

## **Abstract**

This thesis deals with the topic of God's presence in human's soul in the work of St. Teresa of Avila taking into account the same idea in St. Augustine's work. It situates the author in the context of social changes in the 16<sup>th</sup> century and then in the literary context. The latter is studied firstly from a diachronic point of view, as a tradition of mystic literature to which both Augustine and Teresa pertain, subsequently from the synchronic point of view, i.e. the Spanish mystic literature of the Golden Age. Also, it depicts the family environment of St. Teresa that led her to the spiritual literature and the chivalric romances, her entering in a monastery and the "second conversion", related to Augustine's *Confessions*. Afterwards, Teresa's production is described and especially her social position which required obedience towards authorities but also it allowed to share her opinions and enjoy her writing. It is of special interest that Teresa could reach the work of Augustine, originally written in Latin. Therefore, first her reading is presented as an aggregate including both spiritual and chivalric literature, then in particular the production of Augustine, to which Teresa referred only rarely but during the entire creative career. Finally, the thesis brings into focus Augustine's *Confessions*, Teresa's *Autobiography* and *The Interior Castle* and in these works the topic of interiority is studied. The thesis discovers that both authors shared some particular concepts and means of expression, nevertheless, their work has been influenced by different goals, historical contexts and social positions.