

## 十架約翰 John the Cross (1542-1591)

貧窮中長大，由母親（寡婦）撫養長大

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作品：

The Ascent of Mt. Carmel/ The Dark Night/ The Spiritual Canticle/ The Living Flame of Love

“The Dark Night” 一書：遇見神，靈性長進→要經「屬靈的黑夜」(The dark night of the soul)

什麼是心靈的黑夜？

看不見光，看不見道路、方法、希望 ……

看不見原因，理性無法明白（屬靈的曠野）

苦難的黑暗→單單用信心仰望神，跟隨神

→遇見神，與神聯合(如 亞伯拉罕，約瑟，摩西…)

Facing a new year, one asked: “Give me light that I may tread safely into the unknown.”

John replied: “Go out into the darkness & put your hand into the hand of God that shall be to you bettered than light & safer than a known way.”

超越環境、理性、 放下理性 → 遇見神，經歷神

放下世界，物質享受

主動的黑夜(Active night (self-discipline))與被動的黑夜(passive night(God’s discipline))：

隔絕無有各樣的感官，感覺 (privation)：肉體（世界人事），思想、情感、意志

被動，不志願的黑夜(Passive, involuntary (painful))→ 主動甘願的黑夜(active, voluntary)

“One who does not seek the cross of Christ isn’t seeking the glory of Christ.” (Sayings, 99)

禱告，默想神與認識信仰真理要平衡：愛火與真理知識 (fire of love & substance)

## The Dark Night

By St. John of the Cross

✧ From: THE COLLECTED WORKS OF ST. JOHN OF THE CROSS, translated by Kieran Kavanaugh, OCD, and Otilio Rodriguez, OCD, revised edition (1991).

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An explanation of the stanzas describing a soul's conduct along the spiritual road that leads to the perfect union with God through love, insofar as it is attainable in this life. A description also of the characteristics of one who has reached this perfection.

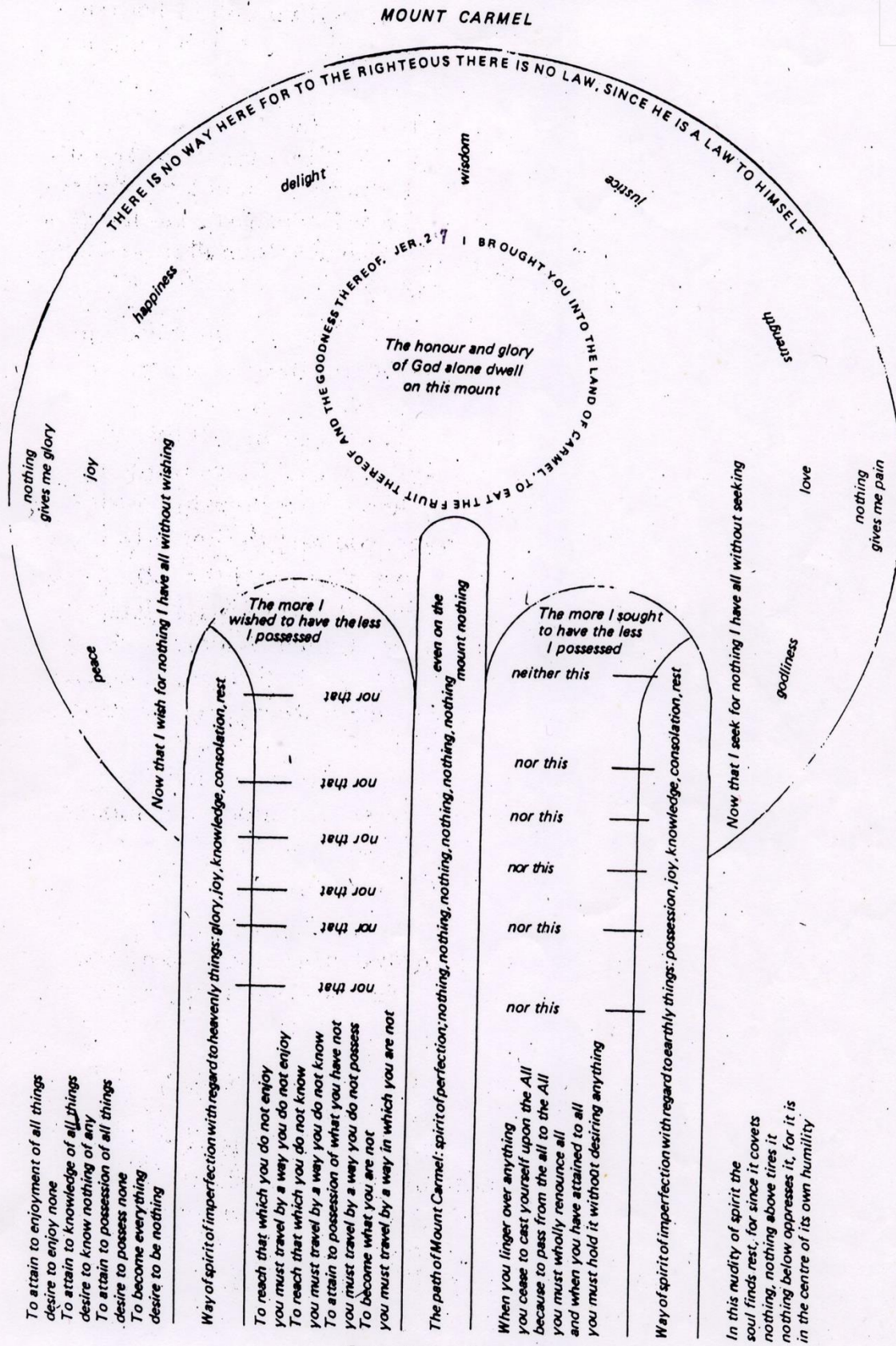
In this book we will first cite the entire poem, then each stanza will be repeated separately and explained, and finally we will do the same thing with the individual verses. The first two stanzas describe the effects of the two kinds of spiritual purgation that take place in a person: one, a purification of the sensory part; the other, a purification of the spiritual. part. The remaining six stanzas speak of some of the marvelous results obtained from spiritual illumination and union with God through love.

Stanzas Of The Soul

1. One dark night, fired with love's urgent longings –  
ah, the sheer grace! I went out unseen, my house being now all stilled.
2. In darkness, and secure, by the secret ladder, disguised, -  
ah, the sheer grace! in darkness and concealment, my house being now all stilled.
3. On that glad night, in secret, for no one saw me, nor did I look at anything,  
with no other light or guide than the one that burned in my heart.
4. This guided me more surely than the light of noon to where he was awaiting me  
- him I knew so well there in a place where no one appeared.
5. O guiding night! O night more lovely than the dawn! O night that has united  
the Lover with his beloved, transforming the beloved in her Lover.
6. Upon my flowering breast which I kept wholly for him alone, there he lay sleeping,  
and I caressing him there in a breeze from the fanning cedars.
7. When the breeze blew from the turret, as I parted his hair, it wounded my neck  
with its gentle hand, suspending all my senses.
8. I abandoned and forgot myself, laying my face on my Beloved; all things ceased; I went out from  
myself, leaving my cares forgotten among the lilies.

**Beginning of the explanation of the stanzas that deal with the way a soul must conduct itself along the road leading to union with God through love, by Padre Fray John of the Cross.**

**Before embarking on an explanation of these stanzas, we should remember that the soul recites them when it has already reached the state of perfection - that is, union with God through love - and has now passed through severe trials and conflicts by means of the spiritual exercise that leads one along the constricted way to eternal life, of which our Savior speaks in the Gospel [Mt 7:14]. The soul must ordinarily walk this path to reach that sublime and joyous union with God. Recognizing the narrowness of the path and the fact that so very few tread it - as the Lord himself says [Mt 7:14] - the soul's song in this first stanza is one of happiness in having advanced along it to this perfection of love. Appropriately, this constricted road is called a dark night, as we shall explain in later verses of this stanza. The soul, therefore, happy at having trod this narrow road from which it derived so much good, speaks in this manner.**



*For my daughter Magdalen*

Reproduction of the original sketch of Mount Carmel by St John of the Cross  
unaltered apart from some minor corrections.