

Poems of St. John of the Cross (1542 - 91)

Collins-Fount 1986

*Songs of the soul in rapture at having arrived at the height of perfection,
which is union with God by the road of spiritual negation.*

Upon a gloomy night,
With all my cares to loving ardours flushed,
(O venture of delight!)
With nobody in sight
I went abroad when all my house was
hushed.

In safety, in disguise,
In darkness up the secret stair I crept,
(O happy enterprise)
Concealed from other eyes
When all my house at length in silence
slept.

Upon that lucky night
In secrecy, inscrutable to sight,
I went without discerning
And with no other light
Except for that which in my heart was
burning.

It lit and led me through
More certain than the light of noonday clear
To where One waited near
Whose presence well I knew,
There where no other presence might
appear.

Oh night that was my guide!
Oh darkness dearer than the mornings pride
Oh night that joined the lover
To the beloved bride
Transfiguring them each into the other.

Within my flowering breast
Which only for himself entire I save
He sank into his rest
And all my gifts I gave
Lulled by the airs with which the cedars
wave.

Over the ramparts fanned
While the fresh wind was fluttering his
tresses,
With his serenest hand
My neck he wounded, and
Suspended every sense with its caresses.

Lost to myself I stayed
My face upon my lover having laid
From all endeavour ceasing:
And all my cares releasing,
Threw them amongst the lilies there to fade.

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*Song of the soul that is glad to know
God by faith*

How well I know that fountain's rushing
flow
Although by night

Flush with its banks the stream so proudly
swells;
I know it waters nations, heavens, and hells
Though it be night.

Its deathless spring is hidden. Even so
Full well I guess from whence its sources
flow
Though it be night.

The current that is nourished by this source
I know to be omnipotent in force
Although by night.

Its origin (since it has none) none knows:
But that all origin from it arose
Although by night.

From source and current a new current
swells
Which neither of the other twain excels
Though it be night.

I know there is no other thing so fair
And earth and heaven drink refreshment
there
Although by night.

The eternal source hides in the Living
Bread
That we with life eternal may be fed
Though it be night.

Full well I know its depth no man can
sound
And that no ford to cross it can be found
Though it be night.

Here to all creatures it is crying, hark!
That they should drink their fill though in
the dark,
For it is night.

Its clarity unclouded s till shall be:
Out of it comes the light by which we see
Though it be night.

This living fount which is to me so dear
Within the bread of life I see it clear
Though it be night.

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The Spiritual Canticle of St. John of the Cross

Simplified Version with Notes

John Venard O.C.D.

E.J.Dwyer (Aust) 1980

The Spiritual Canticle

Prologue

1. It would be foolish to think that expressions of love arising from mystical understanding are fully explainable. However, "the Spirit of the Lord aids our weakness, pleading for us, that we may set forth what cannot be fully understood." That is why those who have experienced the secret mysteries of God try to express themselves by using figures and similes. If these are not read with a certain simplicity, they may seem absurdities, as in the comparisons drawn from the Song of Songs and other books of Holy Scripture.
2. Therefore, there is no need to be bound by the explanations given here. Mystical wisdom, which comes through love, need not be understood distinctly; it is given according to each one's capacity of spirit to accept in Faith. We love God, in Faith, without understanding Him.
3. I shall deal here only with the more extraordinary effects of prayer. There are many writings for beginners, and you for whom this is being written have already experienced the mystical understanding I have spoken of.
4. I submit all my explanations to the judgment of the Church and I wish to explain the more difficult passages by reference to the Sacred Scriptures.

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The Poem

*1. Stanzas 1-12 First steps of the spiritual journey
- the longings of impatient love.*

1. Bride:
Where have you hidden,
beloved, and left me with my grieving?
You fled like a stag
after wounding me;
I went out calling you,
and you were gone.

2. Shepherds, you that go
up through the sheepfolds to the hill
if by chance you see
him whom most I love,
tell him that I am ailing, I suffer and I die.

3. Seeking my love
I will pass over the mountains
and the river banks
I will not gather flowers,
nor fear wild beasts,
I will pass by strong men and frontiers.

4. O woods and thickets
planted by the hand of my beloved!
O meadow of green pasture,
enamelled bright with flowers,
tell me, has he passed by you?

5. Scattering a thousand graces
he passed by these groves in haste
and looking on them as he went,
with his glance alone
he left them clothed in beauty.

6. Ah, who will be able to heal me?
End by wholly surrendering yourself!
Do not send me any more messengers
they cannot tell me what I wish to hear.

7. All those who are free
keep telling me a thousand graceful things
of you.

All wound me more
and a something I know not
that they are stammering
leaves me dying.

8. How do you endure
O life, not living where you live?
The arrows you receive
making you die
from that which you conceive in you of
your beloved?

9. Why, since you wounded
this heart, did you not heal it?
And, since you stole it from me,
why did you leave it so,
not taking off what you have stolen?

10. Assuage these griefs of mine,
since no one else can remove them;
and may my eyes behold you,
because you are their light,
and I would open them to you alone.

11. Reveal your presence
And may the vision of your beauty be my
death:
Behold! Love's sickness has no cure
except your very presence and your image.

12. O Fount so crystal clear
if on your silvered face
you suddenly would form
those eyes so much desired
which I hold deep designed within my
heart!

11. Stanzas 13-21 The spiritual espousal, engagement; preparing for perfect union.

13. Away with them, beloved,
for I am taking flight.
(The spouse replies):
Bridegroom:
"Come back, my dove,
the wounded stag
appears upon the hill
refreshed in the breeze of your flight".
14. My beloved, the mountains,
the lonely wooded valleys,
the strange islands,
the resounding streams,
the whisper of love-laden airs.
15. The night serene
the time of rising dawn
the silent music
the sounding solitude
the supper which refreshes and increases
love.
16. Drive off those little foxes
for our vineyard is now in flower,
while we make a pine-like cluster of roses:
and let no one appear on the hill.
17. Be still, deadening north wind,
Come, south wind, you that waken love,
breathe through my garden
let its scented fragrance flow,
and the beloved will feed amid the flowers.
18. You nymphs of Judea,
while among flowers and roses
the amber spreads its perfume,
stay away, there on the outskirts:
desire not to touch our thresholds.
19. Hide yourself, my love;
turn your face to gaze upon the mountains
think not to speak; but look at those
companions
going with her through strange islands.

20. Bridegroom:
Swift winged birds,
lions, stags, and leaping roes,
mountains, lowlands and river banks,
waters, winds and heat of the day
watching terrors of the night:

21. By the pleasant lyres
and the siren's song, I conjure you
cease your anger
and touch not the wall,
that the bride may sleep secure.

111. Stanzas 22-40 Perfect union, spiritual marriage. Longing for the Beatific Vision.

22. The bride has entered
the sweet garden so much desired,
and she rests to her delight,
reclining her neck
on the gentle arms of her beloved.
23. Beneath the apple tree
there you were betrothed to me;
there I gave you my hand
and you were raised up again,
where your mother lost her maidenhood.
24. Bride:
Our flowery bed,
bound with dens of lions,
is hung with purple,
built up in peace,
and crowned with a thousand shields of
gold.
25. Following your footsteps maidens run
along the way;
at the touch of a spark,
the spiced wine,
flowings from the balsam of God.
26. In the inner wine cellar
I drank of my beloved, and when I went
abroad,
through all this valley
I no longer knew anything
and lost the flock which I was following.

27. There he gave me his breast;
there he taught me a knowledge, very
sweet
and I gave myself to him,
withholding nothing;
there I promised to be his bride.
28. Now I occupy my soul
and all that I possess in serving him;
I no longer tend the flock,
nor have I any other work
now that I practise love, and that alone.
29. If then, I am no longer
seen or found on the common,
you will say that I am lost;
that wandering love - stricken
I lost my way, and was found.
30. With flowers and emeralds
gathered on cold mornings
we shall weave garlands
flowering in your love
and bound with one hair of mine.
31. That single hair of mine
waving on my neck has caught your eye;
you gazed at it upon my neck,
and by it captive you were held
and one of my eyes has wounded you.
32. When you looked at me
your eyes imprinted your grace in me:
for this you loved me ardently,
and this my eyes deserved -
to adore what they beheld in you.
33. Despise me not;
for if before you found me dark
now truly you can look at me,
since having looked at me
in me you left your grace and beauty.
34. Bridegroom:
The small white dove
has returned to the ark with an olive
branch,
and now the turtle dove
has found its longed-for mate
by the green river banks.
35. She lived in solitude
and now in solitude has built her nest;
and in solitude her dear one alone guides
her,
who also bears in solitude
the wound of love.
36. Bride:
Let us rejoice, beloved,
and let us go forth to behold ourselves in
your beauty
to the mountain and to the hill,
to where the pure water flows,
and further let us enter deep into the
thicket.
37. And then we will go on
to the high caverns in the rock
which are so well concealed;
there we shall enter
and taste the fresh juice of the
pomegranates.
38. There you will show me
what my soul has been seeking
and then you will give me,
You , my life, will give me there
what you gave me on that other day.
39. The breathing of the air,
the song of the sweet nightingale,
the grove and its living beauty,
in the serene night,
with a flame that consumes and gives no
pain.
40. No one looked at it
nor did Aminadab appear;
the siege was still;
and the cavalry,
at the sight of the waters, descended.

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The Three Divisions of the Spiritual Canticle, with Stanza headings:
(Note: There are no Stanza headings in the original.)

Stanzas 1 – 12 First steps of the spiritual journey - the longings of impatient love.

- Stanza 1: Anxious searching, longing for God.
- Stanza 2: Intercessory prayer; the aid of 'intermediaries' is sought.
- Stanza 3: Mortification of the natural affections.
- Stanza 4: Knowledge of God in His creation.
- Stanza 5: The grandeur of God as revealed in Creation.
- Stanza 6: Longing for God's presence; signs do not satisfy.
- Stanza 7: Longing for a knowledge of God in His mysteries.
- Stanza 8: Conflict, tension; life as it is, real life in God, so much desired.
- Stanza 9: Longing to be possessed by God.
- Stanza 10: Everything but God is a torment.
- Stanza 11: If only God would reveal Himself!
- Stanza 12: Seeking the Beloved in Faith.

Stanzas 13-21 The spiritual espousal, engagement; preparing for perfect union.

- Stanza 13: Suffering - the Passive Night of the Spirit - God's seeming absence.
- Stanzas 14:15: Joy follows suffering: beginning of the spiritual espousal; communion and exchange of love.
- Stanza 16: Peace in the nearness of the Beloved; consciousness of virtues, along with sensual temptation.
- Stanza 17: Spiritual dryness gives way to the peace of the Holy Spirit, communicating the Bridegroom.
- Stanza 18: May the higher, spiritual nature dominate the unruly sensual appetites and desires,
- Stanza 19: May the spiritual communications of the Beloved be communicated to the spirit alone, not to the senses.
- Stanzas 20:21: The natural appetites and passions are brought under control; peace results.

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Stanzas 22-40 Perfect Union, Spiritual Marriage. Longing for the Beatific Vision.

- Stanza 22: Liberation; beginning of total transformation in the Beloved; loving intimacy.
- Stanza 23: The mystery of the Incarnation is revealed.
- Stanza 24: The Bridegroom communicates His own love and His own virtues, with peace and tranquillity.
- Stanza 25: The benefits devout souls receive from the Beloved -divine touches, inebriation of the Holy Spirit.
- Stanza 26: Transformation in God in the substance of the soul. The action of the Holy Spirit, bringing about complete detachment.
- Stanza 27: God's communication of Himself in tenderness and love; mutual surrender.
- Stanza 28: Love equalises; love alone achieves surrender; habitual and loving attentiveness to God's will.
- Stanza 29: Pure love, not activities, is important to God; total withdrawal in nakedness of spirit.
- Stanza 30: Mutual exchange of virtues, God and the soul.
- Stanza 31: God is captivated by the soul's Faith and virtues, which are the work of the Holy Spirit, yet merited.
- Stanza 32: All is God's doing; nothing is attributed to the soul.
- Stanza 33: Contrasts the soul's former state with what God has perfected in her. Always the divine initiative.
- Stanza 34: The Bridegroom praises the bride's desire for solitude.
- Stanza 35: Peaceful solitude; liberty of spirit under the guidance of the Bridegroom.
- Stanza 36: The soul's only activity - surrender. The beauty of God is savoured and shared. She asks to share the secrets of the Beloved.
- Stanza 37: Sharing the Bridegroom's knowledge of the mysteries of the Incarnation.
- Stanza 38: The soul asks for a love as perfect as the Bridegroom's.
- Stanza 39: Looking forward to the Beatific Vision; breathing of the Holy Spirit, participation in God.
- Stanza 40: Perfect detachment achieved, the devil conquered; expectation of the Beatific Vision.

ASCENT OF MOUNT CARMEL by Saint John of the Cross
BOOK I

[Chapter I.](#)

--Sets down the first stanza. Describes two different nights through which spiritual persons pass, according to the two parts of man, the lower and the higher. Expounds the stanza which follows

[Chapter II.](#)

--Explains the nature of this dark night through which the soul says that it has passed on the road to union

[Chapter III.](#)

--Speaks of the first cause of this night, which is that of the privation of the desire in all things, and gives the reason for which it is called night

[Chapter IV.](#)

--Wherein is declared how necessary it is for the soul truly to pass through this dark night of sense, which is mortification of desire, in order that it may journey to union with God

[Chapter V.](#)

--Wherein the aforementioned subject is treated and continued, and it is shown by passages and figures from Holy Scripture how necessary it is for the soul to journey to God through this dark night of the mortification of desire in all things

[Chapter VI.](#)

--Wherein are treated two serious evils caused in the soul by the desires, the one evil being privative and the other positive

[Chapter VII.](#)

--Wherein is shown how the desires torment the soul. This is proved likewise by comparisons and quotations

[Chapter VIII.](#)

--Wherein is shown how the desires darken and blind the soul

[Chapter IX.](#)

--Wherein is described how the desires defile the soul. This is proved by comparisons and quotations from Holy Scripture

[Chapter X.](#)

--Wherein is described how the desires weaken the soul in virtue and make it lukewarm

[Chapter XI.](#)

--Wherein it is proved necessary that the soul that would attain to Divine union should be free from desires, however slight they be

[Chapter XII.](#)

--Which treats of the answer to another question, explaining what the desires are that suffice to cause the evils aforementioned in the soul

[Chapter XIII.](#)

--Wherein is described the manner and way which the soul must follow in order to enter this night of sense

[Chapter XIV.](#)

--Wherein is expounded the second line of the stanza

[Chapter XV.](#)

--Wherein are expounded the remaining lines of the aforementioned stanza

BOOK II

[Chapter I.](#)

--The happiness of a soul which experiences stripping the spirit of all spiritual imperfections and desires the possession of spiritual things.

[Chapter II.](#)

--Which begins to treat of the second part of cause of this night, which is faith. Proves by two arguments how it is darker than the first and then the third

[Chapter III.](#)

--How faith is dark night to the soul. This is proved with arguments and quotations and figures from Scripture

[Chapter IV.](#)

--Treats in general of how the soul likewise must be in darkness, in so far as this rests with itself, to the end that it may be effectively guided by faith to the highest contemplation

[Chapter V.](#)

--Wherein is described what is meant by union of the soul with God. A comparison is given

[Chapter VI.](#)

--Wherein is described how it is the three theological virtues that perfect the three faculties of the soul, and how the said virtues produce emptiness and darkness within them

[Chapter VII.](#)

--Wherein is described how strait is the way that leads to eternal life and how completely detached and disencumbered must be those that will walk in it. We begin to speak of the detachment of the understanding

[Chapter VIII.](#)

--Which describes in a general way how no creature and no knowledge that can be comprehended by the understanding can serve as a proximate means of Divine union with God

[Chapter IX.](#)

--How faith is the proximate and proportionate means of the understanding whereby the soul may attain to the Divine union of love. This is proved by passages and figures from Divine Scripture

[Chapter X.](#)

--Wherein distinction is made between all apprehensions and types of knowledge which can be comprehended by the understanding

[Chapter XI.](#)

--Of the hindrance and harm that may be caused by apprehensions of the understanding which proceed from that which is supernaturally represented to the outward bodily senses; and how the soul is to conduct itself therein

[Chapter XII.](#)

--Which treats of natural imaginary apprehensions. Describes their nature and proves that they cannot be a proportionate means of attainment to union with God. Shows the harm which results from inability to detach one self from them

[Chapter XIII.](#)

--Wherein are set down the signs which the spiritual person will find in himself whereby he may know at what season it behooves him to leave meditation and reasoning and pass to the state of contemplation

[Chapter XIV.](#)

--Wherein is proved the fitness of these signs, and the reason is given why that which has been said in speaking of them is necessary to progress

[Chapter XV.](#)

--Wherein is explained how it is sometimes well for progressives who are beginning to enter upon this general knowledge of contemplation to make use of natural reasoning and the work of the natural faculties

[Chapter XVI.](#)

--Which treats of the imaginary apprehensions that are supernaturally represented in the fancy. Describes how they cannot serve the soul as a proximate means to union with God

[Chapter XVII.](#)

--Wherein is described the purpose and manner of God in His communication of spiritual blessings to

the soul by means of the senses. Herein is answered the question which has been referred to

[Chapter XVIII.](#)

--Which treats of the harm that certain spiritual masters may do to souls when they direct them not by a good method with respect to the visions aforementioned. Describes also how these visions may cause deception even though they be of God.

[Chapter XIX.](#)

--Wherein is expounded and proved how, although visions and locutions which come from God are true, we may be deceived about them. This is proved by quotations from Divine Scripture

[Chapter XX.](#)

--Wherein is proved by passages from Scripture how the sayings and words of God, though always true, do not always rest upon stable causes.

[Chapter XXI.](#)

--Wherein is explained how at times, although God answers the prayers that are addressed to Him, He is not pleased that we should use such methods. It is also shown how, although He condescend to us and answer us, He is oftentimes wroth

[Chapter XXII.](#)

--Wherein is solved a difficulty -- namely, why it is not lawful, under the law of grace, to ask anything of God by supernatural means, as it was under the old law. This solution is proved by a passage from Saint Paul

[Chapter XXIII.](#)

--Which begins to treat of the apprehensions of the understanding that come in a purely spiritual way, and describes their nature

[Chapter XXIV.](#)

--Which treats of two kinds of spiritual vision that come supernaturally

[Chapter XXV.](#)

--Which treats of revelations, describing their nature and making a distinction between them

[Chapter XXVI.](#)

--Which treats of the intuition of naked truths in the understanding, explaining how they are of two kinds and how the soul is to conduct itself with respect to them

[Chapter XXVII.](#)

--Which treats of the second kind of revelation, namely, the disclosure of hidden secrets. Describes the way in which these may assist the soul toward union with God, and the way in which they may be a hindrance; and how the devil may deceive the soul greatly in this matter

[Chapter XXVIII.](#)

--Which treats of interior locutions that may come to the spirit supernaturally. Says of what kinds they are

[Chapter XXIX.](#)

--Which treats of the first kind of words that the recollected spirit sometimes forms within itself. Describes the cause of these and the profit and the harm which there may be in them

[Chapter XXX.](#)

--Which treats of the interior words that come to the spirit formally by supernatural means. Warns the reader of the harm which they may do and of the caution that is necessary in order that the soul may not be deceived by them

[Chapter XXXI.](#)

--Which treats of the substantial words that come interiorly to the spirit. Describes the difference between them and formal words, and the profit which they bring and the resignation and respect which the soul must observe with regard to them

[Chapter XXXII.](#)

--Which treats of the apprehensions received by the understanding from interior feelings which come supernaturally to the soul. Describes their cause, and the manner wherein the soul must conduct itself so that they may not obstruct its road to union with God

BOOK III

[Chapter I.](#)

--Wherein how the soul may come to union with God in perfect hope and charity.

[Chapter II.](#)

--Which treats of the natural apprehensions of the memory and describes how the soul must be voided of them in order to be able to attain to union with God according to this faculty

[Chapter III.](#)

--Wherein are described three kinds of evil which come to the soul when it enters not into darkness with respect to knowledge and reflections in the memory. Herein is described the first

[Chapter IV.](#)

--Which treats of the second kind of evil that may come to the soul from the devil by way of the natural apprehensions of the memory

[Chapter V.](#)

--Of the third evil which comes to the soul by way of the distinct natural knowledge of the memory

[Chapter VI.](#)

--Of the benefits which come to the soul from forgetfulness and emptiness of all thoughts and knowledge which it may have in a natural way with respect to the memory

[Chapter VII.](#)

--Which treats of the second kind of apprehension of the memory -- namely, imaginary apprehensions -- and of supernatural knowledge

[Chapter VIII.](#)

--Of the evils which may be caused in the soul by the knowledge of supernatural things, if it reflect upon them. Says how many these evils are

[Chapter IX.](#)

--Of the second kind of evil, which is the peril of falling into self-esteem and vain presumption

[Chapter X.](#)

--Of the third evil that may come to the soul from the devil, through the imaginary apprehensions of the memory

[Chapter XI.](#)

--Of the fourth evil that comes to the soul from the distinct supernatural apprehensions of the memory, which is the hindrance that it interposes to union

[Chapter XII.](#)

--Of the fifth evil that may come to the soul in supernatural imaginary forms and apprehensions, which is a low and unseemingly judgment of God

[Chapter XIII.](#)

--Of the benefits which the soul receives through banishing from itself the apprehensions of the imagination. This chapter answers a certain objection and describes a difference which exists between apprehensions that are imaginary, natural and supernatural

[Chapter XIV.](#)

--Which treats of spiritual knowledge in so far as it may concern the memory

[Chapter XV.](#)

--Which sets down the general method whereby the spiritual person must govern himself with respect to this sense

[Chapter XVI.](#)

--Which begins to treat of the dark night of the will.
Makes a division between the affections of the will

[Chapter XVII.](#)

--Which begins to treat of the first affection of the will. Describes the nature of joy and makes a distinction between the things in which the will can rejoice

[Chapter XVIII.](#)

--Which treats of joy with respect to temporal blessings. Describes how joy in them must be directed to God

[Chapter XIX.](#)

--Of the evils that may befall the soul when it sets its rejoicing upon temporal blessings

[Chapter XX.](#)

--Of the benefits that come to the soul from its withdrawal of joy from temporal things

[Chapter XXI.](#)

--Which describes how it is vanity to set the rejoicing of the will upon the good things of nature, and how the soul must direct itself, by means of them, to God

[Chapter XXII.](#)

--Of the evils which come to the soul when it sets the rejoicing of its will upon the good things of nature

[Chapter XXIII.](#)

--Of the benefits which the soul receives from not setting its rejoicing upon the good things of nature

[Chapter XXIV.](#)

--Which treats of the third kind of good thing whereon the will may set the affection of rejoicing, which kind pertains to sense. Indicates what these good things are and of how many kinds, and how the will has to be directed to God and purged of this rejoicing

[Chapter XXV.](#)

--Which treats of the evils that afflict the soul when it desires to set the rejoicing of its will upon the good things of sense

[Chapter XXVI.](#)

--Of the benefits that come to the soul from self-denial in rejoicing as to things of sense, which benefits are spiritual and temporal

[Chapter XXVII.](#)

--Which begins to treat of the fourth kind of good -- namely, the moral. Describes wherein this consists, and in what manner joy of the will therein is lawful

[Chapter XXVIII.](#)

--Of seven evils into which a man may fall if he set the rejoicing of his will upon moral good

[Chapter XXIX.](#)

--Of the benefits which come to the soul through the withdrawal of its rejoicing from moral good

[Chapter XXX.](#)

--Which begins to treat of the fifth kind of good thing wherein the will may rejoice, which is the supernatural. Describes the nature of these supernatural good things, and how they are distinguished from the spiritual, and how joy in them is to be directed to God

[Chapter XXXI.](#)

--Of the evils which come to the soul when it sets the rejoicing of the will upon this kind of good

[Chapter XXXII.](#)

--Of two benefits which are derived from the renunciation of rejoicing in the matter of the supernatural graces

[Chapter XXXIII.](#)

--Which begins to treat of the sixth kind of good wherein the soul may rejoice, Describes its nature and makes the first division under this head

[Chapter XXXIV.](#)

--Of those good things of the spirit which can be distinctly apprehended by the understanding and the memory. Describes how the will is to behave in the matter of rejoicing in them

[Chapter XXXV.](#)

--Of the delectable spiritual good things which can be distinctly apprehended by the will. Describes the kinds of these

[Chapter XXXVI.](#)

--Which continues to treat of images, and describes the ignorance which certain persons have with respect to them

[Chapter XXXVII.](#)

--Of how the rejoicing of the will must be directed, by way of the images, to God, so that the soul may not go astray because of them or be hindered by them

[Chapter XXXVIII.](#)

--Continues to describe motive good. Speaks of oratories and places dedicated to prayer

[Chapter XXXIX.](#)

--Of the way in which oratories and churches should be used, in order to direct the spirit to God.

[Chapter XL.](#)

--Which continues to direct the spirit to interior recollection with reference to what has been said

[Chapter XLI.](#)

--Of certain evils into which those persons fall who give themselves to pleasure in sensible objects and who frequent places of devotion in the way that has been described

[Chapter XLII.](#)

--Of three different kinds of places of devotion and of how the will should conduct itself with regard to them

[Chapter XLIII.](#)

--Which treats of other motives for prayer that many persons use -- namely, a great variety of ceremonies

[Chapter XLIV.](#)

--Of the manner wherein the rejoicing and strength of the will must be directed to God through these devotions

[Chapter XLV.](#)

--Which treats of the second kind of distinct good, wherein the will may rejoice vainly