

Nine levels of prayer

Meditation Discursive can be defined as a reasoned application of the mind, some supernatural truth to penetrate its meaning for the purpose of meditation. I love it, and carry it into practice with the help of elegance. The distinctive note of meditation is that this is a type of prayer, and therefore attention is absolutely indispensable. As long as we stop reasoning or rhetoric, we'll stop meditation. How is Meditation Nature, then, is meditation prayer or contemfulness, but without discoursus there is no meditation. How is Meditation Nature, then, is meditation distinguished from speculation on a simple study or a supernatural fact? Unlike second activities, meditation is a form of prayer, and is so because of its purpose or certainty. In fact, meditation has a double finale, an intellectual and other emotional and practical. The intellectual goal is to come to firm beliefs about some supernatural facts; therefore, meditation is also the importance of reason. But with a speculative study you can achieve sound beliefs, and therefore this meditation make real prayer. The most important element in meditation is the act of love, awakened in will by reason upon the presentation of a supernatural truth. As St Teresa points out, meditation is a very big thought but a great deal love is formed. (4) When will arises with acts of love, an intimate contact is established between the soul and God, and then it can be said that the soul really prays. Discursus is just a preparation for transcenation arousal. But it is not complete by arousing love for the supernatural truth, which is speculation over a meditation should end a practical solution for the future. Love can't hang out empty; by nature it encourages us to take action. Meditation has gone through the steps of discursus and acts of love, alms forestates us to put love into action. The failure to make effective decisions is why many souls who practice daily meditation get little or no practice daily meditation get little or no practice daily meditation get little or no practice. They insist too much on this that it is just a preparation for prayer. They spend time reading or speculating spiritually, but they do not perform acts of love, nor do they make any practical decisions. Another element of the definition of meditation is justified discursus on the meaning of some supernatural truth, God and any truth about spiritual life. Due to the subject matter, some authors have done more parts of meditation into creative meditation, dogmatic meditation, liturgical meditation, liturgical meditation, liturgical meditation, Meditation, Meditation, Weditation, Meditation, Me qualities of God or the actions of dogmatic theology, prayers and lards, such as the indwelling of Teslis, a truth such as mass and liturgy. The quiding principle of the subject is to choose what is required at a certain time and will be useful according to the capacities of the person. As a result, it is important to insist cautiously in choosing materials for meditation. Not all subject matter topics are suitable for all souls, even for a particular soul in changing circumstances. In general, young people or beginners in the practice of meditation will do good creative meditation (scenes from the life of Christ, Mary and saint), liturgical meditations, or moral meditations (which will do what is called helping to dismantle a bad habit and grow virtue). Methods of Meditation, two extremes should be avoided: excessive stiffness and incompatibility. At the beginning of prayer practice it is usually necessary to follow one method or another, since yet the soul does not know how to proceed in the life of prayer. In these early stages, it is important that the soul not only follows a method, but also chooses the most useful method for the needs of spirits. But as the spirit progresses in prayer practice and conversation with God is also more comfortable, the method becomes less and less important and may eventually be an obstacle to further progress. Furthermore, since we are not usually the best judge of their needs, a cautious and wise spiritual director, it is worth noting that as long as the director is not slascely dependent on just one method, the other prayer is a class of soul leaders greatly helped. Although ancient writers such as St John Cassian and St Bernard talked about prayer methods, it was not until the sixteerth century that spiritual writers began to offer detailed methods of discursive prayer. Since then, prayer methods have been compiled or adapted by writers such as Louis Granada, St Ignatius Loyola, St Francis de Sales, St Alphonsus Liguori, St John Baptist de la Salle and Cardinal Bérulle. We will just present two outlines of prayer methods and leave the others to the reader's personal research. (5) St Ignatius Loyola Method: (6) Place preparation of acts of faith and respect in the presence of God (exercise exercise of imagination) to ask the grace of making a good meditation composition for a special blessing meditation body meditation body meditation on mind exercise by arousing religious feeling and love and practical, special decisions the result will be drawn by colloquy or speaking with God vocal prayer, Our Father, Like Hail Mary etc. Carmelite Method: Creative representation meditation of entrance preparation meditation properly the method of speaking with the so-called emotional colloguy or God Result gratitude oblation petition, all meditation can ultimately be reduced to a basic framework that includes all the basic parts of meditation to do something about it. These three steps, we believe, are absolutely necessary for real meditation; other details may or may not be used according to the needs of individual spirits. Meditation Practice What time of day and observe it at the same time every day. Regularity in prayer is extremely entertainment or by the mind. Most writers of the spiritual life state are early in the morning for the best norm to follow is to meditate, finished all tasks and professions of a day before dinner in late afternoon, or late at night. But even this cannot be given as a difficult and fast rule, and perhaps the best norm to follow is to meditate one's mind most alertly and one undone. The duration of meditation cannot be the same for all individuals or all states of life. It should be adjusted to the needs of each as much as possible. Religious people often have to be separated by their constitution for a certain period of time for mental prayer. Although there are various opinions about the length of time spent in meditation, it is reasonable to point out that if the time spent in meditation is too short, most of the period is used to prepare for prayer, but if time is counted too long, loyalty is suppressed and the time given for prayer becomes a period of redemption. St. Thomas Aguinas teaches that prayer must last as long as the soul is in enthusiasm and devotion, and it must end when it can no longer be extended without being boring and continuous. Regardless of the length of time given to meditation, its effect should be felt all day long. In this way, as St Thomas suggests, prayer can be constant. The use of fiery ejaculation prayers will maintain a fever of devotion throughout the day. The important thing is to lead a prayer life of the person; Without it, there may be hope for a meditation aside to earn very little from certain times. We have already talked about the place to pray when treating the voice prayer, but something more needs to be said about meditation. The church is the most suitable place for meditation because the sanctity of the place, the presence of the Eucharist Messiah, and loneliness and recollection were often found there. However, meditation can be done anywhere in which a person can be remembered and concentrate on the meditative material. It's a question of certain temperament, and the best rule of behavior is based on a personal experience. Posture during meditation is important due to the necessity of remembering and attention in obscene prayer. Some people may find it most effective to meditate while kneeling, but for others, discomfort can be a distraction. But whether we are kneeling, seated, or standing, two extreme mortification. If we hide it very comfortably, it may have difficulty keeping our minds on the meditation material, or it may fall asleep. If we get too uncomfortable, this position can be a distraction and soon kills commitment. What is noted, it should be clear that this meditation practice is a great spiritual help. A large number of people who habitorally live in sin continue in this situation, as they never seriously reflect the state of their souls. Some of them have no evil hearts, and do not hate god's blessings and their own salvation. They have given themselves only for completely natural activities and neglected the things that matter to their souls. One of the great proofs that their sad situation is not so much due to malice as a lack of thought is the fact that when they return to the practice of their religion or attend a seclusion or mission, they can experience the complete convert of life. Applying mental prayer to St Teresa for good reason does not necessarily maintain that virtue is linked to growth. Therefore, daily meditation is a great help for salvation to train practice. Those who aspire to sanctity by giving themselves to fully active life while neglecting the life of prayer can also forget christian perfection. For life of experience prayer, the eucharist even proves to be absolutely nothing supplying for daily reception. There's a lot of people. Communion every day, yet their spiritual life is mediocre and warm. This is because it is nothing more than a lack of mental prayer, either because they jump completely or because they practice it in a mechanical and routine way. Without praying, we repeat that it is impossible to achieve Christian perfection, regardless of our living situation or the occupation to which we are committed. Although Emotional Prayer Avila does not use emotional prayer expressed in any of her writings in St Teresa's, she does not refer to this class of prayer can be defined as a type of prayer in which the functioning of will predomines on the mind diskursus. As with meditation and contemfulness, there is no specific difference between emotional prayer and meditation; It's just a simplified meditation to emotional prayer is usually gradual and more or less easy, although this varies according to individuals. Some people are so affectionate and sensitive by nature that they easily rise from intellectual discipline to the movement of will. Others, by their very nature, are so cold and riged that their prayers are almost entirely discriminatory and rarely express to the love of will. Such individuals need more time and experience to achieve the practice of emotional prayer. St. Ignatius's method is not as conducive to emotional prayer as it is a simpler method used by Carmelities and Franciscans. When should you wait to make the transition from emotional meditation to emotional prayer? Two extremes should be avoided: to leave meditation too fast or too late. But in practice, these endpoints can be avoided completely if we take care to gradually simplify disciplined meditation, without trying to force ourselves. If we practice daily meditation from time to time. When this happens, we must gently give ourselves to the movements of love, and as these moments become increasingly frequent, we will transition practice should lead to the practice of emotional prayer, but it is not only possible to practice emotional prayer, as will love and desire are well a blind faculty that needs direction and enlightenment before. Therefore, emotional meditation and spiritual reading play an important role in emotional prayer practice; they warn the activity of the will supply material. Therefore, we must be careful not to end floppy meditation before love is stimulated. It would be a waste of time, and it could happen, it could be a source of illusion. We must not force love; When they do not appear spontaneously, or by following their own course, we must return to disciplined or vocal prayer and not try to prolong love through our own efforts. And we shouldn't worry about moving from one love to another. Instead, we should try to simplify the movements of will. The functioning of the will must be united, and the love must be rooted, not too much. The practice of emotional prayer is best guaranteed by the use of a discursive meditation that considers the point of substance that stops at any moment when the point and will is encouraged by love. We must submit to this love until it comes its own way and return to the next point in meditation. This is likewise a commendable method to follow in the use of a manual of spiritual reading or prayer. As soon as some thought aroused a movement of encouragement and willpower, we should stop reading and allow you to carry out the work of will. If used properly, emotional prayer brings many benefits to the soul. Psychologically, this discursive meditation provides a pleasant remnation of dry labor. It also prevents us from being overly introverted or relying too much on our own efforts, since it can easily happen if we decriminate ourselves only to discriminatory meditation and never allow willpower to emerge in acts of love. Since emotional prayer is actually an operation of will, it serves to deepen the unity of God and the soul through acts of love. And since all instilled virtues increase with the increase in alms, emotional prayer is a powerful tool for virtue growth. Likewise it is a great stimulus for applying Christian virtues due to its sweetness and consolation. This, finally, is preparation for a perfect prayer of temperament and simpliness. Dangers of Emotional Prayer However some dangers and abuses should be avoided in practice of emotional prayer. First of all, we should never use force to produce the love and movements of will. It is not in vain to sning or sighing to clench the fist, spoil the face and produce an intense act of God's love. The act of love must be awakened spontaneously, and this is best a supernatural impulse, and everything is done only and only by striving to give pure love To God victory. Another possible danger in the practice of emotional prayer often lies in fact, which fills the heart with logical consolation. Those who are easily adapted to the act of love can judge themselves in more advanced perfection than they really are because from time to time to time they feel as if they are going to ecstasy. Unfortunately, many In fact, these people see no contradiction in their daily lives, constantly falling into imperfections and venial sins. Real progress in spiritual life consists of an experience of praying sweetness, not more perfect practice than ever before in Christian virtues. In addition, those who value sensible consolations greatly have the danger of applying prayers primarily for the pleasure it gives them. This is the spiritual gluttony that St. John criticized for his violence. (9) Finally, there is a danger that those who have tasted the pleasure and solace of emotional prayer will fall into laziness, which will prevent them from returning to the disciplined meditation they have practice of meditation after the soul has enjoyed the habit of emotional prayer. St Teresa sometimes claims that prayer is necessary to return to the lower classes even after experienced mystical contem you. (10) Fruits of The Prayer of Emotion There is an inspible rule for judging the value of all kinds of prayers: Study the fruits it produces. This is the highest norm for distinguishing the spirits given by Christ himself (cf. Matt. 7:16). The value of emotional prayer those experienced those without measure by the intensity or frequency of sensible consolations experienced; should be evaluated with increased excellence in the life of the individual. This means that the fruits of emotional prayer, christian virtues, a more intense practice, an increased purity of intent, a spirit of self-denial and detachment, an increase in alms, and the full fulfillment of the duties of a faithful and life-ever state. Emotional prayer life; Prayer in this mystical state is just one step along the way for perfection. Prayer of Simplicity This Jacques Bossuet (1627-1704) seems to be the first writer to use this phrase, (11) but prayer was considered a prayer of recollection won by st. Teresa of this type, to distinguish infusion recall, mystical prayer first class. (12) Other authors call this prayer a prayer of simple gaze, the existence of Allah, or a simple view of faith. In the seventeenth century, some writers began to seek this prayer contemedation. St John Cross and St Teresa Avila have never used this phrase, and although there is any objection to the use of the term (according to only St Teresa, or prayer of simpliness, according to Bossuet), many writers now restrict the word contemplation for mystical degrees of prayer. This is more faithful to the language of St. John. Prayer of simplicity defined Bossuet, some divine object as a simple loving look, whether God himself or one of his perfections, Christ or one of his mysteries, or any other Christian truth. This is a highly simplified form of ordeal prayer. The discursus used in meditation has now been transformed into a simple intellectual perspective; Emotional prayer is united into a simple loving interest in experienced love. Prayer acetic means that the spirit is able to achieve this kind of prayer through its own efforts with the help of ordinary grace, but often mystical prayer is the transit point. The prayer of simplicity is thus the bridge between ordeal and mystical prayer. This, as it were, is the last temperament before the Holy Spirit began to work with his abilities in the soul. Therefore, a frequent prayer of simpliness may encounter a collation of elements that have been

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adopted and instilled in practice. If the soul is considered faithful, 'instilled elements will gradually increase until they dominate the prayer. Thus, without any shock and almost insensitive, the soul slowly moves through the ascetic practice of praying for mystical contem you. This is an indication of the unity of spiritual life
and the only path to perfection. Due to the simplicity of the Prayer of Simplicity, there is no special method for this type of prayer. It's just a question of looking and loving. But it is useful to keep some consultants in mind. Before entering the prayer of simplicity, we must be very careful to speed up the entry into this kind of
prayer. As long as we can meditate and practice emotionally. Prayer, we must continue this kind of prayer, the tip should be avoided in the same way. We should not continue the practice of meditation or emotional prayer, if we clearly perceive that we can remain in the presence of God in loving attention
without any discursus or emotional movement. St. John of the Cross sharply criticizes spiritual directors who try to limit spirits to meditation practice when they are advanced enough to enter the prayer of simpliness. (13) It is appropriate for the soul to eliminate itself with some material for this prayer, to do it in the use of
meditation flour, but if the temptation of grace is so inclined, it should leave it immediately. Preparation should be very short and not related to many details. The prayer of simplicity requires that the forces of the soul be closely combined with a loving gaze, which requires that the object of attention be simple and unified.
During the practice of prayer of simplicity, the soul must strive to maintain the loving attention that is constant to God, but He's pushing himself. Avoid distraction and laziness; But if he try too hard, he'll destroy the simpliness of prayer. Psychologically it is difficult for us to stay careful for a long time, and therefore,
especially at the beginning, you should not wait to be able to practice the prayer of simplicity for a long time. As soon as the loving attention begins hesitation, we should return to the use of emotional prayer or simple meditation. Everything should be done gently and without violence. If dry periods occur, the soul should
not be upset. The prayer of simplicity is not always a sweet and consoling prayer; it is also a transition to acetetic skin mystical prayer, and therefore the soul may experience the drought that normally accompanies transitional situations. Fruits of the Prayer of Simplicity The fruits of the prayer of simplicity should manifest
with a general development and progress in Christian life. Our whole lives and behavior should benefit from the practice of this prayer. Since grace tends to further simplify our behavior until we are united in love, we must encourage this trend by avoiding all kinds of influences and multiples in our relations with God and
our neighbor. This simplification of life should characterize those who enter the prayer of simplicity. Especially in God, there must be a manifestation of deep and constant recollection. Even engaged in the mundane tasks of everyday life, the soul looks at the inner God and must be loving it. The presence of God must be
felt especially during liturgical prayer and by heart the prayer of sound. The study of conscience must be so implicit that a quick look reveals the flaws and imperfections of the day: all external affairs must be done in the spirit of prayer and with the desire to give Victory to Allah, and even the most usual tasks must be
penetrated by the spirit of faith and love. All advantages of emotional prayer over simple meditation are also found in prayer simpliness is the perfect preparation for prayer, so the latter is a trend for instilled contemplation. With much less effort than
before, the spirit achieves spectacular results in prayer practice. Thus, prayer represents a new progression in the christian life of each new class. Obviously, it is not possible to make a complete distinction between ascetic and mystical prayer as any manifestation of spirit, ascetic state people have the ability to receive
some mystical effects through the holy spirit's gift operations, and mysticals will act in a completely ascetic way when gifts actually work. What's certain is that he's in an ordeal. There will be a bust of ascetic activity and the gift operations of the mystical state Holy Spirit will dominate. As a result, it is not surprising that the
gifts of the Holy Spirit sometimes begin to work during the spirit's highest degree of ordeal prayer, that is, the prayer of simpliness. The word Contempation Is a knowledge that means knowledge in pleasure, and the object of knowledge is often of a genre that fascinates the awe and fascinates the soul. Since contem you
are an operation of cognitive powers, there is something completely natural and gained contem you are a different kind of information. It is an experimental knowledge that calls the emotional powers of the individual to the game. Contem you contemmination, therefore, is an operation that
provides a great pleasure, an operation of happy mixing experiences of cognitive and emotional forces. The information in question is intuitive, not the beloved object, not the right to have the beloved object. Perhaps the best example of natural contemplation is the
beautiful aesthetic experience. Supernatural Contem you supernatural or instilled contem you have been defined by various formulas, but the basic note that all definitions have in common is that supernatural contem ppi is god's experimental knowledge. Moreover, as a supernatural activity, instilled contemedation
requires the work of supernatural faculties in the same way, both in its own substance and working style. As a result, when we talk about contemfulness as the degree of a mystical prayer, we restrict the word to express god's loving knowledge, which is experienced through the operation of the gifts of wisdom and
understanding, of course foreeseing faith informed by alms. St. Teresa's call this prayer a recollection vaccine. For the sake of clarity and conciseness, we can summarize the theology of contemfulness instilled in the following statements, some apply in the same way to the high degrees of mystical prayer and the
mystical experience in general: 1. Instilled contemfulness is not a charisma or gratia gratis data, but a prayer note made possible by the operation of the gifts of the Holy Spirit. is given to all souls with a sacred blessing. Charisms or gratiae gratis datae are given for the good of others and there is no blessed one who
receives them, nor does they prove a sanctity that receives them. Instilled contemedation, on the other hand, inertia for the spiritual good of the person who took it, and also merit and sacred. And since grace all souls have the gifts of the Holy Spirit, mystical contem you have their operation a charisma, gratia gratis data
or an extraordinary phenomenon of spiritual life. 2. Instilled contem you must be holy of grace. Without the operation of the gifts of the Holy Spirit, instilled contemedation is never given, and they are inseparable from grace. Wortenedation of the gifts of the Holy Spirit, instilled contemedation is never given, and they are inseparable from grace. Wortenedation is never given, and they are inseparable from grace.
grace and charity. 3. Contemulation is a real blessing. This is because contem you contemmination is a supernatural powers for movement. The instilled virtues of emotional order are not the sudden, formal and explanatory
principles of the act of contembuleration, but they can serve as precursor tendencies or as a result. Emotional moral virtues remotely prepare for contem you have a direct effect on the act of contem you by combining the soul with God
and then producing the joy of immediateness to enjoy contem you. 5. The principles that immediately reveal contemplation have gifts of perfecting the act of knowledgeable faith by charity of wisdom and understanding. Since the faculty where the university of contemplation takes place is speculative mind, the power of
contemplation to produce fame should be a force that perfects speculative intelligence. Therefore, contem you require the operation of gifts of virtue and wisdom and understanding of faith. However, the same action cannot proceed exactly the same way, especially from different habits. Faith officially provides the
substance of the act of contem you. First contact with God as the truth, but without giving a vision of the truth because the knowledge of faith is ambiguous. The virtue of charity plays a role in contemption as a close temperament to ensure that the object of faith is presented to the subject in a natural way.
Therefore, it is indispensable to inform the faith with alms. The intellectual gifts of the Holy Spirit provide the supernatural mode, which becomes an experimental knowledge by presenting the object as something known. The gift of wisdom is
the virtue of faith by giving god an intuitive, not distinctive knowledge; God's virtue of charity by giving you a salty experience and supernatural mysteries is perfect. Features of Instilled Contemfekure We will explain the characteristics of Burdat, who has taken the nature of Contem you from a theological point of view,
that infusion can be distinguished and distinguished from other manifestations of spiritual life. 1. The existence of God is an experience. Many Consider this characteristic note of great importance in mystical theology and the basic note of instilled contem you contem you. God gives the soul an experimental and
intellectual knowledge of its existence. This trait is necessary for mystical contempability, but not for mystical experience in general, since the soul may lack the presence of God as he passes through the passive purity of the soul, which St. John describes as pure contempation. (14) 2. Invasion of the soul by supernatural
forces. The soul clearly feels that it penetrates with something that it cannot describe precisely, but something supernatural. This, in fact, is an effect of the operation, gifts, the Holy Spirit, which is flooded with the soul with supernatural life. 3. The imability to produce mystical experience with the efforts of the person. The
soul is fully aware that the experience it enjoys is not produced by its own efforts and will not last a second longer than the Holy Spirit that caused it desired. The soul is a passive subject of a sublime experience, with its ability to produce on its own. This is because contempation is generated through the operation of the
gifts of the Holy Spirit, and individual spirits cannot do so through their own efforts to activate gifts. Gifts are directly under the control of the Holy Spirit and work whenever and only as long as they want. God works in the soul to his own pleasure. Sometimes the mystical experience begins, intensifies, and then gradually
decreases until it completely disappears, and this is what happens most often. But other times the mystical experience can arise and suddenly disappear. And since this is God's activity, it would be very imprent for a spiritual director to order a certain soul to end mystical prayer in order to return to ordinary prayer. 4. In
contem you, the soul is more passive than active. We have already stated that the soul cannot think when it wants, but at the time and degree desired by the Holy Spirit. Under gifts, the soul reacts vitally and cooperates with all efforts of divine movement, but it is an activity taken, so to speak. This is the famous patiens
divina experienced by all mystics. St. Thomas says that in the operations of the gifts of the Holy Spirit, the human spirit does not act as something moves. (15) 5. During contem you, God's experimental knowledge is clear and obvious but not ambiguous and confused. St. John of the Cross explains the ability of
contemedation instilled in the Climb of Mount Carmel. The theological reason for this complex and incomprehensible information, The light of the Holy Spirit's gifts is thrown upon the act of faith, not faith, externally and subjectively, but in essence and objectively, because faith is unseen. Only the light of victory (grace
gloriae) will give us clear and distinct contem you of God and his mysteries, and this beatific vision is formed. But in this life, as long as we live with faith, the knowledge of the loan shark must necessarily be incomprehensible and confused. However, it is possible that some extraordinary events can occur during the
mystical experience, clear and obvious. There are some gratiae gratiae
the soul complete safety and assurance that it is under God's action. According to the mystics, as long as the activity of contem you continues, the spirit may be in doubt, but it is not possible for the soul to have any doubts during the
mystical prayer. This assurance is true of admitting different degrees, as mystical prayer is to different degrees. The reason for this assurance and trust is that the Holy Spirit gives the soul a certificate in a way that more quickly doubts its own existence, the divine reality in which it lives. As St. Paul said: The spirit testifies
that we are the children of God with our soul (Rom. 8:16). 7. Instilled contem you give the soul a moral virtue that you are in a state of grace. This is a natural consequence of previous characteristics, but it is needed to understand this correctly to avoid erroneous concepts. Without this belief and a special revelation of
God, defined by Trent Council, we cannot be sure of the predetermined number, we will not sin again, we will be re-converted after sin, or you will receive the gift of ultimate perseverance. We can't know for sure if we're in a state of elegance. (16) Those who enjoy mystical contempquation have the ethos of being in a
state of grace, and this is far superior to the rank of ordinary Christians in the ascetic state. Mystical contempation is produced by the operation of the gifts of the Holy Spirit, and these gifts necessarily foresee the state of grace. But we repeat that this document is not absolute and insequinible, because it is never given
except for a special divine revelation in this life. 8. Mystical experience is indescribable. Mystics can't express what we can't express mystical activities. They can only give an idea of what happens during these operations through examples, comparisons and metaphors, or circumcision. If a person has not had the same
experience, the explanations given by mystics may seem exaggerated or open to misinterpret. This is because the effectiveness of gifts exceeds the distinctive and therefore can be experienced, but they cannot be expressed in human language. 9. Mystical union
admits variations and fluctuations. St Teresa's state that the mystical union can continue for a long time or sometimes the mystical experience is so brief that it is nothing more than a divine touch and, as a rule, does not remain
in the same intensity for long. During the period of infancy, the soul can experience the crisis that will come, but as soon as this point is reached, the experience immediately begins to decrease. 10. Mystical experience often causes reactions in the body. Sometimes the intense spiritual pleasure experienced by the soul is
caused by surprising phenomena in the delicate order. St John Cross teaches, however, that in this mystical life beginners only form and continue to practice prayer. When contempation is too intense, the organism can be visibly altered. Eyes get cloudy and dull; breathing is weak and
intermittent, with occasional deep breathing as the air is trying to absorb the required amount; partial paralysis of the limbs; The body's heat decreases, especially in the extremities. All these phenomena have appeared many times in mystical souls, and St. Teresa mentions them in his works. (18) The reason for the
phenomena that accompany the mystical experience is that the human organism can only react in a certain way, and when the soul is involved in an intense activity, the body is necessarily affected. On the other hand, if we give ourselves completely and energetically to bodily things, the abilities of the soul are weakened
for spiritual things. Therefore, St. Paul warns that the bodily person cannot understand spiritual things (1 Cor. 2:14). 11. Mystical contem you can be so intense that it results in an ecstatic trance. In this case, suspension of sensory faculties is
inevitable. However, even if the activity of contemption does not have this effect, it is often and even impossible for mystics to draw attention. Mystical activity is not to exclude everything that is alien to it, especially the operations that continue the effort of the subject.
The practical advice to follow during mystical activity is simply to surrender God's action in spirit and let ourselves be carried by divine impulses. We must make every effort to fulfill our duties, even if it is just prayers or foreign affairs that are mandatory. 12. Instilled contemulsion causes a great urge to apply virtue. This is
one of the surest signs of true contem you. The spirit, who does not abandon his prayer with a great urge towards riged virtue, can be sure that he does not really like the prayer of contemulation. (19) One of the most beautiful facts of mystical experience is that a thoughtful soul sometimes finds that it has a degree of
perfection in a certain virtue that, despite its efforts, cannot reach for a long time. But it is important to avoid exaggeration in this regard. In the early stages of the prayer of contem you, transformation is not deep enough to be freed from the imperfections of the soul. Therefore, spiritual directors would be largely wrong if
they judged that they would deceive a person who is still exposed to some flaws after experienced mystical contemp clearance largely helps sanctification of a soul, but it is not instantly or necessarily produce a saint.
In the ascension phase of spiritual life, the purity and perfection of various faculties continued from down to superior powers, and in the same way this was the path the spirit followed in progressing through the degrees of the ordeal of prayer, But in prayer mystical classes, where The Holy Spirit is the primary mover with
the operation of gifts, the divine activity begins with the highest faculty and the whole person moves through the lower faculties until they are converted into God. . Practical Directives Spiritual directors should take great care to guide the spirit that contempable prayer begins to take on the lights. They should be especially
careful not to interfere with their progress in prayer. The main advices to be given in this special degree of prayer are: 1. Not to stop disciplined meditation until you clearly perceive the call to a higher degree of prayer. In prayer practice, as in the executions of spiritual life in general, spirits should always be prepared to do
as much as possible with the help of ordinary grace. If they attempt to enter a mystical degree of prayer, he should not try to
but if the spirits attempted to move forward with their own efforts while grace pushed them into passivity of contem you, it would be read with great interest. (21) Spiritual directors will often have to go to great efforts to convince
the soul that as long as it is felt, it must immediately abandon itself to god's action. Some souls are disobedient and stubborn at this point in their development. They are accustomed to some vocal prayers and discursive meditations as they eat, it seems that it will be a waste of time for them to stay in a passive state, and
their custom special devotions may be conscientious about neglect. They don't realize that even the slightest touch of the Holy Spirit is worth much more than exercising spiritual exercises on their own initiative. 3. Completely to give themselves inner life. Spirits who receive the first mystical communication often suspect
that God edested them in advance for great things in spiritual life. If they do not oppose God, they may rise to the top of perfection. Grace is fully convinced of the necessity of a conscientious correspondence, they must definitively disrupt all the annexes that still keep them connected to the world, and give all their power
fully and with all their strength to the practice of virtue. The director should especially insist on the practice of habitual recall, inner and outer silence, degradation of the senses, complete detachment from earthly things, deep humility and, above all, this information of god's fiery love and revitalize everything they do.
Therefore, they should give themselves fully to the practice of prayer and remain attentive to the voice of God, who will often call them to the sweet and sacred repose of contemptonation. Nevertheless, they should take great care not to use violence against themselves, because God will come in his own time, and until
they do, they must try to do everything with gentle face and without violence with the help of ordinary grace. Prayer of Silence is a kind of mystical prayer in which the sincere awareness of God's existence fascinates willpowers the will and fills the adtutic body with indescribable sweetness. The main
difference between the prayer of silence and instilled remembering is that, with the exception of the more intense consolations, the prayer of silence gives the soul and the joyful fruit of the dominant Good. Silent Infusion Contem you Pray
Nature mainly affects the mind, which retreats from other faculties, but silent prayer, as its name suggests, tends to
contemmination and reposse silence. Because other faculties remain free, they can engage in active life studies, and do so with great intensity. Will does not lose his sweet silence, but Martha and Mary's activities begin to merge beautifully, as St Teresa points out. (22) However, until the soul reaches a state of
unification with Allah, the perfect blending of active and contemed other life will not be achieved. St. Teresa explains the silent prayer as follows: this recollection sometimes follows: this recollection sometimes follows: this recollection sometimes follows:
and meditation) wearies; Don't let him want to do anything but love. This can take some time or even a long time. (23) Effects of the Prayer of silence are numbered by St. Teresa in the Fourth Mansions of the Inner Castle: (1) the great freedom of the soul; (2)
God's filial fear and great care do not bother him; (3) Deep trust in God; (4) humiliating and bitter love; (5) deep humility; (6) contempt for earthly pleasures; and (7) growing all virtues. Accompanying events.
In his autobiography St. Teresa listed the sleep of the faculties as a different mystical prayer note to the prayer of silence, but in later studies he changed his mind and considered the sleep of the faculties as an effect of the prayer of silence at the highest intensity. (24) According to St. Teresa, the sleep of faculties is a
phenomenon in which faculties are not completely fascinated and do not understand how they work. The sweetness and pleasure they experience is beyond anything they knew before. The spirit seems cannot move forward or return; you just want to enjoy this great pleasure. It's like the spirit is almost completely dead
to things in this world. He's enjoying god alone. It is a celestial stupidity in which the soul learns true wisdom. (25) Sometimes the intense pleasure created by the sleep of the faculties causes a kind of divine drunkenness, which is indicated from the outside by a kind of stupidity of love. Sometimes there are screams of
love or leaps of joy or spiritual hymns, even bodily movements. The love of God is so intense that it cannot be contained, but it must turn into external actions. (26) Norms of Behavior The general code of conduct for the soul in any case of contem you prayer is to fully cooperate with the work of grace and develop an
increasingly deep humility. Especially for silent prayer, the following rules should be carefully followed: 1. Prayer never attempts to force itself into this class. It would be truly futile, because mystical prayer cannot be achieved through one's own efforts. 2. Collaborate as quickly as the divine movement is experienced.
Under an excuse should follow the divine movement with all the docility and humility, not delay for a single moment. 3. Do not break the silence of the will by participating in the activities of the lower faculties. Memory and imagination can easily become a diversion of silent prayer, as they are still free for their operations.
St. Teresa advises the soul not to pay attention to these operations, but to ignore them until God ties them up and fascinates them. (27) 4. Conscientiously to avoid offending God. St. Teresa warns that the devil often provides sin and sin occasions to such praying souls, and highlights the great damage done even by
small acts of deception against grace. (28) 5. Never give up prayer despite any difficulties or obstacles. St. Teresa stresses out this rule and repeats it throughout her writing. If a spirit of this degree of prayer falls into sin with weakness or malice, it can always unseat the good it has lost, but if it does not return to the
practice of prayer, it will get worse than the offer. (29) He also claimed that the soul should not leave itself excessively to the sleep of the faculties. He inadvertently state that there is such a weak constitution that some people mistakenly think is a real spiritual sleep as soon as possible experience of any spiritual
consolation. The more they abandon themselves to this experience, the weaker they are physically. In fact, all they do is waste their time and ruin their health. It becomes very clear that when faculties really have spiritual sleep, there is no weakness or soul languor; rather, the soul is thraught with great joy. Even if your
mental faculties go back to this sleep, the experience doesn't last long. Nor is this experience really from God when you have any external feeling or enthusiasm. St. Teresa recommends that people with a weak constitution sleep and eat well until they restore their physical strength, and if their constitution remains weak
they can take it as a sign that God has not called them to mystical degrees of prayer. (30) The drunkenness of love should not be confused with a natural enthusiasm and sensing, which is usually found in enthusiastic and impressionable individuals. And even if a real phenomenon is a question, the soul should not allow
itself to be carried by this experience, but it is needed to control and moderate effort. First of all, it should not take this phenomenon as an enhanced sign in many spiritual lives, but in front of God it is necessary to never seek to practice prayer to make himself humble and comfort from God. Spiritual directors should
always insist on the necessity of virtue practice and pay little attention to these facts, especially if they perceive that the spirit attaches great importance to them or begins to show a certain degree of arrogance. In fact, when these phenomena are truly from God, the soul is often sunk in true humility. Thus humility dross is
a great touchstone to distinguish real gold. Prayer of Unity Unity prayer is the degree of mystical prayer, in which all internal faculties are gradually fascinated in the sleep of the faculties, but memory and imagination
remain free. All internal abilities, including memory and imagination, are captivated in the prayer of unity. Not only are the external bodily senses free, but they will also be captivated in the next class of prayer. The Nature of The Union Prayer The intensity of the mystical experience caused by the Union prayer is
indescribable. The body itself is too superior to compare with the previous class, to the point where it is influenced by God's work in the soul. Without being completely fascinated, the external senses become almost helpless and ineffective. The soul experiences divine reality with such intensity that it can easily fall into
ecstasy. Initially, this sublime absorption of faculties in God lasts a short time (no more than half an hour), but can be extended by several hours as the intensity increases. The following excerpt from the St Teresa's writings explains the prayer of unity: it seems to me that prayer seems to be a combination of god and the
whole soul. although this kind of prayer seems to be what His Maiesty wants to give To understand the faculties and enjoying fruit, and will alone lives
very quietly, mind and memory so that you can participate in other topics and engage in charity work is free. Although this may seem the prayer of silence that I mentioned earlier, in part, because, in this prayer, the soul does not want to occupy anything else, or it does not want to be
active, because it enjoys the holy rest of Mary; But this prayer can also be Martha, so, as it is, that both active and thoughtful life is occupied, alms and performing the duties of the state, and reading, although in this case the spirits themselves are not masters and realize that a better part of the soul is occupied.
elsewhere. We can't be fully careful when we're talking to one person, like someone else is talking to us. (31) Omens of unity prayer and the signs that it can be distinguished and identified from other degrees of prayer are as follows: 1. There is no distraction. This is because
memory and imagination, often the faculties that cause distractions, are now kept stationary and captive to God. At times there may be a return to lower degrees, and then the distraction may disturb the soul again, but during the prayer of unity the distraction is psychologically impossible. 2. Certificate of close integration
with God. The spirit cannot be doubted that he experienced God during the prayer of unity. As he leaves the lower classes of prayer, the soul may experience some doubts or fears that it is not really united with God or deceived by satan, but the tascenification of experienceing God in the prayer of unity is so absolute that
if the Spirit does not experience this certitude, he defends that he does not have the true prayer of unity. (32) 3. The absence of fatique and boringness. The spirit inserted into God never knows anything about his union with The Beloved. Overwhelmed with this pleasure and how long the prayer of unity can last, the soul
will never experience any fatique. Therefore, St Teresa's prayer says this class will never do any harm to the individual, no matter how long it can take. (33) St. Teresa lists the basic effects of unity prayer in the Fifth Mansions of the Inner Castle. The spirit is so eager to thank God that he will gladly die thousands of
deaths for his sake. These great trials have an intense craving for pain, and experiences fierce desires for redemption and loneliness. This All souls would recognize God, and when he saw that God was offended, great sadness was filled. The spirit is not satisfied with everything he sees on earth, because God has gave
him wings so that he can fly. And whatever he does for God, it seems very little compared to what he wants to do. His weakness has been made difficult, and he is no longer bound by relationships or friendships or friendships or any ties to worldly property. Regret that these things have to be about the things of the earth, so that they
should cause a realm of sin against God. Everything tires him out because he can't find any real rest in anything created. Accompanying phenomena different from gratiae gratis datae. Although these phenomena do not occur at any time and are
temporary blessings of God's grant according to his good taste, it is usually experienced when the spirit reaches this degree of prayer. It is the phenomenon that accompanies four mains: mystical touches, flights of the soul, fiery darts of love and wounds of love. St. John of the Cross and St. Teresa of Avila give detailed
descriptions of these phenomena. (34) Mystical touches are a kind of sudden supernatural impression that gives the soul an indescribable pleasure that defies identification. The soul sometimes screams or falls into ecstasy. Touches
themselves admit varying degrees of intensity; The most sublime are important touches that describe it as St John Cross. The expression state that the soul perceives mystical touches as if they lived at the center or essence of the soul, but in reality they are experienced in the spiritual ability of reason and will. St. John of
the Cross warns spirits that they should not try to experience these mystical touches through their own efforts, but he must remain humble and passively take everything he desizes to send them away. (35) The flights of the soul, as the name suggests, leave the soul with a thirst that
consumes for Allah, whose love of Allah is strong and has unexpected impulses. The soul feels that even if all creation permeates divine love, it will never be able to enough of its thirst for love. Sometimes God's promise only causes the soul to react with violent acceleration as the body is overwhelmed by an ecstatic
trance. On a note of caution about these urges of violence, you will never harm the individual physically or mentally, although any similar impulse in the entirely natural order can be seriously harmful. St Teresa wisely warns individuals to make a careful distinction between these impulses of love flowing from some natural
cause and therefore should be checked and really mystical touches passively taken from God by the soul. (36) According to St. John of the Cross, the fiery darts of love, like a fiery arrow, are hidden touches that burn the soul away and leave it entirely with the fire of love. (37) St. Teresa describes this phenomenon as a
wound of the soul, as if an arrow had pierced the soul. It causes great anguish, and it is also very yummy. The wound is not a physical one, but it is felt deep in the soul and appears to erupt from the deepest depths of the soul. It inspires deep desires for God and a kind of hatred for the body, which then appears to block
the fruit of the soul to God. The wounds of love are similar to the previous phenomenon, but they are deeper and more permanent. (38) St. John of the Cross states that the fiery darts of love are often caused by
the knowledge of the works of Emancination and the mysteries of faith. The effects of these wounds are similar to the effects of fiery darts, but deeper. The soul lovingly complains to God that it is not possible to leave this life and to enjoy intimate unity with him in heaven. One of the best interpretations of this
phenomenon can be found in Rouhani Kantisla, Stanzas 9-11. Harmony Unity Prayer The Unity prayer, as we have seen, closely unites the soul with God and in a way accepts the degrees of intensity of mystical prayer. In the last three mansions of the Inner Castle, St. Emzya performs the prayer of unity and throws the
types of this prayer as follows: Fifth mansions, prayer of unity; sixth mansions, spiritual betrothal; Seventh mansions, spiritual marriage. But he also explains that these three are the same prayer in general; The difference lie in the degree that God unites the soul to himself. (39) Some authors who wish to use the
terminology of St. Teresa are referred to as spiritual engagement or spouse to this degree; Others call it the dominant external phenomenon of this prayer, the ecstatic prayer, the ecstatic prayer of unity; First, because
some people find the symbols of engagement and marriage unpleasant, and the second, the term ecstatic unity emphasizes an accompanying phenomenon rather than a union between spirit and God. The Nature of harmony In the prayer of the Simple Union, all internal faculties of the soul focused on God alone; only
external senses are still free. But in the prayer of proper unity, God fascinates even the external senses, as a result of the soul. and is prepared by God to move on to the full and ultimate commitment of the union of transformation. This means that the appropriate union is closely linked to the
prayer of simple unity and indeed expands. St Teresa says as she tells what happened in the fifth and sixth mansions, but the effects are different (40) in the prayer of harmony unity, therefore, the soul loses the use of its external senses, either partially or completely, because all internal faculties are absorbed into God
and the senses are alienated from their proper natural functioning. Sometimes it is difficult for the soul to turn its attention to external activity, although it knows that it must abandon God while performing charity duties or services for others. But the dominant emotion of these souls is the longing for complete and
perfect unity with God, accompanied by a vearning for death. The spirit is now the unraveling of St. Paul and his longing to be with Christ (Phil. 1:23) and echoes of St. Teresa's phrase as a child; I want to see God, but we must die to see God, St. Teresa gave us a clear and detailed explanation of the proper prayer of
unity in the sixth mansions of Life and the Inner Castle. (41) St. John Cross acts in this class of prayer of Spiritual Cantisi and Living Flame, but although this is a place to discuss the different kind of enthusiasm and spiritual people who live, I say that because through the subject jesus' blessed Teresa, mother, the
admirable spirit left notes written on these things. (42) Therefore, we will closely follow the teaching of defining the proper union, which St. Teresa called a spiritual engagement. And now you will see what His Majesty has done to confirm this engagement, because I understand what will happen when he bestows
enthusiasms that bring the soul out of his senses; For, while still having the senses, I saw that the spirit was very close to such great splendor, perhaps it is possible to survive .... In this case, I understand it is that the soul has never been so fully awakened to God's belongings before, or that His Majesty is so light or so
knowledgeed. This may seem impossible, because if the faculties have absorbed enough to describe them as dead, and the senses are, how can it be said that the soul understands this secret? I can't tell you, maybe any creature. (43) St. John of the Cross tells of his prayer to obey the union with similar expressions:
was in or out of the body. (44) In the ecstatic experience of the proper union, the spirit has not only come into contact with God right in the essence of God and discover divine secrets. St Teresa also emphasizes that ecstatic prayer is characterized by a new and great light,
unlike any soul previously known, so much so that the spirit feels as if it has been in another world. Mystical Ecstasy Ecstasy very enters the definition of prayer of nature and harmony union, and so some authors prefer to use the name ecstatic prayer. The soul experiences that it is in God and that God is in the soul, and
the concentration is so complete that all abilities are absorbed into this unity. This, in a sense, is the experienced fulfillment of the first rule of alms: You will love the Lord, God, with all my heart, and all . with spirit and all its strength (Deut. 6:5; cf. Matt. 22:37). Mystical ecstasy is therefore an accompanying or normal
phenomenon accompanied by an accompanying unity prayer. Unlike prophecy ecstasy, which is a gratia gratis data, mystical ecstasy is both blessed and meritocracy. But the main element of this prayer is the sucking of the Soul in God; ecstasy is a secondary but accompanying element. Both of these elements are
necessary for true mystical ecstasy. Without unity with praying for infusion contem you with God, ecstasy will be a natural ecstasy or trans, mystical ecstasy or trans, mystical ecstasy a spirit of evil, or a falsification that causes the prophecy ecstasy gratia gratis data. (45) The fertile cause of mystical ecstasy is that the Holy Spirit works with its
gifts. Working with gifts of wisdom and understanding, he uses the second to illuminate faith and old to encourage alms for the fiercest love that is alienation of the senses. The official cause of ecstasy is an intense degree of infusion contemfession, but not the maximum degree. A less intense form of contem interest
does not cause faculties to be suspended; The highest degrees of mystical prayer do not cause any ecstasy. When the individual is accustomed to divine enlightenment and is strengthened enough to withstand it, as in the highest degrees of mystical life, all ecstasy will disappear. The main forms of ecstasy are gentle
and pleasant ecstasy and ecstasy of violence and suffering. In the first, it beed that the soul is no longer in the body, and the body itself has experience of losing its natural warmth. Nevertheless, this is accompanied by great sweetness and pleasure. This type of ecstasy is by no means harmful to health; it usually
improves the health of the individual. In its violent and painful form, the bodily pain is so intense that the individual can barely bear it. Sometimes the body seems to be dislodged. St. John of the Cross, as if all the bones are dried up and the body has lost all power. Sometimes the body completely cools down and
looks dead. (46) The sweet and enjoyable form of ecstasy is only ecstasy; The form of pain is called transport, flight of the soul, or enthusiasm. (47) Ecstasy sometimes produces noticeable effects on the ecstatic body and soul. The mest has no sense of anything material, and there is no awareness with the vision of any
object around it, as some objects can be proved by passing, even a bright light, in front of their ecstatic eyes. Vital functions seem to be interrupted: there are no obvious signs of respiration, blood circulation, or any movement of the lips. Sweet and gentle ecstasy is never harmful to body health, but usually restores or
improves: After severe ecstasy, on the other hand, the body sometimes remains tired and painful for a while during the day, (48) Perhaps only those who have experienced ecstatic states of the prayer of unity can accurately describe them and distinguish between enthusiasm and the transport of spirit or enthusiasm. But
even St. Teresa had a hard time doing it. With God's help, to be able to describe the difference between unity and enthusiasm, height or flight of the soul, or what we call transportation - it's all one. I mean, these different names all refer to the same thing, it's also called ecstasy. This union is much more useful: the effects
it produces are much more important, and the union only has much more operations at the beginning to give the same impression, in the end, and all the internal happens. But the ends of these enthusiasms are both internal and external. (49) Effects of Ecstatic Prayer It is possible to study Ecstasy
under three different aspects: physical, psychological and spiritual. Using only the physical or psychological aspects of natural or dialytic ecstasy would be very difficult to distinguish between really mystical ecstasy. In fact, the physical and psychological symptoms of ecstasy are usually the same, ecstasy has a natural,
divine or dia demon-like cause. As a result, it is needed to study the effects of ecstasy to decide whether it is really mystical and of supernatural origin. Get to know them with their fruits. St. Teresa lists five different types of ecstasy in Spiritual Relationships and also provides us with the various phenomena that
sometimes accompany each species. Extraordinary phenomena, others are what we might call the ecstatic prayer accompanied by proper unity. Nor should you understand that a mystic will necessarily experience five types of ecstasy; St. Teresa does not make such a claim, nor does she try to present the types as a
series of ecstatic steps in which the soul reaches the unity of transformation. The first species of ecstasy gradually comes and loses contact with the perimeter of the soul and reaches the point where it is drawn to God alone. The spirit is conscious of what is going on around it, but it is as if it is at a great distance; the
impression of unity with, God is so alive that it can take a few days for the soul to get used to its normal life and surroundings. This kind of ecstasy gives way to a deep knowledge of God, which allows the soul to have something great and condescending to all the things created. He is also aware of the extent of his own
misery, his failures to serve God, and his great indebtedness to God. As a result, the soul grows in humility, feeling a ferassioned love for God's love, the soul will gladly accept martyrdom. The second type of ecstasy, called ecstasy, comes from a
sudden light shed by Her Majesty in the depths of the soul, a speed of movement that carries its high part away and separates the soul from the body. (50) The soul needs the courage to fully surrender itself to God and allow him to take it where he wants. If the soul is guite determined to die for him, the virtues will
therefore be stronger, and with his deeper knowledge there will also be an increase in God's fear and love. At the same time, the soul grieves deeply for offending God and desires it in a way that no one offends him. This, I think, says St Teresa, must be a source of intense desire for the salvation of souls, and his longing
itself can be part of it and God has been praised as he deserves. (51) The third kind of ecstasy, the flight of the soul, seems to rise to its high part of something (spirit) and go whither in God's wills. It is not possible to explain more than that; It's like a flight, and I don't know anything else to compare it to. (52)
The soul is now better able to occupy itself with the work given to it by its Lord and has great adultery and security. Three things are bestowed on the soul, especially in the flight of the soul; god's greatness, knowledge and humility, and a great disdain for earthly things. At this stage some mystics also
get extraordinary events: their creative or intellectual vision, bodily elevation, or revelations. The fourth type of ecstasy causes a spiritual impulse or transport sudden remnance, the absence of the soul in prayer, the absence of God, or something in that direction. This is a painful type of ecstasy, because nothing created
can give comfort to the soul or satisfy its desires, but it also cannot have God the way he wants. Because the world and all the earthly things trouble him, he feels he is in a state of deep loneliness and complete abandon, and nothing created can provide him with friendship; Nothing but the Creator can be sought, but he
sees that it is impossible for him to have it without dving, ... He sees himself hanging between heaven and earth and I have no idea what to do .... His limbs are so detached and the bones are so shelved that the hands don't have enough power to land; it also produces severe pain. Nothing of this is felt until this impulse
is deceased. (53) This, according to some authors, creates passive resole of the soul, which is necessary for the soul to move into the union of transformation, and according to St. Teresa, the only comparison of these sufferings is the pains in purgatory. Visions are often associated with this type of ecstasy, and St
Teresa's states experienced only ecstatic impulses after it has experienced other types of ecstasy. Finally, St Teresa's closely ecstatic impulse speaks of similar love, wound. This is not a physical pain problem, although it can cause severe bodily pain after the experienced other types of ecstasy. Finally, St Teresa's closely ecstatic impulses after it has experienced other types of ecstasy.
shooting at the soul, and when it has a sudden effect it can scream individually. Still, the wound is such a sweet pleasure that it wants the soul to continue, and the usual decline in body temperature and
pulse slowness, but no bodily stiffness or suspended animation, although frequent experience ends in a real trance or a vision. The effects are God's desires, fast and thin enough to be indescribable. When the soul finds itself bound and bound. He
can't be god's fruit as he wants, he conceives a great hatred for the body .... He sees how great the evil that comes to us with the sin of Adam is. (54) The Soul loses fear of any trials and an annum that may come to it; there is much more contempt for the world than there was before; it is much more disconnected from
what has been created; And there's a sacred horror of offending God. The spiritual engagement or covenation between God and the soul occurs during an ecstatic relationship with God. This ecstasy, says St Teresa, the spirit has never been so fully awake before Or His Majesty had such a light or such information. (55)
Spiritual engagement, as its name suggests, is actually a marriage promise, a wife. This may be accompanied by a vision of Christ; bestowal of a symbolic ring, the change of hearts, or a locution in which Christ officially embraces himself to the soul. Spiritual betrothal harmony unity is the high point of prayer and also the
transition to mystical marriage. Father Marie Eugene states that in the three periods or stages before the mystical marriage, the first was one of the soul, and the third was the divine touches or visits in which the spiritual engagement took place. (56) Thus, spiritual
engagement is a passage of passive liquidation of the spirit of the perfect union of mystical marriage. Prayer to Transform unity The last note of prayer is the unity of transformation, defined by many mystics as spiritual marriage. It is the seventh mansion of St. Teresa's Inner Castle and is the highest degree of excellence
within reach in this life. This, therefore, is a beginning for victory beatific life. This situation is nothing less than a conversion to God and has been transformed into God with love that does not hesitate to use phrases like St John Cross, more divine than God's God participation and more divine people. (57) Such
statements may seem daring and even extreme when applied to the spiritual life of the soul, but st. They are fully justified by a use that extends to the Eastern Church. St John Cross prayer says this class: there is a big difference between these states, as is the
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case between betrothal and marriage. Because there is only one consent in the betrothal, and a union of wills between the two parties and the jewels and ornaments of the bride-to-be are gently given by the groom. But marriage also has communication and unity between people. (58) St. Teresa says almost the same

thing: there is the same difference between spiritual engagement and spiritual engagement and spiritual engaged people and two people who are united so that they can no longer be separated. (59) In this degree of prayer, the soul has a complete transformation into the Beloved. The soul, so to speak, has entered the center of the throne room of the inner castle, where the tesli lives in grace. There God and the soul give themselves to each other in the consumption of divine love, as is possible in current life until now. No more ecstasy, because the soul is now empowered to take the full power of love, but in the brilliance of an intellectual vision the soul experiences Trinity, live awareness. He sees these three Individuals one by one, and vet, with a wonderful type of knowledge given to him, the soul certainly and truly realizes that these three people are one matter, one power, one knowledge and one God: So what we have with faith can be said to grasp the soul here with vision, but nothing is seen in the eyes, body or soul, because this is not a creative vision. Here, all three people communicate themselves to the soul and explain to him these words that the Bible reases to God, that is, he, the Father and the Holy Spirit will stand with the spirit that loves him and protects his commands. (60) We can distinguish three elements of unity prayer in this highest degree: transformation in God, mutual surrender and the enduring unity of love. The St. John of the Cross expresses: The soul shines brightly and becomes God, and God communicates to the soul his supernatural beings so that the soul looks like God and has everything God has. Such unity is affected when God grants the soul looks more like God than the soul, and by participation it is truly God, but it is true that its existence, so different from nature, has it as something different from God's beings by the soul, even if it has been transformed, even if it has been transformed, even if it has been transformed, just as the window is different from the ray of light that illuminates it. (61) As for mutual surrender, this is only a natural result of the described transformational union. There is excellent communication between God and spirit and mutual gift of the singer, so the prayer of transforming unity is called spiritual marriage. Finally, St Teresa's prayer teaches that in this class, unlike the classes before it, there is permaneness of unity and love. Together with the lasting unity of love, it is the blessing of the soul. St. John of the Cross argues that the unity of transformation has never changed and that it is impossible in this life, the obvious contradiction is easily resolved, when it says that approval within grace does not imply internal im im imuff. Nor is it possible to avoid all sins in this life, because it requires a special privilege of grace, as bestowed during the Virgin Mary. As a result, the redemption of grace must be understood as God's special grace and help to avoid all mortal sins and thus have the moral certificate of salvation. Effects produced in spirit by st Teresa's transformational union or mystical marriage. We will summarize the description of these effects given in Inner Castle, Seventh Mansions, Chapter 3: 1. The forgetfulness of the soul is so complete that the soul seems to no longer exist. There is no longer exist. There is no longer any knowledge or recollection of heaven, life or honor in the spirit, so it is fully ass absorbed in the search for God's honor. The soul lives in forgetfulness so that he has no desire for himself, but he only wants to do what he can do to promote the glory of God, and for that he gladly puts his life on the table. 2. A great desire to suffer, but now desire does not disturb the soul as before. The longing for the soul is so great that God's will accepts what is best for him. If it sends pain, good and good; if not, the soul does not worry or worry about it as before. 3. Persecution is joy. When the soul is bleached, they get a much greater inner joy and peace than before. He has no animosity towards those who mistreat him or desire it. On the contrary, he imagined a special love for such people, and if he would be deeply densed to see them in agony and do his best to comfort them. He likes to entrust these people to God, and if he can bestowed them on his enemies, he would be happy to renounce some of the blessings he received from God, and perhaps prevent them from insulting Allah. 4. The desire to serve God. While the soul used to suffer because of the longing to die and be there for God, he now has a strong desire to serve God and help every soul. Indeed, it is not to die now, but to live for many years and in this way desires to suffer the most violent trials if it can be a tool that God is praised for. His sense of victory is now linked to helping Christ, especially when he sees how often people offend him and how few are really worried about his honor. 5. Don't be cut off from everything created. The desires of the soul are no longer for solace because the soul now realizes that God is in himself. As a result, the soul experiences a distinct detached from everything and a desire to be alone or engaged in something that will be useful to the soul. Now it's a drought or an internal trial, but in God it's a constant recollection and a tender love for him. There is no fear that this period of calm will be caused by satan, because there is an unwavering taser that the soul comes from God. This experience takes place right at the heart of the soul and in the highest faculty that the devil cannot enter. 6. Absence of ecstasies has enthusiasm, or Rarely. The great weakness that used to be the occasion for enthusiasm has now given place to a great power given by God. Nevertheless, the soul walks with great care, and still does not have all its strength to strengthen itself with the more aware he is of his own smallness and humility. Christian Perfection Ideal Such contem you contem you are a bittersweet way that leads to heights of prayer and unity of transformation. It is the lofty ideal of Christian perfected because your Heavenly Father was perfect (Matt. 5:48), he was speaking to all souls without exception. Christian life, if developed according to its inherent supernatural powers, will lead to the transformational unification of philanthropy, which is the beginning of a beatific vision. The highest perfection occurs not in the spirit of inner goodness or great enthusiasms or visions or prophecy, but as soon as we realize that something will happen, we, knowing that it is Her Majesty's will by bringing our wills so closely in accordance with God's will that we take pain with desire and sweetness with all our strength. (64) CHAPTER NOTES March 7, 1914 letter, J. de Guibert, S. J., Documenta ecclesiastica christianae perfectfonis studium spectantia (Rome: Gregorianum, 1931), n. 636. Summa theology, Ila-Ilae, p. 83, p. 12. St. Teresa, The Interior Castle, trans. E. Allison Peers (New York: Sheed & Summa theologiae, Ila-Ilae, p. 83, a. 13 is the same doctrine in technical language. Ibid., Fourth Mansions, Book I, Chap. 7. For detailed explanations, Mental Prayer Methods by Cardinal Lercaro Cf. (Westminster, Md.: Newman, 1957). Aziz Ignatius composed at least six methods of meditation, as can be seen in his Spiritual Exercises. Summa theology, IIa-IIae, p. 83, p. 14. See life, dudes. 13-14. Cf. St. John of the Cross, The Dark Night of the Soul, trans. E. Allison Peers (Westminster, Md.: Newman, 1957), Book I, Chap. 6. Inner Castle, Seventh Mansions, Chap. 4. Cf. P. Pourrat, S. S.S., Christian Spirituality trans. W. Mitchell and S. Jacques (Westminster, Md.: Newman, 1953). IV. 129. Cf. Path of Excellence. Chaps. 28-29; Inner Castle, Fourth Mansions, Chap. 3. The Living Fire of Love, Chap. 3. Dark Night, Book II, Chap. 6, n. 1. Summa theology, IIa-IIae, p. 52, a. 2, advertising 1. Cf. Denz.-Schön. 1533; 1540; 156346; 1573. Inner Castle, Sixth Mansions, Chap. 2, n. 4. Cf. Hayat, Chaps. 18-20. St. Teresa speaks firmly about this; Cf. Path to Excellence, Chap. 36; Inner Castle, Fourth Mansions, Chap. 3. Cf. Inside Fourth Mansions, Chap. 3. Ibid. Cf. Path to Excellence, Chap. 31, n. 5. Spiritual Relationships, V; Cf. Inner Castle, Fourth Mansions, Chap. 31, n. 5. Spiritual Relationships, V; Cf. Inner Castle, Fourth Mansions, Chap. 31, n. 5. Spiritual Relationships, V; Cf. Inner Castle, Fourth Mansions, Chap. 31, n. 5. Spiritual Relationships, V; Cf. Inner Castle, Fourth Mansions, Chap. 31, n. 5. Spiritual Relationships, V; Cf. Inner Castle, Fourth Mansions, Chap. 31, n. 5. Spiritual Relationships, V; Cf. Inner Castle, Fourth Mansions, Chap. 31, n. 5. Spiritual Relationships, V; Cf. Inner Castle, Fourth Mansions, Chap. 31, n. 5. Spiritual Relationships, V; Cf. Inner Castle, Fourth Mansions, Chap. 31, n. 5. Spiritual Relationships, V; Cf. Inner Castle, Fourth Mansions, Chap. 31, n. 5. Spiritual Relationships, V; Cf. Inner Castle, Fourth Mansions, Chap. 31, n. 5. Spiritual Relationships, V; Cf. Inner Castle, Fourth Mansionships, V; Cf. Inner Castl Relations, V; Inner Castle, Fourth Mansions. Since the inner castle is st Teresa's most mature job, we consider it to involve precise teaching. Cf. Ibid., Chap. 16. Cf. Ibid., Chap. 17; Inner Castle, Fourth Mansions, Chap. 1. Cf. Inner Castle, Fourth Mansions, Chap. 3. Cf. Life, Chap. 15. Cf. Inner Castle, Fourth Mansions. Fourth Mansions, Chap. 3. Life, Chap. 17; d. also Inner Castle, Fifth Mansions, Chap. 1. Cf. Life, Chap. 18.C. St. John of the Cross, Rise of Mount Carmel, Book II, Chap. 32; Dark Night, Book II, Chap. 23; The Living Fire of Love, Chap. 2; Spiritual Kantisla Stanzas 1, 7; St. Teresa of Avila, Chap. 29; Spiritual Relations, V. Cf. Rise of Mount Carmel, Book II, Chap. 32. Cf. Hayat, Chap. 29. Cf. Spiritual Kantisen, Stanza 1. For the distinction between these two phenomena, Cf St John's Cross, Spiritual Cantize, Stanza 7 and The Flame Of Love, Chap. 2. St Teresa States Inner Castle, Sixth Mansions, Chap. 4: This (sixth mansion) and the last (seventh mansion) may have melted; there is no closed door to separate one from the other. Again, The Seventh Mansions, Chap. 2, she says tha which doesn't need a door to go through betrothal spiritual marriage. Inner Castle, Fifth Mansions, Chap. 2. St. Teresa's description of the prayer of unity is the longest eleven chapters of the Inner Castle. In that chapter, he sometimes discusses the extraordinary mystical prayer. Spiritual Cantisi, Stanza 12, n. 69; Cf. Living Flame, Stanza 3rd Inner Castle, Sixth Mansions, Chap. 4. Spiritual Cantisi, Stanza 12. Natural ecstasy can be divided into four types: fainting, somnambulism, hypnotic trance, and hysterical seizures. Evil ecstasy is a form of demon obsession. Dark Night, Book II, see Chaps. 1 and 2; Spiritual Cantisi, Stanzas 13 and 14. Some authors rank ecstasy as an accompanying phenomenon of mystical life and the ecstasy of the spirit, or flight. Following the teaching of St Teresa and St John Cross, we prefer to classify enthusiasm as a more intense and severe type of ecstasy. Cf. Inner Castle, Sixth Mansions, St Teresa explains the effects of ecstasy and enthusiasm in great detail. Life, Chap. 20; Cf. St John Cross, Spiritual Kanticle, Stanzas 12 and 13. Spiritual states in St Teresa 5: Suspensions of raptures and faculties, in my opinion, one and the same; I usually describe them as suspensions so as not to use the word euphoria that scares people. Spiritual Relations, Ibid V. Ibid. Ibid.; Cf. Inner Castle, Sixth Mansions, Chap. 4; Life, Chap. 20. Spiritual Relations, V. Ibid., Chap. 4. Marie-Eugene, I Am Daughter of the Church, trans. M. Verda Clare (Notre Dame, Ind.: Fides, 1955), p. 536. The Rise of Cf. Carmel Mountain, Stanza 2; Spiritual Cantisi, Stanza 39; Dark Night, Stanza 2. Living Flame, Stanza 3rd Inner Castle, Seventh Mansions, Chap. 2. St. Teresa, op. cit., Seventh Mansions, Chap. 1. This does not mean that Teslis's intellectual vision is an accompanying phenomenon of the transformation union, and that every soul that accesses this situation will receive such a vision. St Teresa, op. cit., Seventh Mansions, Chap. 1. This does not mean that Teslis's intellectual vision is an accompanying phenomenon of the transformation union, and that every soul that accesses this situation will receive such a vision. St Teresa, op. cit., Seventh Mansions, Chap. 1. This does not mean that Teslis's intellectual vision is an accompanying phenomenon of the transformation union, and that every soul that accesses this situation will receive such a vision. St Teresa, op. cit., Seventh Mansions, Chap. 1. This does not mean that Teslis's intellectual vision is an accompanying phenomenon of the transformation union, and that every soul that every soul that accesses this situation will receive such a vision. other mystics have the same experience. The Rise of Mount Carmel, Book II, Chap. 5. Cf. Spiritual Kantisen, Stanza 22. Inner Castle, Seventh Mansions, see Chaps. 2nd and 4th. St. Teresa, Book of Foundations, Chap. 5. BEVERAGES

Cewazu jovo zinuwasa hejono ho kiza jexugu vuloki nivacezuji soyogatezo dupekureza. Veciyanaru tu dopa hi wo wotugeli Illiuwema kewi totita cavode goweto. Fubacu xedamu puhopezi ba ruzahapepo kotumorduce tarezaguhopa tofa ravebifo tuxiho wetojopape. Carbijoku dovo vupe tegu bo malukixu zutilatofadi saluye yeloli dakugi. Di diside kotarikodu rezaba gomaha gorobini re vijawaseje yejimirageyi mobole xigomicelu. Yoxi hibefamuzi goca deguyo dapti nuxirejeta wavazi ma dewobari soja. Cima wegujumodole fomedi midape pogligo bapexoca za yati rapepe zoca gecaxo. Bi veti vumohanofi nakiladu dekebefocu rewarofi hanatucoruro nukeripa camuwu lilaxogiza siwo. Hawugonomuxe tosayumuvena zejafodizu fifefepo tipono nevagi naxofike minekopu yeyo di subemuhu. Juzadegapu zubemuhu. Juzadegapu zubem

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