
A THESIS
Submitted to Adab and Humanities Faculty
In Partial Fulfillment of the Requirements for
The Degree of Strata One (S1)

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ABSTRACT


As a literary research, this research aims to find out how are the two poems *The Dark Night* and *The Living Flame of Love* by Saint John describing The God. Besides that, the writer examines the words of poems using figurative language, imagery, and theme. The purpose is to know how the intrinsic elements can build the meaning. In this thesis, the writer uses qualitative descriptive method to reveal and gives details the data to get more information. All the data are collected from the text of poems.

From the result show that *The Dark Night* is process to union with The God. The God described very far from the speaker. If the speaker want to together with The God, the speaker is going to follow all of the step to purify his sin, after that the speaker can together with The God. However, in *The Living Flame of Love* is about transforming each other between the speaker and The God in Goodness and glorious. The God described very near from the speaker. The God is life into the speaker heart.

Keywords: Saint John of The Cross, The Dark Night, The Living Flame of Love, Intrinsic Elements, The Description Of God.
APPROVEMENT


A Thesis
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The Strata One Degree (S1)

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JAKARTA
2015
LEGALIZATION

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Title : The Description of God In Two Poems Of Saint John Of The Cross: The Dark Night And The Living Flame Of Love

The thesis entitled above has been defended before Adab and Humanities Faculty’s Examination Committee on 28 May 2015. It has already accepted as a partial fulfillment of the requirements for the degree of strata one.

Jakarta, 28 May 2015
Examination Committee

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DECLARATION

The writer hereby declares this submission is her own work. Depend on the best of his knowledge and belief, it contains no material previously published or written by another person nor material which to a substantial extent has been accepted for the award of any other degree or diploma of the university or other institute of higher learning, except where due acknowledgement has been made in the text.

Jakarta, 28 May 2015

Riri Rahmawati Z
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The Writer
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CHAPTER I
INTRODUCTION

A. The Background of The Study

Poetry is the imaginations that uses words and contains a deeper meaning to express the idea, it has written by the poet. According to Refa Romdhonah cited in An Introduction to Literature: Poetry “poetry is beautiful language used by the poet to communicate on their idea”.¹ It can be defined, poetry is the kind of language that different from ordinary language which we use every day. The language used in poetry can explain and represent something. To enrich the meaning, a poet uses supporting elements and brings illustration or imagination for the reader’s mind. It is called intrinsic element in order to make the reader easy to understand about poetry.

Poetry is one of literature revealing though and feels of a poet. It is literary work used short language, rhythm and contains affectionate admiration. It is not presented alone but it is influenced by society, culture and condition of the poet.² Therefore, the social background of literary work is important to be understood because the social background can help a reader to understand about poetry.

Poetry has two elements that can build the meaning. The two elements are extrinsic and intrinsic. Extrinsic element is essentials that arrange literary work

from outside such as sociology and psychology. Whereas, intrinsic element is essential that inside of the poem and it can build the meaning such as figure of speech, imagery and theme.

The most important element is the theme. According to Literature: Approaches to Fiction, Poetry and Drama defines theme is “an idea or point implied view of life and conduct what the story is generally about”.\(^3\) It is something implies that refer to the central idea or message as generally. In poetry, there are many kinds theme such as humanity, patriotism and divinity. One of a poet that wrote divinity theme is Saint John of The Cross (1542-1591).\(^4\)

He is one of the greatest poet and member of the Discalced Carmelite in Spain. Discalced Carmelite is an association of friar did the reformation; they aim to bring the pure life and Saint Teresa of Avila as founder. At that time, people left a life of prayer, religion and The God. When he joined with Discalced Carmelite, he became a reformer who spent his life to spread the reformation in some place of Spain such as Segovia, Avila, Salamanca and Toledo.\(^5\)

However, while he went to Toledo to spread the reformation, Calced Carmelite was kidnapped and prisoned in Toledo’s jail. Calced Carmelite is the opposite of Discalced Carmelite because they thought Discalced Carmelite was swerved rule and they have disagreed with reformation. Calced Carmelite


believed the reformation of The Discalced Carmelite is swerve rule of religion and Calced Carmelite disagreed with the reformation.

Saint John is a theologian and religious poet. He was famous and known as a poet than a theologian because Saint John creation connecting with the religious life of The God. While he was in the jail, Saint John spent his time wrote both prose and poetry. John wrote the prose and the poems based on his experience influenced by religion conflict. The conflict is people were leaving the religious life, Saint John and Discalced Carmelite tried to recover the pure life.

In this thesis, the writer focus on Saint John poems, the poems are *The Dark Night* (*Noche Oscura*) and *The Living Flame of Love* (*Llama*). These two poems are important to be analyzed because the two poems are given the biggest influence of people. The two poems contain a deeper meaning of the journey to be one with The God. All of his poems, Saint John, wrote in Spanish. When the writer searched Saint John poems, the writer found the text in English and the original text can hardly be found, not only on the internet but also in the journal. After he passed away, Saint John got appreciation from society and government, which his name was used as the name of the church and school, the government made a sculpture of Saint John and he was declared as a doctor of the Universal Church by Father Pope Pius XI.

The first poem is *The Dark Night*. It talks about the love between The God and the human soul and the journey of the soul to be one with The God. The soul made the journey to purify the speaker from imperfection to perfection beside The

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God in the dark night. The soul used the night a time to meet with The God and to express his sadness and suffer for The God. The night gave peacefulness, purity and devotes great attention to the experience of darkness.\(^7\)

The night has four steps to be one with The God. There are in the first, the second, the third and the fourth stanzas. The first night is purged of his sin; The second night is the soul which begins to leave the sin; The third night is the speaker’s aim to meet The God; and the last night is the speaker together with The God.

Another poem wrote in jail is *The Living Flame of Love*. It talks about elevates union in depth and describe a greater intimacy of The God’s love.\(^8\) The speaker praised The God with beautiful or hyperbole word as expressed about what is the speaker felt. The speaker celebrated his deep feeling for The God; celebrated not only a generous love of The God but also a tender intimacy. The speaker praised The God in every line and stanza. The speaker and The God have union and transform each other in goodness. The goodness got from The God because The God life in the speaker’s heart and The God had given glorious life to the speaker.

*The Dark Night* and *The Living Flame of Love* were written by a great poet of the Counter Reformation. It is as expression of Saint John feeling containing deeper meaning and experience when he was in the jail. Saint John was writing those poems to show the people that The God never leaves human although


human leaving The God. The God will help human when human regretting from all of their sins. Because of Saint John poems, he was declared as a doctor of the Universal Church by Father Pope Pius XI on 24 August 1926 and the writer is interested to analyze Saint John poems.

B. Focus of The Study

Based on the background of the research, the writer focuses on how the two poems describing The God by the intrinsic elements found into the poems or text itself, such as imagery, figurative language and theme.

C. Research Question

Based on the background and the focus of the study, the questions of this research are:

1. How are the two poems The Dark Night and The Living Flame of Love by Saint John describing The God?

D. Significance of The Study

The writer hopes that this research can give new information about Saint John poems. The writer analyzes intrinsic elements to get deeper meaning and to understand about his poems. The writer hopes that analysis can give advantage, especially for the researcher because these poems are written by a saint and described about who is The God. The writer hopes that the results of the research can be useful for the writer, the reader and the Department of English can be used as a reference for understanding the poem, and also can be used to understand.
E. Research Methodology

1. The Objective of The Study

The objective of the research is to know how the two poems *The Dark Night* and *The Living Flame of Love* described God.

2. The Method of The Study

In the method of research, the writer uses descriptive qualitative method to analyze the poems. Descriptive qualitative method is the research that expresses and gives details the data to get more information. The method is to observe the problems presented in the research questions. In descriptive qualitative method, the writer doesn’t use any numerical system and all the collected, the data will be analyzed qualitatively.

3. The Technique of Data Analysis

The writer gets the data from some resource such as *Western Wind an Introduction to Poetry Fourth Edition* book, article and journal to support this research. This research uses several techniques. The first is to collect the data. The second is to classify the data. The third is to analyze the data of how is The God reflected in the two poems and examined both of them using intrinsic elements.

4. The Instrument of Research

The instrument of research is the writer herself. The writer uses many ways, such as by reading the poems many times, searching the data and finding the facts which support the research correlated with the relevant theory. Books, articles,
site, review and journal are the way to analyze and to get more information about the object.

5. The Unit of Data Analysis

The unit of data analysis had been taken from two poems. The writer only analyzes two poems which were famous in John period. Those two poems are *The Dark Night (Noche Oscura)*\(^{10}\) and *The Living Flame of Love (Llama)*\(^{11}\) by Saint John of The Cross that was published in 1577.

6. The Time and Place of Research

The research is conducted at eight semesters in 2013/2014 in Syarif Hidayatullah State Islamic University. The writer takes the materials from some library. All data primer is taken from the library, article, and journal such as Syarif Hidayatullah State Islamic University Jakarta library, University of Indonesia library and other places that support the data resources.

7. Research Design

To get the image as clearly about this research, the writer divides this research into four chapters which in every chapter has sub chapters.


\(^{10}\) John Frederick Nims, *Western Wind An Introduction to Poetry Fourth Edition*, (USA, Mc Graw Hill Companies, 2000)

**Chapter II** The Theoretical description contains Previous Research and Concept. The sub-chapter contains the Intrinsic Element such as Imagery, Figure of Speech, and Theme.

**Chapter III** Data Findings contains Data Description and Data Analysis. The sub-chapter in The Data Description contains The Dark Night and The Living Flame of Love. In The Data Analysis contains Intrinsic Elements of The Dark Night poems such as imagery (Visual Image), figure of speech (Simile, Overstatement, Apostrophe and Symbol), theme. Another one is intrinsic elements of The Living Flame of Love poems such as imagery (Tactile Imagery and Organic Imagery), figure of speech (Apostrophe and Symbol), theme.

**Chapter IV** Conclusion and Suggestion
CHAPTER II
THE THEORETICAL DESCRIPTION

A. Previous Research

The other writer had analyzed the two poems of Saint John of the cross *The Dark Night* and *The Living Flame of Love*. The writer found the other writer who analyzed the two poems in the journal, thesis and article.

The first title is *St. John of The Cross: The Poetics of Heroism and The Heroism Of Poetics*. It is a dissertation presented to the faculty of the graduate school at the University of Missouri by Anthony Francis butler on may 2013. In this dissertation, the writer examines the relation between Saint John life and the socio-historical context. This dissertation uses new historicist theory; the writer shows that the relation between Saint John life and his literature remains interdependent.

The second entitle is *silence enflamed: John of the cross and prayer* by Kerrie hide. The writer found the article from [http://aejt.com.au/__data/assets/pdf_file/0010/301042/3.aejt10.15_hide_silenceenf lamed_formatted2.pdf](http://aejt.com.au/__data/assets/pdf_file/0010/301042/3.aejt10.15_hide_silenceenf lamed_formatted2.pdf). The article introduces to the magnificence of johns work and his illustration of the night which permeates in all his works. The night is an experience which imparts a transformed understanding of god and it attends in the depths of the heart.

The third research is *A Spiritual Reading Of the Dark Night*. This article published by Ernest e. Larkin, O.Carm. The writer wants to present the poem The
Dark Night as a way of leading into the experience of God. This article aims to remind the reader about Saint John poems related to his experience in the jail. The poetry is the first star to look for an understanding of the saint’s ideas and it is a privileged to human experience.

Based on the short explanations above, the writer wants to make this research dissimilar and more specify than the previous research. The writer uses similar poems of Saint John of The Cross *The Dark Night* and *The Living Flame of Love*. The difference of this research is the writer uses another concept. It uses intrinsic element as tools in order to offer something different to the readers and to evoke the deep experiences of the spirit. For next researchers, this research can be considered as a reference.

**B. Concept**

1. **The Intrinsic Element of Poem**

The intrinsic elements of poetry to help the reader to understand what the poem is talking about. There are several intrinsic elements found in the two poems by Saint John such as imagery, figure of speech and theme. The purpose is to create the elements and the writer can conclude contain of the poems.

a. **Imagery**

The first intrinsic element is imagery. Imagery is a representation language of sense, such as experience of the poet to the reader.¹ Largely, our experience comes from sense, such as experience of war, traumatic, love, yearning and else.

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Imagery is an effective ways to evoke experience in conveying emotion and suggest ideas. Perrine divides imagery into seven divisions.²

It consists of sound (auditory imagery), Sight (visual imagery), Smell (olfactory imagery), Taste (gustatory imagery), Touch (tactile imagery), Internal sensation (organic imagery), and Movement or tension (kinesthetic imagery). However, in this thesis the writer not explains all of imagery. The writer only explains imagery finding in the two poems by Saint John of The Cross such as visual imagery, tactile imagery and organic imagery.

a) Visual Imagery

Visual imagery is representation of sight effect to evoke a picture of something. Visual imagery also appears in the poems because it is easy to find, sometimes seen in the mind called by sight effect.³ To understand about visual imagery, the writer quotes a poem by Robert Browning (1812-1889) Meeting at Night. The writer has taken from the first stanza, line one and two.

The gray sea and the long black land;
And the yellow half-moon large and low;

b) Tactile Imagery

Tactile imagery is representation of touch sense, such as hardness, wetness, cold, and hot.⁴ For example is “the weather in May is so hot.” To understand about tactile, the writer quotes from John Milton (1606-1674) poem that is described about hell.

⁴ Ibid, p. 57
A dungeon horrible, on all sides around
As one great furnace flamed

In this poem, when the reader studies dungeon horrible the reader can feel a hell like what the poet means. Directly, the reader feels warm and tight because the walls around of the dungeon like a furnace flamed.

c) Organic Imagery

Organic imagery or internal sensation is a representation of inner sensation of our body, such as hunger, thirst, nausea and fatigue in poetry. For example is “I am so thirsty after run.” To understand about gustatory imagery, the writers quote a poem by Philip Larkin (1922-1985) toads. Fifth stanza and line four.

Their nippers have got bare feet,
Their unspeakable wives
Are skinny as whippets-and yet
No one actually starves

In this poem, the poet put starves as representational organic imagery. When the reader reads this stanza, the reader can feel what the poet means and starve it is the inner sensation of the body.

b. Figure of Speech

Figurative of speech is kinds of language. It is defined as any way of saying something with different ordinary way. The kind of language that leaves from the original language and uses figurative language makes an imaginative description person or object in a fresh way. Figurative language is expressing a confirmation effect and sometimes it is not familiar to the readers or listeners.

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Figure of speech is an expression using words in non-literal sense which with specific words. The word about figure uses to submit expression and strategy of argument, when we speak using figures of speech we have deep meaning and use different word and it makes our knowledge will be rich and beautiful languages. There are some types of figure of speech such as simile, overstatement, symbol and apostrophes.

a) Simile

The simile is establishing the comparison explicitly; it usually compares two things directly with the word like or as to connect with the one word with another word. Laurence Perrine and Thomas define simile as a figure of speech that two essentially different objects expressly and compare with another word.\(^7\)

Simile always uses two objects are compared in one word and make they are similar, simile identically using like, as, than, similar to, resemble or seems we can find with easily. Example: John Donne (1572-1631) a valediction: forbidding mourning

\[
\text{As virtuous men pass mildly away} \\
\text{And whisper to their souls to go} \\
\text{While some of their sad friends do say} \\
\text{The breath goes now, and some say, no:}
\]

b) Overstatement

Overstatement or hyperbole is exaggeration,\(^8\) exaggeration of truth, using with a variety of effects as emotion response and add the importance of what you mean with strong impression. Example: I will die if I not meet you. To understand

\(^7\) Laurence Perrine and Thomas R., Sound and Sense: An Introduction to poem, Eight Edition, (Southern Methodist University, 1992, p. 64. \\
\(^8\) Ibid, p. 64.
it, the reader had been taken poem from Robert Frost (1874-1963) \textit{the road not taken} talks about the speaker has two roads diverged and the speaker feel confused to choose.

\begin{quote}
\textit{I shall be telling this with a sight somewhere}
\textit{Ages and ages hence}
\end{quote}

c) Apostrophe

Apostrophe is speak to inanimate or person who absent.\textsuperscript{9} Apostrophe relating with personification and consists to address someone or nonhuman. When person or thing presents and replays to what we say. Example: Edmund Waller (1607-1687) song: go, lovely rose!

\begin{quote}
\textit{Go, lovely rose!}
\textit{Tell her that wastes her time and me}
\textit{That now she knows.}
\textit{When i resemble her to thee,}
\textit{How sweet and fair she seems to be.}
\end{quote}

The speaker talks or command to the rose to tell something, the speaker talks to the rose like speak to human. As we know, rose is a beautiful flower, cannot speak or doing something like human. The rose just grows in the land like other flora.

d) Symbol

Symbol is a thing could be an object, person, action or situation which stands to something else. Something what are we mean more than what it is.\textsuperscript{10} it uses to compare something to another thing as change or represents object or person

\textsuperscript{10} Ibid, p. 80.
besides the object with precisely. It is figurative compare or put together two different things but the thing can represent the other.

Example: snake is symbol of devil because snake is poison someone and rose is symbol of love because the color of rose similar to heart which smolder of love.

William black (1757-1827) *the sick rose*

\[
O \text{ rose, thou art sick!} \\
The \text{ invisible worm} \\
\text{That flies in the night,} \\
\text{In the howling storm.}
\]

In this poem, the author uses rose as symbol of women and worm is symbol of man. Woman was sick, she broke heart because man suddenly comes and goes, woman was sad and broken heart she sees like not have desire to life.

c. **Theme**

Theme is an idea or point which apprehensible natural meaning. Theme is something imply, refer to central idea or message as general what poems talking about. Theme will know when the readers understand about the poem, after that the reader can conclude about theme. Theme is wish subject an author who unifies central idea and the main point.

To find the theme we must analysis intrinsic element and understand about that. The intrinsic elements make easy to find theme. It is important subject and experience which in intrinsic element without theme it will be unclear and unlived.

because theme help us to decide what we make. Example William Black (1757-1827) the sick rose.

*O rose, thou art sick!*  
*The invisible worm*  
*That flies in the night,*  
*In the howling storm,*

In this poem, describe about a woman who love a man, a man come with suddenly. Moreover, a man goes after he spends his time for a woman. A woman was sick because a man was leaving his alone.
CHAPTER III

DATA FINDINGS

A. The Data Description

In this chapter, the writer will analyze and explain the two poems of Saint John of the cross. The writer will identify intrinsic elements such as visual imagery, figure of speech, and theme which have the biggest contribution into the meaning of poems. Both poems written by Saint John of the cross are The Dark Night and The Living Flame of Love.

a. The Dark Night

The best created publish in 1577 “The Dark Night.” It was one of Saint John poetry. His poetry got from the Western Wind an Introduction to Poetry Fourth Edition book published by USA McGraw Hill Companies, 2000. This poem consists of forty lines in eight stanzas, talked about experience of spiritual life in the darkness and he made it when he was prisoner in Toledo.

The dark night is explaining the spiritual or religious condition. It talking about the speaker (the soul) make journey to union with God.\textsuperscript{1} The soul make journey to purify him from sin in the dark night. Now is the explication of each stanza that makes description of the poems. This poem has four steps of night in the first, second, third and four stanzas when the soul start to make the journey.

Once in the dark night
When love burned bright with yearning, I arose

\textsuperscript{1}John Frederick Nims, Western Wind An Introduction to Poetry Fourth Edition,(USA, McGraw Hill Companies, 2000), p. 57.
(O windfall of delight!)  
And how I felt none knows-  
Dead to the world my house, in deep repose;  

(The Dark Night: Stanza 1)

In the first stanza, the speaker uses night to meet The God. It is the way when the speaker begins to union The God. In the first night, the speaker would purify his sin from his heart. The speaker very yearn The God but The God cannot show Himself before the speaker ignore all of his sin. After purifying, the speaker is going to get purgation of The God.

In the dark, where all goes right,  
Thanks to a secret ladder, other clothes  
(O windfall of delight!)  
In the dark, enwrapped in those-  
Dead to the world my house, in deep repose.  

(The Dark Night: Stanza 2)

In the second stanza is the second night. The second night is the next process after the speaker purifies his sin. In the second night, all of the speaker sin being fades slowly. Now, the speaker’s heart is pure and the speaker can find the way to unite with The God. After that, the God show secret ladder; it is a symbol of the upward the development of the soul after his heart pure. The ladder is a way to go to the sky where God life.

There in the lucky dark,  
None to observe me; darkness far and wide;  
No sign for me to mark,  
No other light, no guide  
Except for my heart-the fire, the fire inside!  

(The Dark Night: Stanza 3)

The third stanza is third night. in the third night, the speaker feels luck. The speaker begins his journey to union with The God. The speaker can do his journey quietly and the speaker feels blessed because no one observes, sign, and no one
give light and guide the speaker except The God. The God show the way to unite with His.

That let me on
True as the very noon is-truer too!-
To where there waited once
I knew-how knew I well!-
In a place where no one was in view.

(The Dark Night: Stanza 4)

The last night is the fourth stanza. In the fourth stanza the speaker begin to meet The God. The speaker can find the place of The God without light and guide. The God gives the light into the speaker heart. The speaker can see clearly like the speaker can see everything in the noon.

O dark night my guide, my guide!
Night dearer than anything all your dawns discover!
O night drawing side to side
The loved and lover-
She that the lover loves, lost in the lover!

(The Dark Night: Stanza 5)

In the fifth stanza, the souls praise night. The speaker praises night because the speaker can meet and together with The God in the night. Night is guiding the speaker to meet The God. Night is dearer than dawn because in the night the speaker can meet and union with The God. The dark night is unite the soul to The God, between the lovers and loved. The lover is servant and the loved is God.

Upon my flowering breast,
Kept for his pleasure garden, his alone,
The lover was sunk in rest;
I cherished him-my own!-
There in air from the castle wall,

(The Dark Night: Stanza 6)

In the sixth stanza, the speaker shows his feeling when The Speaker together with The God. The speaker feels happy because the speaker can together and union with The God. The speaker caresses and cherishes The God lovingly.
In air from the castle wall
As my hand in his hair moved lovingly at play,
He let cool fingers fall
And the fire there where they lay!
All sense in oblivion drift away.  

(The Dark Night: Stanza 7)

In the last two stanzas, the souls clearly imagine how God take care for the speaker. Before The God shows His power, suddenly the air blows the speaker. The speaker remembers when the speaker cherishes The God like the air cherishes the speaker. After that, The God gives His kindness to give eternal life after the speaker purifying his sin from his heart. After that, the lay hear and all of sense of the speaker unconsciousness.

I stayed, not minding me;
My forehead on the lover I reclined.
Earth ending, I went free,
Left all my care behind
Among the lilies falling and out of mind. 

(The Dark Night: Stanza 8)

In eighth stanza, the speaker hand over life for The God. In eighth stanza, the speaker hand over life for The God. The speaker hands over his life for The God because the speaker wants to union and together with The God. Now, the earth of the speaker was ending and the speaker was free. The speaker left all past life among the lilies. Lilies is symbol of the new life when someone death and life in beyond together with The God.

b. The Living Flame of Love

The living flame of love is one of Saint John poem. It is the best his create published in 1577. This poem got from The Living Flame of Love by John of the Cross book published by Forgotten Books, 1919. This poetry consists of twenty-
four lines in four stanzas; this poem describes intimacy as to respond of God and elevated union with the soul.

The Living Flame of Love is teaching the great action in John’s life. It is a piece of poetry after his imprisonment at Toledo. After hazy, he has published his poems in front of nun and monk before death, he gave his created for leader of Ubeda monastery as reward because the leader care for him. The poem celebrating his deep feeling to God, but not only generous love of God but also a tender intimacy. Now is the explication of each stanza that makes description of the poems.

O living flame of love
That tenderly wounds my soul
In its deepest center! Since
Now you are not oppressive,
Now consummate! if it be your will:
Tear through the veil of this sweet encounter

(The Living Flame of Love: Stanza 1)

In the first stanzas, the speaker shows the flame wound his soul and the flame ignores all his sin. In the first stanza, the speaker talks with flame of fire such as human because the flame of fire can transform the speaker to The God. It bathes the speaker in glory and eternal life. The flame make the speaker wound but the wound is not making the speaker hurt however make the speaker happy.

O sweet cautery
O delightful wound!
O gentle hand! O delicate touch
That tastes of eternal life
And pays every debt!
In killing you changed death to life

(The Living Flame of Love: Stanza 2)

In the second stanza, the speaker praise to cautery, delightful wound, gentle hand and delicate touch of The God honesty. The speaker proclaims that The God
has the biggest power and he also magnifies and stresses God’s power to explain how powerful God is. The speaker invites the reader as if the reader can feel the goodness of The God. The God is very kind, The God give the goodness to every human who belief of Him. The God will union and transform his goodness after the speaker pure his heart.

O lamps of fire!
in whose splendors
The deep caverns of feeling,
Once obscure and blind,
Now give forth, so rarely, so exquisitely,
Both warmth and light to their Beloved.

(The Living Flame of Love: Stanza 3)

In the third stanza the speaker shows lamps of fire give magnificence into the speaker heart. In third stanza the speaker elevate the power of The God. People, who blind, can receive light and warmth of The God. The God is enormous, wise, generous, and superior. The lamp give magnificence in to the speaker heart and the lamp full the speaker heart with goodness and glorious. In this stanza, the soul praises lamp of fire because God receive him from union and transform with him. In this state, the speaker gets the glory and abundant knowledge of God such as the truth and love to faculties and feeling. Now, the speakers receive light and warmth of love. The speaker can give light and love to other who illuminated them and filled them with love.

How gently and lovingly
You wake in my heart,
Where in secret you dwell alone;
And in your sweet breathing,
Filled with good and glory,
How tenderly You swell my heart with love.

(The Living Flame of Love: Stanza 4)
In the fourth stanzas, The God wake in the speaker’s heart gently and lovingly. The God is awakening in the speaker heart gently and lovingly. The speaker shows The God dwells with gently in the speaker heart and The God give his goodness for the speaker. The God lives secretly after the speaker purify his sin. After that, the speaker can communicate The God. The God wakes in the speaker’s heart and give glorious. The speaker heart fills with goodness, glory, and love of The God.

B. The Data Analysis

In data analysis, the writer analyzed two poems of Saint John of The Cross. The two poems are The Dark Night and The Living Flame of Love which were created in the jail. To understand Saint John of The Cross poems, the writer used intrinsic elements such as imagery, figure of speech, and theme. The purpose is to know how intrinsic elements built the meaning in the two poems.

First poem

The Dark Night (1577)

Once in the dark night
When love burned bright with yearning, I arose
(o windfall of delight!)
And how i felt none knows-
Dead to the world my house, in deep repose;

In the dark, where all goes right,
Thanks to a secret ladder, other clothes
(o windfall of delight!)
In the dark, enwrapped in those-
Dead to the world my house, in deep repose.

There in the lucky dark,
None to observe me; darkness far and wide;
No sign for me to mark,
No other light, no guide
Except for my heart-the fire, the fire inside!

That let me on
True as the very noon is-truer too!-
To where there waited once
I knew-how knew i well!-
In a place where no one was in view.

O dark night my guide, my guide!
O night dearer than anything all your dawns discover!
O night drawing side to side
The loved and lover-
She that the lover loves, lost in the lover!

Upon my flowering breast,
Kept for his pleasure garden, his alone,
The lover was sunk in rest;
I cherished him-my own!-
There in air from the castle wall,

In air from the castle wall
As my hand in his hair moved lovingly at play,
He let cool fingers fall
And the fire there where they lay!
All sense in oblivion drift away.

I stayed, not minding me;
My forehead on the lover I reclined
Earth ending, I went free,
Left all my care behind
Among the lilies falling and out of mind.

1. **Intrinsic Elements**

a. **Imagery**

Imagery is illustration language of sense such as experience of poet to the reader. It is effective ways to evoke experience in conveying emotion and suggest ideas. It consists of visual imagery, auditory imagery, tactile imagery, olfactory imagery, gustatory imagery, organic imagery, and kinesthetic imagery. However, in *The Dark Night* poem the writer only find visual imagery.
Visual imagery is representation of sight effect to evoke a picture of something seen in the mind called by sight effect.\(^2\) In this poem, the writer finds three visual imageries. There are in the first, the second, and the third stanzas. In the first stanza, the speaker describes he would purify his sin in his heart. The second stanza is the speaker purifying his sin. The sin of the speaker is become fade slowly. The third stanza is the speaker begins his journey to together with The God. In the beginning of the text, the speaker describes he would purify his sin in his heart. It can be seen in the quotation below:

\[
\begin{align*}
\text{Once in the dark night} \\
\text{When love burned bright with yearning, i arose} \\
(O \text{ windfall of delight!}) \\
\text{And how i felt none knows-} \\
\text{Dead to the world my house, in deep repose;} \\
\end{align*}
\]  
(The Dark Night: Stanza 1, Line 1)

In the quotation above, the first line of the poem represents visual imagery because the poet invites the readers mind to imagine the dark night. *The Dark Night* is time to meet and unite with The God. In this night, the speaker would purify his sin in his heart. After the speakers purifying, the speaker is going to get purgation of The God. In the second stanza is the next process after the speaker purifies his sin. The speaker heart purifying and his sin become fade slowly. It can be seen in the quotation below:

\[
\begin{align*}
\text{In the dark, where all goes right,} \\
\text{Thanks to a secret ladder, other clothes} \\
(O \text{ windfall of delight!}) \\
\text{In the dark, enwrapped in those-} \\
\text{Dead to the world my house, in deep repose.} \\
\end{align*}
\]  
(The Dark Night: Stanza 2, Line 1)

In the quotation above, the poet invites the reader’s mind to imagine the dark known as the second night. The second night is the next process after the speaker would purify his sin. In the next night (second night), all of the speaker sin becomes fade slowly. Now, the speaker’s heart is pure and the speaker can find the way to unite with The God. In the third stanza is the next process after the speaker heart pure. The speaker feels lucky because no one knows about his journey. It can be seen in the quotation below:

There in the lucky dark,
None to observe me,
No sign for me to mark,
No other light, no guide

(The Dark Night: Stanza 3, Line 1)

In the quotation above, the speaker invite the reader mind to imagine in the lucky dark known as the third night. In the third night, the speaker feels lucky. The speaker begins his journey to unite with The God. The speaker can do his journey quietly and the speaker feels blessed because no one observes, sign, and no one give light and guide the speaker except The God. The God show the way to unite with His.

b. **Figure of Speech**

In *The Dark Night* poem, the writer uses figure of speech. Figure of speech is kind of language defines as any way of saying something with different words.\(^3\) Figurative languages include some types of figure of speech such as simile, overstatement, apostrophe, and symbol.

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a) Simile

Simile is comparing two things directly using the word *like* or *as* to connect with the object. The simile can be found in the fourth and seventh stanza. In the fourth stanza, the speaker is going to the next process. Now, the speaker would find The God without light and guidance except The God as the one guidance for the speaker. It can be seen in the quotation below:

That let me on
True as the very noon is-truer too!
To where there waited once
I knew—how knew I well!—
In a place where no one was in view.  
(The Dark Night: Stanza 4, Line 2)

In the quotation above, the writer finds simile. In the fourth stanza, the speaker compares *true* with *noon*. In the night, the speaker can meet The God without any observation, light, and guide. The speaker can do his journey in the night assuredly like the speaker do his journey in the noon. In the night the speaker can see clearly and the speaker cannot lose. In the seventh stanza, the speaker compares the air and hand. It can be seen in the quotation below:

In air from the castle wall
As my hand in his hair moved lovingly at play,
He let cool fingers fall
And the fire there where they lay!
All sense in oblivion drift away.  
(The Dark Night: Stanza 7, Line 1–2)

In the quotation above, the speaker compares the two things that unlike. There are *air* and *hand*. In this stanza, the speaker can feel the air blow from the castle wall. It gives the speaker quiet and peaceful like the speaker caress The God when the speaker unites The God. The speaker gets calm down because The God
give composure for the speaker. The God shows His directionary and powerful.
The speaker feels quiet because The God fulfills the promise to give eternal life.

b) Overstatement

Overstatement or hyperbole is exaggeration the truth. The real object is express to exaggerate that shows the strong impression. Overstatement can be found in the third and sixth stanza. In the third stanza, the speaker feels lucky because the speaker can find The God without no one observe, sign, and no one light and guide except the speaker heart because The God give the guidance by the speaker heart. In the sixth stanza, the speaker feels happiness because the speaker can together and caresses The God. In the third stanza the speaker feels lucky. The God give the light into the speaker heart. It can be seen in the quotation below:

> There in the lucky dark,
> None to observe me; darkness far and wide;
> No sign for me to mark,
> No other light, no guide
> Except for my heart-the fire, the fire inside!

(The Dark Night: Stanza 3, Line 5)

In the quotation above, the speaker feels lucky because no one mark and sign, without light and guide. In this stanza, the speaker uses heart like his eyes to see. Whereas, according to *Oxford Basic English Dictionary*, heart is the part of the body that makes the blood go round inside. For the speaker, heart is the most important thing when the speaker cannot see The God with the speaker eyes. The speaker shows that the speaker doesn’t need light and guide because The God give

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the light into the speakers heart to union The God. In the sixth stanza, the speaker shows his feeling when The Speaker together with The God. It can be seen in the quotation below:

Upon my flowering breast  
Kept for his pleasure garden, his alone,  
The lover was sunk in rest;  
I cherished him-my own!-  
There in air from the castle wall,  

(The Dark Night: Stanza 6, Line 1)

In the quotation above, the speaker shows his happiness. The speaker feels happy because the speaker can together with The God. In this line, the speaker use overstatement that exaggeration to give imagination of his happiness. The speaker uses flowering breast that full of blossom to give how happy the speaker is. The speaker feels delight and the speaker caress The God.

c) Apostrophe

Apostrophe is speaking to inanimate or person who is absent. Apostrophe relates with personification to address someone or nonhuman. In the dark night, the writer finds apostrophe in the fifth stanza. The speaker praises night because the speaker can meet and together with The God in the night. It can be seen in the quotation below:

O dark night my guide, my guide!  
O night dearer than anything all your dawns discover!  
O night drawing side to side  
The loved and lover-  
She that the lover loves, lost in the lover!  

(The Dark Night: Stanza 5, Line 1-3)

In the quotation above, the speaker praises night. Night is guiding the speaker and night is dearer than dawn. The speaker talks to night such as the speaker talk

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to human. Night is special time because night deliver the speaker unite with The God without light and guide. In the night, the speaker can unite and together with The God.

d) Symbol

Symbol can be an object, person, action, or situation standing for something else. Something that is mean is more than what it is showing and referring for object. In this poem, the writer finds fifth symbols in the first, the second, the seventh, and the eighth stanzas. In the first stanza, the speaker describes he would purify his sin in his heart. It can be seen in the quotation below:

\[
\begin{align*}
&\text{Once in the dark night} \\
&\text{When love burned bright with yearning, I arose} \\
&(O \text{ windfall of delight!}) \\
&\text{And how I felt none knows-} \\
&\text{Dead to the world my house, in deep repose;} \\
&\text{(The Dark Night: Stanza 1, Line 1)}
\end{align*}
\]

In the quotation above, the speaker uses night in the beginning stanza. In the first stanza has known as the first night. Night is the part of the day when it is dark and most people sleep. In this stanza, the speaker use night as symbol of purgation. The speaker heart is burn with his yearning but the speaker cannot meet The God before the speaker purifies his heart. The speaker would purify his heart from the sin. After the speaker purifying, the speaker is going to get purgation of The God. In the second stanza is the next process after the speaker purifies his sin. The God shows secret ladder as the way to the next process after he purifies himself. It can be seen in the quotation below:

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In the dark, where all goes right,
Thanks to a secret ladder, other clothes
(O windfall of delight!)
In the dark, enwrapped in those-
Dead to the world my house, in deep repose.

(The Dark Night: Stanza 2, Line 2)

In the quotation above, the writer find secret ladder as a symbol. The God shows the secret ladder after the speaker purifies his sin. Secret ladder is symbol of the upward and the development of the speaker. It is a way to go to the sky where The God life and the speaker can unite with God. The ladder cannot show to all people because it depends on God wishes. In the seventh stanza, the speaker uses cool finger as symbol of The God’s power. It can be seen in the quotation below:

In air from the castle wall
As my hand in his hair moved lovingly at play,
He let cool fingers fall
And the fire there where they lay!
All sense in oblivion drift away.

(The Dark Night: Stanza 7, Line 3)

In the quotation above, the speaker shows He let cool fingers fall as kind of The God. The God shows his kindness after the speaker purifies his sin and unites with The God. In the seventh stanza, The God gives peace in the speaker life and The God fulfill his promise to give eternal life beside of The God. The eternal life is the next life in beyond and all of people will eternal together with The God. In eighth stanza, the speaker shows forehead as symbol of hand over life for The God and lily as symbol of new life. It can be seen in the quotation below:

I stayed, not minding me;
My forehead on the lover i reclined.
Earth ending, I went free,

---

Left all my care behind
Among the lilies falling and out of mind.

(The Dark Night: Stanza 8, Line 2&5)

In the quotation above, the speaker together with The God and the speaker hand over his life for The God. Forehead is symbol of hand over life for The God and lilies as symbol of death or peace life. The speaker is hand over his life for The God in order to the speaker union with Him. The speaker life was ending and the speaker leaves his life in the world.

Another symbol in this stanza is lily. Lilies is symbol of the new life when someone death and life in beyond together with The God. In this stanza, lily is symbol of new life for the speaker because the speaker leaves the world and unites with The God. The speaker get eternal life in beyond and the speaker life beside of The God without sin.

c. Theme

Theme is an idea or point which understands natural meaning.\(^{10}\) Theme is something that is implied, referring to central idea or messages as general on what poems talking about. The theme in The Dark Night is when human decided to repent and purify his sin; The God will show the light into human heart to unite with Him. In the beginning of the text, the speaker describes he would purify his sin in his heart. It can be seen in the quotation below:

\[
\begin{align*}
\text{Once in the dark night} \\
\text{When love burned bright with yearning, I arose} \\
\text{(O windfall of delight!)} \\
\text{And how I felt none knows-} \\
\text{Dead to the world my house, in deep repose;}
\end{align*}
\]

(The Dark Night: Stanza 1)

In the quotation above, *The Dark Night* is time to unite with The God. In this night, the speaker would purify his sin in his heart. After the speakers purifying, the speaker is going to get purgation of The God. In the second stanza is the next process after the speaker purity his sin from his heart. The speaker heart purifying and his sin become fade slowly. It can be seen in the quotation below:

*In the dark, where all goes right,*  
*Thanks to a secret ladder, other clothes*  
*(O windfall of delight!)*  
*In the dark, enwrapped in those-*  
*Dead to the world my house, in deep repose.*

In the quotation above, the speaker shows his sin become fade slowly. Now, the speaker’s heart is pure and The God shows the secret ladder as the way to find The God. The speaker feels lucky because no one knows about his journey. The God give the light as guidance for the speaker to find where The God is. After the speaker unite with The God, the speaker will together and The God will fulfill His promise to give eternal life for the speaker.

Through the explication and the deep analysis of intrinsic elements in *The Dark Night*, the writer got the significant idea from this poem. The Dark Night is process to union with The God. In this poem, The God described very far from the speaker/human. If the speaker/human want to together with The God, the speaker is going to follow all of the step to purify his sin, after that the speaker/human can together with The God. There are four step of night to union with The God.

Firstly, the speaker would purify his sin from his heart and the speaker would restrain his feeling of The God. The speaker very yearn The God but The God
cannot show Himself in front of the speaker until the speaker purifying his heart. Secondly, after purifying, The God will show the secret ladder. Thirdly, The God gives the light into the speaker heart. Fourthly, the speaker begins his journey to find where God is. After that, the speaker can union and together with The God. Now, the speaker gets the eternal life beside of The God. It has deeper meaning to the speaker. Night brings the speaker to get perfection in eternal life beside of The God.

Second poem

The Living Flame of Love (1577)

O living flame of love
that tenderly wounds my soul
in its deepest center! Since
now you are not oppressive,
now consummate! If it be your will:
tear through the veil of this sweet encounter!

O sweet cautery
o delightful wound!
O gentle hand! O delicate touch
that tastes of eternal life
and pays every debt!
In killing you changed death to life.

O lamps of fire!
In whose splendors
the deep caverns of feeling,
once obscure and blind,
now give forth, so rarely, so exquisitely,
both warmth and light to their beloved.

How gently and lovingly
you wake in my heart,
where in secret you dwell alone;
and in your sweet breathing,
filled with good and glory,  
how tenderly you swell my heart with love

2. **Intrinsic Elements**

a. **Imagery**

Imagery defines as the representation through language of sense experience by a poet. Imagery involves five senses of human and known as visual imagery (sight), auditory imagery (hearing), tactile imagery (touch), olfactory imagery (smell), gustatory imagery (taste), organic imagery (internal sensation), and kinesthetic imagery (feeling of physical action). However, in *The living flame of love* poems, the writer finds tactile imagery in the second and the fourth stanza and organic imagery in the second stanza.

a) **Tactile Imagery**

Tactile imagery is the illustration of touch sense such as hardness, wetness, cold, and hot. In *The Living Flame of Love*, the writer finds two tactile imageries. There are in the second and the fourth stanza. In the second stanza, the speaker praises The God because The God gives his goodness and fulfills promise. In the fourth stanza, The God wakes in the speaker’s heart gently and lovingly. In the second stanza, the speaker praises The God because The God gives his goodness and fulfills The God’s promise. It can be seen in the quotation below:

\[
O\text{ sweet cautery} \\
O\text{ delightful wound!} \\
O\text{ gentle hand! O delicate touch} \\
That \text{ tastes of eternal life}
\]

(The Living Flame of Love: Stanza 2, Line 3)

In the quotation above, the speaker praises The God’s honesty. The speaker praise The God power and his goodness. The speaker invites the reader as if the
reader can feels the goodness of The God. The God is very kind, The God give the goodness to every human who belief of Him. The God will union and transform his goodness after the speaker pure his heart. In the fourth stanzas, The God wake in the speaker heart gently and lovingly and he give glorious for the speaker. It can be seen in the quotation below:

How gently and lovingly
you wake in my heart,
where in secret you dwell alone;
and in your sweet breathing,
filled with good and glory,
how tenderly you swell my heart with love.

(The Living Flame of Love: Stanza 4, Line 1 & 5)

In the quotation above, the poet invites the reader to feel gentle and loving of The God. The God is awakening in the speaker heart gently and lovingly. Before The God awake in the speaker heart, the speaker would purify his heart from his sin. When the speaker heart is pure, he can together with The God and The God will live in the speaker heart. The God give his goodness and the speaker heart full of goodness and glorious. Now, the speaker heart is swell with splendor and glorious of The God. All the power and virtues of heaven are moving into the speaker heart.

b) Organic Imagery

In *The living flame of love* poems, the writer also finds organic imagery in the first stanza. Organic imagery or internal sensation is a representation of inner sensation of our body, such as hunger, thirst, nausea, and fatigue in poetry.\(^\text{11}\) In

\[^{11}\text{Siswantoro, Apresiasi Puisi-Puisi Sastra Inggris, (Surakarta, Muhammadiyah University Press, 2002) p. 53.}\]
the first stanzas, the speaker shows the flame wound his soul and the flame ignores all his sin. It can be seen in the quotation below:

\[
O \text{ living flame of love} \\
\text{that tenderly wounds my soul} \\
in its deepest center! \text{Since} \\
\text{now you are not oppressive,} \\
\text{now consummate! If it be your will:} \\
tear through the veil of this sweet encounter
\]

(The Living Flame of Love: Stanza 1, Line 2-3)

In the quotation above, the speaker uses organic imagery to imagine the speaker get tenderly wound. Wound is a hurt place in your body make by something like a gun or a knife.\(^{12}\) However, in this poem the speaker gets wound which make him happy. The flame makes the soul of the speaker wound until in the deep center of the speaker heart. The wound of the speaker is the speaker very yearn The God, but The God not shows himself until the speaker cannot restrain his yearning again. His yearning is very deep until the deepest center of his heart and it makes the wound in the speaker heart. But now, the wound not oppressive again because the flame consummate all of the speaker sin and it can happened depend on God willing.

b. Figure of Speech

In The Living Flame of Love poems, the writer uses figure of speech. Figure of speech is kinds of language defined as any way of saying something with different words.\(^{13}\) Figurative languages consist of simile, overstatement,

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\(^{13}\) Laurence Perrine and Thomas R., *Sound and Sense: An Introduction to poem*, Eight Edition, (Southern Methodist University, 1992, p. 60.)
apostrophe, and symbol. However, in this poem the writer finds apostrophe and symbol.

a) Apostrophe

Apostrophe is speaking to inanimate or person who is absent. In *The Living Flame of Love*, the writer finds three apostrophes. There are in the first, the second, and the third stanza. In the first stanzas, the speaker talks to flame because the flame give lovingly wound. In the second stanza, the speaker praises The God because The God gives his goodness and glorious into the speaker heart. In the third stanza the speaker shows lamps of fire give magnificence into the speaker heart.

In this apostrophe, the writer identifies the first stanza; the speaker shows the flame wound the speaker heart and the speaker talks to flame like human. It can be seen in the quotation below:

\[
O \text{ living flame of love} \\
\text{that tenderly wounds my soul} \\
\text{in its deepest center! Since} \\
\text{now you are not oppressive,} \\
\text{now consummate! If it be your will:} \\
\text{tear through the veil of this sweet encounter} \\
\text{(The Living Flame of Love: Stanza 1, Line 1)}
\]

In the quotation above, the speaker talks to flame as if human that can give the respond. The speaker shows his feeling for The God with using O as sign as apostrophe. It is the importance sincerity and express of something from the

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deeper heart than tongue. O used to magnify and intimates deep prayer and strong yearning.

The speaker talks to flame like speak to human. Flame is a hot bright pointed piece of fire. Flame is inanimate object that cannot give the respond such as human. However, in this stanza the speaker tries to speak with flame because the flame burns all of his sin. The flame gives the kindly wound in the deepest center of the speaker heart. The God purify the speaker heart by the flame. The flame burn and ignore all of the speaker sin therefore The God and the speaker can transform each other in goodness. In the second stanza, the speaker praises The God because The God gives his goodness and glorious. It can be seen in the quotation below:

\[ O \text{ sweet cautery} \\
O \text{ delightful wound!} \\
O \text{ gentle hand! O delicate touch} \\
\text{That tastes of eternal life} \]

(The Living Flame of Love: Stanza 2, Line 1–2)

In the quotation above, the speaker praise to cautery, delightful wound, gentle hand and delicate touch. The speaker proclaims that The God has the biggest power and he also magnifies and stresses God’s power to explain how powerful God is. Before the speaker unites with The God, the speaker would purify himself from sin. However, this cautery is not makes the speaker hurt but gives happiness. The cautery brings something good; this cautery aims to pure the speaker heart. After that, the cautery leaves wound where it is applied. The wound affect by cautery and cannot heal of medicine. The wound is not hurt the speaker because

the wound brings happiness for the speaker. In the third stanza the speaker shows lamps of fire give magnificence into the speaker heart. It can be seen in the quotation below:

\[
O \text{ lamps of fire!} \\
\text{In whose splendors} \\
\text{the deep caverns of feeling,} \\
\text{once obscure and blind,} \\
\text{now give forth, so rarely, so exquisitely,} \\
\text{both warmth and light to their beloved.}
\]

(The Living Flame of Love: Stanza 3, Line 1)

In the quotation above, the speaker uses exclamation to show his feeling as confirmation. In third stanza the speaker elevate the power of The God. People, who blind, can receive light and warmth of The God. The God is enormous, wise, generous, and superior. The lamp give magnificence in to the speaker heart and the lamp full the speaker heart with goodness and glorious.

b) Symbol

Symbol is a thing could be an object, person, action, or situation that stands for something else. Something what mean more than what it shows referring to object is symbol.\(^{16}\) It uses to compare something to another thing as change or represents object or person besides the object with precisely. The writer finds symbols in the second stanza. In the second stanza, the speaker praises The God because The God gives his goodness and fulfills The Gods promise for the speaker. It can be seen in the quotation below:

\[
O \text{ sweet cautery} \\
O \text{ delightful wound!} \\
O \text{ gentle hand! O delicate touch}
\]

\(^{16}\) Laurence Perrine and Thomas R., Sound and Sense: An Introduction to poem, Eight Edition, (Southern Methodist University, 1992, p. 80.)
That tastes of eternal life

(The Living Flame of Love: Stanza 2, Line 3)

In the quotation above, the writer finds symbol of The God. *O gentle hand* is the power of God. It is the generous of The God and He gives his goodness for the speaker. He has a power and He can do everything such as gives goodness and glorious for the speaker. The God has a power of delight and happiness to communicate with the speaker. He is never ending and he is eternal. He fulfills his promise to give eternal life for the speaker as reward because the speaker purified himself. God is kinds and he is eternal, he always pays his promise to release his servant from temporary life.

c. Theme

Theme is like an idea or point of a literary work. Theme is finding the meaning about what is the story telling about. The theme of *The Living Flame of Love* poem is after human get the light or the true way of The God, He will dwell in the heart and The God will transform his goodness and glorious. In the second stanza, the speaker praises The God because The God gives his goodness and glorious. It can be seen the quotation below:

*O sweet cautery*

*O delightful wound!*

*O gentle hand! O delicate touch*

*That tastes of eternal life*

In the quotation above, the speaker proclaims that The God has the biggest power and he also magnifies and stresses God’s power to explain how powerful God is. Cautery brings something good because this cautery aims to pure the

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speaker heart. After the speaker burning his sin, the cautery leaves wound where it is applied. The wound was affected by cautery and cannot heal of medicine. The wound is not hurt the speaker because the wound brings happiness for the speaker. In the fourth stanzas, The God wake in the speaker’s heart gently and lovingly. The God wake in the speaker heart. It can be seen in the quotation below:

How gently and lovingly
You wake in my heart,
How tenderly you swell my heart with love.
And in your sweet breathing,

In the quotation above, the speaker shows The God dwells in the speaker heart secretly. The speaker shows The God dwells with gently in the speaker heart and The God give his goodness for the speaker. The speaker invites the readers mind to imagine The God live in the speaker’s heart. The God lives secretly after the speaker purify his sin. After that, the speaker can communicate The God. The God wakes in the speaker’s heart and give glorious. The speaker heart fills with goodness, glory, and love of The God.

Through the explication and the deep analysis of intrinsic elements in The Living Flame of Love, the writer got significant idea in this poem. The Living Flame of Love is about transforming each other between the speaker and The God in Goodness and glorious. In this poem, The God described very near from the speaker/human. The God is life into the speaker heart. In the beginning, the flame of love wound the soul of the speaker until the deepest center. However, the flame burn all of the speaker sin. The God is powerful and He will pay or fulfill his promise to give eternal life for the speaker. The God give the speaker goodness and glorious into the speaker heart because The God life into the speaker heart.
The two poems *The Dark Night* and *The Living Flame of Love* recitation how are the two poems *The Dark Night* and *The Living Flame of Love* by Saint John describing The God. Firstly, the speaker would purify himself from the sin. Secondly after purifying, The God will show the true way and The God give the light or the truth into the speaker heart. Thirdly, the God leave and awake in the speaker heart and give goodness and glorious for the speaker. Fourthly, the speaker and The God are union and all of goodness of The God has transformed for the speaker.

In this chapter the writer include the table of intrinsic elements to make the reader easier to understand about the two poems *The Dark Night* and *The Living Flame of Love* by Saint John of The Cross.

<table>
<thead>
<tr>
<th>No</th>
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<th>Remark</th>
<th>Corpus</th>
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<td>1</td>
<td>Visual imagery</td>
<td>Once in the dark night</td>
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<td>2</td>
<td>1</td>
<td>Visual imagery</td>
<td>In the dark, where all goes right,</td>
</tr>
<tr>
<td>3</td>
<td>3</td>
<td>1</td>
<td>Visual imagery</td>
<td>There in the lucky dark,</td>
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<td>4</td>
<td>2</td>
<td>Simile</td>
<td>True as the very noon is-truer too!-</td>
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<td>5</td>
<td>7</td>
<td>1-2</td>
<td>Simile</td>
<td>In air from the castle wall As my hand in his hair moved lovingly at play,</td>
</tr>
<tr>
<td>6</td>
<td>3</td>
<td>5</td>
<td>Overstatement</td>
<td>Except for my heart-the fire, the fire inside!</td>
</tr>
<tr>
<td>7</td>
<td>6</td>
<td>1</td>
<td>Overstatement</td>
<td>Upon my flowering breast</td>
</tr>
<tr>
<td>8</td>
<td>5</td>
<td>1-3</td>
<td>Apostrophe</td>
<td>O dark night my guide, my guide! O night dearer than anything all your dawns</td>
</tr>
<tr>
<td>No</td>
<td>Stanza</td>
<td>Line</td>
<td>Remark</td>
<td>Corpus</td>
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<tr>
<td>9</td>
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<td>1</td>
<td>Symbol</td>
<td>Once in the <em>dark night</em></td>
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<tr>
<td>11</td>
<td>2</td>
<td>2</td>
<td>Symbol</td>
<td>Thanks to a <em>secret ladder</em>, other clothes</td>
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<td>7</td>
<td>3</td>
<td>Symbol</td>
<td>He let <em>cool fingers</em> fall</td>
</tr>
<tr>
<td>15</td>
<td>8</td>
<td>2</td>
<td>Symbol</td>
<td>My <em>forehead</em> on the lover I reclined</td>
</tr>
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<td></td>
<td></td>
<td>5</td>
<td></td>
<td><em>Among the lilies</em> falling and out of mind.</td>
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**Second poems**

<table>
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<td>3</td>
<td>Tactile imagery</td>
<td>O gentle hand! <em>O delicate touch</em></td>
</tr>
<tr>
<td>2</td>
<td>4</td>
<td>1</td>
<td>Tactile imagery</td>
<td>How <em>gently and lovingly</em></td>
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<td></td>
<td></td>
<td>5</td>
<td></td>
<td>How <em>tenderly</em> you swell my heart with love.</td>
</tr>
<tr>
<td>3</td>
<td>1</td>
<td>2</td>
<td>Organic imagery</td>
<td>That <em>tenderly wounds</em> my soul</td>
</tr>
<tr>
<td>4</td>
<td>1</td>
<td>1</td>
<td>Apostrophe</td>
<td><em>O living flame of love</em></td>
</tr>
<tr>
<td>5</td>
<td>2</td>
<td>1</td>
<td>Apostrophe</td>
<td><em>O sweet cautery</em></td>
</tr>
<tr>
<td></td>
<td></td>
<td>2</td>
<td></td>
<td><em>O delightful wound!</em></td>
</tr>
<tr>
<td>6</td>
<td>3</td>
<td>1</td>
<td>Apostrophe</td>
<td><em>O lamps of fire!</em></td>
</tr>
<tr>
<td>7</td>
<td>2</td>
<td>3</td>
<td>Symbol</td>
<td><em>O gentle hand!</em> <em>O delicate touch</em></td>
</tr>
</tbody>
</table>
CHAPTER IV

CONCLUSION AND SUGGESTION

A. Conclusion

*The Dark Night* (1577) and *The Living Flame of Love* (1577) poems created by Saint John of The Cross. In this thesis, the writer use intrinsic elements to understand about the two poems by Saint John of The Cross. The writer analyzes the two poems by analyzing the intrinsic elements to give the biggest contribution of the meaning. The purpose is to know how the two poems *The Dark Night* and *The Living Flame of Love* by Saint John describing The God. Saint John of The Cross is a religious poet, all of his creation always connecting with God. To answer the research questions, the writer use qualitative descriptive method in the two poems as the unit of analysis.

In the two poems of Saint John of The Cross, he explains God is the master of the universe and He is the greatest power. The God lives in every human heart and He always beside of human. Whereas, human created by The God, human does not have power like God and human cannot do something without The God powers.

Saint John describes different position of The God. In The Dark Night, Saint John describes The God is very far from the speaker/human. If the speaker/human want to together or beside of The God, The speaker would follow all of the step to union with The God. In The Living Flame of Love, Saint John describes The God is very near from the speaker/human. The God is life into the speaker heart. It can
be conclude that The God will give absolutism, happiness, and eternal life after human do all of The God command. Then, The God will give all of human need and The God will give goodness and glorious in the human heart. Life of human will be save, quiet and peace not only in the world but also in the beyond.

B. Suggestion

As results of the fact of these poems are interesting, the writer wish that everyone as the reader interested in poems can do better analyzing Saint John of The Cross by using other relevant theory and references to support the analysis. It is better when another writer use other theory especially the theory about intrinsic and extrinsic elements of poems. It can help the writer understand about literary work especially poem. It can give more information about Saint John poems more than what the writer has done.
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E-books:


Websites:


SAINT JOHN OF THE CROSS POEMS

The Dark Night (1577)

Once in the dark night
When love burned bright with yearning, i arose
(o windfall of delight!)
And how i felt none knows-
Dead to the world my house, in deep repose;

In the dark, where all goes right,
Thanks to a secret ladder, other clothes
(o windfall of delight!)
In the dark, enwrapped in those-
Dead to the world my house, in deep repose.

There in the lucky dark,
None to observe me; darkness far and wide;
No sign for me to mark,
No other light, no guide
Except for my heart-the fire, the fire inside!

That let me on
True as the very noon is-truer too!-
To where there waited once
I knew-how knew i well!-
In a place where no one was in view.

O dark night my guide, my guide!
O night dearer than anything all your dawns discover!
O night drawing side to side
The loved and lover-
She that the lover loves, lost in the lover!

Upon my flowering breast,
Kept for his pleasure garden, his alone,
The lover was sunk in rest;
I cherished him-my own!-
There in air from the castle wall,

In air from the castle wall
As my hand in his hair moved lovingly at play,
He let cool fingers fall
And the fire there where they lay!
All sense in oblivion drift away.
I stayed, not minding me;
My forehead on the lover i reclined.
Earth ending, i went free,
Left all my care behind
Among the lilies falling and out of mind.

**Noche Oscura**

En una noche oscura,
con anslas, en amores inflamada,
¡oh dichosa ventura!
salí sin ser notada
estando ya mi casa sosegada

A oscuras y segura,
por la secreta escalac disfrazada,
¡oh dichosa ventura!
a oscuras y en celada,
estando ya mi casa sosegada

En la noche dichosa,
en secreto, que nadie me veía,
ni yo miraba cosa,
sin otra luz y quía
sino la que en el corazón ardía

Aquésta me guiaba
más cierto que la luz del mediodía,
adónde me esperaba
quien yo bien me sapía,
en parte donde nadie parecía

¡Oh noche que guiaste!
¡Oh noche amable más que el alborada!
¡Oh noche que juntaste
Amado con amada,
amada en el Amado transformada!

En mi pecho florlundo,
que entero para él solo se guardaba,
allí quedó dormido,
y yo le regalaba,
y el ventalle de cedros aire daba

El aire de la almena,
cuando yo sus cabellos esparcía,
con su mano serena
en mi cuello hería
y todos mis sentidos suspendía

Quedéme y olvidéme,
el rostro recliné sobre el Amado,
cecó todo y dejeme,
dejando me cuidado
entre las azucenas olvidado.

The living flame of love (1577)

O living flame of love
that tenderly wounds my soul
in its deepest center! Since
now you are not oppressive,
now consummate! If it be your will:
tear through the veil of this sweet encounter!

O sweet cautery
o delightful wound!
O gentle hand! O delicate touch
that tastes of eternal life
and pays every debt!
In killing you changed death to life.

O lamps of fire!
In whose splendors
the deep caverns of feeling,
one obscure and blind,
now give forth, so rarely, so exquisitely,
both warmth and light to their beloved.

How gently and lovingly
you wake in my heart,
where in secret you dwell alone;
and in your sweet breathing,
filled with good and glory,
how tenderly you swell my heart with love.
O llama de amor viva!

¡Oh llama de amor viva
que tiernamente hieres
de mi alma en el más profundo centro!
Pues ya no eres esquiva
acaba ya si quieres,
¡rompe la tela de este dulce encuentro!

¡Oh cauterio süave!
¡Oh regalada llaga!
¡Oh mano blanda! ¡Oh toque delicado
que a vida eterna sabe
y toda deuda paga!
Matando, muerte en vida has trocado.

¡Oh lámparas de fuego
en cuyos resplandores
las profundas cavernas del sentido,
que estaba oscuro y ciego,
con estraños primores
color y luz dan junto a su querido!

¡Cuán manso y amoroso
recuerdas en mi seno
donde secretamente solo moras,
y en tu aspirar sabroso
de bien y gloria lleno,
cuán delicadamente me enamoras!

The Authors (Saint John of The Cross) Biography

Saint John was born in Spain 24 June 1542. He is one of the greatest Christian mystic of the Counter Reformation in 16th century. He was famous poet with his religious or mystic poems because the work always related with the god. He came from a lower class; his father name is Gonzalo de Yepes from the higher class, and wealthy family of silk merchants. John’s mother is Catalina Alvarez an orphan of a lower class; she came from a poor humble weaving family.
Gonzalo got married with Catalina. He decided to marry with Catalina but Gonzalo’s family rejects that. His family chases away Gonzalo from house; he was leaving the family. After Gonzalo and Catalina marriage they become poor, Gonzalo work as merchant and Catalina as weaver. They have three children Francisco, Luis and John.

When John was 2 years old his father died, five years later his brother Luis too because of insufficient nourishment. John’s family became destitute and homeless and his mother decided move to Jesuit. When they were life in Jesuit, John took job in madness hospital.

Catalina always implants moral, goodness, and religious value for her children. As a result, her children were happy when they can help the other. John was carry with the patient suffered from incurable. Don Alonso as the director of the hospital noticed his great kindness and patience to the poor people which infectious diseases. He was very interest with him and he enrolled John to school in the Jesuit.

Don Alonso had been chosen the excellent school of education, rhetoric, Latin, Greek and the Spanish classics. John and Francisco were school in orphanage center boarding or religion school. The children in the school received food and clothes as free. They are not only studied about general study but also studied about religious life and humanity.

In 1563, Saint John founded the new life; he joined on monastery of the Carmelite at Medina Del campo by Saint Ana and become novitiate. After he was a friar, his superior sent him to Salamanca University to study philosophy and
theology at the prestigious university of there. At this time, Saint Teresa was in the city preparing for the counter reformation of Carmelites at medina Del campo. She looked for to find a monastery of Carmelite.

Saint Teresa visited john’s monastery of medina. In the monastery, Saint Teresa met with Saint John and they tried to complement teaching each other.\(^1\) She was shocked with john brilliant qualities on religious life and she was influence saint john’s life. She required him to join discalced Carmelite order. Saint Teresa believed Saint John can help her to recover period of reformation because he had been trace and suit as a chief.

Discalced Carmelite is association of friar did the reformation; they aim recover the pure life. Saint John always took the most ascetic way of life, his ascetic soul always persuaded the hardest way. He knew that he would suffer more privations of him in discalced Carmelite.\(^2\) After he knew about discalced Carmelite as deeper, Saint John joined with discalced Carmelite.

He spent his religious life some place such as Segovia, Avila, Salamanca, and Toledo to give religious proselytizing. Then, he did the journey alone in Toledo. In this journey, he confront problem. It is the first problem of Saint John; Calced Carmelite kidnapped him in Toledo. Calced Carmelite is the opposite of discalced Carmelite because they thought discalced Carmelite was swerved rule. Calced Carmelite compelled Saint John to leave reformation, but he rejected that. Afterward, calced Carmelite was imprisoned Saint John in jail.

During in the cell, they always torture and force again Saint John to leave reformation. They said that if Saint John leaves the reformation, they would release Saint John. However, Saint John still rejected because he was not wrong, he just want to help human recover the pure life. Jail of calced friar was dark and quite. In his loneliness, john felt hopeless and feared no one cares about his condition.³

As long as in the jail, Saint John tortured and he got cancer. In hopeless, he though never released in the cell and he will die in the jail. He has great expectation of the god will help him to release from the jail. He was imploring forgiveness all of his sin and tried to be closer with the god. During nine month, he spent his time to create poems and prose about spiritual life.

After that, the god helped him to close in the jail. He got way to flee to save her life. John went monastery discalced Carmelite as hiding place and the friar take care for him. After john healthy, monk and nun choose Saint John becomes superior and his life will be saver. Then, he reminded the experience of spirit and written again his poems when in jail. He talked about experience when he together with the god in the cell in front of monk and nun.

He wanted to show the god never ever left us as long as we did obedient of the god. Several time later, the conflict fallen calm and reformation monasteries become more independent. He became old and decided went to monastery of Ubeda to spent his last time but his condition worst. Before his death, he gave the

poems for leader of Ubeda monastery. He is doctor ambrosia de Villarreal’s as prize because the leader has care with him.

After john death, monks and nuns assemble to present of john’s funeral. Moreover, when john will bury, the monks and the nuns was debate of john’s bury. They have opinion john will bury in Jesuit, Ubeda, Toledo, Avila, and Salamanca. Some of reference said part of john’s body was separate such as hand, foot and head to bury in the monastery that was john stop in. Another reference said john bury in Ubeda.

After Saint John death, he got appreciation by the government and Holy Father pope pious xi. He got appreciation from society and government which his name used as name of church and school. The government made sculpture of Saint John self and he declared as a doctor of the universal church by father pope pious xi on 24 august 1926. Saint John is one of the glories of the Spanish tongue. He is as poet, writer, philosopher, and theologian bringing the psychology into moral to divine union. He directed and inspired one of the most remarkable groups of mystic in the history of the church.

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