



FACULTAD DE TEOLOGÍA

MÁSTER EN ESPIRITUALIDAD IGNATIANA

**CONSOLATION IS THE KEY WORD FOR
IGNATIUS TO UNDERSTAND THE MOVEMENT
OF THE SPIRITS**

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INTRODUCTION

The thesis titled “Consolation is the key word for Ignatius to understand the movement of the spirits” has been from the various original sources like: - *Autobiography* of St. Ignatius, *Constitutions*, *Spiritual Exercises* and *Spiritual Diary*. In this it is explained how Ignatius experienced his profound consolation in his life when he encountered the Divine Majesty. Ignatius left his text behind to tell us his rich experiences of the Lord.

His profound experiences of consolation are jotted down in this thesis to explain how Ignatius found consolation after the encounter of the Lord. This encounter is of interior motion/ movement or of vision of Trinity. Ignatius comes to know this motion little by little and he comes to conclusion that this motion is caused by good and the evil spirit. This leads him to form the rules to counter the evil spirit.

Ignatius has encountered many consolations in his life which I have tried to find out in this thesis. His experiences of consolation direct him for the greater service of the Lord. His consolation was so deep that he became ever loyalty to the Creator and the Lord. His intimate union with the Lord has been explained in this thesis.

Looking more closely at the details of this thesis and the sequence of the Chapters, we see that the Consolation of Ignatius is the discovery of deep experience of God that led him to transformation of his life. His life was filled with the service of the Lord.

In this thesis I have tried to understand the consolation from Ignatius point of view. The consolation of Ignatius makes me to find out the truth beyond the “Consolation”. The theme that I chose has been very much attached to me. This work about the consolation of Ignatius will be very helpful to all the readers and be encouraging to see consolation in one’s life. This work on consolation will be very useful to guide the person who is going through the desolation in his life and lead him to the loving presence of God.

I have divided the thesis into ten chapters. In the first chapter, I have tried to explain the significance of the consolation and its meaning. I have tried to find out some words that explain the profound experience of Ignatius with the Lord. The connected words of consolation are- *interior joy*, *happiness* and *motion*. These words are used very often to indicate the movement of the spirits. Ignatius, in his life tried to find out the origin of the

movement of the spirit. The origin of the movement of the spirit led Ignatius to write down the rules for the Discernment of the spirit. There is an elaboration of term ‘consolation’ in *Spiritual Exercises*, *Spiritual Diary*, and *Constitutions* and in *Autobiography*. The experiences of consolation, leads Ignatius to do the greater glory of God.

In the chapter II ‘Consolation as motion’, it is explained the meaning of consolation. The motion that is created in person is the deep experience of that person. The motion tells beyond its happening and the origin. The motion can be before the consolation.

In the Chapter III ‘Consolation in the Autobiography’ (Au.8) explain the origin of the consolation and how Ignatius was able to distinguish the movement of the spirit when he was already in sick bed. He comes to know the movement of the spirit little by little and its consequence. He accepted the good spirit and rejected the intention of the evil spirit.

In the chapter IV, two texts are compared, one in Spanish original text and other in English translation by P. Divakar. In this chapter the word ‘consolation’ has been underlined to distinguish the expression of Ignatius. In this chapter, we find out that translation in English has been lacking the expression and therefore missed out the real feeling or the experience of St. Ignatius. I have tried to understand the profound meaning of consolation in Ignatian perspective.

The chapter V mainly deals with first set of rules of the discernment. It consists of first set of rules from Sp. Ex. 313-327. In this, I have presented how to recognize the movement of the spirits and reject the movement of the bad spirit. These are the guidelines in the *Spiritual Exercises* to know movement of the spirit and thus know the will of God.

In the chapter VI, the second set of rules is explained. It consists from Sp. Ex.328-336. It gives guidelines to have refined discernment of spirit. In this, it is explained that person need to be aware of what is happening at the moment. He needs to recognize them the movement of the spirit.

In the appendix to chapter VI, deals with the experience of consolation of Ignatius outside the two set of rules. In this chapter, we find out that Ignatius writes guidelines for the retreat directors.

Chapter VII deals with the consolation of Ignatius in the *Spiritual Diary*. Ignatius had intimate experience of the Lord in his life. He has expressed his deep experiences in this

chapter. In this chapter I have used some related words to indicate that he had many consolations.

In the chapter VIII it deals with the evil spirit in times of consolation. In this chapter second set of rules are explained to show how the evil spirit play a trick to deceive a person. By deceiving a person, the evil spirit brings sadness, hopelessness, doubt and coldness towards God.

The last chapter (IX), I have jotted down some of the fruits of the Holy Spirit in times of consolation. The fruits of consolation are the result of God's active plan in the life of Ignatius. Ignatius flourished in his life when he came to Discernment of the spirit. He recognized the activities of the spirit. He accepted the good spirit and rejected the evil spirit. The acceptance of the good spirit changed the life of Ignatius.

To write this thesis, I have referred various primary and secondary resources. I also have consulted some journals of 'Manresa' and 'The way'. Some of the primary sources are like, *Obras complete* and its translation, *Autobiography by Divakar, Spiritual Diary* translated by Simon Declux and *Constitutions of the Society of Jesus* translated by George Gnass and the Dictionary by Bac.

To support these primary sources I have referred some other sources of T. Gallagher, J.J.Toner and some periodicals like- *The way* and *Manresa*. All these authors helped me to understand 'consolation' better.

This thesis is mainly written to understand the grace of God in each one's personal life. God is present in everyone and we need to know His grace upon us. For this we need little time to examine ourselves and find out consolation for one and help others to find out the same.

CHAPTER I

1. SIGNIFICANCE OF CONSOLATION

Every human person looks for inner joy, happiness and consolation. These three words are interconnected with each other. The person wants to be happy in his life. He does not want that any trouble should come in his life and avoid such happenings. I have tried to understand these happiness, interior joy and consolation from the Ignatian point of view. For Saint Ignatius, spiritual consolation and desolation are major elements of the experience of spiritual life. Discernment of the spirits deals with these. Saint Ignatius writes in his *Spiritual Exercises*, “I call it consolation when an interior movement is aroused in the soul, by which it is inflamed with love of its Creator and Lord, and as a consequence, can love no creature on the face of the earth for its own sake, but only in the Creator of them all. It is likewise consolation when one sheds tears that move to the love of God, whether it be because of sorrow for sins, or because of the sufferings of Christ our Lord, or any other reason that is immediately directed to the praise and service of God. Finally, I call consolation every increase of faith, hope and love, and all interior joy that invites and attracts to what is heavenly and to the salvation of one’s soul by filling it with peace and quiet in its Creator and Lord.”¹ (316)

By this we may understand that interior joy, peace and happiness are part of consolation. When a person is in communion with God one can be full of joy and wonder. He can experience the presence and power of God. The Spiritual Consolation is an experience of being so on fire with God’s love that we feel impelled to praise, love, and serve God and help others as best as we can. Spiritual consolation encourages and facilitates a deep sense of gratitude for God’s faithfulness, mercy, and companionship in our life. In consolation, we feel more alive and connected to others. So far we have been talking about the consolation, the question may arise: where does it come from?

¹ LOUIS J. PUHL, s.j., *The Spiritual Exercises of St. Ignatius: A New Translation based on the Studies in the Language of the Autograph*, St. Pauls, Mumbai, 2002, 91-92.

Saint Ignatius began to learn about the Discernment of spirits while convalescing from serious battle injuries. He notices different interior movements as he imagined his future. In his *Autobiography*, Ignatius writes in the third person. “He did not consider nor did he stop to examine this difference until one day his eyes were partially opened and he began to wonder at this difference and to reflect upon it. From experience he knew that some thoughts left him sad while others made him happy, and little by little he came to perceive the different spirits that were moving him; one coming from the devil, the other coming from God.”(Au.8) Ignatius believed that these interior movements were caused by two types of spirits, “*good spirits*” and “*evil spirits*.” We would like to accept the action of the good spirit and reject the action of the evil spirit. Discernment of spirits is a way to understand God’s will or desire for us in our life. Talk of good and evil spirits may seem to us very strange. It is good to know the reality and the function of spirits and recognize them for the betterment of the individual. The movement of the spirits are greater than who we are. Our hearts are divided between good and evil impulses. To know these spirits we need to recognize the spiritual dimension of the inner struggle. The feelings stirred up by good and evil spirits are called “*consolation*” and “*desolation*” in the language of Ignatian spirituality.

“The term ‘**Consolation**’ is probably one of the many characteristics of the experience of Ignatius and the spirituality that open out the root of this experience.”² The consolation of St. Ignatius has been well expressed in the *Autobiography* that frequently happened in his interior motion of the life. “The experience of the consolation is the core (main central) in the process of discernment of the spirits; it is the process that significantly guided him personally to follow the Lord.”³ Consolation of Ignatius is the divine personal experience that he experienced daily in his personal life. We will restrict ourselves on spiritual consolation.

Now we would all agree that “*interior joy*” and “*peace and quiet*” would readily qualify as consolations. For Ignatius coming closer to God is a consolation whether one experience it subjectively as painful or pleasant. Ultimately, of course, our complete communion with God can only be full of joy and wonder. The coming to a deeper awareness of the presence and power and glory of God is a spiritual consolation, even if it requires a painful awareness of one’s own unworthiness. When God reveals our sins and sinful

² JOSÉ GARCÍA DE CASTRO VALDÉS, S.J., *El Dios Emergente. Sobre la << consolación Sin Causa >>* Mensajero-Sal Terrae, Bilbao-Santander, 2001, 111.

³ *Ibid.*112.

tendencies to us, we may well feel deep sorrow and even tears for what we have done, but we do not feel that God is gloating over us and is making us feel unworthy of his love and friendship. God's revelation of sin and sinful tendencies is enabling; it gives us courage to pick ourselves up and reform our lives. Thus even the revelation of our sins can be a form of consolation; if the end result is that we repent and enter into a deeper relationship with God. For our spiritual life is all about union with God, and thus our consolation is in everything that helps make that happen.

In general, “**Consolation** is the delight or satisfaction experienced when distress or suffering is alleviated or positive support and encouragement are given. The spiritual life alternates between periods of delight and suffering, not only at a given stage but throughout the progress of a soul from the beginning of that life to its culmination in perfection⁴”. Therefore spiritual consolation is a sense of relief from suffering, comfort in the times of trial, or strength for endurance. The spiritual consolations are always in reference to God or something related to God. The spiritual consolation may result to joy of tears, peace and tranquility etc. These can be considered from gifts of God. St. Ignatius experienced in his life and we have the evidence in his writings of *Autobiography*, *Spiritual Exercises*, *Costitutions* and *Spiritual Diary*.

The explanation of Consolation, we find very much in the Dictionary of Ignatian Spirituality. “In St. Ignatius the Consolation belongs to the spiritual movements that arise within the three kinds of thoughts (Sp.Ex. 32), always coming from the own free will, and the other two comes from the outside myself, the one from the good spirit (God) and other from the evil spirit.”⁵ God and His angels that give the Consolation and the Evil spirit give the false Consolation. The true Consolation only comes from the Lord alone. In the Autobiography of St. Ignatius we find the word ‘Consolation’ twenty four times. The Consolation of Ignatius started from the Loyola, when he was convalescing in bed (Au. 8). He also expresses the Consolation when he was in Vicenza that he had many visions and Consolations (Au. 95). In the Spiritual Exercises Ignatius explain the Consolation many times. One of the mains is Sp.Ex.316. In this St. Ignatius explain the meaning of Consolation in the Discernment of Spirits. “By [this kind of] C. I mean... Similarly, this Consolation...”

⁴ *New Catholic Encyclopedia*, St.Luis, New York, 1953,166.

⁵ *Diccionario de Espiritualidad Ignaciana*, Grupo de Espiritualidad Ignaciana (GEI), Mensajero- Sal Terrae, Bilbao-Santander, ‘Consolación’ an article by Jesús Corella, s.j, 2007, 413.

He explains that the result of the Consolation is tears, profound gratitude and love towards the Lord.

In the *Spiritual Diary* St. Ignatius does not explain the meaning of Consolation but give the result of Consolation. In Consolation one can have the tears of joy, which is the result of the Consolation. In other way it is the Consolation. There are 175 times mentioned regarding the tears and 85 times mentioned “Consolation” and to its connected words like, confidence, interior movement, joy of tears etc...

In the *Constitutions* of the Society of Jesus, St. Ignatius does not explain about the Consolation but he directs others to experience the Consolation. It indicates that he has gone through the Consolation, when he was writing the *Constitutions*.

CHAPTER II

2. CONSOLATION AS MOTION

Spiritual Exercises of Ignatius offers us definition of consolation very accurately. We ponder what Ignatius has left to us. “By [*this kind of*] consolation I mean that which occurs when some interior motion is caused within the soul through which it comes to be inflamed with love of its Creator and Lord. As a result.....by bringing it tranquillity and peace in its Creator and Lord (Sp.Ex.316).

“Consolation is the interior motion of a person that affects him to serve the Lord. It is a motion caused interiorly and disturbs, stir the person to find out the reason of the motion. “Motion is thus the change which occurs in the inner world of an individual”⁶. This motion is not the same to the other person. Motion is a way beyond what happens in his soul and heart. It is the movement of the spirits in the person and seeks to know the truth of its origin”⁷.

First of all the motion consists in *Autobiography* (Au.7, 8, 10, 14, 17, 20, 24) and *Spiritual Exercises* (33-36, 332-334 and 347) of St. Ignatius. In the understanding of Ignatius it is an elaboration of idea that includes imagination, fantasy, memory etc. that demonstrate in the (Au.7). Experiences of Ignatius (Au.8) during his convalescence, his eyes were opened to see little by little the movement in his heart and mind. Later he came to know the truth of the movement of the spirits. One thought left him sad and other thought left him joy. Little by little, he came to know or realize the movements of the spirits. He realized that one spirit causes good thoughts that are joy and other spirit causes the bad thought that is sad. One comes from God and other comes from the evil spirit. He was confused of this movement of the spirits and wanted to know the origin of the spirit. He began to introspect within the origin of the movement that gave him more joy and sad. Little by little he realized that the good spirit gave him more joy and the evil spirit gave him sad. He was more confused with the movement of the evil spirit. This movement of the spirit gave him the space to search the will of God.

⁶ JOSÉ GARCÍA DE CASTRO VALDÉS., *El Dios Emergente, sobre la << consolación sin causa>>*, Mensajero-Sal Terrae, Bilbao-Santander, 2001, 118.

⁷ *Ibid.*118.

The more consolation he received by looking at the sky and the stars (Au.11). The saint had all the consolation (Au.14), he noted down what gave him more consolation (Au.18). He had great consolation when he said and vespers (Au.20), when he thought of dying for Christ (Au.33), he had the consolation when he thought of making journey for Christ (Au.45).

All these experiences that originated were very much consoling to him. Not only that, Ignatius also had the false consolations (Au.19, 31, 54 and 55). He tried to examine them all. And from these start the research of motion. The false motion was to kill the Moor, when he was talking to him regarding the virginity of Mother Mary (Au.16). He realized that it was a temptation.

The motion that came was from outside (Au.6). The motion that came from looking at the sky (Au.17). The motion that came as thought (Au.20).etc. we also find some writings of motion from the Spiritual Exercises (17, 33-36, 332, 334-347) and Constitutions of Ignatius (627).

From these emerge two sets of rules (Sp.Ex.313-327 and Sp.Ex.328-336) to find out the origin of the motion. This is the foundation of the motion. For Ignatius these motions can be grouped in two (Consolation and Desolation). Consolation is an experience of love given by God. It increases faith, hope and charity in the Lord (Sp.Ex.316). It is the motion of consolation (Anno. 6). This motion leads to the service of God Our Lord.

CHAPTER III

3. CONSOLATION IN THE AUTOBIOGRAPHY

The consolation of St. Ignatius has been noted down in his *Autobiography*. Ignatius in his writings express that he comes to know the movement of the spirit little by little and he comes to conclusion that consolation is caused by two spirits, one by God and other by the evil spirit. The term consolation is correlated with other words like- happiness, joy, confidence, interior warmth, calm etc. Let us examine some of his experience of consolation in the life of St. Ignatius. Ignatius, when he was reading the life of Christ and life of Saints he explains these: -“But when he thought about going barefoot to Jerusalem, eating nothing but herbs, and practicing all the other austerities he saw that the Saints had performed, not only did he find great comfort in such thoughts but even after putting them aside he still remained **content and joyful** (Au.8)”⁸.

Lying awake one night he saw clearly the figure of Our Lady with the Holy Child Jesus. At this sight he was filled with an exceedingly great **consolation** (Au.10).

His greatest **consolation** came from looking at the sky and the stars, which did very often and for long periods, since at such times, he felt in himself a very great enthusiasm for the service of Christ Our Lord (Au.11).

Hence when he resolved to do some penance the Saints had done, he would decide to do exactly the same and even more. These thoughts were his entire source of **consolation** (Au.14).

And to note down some things in his book which he kept very carefully and in which he found great **consolation** (Au.18).

Whilst he was in that hospice, it very often happened that he saw, in broad daylight, something in the air close to him, and it gave him great **consolation** since it was very beautiful in a wonderful way (Au.19).

⁸ PARMANANDA R. DIVAKAR., *Testament and Testimony*, Gujarat Sahitya Prakash, Anand, 2003.

It came as he was going into a Church where he heard High Mass and Vespers and Compline every day. All this was sung and he felt very great **consolation** (Au.20).

And after dinner he could not talk about anything but the Holy Trinity, making many different comparisons and with great joy and **consolation** (Au.28).

There Christ appeared to him in the usual way we have described above and comforted him greatly. With this **consolation** he arrived on the following morning at the gates of Padua (Au.41).

During all this time, Our Lord appeared to him often, giving him great **consolation** and determination (Au.44).

On seeing the city the pilgrim felt great **consolation** (Au.40).

He gave the penknife that he carried, and after praying with great **consolation**, he felt the desire to go to Bethphage (Au.47).

As he went along this way, held thus by the “belted” Christian, he felt great **consolation** from Our Lord, so that it seemed to him that he saw Christ over him continually (Au.48).

The feeling began to leave him and there came upon him great **consolation** and spiritual force accompanied by such gladness that he began to shout out aloud in the middle of the fields and to speak with God etc (Au. 79).

During the time at Vicenza, the pilgrim had many spiritual visions and many almost regular **consolations**, in contrast to what had happened at Paris (Au.95).

During the stay he saw on one occasion the Bachelor Hocez entering heaven and he wept copiously and had great **consolation** at the sight (Au.98).

St. Ignatius expresses 16 times the word ‘**consolation**’ in his Autobiography. Sometimes he uses **consolation** or adds the adjective great **consolation**. All the explanation about the consolation indicates that Ignatius had profound experience of the Lord.

CHAPTER IV

4. COMPARATIVE STUDY OF THE WORD 'CONSOLATION' IN ENGLISH AND SPANISH

Ignatius in his *Autobiography* has expressed his profound experience with the Lord. He passed on to us his experience of deep joy and consolation. The personal experience of the Lord is first of all written in Spanish and Latin. The translation of the *Autobiography* may not be too close to the Original Text. In the translation, we may miss out the real meaning of the Text. I have tried to understand the two texts, one in Spanish and other in English translated by Parmananda Divarkar sj. Let us see these two texts.

	CONSOLACION	CONSOLATION
Numbers	Spanish	English
10,2	Estando una despierto , visto claramente una imagen de nuestra Señora con el santo Niño Jesús, con cuya vista por espacio notable recibió <u>consolación</u> muy excesiva,	One night while he was awake, he saw clearly an image of Our Lady with the holy Child Jesus .From this sight he received for a considerable time <u>very great consolation</u> .
11,6	Y la <u>mayor consolación</u> que recibía era mirar el cielo y las estrellas, lo cual hacia muchas veces y por mucho espacio, porque con aquello sentía en si un muy grande esfuerzo para servir a nuestro Señor.	The <u>greatest consolation</u> he experienced was gazing at the sky and the stars, which he often deed and for long, because he thus felt within himself a very great impulse to serve our Lord.
14,4	Y en estos pensamientos tenía toda su <u>consolación</u> , no mirando a cosa ninguna interior, ni sabiendo que cosa era humildad, ni caridad, ni paciencia ,ni discreción para reglar ni medir estas virtudes,	From these thoughts he derived all his <u>consolation</u> , not looking to any interior things, nor knowing what humility was or charity or patience; or the discretion that regulates and measures these virtues.
19,5	La cual le daba <u>mucha consolación</u> , porque era muy Hermosa en grande manera.	It gave him <u>great consolation</u> because it was very beautiful –remarkably so. He ...
19,6-7	El se deleitaba <u>mucho y consolaba</u> en ver esta cosa; y cuanto más veces la veía, tanto más crecía la consolación;	He found <u>great pleasure and consolation</u> in seeing this, and the oftener he saw it the more his consolation grew.
20,5	Y fue esto entrando en una iglesia, en la cual oía cada día la Misa mayor y las Vísperas y Completas, todo cantado, sintiendo en ello <u>grande consolación</u> ;	It happened when he was entering a church where he heard High Mass each day and Vespers and Compline, all sung, finding in his <u>great comfort</u> .

26,2	Mas, cuando se iba acostar, muchas veces le venían grandes noticias, grandes consolaciones espirituales, de modo	But when he went to bed, great enlightenment, great spiritual consolation, often came to him; so that they made him lose much of the time he had allotted to sleep, which was not much.
28,4-5	Y yendo aquella mañana en una procesión que de allí salía, nunca pudo retener las lagrimas hasta el comer, ni después de comer podía dejar de hablar sino en la santísima trinidad; y esto con muchas comparaciones y muy diversas, y con <u>mucho gozo y consolación</u> ;	The morning, on going in a procession that set out from there, he could not hold back his tears until dinner time; nor after eating could he stop talking about the Most Holy Trinity, using many comparisons in great variety and with <u>much joy and consolation</u> .
33,5	En este tiempo, pensando en la muerte, tenía <u>tanta alegría y tanta consolación</u> espiritual en haber de morir, que se derritía todo en lagrimas;	On this occasion, thinking about death, he felt <u>such joy and such spiritual consolation</u> at having to die that he dissolved entirely into tears.
33,6	Y esto vino a ser tan continuo, que muchas veces dejaba de pensar en la muerte, por no tener tanto de aquella <u>consolación</u> .	This became so habitual that he often stopped thinking about death so as not to feel so much of that <u>consolation</u> .
41,4-5	En el cual estando, le apareció Cristo de la manera que le solía aparecer, como arriba hemos dicho, y lo conforto mucho. Y con esta <u>consolación</u> , el otro día a la mañana...	While he was there, Christ appeared to him in the manner in which he usually appeared to him, as we have mentioned above, and this brought him much comfort. <u>Consoled</u> in this way, the next morning...
44, 3-4	En todo este tiempo le aparecía muchas veces nuestro señor, el cual le daba mucha <u>consolación y esfuerzo</u> ;	During all this time, Our Lord appeared to him often, giving him great <u>consolation and determination</u> ;
45,2	Y viendo la ciudad , tuvo el pelegriño <u>grande consolación</u> ;	On seeing the city the pilgrim <u>felt great consolation</u> ;

47,5	Les dio un cuchillo de las escribanías que llevaba; y después de haber hecho su oración con <u>harta consolación</u> , le vino deseo de ir a Betfage;	He gave the penknife that he carried, and after praying with <u>great consolation</u> , he felt the desire to go to Bethphage.
48,3	Yendo por este camino así asido del cristiano de la cintura, tuvo de nuestro Señor <u>grande consolación</u> , que le parecía que vía Cristo sobre el siempre.	As he went along this way ,held thus by the “belted” Christian, he felt <u>great consolation</u> from Our Lord, so that it seemed to him that he saw Christ over him continually.
75,1	Y hacia esta consideración consigo y propósito, en el cual <u>hallaba consolación</u>	He found <u>great consolation</u> in the following reflection and resolution which he entertained,

	CONSOLAR	
Numbers	SPANISH	ENGLISH
8,3	No solamente se <u>consolaba</u> cuando estaba en los tales pensamientos, mas, aun después de dejado, quedaba contento y alegre.	Not only was he <u>consoled</u> when he had these thoughts but even after putting them aside he remained satisfied and joyful.
18,4	Donde determinaba estar en un hospital algunos días, y también notar algunas cosas en su libro, que llevaba el muy guardado, y con que iba <u>muy consolado</u> .	Here he planned to stay in a hospice a few days- and also to note some things in his book; this he carried around very carefully, and he was <u>greatly consoled</u> by it.

19,7	Y cuanto más veces la veía, tanto mas crecía la <u>consolación</u> ;	And the oftener he saw it the more his <u>consolation</u> grew.
29,3	Tercero . En la misma Manera, adonde estuvo cuasi un ano, después que empezó a <u>ser consolado</u> de Dios,	Third, At Manresa too, where he stayed almost a year, after he to <u>be consoled</u> by God,
	CONTENTO	
8,3	No solamente se <u>consolaba</u> cuando estaba en los tales pensamientos, mas, aun después de dejado, quedaba contentó y alegre.	Not only was he <u>consoled</u> when he had these thoughts but even after putting them aside he remained satisfied and joyful.
	CONFIANZA	
35,4-5	Y llevando un compañero, cuando tuviese hambre esperaría ayuda de el; y cuando cayese, le ayudaría a levantar; y así también se <u>confiara</u> del y le tenia afición por estos respectos; y que esta confianza y afición y esperanza la quería tener en solo Dios.	If he took companion, he would expect help from him when he was hungry; if he fell down, the man would help him get up; and so also he would <u>trust</u> him and feel attachment to him on this account; but he wanted to place that trust, attachment, and expectation in God alone.
35,5	Y esto que Dacia deísta manera, <u>lo sentía así</u> en su Corazón. Y con estos pensamientos el tenia deseos de embaírse, no solamente solo, mas sin ninguna provisión.	What he said in this way, he <u>felt just so</u> in his heart. With these thoughts, he not only had the desire to set out alone but to go without any provisions.
	AGRADAR	PLEASE

14,2	Y así determinaba de hacer grandes penitencia, no teniendo ya tanto ojo a <u>satisfacer</u> por sus pecados, sino <u>agradar y aplacer</u> a Dios.	Thus, he decided to do great penances, no longer with an eye to <u>satisfying</u> for his sins so much as to <u>please and gratify</u> God.
	ALEGRIA	
	Spanish	English
20,1	Hasta este tiempo siempre había preservado cuasi en un mismo estado interior, con una igualdad grande de <u>alegría</u> , sin tener ningún conocimiento de cosas interiores espirituales.	Until this he had remained always in nearly the same interior state of very <u>steady joy</u> , without having any knowledge of interior things of the spirit.
29,1	Secundo. Una vez se le represente en el entendimiento con <u>grande alegría espiritual</u> el modo con que Dios había criado el mundo,	SECOND. Once, the manner in which God had created the world was presented to his understanding with <u>great spiritual joy</u> .
33,5	En este tiempo, pensando en la muerte, tenía tanta <u>alegría y tanta consolación</u> spiritual en haber de morir, que se derritia todo en lagrimas;	On this occasion, thinking about death, he felt <u>such joy and such spiritual consolation</u> at having to die that he dissolved entirely into tears.
45,2	Y, según los otros decían, fue universal en todos , con una <u>alegría</u> que no parecía natural;	And as the other testified, this was common to them all, with a <u>joy</u> that did not seem natural.
52,2	Y fue llevado por res grandes calles; y el iba sin ninguna tristeza, antes con <u>alegría y contentamiento</u> .	He was led through three main streets, and he went without any sadness, but rather with <u>joy and satisfaction</u> .
61,4	Y el vicario entonces, poniéndole la mano en el hombre con muestra de <u>alegría</u> , le	The vicar then placed a hand on his shoulder, manifesting <u>joy</u> , and said,

	dijo: -- Esta era la causa porque sois aquí venido--.	“This is the reason why you were brought here.”
	APLACER	
14,2	Y así determinaba de hacer grandes penitencias, no teniendo ya tanto ojo a satisfacer por sus pecados, sino <u>agradar y aplacer</u> a Dios.	Thus, he decided to do great penances, no longer with an eye to satisfying for his sins so <u>much as to please and gratify</u> God.

	GOZO	
	Spanish	English
28,5	Ni después de comer podía dejar de hablar sino en la Santísima Trinidad; y esto con muchas comparaciones y muy diversas, y con mucho <u>gozo y consolación</u> ;	Nor after eating could he stop talking about the Most Holy Trinity, using many comparisons in great variety and with much <u>joy and consolation</u> .
	MOCION INTERIOR	
15,5	Y en esto le vinieron unas <u>mociones</u> que hacían en su ánima descontentamiento, pareciéndole que no había hecho su deber.	At this various <u>emotions</u> came over him and caused discontent in his soul, as it seemed that he had not done his duty.
	PLACER	
66,4	Aquí el fraile como entre diente, dando señas que no le <u>placía</u> : - La caridad empieza por si mismo.	At this the friar seemed to mutter to himself, indicating that he was not <u>pleased</u> , “Charity begins at home.”

Ignatius was a man of prayer. When going through the vocabulary we can canalize his deep mystical experiences he had in the time of prayers. He expresses his profound experiences in certain words, which we can analyze in this chapter. I have tried to compare two texts simultaneously, one is Spanish original text and other is in English written by Parmanada Divakar (TESTAMENT AND TESTIMONY). The various terms Ignatius used to describe his experiences are intermingled in the same sentence. Here, I am not to criticize the authors but to understand the terms used in translating the original text. Sometimes we find that the real meaning of the expression are missed out and lose the meaning of the original expression or the text. The terms used by Divakar has been missed out. Let us see some of the terms: - there are 12 related words corresponding to Consolation. They are *Consolar* (Noun), *Confianza* (Confidence), *Contento* (content), *Divertir* (enjoy), *Agradar* (gratitude), *Alegria* (rejoice, happiness), *Gozo* (calm, joy), *Motion interior* (interior motion), *Placer* (please), and *Suavidad* (smoothness).

Divakar in his book limits to a few words, such as – “great consolation” in terms of *muy, mayor, mucho, grande, harta, tanta* and *mucho gozo*. In Spanish we have so many words for great. Whereas in English we don’t have many. Therefore the real meaning of the words can be missed out in the translation. We may not get the exact expression of the Author and lose the meaning of the real sense.

All these words we find in the *Autobiography* of St. Ignatius. All these indicate that Ignatius had very deep consolation in the Lord. Ignatius used so many words to express his deep personal experience of the Lord and the Trinity.

CHAPTER V

5. CONSOLATION IN THE SPIRITUAL EXERCISES (First set of rules 313-327)

Every human being looks for meaning in his life. He wants to be happy in his state of life. This happiness of life can come from the exterior or the interior. He is moved by two types of spirits, good and the bad spirit. In Ignatius term how are to discern the meaning of stirrings of spiritual consolation that they experience within themselves? Is this spiritual consolation a sure sign of what God desires? The Spiritual Exercises of Saint Ignatius gives us the solid understanding of the discernment of the spirits. It gives the process of becoming aware of, understanding, and responding to the spiritual stirrings of our hearts, which is so central to the Spiritual Exercises. In this Exercises, Ignatius presents two sets of guidelines, for the discernment. To know the movement of the spirits, Ignatius of Loyola sets some rules to recognize them. He explains this first set of rules in spiritual exercises (Sp.Ex. 313-27). In which he explains spiritual consolation and spiritual desolation and offers practical counsel toward overcoming them. Those times when hearts feel far from God and our energy for the spiritual life diminish. Let us see the explanation of the rules set by the Ignatius of Loyola.

5.1 PURPOSES

Ignatius's rules of discernment are to facilitate ongoing application in the spiritual life. He presents these rules (Discernment of spirits) to tackle the unbecoming of evil spirit in our daily life. He helps the person to come up against the worldly to spiritually and experienced the interior joy in personal life. Ignatius composed this rule for those who would guide others in the *Spiritual Exercises*, a time of prayer and seeking the will of God. He presumes that these rules will help the retreatants to apply in their own experience, and will able to come out of frustration in the end of the retreat. These rules do not apply to the formal time of retreat but also to the ongoing spiritual experience of all who seek the Lord. Once they have been learned and, with the continuing assistance of a competent spiritual guide, dedicated persons will find this rule irreplaceable in understanding and responding to the daily spiritual stirrings of the heart.

The basic message of Ignatius's fourteen rules for discernment is liberation from captivity to discouragement and deception in the spiritual life. These rules help to awaken new hope in those with whom they are shared. The person who is subject to the spiritual discouragement find in Ignatius rules a teaching that begins to set them free and experience the love of God in his personal life.

5.2 Movement of evil spirit from bad to worse

Ignatius's first rule is as follows:

The First Rule. *In the case of persons who are going from one mortal sin to another, the enemy ordinarily proposes to them apparent pleasures. He makes them imagine delights and pleasures of the senses, in order to hold them fast and plunge them deeper into their sins and vices. But with persons of this type the good spirit uses a contrary procedure. Through their good judgment on problems of morality he stings their consciences with remorse [314].*

In this rule Ignatius describes how the spirit works in person who finds themselves in this harmful spiritual state. The enemy could be of the evil spirits that pulls away the person from the good spirits. Ignatius tells us, in person entrenched in serious sin the enemy ordinarily works on the imagination. He fills such persons, imagination with images of "sensual delights and pleasures", awakening, consequently, an attraction toward these which confirms them all the more in their "vices and sins." These spirits hold us back in various ways from moving toward God. When a person seek to move toward God, together with saving power of grace he experiences other interior movements caused from within that restrain his progress. In this case person has a spiritual struggle. This also can lead to the discouragement. Ignatius tells us, there is an enemy and we can expect to encounter this enemy's hindering action. To know this action and to understand how this enemy acts is of great assistance in progressing faithfully persevering towards God. Ignatius gives us his assistance to spiritual understanding.

In the same person the good spirit also work at the same time. The good spirit uses a contrary method. The good spirit is surely under the guidance of God. The good spirit awakens consciousness and arises need for spiritual renewal and for God. The good spirit awakens in them a true understanding of their unhappy condition and leads a person towards God.

5.3 Movement of good spirit towards God

Ignatius second rules as follows:

The Second. *In the case of persons who are earnestly purging away their sins, and who are progressing from good to better in the service of God our Lord, the procedure used is the opposite of that described in the first Rule. For in this case it is characteristic of the evil spirit to cause gnawing anxiety, to sadden, and to set up obstacle. In this way he unsettles these persons by false reasons aimed at preventing their progress.*

But with persons of this type it is characteristic of the good spirit to stir up courage and strengths consolation, tears inspirations, and tranquility. He makes things easier and eliminates all obstacles, so that the persons may move forward in doing well [315].

Dean Brackley explains “All the rest of the rules for discernment apply to people who are advancing in maturity. Though they might suffer from strong temptations, and they may fail, they are committed to advancing. The rules will help them understand their interior movements and respond appropriately. They must first recognize that the enemy discourages, sowing desolation, while God’s Spirit encourages, giving consolation. They must resist desolation and reject the ideas that spring from it, and they must embrace consolation and follow its lead [cf.313].⁹

Timothy M. Galleger explains further “He describes two qualities of such person: They are ‘intensely purifying their sins’ and are ‘rising from good to better’ in the service to God our Lord. These persons are striving to move away from serious sin and indeed all sin and to move toward God”.¹⁰ In rule 2 Ignatius is essentially concerned with illustrating this action of two spirits in the person moving toward God. And first , the action of the enemy “then it is proper to the evil spirit to bite, sadden , and place obstacles, disquieting with false reasons, so that the person may not go forward.” Ignatius outlines several discouraging tactics of the enemy in the person moving toward God. An evil spirit may raise so many false reasons to discourage the person so that the person may not go forward toward God.

⁹ DEAN BRACKLEY., *The call to Discernment in Troubled Times*, The Crossroad publication Company, New York, 2004, 48.

¹⁰ TIMOTHY GALLAGHER., *the Discernment of Spirits, An Ignatian guide to Everyday living*, The Crossroad Publication Company, New York, 2005, 38.

Ignatius sketches the good spirit's action succinctly: "it is proper to the good spirit to give courage and strength, consolations, tears, inspirations, and quiet, easing and taking away all obstacles." For Ignatius giving is the sign of love. The outpouring love of God is the first characteristics of the good spirit. "Giving courage and strength, consolation, tears, inspirations, and quiet, easing and taking away all obstacles": such is the work of the good spirit in the person sincerely seeking God. The discerning person who is aware of, understands, and accepts this action will go forward in doing good and securely and fruitfully.

5.4 Good spirit leading to Consolation

The Third, about spiritual consolation. By this kind of consolation I mean that which occurs when some interior motion is caused within the soul through which it comes to be inflamed with love of its Creator and Lord. As a result it can love no created thing on the face of the earth in itself, but only in the Creator of them all.

Similarly, this consolation is experienced when the soul sheds tears which move it to love for its Lord- whether they are tears of grief for its own sins or about the Passion of Christ our Lord or about other matters directly ordered to his service and praise.

"Finally, under the word consolation I include every increase of hope, faith, and charity, and every interior joy which calls and attracts one toward heavenly things and to the salvation of one's soul, by bringing it tranquility and praise in its Creator and Lord [316]."

"Spiritual Consolation refers to the peace and joy that arise from our center and affect our interior state as a whole"¹¹. For Ignatius consolation is much more than the mere comfort for the sorrowful which is the everyday meaning of the term Consolation releases new energies, widens our vision, and directs us beyond ourselves. In consolation, we feel God attracting us and touching us. We feel we are drawn to prayer and revealed truth. Consolation takes the redemptive sorrow that heals and unites us to others.

Ignatius writes; **"within the soul through which it comes to be inflamed with love of its Creator and Lord"**. "Spiritual consolation is an experience of being so on fire with

¹¹ DEAN BRACKLEY., *The call to Discernment in Troubled times*, The Cross road Publication Company, New York, 20014, 49.

God's love that we feel impelled to praise, love, and serve God and help others as best as we can. Spiritual consolation encourages and facilitates a deep sense of gratitude for God's faithfulness, mercy, and companionship in our life. In consolation we feel more alive and connected to others."¹² Such spiritual consolation is recognizable in the life of those who seek God. These are the graced times when faithful people faithful people feel their hearts lift up in love of God.

Ignatius writes; "As a result it can love no created thing on the face of the earth in itself, but only in the Creator of them all." Ignatius highlights a consequence of the inflaming of love of its Creator and Lord. The person feels God very close to him and there is sense of deep response of love for God in his heart in return. He knows with utter clarity that God's love is what his heart most deeply desires. Within the experience, he senses a new freedom regarding his attachment to all he has left behind. Here the love of God becomes very profound in his life.

Ignatius writes; **"Similarly, this consolation is experienced when the soul sheds tears which move it to love for its Lord"**

The spiritual consolation manifests the involvement of the whole person. It is the enfleshed human person who experiences spiritual consolation, and the movements of the hearts, at times, finds bodily expression in the tears that accompany and complete the experience. These tears express the hearts movement toward God in love.

Ignatius lists three God-centered motives for such tears, "whether out of sorrow for one's sin, or for the passion of Christ our Lord, or because of other things directly ordered to his service and praise." Such tears "out of sorrow for one's sin" are not bitter, destructive tears of self-condemnation; they are the healing tears. These tears express an unburdening of hearts in the presence of infinite mercy and welcome. These tears give freedom and peace to the heart and lead to the service of Christ. These tears can be called the blessed tears of the spiritual consolation.

"Finally, under the word consolation I include every increase of hope, faith, and charity, and every interior joy which calls and attracts one toward heavenly things and to the salvation of one's soul, by bringing it tranquility and praise in its Creator and Lord [316]."

¹² Ibid. 49.

Ignatius discusses spiritual consolation in relation to the three theological virtues. Faith, hope and charity are present in every dedicated person of the Lord. His faith in God's personal presence to him become more vivid and more deeply felt. The experience increases, that is, gives new strength to his faith and provides him with new energy to serve the Lord. The spiritual strengthening given through the experience, however, remains in the heart. Finally, a person can perceive the intensity of this increase of faith. His sense of faith in God's presence may increase gently, more strongly or even overpoweringly. Such experience of perceptibly increased faith, says Ignatius, are spiritual consolation.

Similar things occur with regard to hope and charity. In such spiritual experiences we feel the love of God more vividly within us and find increased strength to love those around us. In these case, when person is aware of his faith, hope and charity will note an increase in his heart that energizes and facilitates progress toward God.

Ignatius writes; “and every interior joy which calls and attracts one toward heavenly things and to the salvation of one's soul...”

“A final form of spiritual consolation consists of joy. These are the experience in which our hearts rise in happiness before God with a joy.”¹³ This joy spiritually refreshes the heart quieting it and giving peace in its Creator and Lord. There is an upward direction in such experiences of spiritual joy. In the joy we feel, we find ourselves attracted to heavenly things toward God's personal calling to us, to the scriptures, to prayer, worship, the service of others, and to all things relating to God and his saving work in our lives.

5.5 Storing up new strength

The Tenth. *One who is in consolation should consider how he or she will act in future desolation, and store up new strength for that time [323].*

In this Ignatius insist that one should remain in consolation and ready to face the desolation when arise in his life. As he says “One who is in consolation should consider how he or she will act in future desolation, and store up new strength for that time.” Spiritual consolation and desolation becomes the part of life. It follows one after the other. It remains in certain period of times. God gives us spiritual consolation so that our faith may deepen, our hearts may grow in love, and our whole being expand in new spiritual life. This is the time, as

¹³ Ibid. 56.

Ignatius said in his fifth rule, when “the good spirit guides and counsels us more.” Our primary task in time of spiritual consolation always remains to accept the blessed work of God within us through such consolation.

Ignatius asks us to be aware of spiritual consolation and spiritual desolation in daily spiritual living. For Ignatius, spiritual persons do not allow themselves to be borne along passively by the inevitable alternations of spiritual consolation and desolation. On the contrary, they live with constant spiritual awareness. Ongoing, daily efforts to live with such spiritual awareness form the discerning person.

5.6 Alerting oneself in times of consolation and desolation

The Eleventh. *One who is in consolation ought to humble and abase herself or himself as much as possible, and reflect how little she or he is worth in time of desolation when that grace or consolation is absent.*

In contrast, one who is in desolation should reflect that with the sufficient grace already available he or she can do much to resist all hostile forces, by drawing strength from our Creator and Lord [324].

In the eleventh rule Ignatius brings into picture a discerning person, who is able to maintain a firm spiritual balance amid the ongoing alternations of spiritual consolation and spiritual desolation.

One who is in spiritual consolation: the person who is in spiritual consolation is to seek a humble heart. He ought to humble himself and lower himself as much as he can. For Ignatius, a humble heart is the rich spiritual soil from which all other virtues spring (Sp.ex.146); a heart that is humble is a heart completely open to embrace God’s call (Sp.ex.167). A humble heart will assist a person in a particular way in time of spiritual desolation. Ignatius counsels us to strive to maintain humble hearts in time of spiritual consolation, he points out the way to conserve safely the work of God in us through such consolation and effectively avoid the pitfalls of naively adopted spiritual measures.

Ignatius writes: “one who is consoled seeks to humble himself and lower himself as much as he can, thinking of how little he is capable in the time of desolation without such grace or consolation.” Ignatius tells us , an effective way to root us in a fruitful humility. Such humility safeguards and confirms the gift of the spiritual consolation presently enjoyed.

One who is in spiritual desolation: The one in spiritual desolation is to “think that he can do much with God’s sufficient grace to resist all his enemies, taking strength in his Creator and Lord.” In spiritual desolation, precisely when we feel moved, we cry out the Lord. When we feel that we can do so little, then it is that we are to think that, on the contrary, we can do much. We are to think that we can do much because God’s sufficient grace is always with us. We have all the divine help to resist in the trial. We are always to think that God’s grace suffices so that we can resist all our spiritual enemies, without exception. Though all of these thoughts and the actions to which they lead us, we will be taking strength in our Creator and Lord, a strength that sets us firmly on the path toward God.

“He or she can do much to resist all hostile forces, by drawing strength from our Creator and Lord [324].”

Gallagher writes, “Discerning persons, in welcoming the gift of spiritual consolation and in striving to resist in time of spiritual consolation, preserve a kind of spiritual equilibrium.”¹⁴

In the time of spiritual consolation one should learn to humble and in the time of spiritual desolation one should trust the lord. In this way one progresses faithfully through the alternations of these two contrary movements with a certain spiritual balance and maturity. This balance is the growing fruit of constantly renewed efforts to live in spiritual consolation with such humility and in spiritual desolation with such trust.

¹⁴ *ibid.* 143.

CHAPTER VI

6. CONSOLATION IN THE SPIRITUAL EXERCISES (Second set of rules 328-336)

The First Rule. It is characteristic of God and his angel, by the motions they cause, to give genuine happiness and spiritual joy, and thereby to banish any sadness and turmoil induced by the enemy.

6.1 Discouraging attitude of the evil spirit

It is characteristic of the enemy to fight against this happiness and spiritual consolation, by using specious reasoning, subtleties, and persistent deceits [329].

In this rule Ignatius tells us, “God and his angels” characteristically act by giving “true joy and spiritual gladness.” This joyful spiritual consolation takes away all the sadness and disturbances that the enemy induces. God and his angels give bestow the gift of spiritual consolation, the joy of which takes away all the sadness and disturbances that the enemy penetrated in the heart of a person.

When person is filled with true joy and spiritual consolation, the enemy tries to act contrary. The enemy strives to negate the gift that God gives through spiritual consolation. It hinders the growth that God offers to the person. The enemy brings the deceptive thoughts in the mind of a person. The enemy proposes “reasons” for the choice of a good and holy thing that conceal, under an appearance of truth, something erroneous: they are only apparent reasons. These thoughts may seem true but in fact is fallacy if not discerned.

6.2 Motion of the Divine Majesty

The Second. *Only God our Lord can give the soul consolation without a preceding cause. For it is the prerogative of the Creator alone to enter the soul, depart from it, and cause a motion in it which draws the whole person into love of His Divine Majesty. By “without [a*

preceding] cause” I mean without any previous perception or understanding of some object by means of which the consolation just mentioned might have been stimulated, through the intermediate activity of the person’s acts of understanding and willing [330].

“Only God our Lord can give the soul consolation without a preceding cause.”

“This rule refers to a particular spiritual experience, which in the case of a person moving from good to better...”¹⁵ Michael Ivens explains further, “Consolation without cause is not any kind of powerful spiritual experience arising without preliminaries; it is quiet specifically an experience of intense and single-intentioned love. Being taken up into God’s love is as much a defining characteristic of the experienced as is the more abstract- sounding absence of preceding cause.”¹⁶ Ignatius has learned from experience that there is one kind of spiritual consolation that only God can give-“It is God our Lord alone” – and that, therefore, persons in the second spiritual situation may unhesitatingly accept and follow. This, Ignatius says, is the spiritual consolation that God gives “without preceding cause.” This “cause” is without any previous sentiment or knowledge of some object, through which such a consolation comes, by means of its means of its acts of understanding and will.

6.3 Contradicting purpose of the spirit

The Third. *With or by means of a preceding cause, both the good angel and the evil angel are able to cause consolation in the soul, but for their contrary purposes. The good angel acts for the progress of the soul that it may grow and rise from what is good to what it better. The evil angel works for the contrary purpose, that is, to entice the soul to his own damnable intention and malice [331].*

Ignatius explains the origin and finality of the contrast. When spiritual consolation with preceding cause is received, it may be given by either the good angel or the bad for the opposing purposes characteristic of these spirits: to assist or to harm persons in the second spiritual situation. The bad spirit gives spiritual consolation as well. He does so for the contrary purpose, so that later on he may dray the person to his damnable intention and malice. This spirit can give spiritual consolation – joy in spiritual things and the good and the spiritual thoughts.

¹⁵ MICHAEL IVENS, SJ. , *Understanding the Spiritual Exercises, Text and Commentary, A Handbook for Retreat Directors*, Cromwell Press, Trowbridge, 1998, 228.

¹⁶ *Ibid.* 230.

Ignatius affirms without qualification that when a preceding cause is present both the good angel and the bad angel can cause the soul. He indicates no difference in quality between the consolation given by the good and the bad spirit; both, equally, can console the soul.

6.4 Hidden deceits and perverse intentions of evil spirit

The Fourth. *It is characteristic of the evil angel, who takes on the appearance of an angel of light, to enter by going along the same way as the devout soul and then to exit by his own way with success for himself. That is, he brings good and holy thoughts attractive to such an upright soul and then strives little by little to get his own way, by enticing the soul over to his own hidden deceits and evil intentions [332].*

The fourth rule describes what is “proper to the bad angel “the way he characteristically operates, in the second spiritual situation in which he seeks to deceive generously dedicated persons under the appearance of good. Ignatius explains that when the bad spirit takes on the appearance of an “angel of light” his tactic is “to enter with the devout soul” and then “to out himself,” that is “to begin by going the way of a devout person and end with that person going his way.” The bad spirit begins by bringing “good and holy thought” that are conformed to such a just soul. Then afterwards “little by little he endeavors to go out, that is to end by bringing the soul to his hidden deceits and perverse intentions.

6.5 Holy Spirit is recognized by its fruits

The Fifth. *We should pay close attention to the whole train of our thoughts. It the beginning, middle, and end are all good and tend toward what is wholly good; it is a sign of the good angel. But if the train of the thoughts which a spirit causes ends up in something evil or diverting, or in something less good than what the soul was originally proposing to do; or further, if it weakens, disquiets, or disturbs the soul, by robbing it of the peace, tranquility, and quiet which it enjoyed earlier, all this is a clear sign that this is coming from the evil spirit, the enemy of our progress and eternal salvation [333].*

“This rule applies to ordinary consolation the principle that a spirit is recognized by its fruits. But the fruits can take time to appear. At first the real quality of an underlying motivation, masked by thoughts in themselves ‘good and holy’ may be imperceptible. Where

deception exists, then, it is identified not in thoughts we start with; but in a declining process.”¹⁷

Ignatius writes that if “the beginning, middle, and end is all good, inclined to all good, it is a sign of the good angel.” The beginning, whether of the good or the bad spirit, will be spiritual good; in the second spiritual situation, both the good and the bad spirit may give spiritual consolation and good and holy thoughts, conformed to such a just soul.

In this rule, Ignatius supplies the clearest sign by which they may discern the hidden deception of the bad spirit disguised as an angel of light. His good and holy thoughts, when they have run their course, lead to something bad, distractive, or less good than these persons had proposed to do before; or they weaken, disquiet, or trouble these dedicated persons, stripping away their former spiritual peace in God. Calmly watchful for the appearance of any such signs, these persons are equipped to discern the bad spirit’s deceptions and to progress surely toward the God they love.

6.6 Capacity to discern the spirit

The Sixth. *When the enemy of human nature has been perceived and recognized by his serpent’s tail and the evil end to which he is leading, it then becomes profitable for the person whom he has tempted in this way to examine the whole train of the good thoughts which the evil spirit brought to the soul; that is , how they begin, and then how little by little the evil spirit endeavored to bring the soul down from the sweetness and spiritual joy in which it had been, and finally brought it to his own evil intention. The purpose is that through this experience, now recognized and noted, the soul may guard itself in the future against these characteristic snares [334].*

In the second rule, 6, Ignatius focuses on the middle of the course of these good and holy thoughts, and on how this dedicated person may develop the capacity to discern in the middle itself of this process. Through the bad end of his good and holy thoughts, these persons have already perceived the enemy’s attempt to deceive them under the appearance of good; now they will learn to identify his deceptive tactics before the end, in the middle itself of any future attempts to deceive them in this way.

¹⁷ Ibid. 232.

Ignatius tells us “when the enemy of human nature has been perceived and known by his serpent’s tail and the bad end to which he induces”. This presumes that discernment according to the signs of the end has already occurred. When such discernment has in fact occurred, dedicated persons are ideally positioned for still further growth in discernment through the comprehensive review of these thoughts. The person should observe his entire good and bad thoughts and must profit from the good thoughts.

6.7 Towards maturing discernment

The Seventh. In the case of those who are going from going to better, the good angel touches the soul gently, lightly and sweetly, like a drop of water going into a sponge. The evil spirit touches it sharply, with noise and disturbances, like a drop of water falling onto a stone. In the case of those who are going from bad to worse, these spirits touch the souls in the opposite manner. The reason for this is the fact that the disposition of the soul is either similar to or different from the respective spirits who are entering. When the soul is different, they enter with perceptible noise and are quickly noticed. When the soul is similar, they enter silently, like those who go into their own house by an open door [335].

The person whom Ignatius describes in the seventh rule is those who are generously dedicated person and who ardently love the Lord. They are persons whom the enemy is attempting to deceive through spiritual consolation and good and holy thoughts and harm the minds of the person. These persons are being deceived by the enemy under the appearance of good and may lead to bad to worse.

Each spirit affects the spiritually maturing person or regressing person. “The reason why a good spirit touches upon and enters into the consciousness of a maturing Christian sweetly, lightly, gently, quietly, as a drop of water enters a sponge,.. The reason is that the disposition of each is concordant with the other. The disposition of maturing Christian is to devote themselves intensely to purging away their sins and ascending from good spirit, what is connatural to him is to go along with the thrust of life in which maturing Christian’s fundamental and dominant disposition finds expression. The good spirit and the maturing Christian move in the same direction.”¹⁸ The mature Christian experiences the action of the Holy Spirit like a gentle wind and lead to peace of mind and heart. He grows in sensitive to

¹⁸ JULES J. TONER, s.j., *A Commentary on St. Ignatius’s Rule for the Discernment of spirits*, The Institute of The Jesuit Sources, Gujarat Sahitya Prakash, Anand, 1982,238.

the Holy Spirit and also is sensitive to any contrary movement that conflict with life in the spirit. The disposition of the evil spirit is directly contrary to that of the maturing Christian and the Holy Spirit.

6.8 Consolation from God our Lord

The Eighth. *When the consolation is without a preceding cause there is no deception in it, since it is coming only from God our Lord, as was state above [330].* However, the spiritual person to whom God gives this consolation ought to examine that experience with great vigilance and attention. One should distinguish the time when the consolation itself was present for the time after it, in which the soul remains still warm and favored with the gifts and aftereffects of the consolation which has itself pass away. For often during this later period we ourselves act either through our own reasoning which springs from own habits and the conclusions we draw from our own concepts and judgments, or through the influence of either a good or an evil spirit. In this way we form various projects and convictions which are not coming immediately from God our Lord. Hence these need to be very carefully examined before they are fully accepted or carried into effect [336].

This rule speaks about consolation without preceding cause. Ignatius states that there cannot be deception in consolation because God alone gives the consolation. He speaks of the spiritual person.

The bad spirit cannot deceive during consolation without preceding cause. Ignatius says, “The spiritual person to whom God gives this consolation ought to examine that experience with great vigilance and attention.” “With much vigilance and with much attention, not only , but with much vigilance and attention, the person should look at and distinguish two separate times: the time itself when the consolation without preceding cause is actually present, from the time following when the consolation without preceding cause is now past.”¹⁹ In this time, Ignatius says, the person remains spiritually, ‘warm and favored’. The person is totally in love of the divine majesty and during this time, the person is warm with the actual consolation given now by God.

¹⁹ TIMOTHY M. GALLAGHER, O.M.V., *Spiritual Consolation, An Ignatian guide for the greater Discernment of Spirits*, the Crossroad Publication Company, New York.2007, 117.

6.9 CONCLUSION

In the second set of rules, Ignatius offers effective spiritual guidance for person and also gives more refined discernment. In the first rule, as we have seen, Ignatius describes what is proper to God and to his angels- to give true joy and spiritual gladness and what is proper to enemy – to militate against that joy through apparent reasons, subtleties, and persistent fallacies. In the second and the third rules, Ignatius distinguishes between spiritual consolation that is unambiguously of God- consolation without preceding cause- and spiritual consolation that may be of either the good or the bad spirit – consolation with preceding cause. Dedicated persons in the second spiritual consolation now possess a first means of discerning the spiritual consolation they experience: when the consolation is without cause, it is surely of God. They also know which experiences of consolation require further discernment: those that arise with preceding cause. Consolation with preceding cause, and the good and holy thoughts that accompany it, may be of either the good or the bad spirit.

In the fourth rule, he describes how the enemy attempts to deceive them under the appearance of good: the enemy- brings good and the holy thoughts, conformed to the just soul and then little by little seeks to lead these persons to his perverse intentions.

In the fifth rule, Ignatius assists these persons to discern through the signs of the end; in the sixth, he teaches them to recognize the customary deceits of the enemy in the little by little progression of the middle; and in the seventh, he guides them to the high point of this discernment: the ability to sense, in the very beginning, a spiritual consonance or dissonance that reveals which spirit is at work. In the eighth rules, finally, Ignatius equips these persons to distinguish clearly the time itself of consolation without preceding cause from the time following, and so to examine well the thoughts that arise in the second time before acting upon them.

In the second spiritual situation, simply to know that the enemy may attempt to deceive under the appearance of good is already a enough gift. Conscious that deception is possible precisely in their spiritual energy they understand the value of the greater discernment that Ignatius teaches in these rules. And through ongoing spiritual awareness and with the aid of their guides, they assimilate these eight rules in practice; they are effectively

prepared to unmask and to reject the hidden deceit of the enemy. With joyful and serene confidence, they will grow and dries from good to better in the service of the Lord they love.

APPENDIX TO CHAPTER VI

CONSOLATION, BESIDES TWO SETS OF RULES IN THE *SPIRITUAL EXERCISES*

The 'consolation' can be found besides two sets of rules (313-327) and (328-336) of the Spiritual Exercise. They are (Sp.Ex. 6.1, 6.4, 7.2, 8.1, 13.1, 62.2, 89.1, 118.3, 176.1, 213.3, 252.2 and 254.1

6.1 Sixth annotation. "When the giver of the Exercises becomes aware that the exercitant is not being affected by any spiritual movements, such as **consolations** and desolations, and is not agitated by various spirits"²⁰... There are remarks below on **consolation** and desolation.

7.2 To give courage and strength for the future, to lay bare the tricks of the enemy of human nature, and to encourage the exercitant to prepare and make ready for the **consolation** which is to come.

62.2 After the preparatory prayer and the two preludes, I will repeat the first and second exercises, noting and dwelling upon the points where I have felt greater **consolation** or desolation, or spiritual relish.

8.1 Eighth annotation. As the giver of the Exercises becomes aware of the exercitants' particular needs in the matter of desolations and the tricks of the enemy, as well as in the matter of **consolations**,

13.1 Thirteenth annotation. It should also be noted that whereas in times of **consolation** it is easy and undemanding to remain in contemplation for full hour, in time of desolation it is very difficult to last out.

89.1 Third note. When the exercitant still does not find what he or she desires (for instance, tears, **consolation**, etc.), it is often very profitable to make some alteration in eating and sleeping, and in other penitential practices.

²⁰ MICHAEL IVENS., *Understanding the Spiritual Exercises*, Cromwell Press, Trowbridge.1988.

118.3 Attentions being always given to the more important places where one has experienced insight, **consolation** or desolation.

176.1 The Second Times. When sufficient light and knowledge is received through experience of **consolations** and desolations, and through experience of the discernment of different spirits.

213.3 (I) By more of the inner lights, **consolations** and divine inspirations which will show one where the just mean lies;

252.2 staying with this word for as long as one finds meanings, comparisons, relish and **consolation** in considerations related to it.

254.1 Second rule. If in contemplating the Our Father one finds in one or two words rich matter for reflection and much relish and **consolation**,

In the *Spiritual Exercises* Ignatius guides a person to Spiritual experience. He does not speak to oneself but gives guidance to the other. Though he guides to the other but all these are the experience of the Ignatius where he had profound experience of the Lord. The above mentions word ‘consolation’ appears only 12 times. Ignatius writes this exercise only mainly for the Directors to guide for the exercitants.

CHAPTER VII

7. CONSOLATION OF IGNATIUS IN THE *SPIRITUAL DIARY*

In the *Spiritual Diary* of St Ignatius, he expresses his sublime mysticism. In this it gives the profound spirituality of his experience with the Lord. This document brings the interior life of Ignatius in its full light. He expresses his most intimate relations with the most Holy Trinity, without any external factor overshadowing the vision of his interior.

“Indeed, it is the only autograph writing of importance left by the saint.”²¹ The *Spiritual Diary* consists of two copybooks. The first, of the fourteen folios, contains the account of the forty days, from February 2nd to March 12th, 1544, which he devoted to the election of the kind of poverty to be practiced by churches of the society. The second embraces his spiritual experiences from the following day, March 13th, to the February 27th, of the ensuing year, 1545.

First fathers knew the precious manuscripts, and made use of them after the death of Saint Ignatius. Father Ribadeneira has copied the few of the fragments. The tear which has been the result of deep experience of God’s presence has been explained.

The mysticism of St. Ignatius is a mysticism that is preeminently Trinitarian. There is scarcely a page in which he does not speak, in one way or another, of the Most Holy Trinity, the center of all his illuminations. The second typical note of the mysticism of St. Ignatius rightly observed in his spirituality, is that it is mysticism essentially Eucharistic and liturgical, centered in the sacrifice of Jesus Christ. The daily mass is the center of all graces.

“Fr.Larranaga has gathered into an interesting note the following list of infused gifts mentioned in the writings of St. Ignatius: tears, spiritual relish and repose; intense consolation; elevation of mind; divine impressions and illumination; vehemence of faith, hope and charity; spiritual delights and understanding; spiritual intelligence; intense movements; visions; interior and exterior locutions; reverent respect ; spiritual replies; touches; reminders; illumination of the understanding by the divine power; inflammation of

²¹ SIMON DECLoux., *The Spiritual Diary of St. Ignatius of Loyola, Text and Commentary*, Centrum Ignatium Spiritualitatis, Rome, 1990, 10.

love; consolation without preceding cause; swelling devotion and intense love; interior joy which calls and attracts to heavenly things; quiet and peace of soul in his Creator and Lord; interior knowledge and divine inspiration.”²² All these words demonstrate the mystical nature of St. Ignatius. The deep profound experience of Trinity led Ignatius into many tears. According to Father de Guibert in the first forty days of the journal, St. Ignatius speaks of shedding tears one hundred and seventy-five times, an average of four times a day. The extraordinary infused gift of tears was for St. Ignatius an experience in communication between God and his soul. He felt himself intimately moved and annihilated before the might of the Divine greatness. He felt the infinite satisfaction of God and the relish with which the Lord accepted and received his oblation. On these occasions the tears were as the echo of God’s voice, the direct guarantee of His acceptance.

Let us find some of the evidence of Spiritual consolation in Spiritual Diary.

7.1 CONSOLATION

43, 2. “After I had gone to bed, I had special **consolation** in thinking them; I was on fire for the exultation in my soul”²³.

63, 1 And this was due to the following: before, when I wanted to obtain devotion in the Blessed Trinity, I had not desired nor adapted myself to seek for it or find it when saying prayers to the Father, for I thought **consolation** and visitation in the Blessed Trinity would not occur then: but during this mass I Knew or felt or saw,...

63,3 the same feeling when I prayed to the Son and to the Holy Spirit; when I felt **consolation** I was delighted with any one of them, and I rejoiced in acknowledging it as coming from all three.

67, 1 I continued walking with these thoughts and vested: they increased ever more, appearing to be a confirmation of what I had done, even if I received no **consolation** on this point.

198, 1 No great **consolation**, nor desolation, no tears.

²² OBRAS, SAN IGNACIO DE LOYOLA, Biblioteca de Autores Cristianos, Madrid, 2013,276.

²³ JOSEPH A.MUNITIZ S.J., *Inigo: Discernment Log – Book, the Spiritual Diary of Saint Ignatius Loyola*, Inigo Enterprises, London, 1987.

7.2 CONSOLAR

145, 3 Instead I was beset by thoughts, now against Jesus, now against another, and quite bewildered with a variety of schemes, to leave the house and hire a room to escape the noise, to fast, to begin more masses, to place an altar upstairs: nothing satisfied me and yet I wanted to put an end to the affair with my soul in a state of **consolation** and complete satisfaction.

7.3 CONFIANZA

51, 3, 4 At this I gained **confidence** and decided to say the mass of the Blessed Trinity in order to decide later what should be done. The same thought while I dressed and more intuitions of the Blessed Trinity. I was not without tears on rising and while I prayed for a short while. Later I felt devotion and spiritual **confidence**: I would say in succession six or more masses of the Blessed Trinity.

74, 4 I begged and implored Jesus to obtain my pardon from the Blessed Trinity: I found there remained with me great **confidence** for the success of my prayer.

80,1 Once dressed, while I was in my room and made my preparation, I experienced new devotion and interior impulses to weep when I remembered Jesus: I felt great **confidence** in Him and He seemed ready to intercede for me.

95,1 Later, when at prayer after mass, more interior impulses, sobs and tears, all for love of Jesus: words came and I desired to die with Him rather than live with anyone else. I felt no fear but found a certain **confidence** in, and love for, the Blessed Trinity.

98, 2 During prayer I experienced some slight impulses of devotion and the urge to weep, my soul satisfied and very **confident** in Jesus; I felt drawn to have trust in the Blessed Trinity.

103, 2 I thought that were it not for the devotion of the masses still to be said, I felt satisfied. At the same time I had full **confidence** that would find ever increasing grace, love and greater repletion in the Divine Majesty.

128, 2 The submission and reverence I already possessed for the visions from on high increased. At the same time I gained some **confidence** that permission would be granted me or that a manifestation would be made to me at the right time.

7.4 CONTENT AND SATISFIED (CONTENTO)

81,2 On beginning mass, not without great, quiet and peaceful devotion: also a very slight form of weeping- I thought that with less I was more **satisfied** and content: in that way I felt I was being ruled by the Divine Majesty, to whom it belongs to give and withdraw His graces as and when it is most convenient.

119,3 Then as I conjectured on the manner and way they would choose, I wondered to myself and thought that perhaps the Trinity wanted to make me **content** without visitations of tears, with my not being avid for them nor inordinately attached.

136, 2 During these periods, even though I intended not to raise the eyes of my understanding upwards and to try to be **content** with everything

139, 1 Later, during mass, I felt exterior warmth that was cause for devotion and light-heartedness. There were few movements or impulses to weep, yet I was more **content** without tears than I had been at times with many tears.

146, 2 I was looking not for more certainty, but for a finishing touch that would be to my taste. On the other hand, I thought that if I were to cease entirely at this juncture, in a state of such exile, later I would not be **contented** etc.

184, 1 During periods of greater knowledge, or of greater visitations I recognized that I ought to be equally **content** if not visited with tears, and to believe anything to be for the best, according to how God Our Lord acted or willed, visitation or not visitation.

186, 1 I had not tears before, during or after mass: at the end I felt more **content** without them and also affection, judging that God Our Lord did this for my greater good.

7.5 AGRADAR/AGRADECER

59, 2 It seemed to me pointless to continue with masses to the Blessed Trinity, except for the sake of **thanksgiving** or of fulfillment: I had no need for confirmation of what was past.

7.6 INTERIOR JOY (ALEGRIA)

55, 1 Today, even when waling in the city, I felt **great interior joy** and seeing three rational creatures together,

7.7 SPIRITUAL JOY (GOZO)

69,1 During mass , there were several feelings in confirmation of what has been said: when I held the Blessed Sacrament in my hands, I was impelled to speak and felt intensely moved from within; that I would never leave Him, not for all Heaven or earth or... then new impulses, devotion and **spiritual joy**.

7.8 INTERIOR IMPULSES (MOCION INTERIOR)

6, 2 while celebrating mass, I seemed to have easy access and felt, with much devotion, an **interior impulse** to implore the Father; it seemed to me that the two mediators had made supplication and received some impression of seeing them.

8, 1, 3 After mass, devotion not without tears, while I considered the choice in the election for an hour and a half or more. When I came to offer what seemed to me most reasonable, and to which my will felt most impelled viz. Then I felt within me that I approached, or was taken before, the Father, and with this movement my hair rose and I felt what seemed a very remarkable burning in every part of my body, followed by tears and the most **intense devotion**.

11, 3 I thought the matter was settled, I felt **great tranquility of mind**, and I continued to be resolved on complete poverty.

17, 1 A little later as I was walking and remembering what had happened, a new **interior impulse** of devotion and tears.

26, 1 During the usual prayer, great devotion and an exaltation of mind, remarkable tranquility; I did not see the mediators in the same way. When I prepared to leave the room, not without tears and **interior impulses**.

28,1 During my first prayer, when I named the Eternal Father etc., there came a feeling of interior sweetness that continued, not without an **impulse** to weep:..

29,1 Next on preparing to leave for mass, as I began to pray, I could feel, and was shown, Our Lady, also how great had been my fault the previous day: I felt **moved within** and wept,..

30, 1 A little later, when I sought to go higher, as I could not find Our Lady, **a mighty impulse** to weep and sob gripped me and I seemed to see or feel that the Heavenly Father showed Himself propitious and kind-..

31, 1 While preparing the altar, after I had vested, and during mass, I experienced **great interior impulses** and wept very copiously and intensely, sobbing violently.

34,2 with great tranquility and peace I made the election and the offering to the Father of not possessing anything even for the church; I did the same in turn with the other set of election reasons- all this not without an **interior impulse** and tears.

40, 1 When I rose and turned to the preparation before Mass, I thanked His Divine Majesty and offered Him the oblation already made. Neither devotion nor **the impulse** to weep was lacking.

42, 1 Later I wondered whether to go out or not and decided with great peace in the affirmative; thereupon I felt special **interior impulses** and I wept.

47, 1 During all this and from then onwards, a great flood of tears, **many impulses** and interior sobs: it seemed moreover as if each vein and part of my body was making itself sensibly felt.

58, 1 On receiving the knowledge, I felt anew an **interior impulse** to weep: the same happened after, before and during mass.

61, 1 Later when I prepared in my room, when at the altar and while I vested, I had more interior, **spiritual impulse** and felt moved to weep.

68,2 At the beginning of mass, I was helped by great grace and devotion, and wept peacefully throughout; even when I had finished, a great devotion and **new impulses** to weep continued until I had unvested.

69, 1 During mass, there were several feelings in confirmation of what has been said: when I held the Blessed Sacrament in my hands, I was impelled to speak and felt intensely moved

from within; that I would never leave Him, not for all Heaven or earth or....then **new impulses**, devotion and spiritual joy.

74,1,3 Later, when I moved nearer to the fire, I once more was shown Jesus and felt great devotion and **the impulse** to weep. Later when I walked in the street, I was shown Him and felt **great impulse** and tears..... After the mid day meal, especially after I passed through the door of the Vicar Bishop, in the house of Trana, I felt or saw Jesus, and experienced **great interior impulses** and wept much.

77, 1 At that point, and later during the Confiteor, I felt new devotion not without **the impulse** to weep. I began the mass <i.e. the Proper> with great devotion, warmth and tears, at times losing the power of speech.

80,1 Once dressed, while I was in my room and made my preparation, I experienced new devotion and **interior impulses** to weep when I remembered Jesus: I felt confident in Him and He seemed ready to intercede for me.

81, 3 Later when I moved near to the fire, still with this <form of weeping> , my contentment grew and I felt a new **interior impulse** and love towards Jesus.

86,1 After mass, during prayer, and several times later when near the fire, a great intense devotion directed towards Jesus: some special **interior impulses** to weep , or still further.

88, 2 on entering the chapel, new devotion: when I knelt, Jesus was disclosed to me... or I saw him ... at the foot of the Blessed Trinity: at that, **new impulses** and tears.

89, 3 During mass, I felt at times considerable devotion without intuitions or any **impulses** to weep.

91, 2 During the customary prayer, greatly helped by grace; devotion during it. When I said mass outside, considerable quiet and devotion during mass: until midday, **some impulses** to weep, and great satisfaction of soul; from then onwards, pulled in both directions.

94, 2 I finished without any new intuitions, except that towards the end, during the prayer to the Blessed Trinity I felt a **certain impulse**, devotion , tears and a certain feeling of love that drew me towards the Trinity:..

95, 1 Later, when at prayer after mass, more **interior impulses**, sobs and tears, all for love of Jesus: words came and I desired to die with Him rather than live with anyone else.

97, 1 During the customary prayer, at about 4.30., considerable devotion , not **moved** or troubled; but my headache – so much so that I dared not rise to say mass until I had had another spell of sleep.

98, 2 Once vested a far greater flood of tears, more sobs, and the most **intense love**, all for love of the Blessed Trinity.

110, 1 Later, several times while sitting near the fire, I felt within me love for the Trinity and the **impulse** to weep.

114, 1 Later, while I prayed on vesting, I offered myself, **very moved** and with tears, to be guided and taken etc. through all these stages, wheresoever's He might take me, being over me.

116, 1 This repose continued later while I sat by the fire, and on other occasions when I remembered. At night as I prayed to the Father, I did not find <it>, but there was revealed to me new devotion and **impulses**, all directed to the Blessed Trinity.

119, 1 in chapel, great quiet devotion: on arranging the altar, the devotion grew with certain feelings or new **impulses**, as if to weep.

121, 2 During this representation and vision of the Being of the Blessed Trinity, I could not distinguish or have sight of the other Persons; my devotion to what was being disclosed was very intense and I experienced many **impulses** and a flood of tears.

122, 2 I could not doubt about what had been shown and seen; rather, when I turned to investigate and reconsider it, I felt new **interior impulses**, all taking me to love what I had been shown.

123, 3 On feeling and seeing this, **new impulses** and tears.

124, 2 Later when I began to attend the mass said by Cardinal Santa Cruz, I experienced the same manifestation and vision, accompanied by **new impulses** of soul.

127, 1, 2 Later, during the preparatory prayer, my mind was quiet and recollected: the same in chapel. Later on vesting, **new impulses** to weep, also to conform myself with the Divine Will that He might guide and carry me etc. "Ego sum puer, etc." I began mass with great devotion, internal reverence and **impulses** to weep.

130, 2, 3 Later it occurred to me that tomorrow I would say a mass of the Blessed Trinity to find out what I should do, or to finish once and for all. At that I experienced **many impulses** and tears;

135, 1 On vesting, **new impulses** that continued to the end together with still greater ones and considerable tears.

137, 2 After I had dressed, during the preparatory prayer, new devotion and **impulses** to weep, directed principally to the Blessed Trinity and Jesus.

138, 1 On entering the Chapel, greater **impulses**, more tears, all directed to the Blessed Trinity, and also, at times to Jesus...

139, 1 Later, during mass, I felt **exterior warmth** that was cause for devotion and light-heartedness.

144, 2 In the Chapel, as I had seen people coming down the stairs, and doing so very hurriedly, I was unable to bring myself to say mass. I returned to my room to adapt myself to say it and amid tears recovered my composure. The tears continued as I walked to the Chapel and began mass: during part of it, my devotion was considered and occasionally I felt the **impulse** to weep.

149, 2 Even as I made this last declaration, I felt interior **impulses**, I sobbed and wept; although this was a period of great floods of tears, I considered everything ended, and decided to await no more masses or visitation, but to finish today.

153, 1 When I said grace after the meal, the Being of the Father partly disclosed itself, also the Being of the Blessed Trinity, while I felt a spiritual **impulse** moving to devotion and tears, such I had not felt or seen all day, although I had often sought for it.

167, 1 Tears before mass, and some during it; also different **interior impulses**, causing submission.

168, 1 Not without some tears before and during mass, causing submission, also some **interior impulses**.

169, 1 throughout mass, a gentle flow of tears, very copious; the same after mass: before mass I felt the **impulse** to weep and felt or saw the Holy Spirit Himself; complete submission.

173, 1 Tears several times during mass; before mass, not without the **impulse** to tears.

222, 2 Those <tears> that came today seemed completely different from all others in the past: they came so slowly, seemed so from within, and were so gently, without clamour or great **impulses**.

7.9 PLEASE (PLACER)

147,1,2,3 At last I considered whether, as the problem did not concern the election itself, it would **please** God Our Lord more were I to conclude now without waiting and searching for further proof, or whether I should say more masses for them. To settle the matter I made an election and felt that to conclude would be **more pleasing** to God Our Lord. I felt myself wishing that the Lord would condescend to my desire i.e. that I might finish in a time of great visitation. Then as I became aware of my own inclination and, on the other hand, of the **good pleasure** of God Our Lord, I began to take notice and wanted to follow the **good pleasure** of God Our Lord.

155, 3 During the rest of the day, my soul felt **content and delight**.

184,1 During periods of greater knowledge, or of greater visitations, I recognized that I ought to be equally **content** if not visited with tears, and to believe anything to be for the best, according to how God Our Lord acted or willed, visitation or no visitation.

284, 1 Very many tears before and during and after mass: completely <resolved> to take **pleasure** in Christ alone.

7.10 PEACE (PAZ)

13,1 At night, on considering the choice of a complete, a partial or not income, I offered up complete poverty and felt great devotion, interior **peace** and tranquility of soul, and a certain security or assent that the election was well made.

34,2 With great tranquility and **peace** I made the election and the offering to the Father of not possessing anything even for the church; I did the same in turn with the other set of election reasons- all this not without an interior impulse and tears.

42, 1 Later I wondered whether to go out or not and decided with great **peace** in the affirmative; thereupon I felt special interior impulses and wept.

7.11 CONCLUSION: A BRIEF COMMENTARY TO MAIN CONCEPTS ON CONSOLATION

Ignatius was a man of prayer. When going through the vocabulary, we can analyze his deep mystical experiences. We try to analyze the various terms Ignatius used to express his experience during prayer. The terms used to describe are very frequently are intermingled in the same sentence.

MOTIONS / IMPULSES (MOCIONES)

The word motion is very often used by Ignatius that led him to devotion, tears, to the insight into spiritual reality. The impulses or motion recorded in the Diary at times cause Ignatius to turn to Father (6), or Our Lady (29), or Jesus (74,86,88). Sometimes the impulse is the result of a memory of divine visitation. Ignatius speaks of remembering during the day the consolation of his morning prayer and of feeling, moved by new and growing devotion and the impulse to weep (22); “again , I experienced new devotion and interior impulse to weep when I remember Jesus (80) etc.”

The impulse or the interior movement shows that it is caused by the Holy Trinity and is sure sign of his consolation.

INTERIOR WARMTH (CALOR INTEROR)

Ignatius often used the term warmth to qualify his interior feelings during prayer. He speak of warm devotion (6, 22, 43, 45, 76,133,134). He expressed this term to indicate the fullness of his spiritual experience.

CONTENTMENT (CONTENTAMIENTO) and SATISFACTION (SATISFACION)

The term ‘contentment and satisfaction’ are used as synonyms. Ignatius uses the term contentment in the Diary number 81 and140. Frequently the state of contentment serves as a norm for judging the proper way of seeking and finding God. When God was teaching the interior poverty and detachment of not seeking consolation and tears, he discovered that he was ‘satisfied and content, (81) and that contentment grew.

The use of the term 'satisfaction' is parallel to that of 'contentment'. In describing the characteristics of states of devotion Ignatius frequently notes that they included 'satisfaction' (38, 91, and 98,100,114,134,176). He expresses this as 'an interior, humble satisfaction' (120) also he notes that, 'I thought I was finding satisfaction in this, viz. in believing it to be best if I were visited (185). Ignatius uses these two terms 'contentment and satisfaction' for the confirmation of the Election. He looked for confirmation from the Holy Trinity.

The analysis of the terms 'contentment and satisfaction' in the mystical vocabulary of St. Ignatius shows the reality of interior peace as a norm for discernment. At times the state of interior peace can be so intense as to give the impression that final confirmation of a judgment has certainly been given, but thereafter one may be impelled to seek further confirmation. There are many indications too that contentment and satisfaction are much more intimately connected with subjective feelings of devotion in prayer, than with confirmation of the content of an Election.

CONFIANZA (CONFIDENCE)

The purpose of this analysis of the mystical vocabulary of Ignatius in the Spiritual Diary is to understand his deep experience of consolation in any Election process. He wanted to get confirmation from God. Ignatius always tried to find out the divine will of God. It will be useful, therefore to attempt to synthesize Ignatius manner of understanding consolation as gift of God.

We find the word 'Confidence' in Spiritual Diary (51, 74,80,95,98 and 103). Ignatius uses this term 6 times to express the love of God in his life. The word tells us that Ignatius was filled with the love of God that created confidence in the Holy Trinity and he seeks to confirm it from the Lord. When Ignatius prayed to a Jesus, his prayer was heard and was filled with great confidence (74). Ignatius, after the colloquy with Jesus his confidence (80) increased in Our Lord. The prayer of Ignatius was so intense that he was moved by the presence of the Lord and wished to die for Christ. He felt great confident (95) in the Lord. There was slight impulse in his heart and that led him to confidence (98) in the Lord. Ignatius felt confidence (103) in the Divine Majesty before celebrating the mass. All these examples clearly show that he was filled with consolation.

HAPPINESS AND JOY (ALEGRIA,GOZO)

These three words are interconnected. The word 'Algeria' (55) and 'Gozo' (69) appears only one time in the Spiritual Diary whereas the word 'Placer' (147,155,184,284) appears many times in the Spiritual Diary. When Ignatius was in prayer, he saw three rational creatures and was filled with great happiness (55) also when he had the Blessed Sacrament in his hand there was joy (69). During the time of election Ignatius was confident and pleased (147) in the Lord Our Lord with the so much of tears. In number 155 and 184 he just mention the word content and delight and in the number 284 he had many tears to be pleased to be in Christ alone. After going through all the points we can come into conclusion that Ignatius had consolation in the Lord.

CHAPTER VIII

8. EVIL SPIRIT IN TIMES OF CONSOLATION

Evil Spirit is very active in every human being, it tries to overpower the person who is consoled and tries to bring desolation in his life. The second set of rules speaks about the activities of the evil spirit. It penetrates in the mind of a person and brings the feeling of sadness, doubt, spiritual hopelessness, indolence and coldness toward God and heavenly things.

Evil spirit, for his evil purpose can also prompt a person to spiritual consolation and to good thoughts that lead ultimately to desolation or wrong thoughts (II: 3-4). The second set of rule is to alert us to further danger and to instruct us on what to do about it: how to discern the enemy trying to mislead us from the Holy Spirit trying to lead us on the way of truth and peace.

The Third. With or by means of a preceding cause, both the good angel and the evil angel are able to cause consolation in the soul, but for their contrary purposes. The good angel acts for the progress of the soul that it may grow and rise from what is good to what is better. The evil angel works for the contrary purpose, that is, to entice the soul to his own damnable intention and malice [331].

Usually, God causes the consolation “but consolation can be aroused through a cause by other agents too, bad as well as good.”²⁴ Michel Ivens goes further and says, “The bad angel Consolation can be given by the bad angel, i.e. by playing on a person’s love for God, their values and inspiration, their emotion capacity.”²⁵

In the rule three Ignatius explains the consolation that when consolation with preceding cause is received, it may be given either by good or the bad for the opposing purpose. The bad angel will try to harm the person through the false consolation. The bad spirit gives “consolation for the contrary purpose” and thus he may draw a person to his

²⁴ MICHAEL IVENS, SJ., *Understanding the spiritual Exercise*, Cromwell press, Trowbridge, 1998,231.

²⁵ *Ibid.* 231.

damnable intention and malice. This experience of consolation refers back to the life of Saint Ignatius when he was in Manresa as he says, “When he was thinking of those things of the world, he took much delight in them, but afterwards, when he was tired and put them aside, he found himself dry and dissatisfied. But when he thought of going to Jerusalem barefoot, and not eating nothing but plain vegetables and of practicing all the other rigours that he saw in the saints, not only he was consoled when he had these thoughts but even after putting them aside he remained satisfied and joyful.”²⁶

The bad spirit thus gives Ignatius very genuine spiritual consolation to damnable intention and malice to lead him to give up his holy thoughts that he was pursuing in Manresa. The bad spirit can give spiritual consolation- joy in spiritual things and good and holy thoughts etc. Once this bad spirit is recognized as spiritual consolation with preceding cause the discernment of the spirit need to be followed.

In rule three Ignatius affirms that when a preceding cause is present both the good angel and the bad angel ‘can console the soul.’ He indicates no difference in quality between the consolation given by the good spirit and the bad spirit; both, equally, ‘can console the soul.’ This suggests, “From the outset, that discernment between consolations given by the good and the bad spirit will not be made through identifying an intrinsic difference between the consolations given by the one or the other spirit --- a difference in the quality itself of the spiritual consolation.”²⁷ The discernment in the spiritual situation regarding whether a spiritual consolation with a preceding cause is of the good or of the bad spirit will be made, not through identifying a difference in quality between spiritual consolations, but rather through examination of something external to the spiritual consolations themselves.

Ignatius supplies the means by which a person may discern with surety which spirit is at work in such situation.

The Fourth. It is characteristic of the evil angel, who takes on the appearance of an angel of light, to enter by going along the same way as the devout soul and then to exit by his own way with success for himself. That is, he brings good and holy thoughts attractive to such an upright soul and then strives little by little to get his own way, by enticing the soul over to his own hidden deceits and evil intentions [332].

²⁶ PARMANANDA R. DIVAKAR., *Testament and Testimony, The memories of Ignatius of Loyola*, Gujarat Sahitya Prakash, Anand, 2003, 20.

²⁷ TIMOTHY M GALLAGHER, O.M.V., *Spiritual Consolation, An Ignatian Guide for the Greater Discernment of Spirits*, The Crossroad Book, New York, 2013, 62.

In this rule Ignatius describes with clarity the tactics of the bad spirit in dedicated persons. Once the person is familiarized with the tactics of the evil spirit he will be able to reject the bad spirit who deceives him. The evil spirit deceives the person under the appearance of good. He takes the appearance of an angel of light. The bad spirit begins by bringing good and holy thought to a person and little by little it takes him to his (evil spirit's) way. The person is not aware of what is happening to him. The evil spirit is active in his hidden activities and leads him to spiritual disinterest.

The evil spirit takes away the peace, tranquillity and quiet, which the person had before. When the evil spirit takes away all the peace of mind and heart, it is the clear sign of the evil spirit. The person who is affected must be able to discern which spirit is at work at the good and holy thought he receive. If in the course of the thought that he brings, it ends in something bad..." it is clear sign that it proceeds from the bad spirit, the enemy of our profit and eternal salvation." The end is something bad and it shows the work of the evil spirit.

CHAPTER I X

9. CONSOLATION AS ONE OF THE FRUITS OF THE HOLY SPIRIT IN THE LIFE OF ST. IGNATIUS

In the Bible we find Galatians 5:22-23, “But the fruits of the Holy Spirit is love, joy, peace, patience, kindness, goodness, faithfulness and self control.”²⁸ Ignatius lists some examples of the good fruits from the Holy Spirit. They are courage, strength, consolation in affectivity, finding expression in tears of joy; inspirations and quiet in the mind; obstacles removed or to seem easily overcome- all for the sake of making it easy to progress in God’s service. For Ignatius, these are the effects of the Holy Spirit that person receives in his life time. These leads to effective spiritual life and his spiritual life will be flourishing when he experience these contingent effects of the Holy Spirit; and also it is regressing when these contingent effects are absent, the evil spirit takes into power.

The rule 1: 2 deals with a maturing Christian, one who is going from good to better. No one goes from good to better as a Christian except by performing better act of faith, hope, and charity. Ignatius points out the effect of the Holy Spirit which will lead him to better faith, hope and charity and the consequence of these are the humility, patience and gentleness, etc. these can be sum up as Consolation. ‘The effects of the Holy Spirit not only help us to grow in faith, hope and love but also help us by allowing desolation and giving power to endure it with unselfish , courageous, and energetic love through darkness and sadness.’²⁹ So effects of the Holy Spirit can be absent in consolation.

9.1 SPIRITUAL CONSOLATIO, PEACE AND JOY

Spiritual consolation is of importance in the life of a Christian just insofar as it helps to growth of living faith. Ignatius explicitly tells those making the Spiritual Exercises to reject spiritual consolations of a sort that do not fit in with and help toward achieving the desired goal of any phase of those Exercises (Sp.Ex.78, 206). Ignatius sees some spiritual

²⁸ BIBLIA DE JERUSALEM, Nueva Edicion, Bilbao, 2009,1711.

²⁹ JULES J. TONER,S.J. , *A Commentary On St. Ignatius’s Rule For The Discernment of the spirits*, The Institute Of Jesuit Sources ,St. Luis University, Missouri,1982, 61.

consolation which is prompted by the evil spirit (Sp.Ex.331-332). The spiritual consolation is one of the means to grow in the spiritual life. In the times of spiritual consolation and the desolation one need to be indifferent and watchful of the spirits always be ready to dispose to receive consolation. In the mature Christian, faith, hope, and charity are alive and growing no matter whether the person is in consolation or desolation.

9.2 COURAGE AND ENERGY

The word ‘courage and energy’ appears more than one time in the spiritual exercises. These words come up over and expresses something basic in Ignatian spirituality. We can find in Spiritual Exercises (323,324 and 327) etc. For Ignatius, in times of spiritual desolation how one should consider bearing in coming desolation and drawing energy for that time (Sp.Ex.323). In the actual time of desolation, one should consider that one can do much with God’s grace, which always remains with us, to resist all spiritual enemies, drawing energy from our Creator and Lord (Sp.Ex.324). Courage and Energy are active power to resist and attack all that threatens the spiritual faith of a person. Spiritual courage and spiritual energy are necessary fruits of faith, hope, and charity. These are the certain signs of spiritual consolation and the sign which can be experienced without consolation.

CONCLUSION

Great effort has been made to understand the grace of God in the life of Saint Ignatius. After going through research, I have found that Ignatius was very much consoled in his life when he encountered the Lord. Sequence of the chapters reveal to us that Ignatius was a man of deep personal prayer. He dedicated his life to find out the source of motion that disturbed him. This search made him to write the Discernment of the spirit. He found out the truth beyond this movement. Ignatius has shared his experience of truth to us.

The consolation of Ignatius reveal to us that he was really guided by the the good spirit. This, good spirit that caused a consolation is a sure sign that God was at work in his life. The cause of motion opened his eyes and he realised that there are different spirits that are behind these causes. He named them good and the bad spirits. He accepted the good spirit and rejected the bad spirit. This awareness of the spirit led him to the great consolation.

APPENDIX

Rules to aid us toward perceiving and then understanding, at least to some extent, the various motions which are caused in the soul: the good motions that they may be received, and the bad that they may be rejected (313).

The First Rule. In the case of persons who are going from one mortal sin to another, the enemy ordinarily proposes to them apparent pleasures. He makes them imagine delights and pleasures of the senses, in order to hold them fast and plunge them deeper into their sins and vices. But with persons of this type the good spirit uses a contrary procedure. Through their good judgment on problems of morality he stings their consciences with remorse (314).

The Second. In the case of persons who are earnestly purging away their sins, and who are progressing from good to better in the service of God our Lord, the procedure used is the opposite of that described in the first Rule. For in this case it is characteristic of the evil spirit to cause gnawing anxiety, to sadden, and to set up obstacle. In this way he unsettles these persons by false reasons aimed at preventing their progress.

But with persons of this type it is characteristic of the good spirit to stir up courage and strengths consolation, tears inspirations, and tranquility. He makes things easier and eliminates all obstacles, so that the persons may move forward in doing well (315).

The Third, about spiritual consolation. By this kind of consolation I mean that which occurs when some interior motion is caused within the soul through which it comes to be inflamed with love of its Creator and Lord. As a result it can love no created thing on the face of the earth in itself, but only in the Creator of them all.

Similarly, this consolation is experienced when the soul sheds tears which move it to love for its Lord- whether they are tears of grief for its own sins or about the Passion of Christ our Lord, or about other matters directly ordered to his service and praise.

Finally, under the word consolation I include every increase of hope, faith, and charity, and every interior joy which calls and attracts one toward heavenly things and to the salvation of one's soul, by bringing it tranquility and praise in its Creator and Lord (316).

The Fourth, about spiritual desolation. By this kind of desolation I mean everything which is the contrary of what was described in the Third Rule; for example, obtuseness of soul, turmoil within it, an impulsive motion toward low and earthly things, or disquiet from various agitations and temptations. These move one toward lack of faith and leave one without hope and without love. One is completely listless, tepid, and unhappy, and feels separately from our Creator and Lord.

For just as consolation is contrary to desolation, so the thoughts which arise from consolation are likewise contrary to those which spring from desolation (317).

The Fifth. During a time of desolation one should never make a change. Instead, one should remain firm and constant in the resolutions and in the decision which one had on the day before the desolation, or in a decision in which one was during a previous time of consolation.

For just as the good spirit is chiefly the one who guides and counsels us in time of consolation, so it is the evil spirits who does this in time of desolation. By following his counsels we can never find the way to a right decision (318).

The Sixth. Although we ought not to change our former resolutions in time of desolation, it is very profitable to make vigorous changes in ourselves against the desolation, for example, by insisting more on prayer, meditation, earnest self-examination, and some suitable way of doing penance (319).

The Seventh. When we are in desolation we should think that the Lord has left us to our own powers in order to test us, so that we may prove ourselves by resisting the various agitations and temptations of the enemy. For we can do this with God's help, which always remains available, even if we do not clearly perceive it. Indeed, even though the Lord has withdrawn from us his abundant fervor, augmented love, and intensive grace, he still supplies sufficient grace for our eternal salvation (320).

The Eighth. One who is in desolation should strive to preserve himself or herself in patience. This is the counterattack against the vexations which are being experienced. One should

remember that after a while the consolation will return again, through the diligent efforts against the desolation which were suggested in the Sixth Rule (321).

The Ninth. There are three chief causes for the desolation in which we find ourselves.

The first is that we ourselves are tepid, lazy, or negligent in our spiritual exercises. Thus the spiritual consolation leaves us because of our own faults.

The second is that the desolation is meant to test how much we are worth and how far we will extend ourselves in the service and praise of God, even without much repayment by way of consolations and increased graces.

The third is that the desolation is meant to give us a true recognition and understanding, so that we may perceive interiorly that we cannot by ourselves bring on or retain great devotion, intense love, tears, or any other spiritual consolation, but that all these are a gift and grace from God our Lord; and further, to prevent us from building our nest in a house which belongs to Another, by puffing up our minds with pride or vainglory through which we attribute to ourselves the devotion or other features of spiritual consolation (322).

The Tenth. One who is in consolation should consider how he or she will act in future desolation, and store up new strength for that time (323).

The Eleventh. One who is in consolation ought to humile and abase herself or himself as much as possible, and reflect how little she or he is worth in time of desolation when that grace or consolation is absent.

In contrast, one who is in desolation should reflect that with the sufficient grace already available he or she can do much to resist all hostile forces, by drawing strength from our Creator and Lord (324).

The Twelfth. The enemy conducts himself like a woman. He is weak when faced by firmness but strong in the face of acquiescence.

When she is quarreling with a man and he shows himself bold and unyielding she characteristically loses her spirit and goes away. But if the man begins to lose her spirit and backs away, the woman's anger, vindictiveness, and ferocity swell almost without limit.

In the same way, the enemy characteristically weakens, loses courage, and flees with his temptations when the person engaged in spiritual endeavors stands bold and unyielding

against the enemy's temptations and goes diametrically against them. But if, in contrast, that person begins to fear and lose courage in the face of the temptations, there is no beast on the face of the earth as fierce as the enemy of human nature when he is pursuing his damnable intention with his surging malice (325).

The Thirteenth. Similarly the enemy acts like a false lover, insofar as he tries to remain secret and undetected. For such a scoundrel, speaking with evil intent and trying to seduce the daughter of a good father or the wife of a good husband, wants his words and solicitations to remain good secret. But he is deeply displeased when the daughter reveals his deceitful words and evil design to her father or the wife to her husband. For he easily infers that he cannot succeed in the design he began.

In a similar manner, when the enemy of human nature turns his wiles and persuasions upon an upright person, he intends and desires them to be received and kept in secrecy. But when the person reveals them to his or her good confessor or some other spiritual person who understands the enemy's deceits and malice, he is grievously disappointed. For he quickly sees that he cannot succeed in the malicious project he began, because his manifest deceptions have been detected (326).

The Fourteenth. To use still another comparison, the enemy acts like a military commander who is attempting to conquer and plunder his objective. The captain and leader of an army on campaign sets up his camp, studies the strength and structure of a fortress, and then attacks at its weakest point.

In the same way, the enemy of human nature prowls around and from every side probes all our theological, cardinal, and moral virtues. Then at the point where he finds us weakest and most in need in regard to our eternal salvation, there he attacks and tries to take us (327).

RULE II

Rule for the same purpose, with a more probing Discernment of spirits. These rules are more suitable to for the Second Week (328).

The First Rule. It is characteristic of God and his angel, by the motions they cause, to give genuine happiness and spiritual joy, and thereby to banish any sadness and turmoil induced by the enemy.

It is characteristic of the enemy to fight against this happiness and spiritual consolation, by using specious reasoning, subtleties, and persistent deceits (329).

The Second. Only God our Lord can give the soul consolation without a preceding cause. For it is the prerogative of the Creator alone to enter the soul, depart from it, and cause a motion in it which draws the whole person into love of His Divine Majesty. By “without [a preceding] cause” I mean without any previous perception or understanding of some object by means of which the consolation just mentioned might have been stimulated, through the intermediate activity of the person’s acts of understanding and willing(330).

The Third. With or by means of a preceding cause, both the good angel and the evil angel are able to cause consolation in the soul, but for their contrary purposes. The good angel acts for the progress of the soul that it may grow and rise from what is good to what it better. The evil angel works for the contrary purpose, that is, to entice the soul to his own damnable intention and malice (331).

The Fourth. It is characteristic of the evil angel, who takes on the appearance of an angel of light, to enter by going along the same way as the devout soul and then to exit by his own way with success for himself. That is, he brings good and holy thoughts attractive to such an upright soul and then strives little by little to get his own way, by enticing the soul over to his own hidden deceits and evil intentions (332).

The Fifth. We should pay close attention to the whole train of our thoughts. It the beginning, middle, and end are all good and tend toward what is wholly good; it is a sign of the good angel. But if the train of the thoughts which a spirit causes ends up in something evil or diverting, or in something less good than what the soul was originally proposing to do; or

further, if it weakens, disquiets, or disturbs the soul, by robbing it of the peace, tranquility, and quiet which it enjoyed earlier, all this is a clear sign that this is coming from the evil spirit, the enemy of our progress and eternal salvation (333).

The Sixth. When the enemy of human nature has been perceived and recognized by his serpent's tail and the evil end to which he is leading, it then becomes profitable for the person whom he has tempted in this way to examine the whole train of the good thoughts which the evil spirit brought to the soul; that is, how they begin, and then how little by little the evil spirit endeavored to bring the soul down from the sweetness and spiritual joy in which it had been, and finally brought it to his own evil intention. The purpose is that through this experience, now recognized and noted, the soul may guard itself in the future against these characteristic snares (334).

The Seventh. In the case of those who are going from going to better, the good angel touches the soul gently, lightly and sweetly, like a drop of water going into a sponge. The evil spirit touches it sharply, with noise and disturbances, like a drop of water falling onto a stone. In the case of those who are going from bad to worse, these spirits touch the souls in the opposite manner. The reason for this is the fact that the disposition of the soul is either similar to or different from the respective spirits who are entering. When the soul is different, they enter with perceptible noise and are quickly noticed. When the soul is similar, they enter silently, like those who go into their own house by an open door (335).

The Eighth. When the consolation is without a preceding cause there is no deception in it, since it is coming only from God our Lord, as was state above [330]. However, the spiritual person to whom God gives this consolation ought to examine that experience with great vigilance and attention. One should distinguish the time when the consolation itself was present from the time after it, in which the soul remains still warm and favored with the gifts and aftereffects of the consolation which has itself passé away. For often during this later period we ourselves act either through our own reasoning which springs from own habits and the conclusions we draw from our own concepts and judgments, or through the influence of either a good or an evil spirit. In this way we form various projects and convictions which are not coming immediately from God our Lord. Hence these need to be very carefully examined before they are fully accepted or carried into effect (336).

IGNATIUS'S CONSOLATION IN THE *CONSTITUTIONS*

In the constitution, Ignatius does not speak the **consolation** of his own but directs to the others to experience the consolation. The constitution reveals that he has gone through the experience of consolations. Here are some notes as follows;

31, 1 “If an impediment of this kind is discovered in some candidate, he should not be interrogated further but should be allowed to depart in our Lord after being **consoled** as much as possible”³⁰.

81,1 If he is **pleased** to remain in the Society, his food, drink, clothing, shoes, and lodging will be what is characteristic of the poor;

93, 2 Before he enters the first probation or after entering it, before his going through the general examination or some months later (if postponement should seem wise to the superior), in confession or in secret or in another manner which may be more **pleasing or spiritually consoling** to him, he must manifest his conscience with great humility, integrity, and charity, without concealing anything which is offensive to the Lord of all men.

225,1 Another thing , pertaining to the interior , is to try to send him away with as much love and charity for the house and as much **consoled** in our Lord as is possible.

673,2 The superiors, especially the general and the provincials, will take charge of this, by providing an arrangement through which each region can learn from the others whatever promotes mutual **consolation** and edification in our Lord.

681, 4 Moreover, the general should acquiesce and order that chapter to be held with great **diligence**.

In the *Constitutions of the Society of Jesus*, Ignatius does not mention the word **Consolation** many times. **Consolation** and its related words **pleased, pleasing** and **diligence** are mentioned eight times. Ignatius does not write the word consolation often in the *Constitutions*, the reasons could be the he wrote the *Constitutions* during the last nine years of his life. He had many consolations while writing the *Constitutions* and can be found in the

³⁰ GANSS, E.GEORGE. “*Saint Ignatius Loyola, The Constitutions of the Society of Jesus*”, Institute of Jesuit Source, Saint Luis, 1970.

Autobiography of Ignatius. “ In particular he told me of the decision on which he spent forty days, saying Mass each day, and each day shedding many tears. What he was dealing with was the question as to whether our churches should possess some fixed revenues, and whether the Society could accept help from them”³¹ (Au.100). “His method of procedure when he was composing the *Constitutions* was to say Mass every day, and to lay the point he was treating before God, and to pray over it. He always made his prayer and said his Mass with tears”³²(Au.101).

When Ignatius was writing the *Constitutions* he wanted confirmation from the Lord Our God. He said many masses so that the *Constitutions* is approved by the Apostolic See. In the confirmation of the *Constitutions* he received many tears. These tears indicate that Ignatius was consoled by the Holy Trinity.

³¹ PARMANANDA R. DIVAKAR., *Testament and Testimony, The memoirs of Ignatius of Loyola*, Gujarat Sahitya Prakash, Anand, 2003.

³² Ibid.

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