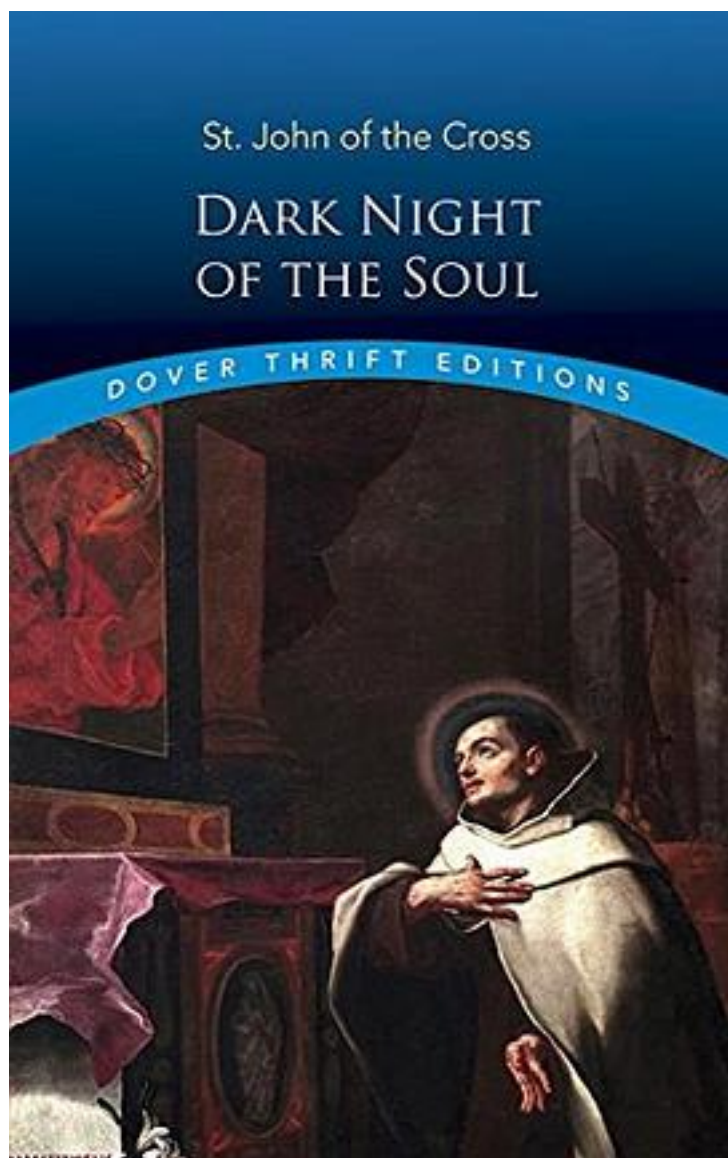


Dark Night of the Soul



[Dark Night of the Soul_ 下载链接1_](#)

著者:John of the Cross, Saint/ Peers, E. Allison/ Silverio

出版者:Image Books

出版时间:1959

装帧:Mass Market Paperback

isbn:9780385029308

The most sublime of all the Spanish mystics, he soars aloft on the wings of Divine love to heights known to hardly any of them... True to the character of his thought, his style is always forceful and energetic, even to a fault. CHAPTER I

Sets down the first line and begins to treat of the imperfections of beginners. (1)

Into this dark night souls begin to enter when God draws them forth from the state of beginners—which is the state of those that meditate on the spiritual road—and begins to set them in the state of progressives(2)—which is that of those who are already contemplatives—to the end that, after passing through it, they may arrive at the state of the perfect, which is that of the Divine union of the soul with God. Wherefore, to the end that we may the better understand and explain what night is this through which the soul passes, and for what cause God sets it therein, it will be well here to touch first of all upon certain characteristics of beginners (which, although we treat them with all possible brevity, will not fail to be of service likewise to the beginners themselves),(3) in order that, realizing the weakness of the state wherein they are, they may take courage, and may desire that God will bring them into this night, wherein the soul is strengthened and confirmed in the virtues, and made ready for the inestimable delights of the love of God. And, although we may tarry here for a time, it will not be for longer than is necessary, so that we may go on to speak at once of this dark night.

2. It must be known, then, that the soul, after it has been definitely converted to the service of God, is, as a rule, spiritually nurtured and caressed by God, even as is the tender child by its loving mother, who warms it with the heat of her bosom and nurtures it with sweet milk and soft and pleasant food, and carries it and caresses it in her arms; but, as the child grows bigger, the mother gradually ceases caressing it, and, hiding her tender love, puts bitter aloes upon her sweet breast, sets down the child(4) from her arms and makes it walk upon its feet, so that it may lose the habits of a child and betake itself to more important and substantial occupations. The loving mother is like the grace of God, for, as soon as the soul is regenerated by its new warmth and fervour for the service of God, He treats it in the same way; He makes it to find spiritual milk, sweet and delectable, in all the things of God, without any labour of its own, and also great pleasure in spiritual exercises, for here God is giving to it the breast of His tender love, even as to a tender child.

3. Therefore, such a soul finds its delight in spending long periods—perchance whole nights—in prayer; penances are its pleasures; fasts its joys; and its consolations are to make use of the sacraments and to occupy itself in Divine things. In the which things spiritual persons (though taking part in them with great efficacy and persistence and using and treating them with great care) often find themselves, spiritually speaking, very weak and imperfect. For since they are moved to these things and to these spiritual exercises by the consolation and pleasure that they find in them, and since, too, they have not been prepared for them by the practice of earnest striving in the virtues, they have many faults and imperfections with respect to these spiritual actions of theirs; for, after all, any man's actions correspond to the habit of perfection attained by him. And, as these persons have not had the opportunity of acquiring the said habits of strength, they have necessarily to work like feeble(5) children, feebly. In order that this may be seen more clearly, and likewise how much these beginners in the virtues lack(6) with respect to the works in which they so readily engage with the pleasure aforementioned, we shall describe it by reference to the seven capital sins, each in its turn, indicating some of the many imperfections which they have under

each heading; wherein it will be clearly seen how like to children are these persons in all they do. And it will also be seen how many blessings the dark night of which we shall afterwards treat brings with it, since it cleanses the soul and purifies it from all these imperfections.

CHAPTER II

Of certain spiritual imperfections which beginners have with respect to the habit of pride. (1)

As these beginners feel themselves to be very fervent and diligent in spiritual things and devout exercises, from this prosperity(2) (although it is true that holy things of their own nature cause humility) there often comes to them, through their imperfections, a certain kind of secret pride, whence they come to have some degree of satisfaction with their works and with themselves. And hence there comes to them likewise a certain desire, which is somewhat vain, and at times very vain, to speak of spiritual things(3) in the presence of others, and sometimes even to teach such things rather than to learn them. They condemn others in their heart when they see that they have not the kind of devotion which they themselves desire; and sometimes they even say this in words, herein resembling the Pharisee, who boasted of himself, praising God for his own good works and despising the publican.(4)

2. In these persons the devil often increases the fervour that they have and the desire to perform these and other works more frequently, so that their pride and presumption may grow greater. For the devil knows quite well that all these works and virtues which they perform are not only valueless to them, but even become vices in them. And such a degree of evil are some of these persons wont to reach that they would have none appear good save themselves; and thus, in deed and word, whenever the opportunity occurs, they condemn them and slander them, beholding the mote in their brother's eye(5) and not considering the beam which is in their own;(6) they strain at another's gnat and themselves swallow a camel.(7)

3. Sometimes, too, when their spiritual masters, such as confessors and superiors, do not approve of their spirit and behavior (for they are anxious that all they do shall be esteemed and praised), they consider that they do not understand them, or that, because they do not approve of this and comply with that, their confessors are themselves not spiritual. And so they immediately desire and contrive to find some one else who will fit in with their tastes; for as a rule they desire to speak of spiritual matters with those who they think will praise and esteem what they do, and they flee, as they would from death, from those who disabuse them in order to lead them into a safe road—sometimes they even harbour ill-will against them. Presuming thus,(8) they are wont to resolve much(9) and accomplish very little. Sometimes they are anxious that others shall realize how spiritual and devout they are, to which end they occasionally give outward evidence thereof in movements, sighs and other ceremonies; and at times they are apt to fall into(10) certain ecstasies, in public rather than in secret, wherein the devil aids them, and they are pleased that this should be noticed, and are often eager that it should be noticed more.(11)

4. Many such persons desire to be the favourites of their confessors and to become intimate with them,(12) as a result of which there beset them continual occasions of envy and disquiet.(13) They are too much embarrassed(14) to confess their sins nakedly, lest their confessors should think less of them, so they palliate them and make them appear less evil, and thus it is to excuse themselves rather than to accuse themselves that they go to confession. And sometimes they seek another confessor to

tell the wrongs that they have done, so that their own confessor shall think they have done nothing wrong at all, but only good; and thus they always take pleasure in telling him what is good,(15) and sometimes in such terms as make it appear to be greater than it is rather than less, desiring that he may think them to be good, when it would be greater humility in them, as we shall say, to depreciate it, and to desire that(16) neither he nor anyone else should consider them of account.

5. Some of these beginners, too, make little of their faults, and at other times become over-sad when they see themselves fall into them, thinking themselves to have been saints already; and thus they become angry and impatient with themselves, which is another imperfection. Often they beseech God, with great yearnings,(17) that He will take from them their imperfections and faults, but they do this that they may find themselves at peace, and may not be troubled by them, rather than for God's sake; not realizing that, if He should take their imperfections from them, they would probably become prouder and more presumptuous(18) still. They dislike praising others and love to be praised themselves; sometimes they seek out such praise. Herein they are like the foolish virgins, who, when their lamps could not be lit, sought oil from others.(19)

6. From these imperfections some souls go on to develop(20) many very grave ones, which do them great harm. But some have fewer and some more,(21) and some, only the first motions thereof or little beyond these; and there are hardly any such beginners who, at the time of these signs of fervour,(22) fall not into some of these errors.(23) But those who at this time are going on to perfection proceed very differently and with quite another temper of spirit; for they progress by means of humility and are greatly edified, not only thinking naught of their own affairs,(24) but having very little satisfaction with themselves; they consider all others as far better, and usually have a holy envy of them, and an eagerness to serve God as they do. For the greater is their fervour, and the more numerous are the works that they perform, and the greater is the pleasure that they take in them, as they progress in humility, the more do they realize how much God deserves of them, and how little is all that they do for His sake;(25) and thus, the more they do, the less are they satisfied. So much would they gladly do from charity and love for Him, that all they do seems to them naught; and so greatly are they imp... book 0385004648 Complete Chess Course hardcover Reinfeld, Fred Doubleday 19591005 704 1st gb english Combining eight volumes into one, the most comprehensive book on chess ever published. From a opening gambit to endgame, this home-study chess course is the classic in the field. Illustrated throughout book 0385029551 The Confessions of Saint Augustine paperback St. Augustine Image 19600823 448 Image Books ed Image Book Confessions of St. Augustine Ryan, John K. us english "In plain words--if you can accept them as plain--Christianity is the life and death and resurrection of Christ going on day after day in the souls of individual men and in the heart of society. It is this Christ-life, this incorporation into the Body of Christ, this union with His death and resurrection as a matter of conscious experience, that St. Augustine wrote of in his Confessions."

--Thomas Merton

From the Hardcover edition. The Confessions of St. Augustine has been translated into more languages than any Latin writings except Virgil's. Now this great classic appears in a distinguished new translation for the modern reader by celebrated translator, John K. Book One

Confessions of the greatness and unsearchableness of God, of God's mercies in infancy and boyhood, and human wilfulness; of his own sins of idleness, abuse of his studies,

and of God's gifts up to his fifteenth year.

Great art Thou, O Lord, and greatly to be praised; great is Thy power, and Thy wisdom infinite. And Thee would man praise; man, but a particle of Thy creation; man, that bears about him his mortality, the witness of his sin, the witness that Thou resistest the proud: yet would man praise Thee; he, but a particle of Thy creation. Thou awakest us to delight in Thy praise; for Thou madest us for Thyself, and our heart is restless, until it repose in Thee. Grant me, Lord, to know and understand which is first, to call on Thee or to praise Thee? And, again, to know Thee or to call on Thee? For who can call on Thee, not knowing Thee? For he that knoweth Thee not, may call on Thee as other than Thou art. Or, is it rather that we call on Thee that we may know Thee? But how shall they call on Him in whom they have not believed? Or how shall they believe without a preacher? And they that seek the Lord shall praise Him: for they that seek shall find Him, and they that find shall praise Him. I will seek Thee, Lord, by calling on Thee; and will call on Thee, believing in Thee; for to us hast Thou been preached. My faith, Lord, shall call on Thee, which Thou hast given me, wherewith Thou hast inspired me, through the Incarnation of Thy Son, through the ministry of the Preacher.

And how shall I call upon my God, my God and Lord, since, when I call for Him, I shall be calling Him to myself? And what room is there within me, whither my God can come into me? whither can God come into me, God who made heaven and earth? Is there, indeed, O Lord my God, aught in me that can contain Thee? Do then heaven and earth, which Thou hast made, and wherein Thou hast made me, contain Thee? Or, because nothing which exists could exist without Thee, doth therefore whatever exists contain Thee? Since, then I too exist, why do I seek that Thou shouldest enter into me, who were not, wert Thou not in me? Why? Because I am not gone down in hell, and yet Thou art there also. For if I go down into hell, Thou art there. I could not be then, O my God, could not be at all, wert Thou not in me; or, rather, unless I were in Thee, of whom are all things, by whom are all things, in whom are all things? Even so, Lord, even so. Whither do I call Thee, since I am in Thee? Or whence canst Thou enter into me? for whither can I go beyond heaven and earth, that thence my God should come into me, who hath said, I fill the heaven and the earth.

Do the heaven and earth then contain Thee, since Thou fillest them? Or dost Thou fill them and yet overflow, since they do not contain Thee? And whither, when the heaven and the earth are filled, pourest Thou forth the remainder of Thyself? Or hast Thou no need that aught contain Thee, who containest all things, since what Thou fillest Thou fillest by containing it? for the vessels which Thou fillest uphold Thee not, since, though they were broken, Thou wert not poured out. And when Thou art poured out on us, Thou art not cast down, but Thou upliftest us; Thou art not dissipated, but Thou gatherest us. But Thou who fillest all things, fillest Thou them with Thy whole self? Or, since all things cannot contain Thee wholly, do they contain part of Thee? And all at once the same part? Or each its own part, the greater more, the smaller less? And is, then, one part of Thee greater, another less? Or, art Thou wholly every where, while nothing contains Thee wholly?

What art Thou then, my God? What, but the Lord God? For who is Lord but the Lord? Or who is God save our God? Most highest, most good, most potent, most omnipotent; most merciful, yet most just; most hidden, yet most present; most beautiful, yet most strong; stable, yet incomprehensible; unchangeable, yet all-changing; never new, never old; all-renewing, and bringing age upon the proud, and they know it not; ever working, ever at rest; still gathering, yet nothing lacking; supporting, filling, and overspreading; creating, nourishing, and maturing; seeking, yet having all things. Thou lovest, without passion; art jealous, without anxiety; repentest, yet grieveest not; art angry, yet serene;

changest Thy works, Thy purpose unchanged; receivest again what Thou findest, yet didst never lose; never in need, yet rejoicing in gains; never covetous, yet exacting usury. Thou receivest over and above, that Thou mayest owe; and who hath aught that is not Thine? Thou payest debts, owing nothing; remittest debts, losing nothing. And what had I now said, my God, my life, my holy joy? Or what saith any man when he speaks of Thee? Yet woe to him that speaketh not, since mute are even the most eloquent.

Oh! That I might repose on Thee! Oh! That Thou wouldst enter into my heart, and inebriate it, that I may forget my ills, and embrace Thee, my sole good? What art Thou to me? In Thy pity, teach me to utter it. Or what am I to Thee that Thou demandest my love, and, if I give it not, art wroth with me, and threatenest me with grievous woes? Is it then a slight woe to love Thee not? Oh! For Thy mercies' sake, tell me, O Lord my God, what Thou art unto me. Say unto my soul, I am thy salvation. So speak, that I may hear. Behold, Lord, my heart is before Thee; open Thou the ears thereof, and say unto my soul, I am thy salvation. After this voice let me haste, and take hold on Thee. Hide not Thy face from me. Let me die--lest I die--only let me see Thy face.

From the Hardcover edition. book 0385024363 Spiritual Exercises of Saint Ignatius paperback Mottola, Anthony Image 19640107 208 us english It is impossible to exaggerate the influence of The Spiritual Exercises of St. Ignatius since its completion in 1535. In these exercises, as the editor writes, St. Ignatius' personal insights into ascetical theology found their clearest expression; in them, too, each new generation of Jesuits is formed according to the spirit of St. Ignatius." A man of great practical genius, Ignatius created the book as the basis for retreats given to priests, lay people, and monastics. Organized according to five major themes (Creation, Mankind, The Kingdom of God, Christ, and the Trinity), the exercises are divided into four "weeks" of meditations--although these weeks may last a few days or a few months. The overall goal is to lead the retreatant through a series of meditations on the life of Christ, beginning with reflections on the disorder and chaos of one's own life and progressing to a series of meditations on Christ's life, inviting the retreatant to a knowledge and love of Christ. The third week of exercises focuses on the crucifixion, and the fourth and final week develops meditations on the resurrection, leading ultimately to "the assimilation of the soul to God... so that one lives one's life exclusively for God in joyous service." This is not so much a book to be read as a path to be entered. Still used around the world (and not just by Jesuits), it remains one of the clearest roads to a deeper spiritual life. --Doug Thorpe

作者介绍:

目录:

[Dark Night of the Soul_下载链接1](#)

标签

信仰

评论

[Dark Night of the Soul 下载链接1](#)

书评

[Dark Night of the Soul 下载链接1](#)