 4. The fourth: to taste with the sense of taste bitter things, such as tears, sadness and the worm of conscience.

70 Point 5. The fifth: to touch with the sense of touch, that is, how the fires touch and burn the souls.

71 Colloquy. Making a colloquy to Christ our Lord, to bring to memory the souls that are in hell: some because they did not believe in the coming [of Christ]; others who, believing, did not act according to His commandments. Making three parts: the first, before the coming; the second, in His life; the third, after His life in this world. And with this to give Him thanks because He has not let me fall into any of these in ending my life. Likewise, how up to now He has always had so much compassion and mercy toward me. Ending with an Our Father.

TRANSLATOR'S NOTE

Acabando my vida is a bare gerund ("ending my life"); the Spanish does not say how it attaches to the sentence, and the English keeps it as loosely.

72 Note. The first exercise will be made at midnight; the second as soon as one gets up in the morning; the third before or after Mass, in any case before the midday meal; the fourth at the hour of Vespers; the fifth an hour before supper. I always mean this repetition of hours, more or less, to hold in all four Weeks, depending on how far age, disposition and constitution help the person making the Exercises to make the five exercises or fewer.

Additional Directions for making the Exercises better and for finding better what one desires

73 Additional Direction 1. The first Additional Direction is, after going to bed, just when I want to sleep, for the space of a Hail Mary to think of the hour I have to get up, and for what, summing up the exercise I have to make.

74 Additional Direction 2. The second: when I wake, not giving place to one thought or another, to turn at once to what I am going to contemplate in the first exercise, that of midnight, bringing myself into confusion over so many sins of my own, setting out examples. It is as if a knight were to find himself before his king and all his court, ashamed and confused at having greatly offended him, from whom he first received many gifts and many favors. Likewise in the second exercise, making myself a great sinner and in chains, that is, going bound as in chains to appear before the supreme eternal judge, and bringing as an example how prisoners in chains, already deserving death, appear before their temporal judge. And with these thoughts to get dressed, or with others according to the subject matter.

75 Additional Direction 3. The third: a step or two before the place where I am to contemplate or meditate, I will stand for the space of an Our Father, with my understanding raised on high, considering how God our Lord looks at me, etc., and make an act of reverence or humility.

76 Additional Direction 4. The fourth: to enter into the contemplation now on my knees, now prostrate on the ground, now lying face up, now seated, now standing, always going about seeking what I want. We will pay attention to two things. The first is that if I find what I want on my knees, I will not go further, and if prostrate, likewise, etc. The second, at the point where I find what I want, there I will rest, without being anxious to go further until I am satisfied.

77 Additional Direction 5. The fifth: after the exercise is finished, for the space of a quarter of an hour, whether seated or walking about, I will look at how it has gone for me in the contemplation or meditation. If badly, I will look at the cause from which it comes, and having looked, repent, so as to amend in future; and if well, give thanks to God our Lord. And I will do it again in the same way.

78 Additional Direction 6. The sixth: not to want to think of things of pleasure or gladness, such as glory, resurrection, etc. For to feel pain, sorrow and tears for our sins, any consideration of joy and gladness is a hindrance. But to hold before myself the wish to grieve and feel pain, bringing death and the judgment more to memory.

79 Additional Direction 7. The seventh: to deprive myself of all light for the same purpose, closing windows and doors for the time I am in the room, unless it is for praying, reading and eating.

80 Additional Direction 8. The eighth: not to laugh, nor to say anything that provokes laughter.

81 Additional Direction 9. The ninth: to restrain my eyes, except on receiving or taking leave of the person with whom I am speaking.

82 Additional Direction 10. The tenth Additional Direction is penance, which is divided into interior and exterior. Interior penance is to grieve for one's sins with a firm purpose of not committing those or any others. The exterior, or fruit of the first, is punishment of the sins committed, and it is mainly undertaken in three ways.

83 Way 1. The first is about eating. That is, when we remove what is superfluous, it is not penance but temperance; penance is when we remove from what is suitable, and the more and more, the greater and better, provided only that the subject is not harmed and no notable illness follows.

TRANSLATOR'S NOTE

Subiecto ("subject") is the scholastic term for that in which a quality or condition exists. It recurs at §84 and, as *subiecto humano*, at §89.

84 Way 2. The second: about the manner of sleeping. Likewise it is not penance to remove what is superfluous in delicate or soft things; but it is penance when in the manner [of sleeping] one removes from what is suitable, and the more, the better, provided only that the subject is not harmed and no notable illness follows. Nor is anything to be taken from suitable sleep either, unless perhaps the person has a habitual vice of sleeping too much, in order to come to the middle.

TRANSLATOR'S NOTE

"The middle" is *el medio*, the point between too much and too little: what the moral tradition calls the mean.

85 Way 3. The third: to punish the flesh, that is, by giving it felt pain, which is given by wearing hair shirts or cords or iron bars on the flesh, scourging oneself or wounding oneself, and other kinds of austerities.

86 Note. What seems more suitable and safer in penance is that the pain is felt in the flesh and does not enter within the bones, so that it gives pain and not illness. For this reason it seems more fitting to hurt oneself with thin cords, which give pain on the outside, than in any other way that would cause notable illness within.

87 Note. The first note is that exterior penances are done mainly for three purposes: the first, as satisfaction for past sins; the second, to conquer oneself, that is, so that sensuality may obey reason and all the lower parts be more subject to the higher; the third, to seek and find

some grace or gift that the person wants and desires, for example, if they desire to have interior contrition for their sins, or to weep much over them or over the pains and sorrows that Christ our Lord underwent in His passion, or for the solution of some doubt in which the person finds themselves.

88 Note 2. The second: it should be noted that the first and second Additional Directions are to be made for the exercises at midnight and at daybreak, and not for those that will be made at other times; and the fourth Additional Direction will never be made in church in front of others, but in secret, as at home, etc.

89 Note 3. The third: when the person making the Exercises still does not find what they desire, such as tears, consolations, etc., it often helps to make a change in eating, in sleeping and in other ways of doing penance, so that we change, doing penance for two or three days and not for another two or three. For to some it is fitting to do more penance and to others less; and also because we often leave off doing penance through sensual love and through the erroneous judgment that the human subject could not tolerate it without notable illness; and sometimes, on the contrary, we do too much, thinking that the body can tolerate it. And since God our Lord knows our nature infinitely better, in such changes He often lets each one feel what suits them.

TRANSLATOR'S NOTE

"Sensual" here is the word of §87's *sensualidad*, the part that is to obey reason; it carries no sexual sense.

90 Note 4. The fourth: the Particular Examen is to be made to remove defects and negligences concerning the exercises and the Additional Directions. And so also in the Second, Third and Fourth Weeks.

The call of the temporal king helps in contemplating the life of the eternal

king

91 Prayer. The usual preparatory prayer.

Prelude 1. The first prelude is composition of place, made by seeing the place: here it will be to see, with the sight of the imagination, the synagogues, towns and castles through which Christ our Lord preached.

Prelude 2. The second, asking for the grace I want: here it will be to ask Our Lord for grace, so that I may not be deaf to His call, but prompt and diligent to fulfill His most holy will.

92 Point 1. The first point is to set before myself a human king, chosen by the hand of God our Lord, to whom all princes and all Christian people show reverence and obedience.

93 Point 2. The second: to look at how this king speaks to all his own, saying: "My will is to conquer the whole land of unbelievers. Therefore whoever wishes to come with me must be content to eat as I do, and likewise to drink and to dress, etc.; likewise must labor with me by day and keep watch by night, etc.; so that afterward they may have a share with me in the victory, as they have had in the labors."

94 Point 3. The third: to consider what good subjects should answer to a king so generous and so humane; and, consequently, if anyone did not accept the request of such a king, how deserving that person would be of being reviled by the whole world and held a wicked knight.

95 Second part. The second part of this exercise consists in applying the above example of the temporal king to Christ our Lord, in keeping with the three points mentioned.

Point 1. As to the first point, if we consider such a call of the temporal king to his subjects, how much more worthy of consideration it is to see Christ our Lord, the eternal king, and before Him the whole world, all of whom, and each one in particular, He calls, and says: "My will is to conquer the whole world and all enemies, and so to enter into the

glory of my Father. Therefore whoever wishes to come with me must labor with me, so that, following me in the pain, they may also follow me in the glory."

96 Point 2. The second: to consider that all who have judgment and reason will offer their whole persons to the labor.

97 Point 3. The third: those who want to attach themselves more, and to stand out, in all service of their eternal king and universal lord will not only offer their persons to the labor but, even acting against their own sensuality and against their carnal and worldly love, will make offerings of greater worth and greater importance, saying:

98 Eternal Lord of all things, with Your favor and help I make my offering, in the presence of Your infinite goodness and of Your glorious Mother and of all the saints, men and women, of the heavenly court: I want and desire, and it is my deliberate determination, provided only that it is for Your greater service and praise, to imitate You in bearing all insults and all reviling and all poverty, both actual and spiritual, should Your most holy Majesty wish to choose and receive me into such a life and state.

99 Note 1. This exercise will be made twice a day, that is, in the morning as soon as one gets up, and an hour before the midday meal or before supper.

100 Note 2. For the Second Week, and from then on, it greatly helps to read at times in the books of the Imitation of Christ, or of the Gospels, and lives of saints.

TRANSLATOR'S NOTE

Ignatius gives the Latin title here, *de imitatione Christi*.

The first day and first contemplation is on the incarnation; it contains the preparatory prayer, three preludes, three points and a colloquy

101 Prayer. The usual preparatory prayer.

102 Prelude 1. The first prelude is to bring up the history of the matter I have to contemplate; which here is how the three divine Persons looked at the whole flat expanse or roundness of the whole world, full of people, and how, seeing that all were going down to hell, they determined in their eternity that the second Person would become man, to save the human race; and so, when the fullness of time had come, they sent the angel Saint Gabriel to Our Lady, folio 41, letter e.

TRANSLATOR'S NOTE

Lit. or litt. (littera, "letter") after a folio number points to a mystery in the list that begins at §261. The letter is the one that mystery's heading gives with its Gospel chapter: §262, the Annunciation, reads "Luke, chapter 1, letter C". The Autograph prints *e* here, so either the letter or the heading is a slip; the reference is plainly to the Annunciation.

103 Prelude 2. The second, composition of place, made by seeing the place: here it will be to see the great size and roundness of the world, in which there are so many and such different peoples; and likewise, afterward in particular, the house and rooms of Our Lady, in the city of Nazareth, in the province of Galilee.

104 Prelude 3. The third, asking for what I want: here it will be to ask for interior knowledge of the Lord, who has become man for me, so that I may love Him and follow Him more.

105 Note. It is fitting to note here that this same preparatory prayer, unchanged, as it was given at the beginning, and the same three preludes are to be made in this Week and in the following ones, changing the form according to the subject matter.

106 Point 1. The first point is to see the persons, one group and another: first, those on the face of the earth, in such diversity, in dress as in gesture, some white and others black, some at peace and others at war, some weeping and others laughing, some well, others sick, some being born and others dying, etc. Second: to see and consider the three divine Persons, as on the royal seat or throne of their Divine Majesty,

how they look at the whole face and roundness of the earth and all the peoples in such blindness, and how they die and go down to hell. Third: to see Our Lady and the angel who greets her, and to reflect so as to draw benefit from such a sight.

107 Point 2. The second: to hear what the persons on the face of the earth say, that is, how they speak with one another, how they swear and blaspheme, etc.; and likewise what the divine Persons say, that is: "Let us make the redemption of the human race," etc.; and afterward what the angel and Our Lady say; and then to reflect so as to draw benefit from their words.

108 Point 3. The third: then to look at what the persons on the face of the earth do, such as wounding, killing, going to hell, etc.; and likewise what the divine Persons do, that is, working the most holy incarnation, etc.; and likewise what the angel and Our Lady do, that is, the angel carrying out his office of envoy, and Our Lady humbling herself and giving thanks to the Divine Majesty; and then to reflect so as to draw some benefit from each of these things.

109 Colloquy. At the end a colloquy is to be made, thinking what I should say to the three divine Persons, or to the eternal Word incarnate, or to our Mother and Lady, asking as one feels within oneself, in order to follow and imitate our Lord more, thus newly incarnate, and saying an Our Father.

The second contemplation is on the birth

110 Prayer. The usual preparatory prayer.

111 Prelude 1. The first prelude is the history: here it will be how Our Lady, almost nine months pregnant, set out from Nazareth, as one may devoutly meditate, seated on a she-donkey, together with Joseph and a maidservant, taking an ox, to go to Bethlehem to pay the tribute that Caesar levied on all those lands, folio 41, letters a, b.

112 Prelude 2. The second, composition of place, made by seeing the place: here it will be to see, with the sight of the imagination, the road from Nazareth to Bethlehem, considering its length and breadth, and whether that road is level or goes through valleys or over slopes; and likewise looking at the place or cave of the birth, how big, how small, how low, how high, and how it was prepared.

113 Prelude 3. The third will be the same, and in the same form, as it was in the preceding contemplation.

114 Point 1. The first point is to see the persons, that is, to see Our Lady and Joseph and the maidservant and the child Jesus after He has been born, making myself a poor little one and an unworthy little slave, looking at them, contemplating them and serving them in their needs, as if I were present there, with all possible respect and reverence; and then to reflect on myself so as to draw some benefit.

115 Point 2. The second: to look at, attend to and contemplate what they say; and, reflecting on myself, to draw some benefit.

116 Point 3. The third: to look at and consider what they do, such as the walking and the laboring, so that the Lord may be born in the highest poverty and, at the end of so many labors, of hunger, of thirst, of heat and of cold, of insults and affronts, may die on a cross; and all this for me; then, reflecting, to draw some spiritual benefit.

117 Colloquy. To finish with a colloquy, as in the preceding contemplation, and with an Our Father.

The third contemplation will be a repetition of the first and second exercise

118 After the preparatory prayer and the three preludes, the repetition of the first and second exercise will be made, always noting some of the more important parts where the person has felt some knowledge, consolation or desolation, likewise making a colloquy at the end, and an Our Father.

119 In this repetition and in all the following ones the same order of procedure will be followed that was followed in the repetitions of the First Week, changing the matter and keeping the form.

120

The fourth contemplation will be a repetition of the first and second, in the same way as was done in the repetition mentioned above

The fifth will be to bring the five senses to bear on the first and second contemplation

121 Prayer. After the preparatory prayer and the three preludes, it helps to pass the five senses of the imagination through the first and second contemplation, in the following way:

122 Point 1. The first point is to see the persons with the sight of the imagination, meditating and contemplating their circumstances in particular, and drawing some benefit from the sight.

123 Point 2. The second: to hear with the ear what they say or may say, and, reflecting on oneself, to draw some benefit from it.

124 Point 3. The third: to smell and taste, with the sense of smell and the sense of taste, the infinite delicacy and sweetness of the divinity, of the soul and of its virtues, and of everything, according to the person who is being contemplated, reflecting on oneself and drawing benefit from it.

125 Point 4. The fourth: to touch with the sense of touch, such as embracing and kissing the places where such persons step and sit, always striving to draw benefit from it.

126 Colloquy. It will be finished with a colloquy, as in the first and second contemplation, and with an Our Father.

127 Note 1. The first note: it should be noted, for this whole Week and the following ones, that I am to read only the mystery of the contemplation that I am to make next, so that for the time being I read no mystery that I am not to make that day or at that hour, so that the consideration of one mystery does not hinder the consideration of the other.

128 Note 2. The second: the first exercise, on the incarnation, will be made at midnight; the second at daybreak; the third at the hour of Mass; the fourth at the hour of Vespers; and the fifth before the hour of supper, staying one hour in each of the five exercises; and the same order will be kept in all that follows.

129 Note 3. The third: it should be noted that if the person making the Exercises is old or weak, or, though strong, has been left somewhat weak from the First Week, it is better that in this Second Week, at least sometimes, not getting up at midnight, they make one contemplation in the morning, and another at the hour of Mass, and another before the midday meal, and a repetition on them at the hour of Vespers, and then the bringing of the senses to bear before supper.

130 Note 4. The fourth: in this Second Week, of all the ten Additional Directions that were given in the First Week, the second, the sixth, the seventh and, in part, the tenth are to be changed. In the second, it will be, as soon as I wake, to set before myself the contemplation I have to make, desiring to know the eternal Word incarnate more, so as to serve and follow Him more. And the sixth will be to bring frequently to memory the life and mysteries of Christ our Lord, beginning from His incarnation up to the place or mystery I am now contemplating. And the seventh will be that darkness or light, and the use of good or varied weather, should be observed as far as the person making the Exercises feels that it can benefit and help them to find what they desire. And in the tenth Additional Direction the person making the Exercises should conduct themselves according to the mysteries they contemplate, because some call for penance and others do not; so that all ten Additional Directions are carried out with much care.

TRANSLATOR'S NOTE

The ten Additional Directions are set out at §§73-82.

131 Note 5. The fifth note: in all the exercises, except the one at midnight and the one in the morning, the equivalent of the second Additional Direction will be taken, in the following way: as soon as I remember that it is the hour of the exercise I have to make, before I go, setting before myself where I am going and before whom, summing up a little the exercise I have to make, and then, making the third Additional Direction, I will enter into the exercise.

The second day

132 To take as the first and second contemplation the presentation in the temple, folio 42, letters d, c; and the flight to Egypt as into exile, folio 42, letter c; and on these two contemplations two repetitions will be made, and the bringing of the five senses to bear on them, in the same way as was done the day before.

133 Note. Sometimes it helps, even though the person making the Exercises is robust and fit, to change, from this second day up to and including the fourth, in order to find better what they desire, taking only one contemplation at daybreak, and another at the hour of Mass, and repeating on them at the hour of Vespers, and bringing the senses to bear before supper.

The third day

134 How the child Jesus was obedient to His parents in Nazareth, folio 43, letter g; and how afterward they found Him in the temple, folio 43, letter f; and so then to make the two repetitions and to bring the five senses to bear.

Prelude for considering states

135 Prelude. Having now considered the example that Christ our Lord has given us for the first state, which is keeping the commandments, in His obedience to His parents; and likewise for the second, which is evangelical perfection, when He remained in the temple, leaving His adoptive father and His natural mother, to devote Himself to the pure service of His eternal Father; we will begin, while contemplating His life, to investigate and ask in what life or state His Divine Majesty wishes to make use of us; and so, as some introduction to this, in the first exercise that follows we will see the intention of Christ our Lord, and, on the contrary, that of the enemy of human nature, and how we should dispose ourselves to come to perfection in whatever state or life God our Lord gives us to choose.

TRANSLATOR'S NOTE

Estado, "state", is a settled way of life; the same word appears as "states of life" at §141.

The fourth day

136 Meditation on two standards, one of Christ, our supreme captain and lord, the other of Lucifer, mortal enemy of our human nature.

Prayer. The usual preparatory prayer.

137 Prelude 1. The first prelude is the history. Here it will be how Christ calls and wants all people under His standard, and Lucifer, on the contrary, under his.

138 Prelude 2. The second, composition of place, made by seeing the place: here it will be to see a great field of that whole region of Jerusalem, where the supreme captain general of the good is Christ our Lord; and another field in the region of Babylon, where the leader of the enemies is Lucifer.

139 Prelude 3. The third, asking for what I want: here it will be to ask for knowledge of the deceits of the evil leader and for help to guard myself against them, and for knowledge of the true life that the supreme and true captain shows, and grace to imitate Him.

140 Point 1. The first point is to imagine the leader of all the enemies as if seated in that great field of Babylon, as on a great seat of fire and smoke, in a horrible and frightening shape.

141 Point 2. The second: to consider how he summons countless demons and how he spreads them out, some in one city and some in another, and so throughout the whole world, leaving out no provinces, places, states of life or individual persons.

142 Point 3. The third: to consider the sermon he gives them, and how he urges them to cast nets and chains. They are first to tempt with a craving for riches, as he usually does, in most cases, so that they may more easily come to empty worldly honor, and then to great pride. So the first step is riches, the second honor, the third pride, and from these three steps he leads on to all the other vices.

143 In the same way, the opposite is to be imagined of the supreme and true captain, who is Christ our Lord.

144 Point 1. The first point is to consider how Christ our Lord takes His place in a great field in that region of Jerusalem, in a humble, beautiful and pleasing place.

145 Point 2. The second: to consider how the Lord of the whole world chooses so many persons, apostles, disciples, etc., and sends them throughout the whole world, spreading His sacred teaching through all states and conditions of persons.

146 Point 3. The third: to consider the sermon that Christ our Lord gives to all His servants and friends whom He sends on such an expedition, charging them to want to help everyone, bringing them first to the highest spiritual poverty, and, should His Divine Majesty be

pleased and wish to choose them, no less to actual poverty; second, to a desire for reproaches and contempt, because from these two things humility follows. So there will be three steps: the first, poverty against riches; the second, reproach or contempt against worldly honor; the third, humility against pride; and from these three steps they are to lead on to all the other virtues.

147 Colloquy. A colloquy to Our Lady, so that she may obtain for me grace from her Son and Lord to be received under His standard: first in the highest spiritual poverty, and, should His Divine Majesty be pleased and wish to choose and receive me, no less in actual poverty; second, in bearing reproaches and insults, so as to imitate Him more in them, provided only that I can bear them without sin on anyone's part or displeasure to His Divine Majesty. And with this, a Hail Mary.

Colloquy 2. To ask the same of the Son, so that He may obtain it for me from the Father, and with this to say the Anima Christi.

Colloquy 3. To ask the same of the Father, so that He Himself may grant it to me, and to say an Our Father.

148 Note. This exercise will be made at midnight, and then again in the morning, and two repetitions of it will be made, at the hour of Mass and at the hour of Vespers, always ending with the three colloquies, to Our Lady, to the Son and to the Father. And the exercise on the Pairs that follows, at the hour before supper.

TRANSLATOR'S NOTE

"Pairs" renders Ignatius's *binarios*, the exercise (three pairs of persons) given at §149 ff.

149 The fourth day. On the same fourth day, a meditation is to be made on three Pairs of persons, to embrace the best.

Prayer. The usual preparatory prayer.

150 Prelude 1. The first prelude is the history, which is of three Pairs of persons, each one of whom has acquired ten thousand ducats, not purely or duly for the love of God; and all of them want to be saved and to find God our Lord in peace, removing from themselves the weight and hindrance they have for it in the attachment to the thing acquired.

151 Prelude 2. The second, composition of place, made by seeing the place: here it will be to see myself, how I am before God our Lord and all His saints, to desire and know what is more pleasing to His divine goodness.

152 Prelude 3. The third, asking for what I want: here it will be to ask for grace to choose what is more for the glory of His Divine Majesty and the salvation of my soul.

153 Pair 1. The first Pair would like to remove the attachment they have to the thing acquired, in order to find God our Lord in peace and to know how to be saved, and they do not take the means until the hour of death.

TRANSLATOR'S NOTE

In §§153-155 the Spanish verbs for each Pair are singular; the English "they" follows the sense of a Pair of persons.

154 Pair 2. The second wants to remove the attachment, but wants to remove it in such a way that they keep the thing acquired, so that God comes to where they want, and they do not decide to leave it in order to go to God, even if that were the best state for them.

TRANSLATOR'S NOTE

Donde él quiere: the Spanish pronoun could grammatically be God. The sense, and Ignatius's own words at §169 (*quieren que Dios venga derecho a sus affecciones*), take it as the person.

155 Pair 3. The third wants to remove the attachment, but wants to remove it in such a way that they also have no attachment to having the thing acquired or to not having it, but want only to want it or not want it, according to what God our Lord will put in their will, and as it will seem better to such a person for the service and praise of His Divine Majesty; and in the meantime they want to consider that they are leaving everything as far as attachment goes, putting forth effort not to want that or anything else unless only the service of God our Lord moves them, so that the desire to be better able to serve God our Lord moves them to take the thing or to leave it.

TRANSLATOR'S NOTE

Todo lo dexa en affecto: everything is left "in attachment", that is, the attachment is let go; whether the thing itself is taken or left is still open, as the end of the section says.

156 Three colloquies. To make the same three colloquies that were made in the preceding contemplation of the two standards.

157 Note. It should be noted that when we feel an attachment or aversion against actual poverty, when we are not indifferent to poverty or riches, it greatly helps, in order to extinguish such a disordered attachment, to ask in the colloquies (even though it is against the flesh) that the Lord choose us in actual poverty; and that we want [it], ask [for it] and beg [for it], provided only that it is for the service and praise of His divine goodness.

The fifth day

158 Contemplation on the departure of Christ our Lord from Nazareth to the river Jordan, and how He was baptized, folio 43, letter d.

159 Note 1. This contemplation will be made once at midnight and once in the morning, and two repetitions on it at the hour of Mass and Vespers, and before supper the five senses brought to bear on it; in each of these five exercises placing first the usual preparatory prayer

and the three preludes, as all this is set out in the contemplation of the incarnation and of the birth, and finishing with the three colloquies of the three Pairs, or according to the note that follows after the Pairs.

TRANSLATOR'S NOTE

The note that follows the Pairs is §157.

160 Note 2. The Particular Examen after the midday meal and after supper will be made on the faults and negligences concerning the exercises and Additional Directions of this day, and likewise on the days that follow.

161 The sixth day. Contemplation of how Christ our Lord went from the river Jordan to the desert, up to and including it, keeping in everything the same form as on the fifth.

The seventh day. How Saint Andrew and others followed Christ our Lord, folio 44, letter a.

The eighth day. The Sermon on the Mount, which is on the eight beatitudes, folio 44, letters a, b.

The ninth day. How Christ our Lord appeared to His disciples upon the waves of the sea, folio 45, letter c.

The tenth day. How the Lord preached in the temple, folio 47, letter g.

The eleventh day. The raising of Lazarus, folio 46, letters a, b, c, d.

The twelfth day. Palm Sunday, folio 47, letters a, b.

162 Note 1. The first note is that in the contemplations of this Second Week, according to how much time each one wishes to give, or as they make progress, they may lengthen or shorten. If lengthening, taking the mysteries of the visitation of Our Lady to Saint Elizabeth, the shepherds, the circumcision of the child Jesus, and the three kings, and so on with others; and if shortening, even leaving out some of those that are set down; for this is to give an introduction and a method for contemplating better and more fully afterward.

163 Note 2. The second: the matter of the elections will begin from the contemplation of Nazareth to the Jordan, including that one, which is the fifth day, as is explained in what follows.

164 Note 3. The third: before entering into the elections, in order for one to become attached to the true teaching of Christ our Lord, it greatly helps to consider and take note of the following three kinds of humility, considering them at intervals through the whole day, and likewise making the colloquies, as will be said later.

TRANSLATOR'S NOTE

Maneras is "ways" elsewhere (§§33-34, 41); it is "kinds" here, for the three kinds of humility named at §§165-167.

165 First kind of humility. The first kind of humility is necessary for eternal salvation, that is, that I lower and humble myself as far as is possible for me, so that in everything I obey the law of God our Lord, in such a way that not even if I were made lord of all created things in this world, nor for the sake of my own temporal life, would I deliberate about breaking a commandment, whether divine or human, that binds me under mortal sin.

TRANSLATOR'S NOTE

No sea en deliberar: *deliberar* can mean to weigh a course or to resolve on it, and Ignatius uses *deliberación* for the decision itself at §§182-183. "Deliberate about" keeps both senses open here and at §166, as the Spanish does.

166 Second kind of humility. The second is a more perfect humility than the first, that is, if I find myself at such a point that I do not want, nor am I attached, to have riches more than poverty, to want honor more than dishonor, to desire a long life more than a short one, the service of God our Lord and the salvation of my soul being equal; and with this, that not for anything created, nor if they took my life, would I deliberate about committing a venial sin.

167 Third kind of humility. The third is the most perfect humility, that is, when, including the first and second, the praise and glory of the Divine Majesty being equal, in order to imitate and resemble Christ our Lord more actually, I want and choose poverty with Christ poor more than riches, reproaches with Christ full of them more than honors, and I desire to be esteemed vain and foolish for Christ, who was first held to be so, more than wise or prudent in this world.

TRANSLATOR'S NOTE

"Vain" (*vano*) here means empty, of no worth, not conceited.

168 Note. So, for the person who desires to attain this third kind of humility, it greatly helps to make the three colloquies of the Pairs already mentioned, asking our Lord to be willing to choose them in this third, greater and better humility, so as to imitate and serve Him more, should it be equal or greater service and praise to His Divine Majesty.

Prelude for making an election

169 Point 1. In every good election, as far as it depends on us, the eye of our intention should be simple, looking only at what I am created for, namely for the praise of God our Lord and the salvation of my soul; and so whatever I choose should be something that helps me toward the end for which I am created, not ordering or bringing the end to the means, but the means to the end; as it happens that many choose first to marry, which is a means, and second to serve God our Lord in the marriage, and this serving of God is the end. Likewise there are others who first want to have benefices and then to serve God in them. So these do not go straight to God, but want God to come straight to their disordered attachments, and, consequently, they make a means of the end and an end of the means. So that what they should have taken first they take last; because first we must set as our object the wish to serve God, which is the end, and second to take a benefice or to marry, if that suits me better, which is the means to the end; so

nothing should move me to take such means or to deprive myself of them except only the service and praise of God our Lord and the eternal salvation of my soul.

For becoming aware of what things an election should be made about; it contains four points and a note

170 Point 1. The first point: it is necessary that all the things about which we want to make an election be indifferent or good in themselves, and that they serve within the holy hierarchical Mother Church, and not be bad or contrary to her.

TRANSLATOR'S NOTE

Militen is a military verb, "serve as soldiers"; the English keeps "serve".

171 Point 2. The second: there are some things that fall under an unchangeable election, such as priesthood, marriage, etc.; there are others that fall under a changeable election, such as taking benefices or leaving them, taking temporal goods or casting them off.

172 Point 3. The third: in an unchangeable election, once an election has been made, there is nothing more to choose, because it cannot be undone, as with marriage, priesthood, etc. The only thing to look at is that if the person has not made the election duly and in order, without disordered attachments, then, repenting, they should try to lead a good life in their election. That election does not appear to be a divine vocation, since it is a disordered and crooked election, as many err in this, making a divine vocation out of a crooked or bad election; for every divine vocation is always pure and clean, without mixture of flesh or of any other disordered attachment.

173 Point 4. The fourth: if someone has made an election duly and in order about things that fall under changeable election, and without touching flesh or world, there is no reason for them to make an election anew, but to perfect themselves in that one as much as they can.

174 Note. It should be noted that if such a changeable election has not been made sincerely and in good order, then it helps to make the election duly, for anyone who desires that notable fruits, very pleasing to God our Lord, come from them.

Three times for making a sound and good election in each of them

175 Time 1. The first time is when God our Lord so moves and draws the will that, without doubting or being able to doubt, that devout soul follows what is shown; as Saint Paul and Saint Matthew did in following Christ our Lord.

TRANSLATOR'S NOTE

"Time" renders *tiempo*, an occasion or condition in which an election can be made; §§175-177 give the three.

176 Time 2. The second: when enough clarity and knowledge are gained through experience of consolations and desolations, and through experience of discernment of various spirits.

177 Time 3. The third time is tranquil, when one considers first what human beings are born for, namely to praise God our Lord and to save their souls, and, desiring this, chooses as a means a life or state within the limits of the Church, so as to be helped in the service of their Lord and the salvation of their soul. I said a tranquil time, when the soul is not agitated by various spirits and uses its natural powers freely and tranquilly.

178 If an election is not made in the first or second time, two ways of making it follow, regarding this third time.

The first way of making a sound and good election contains six points

Point 1. The first point is to set out the thing about which I want to make an election, such as an office or benefice to take or leave, or any other thing that falls under a changeable election.

179 Point 2. The second: it is necessary to take as the object the end for which I am created, which is to praise God our Lord and save my soul; and with this to find myself indifferent, without any disordered attachment, so that I am not more inclined or attached to taking the thing proposed than to leaving it, nor more to leaving it than to taking it; but to find myself as if in the middle of a balance, to follow what I feel to be more for the glory and praise of God our Lord and the salvation of my soul.

180 Point 3. The third: to ask God our Lord to be willing to move my will and to put into my soul what I should do about the thing proposed, whichever is more to His praise and glory, reasoning well and faithfully with my understanding and choosing according to His most holy and well-pleasing will.

181 Point 4. The fourth: to consider, by reasoning, how many advantages or benefits follow for me from holding the office or benefice proposed, solely for the praise of God our Lord and the salvation of my soul; and, on the contrary, to consider likewise the disadvantages and dangers there are in holding it. Doing the same in the second part, that is, to look at the advantages and benefits in not holding it; and likewise, on the contrary, the disadvantages and dangers in that same not holding.

182 Point 5. The fifth: after I have gone over and reasoned in this way on every side about the thing proposed, to look to where reason inclines more, and so, according to the greater movement of reason, and not any sensual movement, the decision about the thing proposed should be made.

183 Point 6. The sixth: once such an election or decision has been made, the person who has made it should go with great diligence to prayer before God our Lord and offer Him the election, so that His Divine Majesty may be willing to receive and confirm it, should it be His greater service and praise.

*The second way of making a sound and good election contains four rules
and a note*

184 Rule 1. The first is that the love that moves me and makes me choose such a thing should descend from above, from the love of God, so that the one who chooses first feels within themselves that the love, more or less, that they have for the thing they choose is solely for the sake of their Creator and Lord.

185 Rule 2. The second: to look at a person I have never seen or known, and, desiring all perfection for that person, to consider what I would tell them to do and choose for the greater glory of God our Lord and the greater perfection of their soul; and, doing likewise myself, to keep the rule that I set for the other.

186 Rule 3. The third: to consider, as if I were at the point of death, the form and measure that I would then wish to have had in the manner of the present election, and, regulating myself by that, I am to make my determination in everything.

187 Rule 4. The fourth: looking at and considering how I will find myself on the day of judgment, to think how I would then wish to have decided about the matter now in hand; and the rule that I would then wish to have had, to take it now, so that I find myself then in full pleasure and joy.

188 Note. Having taken the rules given above for my eternal salvation and calm, I will make my election and offering to God our Lord, in keeping with the sixth point of the first way of making an election.

For amending and reforming one's own life and state

189 It should be noted that for those who are established in a prelacy or in marriage (whether they abound greatly in temporal goods or not), where they do not have the opportunity, or a very ready will, to make an election about the things that fall under changeable election, it greatly helps, instead of making an election, to give a form and way of amending and reforming each one's own life and state, that is, by setting their creation, life and state for the glory and praise of God our Lord and the salvation of their own soul. To come and arrive at this end, they should consider and ruminate much through the exercises and ways of choosing, as has been explained, how large a house and household they should keep, how they should rule and govern it, how they should teach it by word and by example; likewise of their means, how much they should take for their household and house, and how much to spend on the poor and on other pious things, wanting and seeking nothing else except, in everything and through everything, the greater praise and glory of God our Lord. For each one should think that they will make progress in all spiritual things as much as they come out of their own love, will and interest.

The first day: the first contemplation, at midnight, is how Christ our Lord went from Bethany to Jerusalem, up to and including the Last Supper, folio 47, letter a; it contains the preparatory prayer, three preludes, six points and a colloquy

190 Prayer. The usual preparatory prayer.

191 Prelude 1. The first prelude is to bring up the history, which here is how Christ our Lord sent two disciples from Bethany to Jerusalem to prepare the supper, and afterward He Himself went to it with the other disciples; and how, after eating the paschal lamb and having supper, He washed their feet, and gave His most holy body and precious blood to His disciples, and preached a sermon to them after Judas went to sell his Lord.

192 Prelude 2. The second, composition of place, made by seeing the place: here it will be to consider the road from Bethany to Jerusalem, whether it is wide or narrow, whether level, etc. Likewise the place of the supper, whether it is large or small, of one sort or of another.

193 Prelude 3. The third, asking for what I want: here it will be [to ask for] sorrow, feeling and confusion, because it is for my sins that the Lord goes to the passion.

194 Point 1. The first point is to see the persons at the supper and, reflecting on myself, to try to draw some benefit from them.

Point 2. The second: to hear what they say, and likewise to draw some benefit from it.

Point 3. The third: to look at what they do, and to draw some benefit.

195 Point 4. The fourth: to consider what Christ our Lord suffers in His humanity, or wishes to suffer, according to the episode being contemplated; and here to begin with great force and to make an effort to grieve, to be sad and to weep, and so to work through the other points that follow.

196 Point 5. The fifth: to consider how the Divinity hides, that is, how it could destroy its enemies and does not, and how it lets the most sacred humanity suffer so very cruelly.

TRANSLATOR'S NOTE

The Spanish has no pronoun here: the verbs simply continue from *la Diuinidad*. The English refers to the Divinity as "it", as at §223, deliberately: the subject is the divine nature, and "He" would make it a person.

197 Point 6. The sixth: to consider how He suffers all this for my sins, etc., and what I should do and suffer for Him.

198 Colloquy. To finish with a colloquy to Christ our Lord, and at the end with an Our Father.

199 Note. It should be noted, as has been partly explained before, that in the colloquies we should speak and ask according to the subject matter, that is, according to whether I find myself tempted or consoled, and according to whether I desire to have one virtue or another, according to whether I want to dispose of myself one way or another, according to whether I want to grieve or rejoice over the thing I contemplate; finally asking for what I most earnestly desire concerning some particular things. In this way the person can make a single colloquy to Christ our Lord, or, if the matter or the devotion moves them, can make three colloquies, one to the Mother, another to the Son, another to the Father, in the same form as was said in the Second Week, in the meditation of the two Pairs, with the note that follows the Pairs.

TRANSLATOR'S NOTE

Dos binarios, "two Pairs", as printed. The meditation at §§149-157 has three Pairs; the note that follows them is §157.

The second day: the second contemplation, in the morning, will be from the supper up to and including the garden

200 Prayer. The usual preparatory prayer.

TRANSLATOR'S NOTE

The 1919 editors mark the label "second day" with [sic] in the Spanish. The heading itself calls this the second contemplation, and the listing at §208 begins the second day at midnight.

201 Prelude 1. The first prelude is the history, and here it will be how Christ our Lord went down with His eleven disciples from Mount Zion, where He had the supper, to the valley of Josaphat, leaving the eight in one part of the valley and the other three in one part of the garden. Setting Himself to prayer, He sweated a sweat like drops of blood; and after He had prayed three times to the Father and woken His three disciples, and after the enemies fell at His voice, and Judas

gave Him the kiss of peace, and Saint Peter struck off Malchus's ear, and Christ put it back in its place, He was seized as a criminal, and they led Him down the valley and then up the slope to the house of Annas.

202 Prelude 2. The second is to see the place: here it will be to consider the road from Mount Zion to the valley of Josaphat, and likewise the garden, whether it is wide or long, of one sort or of another.

203 Prelude 3. The third is to ask for what I want; and what is proper to ask for in the passion is sorrow with Christ sorrowful, brokenness with Christ broken, tears, interior pain at so much pain that Christ underwent for me.

204 Note 1. In this second contemplation, once the preparatory prayer has been made with the three preludes already given, the same form of procedure will be kept, through the points and the colloquy, as was kept in the first contemplation, on the supper. At the hour of Mass and of Vespers two repetitions will be made on the first and second contemplation, and then, before supper, the senses will be brought to bear on the two contemplations mentioned, always placing first the preparatory prayer and the three preludes, according to the subject matter, in the same form as was said and explained in the Second Week.

205 Note 2. Depending on how far age, disposition and constitution help the person making the Exercises, they will make the five exercises each day, or fewer.

206 Note 3. In this Third Week the second and sixth Additional Directions will be changed in part. The second will be, as soon as I wake, setting before myself where I am going and for what, summing up a little the contemplation I want to make, according to what the mystery is, making an effort, while I get up and get dressed, to be saddened and to grieve over so much sorrow and so much suffering of Christ our Lord. The sixth will be changed by not trying to bring up glad thoughts, though good and holy, such as those of resurrection and glory, but rather by moving myself to sorrow and to pain and broken-

ness, bringing frequently to memory the labors, weariness and sorrows of Christ our Lord, which He underwent from the moment He was born up to the mystery of the passion in which I now find myself.

TRANSLATOR'S NOTE

The ten Additional Directions are set out at §§73-82.

207 Note 4. The Particular Examen on the present exercises and Additional Directions will be made as it was made in the preceding Week.

208 The second day. At midnight the contemplation will be from the garden up to and including the house of Annas, folio 48, letter a; and in the morning from the house of Annas up to and including the house of Caiaphas, folio 48, letter [blank]; and then the two repetitions and the bringing of the senses to bear, as has already been said.

The third day. At midnight, from the house of Caiaphas up to and including Pilate, folio 48, letter [blank]; and in the morning from Pilate up to and including Herod, folio 48; and then the repetitions and the senses in the same form as has already been said.

The fourth day. At midnight, from Herod to Pilate, folio 49, letter [blank], doing and contemplating up to half of the mysteries of that same house of Pilate; and then, in the morning exercise, the other mysteries that remained of that same house, and the repetitions and the senses as has been said.

The fifth day. At midnight, from the house of Pilate until He was put on the cross, folio 49, letter d; and in the morning from when He was raised on the cross until He expired, folio 49, letters e, f, g; then the two repetitions and the senses.

The sixth day. At midnight, from His being taken down from the cross up to the tomb, not including it, folio 49, letter [blank]; and in the morning from the tomb, including it, up to the house where Our Lady went after her Son was buried.

The seventh day. Contemplation of the whole passion together in the exercise at midnight and in the morning; and in place of the two repetitions and the senses, to consider all that day, as often as one can, how the most sacred body of Christ our Lord remained detached and separated from the soul, and where and how it was buried. Likewise to consider the loneliness of Our Lady with so much sorrow and weariness; then, on the other side, that of the disciples.

TRANSLATOR'S NOTE

Where the Autograph prints *lit.* ("letter") with no letter after it (four times here, and at §218), the English has "letter [blank]".

209 Note. It should be noted that anyone who wishes to dwell longer on the passion is to take fewer mysteries in each contemplation: that is, in the first contemplation only the supper; in the second the washing of the feet; in the third the giving of the sacrament to them; in the fourth the sermon that Christ preached to them; and so for the other contemplations and mysteries. Likewise, after the passion is finished, let them take a whole day for half of the whole passion, and on the second day the other half, and on the third day the whole passion. Conversely, anyone who wishes to shorten the passion more is to take the supper at midnight, the garden in the morning, the house of Annas at the hour of Mass, the house of Caiaphas at the hour of Vespers, and in place of the hour before supper the house of Pilate; so that, without making repetitions or bringing the senses to bear, they make each day five distinct exercises, and in each exercise a distinct mystery of Christ our Lord. And after the whole passion is finished in this way, they can make on another day the whole passion together in one exercise or in several, in whichever way it seems to them they can benefit most.

Rules for ordering oneself in eating from now on

210 Rule 1. The first rule is that it is fitting to abstain less from bread, because it is not a food over which the appetite usually becomes so disordered, or on which temptation presses as it does on the other foods.

211 Rule 2. The second: with regard to drinking, abstinence seems more suitable than with regard to the eating of bread; therefore one should look closely at what does good, in order to admit it, and at what does harm, in order to throw it out.

212 Rule 3. The third: with regard to foods, the greatest and most complete abstinence should be kept; because here both the appetite is quicker to become disordered and temptation quicker to probe; and so abstinence in foods, to avoid disorder, can be kept in two ways: one, in getting used to eating coarse foods; the other, if the foods are delicate, in small quantity.

213 Rule 4. The fourth: taking care not to fall into illness, the more a person takes away from what is suitable, the sooner they will reach the middle that they should keep in their eating and drinking, for two reasons. The first, because by helping and disposing themselves in this way, they will often feel more of the interior awareness, consolations and divine inspirations, so that the middle that suits them may be shown to them. The second, if the person finds that in such abstinence they do not have as much bodily strength or disposition for the spiritual exercises, they will easily come to judge what better suits their bodily sustenance.

TRANSLATOR'S NOTE

"The middle" is *el medio*, as at §84.

214 Rule 5. The fifth: while the person eats, let them consider as though they were seeing Christ our Lord eating with His apostles, and how He drinks, and how He looks, and how He speaks; and let them try to imitate Him, in such a way that the principal part of the understanding is occupied in the consideration of Our Lord, and the lesser part in bodily sustenance, so that in this way they may gain greater harmony and order in how they should conduct and govern themselves.

215 Rule 6. The sixth: at another time, while eating, the person can take up another consideration, either of the lives of saints, or of some devout contemplation, or of some spiritual business they have to do; because by being attentive to such a thing, they will find less delight and feeling in the bodily food.

216 Rule 7. The seventh: above all let the person take care that their whole mind is not intent on what they eat, and that in eating they are not hurried along by appetite; but let them be master of themselves, both in the manner of eating and in the quantity they eat.

217 Rule 8. The eighth: to remove disorder it greatly helps that after the midday meal or after supper, or at another hour when the person feels no appetite to eat, they decide for themselves, for the coming midday meal or supper, and so on in turn each day, the quantity that it is fitting for them to eat; and they should not go beyond it because of any appetite or temptation; but rather, the better to conquer every disordered appetite and temptation of the enemy, if they are tempted to eat more, they should eat less.

The first contemplation: how Christ our Lord appeared to Our Lady, folio 50, letter [blank]

218 Prayer. The usual preparatory prayer.

219 Prelude 1. The first prelude is the history, which here is how, after Christ expired on the cross, and the body remained separated from the soul, with the Divinity always united with the body, the blessed soul went down to hell, likewise united with the Divinity; from there, bringing out the souls of the just, and coming to the sepulchre, and having risen, He appeared to His blessed Mother in body and soul.

220 Prelude 2. The second, composition of place, made by seeing the place, which here will be to see the layout of the holy sepulchre, and the place or house of Our Lady, looking at its parts in particular, likewise the room, the oratory, etc.

221 Prelude 3. The third, asking for what I want: here it will be to ask for grace to be glad and to rejoice intensely in so much glory and joy of Christ our Lord.

222 Point 1. Point 2. Point 3. Let the first, second and third points be the same usual ones that we had at the supper of Christ our Lord.

223 Point 4. The fourth: to consider how the Divinity, which seemed to hide in the passion, appears and shows itself now so miraculously in the most holy resurrection, through its true and most holy effects.

TRANSLATOR'S NOTE

Della ("of it") can refer to the Divinity or to the resurrection. The English "its" keeps both open.

224 Point 5. The fifth: to look at the office of consoling that Christ our Lord brings, and to compare how friends usually console one another.

225 Colloquy. To finish with a colloquy or colloquies according to the subject matter, and an Our Father.

226 Note 1. In the contemplations that follow, one is to proceed through all the mysteries of the resurrection, in the way set out below, up to and including the ascension, carrying on and keeping for the rest the same form and manner throughout the whole Week of the resurrection as was kept throughout the whole Week of the passion. So one is to be guided by this first contemplation of the resurrection: as to the preludes, according to the subject matter; as to the five points, they are to be the same; and the Additional Directions below are to be the same; and so in all that remains one can be guided by the manner of the Week of the passion, as in repetitions, the five senses, shortening or lengthening the mysteries, etc.

227 Note 2. The second note: generally in this Fourth Week it is more fitting than in the other three, now past, to make four exercises instead of five: the first as soon as one gets up in the morning; the second at the hour of Mass or before the midday meal, in place of the first repeti-

tion; the third at the hour of Vespers, in place of the second repetition; the fourth before supper, bringing the five senses to bear on the three exercises of the same day, noting and pausing at the most important parts, and where greater movements and spiritual delights have been felt.

228 Note 3. The third: although in all the contemplations a fixed number of points was given, such as three or five, etc., the person contemplating may set more or fewer points, as they find better; for this it greatly helps, before entering the contemplation, to estimate and mark out the points that they are to take, in a fixed number.

229 Note 4. In this Fourth Week, of all ten Additional Directions the second, the sixth, the seventh and the tenth are to be changed. The second will be, as soon as I wake, to set before [myself] the contemplation I have to make, wishing to be affected and made glad by so much joy and gladness of Christ our Lord. The sixth, to bring to memory and think about things that move one to pleasure, gladness and spiritual joy, such as glory. The seventh, to make use of light or of comfortable weather, such as, in summer, coolness, and in winter, sun or warmth, insofar as the soul thinks or surmises that these can help it, in order to rejoice in its Creator and Redeemer. The tenth: in place of penance, the person should look to temperance and to the middle in everything, except in precepts of fasts or abstinences that the Church commands, because those are always to be fulfilled, unless there is a just impediment.

TRANSLATOR'S NOTE

The ten Additional Directions are set out at §§73-82.

Contemplation to attain love

230 Note. First it is fitting to observe two things. The first is that love should be placed more in deeds than in words.

231 The second: love consists in a sharing between the two parties. That is, the lover gives and shares with the beloved what the lover has, or some of what the lover has or can [give], and likewise, in return, the beloved to the lover. So if one has knowledge, that one gives it to the one who lacks it; likewise if honors, likewise if riches; and so the one to the other.

Prayer. The usual prayer.

232 Prelude 1. The first prelude is the composition [of place], which here is to see how I am in the presence of God our Lord, of the angels, of the saints interceding for me.

233 Prelude 2. The second, asking for what I want: here it will be to ask for interior knowledge of so much good received, so that, fully recognizing it, I may be able in everything to love and serve His Divine Majesty.

234 Point 1. The first point is to bring to memory the benefits received, of creation, redemption and particular gifts, pondering with deep feeling how much God our Lord has done for me, how much He has given me of what He has, and consequently how the same Lord desires to give Himself to me as far as He can, according to His divine ordering. And with this, to reflect on myself, considering with great reason and justice what I should on my part offer and give to His Divine Majesty, namely all my things and myself with them, like one who offers with strong feeling:

Take, Lord, and receive all my freedom, my memory, my understanding, and all my will, all I have and possess. You gave it to me; to You, Lord, I return it. All of it is Yours; dispose of it entirely according to Your will. Give me Your love and grace, for this is enough for me.

TRANSLATOR'S NOTE

Ésta me basta: the feminine pronoun agrees with *gracia*, the nearer noun, but Spanish lets a pronoun agree with the nearer of two nouns while taking in both. "This" keeps both readings.

235 The second is to look at how God dwells in creatures: in the elements, giving being; in plants, causing growth; in animals, causing sensation; in human beings, giving understanding. And so in me: giving me being, animating me, giving me sensation, and making me understand. Likewise making a temple of me, since I am created in the likeness and image of His Divine Majesty. Again reflecting on myself, in the way said in the first point or in another way that I feel is better. The same will be done with each point that follows.

236 The third: to consider how God works and labors for me in all created things on the face of the earth, that is, He conducts Himself in the manner of one who labors. As in the heavens, elements, plants, fruits, livestock, etc., giving being, preserving, causing growth and sensation, etc. Then to reflect on myself.

237 The fourth: to look at how all good things and gifts descend from above: my limited power from the supreme and infinite power above, and likewise justice, goodness, compassion, mercy, etc.; as from the sun the rays descend, from the spring the waters, etc. Then to finish by reflecting on myself as has been said. To finish with a colloquy and an Our Father.

Three ways of praying, and first on the commandments

238 The first way of praying is about the ten commandments, the seven mortal sins, the three powers of the soul, and the five bodily senses. This way of praying is more a matter of giving a form, manner and exercises for how the soul may prepare itself and benefit in them, and so that the prayer may be acceptable, than of giving any form or manner of praying.

239 First, let the equivalent of the second Additional Direction of the Second Week be made: that is, before entering the prayer, let the person rest the spirit a little, sitting or walking about, as seems best to

them, considering where I am going and for what; and this same Additional Direction will be made at the beginning of all the ways of praying.

TRANSLATOR'S NOTE

The Second Week's equivalent of the second Additional Direction is at §131. The shift to "I" is in the Spanish.

240 Prayer. A preparatory prayer, such as to ask God our Lord for grace that I may know where I have failed regarding the ten commandments, and likewise to ask grace and help to amend in the future, requesting perfect understanding of them in order to keep them better, and for the greater glory and praise of His Divine Majesty.

241 For the first way of praying it is fitting to consider and think about the first commandment, how I have kept it and in what I have failed, taking as a rule the length of time it takes someone to say three Our Fathers and three Hail Marys; and if in this time I find faults of my own, to ask pardon and forgiveness for them, and to say an Our Father; and let it be done in this same way with each one of all ten commandments.

242 It should be noted that when a person comes to think about a commandment in which they find they have no habit at all of sinning, they need not stay on it so long; but as a person finds in themselves that they stumble more or less over that commandment, so they should stay more or less in the consideration and scrutiny of it; and the same is to be observed with the mortal sins.

243 Note 2. When the course of thought already described has been finished for all the commandments, accusing myself with regard to them and asking grace and help to amend in the future, one is to finish with a colloquy to God our Lord, according to the subject matter.

TRANSLATOR'S NOTE

The Autograph labels no "Note 1". §242, which begins "It should be noted", stands before this one without a label.

Second, on the mortal sins

244 Regarding the seven mortal sins, after the Additional Direction, let the preparatory prayer be made in the way already described, changing only that the matter here is sins that are to be avoided, and before it was commandments, which are to be kept; and likewise let the order and rule already described be kept, and the colloquy.

245 To know better the faults committed in the mortal sins, one should look at their opposites; and so, to avoid them better, let the person resolve and try, through holy exercises, to acquire and keep the seven virtues opposed to them.

Third, on the powers of the soul

246 Way. For the three powers of the soul, let the same order and rule be kept as for the commandments, making its Additional Direction, preparatory prayer and colloquy.

Fourth, on the five bodily senses

247 Way. For the five bodily senses the same order will always be kept, changing the matter of them.

248 Note. Anyone who wishes to imitate Christ our Lord in the use of their senses should commend themselves in the preparatory prayer to His Divine Majesty, and after considering each sense, should say a Hail Mary or an Our Father. And anyone who wishes to imitate Our Lady in the use of the senses should commend themselves to her in the

preparatory prayer, so that she may obtain for them grace from her Son and Lord for it, and after considering each sense, should say a Hail Mary.

249

The second way of praying is by contemplating the meaning of each word of the prayer

250 Additional Direction. The same Additional Direction that was in the first way of praying will be in this second.

251 Prayer. The preparatory prayer will be made in keeping with the person to whom the prayer is addressed.

252 Second way of praying. The second way of praying is that the person, kneeling or seated, depending on which way they find themselves better disposed and more accompanied by devotion, keeping the eyes closed or fixed on one place without moving them about, says *Pater*, and stays in the consideration of this word for as long as they find meanings, comparisons, delight and consolation in considerations pertinent to that word; and they should do the same with each word of the Our Father, or of any other prayer that they wish to pray in this way.

TRANSLATOR'S NOTE

Pater is Latin for "Father", the first word of the Our Father.

253 Rule 1. The first rule is that the person will stay in the way already described for one hour on the whole Our Father; and when it is finished, they will say a Hail Mary, the Creed, the Anima Christi and the Salve Regina, vocally or mentally, in the customary way.

254 Rule 2. The second rule is that if the person contemplating the Our Father finds in one word or in two such good matter for thought, and delight and consolation, they should not be concerned to go on,

even if the hour is spent on what they find; and when the hour is finished, they will say the rest of the Our Father in the customary way.

255 Rule 3. The third is that if the person stayed an entire hour on one word or on two of the Our Father, then on another day, when they wish to return to prayer, let them say the word mentioned above, or the two, as they usually do; and on the word that follows directly let them begin to contemplate, as was said in the second rule.

256 Note 1. It should be noted that when the Our Father has been finished, in one day or in many, the same is to be done with the Hail Mary and then with the other prayers, in such a way that for some time the person is always engaged in one of them.

257 Note 2. The second note is that when the prayer is finished, turning in a few words to the person to whom they have prayed, they should ask for the virtues or graces that they feel they most need.

The third way of praying will be by rhythm

258 Additional Direction. The Additional Direction will be the same as it was in the first and second ways of praying.

Prayer. The preparatory prayer will be as in the second way of praying.

Third way of praying. The third way of praying is that with each breath or breathing one is to pray mentally, saying one word of the Our Father, or of another prayer that is recited, in such a way that only one word is said between one breath and the next; and for as long as the time lasts from one breath to the next, one looks chiefly at the meaning of that word, or at the person to whom one prays, or at one's own lowliness, or at the difference between so much loftiness and so much lowliness of one's own. And by the same form and rule one will proceed through the other words of the Our Father; and the other prayers, that is, the Hail Mary, the Anima Christi, the Creed and the Salve Regina, one will do as one usually does.

259 Rule 1. The first is that on another day or at another hour when one wishes to pray, one should say the Hail Mary by rhythm, and the other prayers as one usually does, and so proceed in turn through the others.

260 Rule 2. The second is that anyone who wishes to stay longer in the prayer by rhythm can say all the prayers mentioned above, or part of them, keeping the same order of the breath by rhythm, as has been explained.

The mysteries of the life of Christ our Lord

261 Note. It should be noted that in all the mysteries that follow, all the words enclosed in parentheses are from the Gospel itself, and those outside are not; and in each mystery, for the most part, three points will be found, for meditating and contemplating on them more easily.

On the Annunciation of Our Lady: Saint Luke writes in chapter 1, letter C

262 Point 1. The first point is that the angel Saint Gabriel, greeting Our Lady, made known to her the conception of Christ our Lord: (The angel, entering where Mary was, greeted her, saying: Hail, full of grace; you will conceive in your womb, and you will bear a son.)

Point 2. The second: the angel confirms what he said to Our Lady, making known the conception of Saint John the Baptist, saying to her: (And look: Elizabeth, your relative, has conceived a son in her old age.)

Point 3. The third: Our Lady answered the angel: (Here is the servant of the Lord; let it be fulfilled in me according to your word.)

TRANSLATOR'S NOTE

Dios te salve, the Spanish greeting formula, is the opening of the Hail Mary in Spanish; it is "Hail" here and at §§295 and 301.

*On the Visitation of Our Lady to Elizabeth: Saint Luke says in chapter 1,
letter D*

263 Point 1. The first: when Our Lady visited Elizabeth, Saint John the Baptist, being in his mother's womb, felt the visitation that Our Lady made: (And when Elizabeth heard the greeting of Our Lady, the child rejoiced in her womb, and Elizabeth, filled with the Holy Spirit, cried out with a loud voice and said: Blessed be you among women, and blessed be the fruit of your womb.)

Point 2. The second: Our Lady sings the canticle, saying: (My soul magnifies the Lord.)

Point 3. The third: (Mary stayed with Elizabeth nearly three months, and afterward returned to her house.)

On the birth of Christ our Lord: Saint Luke says in chapter 2, letters A, B

264 Point 1. The first: Our Lady and her spouse Joseph go from Nazareth to Bethlehem: (Joseph went up from Galilee to Bethlehem, to acknowledge subjection to Caesar, with Mary his spouse and wife, already pregnant.)

Point 2. The second: (She bore her firstborn Son and wrapped Him in cloths and laid Him in the manger.)

Point 3. The third: (A multitude of the heavenly army came near, saying: Glory be to God in the heavens.)

On the shepherds: Saint Luke writes in chapter 2, letters B, C

265 Point 1. The first: the birth of Christ our Lord is made known to the shepherds by the angel: (I make known to you great joy, because today the Savior of the world has been born.)

Point 2. The second: the shepherds go to Bethlehem: (They came in haste and found Mary and Joseph and the child laid in the manger.)

Point 3. The third: (The shepherds returned, glorifying and praising the Lord.)

On the circumcision: Saint Luke writes in chapter 2, letter C

266 Point 1. The first: they circumcised the child Jesus.

Point 2. The second: (His name is called Jesus, which was the name given by the angel before He was conceived in the womb.)

Point 3. The third: they return the child to His Mother, who felt compassion for the blood that came from her Son.

On the three Magi kings: Saint Matthew writes in chapter 2, letter A

267 Point 1. The first: the three Magi kings, guided by the star, came to worship Jesus, saying: (We saw His star in the east and came to worship Him.)

Point 2. The second: they worshiped Him and offered Him gifts: (Prostrating themselves on the ground, they worshiped Him and presented Him with gifts, gold, incense and myrrh.)

Point 3. The third: (They received an answer, while sleeping, that they should not go back to Herod, and by another road they returned to their region.)

*On the purification of Our Lady and the presentation of the child Jesus:
Saint Luke writes in chapter 2, letters D, E*

268 Point 1. The first: they bring the child Jesus to the temple, to be presented to the Lord as firstborn, and they offer for Him (a pair of turtledoves or two young doves).

Point 2. The second: Simeon, coming to the temple, (took Him in his arms), saying: (Now, Lord, let Your servant go in peace.)

Point 3. The third: Anna (coming afterward acknowledged the Lord and spoke of Him to all who were awaiting the redemption of Israel).

On the flight to Egypt: Saint Matthew writes in chapter 2, letter C

269 Point 1. The first: Herod wanted to kill the child Jesus, and so he killed the innocents, and before their death the angel warned Joseph to flee to Egypt: (Get up and take the child and His Mother and flee to Egypt.)

Point 2. The second: he set out for Egypt: (Getting up by night, he set out for Egypt.)

Point 3. The third: (There he stayed until the death of Herod.)

On how Christ our Lord returned from Egypt: Saint Matthew writes in chapter 2, letter D

270 Point 1. The first: the angel warns Joseph to return to Israel: (Get up and take the child and His Mother and go to the land of Israel.)

Point 2. The second: (Getting up, he came into the land of Israel.)

Point 3. The third: because Archelaus, son of Herod, was reigning in Judea, he withdrew to Nazareth.

On the life of Christ our Lord from the age of twelve to thirty: Saint Luke writes in chapter 2, letter G

271 Point 1. The first: He was obedient to His parents. (He made progress in wisdom, age and grace.)

Point 2. The second: it appears that He practiced the carpenter's trade, as Saint Mark seems to show in chapter 6: (Is this perhaps that carpenter?)

On the coming of Christ to the temple when He was twelve years old: Saint Luke writes in chapter 2, letter F

272 Point 1. The first: Christ our Lord, at twelve years of age, went up from Nazareth to Jerusalem.

Point 2. The second: Christ our Lord stayed behind in Jerusalem, and His relatives did not know it.

Point 3. The third: when the three days had passed, they found Him disputing in the temple, and seated in the midst of the teachers, and when His parents asked Him where He had been, He answered: (Do you not know that it is fitting for Me to be in the things that are My Father's?)

On how Christ was baptized: Saint Matthew writes in chapter 3, letter D

273 Point 1. The first: Christ our Lord, after taking leave of His blessed Mother, came from Nazareth to the river Jordan, where Saint John the Baptist was.

Point 2. The second: Saint John baptized Christ our Lord; and as he wanted to excuse himself, considering himself unworthy to baptize Him, Christ says to him: (Do this for the present, because in this way it is necessary that we fulfill all justice.)

Point 3. The third: (The Holy Spirit came, and the voice of the Father, affirming from heaven: This is My beloved Son, with whom I am very pleased.)

On how Christ was tempted: Saint Luke writes in chapter 4, letter A, and Matthew in chapter 4, letter A

274 Point 1. The first: after being baptized He went to the desert, where He fasted forty days and forty nights.

Point 2. The second: He was tempted by the enemy three times: (Coming up to Him, the tempter says to Him: If You are the Son of God, tell these stones to turn into bread; throw Yourself down from here; all this that You see I will give You, if, prostrate on the ground, You worship me.)

Point 3. The third: (The angels came and served Him.)

On the calling of the apostles

275 Point 1. The first: Saint Peter and Saint Andrew seem to be called three times: first, to some knowledge; this is recorded by Saint John in the first chapter; second, to follow Christ in some manner, with the intention of returning to possess what they had left, as Saint Luke says in chapter 5; third, to follow Christ our Lord forever, Saint Matthew in chapter 4, and Saint Mark in chapter 1.

Point 2. The second: He called Philip, as it is in chapter 1 of Saint John, and Matthew, as Matthew himself says in chapter 9.

Point 3. The third: He called the other apostles, whose special calling the Gospel makes no mention of. And three other things are also to be considered: the first, how the apostles were of rough and low condition; the second, the dignity to which they were so gently called; the third, the gifts and graces by which they were raised above all the fathers of the New and Old Testament.

On the first miracle, done at the wedding at Cana of Galilee: Saint John writes in chapter 2, letters A, B

276 Point 1. The first: Christ our Lord was invited with His disciples to the wedding.

Point 2. The second: the Mother tells the Son of the lack of wine, saying: (They have no wine); and she ordered the servants: (Do whatever He tells you.)

Point 3. The third: (He turned the water into wine, and made His glory known, and His disciples believed in Him.)

On how Christ threw out of the temple those who were selling: Saint John writes in chapter 2, letter C

277 Point 1. The first: He threw everyone who was selling out of the temple, with a whip made of cords.

Point 2. The second: He overturned the tables and the money of the rich bankers who were in the temple.

Point 3. The third: to the poor who were selling doves He said gently: (Take these things away from here, and do not make My house a house of merchandise.)

On the sermon that Christ gave on the mountain: Saint Matthew writes in chapter 5, letters A, B

278 Point 1. The first: to His beloved disciples, apart, He speaks of the eight beatitudes: (Blessed are the poor in spirit, the meek, the merciful, those who weep, those who hunger and thirst for justice, the clean of heart, the peaceful, and those who suffer persecutions.)

Point 2. The second: He exhorts them to make good use of their talents: (So let your light shine before people, so that they see your good works and glorify your Father, who is in the heavens.)

Point 3. The third: He shows Himself not a transgressor of the law but one who brings it to completion, explaining the precept not to kill, not to commit fornication, not to swear falsely, and to love one's enemies: (I say to you that you should love your enemies and do good to those who hate you.)

On how Christ our Lord calmed the storm at sea: Saint Matthew writes in

chapter 8, letter C

279 Point 1. The first: while Christ our Lord was sleeping at sea, a great storm arose.

Point 2. The second: His frightened disciples woke Him, and He reproves them for the little faith they had, saying to them: (Why are you afraid, you who are small in faith?)

Point 3. The third: He commanded the winds and the sea to cease, and with their ceasing the sea became calm, at which the men marveled, saying: (Who is this, whom the wind and the sea obey?)

*On how Christ walked on the sea: Saint Matthew writes in chapter 14,
letter C*

280 Point 1. The first: while Christ our Lord was on the mountain, He made His disciples go into the little boat, and, the crowd having been dismissed, He began to pray alone.

Point 2. The second: the little boat was battered by the waves, and Christ comes to it walking on the water, and the disciples thought it was a ghost.

Point 3. The third: when Christ said to them: (It is I; do not be afraid), Saint Peter came to Him at His command, walking on the water; doubting, he began to sink, but Christ our Lord rescued him, and reproved him for his little faith, and afterward, as He entered the little boat, the wind ceased.

*On how the apostles were sent to preach: Saint Matthew writes in chapter
10, letters A, B*

281 Point 1. The first: Christ calls His beloved disciples, and gives them power to cast demons out of human bodies and to cure all illnesses.

Point 2. The second: He teaches them prudence and patience: (Look, I send you like sheep in the midst of wolves; therefore be prudent as serpents, and simple as doves.)

Point 3. The third: He gives them the manner of going: (Do not possess gold or silver; what you receive freely, give freely); and He gave them the subject of their preaching: (As you go, you will preach, saying: The kingdom of the heavens has now drawn near.)

On the conversion of the Magdalene: Saint Luke writes in chapter 7, letters E, F, G

282 Point 1. The first: the Magdalene enters where Christ our Lord is seated at table, in the house of the Pharisee, carrying an alabaster jar full of ointment.

Point 2. The second: standing behind the Lord, near His feet, she began to water them with tears, and dried them with the hair of her head, and kissed His feet, and anointed them with ointment.

Point 3. The third: as the Pharisee accused the Magdalene, Christ speaks in her defense, saying: (Many sins are forgiven her, because she loved much; and He said to the woman: Your faith has saved you; go in peace.)

On how Christ our Lord gave food to five thousand men: Saint Matthew writes in chapter 14, letters B, C

283 Point 1. The first: the disciples, as it was already getting late, ask Christ to dismiss the crowd of men who were with Him.

Point 2. The second: Christ our Lord ordered that loaves be brought to Him, and ordered them to sit at table, and blessed, and broke, and gave the loaves to His disciples, and the disciples to the crowd.

Point 3. The third: (They ate and were filled, and twelve baskets were left over.)

*On the Transfiguration of Christ: Saint Matthew writes in chapter 17,
letters A, B*

284 Point 1. The first: Christ our Lord, taking with Him His beloved disciples Peter, James and John, was transfigured, and His face shone like the sun, and His garments like snow.

Point 2. The second: He spoke with Moses and Elijah.

Point 3. The third: when Saint Peter said that they should make three tabernacles, a voice sounded from heaven that said: (This is My beloved Son, listen to Him); and when His disciples heard this voice, they fell on their faces in fear, and Christ our Lord touched them and said to them: (Get up, and do not be afraid; tell no one of this vision until the Son of Man rises again.)

On the resurrection of Lazarus: John, chapter 11, letters A, B, C, D

285 Point 1. The first: Martha and Mary let Christ our Lord know of the illness of Lazarus; when He learned of it He stayed on for two days, so that the miracle would be more evident.

Point 2. The second: before He raises him, He asks each of them to believe, saying: (I am resurrection and life; whoever believes in Me, though dead, will live.)

Point 3. The third: He raises him after having wept and prayed; and the manner of raising him was by commanding: (Lazarus, come out.)

On the supper at Bethany: Matthew, chapter 26, letter A

286 Point 1. The first: the Lord has supper in the house of Simon the leper, together with Lazarus.

Point 2. The second: Mary pours the ointment over the head of Christ.

Point 3. The third: Judas murmurs, saying: (What is this waste of ointment for?); but He excuses the Magdalene once more, saying: (Why do you trouble this woman, since she has done a good work to Me?)

Palm Sunday: Matthew, chapter 21, letters A, B

287 Point 1. The first: the Lord sends for the she-donkey and the colt, saying: (Untie them and bring them to Me; and if anyone says anything to you, say that the Lord has need of them, and he will let them go at once.)

Point 2. The second: He mounted the she-donkey, which was covered with the garments of the apostles.

Point 3. The third: they come out to receive Him, spreading their garments on the road, and the branches of the trees, and saying: (Save us, Son of David; blessed is the one who comes in the name of the Lord. Save us in the heights.)

On the preaching in the temple: Luke, chapter 19, letter G

288 Point 1. The first: He was teaching in the temple every day.

Point 2. The second: when the preaching was finished, because there was no one in Jerusalem to take Him in, He would return to Bethany.

On the Supper: Matthew 26; John 13, letter A

289 Point 1. The first: He ate the Passover lamb with His twelve apostles, to whom He foretold His death: (Truly I say to you that one of you is going to sell Me.)

Point 2. The second: He washed the feet of the disciples, even those of Judas, beginning with Saint Peter, who, considering the majesty of the Lord and his own lowness, and unwilling to consent, said: (Lord, do

You wash my feet?); but Saint Peter did not know that in that act He was giving an example of humility, and for that reason He said: (I have given you an example, so that you may do as I did.)

Point 3. The third: He instituted the most sacred sacrifice of the Eucharist, as a very great sign of His love, saying: (Take and eat.) When the supper was over, Judas goes out to sell Christ our Lord.

TRANSLATOR'S NOTE

Vender, "sell", is Ignatius's word for the betrayal, both times in this section; in his Spanish it also means "betray".

On the mysteries that took place from the Supper up to and including the garden: Matthew, chapter 26, and Mark, chapter 14

290 Point 1. The first: the Lord, the supper finished and the hymn sung, went to the Mount of Olives with His disciples, who were full of fear; and leaving the eight in Gethsemane, He said: (Sit here until I go there to pray.)

Point 2. The second: accompanied by Saint Peter, Saint James and Saint John, He prayed three times to the Lord, saying: (Father, if it can be done, let this chalice pass from Me; nevertheless, let My will not be done, but Yours; and being in agony He prayed more at length.)

Point 3. The third: He came into such fear that He said: (My soul is sad even to death); and He sweated blood so copiously that Saint Luke says: (His sweat was like drops of blood running down to the ground), which already supposes that His garments were full of blood.

On the mysteries that took place from the garden up to and including the house of Annas: Matthew 26; Luke 22; Mark 14

291 Point 1. The first: the Lord lets Himself be kissed by Judas, and seized like a thief, and to them He said: (As against a thief you have come out to seize Me, with sticks and weapons, when every day I was

with you in the temple, teaching, and you did not seize Me); and when He said: (Whom do you seek?) the enemies fell to the ground.

Point 2. The second: Saint Peter struck a servant of the high priest, to whom the meek Lord says: (Put your sword back in its place), and He healed the servant's wound.

Point 3. The third: abandoned by His disciples, He is taken to Annas, where Saint Peter, who had followed Him from far off, denied Him once, and Christ was given a slap, with the words: (Is this how You answer the high priest?)

TRANSLATOR'S NOTE

"High priest" is *pontífice*, here and at §295; in English "pontiff" would suggest the pope. At §344 the same word is said of Christ.

On the mysteries that took place from the house of Annas up to and including the house of Caiaphas

292 Point 1. The first: they lead Him bound from the house of Annas to the house of Caiaphas, where Saint Peter denied Him twice; and when the Lord looked at him, (going outside he wept bitterly.)

Point 2. The second: Jesus remained bound all that night.

Point 3. The third: besides this, those who held Him prisoner mocked Him, and struck Him, and covered His face, and slapped Him; and they asked Him: (Prophecy to us who it is that struck You; and similar things they blasphemed against Him.)

On the mysteries that took place from the house of Caiaphas up to and including that of Pilate: Matthew 27; Luke 23; Mark 15

293 Point 1. The first: the whole multitude of the Jews leads Him to Pilate, and before him they accuse Him, saying: (We have found this man ruining our people, and forbidding the paying of tribute to

Caesar.)

Point 2. The second: after Pilate had examined Him more than once, Pilate says: (I find no guilt at all.)

Point 3. The third: Barabbas, a thief, was preferred to Him: (They all cried out, saying: Do not let this one go, but Barabbas.)

On the mysteries that took place from the house of Pilate up to that of Herod

294 Point 1. The first: Pilate sent Jesus the Galilean to Herod, tetrarch of Galilee.

Point 2. The second: Herod, curious, questioned Him at length; and He answered him nothing, although the scribes and priests accused Him constantly.

Point 3. The third: Herod, with his army, scorned Him, clothing Him in a white garment.

*On the mysteries that took place from the house of Herod up to that of Pilate:
Matthew 27; Luke 23; Mark 15, and John 19*

295 Point 1. The first: Herod sends Him back to Pilate, and through this they become friends who before were enemies.

Point 2. The second: Pilate took Jesus and scourged Him; and the soldiers made a crown of thorns and put it on His head, and clothed Him in purple, and came to Him and said: (Hail, king of the Jews); (and they slapped Him.)

Point 3. The third: he brought Him out in the presence of all: (Jesus then came out, crowned with thorns and clothed in scarlet; and Pilate said to them: Here is the man); and when the high priests saw Him, they cried out, saying: (Crucify, crucify Him.)

On the mysteries that took place from the house of Pilate up to and including the cross: John 19, letter D

296 Point 1. The first: Pilate, seated as judge, handed Jesus over to them to be crucified, after the Jews had denied Him as king, saying: (We have no king but Caesar.)

Point 2. The second: He carried the cross on His back, and as He could not carry it, Simon the Cyrenian was compelled to carry it behind Jesus.

Point 3. The third: they crucified Him between two thieves, placing this title: (Jesus the Nazarene, king of the Jews.)

On the mysteries that took place on the cross: John 19, letters E, F, G

297 Point 1. The first: He spoke seven words on the cross; He prayed for those who were crucifying Him; He forgave the thief; He entrusted Saint John to His Mother, and the Mother to Saint John; He said in a loud voice: (I thirst); and they gave Him gall and vinegar; He said that He was abandoned; He said: (It is finished); He said: (Father, into Your hands I commend My spirit.)

Point 2. The second: the sun was darkened, the rocks broken, the graves opened, the veil of the temple split in two parts from top to bottom.

Point 3. The third: they blaspheme Him, saying: (You are the one who destroys the temple of God; come down from the cross); His garments were divided; wounded with the lance, His side poured out water and blood.

On the mysteries that took place from the cross up to and including the sepulchre: in the same place

298 Point 1. The first: He was taken down from the cross by Joseph and Nicodemus, in the presence of His sorrowful Mother.

Point 2. The second: the body was carried to the sepulchre, and anointed and buried.

Point 3. The third: guards were posted.

TRANSLATOR'S NOTE

Ibidem, "in the same place", is Ignatius's Latin, meaning the same Gospel passage as the heading before it (John 19).

On the resurrection of Christ our Lord: His first appearance

299 Point 1. The first: He appeared to the Virgin Mary, which, although Scripture does not say it, is taken as said when it says that He appeared to so many others; for Scripture assumes that we have understanding, as it is written: (Are you also without understanding?)

On the 2nd appearance: Mark, chapter 16, letter C

300 Point 1. The first: very early in the morning Mary Magdalene, Jacobi and Salome go to the tomb, saying: (Who will lift the stone for us from the door of the tomb?)

Point 2. The second: they see the stone lifted and the angel, who says: (You seek Jesus the Nazarene; He has already risen, He is not here.)

Point 3. The third: He appeared to Mary, who stayed near the sepulchre after the others had gone.

TRANSLATOR'S NOTE

Jacobi is Latin, "of James"; the Spanish gives no name before it.

On the 3rd appearance: Saint Matthew, last chapter

301 Point 1. The first: these Marys leave the tomb with fear and great joy, wanting to announce to the disciples the resurrection of the Lord.

Point 2. The second: Christ our Lord appeared to them on the road, saying to them: (Hail); and they came up and placed themselves at His feet and worshiped Him.

Point 3. The third: Jesus says to them: (Do not fear; go and tell My brothers to go to Galilee, because there they will see Me.)

On the 4th appearance: last chapter of Luke, letter B

302 Point 1. The first: Saint Peter, having heard from the women that Christ had risen, went quickly to the tomb.

Point 2. The second: entering the tomb, he saw only the cloths with which the body of Christ our Lord had been covered, and nothing else.

Point 3. The third: while Saint Peter was thinking about these things, Christ appeared to him, and for that reason the apostles were saying: (Truly the Lord has risen and appeared to Simon.)

On the 5th appearance: in the last chapter of Saint Luke

303 Point 1. The first: He appears to the disciples who were going to Emmaus, talking about Christ.

Point 2. The second: He reproves them, showing from the Scriptures that Christ had to die and rise: (O fools, and slow of heart to believe all that the prophets have spoken! Was it not necessary for Christ to suffer, and so to enter into His glory?)

Point 3. The third: at their request He stays there, and stayed with them until, as He gave them communion, He disappeared; and they, returning, told the disciples how they had recognized Him in the communion.

On the 6th appearance: John, chapter 20, letters E, F

304 Point 1. The first: the disciples were gathered (for fear of the Jews), except Saint Thomas.

Point 2. The second: Jesus appeared to them while the doors were closed, and in their midst He says: (Peace with you.)

Point 3. The third: He gives them the Holy Spirit, saying to them: (Receive the Holy Spirit; for those whose sins you forgive, they will be forgiven.)

The 7th appearance: John 20, letter G

305 Point 1. The first: Saint Thomas, unbelieving, because he was absent from the preceding appearance, says: (If I do not see it, I will not believe it.)

Point 2. The second: Jesus appears to them eight days later, with the doors closed, and says to Saint Thomas: (Put your finger here, and see the truth, and do not be unbelieving, but faithful.)

Point 3. The third: Saint Thomas believed, saying: (My Lord and my God); to whom Christ says: (Blessed are those who did not see and believed.)

TRANSLATOR'S NOTE

Si no lo viere no lo creeré: *lo* can be "it" or "him". The English has "it" both times; the first, "see", could equally be "Him".

On the 8th appearance: John, last chapter, letters A, B

306 Point 1. The first: Jesus appears to seven of His disciples who were fishing, who all through the night had taken nothing, and, spreading the net at His command, (they could not haul it in because of the multitude of fish.)

Point 2. The second: by this miracle Saint John recognized Him, and said to Saint Peter: (It is the Lord); and Peter threw himself into the sea, and came to Christ.

Point 3. The third: He gave them part of a roasted fish and a honeycomb to eat; and He entrusted the sheep to Saint Peter, having first examined him three times on charity, and says to him: (Feed My sheep.)

TRANSLATOR'S NOTE

"Charity" (*charidad*) is the love of God and neighbor, as at §368, not almsgiving.

On the 9th appearance: Matthew, last chapter, letter D

307 Point 1. The first: the disciples, at the command of the Lord, go to Mount Tabor.

Point 2. The second: Christ appears to them and says: (All power has been given to Me in heaven and on earth.)

Point 3. The third: He sent them through all the world to preach, saying: (Go and teach all peoples, baptizing them in the name of the Father and of the Son and of the Holy Spirit.)

On the 10th appearance: in the first Epistle to the Corinthians, chapter 15, letter B

308 (Afterward He was seen by more than 500 brothers together.)

On the 11th appearance: in the first Epistle to the Corinthians, chapter 15, letter B

309 (He appeared afterward to Saint James.)

On the 12th appearance

310 He appeared to Joseph of Arimathea, as one devoutly meditates, and reads in the life of the saints.

On the 13th appearance: 1st Epistle to the Corinthians, chapter 15, letter B

311 He appeared to Saint Paul after the Ascension: (finally, to me, like one born untimely, He appeared.) He also appeared in soul to the holy fathers in limbo, and after they were taken out and He had taken the body again, He appeared many times to the disciples and conversed with them.

On the Ascension of Christ our Lord: Acts 1, letters A, B

312 Point 1. The first: after He appeared to the apostles for the space of 40 days, giving many proofs and signs and speaking of the kingdom of God, He commanded them to wait in Jerusalem for the promised Holy Spirit.

Point 2. The second: He took them out to the Mount of Olives, (and in their presence He was lifted up, and a cloud made Him disappear from their eyes.)

Point 3. The third: as they were looking at heaven, the angels say to them: (Men of Galilee, why are you looking at heaven? This Jesus, who is taken up from your eyes into heaven, will come in the same way as you saw Him go into heaven.)

313

Rules for sensing and recognizing, to some degree, the various movements caused in the soul: the good to be received, and the bad to be cast out; and they are better suited to the First Week

314 Rule 1. The first rule: in persons who go from mortal sin to mortal sin, the enemy commonly makes a practice of setting seeming pleasures before them, making them imagine sensual delights and pleasures, the more to keep them in their vices and sins and to make them grow in them. In such persons the good spirit acts in the opposite way, pricking and gnawing at their consciences through the synderesis of reason.

TRANSLATOR'S NOTE

"Synderesis" is the scholastic term for the mind's native sense of first moral principles; it is kept as Ignatius's technical word.

315 Rule 2. The second: in persons who are intensely purging their sins, and rising from good to better in the service of God our Lord, the manner is the opposite of that in the first rule. For then it is proper to the evil spirit to bite, to sadden, and to put obstacles in the way, unsettling with false reasons so that the person does not go forward. It is proper to the good spirit to give courage and strength, consolations, tears, inspirations and calm, making things easy and removing all obstacles, so that the person may go forward in doing good.

316 Rule 3. The third, on spiritual consolation: I call it consolation when some interior movement is caused in the soul, by which the soul comes to be set on fire with love of its Creator and Lord, and consequently when it can love no created thing on the face of the earth in itself, but only in the Creator of them all. Likewise when it sheds tears that move it to love of its Lord, whether from sorrow for its sins, or for the passion of Christ our Lord, or for other things directly ordered to His service and praise. Finally, I call consolation every increase of hope, faith and charity, and all interior happiness that calls and draws to heavenly things and to the soul's own salvation, calming it and giving it peace in its Creator and Lord.

317 Rule 4. The fourth, on spiritual desolation: I call desolation everything contrary to the third rule: such as darkness of soul, disturbance in it, movement toward low and earthly things, restlessness from various agitations and temptations, moving it to lack of faith, without hope, without love, finding itself wholly lazy, lukewarm, sad, and as if separated from its Creator and Lord. For just as consolation is contrary to desolation, in the same way the thoughts that come out of consolation are contrary to the thoughts that come out of desolation.

318 Rule 5. The fifth: in time of desolation one should never make a change, but stay firm and constant in the resolutions and decision one held on the day before the desolation, or in the decision one held in the consolation before it. For just as in consolation the good spirit guides and counsels us more, so in desolation the evil one does, and with his counsels we cannot take the road to getting it right.

319 Rule 6. The sixth: although in desolation we must not change our first resolutions, it helps greatly to change ourselves intensely against the desolation itself, such as by pressing harder in prayer, in meditation, in much examining, and by extending ourselves in some suitable way of doing penance.

320 Rule 7. The seventh: let the one in desolation consider how the Lord has left them on trial in their natural powers, so that they may resist the various agitations and temptations of the enemy. For they can do so with the divine help, which always remains with them, even though they do not clearly feel it. For the Lord has withdrawn from them their great fervor, abundant love and intense grace, leaving them nevertheless sufficient grace for eternal salvation.

321 Rule 8. The eighth: let the one in desolation work at being patient, for patience is the opposite of the vexations that come to them, and think that they will soon be consoled, making the efforts against such desolation that were described in the sixth rule.

322 Rule 9. The ninth: there are three principal reasons why we find ourselves in desolation. The first is that we are lukewarm, lazy or negligent in our spiritual exercises, and so through our own faults spiritual consolation withdraws from us. The second is to test what we are capable of, and how far we extend ourselves in His service and praise without being paid so much in consolations and increased graces. The third is to give us true awareness and knowledge, so that we feel inwardly that it is not ours to bring about or to keep increased devotion, intense love, tears or any other spiritual consolation, but that everything is the gift and grace of God our Lord; and so that we do not build our nest in what belongs to another, lifting up our understanding into some pride or empty glory, attributing the devotion or the other parts of spiritual consolation to ourselves.

323 Rule 10. The tenth: let the one in consolation think how they will conduct themselves in the desolation that will come afterward, taking new strength for that time.

324 Rule 11. The eleventh: let the one who is consoled try to humble and lower themselves as much as they can, thinking how little they are capable of in time of desolation without such grace or consolation. On the contrary, let the one in desolation think that they can do much with sufficient grace to resist all their enemies, taking strength in their Creator and Lord.

325 Rule 12. The twelfth: the enemy acts like a woman in being weak against force and strong when allowed. For just as it is characteristic of a woman, when she quarrels with a man, to lose heart and take flight when the man shows her a bold face; and on the contrary, if the man begins to flee and lose heart, her anger, vengefulness and ferocity are very great and so without measure: in the same way it is characteristic of the enemy to grow weak and lose heart, his temptations taking flight, when the person who exercises themselves in spiritual things shows a bold face to the enemy's temptations, doing the diametrical opposite. And on the contrary, if that person begins to fear and lose

heart in bearing the temptations, there is no beast on the face of the earth so fierce as the enemy of human nature in pursuing his corrupt intention with such great malice.

326 Rule 13. The thirteenth: likewise he acts like a vain lover in wanting to be secret and not discovered. For just as a vain man who, speaking with bad intent, courts the daughter of a good father or the wife of a good husband wants his words and persuasions to be kept secret, and is very displeased when the daughter tells her father, or the wife her husband, of his vain words and depraved intention, because he easily infers that he will not be able to succeed in the undertaking he has 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 the soul discloses them to its good confessor or to another spiritual person who knows his deceits and malice, it weighs heavily on him, because he infers that he will not be able to succeed in the malice he has begun, now that his deceits are discovered and plain to see.

327 Rule 14. The fourteenth: likewise he acts like a leader, in order to conquer and plunder what he desires. For just as a captain and leader in the field, pitching camp and studying the strength or layout of a castle, attacks it at its weakest part: in the same way the enemy of human nature, circling around, looks over all our theological, cardinal and moral virtues; and where he finds us weakest and in greatest need with regard to our eternal salvation, there he attacks us and tries to take us.

328

Rules for the same purpose, with greater discernment of spirits, and more helpful for the Second Week

329 Rule 1. The first: it is proper to God and His angels, in their movements, to give true gladness and spiritual joy, removing all the sadness and disturbance that the enemy brings on. It is proper to the enemy to

fight against such gladness and spiritual consolation, bringing seeming reasons, subtleties and unceasing fallacies.

330 Rule 2. The second: it belongs to God our Lord alone to give consolation to the soul without preceding cause. For it is proper to the Creator to enter, to go out, to make a movement in it, drawing it wholly into love of His Divine Majesty. I say "without cause" meaning without any previous sensing or knowing of some object through which such consolation might come by means of the soul's acts of understanding and will.

331 Rule 3. The third: with a cause, either the good angel or the bad can console the soul, for contrary ends: the good angel for the benefit of the soul, that it may grow and rise from good to better; and the bad angel for the opposite, and later on, to bring it to his corrupt intention and malice.

332 Rule 4. The fourth: it is proper to the bad angel, who takes the shape of an angel of light, to enter with the devout soul and to go out with his own [way]. That is, he brings good and holy thoughts suited to such a just soul, and afterward, little by little, tries to go out, drawing the soul to his hidden deceits and perverse intentions.

333 Rule 5. The fifth: we must pay close attention to the course of our thoughts. If the beginning, middle and end are all good, inclined to all that is good, it is a sign of the good angel. But if in the course of the thoughts that are brought it ends in something bad or distracting, or less good than what the soul had earlier set itself to do, or if it weakens or unsettles or disturbs the soul, taking away the peace, tranquility and calm that it had before, it is a clear sign that it comes from the evil spirit, enemy of our benefit and eternal salvation.

334 Rule 6. The sixth: when the enemy of human nature has been sensed and recognized by his serpent's tail and the bad end to which he leads, it helps the person who was tempted by him to look at once at the course of the good thoughts he brought, and at their beginning, and at how little by little he tried to make that person come down from

the sweetness and spiritual joy in which they were, until he brought them to his depraved intention; so that, with such experience known and noted, they may guard themselves in the future against his usual deceits.

335 Rule 7. The seventh: in those who go from good to better, the good angel touches such a soul sweetly, lightly and gently, like a drop of water entering a sponge; and the bad angel touches sharply and with noise and unrest, as when a drop of water falls on a stone. And in those who go from bad to worse, the spirits just mentioned touch in the opposite way. The cause of this is that the soul's disposition is either contrary or similar to those angels. For when it is contrary, they enter with clatter and in a way that is felt, perceptibly; and when it is similar, [the spirit] enters in silence, as into its own house with the door open.

336 Rule 8. The eighth: when the consolation is without cause, although there is no deceit in it, since it is from God our Lord alone, as has been said, nevertheless the spiritual person to whom God gives such consolation must, with great vigilance and attention, look at and distinguish the time proper to the consolation itself, while it is present, from the time that follows, in which the soul remains warm and favored with the favor and remnants of the consolation that has passed. For often in this second time, either through its own reasoning from the relations and consequences of concepts and judgments, or through the good spirit, or through the evil one, it forms various resolutions and opinions that are not given directly by God our Lord. They therefore need to be very carefully examined before full credit is given to them or they are put into effect.

337

In the ministry of distributing alms, the following rules are to be kept

338 Rule 1. The first: if I make the distribution to relatives or friends or to persons to whom I am attached, I will have four things to look at, of which something has been said in the matter of election. The first is that the love that moves me and makes me give the alms should descend from above, from the love of God our Lord; so that I first feel in myself that the love, more or less, that I have for such persons is for God, and that in the cause for which I love them more, God shines out.

339 Rule 2. The second: I want to look at a person whom I have never seen or known; and, desiring all perfection for that person in the ministry and state they have, just as I would want them to keep to the middle in their way of distributing, for the greater glory of God our Lord and the greater perfection of their soul, I, doing likewise, neither more nor less, will keep the rule and measure that I would want for the other and judge to be [right].

TRANSLATOR'S NOTE

"The middle" is *medio*, as at §84. *Juzgo seer tal* is literally "judge to be such".

340 Rule 3. The third: I want to consider, as if I were at the point of death, the form and measure that I would then wish to have had in the office of my administration; and regulating myself by that, to keep it in the acts of my distribution.

341 Rule 4. The fourth: looking at how I will find myself on the day of judgment, to think carefully how I would then wish to have used this office and charge of the ministry; and the rule that I would then wish to have had, to have it now.

342 Rule 5. The fifth: when a person feels inclined and attached to some persons to whom they want to distribute, they should stop and ruminate well on the four rules stated above, examining and testing

their attachment by them; and they should not give the alms until, in accordance with them, they have in every respect removed and cast out their disordered attachment.

343 Rule 6. The sixth: although there is no fault in taking the goods of God our Lord in order to distribute them, when the person is called by our God and Lord to such a ministry; nevertheless, as to how much, and what quantity, the person is to take and apply to themselves from what they have to give to others, there is doubt as to fault and excess; therefore they can reform themselves in their life and state by the rules stated above.

344 Rule 7. The seventh: for the reasons already given and for many others, it is always better and safer, as regards one's person and household, the more one cuts back and diminishes, and the more one approaches our supreme pontiff, our pattern and rule, who is Christ our Lord. In accord with this, the third Council of Carthage (at which Saint Augustine was present) determines and commands that the bishop's furnishings be lowly and poor. The same should be considered in all ways of living, looking at and adjusting to the condition and state of the persons; as in marriage we have the example of Saint Joachim and Saint Anne, who, dividing their property into three parts, gave the first to the poor, the second to the ministry and service of the temple, and took the third for the support of themselves and their household.

TRANSLATOR'S NOTE

"Supreme pontiff" is *summo pontifice*, the word that is "high priest" at §§291 and 295, here said of Christ.

The following notes help in sensing and understanding scruples and the persuasions of our enemy

346 Note 1. The first: people commonly call a scruple what proceeds from our own judgment and freedom, that is, when I freely form the view that something is sin that is not sin; as happens when someone, after stepping by chance on a cross of straw, forms the view by their own judgment that they have sinned; and this is properly an erroneous judgment, and not scruple in the proper sense.

347 Note 2. The second: after I have stepped on that cross, or after I have thought or said or done some other thing, a thought comes to me from outside that I have sinned; and on the other hand it seems to me that I have not sinned, yet I feel disturbance in this, that is, insofar as I doubt and insofar as I do not doubt: such a case is a scruple in the proper sense and a temptation that the enemy sets.

348 Note 3. The third: the first scruple, of the first note, is much to be abhorred, because it is all error; but the second, of the second note, for some space of time is of no little benefit to the soul that gives itself to spiritual exercises; rather, it greatly purges and cleanses such a soul, separating it far from every appearance of sin, according to that saying of Gregory: It belongs to good minds to recognize fault where there is no fault.

TRANSLATOR'S NOTE

Ignatius gives the saying in Latin: *bonarum mentium est ibi culpam cognoscere, vbi culpa nulla est.*

349 Note 4. The fourth: the enemy looks closely at whether a soul is coarse or fine; and if it is fine, he tries to make it still finer, to the extreme, the more to disturb and unsettle it: for example, if he sees that a soul does not consent in itself to mortal or venial sin or any appearance of deliberate sin, then the enemy, when he cannot make it fall into anything that looks like sin, tries to make it form the view that there is sin where there is no sin, as in a word or the smallest thought;

if the soul is coarse, the enemy tries to make it coarser still: for example, if before it took no account of venial sins, he will try to make it take little account of mortal ones, and if it took some account before, to make it take much less, or none, now.

TRANSLATOR'S NOTE

Gruesa and *delgada* are literally "thick" and "thin", as of thread or cloth.

350 Note 5. The fifth: the soul that desires to make progress in the spiritual life must always proceed in the opposite way to the enemy's, that is, if the enemy wants to make the soul coarser, let it try to make itself finer; likewise, if the enemy tries to make it finer still in order to bring it to the extreme, let the soul try to make itself firm in the middle so as to be calm in everything.

351 Note 6. The sixth: when such a good soul wants to speak or do something within the Church, within the understanding of our superiors, that is for the glory of God our Lord, and a thought or temptation comes to it from outside, so that it neither speaks nor does that thing, bringing it apparent reasons of empty glory or of something else, etc.; then it must raise the understanding to its Creator and Lord: and if it sees that it is the service due, or at least not against it, it must act diametrically against such a temptation, following Bernard's answer to it: Neither on your account did I begin, nor on your account will I end.

TRANSLATOR'S NOTE

Su deuido seruicio: *su* can be God's (the service due to Him) or the soul's (its due service); the English leaves the pronoun out and does not choose. Bernard's words are in Latin: *nec propter te incepi, nec propter te finiam*.

For the true sense that we should have in the Church militant, the following rules are to be kept

TRANSLATOR'S NOTE

Sentido, "sense", is the noun of *sentir*, the verb of "sensing" in the title at §313. These are the rules traditionally called the rules for thinking with the Church.

353 Rule 1. The first: with all judgment set aside, we must have a mind prepared and ready to obey in everything the true spouse of Christ our Lord, which is our holy hierarchical Mother Church.

354 Rule 2. The second: to praise confessing to a priest and receiving the most holy sacrament once a year, and much more every month, and much better every eight days, with the required and proper conditions.

355 Rule 3. The third: to praise hearing Mass often; likewise chants, psalms and long prayers in the church and outside it; likewise hours set at an appointed time for every divine office, for all prayer and for all the canonical hours.

356 Rule 4. The fourth: to praise greatly religious orders, virginity and continence, and marriage not as much as any of these.

357 Rule 5. The fifth: to praise vows of religion, of obedience, of poverty, of chastity and of other perfections of supererogation; and it should be noted that, since a vow concerns things that draw near to evangelical perfection, a vow should not be made about things that move away from it, such as to be a merchant or to be married, etc.

TRANSLATOR'S NOTE

Works "of supererogation" are those that go beyond what is commanded.

358 Rule 6. To praise the relics of the saints, venerating the relics and praying to the saints; praising stations, pilgrimages, indulgences, pardons, crusade [bulls] and candles lit in the churches.

TRANSLATOR'S NOTE

"Stations" are visits to appointed churches on appointed days. The Spanish says only *cruzadas*: the bulls of crusade of §42.

359 Rule 7. To praise regulations about fasts and abstinences, such as Lents, the four Ember seasons, vigils, Friday and Saturday; likewise penances, not only interior but even exterior.

TRANSLATOR'S NOTE

Quatro témporas: the Ember Days, three days of fasting (Wednesday, Friday, Saturday) kept in each of the four seasons of the year.

360 Rule 8. To praise the ornaments and buildings of churches; likewise images, and to venerate them according to what they represent.

361 Rule 9. To praise, finally, all the precepts of the Church, keeping a ready mind to look for reasons in their defense, and in no way against them.

362 Rule 10. We should be readier to approve and praise the regulations and recommendations as well as the customs of our superiors; because, although some may not be, or may not have been, such [as they should be], to speak against them, whether preaching in public or conversing before the common people, would engender more murmuring and scandal than benefit; and so the people would become indignant against their superiors, whether temporal or spiritual. So that, just as it does harm to speak ill of superiors to the common people in their absence, so it can do good to speak of the bad customs to the very persons who can remedy them.

363 Rule 11. To praise positive and scholastic doctrine; because just as it is more proper to the positive doctors, such as Saint Jerome, Saint Augustine and Saint Gregory, etc., to stir the feelings to love and serve God our Lord in everything, so it is more proper to the scholastics, such as Saint Thomas, Saint Bonaventure and the Master of the Sentences, etc., to define or make clear, for our times, the things neces-

sary for eternal salvation, and the more to refute and make clear all errors and all fallacies. For the scholastic doctors, as they are more modern, not only avail themselves of the true understanding of Sacred Scripture and of the positive and holy doctors; but also, being themselves illumined and enlightened by divine power, they are helped by the councils, canons and constitutions of our holy Mother Church.

TRANSLATOR'S NOTE

"Positive" doctrine sets out the faith from Scripture and the Fathers, as the doctors named first do; "scholastic" doctrine is that of the schools. The Master of the Sentences is Peter Lombard.

364 Rule 12. We must be careful in making comparisons between those of us who are living and the blessed who have gone before, for no little error is made in this, that is, in saying: This one knows more than Saint Augustine, he is another, or more than, Saint Francis, he is another Saint Paul in goodness, holiness, etc.

365 Rule 13. We must always hold, in order to be right in everything, that the white that I see, I am to believe is black, if the hierarchical Church so determines, believing that between Christ our Lord, the spouse, and the Church, His spouse, it is the same spirit that governs and rules us for the salvation of our souls, because by the same Spirit and Lord of ours who gave the ten commandments our holy Mother Church is ruled and governed.

TRANSLATOR'S NOTE

The Spanish prints "spirit" in lower case the first time and "Spirit" with a capital the second. The English follows the print and does not decide whether the first is the Holy Spirit.

366 Rule 14. Although it is very true that no one can be saved without being predestined and without having faith and grace, much care should be taken over the way of speaking and communicating about all of them.

367 Rule 15. We should not make a habit of speaking much about predestination; but if it is spoken of in some way and at some times, let it be spoken of in such a way that the common people do not fall into any error, as sometimes happens, saying: Whether I am to be saved or condemned is already determined, and by my doing well or badly it cannot now be anything else; and with this, growing sluggish, they become careless in the works that lead to the salvation and spiritual benefit of their souls.

368 Rule 16. In the same way it should be noted that, by speaking much about faith and with great intensity, without any distinction and explanation, no occasion should be given to the people to become sluggish and lazy in acting, whether before faith formed in charity, or after.

369 Rule 17. Likewise we should not speak at such length, insisting so much on grace, that poison is engendered to take away freedom. So one may speak of faith and grace as much as is possible by means of divine help, for the greater praise of His Divine Majesty, but not in such a way or by such means, especially in our times, which are so dangerous, that works and free will receive any detriment or are held as nothing.

370 Rule 18. Although what is to be esteemed above all is serving God our Lord greatly out of pure love, we should greatly praise the fear of His Divine Majesty; because not only is filial fear a devout and most holy thing, but even servile fear, where a person does not attain something better or more useful, helps greatly to get out of mortal sin; and, once out of it, the person easily comes to filial fear, which is wholly acceptable and pleasing to God our Lord, since it is one with divine love. The end.