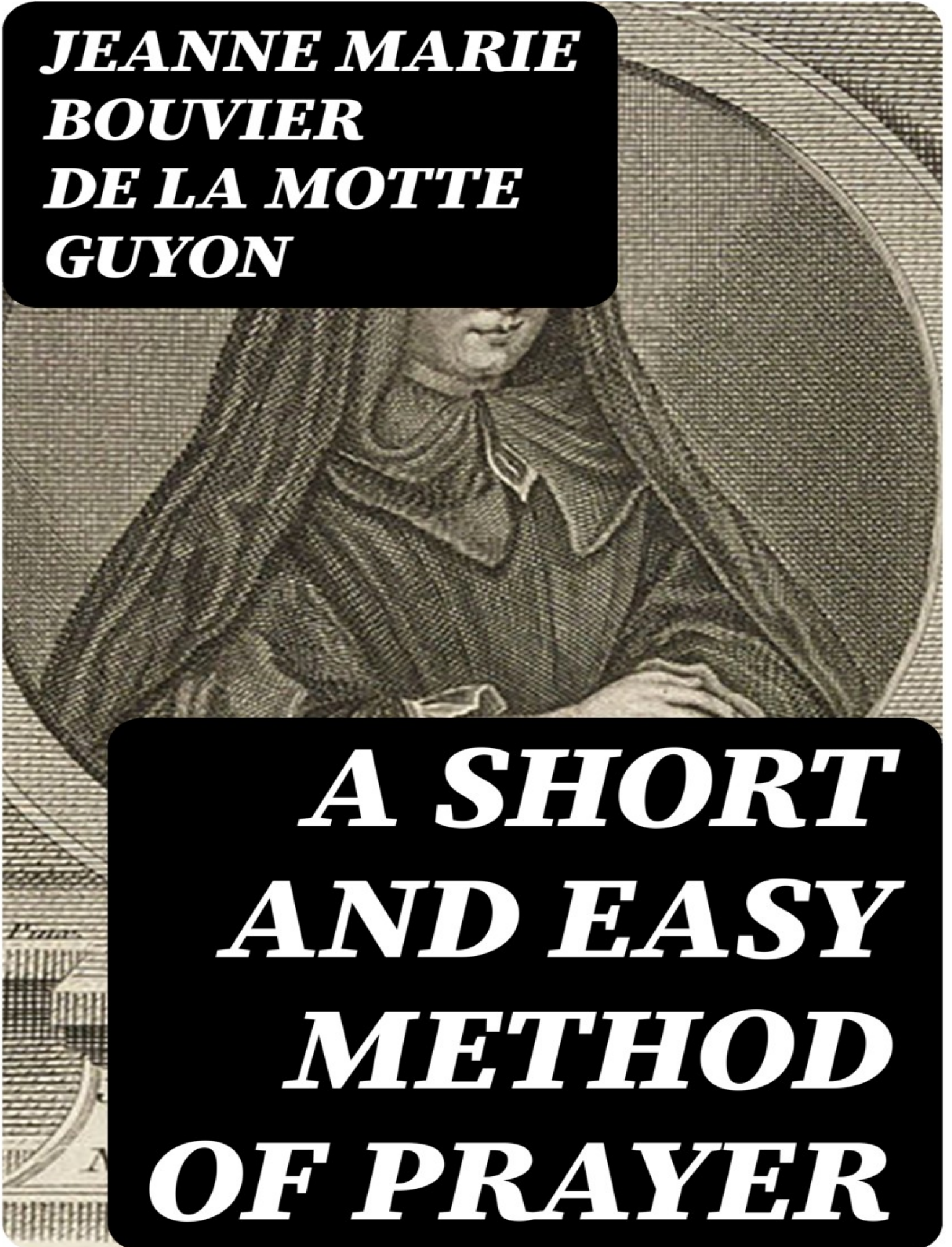
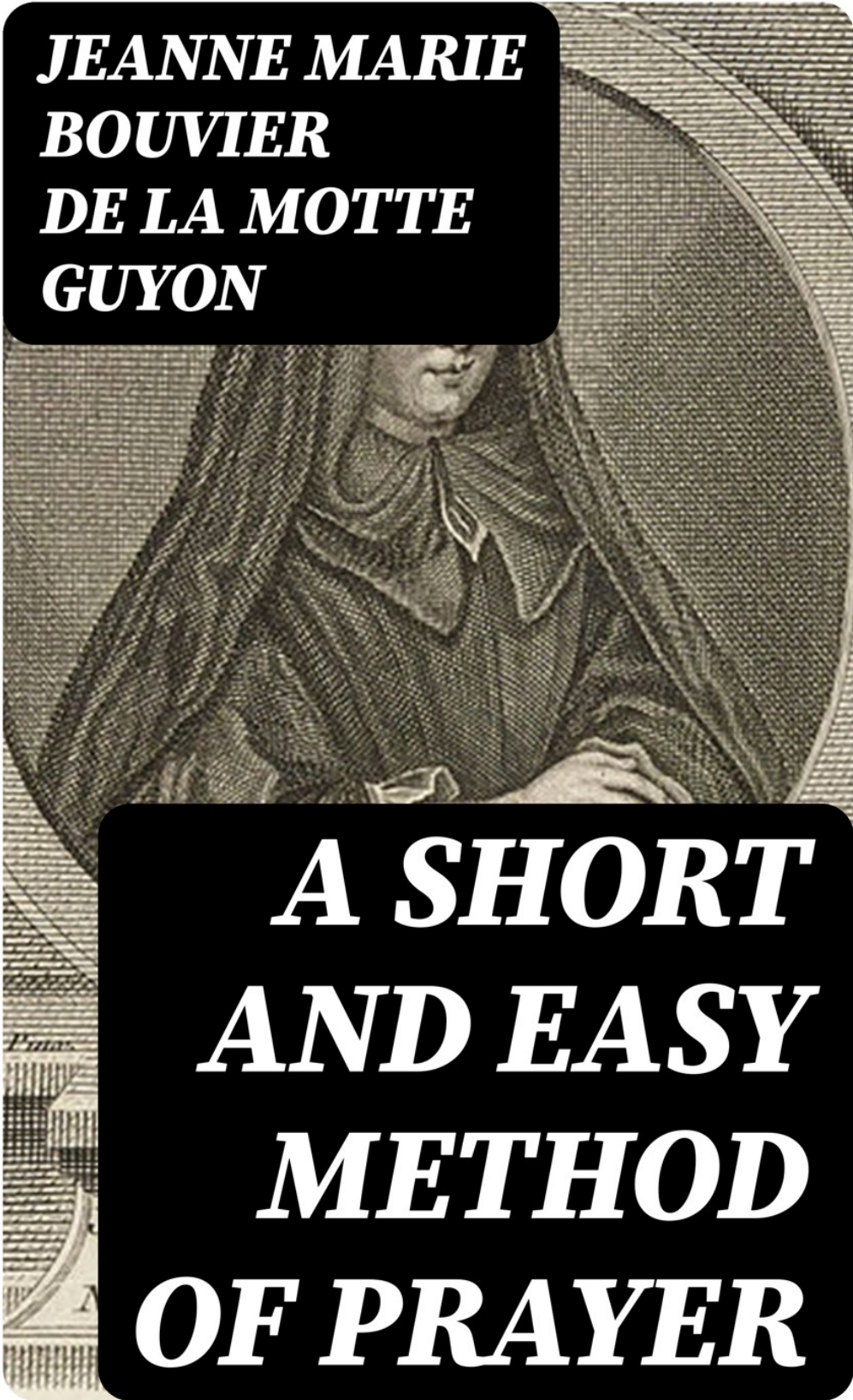


***JEANNE MARIE
BOUVIER
DE LA MOTTE
GUYON***

***A SHORT
AND EASY
METHOD
OF PRAYER***



***JEANNE MARIE
BOUVIER
DE LA MOTTE
GUYON***

An engraving of a woman, likely a saint, wearing a dark, heavy habit with a large collar and a halo around her head. The image is rendered in a fine-line, cross-hatched style. The woman's hands are clasped in front of her. The background is a textured, circular pattern.

***A SHORT
AND EASY
METHOD
OF PRAYER***

Jeanne Marie Bouvier de la Motte Guyon

A Short And Easy Method of Prayer

EAN 8596547019718

DigiCat, 2022

Contact: DigiCat@okpublishing.info



TABLE OF CONTENTS

[Chapter 1: The Prayer of the Heart](#)

[Chapter 2: The First Degree of Prayer: Meditation](#)

[Chapter 3: The Method Of Prayer For Those Who Cannot Read](#)

[Chapter 4: The Prayer of Simplicity](#)

[Chapter 5: Aridities To Be Borne In Love](#)

[Chapter 6: The Importance Of Self-Abandonment](#)

[Chapter 7: Suffering - A Source Of Consolation](#)

[Chapter 8: On Mysteries](#)

[Chapter 9: On Virtue](#)

[Chapter 10: Mortification Must Be Interior](#)

[Chapter 11: On Perfect Conversion](#)

[Chapter 12: Prayer of the Presence Of God](#)

[Chapter 13: On Rest Before God](#)

[Chapter 14: On Interiour Silence](#)

[Chapter 15: God Himself Examines Us](#)

[Chapter 16: On Reading and Vocal Prayers](#)

[Chapter 17: The Spirit Indites Our Petitions](#)

[Chapter 18: On Faults Committed](#)

[Chapter 19: On Distractions and Temptations](#)

[Chapter 20: Prayer Divinely Explained](#)

[Chapter 21: The Sould Active When Self Is Still](#)

[Chapter 22: On Inward and Outward Acts](#)

[Chapter 23: An Exhortation to Ministers](#)

[Chapter 24: On the Passive Way To Divine Union](#)

Chapter 1: *The Prayer of the Heart*

Table of Contents

ALL are capable of prayer, and it is a dreadful misfortune that almost all the world have conceived the idea that they are not called to prayer. We are all called to prayer, as we are all called to salvation.

PRAYER is nothing but the application of the heart to God, and the internal exercise of love. St. Paul has enjoined us to "pray without ceasing;" (1 Thess. v. 17,) and our Lord bids us watch and pray, (Mark xiii. 33,37): all therefore may, and all ought to practise prayer. I grant that meditation is attainable but by few, for few are capable of it; and therefore, my beloved brethren who are athirst for salvation, meditative prayer is not the prayer which God requires of you, nor which we would recommend.

2. Let all pray: you should live by prayer, as you should live by love. "I counsel you to buy of me gold tried in the fire, that ye may be rich." (Rev. iii. 18.) This is very easily obtained, much more easily than you can conceive.

Come all ye that are athirst to the living waters, nor lose your precious moments in hewing out cisterns that will hold no water. (John vii. 37; Jer. ii. 13.) Come ye famishing souls, who find nought to satisfy you; come, and ye shall be filled! Come, ye poor afflicted ones, bending beneath your load of wretchedness and pain, and ye shall be consoled! Come, ye sick, to your physician, and be not fearful of approaching him because ye are filled with diseases; show them, and they shall be healed!

Children, draw near to your Father, and he will embrace you in the arms of love! Come ye poor, stray, wandering sheep, return to your Shepherd! Come, sinners, to your Saviour! Come ye dull, ignorant, and illiterate, ye who think yourselves the most incapable of prayer! ye are more peculiarly called and adapted thereto. Let all without exception come, for Jesus Christ hath called ALL.

Yet let not those come who are without a heart; they are excused; for there must be a heart before there can be love. But who is without a heart? O come, then, give this heart to God; and here learn how to make the donation.

3. All who are desirous of prayer, may easily pray, enabled by those ordinary graces and gifts of the Holy Spirit which are common to all men.

PRAYER is the key to perfection, and the sovereign good; it is the means of delivering us from every vice, and obtaining us every virtue; for the one great means of becoming perfect, is to walk in the presence of God. He himself hath said, "Walk before me, and be thou perfect." (Gen. xvii. 1.) It is by prayer alone that we are brought into his presence, and maintained in it without interruption.

4. You must, then, learn a species of prayer which may be exercised at all times; which does not obstruct outward employments; which may be equally practised by princes, kings, prelates, priests and magistrates, soldiers and children, tradesmen, laborers, women, and sick persons; it is not the prayer of the head, but OF THE HEART.

It is not a prayer of the understanding alone, for the mind of man is so limited in its operations that it can have but one object at a time; but it is the PRAYER OF THE

HEART which is not interrupted by the exercises of reason. Nothing can interrupt this prayer but disordered affections; and when once we have enjoyed God, and the sweetness of his love, we shall find it impossible to relish aught but himself.

5. Nothing is so easily obtained as the possession and enjoyment of God. He is more present to us than we are to ourselves. He is more desirous of giving Himself to us than we are to possess Him; we only need to know how to seek Him, and the way is easier and more natural to us than breathing.

Ah! ye who think yourselves so dull and fit for nothing, by prayer you may live on God himself with less difficulty or interruption than you live on the vital air. Will it not then be highly sinful to neglect prayer? But doubtless you will not, when you have learnt the method, which is the easiest in the world.