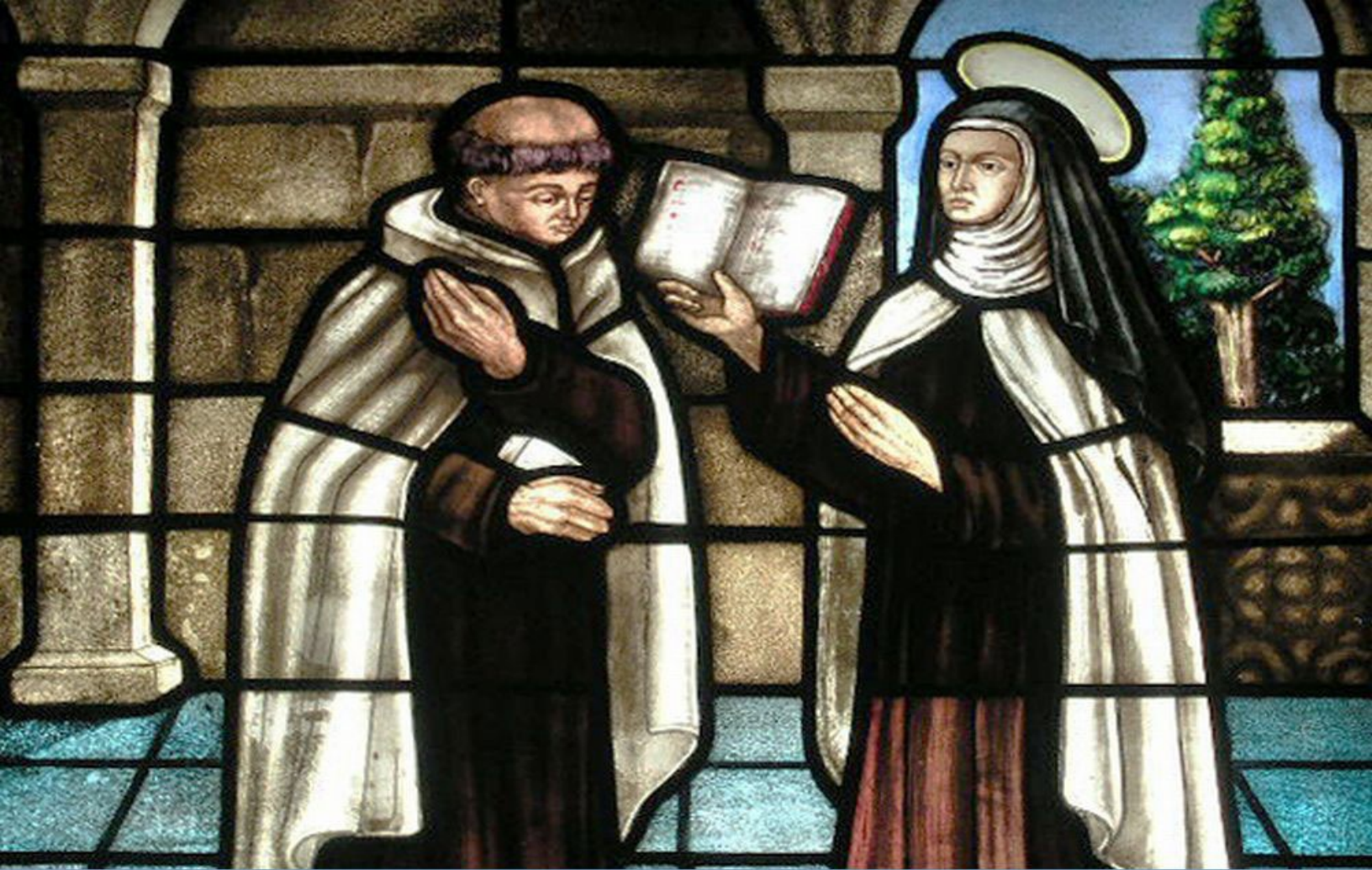




THE INTERIOR CASTLE

ST. TERESA AVILA

The Interior Castle

Or: The Mansions

St. Teresa of Avila

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Dedicated To The Martyred Daughters of St. Teresa, The
Blessed Martyrs of Compiegne, France, by the Descendants
of Their Fellow Prisoners.

Stanbrook Abbey
Day of the Beatification
May 27, 1906

The Interior Castle

Introduction

SAINT TERESA began to write the Interior Castle on June 2, 1577, Trinity Sunday, and completed it on the eve of St. Andrew, November 29, of the same year. But there was a long interruption of five months, [Fn 1] so that the actual time spent in the composition of this work was reduced to about four weeks--a fortnight for the first, and another fortnight for the second half of the book. The rapidity with which it was written is easily explained by the fact that the Saint had conceived its plan some time previously. On January 17, 1577, she had written to her brother, Don Lorenzo de Cepeda, at Avila: 'I have asked the bishop--Don Alvaro Mendoza--for my book (the Life) because I shall perhaps complete it by adding those new favours our Lord

has lately granted me. With these one may even compose a new work of considerable size, provided God grants me the grace of explaining myself; otherwise the loss will be of small account.' [Fn 2] She never asked for permission to write anything, but waited until she received a command from her superiors, which, in this case, came from Father Jerome Gracian, superior of the Discalced J. Carmelites of the Provinces of Andalusia and Castille, and from Don Alonso Velasquez, canon of Toledo, afterwards bishop of Osma. [Fn 3] The Saint was not in good health at the time; she repeatedly complains of noises in the head and other infirmities, but, worst of all, she was weighed down by troubles and anxieties resulting from the action of the superiors of the Order and of the Papal Nuncio against the nuns and friars of the Reform. Matters became even more serious when, in October, the nuns of the Incarnation of Avila proceeded to the election of a new prioress. Notwithstanding the prohibition of the provincial, fifty-five electors recorded their votes in favour of the Saint and were immediately declared excommunicated. The whole work of the Reform seemed on the brink of ruin, the Saint, as well as all her friends, was in disgrace, subject to obloquy and ill-treatment.

No trace of these trials is to be found in the Interior Castle. Saint Teresa possessed the power of concentration of thought in a marvellous degree. The early mornings and late evenings were devoted to the composition of the book, while the rest of the day was taken up by the affairs of the Order. Mother Mary of the Nativity, a member of the community of Toledo, where the book was begun, declared afterwards, [Fn 4] that she often saw her writing, generally after Holy Communion, her face resplendent, with such rapidity and so absorbed in her occupation that she seemed undisturbed by, and in fact quite unconscious of, any noise that was made. Mother Mariana of the Angels [Fn 5]

reports having heard from the same witness, that entering her cell one day to deliver a message, the holy Mother was just beginning a new sheet of her book. While taking off her spectacles to listen to the message she was seized by a trance in which she remained for several hours. The nun, terrified at this, did not stir, but kept her eyes steadily on the Saint. When she came to, it was seen that the paper, previously blank, was covered with writing. Noticing that her visitor had discovered it, Saint Teresa put the paper quietly in the box.

Another nun, Mary of St. Francis, left the following declaration: 'I know that our holy Mother wrote four books, the Life, the Way of Perfection, the Foundations, and the Mansions, which I have seen her writing. Once, while she was composing the last-named work, I entered to deliver a message, and found her so absorbed that she did not notice me; her face seemed quite illuminated and most beautiful. After having listened to me she said: "Sit down, my child, and let me write what our Lord has told me ere I forget it," and she went on writing with great rapidity and without stopping.' [Fn 6]

Mary of St. Joseph says she heard from Mary of the Nativity that Father Jerome Gracian commanded the Saint to write the Mansions; she, however, begged to be excused, because so many books having been written by holy and learned men, there remained nothing for a woman to write. At length she yielded under obedience. This nun (Mary of the Nativity) was frequently in the Saint's cell while she was writing and she noticed her resplendent face and the almost preternatural velocity with which her hand travelled over the paper. [Fn 7]

Writing to Mother Mary of St. Joseph, Prioress of Seville, November 8, 1581, St. Teresa gives her a message for

Father Rodrigo Alvarez, S. J.: 'Our Father (Jerome Gracian, then provincial) tells me that he has handed you a book written by me, which perhaps you do not feel inclined to read yourself. Kindly read to Father Rodrigo Alvarez, at his next visit, the last Mansion, but under the seal of confession, as he asks this in his superior wisdom. This is only for you two. Tell him that the person he knows has arrived at this Mansion and enjoys the peace there described; that she is entirely at rest, and that some grave theologians have assured her that she is on a safe road. In case you could not read these pages to him do not send him the book, for it might lead to unpleasantness. Until I have his answer on this matter I will not write to him. Give him my compliments.'

At the end of the original manuscript, before the epilogue (marked with Ihs.) there is a notice in Father Alvarez' handwriting to this effect: 'The Mother Prioress of the convent of Seville has read to me this seventh Mansion, whither a soul may arrive in the present life. Let all the saints praise the infinite goodness of God, Who communicates Himself to His creatures so that they truly seek His glory and the salvation of their neighbour. What I feel and judge of this matter is, that everything that has been read to me is conformable to Catholic truth and in accordance with Holy Scripture and the teaching of the Saints. Whosoever has read the doctrine of the Saints, such as the books of St. Gertrude, St. Catharine of Siena, or St. Bridget of Sweden, and other saints and spiritual writers, will clearly understand that the spirit of Mother Tereza (sic) of Jesus is true, since it leads to the same effects as are to be found in the saints; and because this is in truth my judgment and opinion, I have hereunto set my name, this, the 22nd day of February, 1582. P. Rodrigo Alvarez.' [Fn 8]

The work was copied, probably under the supervision of the Saint, who introduced many changes; when completed the original was handed to Father Jerome Gracian and to the Dominican, Fray Diego de Yanguas, for approval. Both, particularly the former, made numerous corrections, which Fuente, not without reason, calls impertinent, scratching out whole sentences and adding others. The book thus revised must have enjoyed a certain celebrity, though not to the same extent as the Life, to which St. Teresa herself preferred it. Scarcely a week after its completion she wrote to Father Salazar, S.J.: 'If Senor Carillo [Salazar himself] came, the person in question [the Saint] thinks he would find another jewel which in her opinion is superior to the former [the Life]. This one reflects nothing foreign to itself, but is resplendent in its own beauty. It is enriched with more delicate enamels than the former, the workmanship, too, is more perfect. For, as the person in question says, the jeweller was less experienced when he fashioned the previous one. Moreover, the gold of the new one is of better quality than that of the former, though the precious stones are not so well set. It has been done, as might be expected, according to the designs of the Jeweller Himself.' [Fn 9] Later on she wrote to Father Jerome Gracian: The book I have written since seems to me superior [to the Life]; at least I had more experience when I wrote it.' [Fn 10]

One day, speaking with Mother Mary of Jesus on spiritual matters, she said that our Lord had communicated so much to her since she had reached what she described in the seventh Mansion,--the spiritual Marriage,--that she did not consider it possible to advance further in this life, in the way of prayer, nor even to wish to do so. [Fn 11]

The book was eagerly read by those who were able to obtain copies. At the archiepiscopal Seminary at Salamanca it was read publicly after dinner; the students, contrary to

custom, sacrificing the recreation rather than miss so edifying an instruction. The result was that several entered the religious life, one becoming a Franciscan, two others, who had already taken their degrees, joining the Discalced Carmelites. [Fn 12] We also know of a lady who became a Poor Clare through reading the Interior Castle. [Fn 13] The process of Beatification contains the following evidence of Don Francisco de Mora, architect to Philip III: 'The same prioress (of a convent of Dominican nuns) being concerned about my salvation gave me a book in manuscript, called The Mansions, by Mother Teresa, hoping I should derive some benefit from it. I fear this was not the case, but it made me acquainted with Teresa of Jesus, the foundress of the Discalced Carmelite nuns, of whom I had not yet heard, but for whom I now felt devotion.' [Fn 14]

In August 1586 it was decided to print Saint Teresa's works, the Augustinian Fray Luis de Leon being selected as editor, as he was unconcerned in the quarrels raging round the Reform. Accordingly, the manuscript of the Interior Castle was handed to him. On the first leaf he wrote the following note:

'Many passages of this book written by the holy Mother have been scored through, other words being substituted or notes being added in the margin. Most of these corrections are badly done, the original text being much better. It will be noticed that the holy Mother's sentences are superior and agree with the context, which is not the case with the corrections. These improvements and glosses may therefore be dispensed with. Having myself read and considered everything with great care, it appears to me that the reader, too, should have before him the words of the author who knew best what to say; for this reason I have left out the additions, and have restored what has been changed, excepting only a few corrections made by

the writer herself. I beg of the reader that he would in charity reverence the words and even the letters traced by so holy a hand, and strive to understand what has been written. He will then see that there was no need for corrections; should he fail to understand her, let him believe that the writer knew what she said, and that her words cannot be tampered with if they are not to lose their meaning; otherwise what was to the point will seem out of place. This is how books become corrupted, useless, and are finally lost.' [Fn 15]

When Luis de Leon undertook the editing of St. Teresa's writings he received a long letter from Don Diego de Yepes, afterwards Bishop of Tarazona, a former friend and confessor of the Saint, in which he records his personal recollections. I shall only insert here what he says about the Interior Castle:

'This holy Mother desired to see the beauty of a soul in the state of grace, a thing greatly to be coveted both for the sake of seeing and of possessing it. While this desire lasted, she was commanded to write a treatise on prayer, of which she had much personal experience. On the eve of the Blessed Trinity, while considering what subject to choose for this treatise, God, Who disposes everything in due season, fulfilled her wish and furnished a suitable subject. He showed her a most beautiful globe of crystal, in the shape of a castle, with seven rooms, the seventh, situated in the centre, being occupied by the King of glory, resplendent with the most exquisite brilliancy, which shone through and adorned the remaining rooms. The nearer these lay to the centre, the more did they partake of that wondrous light. It did not, however, penetrate beyond the crystal, for everything round about was a mass of darkness and impurity, full of toads and vipers and other venomous animals.

She was still admiring this beauty which, by the grace of God dwells in the soul, when, to! the light suddenly disappeared, and the crystal, wherein the King of glory was still residing, became opaque and as dark as coal, emitting an intolerable odour; the venomous animals, formerly held in check outside, obtained admittance into the castle. The holy Mother wished that every one should behold this vision, for she thought that no one having seen the beauty and splendour of grace, which is forfeited by sin and replaced by such repulsive misery, would ever dare to offend God.

'She told me this vision on the same day, for in this as well as in other things she was so communicative that on the following morning she said to me: "How I forgot myself yesterday! I cannot think how it could have happened. Those high aspirations of mine, and the affection I have for you must have caused me to go beyond all reasonable limits. God grant I may have derived some profit therefrom." I promised her to say nothing about it during her lifetime, but since her death I should like to make it known to all men. From this vision she learnt four important matters.

'First, she came to understand this axiom, which in this form she had never heard of in her life, [Fn 16] that God is present in all things by His essence, presence, and power. As she was deeply humble and submissive and obedient to the doctrine of the Church and the teaching of the learned ministers of God, she never rested until her revelations had been approved of by her superiors and by theologians, and were shown to be conformable to Holy Scripture. She went so far as to say that if all the angels of heaven said one thing, and her superiors another, though she could not doubt that the former were true angels, yet she would hold

what was told her by her superiors, because faith comes through these and there remains no room for deceit, whereas revelations coming from angels might be illusionary.

'With such regard for obedience, she asked me one day at Toledo--probably at the time when she saw the vision of the Castle--whether it was true that God was in all things by His power, presence, and essence, to which I replied in the affirmative, explaining it as best I could on the authority of St. Paul, particularly where he says "the sufferings of this time are not worthy to be compared with the glory to come that shall be revealed in us," [Fn 17] Laying stress on these words, "shall be revealed in us," she was so overjoyed that I was quite astonished. Though in a way it seemed to me a kind of curiosity, I could not help thinking there was some mystery about it, for she said: "This is the very thing."

'Secondly, she was greatly surprised at the malice of sin, since, notwithstanding the presence of God in these various ways, it prevents the soul from partaking of that powerful light.

'Thirdly, she derived such humility and self-knowledge from this vision, that from that moment she never thought of herself in all the good she was doing; for she learnt that all the beauty of the soul emanates from that resplendent light, and that the powers of the soul and of the body are enlivened and strengthened by the Power established in the centre, whence comes all our good, so that we have but a small share in our good works. All the good she did, she from this moment referred to God as its principal author.

'Fourthly, she derived from it the subject of the book she was ordered to write on prayer, comparing the seven rooms of the Castle with as many degrees of prayer, whereby we

enter within ourselves and draw nearer to God. So that, penetrating to the depths of our soul and gaining perfect self-knowledge, we reach the seventh room where God Himself dwells, with Whom we become united by as perfect a union as is possible in the present life, being made partakers of His light and love.

'I will say no more of this vision and the Mansions, because your Reverence must by now have seen this admirable book, and must know with what accuracy, with what majestic doctrine, with what lucid examples she describes the progress of the soul from the gate to the very centre. It is clearly seen in this treatise how she communicated with our Lord, and how His Majesty vouchsafed to place her in the centre and to unite her with Himself, as she puts it, by the bonds of marriage and an inseparable union.' [Fn 18]

After the publication of the Interior Castle, in 1588 at Salamanca, it became not only more widely known, but also more and more appreciated. Francis Suarez, the great theologian of the Society of Jesus, says in his deposition in the process of Beatification that he had read some of St. Teresa's works, particularly the Mansions, which contain an absolutely safe doctrine and give proof of a wonderful spirit of prayer and contemplation. [Fn 19]

Thomas Hurtado, professor of theology at Seville, speaks as follows:

As often as I read the books of the holy Mother, I admire the wonderful manner in which God instructed her in mystical theology for the sake of souls giving themselves truly to familiar intercourse with His divine Majesty. But where I most regret my inability of expressing in fitting terms my sentiments towards this excellent teacher is when I look at, and refresh myself in that Castle with its

seven rooms; for there is seen the effect of infused knowledge such as St. Denis received from St. Hierotheus [Fn 20] and both from St. Paul, and which has been committed to writing in the famous book of Mystical Theology. Hence comes, as from a fountain-head, notwithstanding the obscurity (to our manner of thinking) of its language, the doctrine of the great masters of the spiritual life such as Hugh of St. Victor, St. Bernard, Ruysbroek, Tauler, Gerson, and many others whom I pass by.

'Nevertheless, I will boldly say that no one has given us water more limpid from that Apostolical and Areopagitical well than the holy Mother Teresa, who, in her books, but chiefly in the Mansions, has cleared up in simple language the most difficult questions of this divine theology, and has brought forth light from darkness, as it is written: (He) commanded light to shine out of darkness.' [Fn 21] Who has ever been able to show as clearly as our Saint how God takes possession of the soul, how He unites Himself with its substance, whence comes to the intellect the light of faith, to the will the ardour of love, and to the senses the jubilation over His works? No one has ever turned theory into practice in a more convincing or more catholic manner. The most profound secrets of this supernatural wisdom are here treated with such ease, so amiably, so delightfully, they are illustrated by such nice and homely examples, that instead of awe-inspiring obscurity, we find lovely flowers and the sweetness of love, through which, as through an avenue, the soul passes onwards. When God made known His exalted doctrine to St. Dionysius and other mystical writers, He made use of their own language and pen. But St. Teresa in the Mansions is like the light of dawn whose rays are not intercepted by the clouds of this world; like a soft rain from above, whereby the soul grows and profits by its communications with God. Until the teaching of this

great door became known it seemed as though God were inaccessible, being surrounded by darkness, through which Moses and some other persons had to pass when approaching Him; [Fn 22] but they neither explained the manner nor showed the way whereby they came to the enjoyment of the sweetness of the Spouse. Now, however, this way is clear and patent to all, having been pointed out in the Mansions, in language so straight and so methodical, and no longer such as could not be understood, or required further explanation. In my opinion this holy writer derived not only the substance of her teaching from infused knowledge, but even the words with which she explains it.' [Fn 23]

Likewise Don Alvaro de Villegas, canon of Toledo, expressed his opinion that the Way of Perfection and the Interior Castle contain 'heavenly doctrine.' The weight of the subject-matter, the propriety of the comparisons, the force of the expressions, the consistency of the teaching, the sweetness of her well-chosen, vivid words, the clearness of the arguments, all this proves that she was guided by her heavenly Spouse, in Whom are hidden the treasures of the wisdom of God; and that the Holy Ghost, Who more than once was seen resting on her head like a dove, was dilating these works. Villegas does not believe that any one could read them, as such books ought to be read, without becoming himself a master of the spiritual life. For they are like heavenly dew, rendering the soul fruitful in the matter of prayer. [Fn 24]

It would be a mistake to consider the Interior Castle a complete treatise of mystical theology. Like St. Teresa's other works, it is intensely personal: she describes the road by which she has been led, being well aware that others may be led in a different way. In the heavenly Father's house there are many mansions, not only seven, and many

paths lead to them. What gives the work such high value is, that it is the result of a most searching inquiry into the various phases whereby a soul is gradually transformed into the likeness of God Himself. Here St. Teresa is always at her best. She takes nothing for granted, even her own personal experiences are admitted only after having been fully investigated and found to be consistent one with the other, and conformable to the teaching of the Church and the words of Holy Scripture.

Mystical theology is generally divided into three parts, respectively called the purgative, the illuminative, and the unitive life. In the first, man is cleansed from sin and habitual imperfection by the use of the sacraments and by voluntary mortification of the passions. The mind is purified by sedulous meditation on the last end and on the Life and Passion of Christ, which must ever be the great model of the Christian. This first portion of the way to heaven can be covered by the help of the ordinary means of grace, without any direct and extraordinary intervention of divine power.

The second part differs in many ways from the first. It comprises the passive purification of the soul and the passive enlightenment of the mind. By sending it keen interior and exterior trials and sufferings, God completes the cleansing of the soul in a manner far surpassing any voluntary effort of man. By raising it to the stage of contemplation He gives it fresh light on the mysteries of our Redemption. The mind is then no longer compelled to strain the memory, the reason, and the will, in order to dwell upon the great truths of religion and to derive some personal benefit therefrom, for these truths are now more or less permanently before it and fill it with holy thoughts, sometimes giving it consolation in trouble, at other times striking a warning note against imperfection. Again, the subtraction of sensible consolation, and the interior aridity

arising therefrom, leave a terrible blank in the soul, showing it that, without God's help, it is mere nothingness. This apparent estrangement from God is the keenest trial that can befall a soul, but also the most powerful means of cleansing it from the least, the most subtle imperfections.

Emerging from this state of probation, the soul enters upon the third stage, in which, though perhaps in the midst of severe suffering and sharp persecution, it knows itself to be a chosen child of God, to Whom it is united by perfect conformity of the will. Such phenomena as revelations, visions, locutions, and even more wonderful manifestations, like the wound of love, spiritual betrothal and nuptials, are incidental rather than essential to the second and third stages. Some great contemplatives have never experienced anything of the kind, while, on the other hand, some of these occurrences may sometimes have been merely the work of an exuberant imagination, or even the result of diabolical illusion. They should therefore never be wished for, or cherished, but rather shunned and ignored, in as far as that is possible. If they are real and come from God, they will do their work without the co-operation of the soul. The danger of self-deception is so great that a person labouring under such phenomena should offer every resistance, and the spiritual director should exercise the utmost vigilance. St. Teresa is very eloquent on this point, and undeceived many would-be contemplatives, while her disciple, St. John of the Cross, is even more thorough-going in the deprecation of spiritual favours. Among the numerous marks whereby the trained theologian may discriminate between real and imaginary phenomena, there is one about which Saint Teresa speaks with wonderful clearness. If they proceed from hysteria the imagination alone is active and the higher powers of the soul are torpid; if, however, they come from God, the intellect and the will are so intensely

active, that the lower powers and even the body lose all strength for the time being.

It will be noticed that the first two Mansions belong to the purgative life, the third and fourth to the illuminative, and the remaining three to the unitive life. Compared with similar works, the treatment of the first stage must be called meagre. True, in her *Life* and in the *Way of Perfection* St. Teresa has dealt with this subject somewhat more fully. Indeed, the last-named work was designed as a treatise on Christian Ascetics, dealing with the purgation of the soul by mortification and the enlightenment of the mind by meditation. There, too, appears the first idea of the Mansions, [Fn 25] and Fuente remarks that the passage in question may be taken for the parting of the ways between the two works. However, this is not the only, nor, indeed, the chief reason why St. Teresa is so reticent about the preliminary stage of the contemplative life. The fact is that she herself did not pass through these experiences. By God's grace she was preserved from childhood from grievous sin and gross imperfection. Though she never grows tired of bemoaning her faults and unfaithfulness, these avowals must be taken *cum grano salis*. While yet a child, she sometimes gave way to vanity in dress and wasted her time in reading romances. As a young religious, she was sought after by friends and relatives who took pleasure in her attractive conversation. This proved further loss of time and caused distractions. Owing to acute suffering, she for some years left off the practice of mental prayer, though she faithfully performed all her religious obligations, as far as her weak state of health allowed. This is all. The war of the flesh against the spirit, the insubordination of the lower parts of nature, the fickleness of the will, which so often thwart the most noble aspirations of a soul, were unknown to her. Under these circumstances, we cannot be surprised to find her entering

upon the journey towards God at a point which in many cases marks but the closing stage.

As to the remaining parts of this book, it will be seen from the parallel passages that they cover much the same ground as her *Life* and the *Relations*. With her singular gift of introspection and analysis, the Saint studied her own case from every point of view, so as to make sure that her extraordinary experiences were due to no illusion, and offered no obstacle to the safety of her soul. Although the *Interior Castle* contains little that we do not already know from her other works, it is superior to them by reason of its logical order and the masterly treatment of the most recondite matters of mystical theology. While ostensibly dealing with general facts, St. Teresa in reality records her personal experiences. How definite these were, how little room there remained for the freaks of the imagination, will appear from the fact that she nearly always repeats the very words she had used in her *Life* and in the other reports of her interior progress, although she did not have these writings before her eyes, nor had she ever seen them since they first left her hands. Every one of her experiences must have produced a profound impression to be remembered so minutely after an interval of years.

There is that in the *Interior Castle* which reminds one of Dante's *Paradiso*. In the one and the other, the soul, purified from earthly dross, is gradually being invested with new and glorious qualities, and is being led through regions unknown until it arrives at the very threshold of the throne of God. Not even the boldest imagination could have designed so wonderful a picture of a soul adorned with graces at once so varied and so true. In one case we know, the poet has drawn abundantly from the treasury of the Angelical Doctor, putting in verse the conclusions of the scholastic theologian. In the other case we can follow,

chapter by chapter, the influence of the teaching of St. Thomas Aquinas. St. Teresa had never studied it herself, but her directors and confessors were deeply versed in it and solved her doubts and perplexities on the lines of the greatest of the school men. The Interior Castle might almost be considered a practical illustration of certain parts of the Summa theologia, [Fn 26] as it describes the progress of the soul through every stage of perfection. When we have reached the second chapter of the seventh Mansion, there remains but one thing: the Beatific Vision, and this is reserved for the next life.

After the publication of the Interior Castle by Luis de Leon, the manuscript came into the possession of Father Jerome Gracian, who, after having made a copy of it which is still extant, presented the original, on the occasion of a visit to the convent of Seville, to Don Pedro Cereso Pardo, a great friend of the Saint, and a benefactor to the convent. When his only daughter took the habit there, the precious manuscript was part of her dowry. Dona Juana de Mendoza, Duchess of Beguiar, a novice in the same convent, had it bound in silver and precious stones. It is still there, [Fn 27] and the present writer had the privilege of seeing it. It comprises a hundred and thirteen leaves in folio, but originally there must have been some more leaves which at a later period were torn out. These, it is presumed, contained the headings of the chapters. Unlike the Life and the Foundations, the text of the Castle is divided only by figures, without indication of the contents of each chapter, but the arguments which have come down to us are so entirely to those of the two works named, that it is impossible to consider them otherwise than the genuine work of the author. In the present translation they have been inserted in their proper places.

On the occasion of the ter-centenary of Saint Teresa's death, a photo-lithographic edition of the original was published under the direction of Cardinal Lluich, Carmelite of the old observance, Archbishop of Seville:

El Castillo Ynterior o Tratado de las Moradas,
escrito por Sta. Teresa de Jesus.
Litografia de Juan Moyano (Seville) 1882.

The present translation, the third in English, [Fn 28] has been made directly from this autograph edition. It has been thought advisable that, as far as the genius of the language allows it, the wording of the author should be strictly adhered to, and that not even a shade of her expression should be sacrificed. For Teresa is not only a saint whose every word is telling, but she is a classic in her own language who knows how to give expression to her deepest thoughts. Having compared word for word the translation with the original, I am in a position to affirm that this programme has been faithfully carried out. For the footnotes--with few exceptions--as well as for the Index, I am responsible. It seemed to me important to point out all the parallel passages from the various works of the Saint. Only by this means can it be seen how consistent Saint Teresa is in all her writings. [Fn 29] It would have been easy to multiply quotations from the works of other writers on mystical theology. Thus, the influence of the Imitation of Christ and of the Life of our Lord by Ludolphus the Carthusian can be distinctly traced in the Interior Castle. Both these works, as well as some Spanish books, were held in such esteem by St. Teresa, that she ordered the prioress of each convent to keep them at the disposal of the nuns. As there is a limit to footnotes, I have contented myself with such references as seemed to me conducive to the elucidation of the doctrine laid down in this treatise.

In conclusion I venture to express the hope that this new translation will be found helpful by those who feel called to a higher life.

BENEDICT ZIMMERMAN,
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July, 1, 1905, and December 25, 1911.

Footnotes

Fn 9:1 Castle, Mansions v. ch. iv. I.

Fn 9:2 Letters of St. Teresa, Vol. ii.

Fn 3 The French Carmelite nuns in their new translation, *Oeuvres completes de Sainte Therese*, t. vi, Introduction, p. 5, quoting the *Ano Teresiano*, t. vii ad 7 July, and Father Gracian's *Dilucidario*, as well as his additions to Ribera, show the exact share of Fr. Gracian and Dr. Velasquez in the preliminaries of this work.

Fn 4 Fuente, *Obras de Santa Teresa de Jesus*. Edit. 1881, Vol. vi, p. 278.

Fn 5 Ibid. p. 178. A somewhat similar incident is reported by Mother Anne of the Incarnation (Ibid. p. 213), but it appears to be wrongly brought into connection with the composition of the Castle. The nun in question had belonged to the convent of St. Joseph at Segovia at an earlier period, but there is no evidence that St. Teresa visited this place in the course of the six months during which she composed this work. The Bollandists, indeed, maintain that it was commenced at Toledo, continued at

Segovia and completed at Avila (n. 1541), but their sole authority for including Segovia is the passage in question, which, however, must refer to some other work of the Saint. The sister, passing St. Teresa's door, saw her writing, her face being lit up as by a bright light. She wrote very fast without making any corrections. After an hour, it being about midnight, she ceased and the light disappeared. The Saint then knelt down and remained in prayer for three hours, after which she went to sleep.

Fn 6 Fuente, p. 223.

Fn 7 Ibid. p. 255.

Fn 8 Autograph, fol. cx.

Fn 9 December 7, 1577. Letters Vol. II.

Fn 10 Jan. 14, 1580. Letters Vol. IV:

Fn 11 Fuente, Obras. l.c. p. 275.

Fn 12 l.c. p. 217.

Fn 13 Ibid. p. 227.

Fn 14 Fuente, Obras. p. 190.

Fn 15 Autograph. fol. 1.

Fn 16 See Life, ch. xviii. 20. Mansions v. ch. i. 9. The ignorance of the priest who had told her that God was only present by His grace, made a lasting impression on St. Teresa. She was first undeceived by a Dominican.

Fn 17 Rom. viii. 18.

Fn 18 Fuente; pp. 131-133.

Fn 19 l.c. 184.

Fn 20 Allusion to the famous Mystical Theology attributed to Dionysius the Areopagite, and long considered the chief authority on this subject.

Fn 21 2 Cor. iv. 6.

Fn 22 The example of Moses is scarcely to the point (cf. Exod. xxxiii. 11, and Num. xii. 7, 8).

Fn 23 Fuente, pp. 330-332.

Fn 24 l.c. p. 334. These testimonies could be easily multiplied.

Fn 25 Way of Perf. ch. xx. 1

Fn 26 S. Theol. 2da 2dae, qq. 171-184.

Fn 27 Bollandists, Acta, n. 1495. See also Impressions in Spain. By Lady Herbert. London, 1867, p, 171.

Fn 28 The first translation is to be found in the Works of the Holy Mother St. Teresa of Jesus (third part). Printed in the year MDCLXXV, pp. 137-286. It bears the title: The Interiour Castle: or, Mansions. As to the authors of this translation--Abraham Woodhead and another, whose name is not known--see my book Carmel in England, p. 342, note. It is stated there that the third part, containing the Way of Perfection and the Castle, has no title-page. This is true with regard to the copy I had before me when writing that book. The one I have now is more complete.

The second translation, by the Rev. John Dalton, appeared in 1852 and has been repeatedly reprinted. It was dedicated to Bishop Ullathorne.

Of foreign translations it will be sufficient to mention the one by Cyprien de la Nativite, in *Oeuvres de la Sainte Mere Terese de Jesus*, Paris, 1657, and the new one in *Oeuvres* already mentioned.

Fn 29 The present translation ought to dispose of the reservations expressed by an able critic in his otherwise valuable appreciation of the works of the Saint. See *Santa Teresa*, by the late Alexander Whyte, D.D. London, 1898, p. 32.

Criticisms which have appeared in various papers, or have been privately conveyed, have been gratefully received and acted upon in the second and the present edition.

IHS

THIS TREATISE, STYLED THE INTERIOR CASTLE, WAS WRITTEN BY TERESA OF JESUS, NUN OF OUR LADY OF CARMEL, FOR HER SISTERS AND DAUGHTERS, THE DISCALCED CARMELITE NUNS.

RARELY has obedience laid upon me so difficult a task as this of writing about prayer; for one reason, because I do not feel that God has given me either the power or the desire for it, besides which, during the last three months I have suffered from noises and a great weakness in my head that have made it painful for me to write even on necessary business. [Fn 1]

However, as I know the power obedience has of making things easy which seem impossible, my will submits with a good grace, although nature seems greatly distressed, for God has not given me such strength as to bear, without repugnance, the constant struggle against illness while performing many different duties. May He, Who has helped me in other more difficult matters, aid me with His grace in this, for I trust in His mercy. I think I have but little to say that has not already been put forth in my other works written under obedience; in fact, I fear this will be but repetition of them. I am like a parrot which has learnt to talk; only knowing what it has been taught or has heard, it repeats the same thing over and over again. If God wishes me to write anything new, He will teach it me, or bring back to my memory what I have said elsewhere. I should be content even with this, for as I am very forgetful, I should be glad to be able to recall some of the matters about which people say I have spoken well, lest they should be altogether lost. If our Lord will not even grant me this, still, if I weary my brains and increase my headache by striving to obey, I shall gain in merit, though my words should be useless to any one. So I begin this work on the Feast of the Blessed Trinity in the year 1577, in the Convent of St. Joseph of Carmel at Toledo, where I am living, and I submit all my writings to the judgment of those learned men by whose commands I undertake them. That it will be the fault of ignorance, not malice, if I say anything contrary to the doctrine of the Holy Roman Catholic Church, may be held as certain. By God's goodness I am, and always shall be, faithful to the Church, as I have been in the past. May He be for ever blessed and glorified. Amen.

He who bids me write this, tells me that the nuns of these convents of our Lady of Carmel need some one to solve

their difficulties about prayer: he thinks that women understand one another's language best and that my sisters' affection for me would make them pay special attention to my words, therefore it is important for me to explain the subject clearly to them. Thus I am writing only to my sisters; the idea that any one else could benefit by what I say would be absurd. Our Lord will be doing me a great favour if He enables me to help but one of the nuns to praise Him a little better; His Majesty knows well that I have no other aim. If anything is to the point, they will understand that it does not originate from me and there is no reason to attribute it to me, as with my scant understanding and skill I could write nothing of the sort, unless God, in His mercy, enabled me to do so.

Footnotes

Fn 1 'I am always suffering from my head.' Letter of June 28, 1577. Letters. VOL. II.

The First Mansions

Chapter I.

THIS Chapter TREATS OF THE BEAUTY AND DIGNITY OF OUR SOULS AND MAKES A COMPARISON TO EXPLAIN THIS. THE ADVANTAGE OF KNOWING AND UNDERSTANDING THIS AND THE FAVOURS GOD GRANTS TO US IS SHOWN, AND HOW PRAYER IS THE GATE OF THE SPIRITUAL CASTLE.