

Ce livre que Thérèse écrit en 1577 à la demande de son supérieur, le R. Père Gracian, a pour titre exact *Moradas del castillo interior*. C'est-à-dire « Les Demeures du château intérieur ». Thérèse de Jésus est au terme de sa vie terrestre et, malgré un mauvais état de santé, elle rédige ce texte en trois mois, « aux hautes heures de la nuit ». L'ouvrage, commencé à Tolède, est achevé à Avila. Le manuscrit autographe est conservé au Carmel de Séville. En 1560, Thérèse de Jésus, désirant redonner à la vie monastique sa ferveur originelle, décide de fonder un couvent du Carmel conforme à la règle primitive. Saint-Joseph d'Avila en 1562 sera la première des trente-deux fondations de la « Madré ». On appellera les moniales, carmélites déchaussées, et les moines, cannes déchaux.

La réformatrice du Carmel indique à ses sœurs les étapes du chemin menant à l'union mystique avec Dieu.

Tout est grâce

La porte d'entrée du château est l'oraison ; l'âme la franchit encore absorbée par le monde, « entourée de vermines » et dans l'obscurité ; dans les deuxième's demeures « la batterie des démons mène grand train » et il n'est de meilleures armes que celles de la croix ; dans les troisième's, il faut dépasser « les œuvres mesquines », puiser dans l'humilité et se faire les vassales de Dieu ; les quatrième's, plus proches de celle qu'habite le Roi, requièrent beaucoup d'amour afin d'atteindre l'oraison de recueillement puis de quiétude qui prépare l'accueil de l'Époux ; dans les cinquième's, rendez-vous des noces mystiques, l'âme travaille à sa métamorphose comme le ver à soie tisse un cocon pour devenir papillon ; dans les sixième's, l'intimité avec Dieu s'intensifie ainsi que les épreuves, « ni certitude, ni paix, ni joie intérieure », mais le Seigneur peut communiquer « certains secrets, certaines choses du ciel ». Enfin, « quand il plaît à sa majesté de lui accorder [à l'âme] la faveur du mariage divin, Elle commence par l'introduire dans les septième's demeures ». C'est la plénitude de la vision où « Lui seul et l'âme jouissent l'un de l'autre dans un immense silence ».

« Je puis me tromper en tout, mais je ne saurais mentir »

Ce traité spirituel destiné à éclairer les religieuses de Notre-Dame-du-Mont-Carmel sur « quelques points indécis d'oraison » en vue d'accéder à la contemplation et à l'union avec Dieu, a été composé à un moment délicat où la persécution contre les carmélites déchaussées a repris et alors qu'un autre ouvrage de Thérèse, sa Vie, a été confisqué par l'Inquisition. Pour illustrer sa pensée, Thérèse utilise l'allégorie du château (l'âme) à l'intérieur duquel le chrétien progressera jusqu'à l'ultime demeure où Dieu se tient. Thérèse a elle-même parcouru ce mystérieux itinéraire. Ne se considérant pas comme une autorité en matière théologique, l'auteur, avec sa simplicité coutumière, souligne ses insuffisances par des « à mon avis », « me semble-t-il » et s'excuse des redites et des obscurités : « Je n'a? guère de mémoire, tout doit être en désordre ». Son style alerte, familier, confère une grande spontanéité à ces pages souvent regardées comme le chef-d'œuvre mystique de la réformatrice du Carmel.

Le Chacircteau De Lacircme Ou Le Livre Des Demeures

AW Rasmussen



Le Chacircteau De Lacircme Ou Le Livre Des Demeures:

Château intérieur Thérèse D'Avila, 2025-03-28

Le Chacircteau De Lacircme Ou Le Livre Des Demeures Book Review: Unveiling the Power of Words

In some sort of driven by information and connectivity, the energy of words has be more evident than ever. They have the capacity to inspire, provoke, and ignite change. Such is the essence of the book **Le Chacircteau De Lacircme Ou Le Livre Des Demeures**, a literary masterpiece that delves deep to the significance of words and their affect our lives. Published by a renowned author, this captivating work takes readers on a transformative journey, unraveling the secrets and potential behind every word. In this review, we will explore the book is key themes, examine its writing style, and analyze its overall effect on readers.

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