YORKSHIRE WRITERS
RICHARD ROLLE OF HAMPOLE

AN ENGLISH FATHER OF THE CHURCH

AND HIS FOLLOWERS

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In England's fatherland, Germany, two different principles are represented by two different tribes. With the Saxon the male, with the Frank the female predominates. The Frank, after coming to the years of maturity, yields to the "trieb," to "kind," loses his self-assertion and strikes arms before his female "complement," who henceforth takes him in hand, rules him and shapes his destiny after her ideal; so he is stopped in his progress to individuality.

The Saxon yields not; he is naturally chaste, repugnant to the "trieb," as to every power that tends to disturb his equilibrium and to endanger his independence. Independence, is to him existence. Interference, invasion on his status quo, from within or without, calls forth his resistance; and his resisting power is immense. When nature does conquer him, he subdues his womankind, and is the master. He is essentially individual, self, self-asserting, self-relying, self-possessed, cool and collected in the storm of passion as in the brunt of battle.

The Frank, in his contact with kind, is gregarious, social: the Saxon solitary and shy; he segregates from the mass and builds his homestead away from the crowd, and his home is his world. So the Saxon develops a strong individuality, while the Frank disappears in the kind.

But the Frank's kindness to kind, is rewarded by nature's kindness to him, in the "benigna naturae vena" of expression. His placid mind, relieved from internal conflicts, becomes expressive, eloquent, easy of word, facile of form, artistic; it can dwell on its conceptions, shape and model them in ease, and stay till the last finish is attained; he possesses eminently the sense of form and beauty. The Saxon, kept from satisfaction, is in perpetual unrest, perpetually consumed by the "trieb" which he resists; a prey to confused feelings and conceits which throng upon him and rapidly succeed each other; of unbound imagination; his mind is too full, too embarrassed to find expression, to sift, arrange and lay clear its conceptions; too restless to follow and develop a particular object till it is properly brought out and perfected. His ideas, born in the immediate truth of his own sensation and experience, are right enough; he is an original thinker and a man of heart, and has plenty of common sense; his difficulty lies in the forming.

It is a pity that one half of mankind cannot realise how the other half feels and thinks.

The Frank has colonized France, the Saxon England, and so the two different principles are repeated in the two nations. It is true that in England the Saxon heaviness has been partly relieved by the immigration of the Normans; but the groundwork of the nation remains Saxon, and its most valuable qualities, individuality, independence, force of will, tenacity of purpose, sense of truth and right, character, are Saxon inheritance. In insular England, the individual principle of the Saxon may even be said to have found its full, its excessive development. It mastered the King, the Church, as all the powers hostile to the free movement of the individual, and English history is the continual realization of this principle.
On the other side, we find the same difficulty of form. The first Anglo-Saxon poet, Caedmon, found expression, as Beda tells us, only by a miracle. Beowulf, and indeed the whole Anglo-Saxon poetry, are epics stopped in their very beginning, before being perfected and fully built out. Short picturesque epithets take the place of the Homeric simile; variations, repetitions of synonymous phrases, obstruct the progress. These poems breathe deep and passionate feeling and immediate truth, but the formal principle is undeveloped. The Norman Conquest has not materially altered these conditions, though it introduced French forms and patterns. In the main, English literature of medieval, and even of modern times, remains individual, drawing from individual experience, expressing individual feeling and thought, but the formal development is neglected and lags behind; while, on the contrary, French authors cultivate the form for form’s sake, from an innate sense of form, and try to reproduce the classic ideal, though often at the expense of individual truth. Scarcely ever, even in its noblest authors, can English literature be said to have attained classic perfection. Saxon individualism and Saxon unrest seem to be incompatible with perfect harmony of form.

It is a remarkable fact that Anglo-Saxon poetry is almost exclusively confined to the North of England, to the ancient Kingdom of Northumbria, which, after its conversion by St. Paulinus, became the centre of learning and literature under the Kings Edwin, Osric, Oswey. Here, in 674, Benedict Biscop founded the monasteries of Wearmouth and Yarrow, where Beda (d. 735) wrote; in the school of York, founded by Beda’s friend Egbert, Alcuin taught; at Whitby, under abbess Hilda, lived Caedmon the poet; and Cynewulf was a Northumbrian. So — although the existing Anglo-Saxon remains are extant only in southern (Wessex) transcriptions — it is more than probable that they originated in the north. These parts had been colonized by the Angles, a tribe akin to the Saxons, but possessed, it seems, of greater repose and greater faculty of expression; perhaps, also, the mountainous character of the country helped to relieve the mind. The South, at that time, had only a short period of literary activity under King Alfred, who translated several Latin works into Anglo-Saxon (Wessex) prose; and it was probably in his reign that Beowulf and the other epics were transcribed into the dialect of Wessex.

And again, when after centuries of darkness, of struggles between conflicting elements, the new state of things after the Norman Conquest had been sufficiently consolidated to make room for a revival of learning and literature, it is the North that leads. The intellectual and spiritual movement of the 14th century, which centred at Oxford (Merton College), and may well be called the Merton College movement, is headed by Northerners. This movement started with the new scholastic system of Duns Scotus, then turned to mysticism under Richard Rolle and Walter Hylton, and ended in Wicliffe’s religious reform. All these men were Northerners, who studied or taught at Oxford. And the English literature of the first half of the century is almost exclusively confined to the North.

The Oxford movement took up and developed, in the English spirit, the great questions which had hitherto occupied Paris. From the 15th century the intellectual and spiritual life of the Continent had been bound up with scholasticism and mysticism, the two spheres in which the medieval head and heart operated separately, not on a common philosophic principle, but on the basis of the Christian dogma.

Scholasticism attempted to apply the precepts of logic and metaphysics, as found in Aristotle, to the explanation of the Christian dogma, to reproduce it, so to say, by reason and philosophy, and to form the whole mass of doctrine into a well connected and harmonious system; its aim was to reconcile faith and reason, theology and philosophy, but it ultimately rested on the dogma and authority of the Church. It sprang up in the schools, where logic had become the dominant discipline from the fact that the only writings of antiquity then

1 A similar story is related of Duns Scotus; R. Rolle professes to have found the gift of song in the mystic ecstatic.
known were Boethius’ translations of some of the logical works of Aristotle (Categoricae, and De Interpretatione), and Porphyry’s Isagoge in Aristotelis categorias; and its progress was dependent on the matter introduced from Aristotle, whose authority was paramount until the revival of Plato at the Florentine Academy supplied a fresh stream of ideas. The first who set forth clearly the principle of scholasticism — fides quaerens intellectum —, and who successfully employed it, was St. Anselm (1033–1109). The first who comprehended the whole Christian dogma in a system on the principles of logic, was Petrus Lombardus (d. 1160), whose “4 libri sententiarum” at once became the great text-book at the universities and was expounded in innumerable commentaries by subsequent schoolmen. He, and the “Sententiarum”, made only a moderate use of dialectics, as a means by which to define more precisely the doctrines of the Church, or to solve such contradictions as might occur in the statements of the authorities; but at the same time a more daring schoolman, Abelard (1079–1142), did not hesitate to investigate the nature of revealed truth by the principles of logic, while, on the other hand, St. Bernard and the “biblical” divines refused altogether to admit human reasoning in matters of faith, and contended against the dialecticians. The schoolmen of this time were generally “realists” and believed in the real or objective existence of the general ideas or “universals”, a view which had the approval of the Church and was indeed the only one on which scholasticism could stand; while nominalism — the doctrine that the universals were merely the product of the human reason, nothing but forms of reasoning, voces, nomina — was indeed revived by Roscelin, but had as yet few adepts, though ultimately it led to the dissolution of scholasticism. A new period of scholasticism began when, at the beginning of the 13th century, Aristotle’s complete Organon, and soon afterwards his Metaphysics, Physics and Ethics, became known in Latin translations from the Arabs in Spain, together with his Arabian and Jewish commentators (Avicenna, Averroes, Avicebron, Maimonides). The newly founded mendicant orders, the Dominicans and Franciscans, embraced his philosophy, taught it universally in their schools and expounded it in their writings. The old questions of the relation of reason and faith &c. were now more deeply put, and new questions arose — whether theology was a science or not, whether a theoretical or practical science; of the subject-matter of metaphysics, of the “principium individuationis”, unity of form or plurality of forms &c. The first who expounded and exploited the complete Aristotle, was Alexander of Hales (d. 1245), an Englishman of Gloucestershire, the first Franciscan who taught at Paris. But the great luminaries of the age were two Dominicans, Albertus Magnus (1193–1280), a man of enormous erudition, and his pupil Thomas Aquinas (1226–74), the most constructive and speculative of the schoolmen, whose “Summa theologica” is the most complete and perfect attempt to harmonize the teaching of Aristotle with the doctrines of the Church, and the culminating point in the history of scholasticism. The final development of scholasticism belongs to England.

Mysticism, on the other hand, embodied a theology of feeling and immediate illumination, which attached very little importance to intellectual effort, and laid much more weight on purification of the heart and ascetic morality. The mystics believed in a direct and immediate communion with God, attainable by “contemplation” or “contemplative life”, which, by way of purification and illumination, by means of prayer and meditation, in the stage of perfection led to the ecstasis (excessus) wherein the mind, in the raptures of love, is lifted to the vision of God and to the perception of the heavenly glory — an anticipation of the life to come. Such is mysticism in the Catholic sense¹, which made the mystic

¹ Cf. Corderius Isagoge in Dion. Areop. (Migne Series Graeca 3, col. 97): Theologia mystica est sapientia experimentalis, Dei affectiva, divinitus infusa, quae mentem ab omni inordinatae puram, per actus supernaturales fidel, spei et caritatis cum Deo inter tam conjungit. A complete theory of contemplation, in extracts from St. Bernard, R. Rolle, Walter Hilton &c. is contained in Speculum Spiritualium, Paris 1510, the work of an Englishman who refuses to give his name; among the extracts from R. Rolle is one from the Form of living (Some er begyld with oure-mikell abitines &c., see p. 6), from a southern Mon., in lib. II cap. 16.
process wholly dependent on grace, and by carefully guarding the notion of personality excluded the strange pantheistic speculations so characteristic of mysticism. Thus mysticism is mainly the theory of "contemplation" and its stages of purification, illumination, and perfection (contemplation proper). Its hearth was the monasteries and the cells of the hermits. As scholasticism to Aristotle, so mysticism goes back to Plato and Neoplatonism (Plotinus). The great ephoraeus of the mystics was the pseudo-Dionysius the Areopagite, probably an Alexandrian theologian of the 5th century, whose writings (de celesti hierarchia, de ecclesiastica hierarchia, de divinis nominibus, de mystica theologia) contain a great speculative system which builds the Christian doctrine on a Neoplatonic substructure. God is, to him, the centre towards which all tend, and at the same time the all-embracing circumference within which all are included; from him stream constantly forth, like rays of the visible sun, divine emanations (the "hierarchies"), gradually becoming more symbolic and corporeal as they descend, and the higher orders purifying and illuminating the lower; man is unable to know the real nature of God by reason and affirmation, yet he may be drawn near to Him in the mystic communion of a loving faith, if he abstract his mind from all visible things and proceed by negation. In the Western Church, St. Augustine, less speculative but more practical, and following up the ways and means of individual salvation from a psychological basis, developed the doctrines of sin and grace, of penitence and repentance, of grace and free-will, of the human soul and its three powers (memoria, intellectus, voluntas) as a likeness of the Trinity, of a loving faith by which it is reunited with its archetype — which afterwards formed the favourite topics of the mystics. Dionysius became first known to the West when the Emperor Michael the Stammerer sent a copy of his writings to Lewis the Meck in 824, and was all the more favourably received when Hilduin of St. Denis identified him with the apostle and first bishop of France. The great scholar John Erigena translated his writings into Latin by the command of Charles the Bold (860), and was himself so captivated with this new system that he accommodated his own philosophy to its precepts, or rather explained its principles by the rules of his philosophy. Erigena's speculative system (De divinione naturae), though starting from the supposition of the unity of philosophy and theology, ends in pure pantheism, theology becoming quite absorbed by philosophy.

The classic time of orthodox mysticism began with the revival of Church-discipline, piety and learning consequent on the reforms introduced by Gregory VII. The new state-formations of Germanic origin were then in their first bloom. A new religious fervour, a high-strung lyric tone characterized the time. New monastic orders aimed at greater austerity of life. Visions, revelations, prophecies became frequent, and not least among women, as in the case of the German prophetesses Hildegards of Bingen and Elizabeth of Schoenau. Scholastic and mystic theology sprang up at the same time, and, despite St. Bernard's opposition to the dialecticians, soon went hand in hand on the common ground of Christian faith, aiding one another and profiting by one another. The mystic doctors did not raise new speculative systems; their theory was simply that of contemplation, which they tried to develop on a psychological basis and to substantiate with the help of the scholastic method; their theology was that of St. Augustine. But while scholasticism became more and more involved—in intricate, subtle, theoretical questions, mysticism gradually absorbed the whole sphere of practical, moral, and popular theology. As their "contemplation" was practically identical with the course of a pious, devotional and saintly life, most of the mystics were moral writers, inculcating internal holiness and the regulation of life. Many of them were also poets, and diffused their religious fervour in hymns and songs. The mystics generally expressed themselves beautifully and in a manner suited to move the soul, though frequently without method or discrimination. They made frequent use of allegory and parable, and of illustrations from nature or life. In the explanation of the Scriptures they employed the allegorical interpretation, which

sees behind the obvious, literal sense a hidden or mystic meaning, conveying spiritual lessons. Most of them had a distinctly popular character, and wrote for the edification of the illiterate. Among the mystics of the 12th century was St. Bernard (1091–1153), a man remarkably austere in his mode of living and wholly absorbed in practical religion, of bold, thrilling and irresistible eloquence, but bound up in the old traditional ways and strongly opposed to Abelard’s novelties; yet he demanded a fuller, deeper grasp of religion, and found it in mystic contemplation. He was one of the greatest of Latin hymn-writers. The two Victorines (so called from the monastery of St. Victor at Paris) Hugo of St. Victor (1097–1141) and Richard of St. Victor (d. 1173), represent the alliance of mysticism and scholasticism. Hugo, probably a Saxon by birth, must be regarded as the real founder of medieval mysticism, St. Bernard being dependent on him for the essential features of his mystic views. His mystical writings (De Arca mystica, De Arca moralis, de Vanitate mundi) belong to his earlier life, while his later works give an outline of his general theological views and are only occasionally coloured by mysticism. His pupil, Richard, a Scotchman, is more uniformly a mystic writer. His most famous work is “Benjamin sive de gratia contemplationis”, in which he gives the psychological theory of “contemplatio” as an intuition, an immediate vision of the divine; distinguished from “cogitatio”, the common reasoning, and “meditatio”, the pondering on a single subject. The poetical mysticism of the school is represented by Adam of St. Victor (d. 1192). In the 13th century the alliance between scholasticism and mysticism continued, and while Albertus Magnus and Aquinas were imbued with mystic elements, Bonaventura (1221–74), a Franciscan, the greatest of the mystics, was also a philosopher and ranks high among the scholastics. He is one of the most prominent writers of the middle ages, on account of the comprehensiveness of his views, the ease and clearness of his reasoning, the warmth of his religious feeling, and the practical tendency of his ethics. The calm repose of his character and the sweet mysticism of his writings have procured for him the title of “Doctor Sermaphicus”. He combined the practical, poetical, and popular elements which had gradually become embodied in mysticism.

At the same time mysticism led to many strange aberrations. In the writings of Joachim of Flora it assumed an apocalyptic character; he taught that the reigns of the Father and the Son would shortly be followed by that of the Holy Spirit. These views were adopted by the “Spirituals” (a section of the Franciscans which proclaimed the strict observance of St. Francis’ precept of poverty) and gave rise to the idea of an everlasting gospel which should supersede both the Old and the New Testament. Others, by going back to Dionysius and Eriugena, were led to pantheistic doctrines and started new and dangerous sects; so David of Dinant and Amalric of Bena, who are generally considered as the founders of the “Brethren and Sisters of the Free Spirit”, a sect which taught that the true sons of God were brought into the most perfect freedom from the law. In the 14th century, mysticism took a new departure in Germany, in the Rhine regions, not without the influence of the doctrines of the last-named sect: Here “Meister” Eckardt (1260–1329), a Provincial of the Dominican order at Strassburg, the profoundest thinker of his time, founded a new speculative system on mystic principles, which closely resembles the systems of Eriugena and Dionysius, and is mainly a mystic pantheism. To him, “God is the being, and outside of him there is nothing but illusion and deception; in its true existence every creature is not only a revelation of God, but a part of him, and the true object of human life must consequently be to strip it of all illusions and deceptions and to return into the one great being, God”. Among his followers were Tauler (1290—1361).

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1 The allegorical interpretation, first introduced by Philo as a means to reconcile the Mosaic revelation with the Greek philosophy, was adopted by the Alexandrian theologians as the highest principle of biblical exegesis, and through St. Augustine transplanted to the Western Church. In the middle ages four senses were found in Scripture: historical, allegorical, moral, and anagogical; e.g.: Jerusalem is literally the city so named, allegorically the Church, morally the believing soul, anagogically the heavenly Jerusalem: cf. p. 435.

the great mystical preacher, who was of a practical rather than speculative turn of mind and laboured to benefit the laity; and Henry Suso (1300—1365), who represents the poetical mysticism of the time, in all its loveliness, and whose “Book of the Eternal Wisdom” (1338), in an extract under the title “Horologium Sapientiae” (by R. Rolle?), became such a favourite in England. From the Rhine-region the movement spread into the Netherlands, where Gerhard Groot formed the community of the Brethren of Common Life, to which Thomas à Kempis belonged. The German mystics, in regarding inner discipline, the moral perfecting of man’s nature, as supreme, above the punctilious observance of churchly ordinances, and in accentuating the self-sufficiency of the individual soul to attain of itself to immediate communion with God, were rather inclined to undervalue the exterior hierarchical order of the Church, and so helped to prepare the way for the German Reformation. The English mystics form the link between the orthodox and the German mystics.

In England, Oxford had, especially after the foundation of Merton College (1274), become the centre of national learning, and the rival of Paris. Scholastic theology had indeed been transplanted to England at an early date, but not without some opposition. John of Salisbury (d. 1180) had raised objection to the dialectic subtleties, which he considered wanting in taste and simplicity and of no practical value; he had accentuated the limits of human knowledge, and pointed to the study of ethics, physics and metaphysics as equally important. The same opinions were expressed by Robert Grosseteste (d. 1253), a man equally well versed in ancient languages, in mathematics and in natural science. Oxford was the only university of the time where mathematics and natural science found equal favour with dialectics. Independent opinion became still more pronounced when the Franciscans began to teach at Oxford (their first teacher was Adam de Morisco). The members of this order, from their greater contact with the people, were naturally more practical and less speculative than the Dominicans, and had on several points (as in the question of matter and form, whose dualism they denied) formed their own theories. A Franciscan was Roger Bacon (1214—94), the “Doctor mirabilis” of the schools, who, disgusted with the meagre and jejune method of philosophizing derived from Aristotle, tried to extend the boundaries of human knowledge, studied perspective, improved the calendar, made burning-glasses, a telescope, and gunpowder. His greatness lies in the marvellous breadth of his learning. In philosophy, he raised the banner of experience, and in the question of the universals he maintained that the only real existence was the individual thing and that the universal was merely a “convenientia respectu alterius”. All this helps to explain the peculiar development of scholasticism under Duns Scotus (d. 1308), a Franciscan, the great antagonist of Thomas Aquinas. With him, scholasticism enters its third and last stage. His difference from Aquinas is mainly the result of his Saxon individuality, brought to bear on the scholastic system. Thomas had a natural bent towards generalization, Duns a vivid sense of individuality; Thomas was speculative, constructive, Duns, critical — his strength is the negative destruction of error rather than the positive construction of truth. In their ideas of God, Thomas emphasizes universality, totality, necessity; Duns, singularity, personality, freedom, and he accentuates the distinction between the persons of the Trinity. As a critic, he brings the subtleties of his logic to bear on the apparatus of proofs by which Thomas had built up his system of theology, until no other basis for truth remains than the absolute will of God and the voluntary submission of man; but this basis, the truth of the divine revelation and the authority of the Church, he never doubts. In fact, there is for him no knowledge apart from the Christian teaching. Theology, he holds, rests on faith only, and faith is not speculative but practical — an act of will; will is the moving power of intellect, not intellect of will; and the will of man receives its contents through voluntary submission to the external authority of the Church. So Duns dissolved that unity between faith and science, between theology and

philosophy, which was the pride of scholasticism, and in its stead he places a positivism which rested solely on authority, on commandment. Duns Scotus, with his perverse subtlety, marks the turning point in the history of scholasticism. The next time is filled up with the disputes between the Scotists and Thomists, in which took part Richard Middleton (d. 1300), Walter Burleigh (d. 1337), John Bacounton (d. 1346) and others. The final dissolution of scholasticism is connected with the adoption of nominalism by William Occam (d. 1349), a pupil of Duns. Realism was the bond between theology and philosophy: as soon as the doctrine that the universal was merely a product of the human reason — “concepsus mentis significans unicoce plura singularis” — became prevalent and was carried through in the system, scholasticism ceased to have a reason for its existence, and theology and philosophy were sundered. From that time theology reigned alone, but it ceased to be a science, and became a mere commandment; while the doctrine that only the individual thing exists and knowledge is attainable only by intuition and experience, laid the foundation for that method of experiment and induction which gave birth to modern science. So nominalism, naturally, led to the invention of a double truth, to the axiom that something can be true in philosophy though it is false in religion, and vice versa.

The history of mysticism in England is not yet sufficiently known, most of the writers still being in MS. So much, however, is certain that it had many adepts, and that the deep and passionate feeling peculiar to the English mind was favourable to it. Nowhere had Christianity been embraced with greater warmth than in England, and nowhere was there a more fertile soil for mysticism. Indeed, one of the founders of medieval mysticism, Richard of St. Victor, was a Scotchman; and the influence of St. Bernard and the Victorines is perceptible not only in Latin writers like Alred of Rievaulx (d. 1166), the author of the Informatio Alredi ad sororem suam inclusam, Speculum caritatis, De spirituali amicitia, but the first growth of English literature, the Ancren Ritwe and the lyric poetry of the West, is due to that influence. The intensity of religious feeling in England is proved by the rapid increase of monasteries, especially of the new (more ascetic) orders, the Cunlacies, Cistercians &c.; only from William the Conqueror to John Lackland 156 new monasteries arose, and Yorkshire alone, at a later date, had 14 great abbeys, 60 priories, 30 friaries, 13 cells, and 20 collegiate churches; so that the Church was near being absorbed by the monastery, and religion became synonymous with monastic life. And, at the same time, anchoretical life, once the sole form of monasticism in Egypt and Syria, but since replaced by the cenobite life of convents, survived in England and had many followers. These anchorites or hermits retired from the world into solitude, and lived in caves or cells, that they might give themselves up to a life of solitary but holy contemplation1; they were generally neither monks nor priests.

1 Cf. R. Rolle Incendium Amoris: Docti sunt quidam divinissim pro Christo solitudoem appetere et singulare propitium tenere: qui statim ut uberior ac deo serviant, relicto habitu communi: seculi transitoria quaegue despiciat et temporalia abiciatur, mentis sublimitate transcendent, sola eterna gaudia desiderant, devotioni et contemplationi vacant et ad amandum Chiristum tonum temporis sui stiudium occupare non cessant. Quorum pleuriae, eisdem inter homines remocio commoverunt, a celestibus tamen desideris non titubant, quia illorum mentes ab ipsorum conversatione longe distant. Recti itaque solitarii singularis propitium habent, in caritate dei et proximi vivunt, laudem temporalem despiciunt, visus hominum pro posse fugiunt, omnes digniores se putant, contione devotioni mentes suas praebeunt, otium odunt, carnalibus voluptatibus viriliter resistunt, celestia sapienti et ardent perclusae, terrena non cupiunt sed relinquunt, suaviter oratione delectantur. Quidam eorum veram eternae resurrectionis dulcedinem sentiunt, immo et casti corde et corpore intemesco, mentis oculo celestes cives et deum speque. Quia prius per amarum pocuscum penitentiae magnum laborem aminuunt, iam supernae contemplationis amore successi soli deo vacare et regnum Christi expectabere meruunt. Magna igitur est vita solitaria, si magnifice agatur. Nam et b. Magnolius qui fuit miraculis plenus et a pueritia visitatione angelica gavisus, cum iusta prophemiam praecedessoris eius, b. Sc. Sampsonis, suisset factus archiepiscopos et ecclesias dei laudabiler resisset, visitante eum angelo monitus est ut archiepiscopatu dimissi vitam eligerem heremiteam; et in fine vitae significationem ex et transitus eius. Similiter b. Cuthbertus ab episcopatu ad anachoriticeam vitam transitivit. Si ergo ad malum meruit assequendum tales viri sic fecerunt; quis sanae mentis audebit alias quem statum in ecclesia vitae solitariae praefare? In hac enim nullis exterioribus rebus se occupant, sed solummodo libere supernae contemplationi, ut et in amore Christi iuxter fevereant.
although the Trullan council (692) had ordained that a person wishing to become an anchorite should first go through a kind of noviciate in a monastery, and Charlemagne wished to have all hermits sent to the monasteries. Of a similar kind were the recluses or incloses of the monasteries, monks or nuns who were, at their own request, solemnly sealed up in their cells, there to die—a privilege only accorded to those of tried and extraordinary virtue, and by express permission of the abbot. The hermits were nowhere more frequent than in the North. Here St. Cuthbert (d. 687), having been bishop of Lindisfarne for 12 years, had resigned his office and settled as an hermit in one of the small islands of Farne, and St. Guthlac (d. 714), in his 24th year suddenly experiencing a change of heart, had given up his wild life of a warrior and adopted that of an hermit, at Crowland; and here, at a later date, we find St. Henry (d. 1127) the hermit of the isle of Cocket which is said to have then been full of hermits, St. Godrick of Finchale (d. 1159), St. Bartholomew of the isle of Farne (d. c. 1180), and, in the 13th century, St. Robert of Knaresborough. The authors of that time frequently recommend hermitical life as more meritorious than monastic life. The cells of the hermits, and the monasteries, were the seat of holy contemplation, of a life which, by way of purification through ascetic exercises, compunction and humiliation, aspired to the ecstatic union with God, to a love of God so intangible that the soul, losing itself altogether, was transformed into him. But mysticism in England was merely experimental, practical, not speculative; it has not produced any speculative system in the manner of Dionysius, Erfigena, Eckardt. Indeed English individualism with its anti-speculative tendencies, which was responsible for the peculiar development of scholasticism, was hostile to any such system. Philosophy, in the German or Greek sense, has never existed in England; the English mind is naturally disposed to reduce the claims of philosophy, and in the same measure to enlarge the scope of theology; it wants a revealed truth, a given authority, a personal God, a commandment, to be religiously at rest, and all theories that tend to mix up things human and divine, and to bridge over the gulf between the two, have been unpopular. The English mystics carefully kept within the pale of the Christian faith, and their theory is simply that of contemplation within the lines marked out by the Victorines; the only gain they brought lies in a more minute examination of the phases and sensations in the mystic process; so R. Rolle describes the successive stages of "calor", "canor", "dulcor", felt after the doors of heaven were first opened to him in the ecstatic. But the chief conquests of the English mystics lay on the side of practical, moral, and popular theology, and gradually they—even more than Bonaventure—absorbed the whole sphere of religion. They taught the way Godward, the way of perfection, the ruling of life; and at the same time they undertook the edification 1

and instruction of the people, of the poor and illiterate, taught them the elements of the faith, the commandments, the sacraments &c., and took hold of the pulpit; or they instructed the parish-priests how and in what to teach the people, how to use the sacraments &c., and made model-sermons, festivals, legendaries, for their use. The sermon, the homily, the epistle, the religious tract became the mouth-piece of the mystics. This development of mysticism was due chiefly to the influence of Bonaventura. He was a great favourite in England, and the very fact that he had been nominated to (but declined) the archbishopric of York by Clement IV. in 1265, seems to have contributed to his popularity in that diocese. A follower of him, forming the link between him and R. Rolle, was John Hoveden, chaplain to Queen Eleanor, and one of the first prebendaries of the collegiate church of Howden or Hoveden in Yorkshire (founded in 1266), where he died — about 1275 — and was honoured as a saint. He was known as an astrologer and poet. His poems, which are all contained in MS. Nero CIX (other MSS. are Harl. 985, Land 368, Lamb. 410) are wonderfully pathetic, and quite in the style of Bonaventura; the chief is "Philoimela sive meditatio de nativitate, passione et resurrectione Jesu Christi", nearly 4000 vv., in rhyming couplets (ed. by Peter Caesar, Ghent 1516, by Bosquier, Luxemb. 1603, under the title "Joannis Hondemil Angl... Christiados libri sex"), an imitation of a poem of the same title commonly ascribed to Bonaventura (beg. Philomela praevia temporis amoeni); his other poems are Meditatio de nativitate et passione Christi vocata Canticum divini amoris, Quindecim gaudia virginis, Meditatio vocata cantica quinquaginta, Lais de Dominio Salvatore vel meditatio cythara vocatur, Quinquaginta salutations virginis, Lais de b. virgine que Viola vocatur, Lira extollens virginem gloriosam; in prose he wrote Practica Chilindri (ed. Chancer Soc.), and Speculum Laicorum. But what brought mysticism to the front and made it gradually the sole exponent of the religious tendencies of the day, was the excessive development of scholasticism in the hands of Duns Scotus. The very excess of ingenuity, subtlety, and definition, which distinguished the English schoolman, could not but call forth the re-action of the heart, which usually appears whenever the formula, the definition, stifles the free flow of spiritual life. The more simple and pious minds, disgusted with the dry formalism and the sterility of the schools, went over to mysticism, which gained ground in the same measure as scholasticism lost it. From that time scholasticism and mysticism, which had hitherto been united, appear antagonistic. The final dissolution of the former, which followed soon after Scotus, left mysticism the sole occupant of the field of religion. This new departure of mysticism is embodied in Richard Rolle, who represents the protest of the heart against the subtleties of Duns Scotus. He in his 19th year, finding it impossible to realize his religious ideal in the ways then taught at Oxford, left the university to embrace anchoritical life and give himself entirely up to holy contemplation. Contemplative life is to him the highest state of existence, and while St. Bernard ranks it between the lower and higher stages of active life, it transcends, to him, all active life; the contemplative cannot sin, not even err, because God would not allow it. He is quite as excessive on the side of feeling as Duns Scotus on that of intellect; indeed he is all feeling, enthusiasm, inspiration, unrestrained by reasoning or any exterior rule; without method or discrini-
nation. He is the English Bonaventura, and his writings cover nearly the same ground of mystic, moral and popular theology as those of that great writer; but he lacks the moderation and classic repose of his model. He is one of the most prolific and influential authors of the time, and all the theological writers of the century, Walter Hilton, John Mirkus, even Wicliffe, have passed through his school. But his chief claim to be remembered in the history of English literature rests on the fact that, though still partially writing in Latin, he was the first who to any great extent employed his mother-tongue. The same fact is connected with the German mystics, of whom David of Augsburg (d. 1272) first used the German vernacular. Whether the Germans followed the English example or vice versa, or whether both came independently to the same result, it is impossible to decide; but in both cases it was the mystics who set the example.

(To be continued).
RICHARD ROLLE DE HAMPOLE.
Epistels 4e. in Ms. Cambr. Dd V. 64.¹

1. ñe forme of liuyng.

The following tract, *Forma uiuendi in Ms. Dd V. 64, *Pe fourme of parfit liuyngs in Ms. Vernon, is preserved in 3 northern Mss.: Cambr. Dd V. 64 (14th cent.), Rawlinson C 285 fol. 40, Harl. 1022, fol. 49, and, divided into separate parts, in Arund. 507 (by a Durham scribe); besides in a great many southern transcriptions of the 14th and 15th cent.: Miss. Laud 210, Univ. Coll. Oxf. 97 fol. 266 (Suffolk Dialect); Bodl. 938 fol. 209 (under the title *Pe pricke of loute*); Ashm. 152. 4, Rawl. A 389, Vernon, and Simeon (Addit. 22,223), Lansdowne 455, Cambr. Ff V. 40 fol. 97, Ff V. 45 (breaks off with the 2nd fol.), li VI. 55 (imperfect at the beginning, it begins in Cap. X: Lastis coroune of over-comers), II IV. 9 (*translate out of Northern tongue into Sutheren, that it schulde þe better be understandyn of men of þe selve countreyes*). Parts are found separate in various Mss. Some passages were used in *Pe pore Caytif in Ms. Bodl. 938*. The tract appears to have spread all over England. The best Ms., and, in dialect, nearest to the original, is Ms. Dd V. 64, whose language nearly resembles that of Ms. Thornton. Ms. Vernon (c. 1380), which in so many of its pieces offers a very good text, in this tract stands nearly lowest in the list. A fragment, in one leaf, of a similar Latin text, is preserved in Ms. Harl. 106, fol. 1; cf. p. 5. — In Ms. Dd V. 64, Vernon and others the tract is dedicated to Margaret, an anchoress, Richard Rolle’s beloved disciple, in Ms. Rawl. C 285, however, to one Cecil (see the end); in some Mss. the name is omitted. In Ms. Dd V. 64 the text is divided into 12 Chapters, while most of the Mss. have no such division. The tract is written in a sort of rhytmical, cadenced prose, so that frequent alliterative verses can easily be made out; it would, however, be fruitless to attempt transcribing it into verse. The same kind of style is found in most other tracts of Richard Rolle, and in Dan John Gaytryge’s Sermon in Ms. Thornton (ed. Perry Relig. pieces in Prose and Verse), which in Ms. Harl. 1022 and Cambr. Trin. Coll. B 10. 12 is written in verse.

Ms. Cambr. Dd V. 64 f. 101.²

Incipit forma uiuendi scripta a beato Ricardo heremita ad Margaretam anchoritam, suam dilectam disciplum.

Cap. 1m.

IN ilk a synful man or woman, þat es bonden in dedly syn, er thre wretchedes: þe wyilk brynges þam to þe dede of hell. // *Pe first es: defaute of ghostly strenght*: Pat þai er sa wayke.*

¹ Words underlined in the Ms.

For comparison’s sake, I also give the first part of

Ms. Harl. 1022, fol. 47.

IN ilk a synful man or woman þat es bondon in dedly synne es thre wretchedes: þe wyilk brynges þam to þo dede of helle. þo fyrst es, defaut of gostle strenght: Pat þei er sa wayke with-innen in þeir hort þat þei may

² Ms. þam.

³ In the same Ms. precede 3 Latin tracts by R. Rolle: De Emanatione vitae fol. 1–16. Expositio orationis dominicae, Liber de Incendio Amoris, fol. 17–100. The Ms. contains only works of R. Rolle.

⁴ The dashes on g, t, ll in Ms. Dd, on ll, d, t in Rawl., and on ll, g, h, h, h in Harl., have not been reproduced. Ms. Dd. follows a comprehensive system of punctuation.

¹*
with-in þair hert, þat þai may nouther stand agayynes þe fandynges of þe fende, ne þai may lyft þair will: to þerne þe lofe of god, and folow þar-till. // Pe second es: use of fleshly desyres:—for þai haue na will ne myght to stand, þai fall in lustes & likynge of þis worlde; and for þai thynk þam sweate, þai dwell is þam still, many tyl þaire lyues ende: & sa þai com to þe thríd wretchednes. // Pe thríd wretchednes es: chaungynge of lastand gode: for a passande delite. Als swa⁴ say, þai gif ioy endles:for a litell ioy of þis lyfe. If þai will torn þam, & ryse till penance, god will ordeyne þair wonyng with awngels: & with haly men. Bot for þai chese þe vyle syn of þis worlde, & hase mare delite: in þe fyth of þaire flesch, þam is þe farhede of heuem, þai lose bath þe worlde & heuem. For he þat hase noght Ihesu Criste, he tynes all þat he has, & all þat he es, & all þat he myght gete. He ne es worthi þe lyfe, ne to be sedde with swyynes mete. All creatures sal be styrd in his vengeaunce at þe day of dome. // Piere wretchednes þat I haue of talde, er noght anely in worldly men or women, þat vses gluttry or litcheri, & oþer apert synnes: bot þai er alsaw in þe synnum þat seses in penance & in gode lyfe. For þe deuyl, wyth-In in þair hert, þat þai may nouther stand agayyns fandynges of þe fynd, ne þai may lyft þair wille to yhterne þe lufe of gode and folowe þar-till. ¶ Pe tothir es, vs of fleschely desyres:—for þai hafe na will ne myght to stand, þai fall in lustes and lykynge of þis worlde; and for þai thynke þam sweate, þai dwelle in þam stille, many til þaire lyves ende: and swa þai com to þe thríd wrytychedes. ¶ Pe thríd wrytychedes es schangeying of lastand gode for a passand delyte; als wha say þai gifte Ioi endles for a litell Ioi of þis lyfe. ¶ If þai will turne þaim and ryse till peneaunce, god will ordayne þaim wonynges with angels and haly men. Bot for þai chese þe wyle synne of þis worlde, and has mare delyte in þe filth of þaire fleshe þam in þe farhyrede of heuem, þai loose bath þe worlde and heuem: for he þat has noght Ihesu Criste, he tynes al þat he has, and al þat he es, and al þat he myght gete; he ne es noght worthi þe lyfe, ne to be sedde wyth swynnes meet. All creatures sal be sterd in his wengeaunce in þe day of dome. ¶ Pir wrytychedes þat I haue of talde, er noght aneely in worldly men and womene þat vses glotory or lychery and oþer apert synnes, bot þai er alsaw in som þat ses in peneaunce and in gud lyfe. For þe
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pat es enmy till all man kynde, when he sees a man or a woman, ymang a thousand, turne haly to god, and forsake all pe vaneetyes & ryches pat men pat luves his worlde1 couaytise, & sekes pe Ioy lastand: 2 a thousand wiles he has on what maner he may desayue pam. And when he may noght bryng pam is till swylk synnes pe whylk myght gar all men wonder on pam, bat knew pam, he begyres many swa priuely, pat pai can noght oft-syth fele pe trap bat has taken paieme.

Sorum he takes with error, pat he puttes pam yn. / Som wyth singuleres witt: when he gers paieme wene:pat pe thyng pat pai sal5 or do es best; and for-pai pai wyll na connell hane of oper pat es better & conander pen pai: & pis es a foule stynkand pryde, for he wolde sett his witt:before all oper. / Some pe deuell deceyues thurgh vaseynes glory, pat es ydil ioy: When any has pryde & delyte in pam-self, of pe penance pat pai suffer, of gode dedes pat pai do, of any vertu pat pai hae; es glad when men lounes6 pam, sari when men lackes pam; haues envy to pam pat es spokyn mare gode of pam of pam. Pal haide pai self so gloriose, & swa fer passau pe lyf-bat oper men ledes, bat pai thynk bat nane suld reprehend pam, is any
deeuel pat es enemy to al man kynd, when he sees a man or a woman amange a thousand turne pam haly vnto god and forsake all vanytese and ryches he pat men pat luvs his worlde couaytise, and seke he foi lastand, a thousand wyyles he has on what maner he may deceyf paiem. And when he may nogth bryng paiem in til swylk synnes pe whylk myght gar all men wonder on paiem, he bygiles many so pryuely, pai can nogth oft-syth fele pe trap pai has taken paiem. Som he takes wyth error pai he puttes paiem in. Som wyth wynguler witt, when he gers paiem wan he thyng pai may thynk or do es best; and for-[pi] pai wyll na couaytise hane of other pai er better & conander pai pai:—and pis es a foule stynkand pryde: for he walde nogth ells sette his witt before all other. Som pe deuell deceys thurgh vaseyns glory, pat es Ioy Ioy; when any has pryde and delite in pam-self of pe penance pat pai suffer, of gode dedes pai do, of any vertu pai pai hae; er glad when men lounes pai, sary when men lackes pai, has envy to paiem pai er spoken mare gud of pam of pam; pai haide pai-self so gloriose and so fer passand pe lif pai other men ledis, pai thynk pai nane suld reprehend paiem in na thyng pai

1 Ms. worldes. 2 Here begins the Latin text in Harl. 106 fol. x. 3 al. think.
4 = praises.

man-kynde qwen he sees a man or woman I-mange a thousande turne pam halle to god & forsake alle þo vanites & þo ryches þat men þat luves þis worlde couaytise, & sekes Ioy lastande, a thousande wiles he has on qwat maner he may desayue pam. Ande qwen he may not bryng pam in swylk synnes þe qwilke he(!) myght gare all men wonder on pam þat knew pam, he bygiles many swa priuely þat þei cam not oft-syth fele þe trayne þat þei has taken pam with. 7 Sum he takes with error þat þe puttyz pam in. Sum with singuleres wit, qwen he gers þam wene þo þyng þat þei say or do es best; And for-pai þei wil no couaytise hafe of oper þat es better & conander þan þei—and pis es a foule stynkand pryde, for þe wil set his witte be-fore alle oper. Summe þo deuell desayues thurgh vaseyn glory, þat es ydil Ioy; qwen any has pride & delite in pam-selfe, of þo penance þat þei suffer, of gode dedes þat þei do, of any vertu þat þei hafe; Es glad qwen men lounes þam, sary qwen men lackes þam, has envy to þam þat es spoken mare gode of þan of þam; þei haide þar self swa glorins & swa far passande þe lyf þat oper men ledes, þat þam thynke þat na
Richard Rolle’s Epistles in Ms. Dd V. 64.

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thynge hat hat do or say; an dispises synfull men & oþer þe whilk will not do als þai byd þam. How may þou fynd a synfuller wretche þan swylek ane? And sa mykell es he þe wer, þat he wate noght þat he es yll, & es halden & honord of men als wyse & hali. // Some er deceyued with ouer-mykell lust & likynge in mete & drynke: When þai passe mesure & com in til outrage, & lias deylte þærein; & wenes þat þai syñ noght, & forþi þai amend þam noght; & swa þai destruye vertues of saule. // Some er begylyde with ous-mikell abstinence of mete & drynk & slepe. Pat es of þe temptacion of þe deucl, for to gar þam fall in myddes þair werk, swa þat þam bryng it till nane endyng, als þai suld haue done if þai had knawne skyll & halden discrecion: & swa þai tyne þaire merit for þaire frawerdnes. // Pis gilder layes oure enmy to take vs with, when we begyn to hate wyckedes, & turne vs till god. Pen many begynnes þe thynge þat þai may neuer-mare bryng till ende; þen þai wene þat þai may do what so þair hert es sett on. Bot oft þai fall or þai com ymyd gate; & þat thynge þat þai wenden war for þam, es lettyng till þam. For we haue a lange way till heuen, & als many


þay do or say, & dyspyses synfull men & oþir þe whilk wil nosth do als þai bid þam. How may þou fynd a synfuller wretche þan swylek ane? and so mekel es he þe wers þat he wat nogth þat he es ille, & es halden & honord of men als wys & hali. Som er deceyld with ouer-mykell lust & lykynge in meet & drynke, when þai passe mesure & com in til outrage, & has deylte þar-Inne, & wenes þat þai synne nogth ... & so þai distrøy vertus of saule. Som er bigylle with ouer-mykell abstinence of meet & drynke & slep. Pat es of temptacion of þe deucl, for to gar þam fall in myddes þair werk, swa þat þai bryng it till nane endyng, als þai suld haue donc If þai had knawen skyl & halden discreciones, & swa þai tyne þair meryte for þaires frawardenes. Pis gilder lays oure enmy to tak vs with when we begynne to hat wyckednes & turne vs till god. Pen many bygynnys þe thynge þat þay may neuer-mare bryng till end; þan þai wen þat þai may do what so þair hert es set on. Bot oft þai fall or þai com In-myddys þe gate, & þat thynge þat þai wene es þair for þam, es lettyng till þam. For we haue a lange way til heuen, & als many gud dedis als we do, als many

mass suld reprehende þam in any thynge þat þei do or say, & dyspyses synful men & oþer þo quill wil not do als þei byd þam. How may þou fynde a fouler wretche þan swyleke ane? & so mykel es he þo werr þat he wote noght þat he es ille, & es halden & honord of men als wyse & hali. // Summe er disseyued with ouer-mykell lust & lykynge in mete & in drinke, quen þei passe mesowe & commes in to vragge & has deylte þarin & wenes þai synne noght & for þai amende þei þam noght, & so þei destroy vertuos of saule. // Summe er begylde with ouer-mykell abstinence of mete & of drynke & slepe: Pat es a temptacion of þo deucl for to gare þam fayle ymiddles þer warke, so þat þei bryngye it til no endyng als þei sulde haue done if þei had knawen skylle & halden dyscrecion, & so þei tyne þer meryte for þer frawardenes. Pis snare lays our enmy to take vs wit, quen we begynne to hate wyckednes & turnes vs to god. Pen many begynnes þe thynge þat þei may neuer-mare ende: Pen þei wene þei þei may do qwat so þer herte es set on: Bot oft-syth þei falle or þei come ymyd þo gate, & þat thynge þat þei wende ware for þam, es lettyng to þam. For we haue a lange way tyl heuen, & als many gode dedes os we do,
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gode dedys [als] we do, als many prayers als we make, & als many gode thoughtes als we thynke, is trouth & hope & charitie: als many paces ga we till heuen-ward. Pan if we make vs sa wayke & so febyll, pat we may nought wyrk ne pray als we suld do, ne thynk: Er we nought gretly at blame, pat fayles when we had maste nede to be staworth? And wele I wate, it es nought goddys wills we sa do. For þe prophete says: »Lorde, I sall kepe my strength to þese: so þat he myght susten goddys servys till his dede-day, and nought is a litill & in a schort tyme waste it & þan lygge wanand & granand be þe wall. And it es mykel mare peryll þan men wenes. For saynt Ierome says, þat he makys of rauny offerand þat outragely tourmentis his body in oure-lytel mete or slepe. And saynt Bernarde sais: »Fastynge & wakynge lettes noght gasty godes, bot helpes, if þai be done with discrescion; with-outen þat, þai er vices.« For-þi, it es noght gode to pyne vs so mykell, & sithen haue vnthank for oure dede. // þære hase bene many, & er, þat wenes þat it es noght all þat þai do, but if þai be is sa mikell abstinence & fastynge þat all men speke of þam þat knawes þam. Bot oft-sythees it befalles þat ay

Ms. Rawl. C. 88.

prayers als we make, and als many gud thoghtes als we thynk in trouth and hoop and charyte, als many passes ga we the heuen-ward. Pan If we make vs so wayke & so feble þat we may nothir wirke ne pray als we suld do, ne thynk, er we nothg gretly yat blame, þat fayles when we had maste nede to be stawal? And wele I wate þat it es nothg goddis wills þat we so do: For þe prophete says: »Lorde, I sal kype my strenght til þese: swa þat he myght sustayyne goddis servys til his deed-day; Nought in a litel and in a schort tyme wasst it and sithene ligge wanand and granand by þe waghte. And it es mykell mare perill þan men wenes: For saynt Ierome says þat he makes of Raunye offerand þat outrageously tormentis his body in ouerlitel meet or slep. And saynt Bernarde says: »Fastynge ne wakynge letties noght gasly guddes, bot helpis, if þai be don with discrescoun; wyth-outen þat, er þai vices.« For-þi it es nothg gud to pyne vs so mykelle and sithen haue vnhanke for oure dede. þære has ben many, and er, þat wenes þat it es nothg all þat þai do bo do but if þai be in so mykell abstynence and fastynge þat þay make all men at spek of þaim þat knawes þaim. Bot oft-sythees it byffalles þat ay

als many prayers als we make, als many gode thoughtes als we thynke in trouth & in hope & in charite, als many passes go we to heuen-warde: þære if we make vs so wayke & so febyll þat we may muuth wirke ne pray als we suld do, ne git thynke, er we not gretly to blame, þat fayles qwes we had maste nede to be staworth? And wele wote I þat it is not goddys wills þat we so do: for þo profet says: »Lorde, I sal kepe my strenght to þese, so þat he myght sustayne goddes servys tyl hys dede-day, Nought in a litel & in a schort tyme wast it, & sytham lyg wainande & gronande be þo wagh. And it es mykel mare perill for soth þam men wenes: For seint Ierome says þat he makes of raunys hys offerande þat outragely tormentes hys body, In ouer-lytel mete or slepe. And sent Barnarde says: »Fastynge, wakynge letties not gasly godes, bot helpis, if þei be done with dyscrecion; with-outen þat þei are vices.« For-þi it es not gode to pyne vs swa mekel & sytham hafe vnhanke for our dede. þære has ben & are þat wenes þat it es nothg all þat þei do bot if þei be in so mykell abstinence & fastynge þat þei make al men to wondur on þam þat knawes þam: Bot oft-sythe it be-falles

1 Ms. ad' = and (so frequently). 2 om.
Richard Rolle's Epistles in Ms. Dd. V. 64.

Ms. Cambr. Dd V. 64.

The mare ioy and worderung pat pai haue with-oute of he louung1 of men, ay he les ioy pai haue with-in, of he luf of god. At my dome, pai sulde pay Iheru Criste mikell mare if pai toke for his loue, is thankynge & louung of hym, forto sustan par body in his ser-nyse, and to halde paim fra mikell speche of men, what so god send pai for he tyme and pai stede, & gaf pai sithe entely & perfitely to pai luf & pai louung of pai lorde Iheru Criste, pai will stall-worthily be lufed, & lastandly be surned; so pai parece halynes war mare sene in goddes egh, pai in mans. For ay pai better pai on ear & pai les speche pai has of men, pai mare es pai ioy before god. // Ha, what it es mykell, to be worthi louung, and be noght loued! And what wrecchednes it es, to haue pai name & pai habot of halynes, & be noght so, bot couer pride, Ire, or enuy, vnder pai clouthe of Criste barnhede! A foule thynge it es to hafe lykyng & delite in mens wordes, pai can na mare deme what we er in oure saule, pai wate what we thing. For oft-sithe pai say pat he or scho es in pai hegher degre, pai es in pai lawer; and pai say es in pai lawer, es in pai hegher. For-pi, I halde it bot wodnes to be gladder or saurer, whepi pai say gude or ill. If we be aboutewarde to pai haue with-outen of pai louung of men, pai les ioy pai haue with-in, of pai luf of god. At my dome pai sulde pay Iheru Criste more if pai toke for is luf & in thankynge & louung of hym, for to susten pai body in hys seruice & to halde pai fam fro mykel spech of mens, qwat sa god sendes [-es added, pai for pai tyme & pai stede, & gaf pai sitham entely & perfitely to pai seruise & pai louung of Iheru Crist, pai will be stallworthily lufed & lastandly surned; so pai pai halyne war mare sene in goddes egh pai in mans egh. For ay pai better pai pou ear & pai lesse speche pai has of men, pai mare es pai ioy bifer god. Ha, what it es mykell to be worthi louung & to be noght loued! And what wrecchednes it es to haf pai naime1 & pai halbyte of halynes, & be noght swa, bot turne to pai pryd, Ire en euve vnder pai clouthe of Cristes barnhede! A foule litchery it es to hafe lyking & delite in mens wordes, pai can no mare deme what we er in our saule pai wate what we thing. For oft-sithe pai say pai he or scho es in hegher degre, pai es in pai laghe; and pai say es in pai laghe, es in pai hegher. For-pi I halde it bot wodnes to be gladder or

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1 = praising.

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hyde vs fra speche and louyng of his worlde, god wyll schew vs till his louyng, & oure Ioy. For þat es his ioy when we er strenghfull to stande agaynes þe pryue & þe aperte sanyng of þe deuell, & sekes na thynge bot þe honoure & þe louyng of hys, & þat we myght entirlye love hym. And þat aȝht to be oure desyre, oure praye & oure entent, nyght & day, þat þe fyre of hys lufe kyndell oure hert, & þe swnetys of hys grace be oure comforthe & oure solace, in wele & wo. // Pown hase now herd a party, how þe sende descyues, wyth hys sotel craftes & whaynt, men & women. And if þou will do be gode counsell, & folowe haly rare, as I hope þat þou will: þou sal destroy his trappes, & bryn in þe fyre of luf all þe bandes þat he walde bynd þe with, & all his malys sal turne þe til ioy, & hym til mare sorow.// God suffers hym to tempe gode men for paiere profete, þat þai may be þe hegher crownde, when þai thurgh his helpe hase overcomme sa cruell an enmy, þat oft-synthes both in body & in saule coesfowandes many men. // In the maner þe deuell has power to be in a man. On a manner: hurtande þe godes þat þai haue of kynde, als in dohm men, & in other, blemysande pair thoght. On a nother maner: revande saryer, whether þai say gud or ile. If we be oboutward to hid vs fra speche and louyng of þe world, god wil schewe vs til his louyng, and our Ioy. For þat es his Ioy when we ar strengh-full for to stand agayne þe pryue and þe appert sanyngs of þe deewe, and sekes na thynge bot þe louyng and þe honoure of hym, and þat [we] moth entirly lufe hym. And þat aȝht to be our desire, our prayr and our entent, nyght and day, þat þe fyre of luf kyndell in our hert, and þe swnetys of his grace be our comfort and our solace, in wele and in wa. // þou has herd now a party how þe sende descyues with his sotel castes vn-quaynt men and woowmen: and if þou wil do gud counsaylle and folowe haly rare, als I hop þat þou wil, þou sal distroy his trappis, and bryn in þe fyre of luf. Alle þe bandes þat he wil bynd þe with, and alle his malise sal turne þe til ioy, and hys to mare sorow. God suffers hym for to tempe gud men for paiere profyte, þat þai may be þe hegher coround when þai has thurgh his helpe over-comen so cruel ane enemy, þat oft-synthes bath in body and in saule confoundes many a man. // In the maner þe deuell has power to be in a man: // On a manner, bortand þe gudes þat þai haue of kynd, als in dom
Richard Rolle's Epistles in Ms. Dd V. 64.

Ms. Cambr. Dd V. 64.

pe godes whilk pai haue of grace; and so he es in synfull men pe whilk he hase deceyued thurgh delyte of pe worlde & of paii flsche, and ledes 3 peam with hym till hell. On pe third maner, he tourmentes a mans body, als we rede pai he has done Iob. Bot wytt pou wele: if he begyle pe neght with-in, pe thar noght drede what he may do pe with-outer; for he may do na mare, pan god gyfs hym leue for to do.

Capm. 2m.

Or pai pou has forsakyn pe solace & pe ioy of pis world, & taken pe to solitar lyf, for godds luf to suffer tribulacion & anguys here, & sithen com to pai blys pai neuer-mare blynnes: I trowe treuly pai pe comfort of Ihesu Crist, & pe swetnes of his loue, with pe fire of pe haly gast, pai purges all syn, sall be in pe, & with pe, ledand pai, & lerand pe / how pou sal thynk, how pou sal pray, what pou sal wyk; so pai in a few zenz pou sall haue mare delyte, to be by paii, & speke till pai luf & to pai spows Ihesu Crist, pai hegh es in heuuen, pan if pou war lady here of a thousand worldeis. Men wenes pai we er in pyne, & in penance grete1: bot we haue mare ioy & mare

1 al. om.

In and with are marked to be transp.

noþer maner, reueande pou godes pou qwik men he has deceyued thurgh delit of pou worlde & of paii flsche & so ledes poum forth with hym to heuuen. On pou thir maner, tourmentes a mans body, als we rede pai he was in Iob. Bot wit pou wele, if he begile pai neght with-in, the thar noght drede qwat he may do with-outer. For he may do no mare pen god gyf hym leue for to do.

For pai pou has forsaken poi ioy & solace of poi worlde & taken poi to solitar lyfe, for goddys luf to suffer tribulacion & anguys here & sithen come to poi rest & poi ioy in heuuen, I trow stedfastly poi comfort of Ihesu Crist & poi swetnes of hyz luf with poi fire of poi haly gast poi purges alle synne sal be in poi & with poi, ledand & lereane poi how pou sal thynke, how pou sal pray, qwat pou sal wirk; swa pai in a faa zenzes pou sal haue mare delite to be by paii ane & speke til pai luf & poi spows Ihesu Criste, penne if pou wer lady of a thousand worldeis. Men wenes pai we are in pyne & in penance: bot we haue mare poi & mare varryn delite in a day pai poi in poi worlde has in alle
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verray delyte in a day, þan þai haue in þe worlde all þar lyue. / Þai seoure body, bot þai se noght oure hert, whare oure solace es. If þai saw þat, many of þam wold forsake all þat þai haue, forto foloe vs. For þþi be comforth, & stalworth, & dedre na noye ne angwynch: bot fest al thynent entent in Ihesu, þat þi lyf be gode & wheme; & loke þat þere be na thynge in þe þat sulde be mys-payand till hym, þat þou ne sone amend itt. / Þe state þat þou er in, þat es solitude, es maste abyll of all othyr til reuelacion of þe halie gaste. For when saynt Ione was in þe yle of Pathmos, þan god schewed hym his pryvete. / Þe godenes of god it es, þat he comfortes þam wondyrfully þat has na comforth of þe worlde, if þai gyf þai hert enterly till hym, & couaytes noght ne sekes bot hym: þen he gyves hym-self till þaiume, in swetnes & delyte, in byrnyng of luf, & in ioy & melody, & dwelles ay with þam, in thaire saule, sa þat þe comforth of hym departes neuer fra þam. / And if þai any tym begyn till erre, thurgh ignorance or freelte, son he wysses þam þe right way; & all þat þai haue nede of, he leres þam. / Naman till swylyke reuelacion & grace on þe first day may kom: bot thurgh lang treuely & bysynes to loue Ihesu Criste, als þou

mare verray delyte in a day þan þay haf in þe worlde all þaires life. Þai seour body, bot þai se noght our hert whare oure solace es. If þai sagth þat, many of þam wald forsake all þat þai haf, forto solowe vs. For þþi be comforthed & stalward, & dedre na noye ne anguyys, bot fest all þine entent in Ihesu, þat þi lif be gode to queme; & al þar se be na thynge in þe þat sulde be mys-payand till hym þat ne þou son amend it. Þe stat þat þou er Ine, þat es solitude, es maste abyl of all other til revelacion of þe halie gaste. For when saynt Iohif was in þe Ile of Pathmos, þan god schewed hym his pretene. Þe gudnes of god it es þat he comforthe þam wondyrfully þat has na comforth of þe worlde. If þai gyf þair hert enterly till hym & couaytes & noght sekes bot hym: þan he gyves hym-self to þaiume in swetnes & delyte, in byrnyng of luf, & in ioy & melody, & dwelles ay with þam in þair saule, swa þat þe comforth of hym departes neuer fra þaime. If þai bygyne ogth to here1 thurgh ignorance or frelylyte, son he schewes þaiume þe ryght way; & all þat þai haue ned of, he leres þaime. Na man comes til swylyke reuelacion & grace on þe first day, bot thurgh lang transylye & belysnes to lufe Ihesu Crist,

1 ad. to.

þer lyfe; þei se oure body bot þei se not oure hart, quare alle oure delite es. If þei saw þat, many of þam walde forsake alle þat þai haue, for to folowe vs. For þþi be comforthed & stalworth, & dedre na noye ne angwynch, bot fest alle þin entent in Ihesu þat þi lyfe be god to queme, & þat þer be na thynge in þe þat sulde be mys-payande til hym þat [ne] þou sone amend it. Þou þat ar in þat degr þat es solitude, is mast abel of alle ofer to reuelacion of þo halie gast. 2 For qwen sent lon was in þo yle of Pathmos, þen god schewed hym hys priuetes. Þe godenes of god is so mykel þat he comforthe þam wondyrfully þat has na comforth of þo worlde, if þei gyf þer herte enterly till hym & couaytes noght ne sekes bot hym. Þan he gyves hym selfe to þam in swetnes & delit, in byrnyng of luf & in ioy, & dwelles ay with þam in þer saule, so þat þat comforth of hym portes neuer fra þam. And if þei oght begynne to erre thurgh ignorance of freelte, son he schewes þam þo ryght way; & alle þat þei haue nede of he leres þam, & ledes þam in luf. Ne man comes til swilk reuelacion & grace On þe first day, bot thurgh lange belysnes & (!) to luf Ihesu Crist, als þou sal here afterwarde. Noght for þþi þam he
sall here afterward. Nought-for-þi þan he suffers þam to be temped on sere maners, both wakand & speand. For ay þe ma temptacions, & þe greouer, þai stande agayne, & ouer-comes: þe mare sall þai ioy is his luf, when þai er passed. // Wakand þai er vmwhyle tempyd wyth foule thoghtis, vile lustes, wicked delites; with pryde, Ire, enuy, despaire, presumpcion, & öper many. Bot þaire remedy sall be: Prayer, Gretyng, Fastyng, Wakyng. // Pire thynge, if þai be done with discretion, þai put a-way syn ða filth fra þe saule, & makes it clene, to receyue þe luf of Ihesu Criste, þat may noght be loued, bot is clennes. // Also, vmwhyle þe fend tempes men & women, þat er solitary by þam ane, on a quaynt maner & a soltel: He transfigurs hym in þe lyknes of an angwel of lyght, & apers till þam, & says þat he es ane of goddes angwels, comen to comforth þam; & swa he deceuyes foles. Bot þai þat er wys, & wil not tye trow till all spirites, bot askes cownsel of conand men: he may not begyle þam. Als I fynd writen of a recluse, þat was a gode woman; til þe whilk þe ill angwellyt oft-sythes aperde in þe forme of a gode angwel, & sayd þat he was comen to bryng hir als þou sal here afterward. Nought-for-þi þan he suffers þam to be temped on sere maners, bath speand and wakand. For ay þe ma temptacions and þe greouer at þay stand agayne and ouer-comes, þe mare sal þaire Ioy be in his luf when þai er passed. ¶ Wakand þai er vmwhil temporald with foul thoghtis, vile lustes, wicked delites; with pryde, Ire, Envy, Despayre, Presumpyon, and other many. Bot þaire remedy sal be prayer, gretyng, fastyng, wakyng. Þir thynge, if þai may be don with discretion, þai putte away synne & filthe fra þe saul, and makis it clene for to resayfe þe luf of Ihesu Crist, þat may noght be lufed bot in clennes. ¶ Alswe vmwhil þe fend tempis men and wommen þat er solitary by þam ane, on a quaynt maner and a soltel: he transfigurs hym in lickenes of ane anguell of lighth, and appers til þam and says þat he es ane of god angwells comen to confort þam; and swa he deceyfes foles. Bot þam þat er wis and wil nogth tylde trowe til all spirites, bot askes counsayl of conand men, he may nogth bygle þam. Als I fynd wrytene of a recluse, þat was a gode woman; til whaim þe ilk angwelle oft-sythes appered in þe fourme of a gode anguell, and sayd þat he was co-

1 The numbers are on margin of the Ms.
2 Pat he es on erasure.
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Ma. Cambr. Dd V. 64.

to heuen. Wherfore scho was right glad & joyful. Bot neuer-pe-latter, scho talde it til hir schryft-fader; and he, als wyse man and war, gaf hir pis conselle: "When he comes, he sayde, byd hym þat he schew þe oure lady saynt Mary. When he has done swa: say Aue maria. Scho dyd sa. Pe fende sayde: "Pou has na nede to se þyr; my presence suffys to þe. And scho sayde, on all maner scho suld se þyr. He saw þat hym behoued outher do hir wyll, or scho walde despysy hym: Als tyte he brought forth þe fayrest2 woman þat myght he, als to hir syght, & schewed til hir. And scho sett hir on hir knees & sayde: Aue maria. And als tyte all vanyst away; & for scham neuer sithen come he at hir. / Pia I say not, for I hope þat he sal haue leue to tempe þe on þis maner; but for I wil þat þou be war, if any wyk3 temptacions befall þe, slepred or wakand, þat þou trow not oure-tyte, 3 til þou knaw þe soth. // Mare pruulyer he transfigurs hym is þe forme of an awngel of lyght—þat comonli al men ar temped with: when he hydes til vnder þe liknes of gode. And þat es is twa maneres: / Ane es, when he egges vs til oure-mykel ees & rest of body, and softnes til oure fleische, vndir

ten to bryng hir til heeuen. Wharfor scho was rythgl de and joyfull. Bote neuer-pe-latter scho taald it til hir schrythfader: and he, als wys man and quyant, gayr hir pis counsayl: "When he comes", he sayd, "bid hym þat he schew þe our lady saynt Mary. When he has done swa, say Aue maria. Scho did swa. Pe feend sayd: "Pou has na ned to se hir: Mi presence suffys vnto þes. And [scho] sayd, on all maner scho suld se hir. He sayght þat hym behoued outhir do hir wil or scho wald dispysy hym: als tite he broght forth þe fayrest body of woman þat myght he be als to hir syght, and schewed it til hir. And scho sete hir on hir knese and sayd Aue maria: And als tite al wayynshat away, and for schame neuer sithen coþ he at hir. / Pia say I noth for I hoppe þat he sal haue leue to tempe þe on þis maner; bot for I wil þat þou be war, if any swylyke temptacions bifalle þe sleped or wakand, þat þou trow nothg ouer-tite til þou knaw þe soth. // Mare pruyelty he transfigures hym in þe fourme of aun-gell of lyght—þat comonly all men er temped with: when he hidis ille vndir þe lickenes of gud; and þat es in twa maners. // Ane es when he egges vs til ouer-mykel eese and rest of body, vndir

glad & Joyful, but neuer-po-latter scho talde it til hir schryft-fader, & he als wyse man & gode gaf hir pis conselle: "Quem he comes", he sayde, "byd hym þat he schew our oure lady. Qwen he has done so, say Aue maria. Als he bad, so scho did. Pe fende sayd: "Pou has no nede to se hir: My presence suffys to þe. And scho sayde, on ale maner scho sulde se hir. He sayght þat opy hym behoued do hir wilde, or scho wald dispice hym: als tite he broght forth þo fayrest body of woman þat myght he als to hir syght, & schewed it to hir. & scho set hir on knese & sayde Aue maria: & als-tit al vanyst away, and for schame neuer sythen come he at hir more so. Pia say noth [for] I hope þat he sal haue leue to tempe þe on þis maner, but I wil þat þou be ay war if any swylyke temptacions befall þe sleped or wakand, þat þou trow not ouer-sone to þam, to þou know a soth. Mare pruuleir he transfigures hym in an angel of lyght—þat comu[n]ile all mens are temped with: qwen he hydes hylle vnder þo lyknes of gode. And þat es in to maneres: one es qwen he egges vs to ouer-mykel eee and rest of body & softhe to ouer fleische, vnder nede to susten our
ne[d]e to susteyne our kynde. For swylk thoughtes he puttes in vs: bot if we ete wele, & drynk wele, & slepe wele, & lykke soft & sytt warme: we may not serue god, ne last is þe trauell þat we haue begun. Bot he thinkeþ to bryng vs till ouer-mykel lust. // Another es, when vnder þe lyknes of gastly gode he entices vs til scharþ & ouere-mikel penance, forto destroye oure self; and says þus: *Pou wate wele þat he þat suffers maist penance for goddes lufe, he sal haue maiste mede. Forþi ete litell, and febyl mete, & drynk lesse, þe thynnest drynk es gode yough til þe. Recke noght of slepe; were þe hayre, & þe habirion. All thyn þat es afflication for þi flesche, do it: so þat þare be lane, þat may passe þi in penance. // He þat says þe þus, es aboute to sla þe with ouer-mykely abstinence, als he þat sayde þe toþer, to sla þe with oure-litell. Forþi, if we will be right disposed, vs behoues sett vs in a gude mene, & þat we may destroy oure vices, & halde oure flesche vnder, / and neuer-þe-latter þat it be stalworth in þe seruyse of Ihsu Criste.//

4 Als-swa, oure enmy will noght suffer vs to be in rest when we slepe: bot þan he es aboute to begyyle vs in many and softnes til our fleshe vndirneethen, to sustayne our kynd. For swylke thoughtes he puttis in vs: bot if we eet wele and drynk wele and slepe wele and ligge soft and site warme, we may nogth serue god ne last in þe trauaylle þat we haf bygune. Bot he thynkis to bryng vs til ouer-mykel lust. ¶ A nother es when he hidis ille vndir lickenes of gastly gud: he entyces vs til asper and 1 ouere-mykely penaynce, forto distroy our self, and says þus: *Pou wate wele þat he þat suffers maist penance for goddis luf, he sal haue maiste mede. Forþi eet litell and feble meet, and drynk lesse, þe thynnest drynke es gud Inogthe til þe. Recke nogth of slep. Weer þe hayre, þe haufergoym. All thyn þat es afflic-tyoun til þi flesche, do it; swa þat þare be nane þat may passe þe in penance. // He þat says þe þus, he es aboute to sla þe with ouer-mykely penaynce & abstynence, als he þat sayd þe tother, to sla þe with ouer-litell. Forþi, if we will be ryght disposed, vs behoues to sete vs in a gud meyne, and þat we may distroy oure vycses and halde our flesche vndir, and neuer-þe-latter þat it be stalward in þe seruyse of Ihsu Crist. ¶ Alsawa our enemy wil noght suffer vs to be in rest when we sleep: bot þan he [es] aboute to bygyyle vs in

1 Ms. nethe. 2 al. asper.

kynde; For swylk thoughtes he puttes: bot we ete wele & drink wele & slepe wele & lyg soft & sit warme, we may not serue god ne last in þo trauel þat we haue bygunnes—bot he thinkeþ to bryngn vs to ouer-mykely lust, and so vse vs in vyses. Anoþer es þat vndar þo lyknes of gastly gode he entices vs to asper & ouer-mykely penance for to dystroy ouer-selue, & says þus: *Pou wate wele þat he or scho þat suffers maist penance for goddes luf, he sal haue maiste mede. Forþ-thy ete litel, of þo febleste mete, & drinke lesse, þo thynnest drinke es gode y-nogh for þe. Rek þou noght of slepe; were þo hayre, þo hawberion; alle thyn þat es afflication for þi flesche, do it, swa þat þer be nane þat may passe þe in penance.« He þat says þe þus, he es aboutwarde to be-gyyl þe & sly þe with ouer-mykely penance & abstynence, als he þat sayde þo toþer to sly þe with ouer-litell. Forþi if we be rytth dysposed, vs behoues sett vs in a gode mene, & þat we dystroy ouer vices & halde our flesch vndær, & neuer-þo-lattur þat it be stawlworth in seruyse of Ihsu Crist. Also our enmy wil noght lat vs be in rest qwen we be in slepe, bot þanne he es about to begyyle vs on many maners:
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many maners: vmyhyle with vgly Images, forto make vs rad and ger vs lath with our state; vmyhile with fayre Images, fayre syghtes, and þat at semes comfortable, forto make vs glad in vayne, and ger vs wene þat we er better þan we er. Vmyhile, tels vs þat we er haly & gode: forto bryng vs is till pryde; [Vmyhile, sais þat we er wickeled & synful: for to ger vs falle in to dispaire].

Bot he þat es ordiner of all thing, suffers noght þat oure slepe be with-owten mede til vs, if we dresse oure lyfe till his will. And wyt þow wele, þou syns noght slepand: if þou be euemare wakande with-owten outrage of mete & drynke, & with-owten ill thoghtes. // Bot many ane þe deuen has decyneyd thurgth dremes, when he haues gart þam sett þair hert on þam. // For he haschewed þam sôm sothe, & sethyn begytle þam with ane þat was fals. For-þi says þe wyse man þat many besynes folowes dremes; an þai fell þat hoped is þam. // Whar-føre, þat þou be not begyldre with þam, I will þat þou witt þat þer er ses maners of dremes. Twa er þat na man, haly ne oþer, may escaphe; þai er: // If þair wambe be oure-tome, or oure-full;
Richard Rolle's Epistles in Ms. Dd V. 64.

Ms. Cambr. Dd V. 64.

pañ many vanitees in seer maners be-
3 fallæs þam slepande. // Pe thryd es, of
4 illusyons of oure enmy. // Pe firth es, of
thoght before, and illusion folouand. / 5 And þ þe fyft, thorow þe reuelacion of
þe hali gaste, þat es done on many a
maner. / Pe sext es, of thoghtes before
þat fallæs to Criste or hali kyrk, reuelacion comand after. / In þus many
maners touches þe ymage of dremes men
when þai slepe. Bot sa mykell we sall
lathyr gýf fayth till any dreme, þat we
may not sone wyt whilk es soth, whilk es
fals; whilk es of oure enmy, whilk es
of þe hali gaste. / For whare many
dremes er, þære er many vanitees. And
many þai may make to erre: for þai hég
vnwhaynt men, & swa deceuyes þam.

Cap. 32.

[I] Knawe þat þi lyfe es gyuen to
þe seruyce of god. Þan es it schame
til þe, bot if þou be als gode, or better,
with-is in þi sawle, als þou er semand
at þe syght of men. Turne for-þi þi
thoghtes perfitytely til god, als it semes
þat þou hase done þi body. For I
will not þat þou wene þat all er hali
þat hase þe abet of halynes, & er noght
occupied with þe worlde; / Ne þat all
er til þat melles þawm with ethly by-
sines. // Bot þai er anly hali, what
state or degre þai be in, þe whilk
despires all ethly thynge, þat es at say,
lufs it noght, & byrnnes is þe luf of

many vanytese in sere maners byfallæs
þaim slepand. Þe thryd es of illu-
syons of our enemy. Þe firth es of
thoghth byfor and illusion folowand. Þe
fyft thurgth reuelacyone of þe haly gaste,
þat es don on many maners. Þe sext
es of thoghtes byfor þat fallæs to Cristy
or haly kyrk, reuelacion comand after.
In þus many maners touches þe
Images of dreemes men when þai slep.
Bot swa mekyle we sal þe latyfer gýf
fayth til any dreeme þat we may nogth
sone wyt whylke es soth, whylke es
fals; whilk es of our enemy, whylke
es of þe haly gaste. For whar so many
dreames er, þar er many vanytse, and
many þai may make to erre: for þai hégth
vnquaynt men and swa deceyys
þam. ¶ [I] Knawe þat þi lif semes gyftuen
til þe seruyce of god: þan es it schame
til þe bot if þou be als gud or better
with-Ine þi saule als þou er semand
at þe sigth of men. ¶ Turne for-þi þi
thoghtes perfytely til god, als it semes
als þou has don þi body. For I wil
nogth þat þou wene þat all er haly
þat has þe habyte of halynes and er
nogth occupied with þe wyrld, ne þat
all er ille þat melles þawm with ethly
bisenes; bot þay er anly haly, what
state or degre so þai be Inne, þe
whilkke despisys all ethly thynge, þat
es at say, lufs it noght, and byrmynes in
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Ihesu Criste, & al þair desires er sett til þe ioy of heuen, & hates al synne, & seses noght of gode werkys, and feles a sweetes is þairse hert of þe lufe with-outen ende: / and neuer-þe-latter þai thynke þam-self vylest of all, & haldes þam wretched, leste, & lawest. / Þis es haly mens lyf: follow it, & be haly. / And if þou will be is mede with apostels, thynke noght what þou for-soke, but what þou despyses. / For als mykell þai forsake þat foloues Ihesu Criste, is wilfull pouert, & is mekenes, & in charite, & is paciens, als þai may couaye þat folowes hym noght. And thynke with how mykyl, & how gude will þou presentes þi vowes be-fore hym: for till þat he hase hys egh; / and if þou with grete desyre offer þi priers, with grete feromoure couayte to se hym, and seke na erthly comfort, bot þe sauoure of heuen, & is contemplacion þeroft hane þi delyte. // Wonderfull Ihesu wirkes in hys louers: þe whilk he reenes fra þe lust of fleisch & of blode, thorow tender lufe. He makes þam to will na erthly thyng, & dose þam ryse is to þe solace of hym, & to forgete vanitie & fleischly lufe of þe worlde, & to drede na sorow þat may fall; / To lathe with ouer-

þe luf of Ihesu Crist, and all þairse desyres er sette til þe ioyes of heueune, and haastes all synne, and ceeses noght of gud werkys, and feles a sweetenes in þairse hert of life with-outen ende; and neuer-þe-latter þai thynke þam-self vylest of all, and haldes þam-self wrychtedest, last and laghest. Þis es halyne of lyfe. Follof it and be haly: and if þou wil be in mede with appostels, thynke noght what þou forsakes bot what þou despises. For als mykell þai forsake þat folowes Ihesu Crist in wilfull pouert, and in mekenes, and in charite, and in pacynce, als þai may couaye þat folowes hym noght. And thynke with how mekle and how gud wil þou presentes þi wowes byfor hym —flor till þat he has his egte. And if þou with grete desyre offre þi priers and with grete feromoure couayte to se hym, and seke na erthly comfort bot þe sauoure of heueune, and in contemplacion þaþre-of hane þi delyte: Wonderfully Ihesu wirks in his luers, þe whilk he reunes fra þe lust of fleishe and blod thurgh tendir lufe; he makis þai paim to haf wil to na erthly thyng, and dose þai paim ryse in to solace of hym, and to for-gete vanitie and fleishely luf of þe worlde, and to dreede na sorow þat may fall.

& brynnen is in luf of Ihesu Crist, & alle þer desyres are set to þo ioyes of heueuen, & hates all synne, & seses noght of gode werkys, & feles a sweetenes in þer herte of þo lufe with-oute ende; and neuer-þo-latter þam thynke þam-selfe þo vylest of alle & haldes þam þo mast wretches & lawest of alle oþer. Þis is haly mens lyf. Follow it & be haly: & if þou wil be in mede with apostels, Thynk noght qwat þou forsakes bot qwat þou despyses—For als mykyl þaiel forsake þat folowes Ihesu Crist in wilfull pouerte & in mekenes & in charite & paciens als þai may couet þat folowes hym noght. And thynke with how gode wil þou presentes þi body(l) to hym—flor to þat he has his egh; and if þou with grete desyre offer vpe þi priers, with grete feromoure of luf coueyt to se hym, & seke na erthly com- forth bot þo sauoure of heuen, and in contemplacion þeroft hane þi delite. Wonderfully Ihesu wirks in his luars, þo quilk he reues thurgh tendir luf fra þo lust of fleisch & blode & makes þam to wil na erthly thyng, & dose þam to ryse to solace of hym, and to forgete vanite & fleischly lu of þo worlde, & to grutche with na sorow þat may falle, to lath with ouer-mykyl bodyle eese; to suffare for

1 orig. of þe; þe is erased. 2 Ms. pacynete. 3 overl.
mykel bodili ees. To suffer for his luf, þam thynk it ioy; and to be solitary þai haue grete comforth: þat þai be noght lettyd of þat deuocyon. // Now may þou se þat many er war þan þai seme, & many er better þan þai seme, & namely amang þese þat hase þe habett of halynes. // For-þi aforce þe, is all þat þow may, þat þou be noght wer þan þou semes. // And if þow will do als I lere þe is þis schort forme of lyuyng, I hope, thorou þe grace of god, þat if men halde þe gude, þou sal be wele better.

Capm. III.4

(A)T þe begynnynge, turne þe enterly to þi lorde Ihesu Crist. // Pat turnynge til Ihesu es noght els, bot turnynge fra all þe couaytysse & þe likyng & þe occupacionys & bysyynes of worldly thynges & of fleschly lust and vayne luf: swa þat þi thought, þat was ay donward, modeland is þe erth, whils þou was in þe woorde, nowe be ay vpwarde als fire, sekand þe heghest place in heuen, right til þi spows, þare he syttes is þis blys. Til hym þou ert turned, when his grace illumyns þi hert; & forsakes all vices, & conformes it til vertues & gude thewes, & til all maner of debonerte & mekenes. // And þat þou may last & wax is gudenes þat þou hase begun, withowten slawnes fall, to laghte with ouere-mykele bodily eese. To suffre for his luf, þaim thynke it ioy; and to be solitary þay hane grete comforth, þat þai be noght letted in þares deuocyon. // Now may þou se þat many er werre þan þay seme, and many er better þan þay semes, and namly amang þaa þat has þe habeyt of halynes. For-þi aforce þe in all þat þou may þat þou be noght ware þan þou semes: and if þou wil do als I lere þe in þis schort fourme of lyuyng, I hop thurgh þe grace of god þat if men hald þe gude, þou sale be wele better.

AT þe bigynnynge turhi þe enterly to þi louerd Ihesu Crist. Pat turnynge til Ihesu es noght els bot turnynge fra all þe couaytysse and þe lykyng and occupacionys and þe bysyynes of þe woorl and of fleschly lust and vayne luf: swa þat þi thooght þat was ay donward moldand in þe erth whiles þou was in þe woorl, nowe be ay vpward als fyre, sekand þe heghest place in heuen, ryght til þi spouse þare he sits in his blisse. Til hym þou ert turned when his grace illumyns þi hert, so þat it forsakes al vices and conformes it til vertus and gud thewys and til all maner of debonerte and mekenes. And þat þou may last and wax in gudnesse þat þou has bygune, with-outene slaw-

Orig. lykyngs, s erased.

bys luf þam thynk sweete, and to be solitare þei hane grete delitite(!) & Ioy with grete comfort, þat þei be not letted in þer deuocyon. Nowe may þou se þat many are warre þan þei seme, and many are better þan þei seme, and namely ymung þaw þat has habite of halynes. For-þi aforce þe in alle þat þou may þat þou be noght warre þan þou semes. And if þou wil do als I sal lere þe in þis schort forme of lyuyng, I hop thurgh þo grace of god þat if any hald þe gode, þou sal be wele better.

From here I only give the various readings of Ms. Harl.: þo. enterly, lord, til Ihesu omn. n. elles to say. fro. þe om. couetyse. þe om. þe om. bysyynes of þo worlde thyng. fl. luifs & v. spech. so. ay om. donwarde modeland. vppwarde. to. þou turne þe. enlumynes þi hert & forsakes. to vertuse & gode thewes. & to. at inst. of þat. last & om. begunnone.
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& sarynes & irkyng of þi lyf: 1 Fourwre thynge sall þou hane in þi thoght, til þou be in perfyte lufe—For when þou ert commen þar-till, þi ioy & desyre 1 will ay be byrnand in Criste. Ane es: þe mesur of þi lyf here, þat sa schort es þat vnmethis is it oght. / For we lyne bot in a poynyt—þat es þe leste thynge þat may be. / And, sothely, oure lyfe es les þan a poynyt, if we liken it to þe lyfe þat lastes ay. //

2 Another es: vncertentie of oure endyng. For we wate neuer when we sal dye, ne whare we sal dye, ne how we sal dye, ne whider we sal ga when we er deede. & þat god wil þat þis be vncertayn til vs: for he will þat we be 3 ay redy to dye. // Þe thryd es: þat we sal answer befere þe rychtwys luge of all þe tyme þat we have bene here, how we haue lynec, what oure occupacions hase bene and why, & what gude we myght haue done when we haue bene ydel. For-þi sayde þe proprophetes: 2 He hase calde þe tyme asayn us, þat ilk day he hase lent vs here forto despende in gude vse, and in penance, & is gods seruys. / If we waste it in erthly lufe & in vanities, ful greuosly mon we be demed & punyst—for þat es one of þe maste sorow þat may be: but we afforse vs manly in þe lufe of god, & do gude til all þat we may, whil oure schort tyme lastes. And ilk tyme þat we thank not on god, we may cownt it als þe 4 thynge þat we haue tynt. The fyrth es:

1 The rest of this Chapter is found separate in Ms. Harl. 3906 f. 174 ("Four profitable thinges"), and was ed. by Wynkyn de Worde 1509 (in The remedy ayenat the troubles of tempacyongs).

nes and sarynes, and irkyng of þi lif: 2 Four thynge sall þou hane in þi thoght til þou be in perfite lufe—For when þou ert commen þar-till, þi ioy and þi desyre will ay be byrnand in Criste. Ane es: mesure of þi life here, þat so schort es þat vnmetheth es it oght. For we life bot in a poynyt, þat es þe lest thynge þat may be, and sothely, our life es les þan a poynyt if we licken it to þe lif þat lastes ay. // Another es: Vncertayne of our endyng. For we whate neuer when we sal dye ne how we sal dye, ne whare, ne whider we sal ga when we er deede; & þat god wil þat þis be [vn]certayne til vs, for he wil þat we be ay redy to dye. // Þe thrid es: þat we sal answere by-for þe rychthwy luge of all þe tyme þat we have here, how we haf lifde, what our occupacions haf bene and why, and what gude we myght haf done when we haf ben Ídele. For-þi sayd þe proprophetes: 2 He has called þe tyme asayn us—þat es yrke day þat he has lent vs here for to dispend in gude vse and in penance and in goddis seruyc. If we waast it in erthly lufe and vanytese, ful griefsly mon we be demed and punyst. For-þi þat es one of þe maast sorowe þat may be, Bot if we afforse vs manly in þe lufe of god and do gude til al þat we may to-whyles our schort tyme lastes. And ylk a tyme þat we thanke noght on god we may account it als þe thynge þat we haue tynt. //
Richard Rolle's Epistles in Ms. Dd. V. 64.

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\[ \text{pat we thynek how mykell pe ioy es pat pai have pe whilk lastis in goddes lufe til pair endyng. For pai sal be brether & felaws with awngels & haly men, lufand & thankand,1 louand & seand, pe kynge of ioy, is pe fayrhaed & is pe schynung of his maieste. Pe whilk syght sail be mede & mete, & al delytes pat any creature may thynek, & mare \( \text{\textit{pan}} \) any may tell, till all his sowers, with-outen ende. / It es mikil lightar to coȝ m to \text{\textit{pat}} blys, \( \text{\textit{pan}} \) for to tell it. / Als-swæ thynek2 what pyne & what sorow and tormentysing pai sail have pe whilk lufs noght god ower all other thynges pai man sees in his world, bot files pare bodi & pai sawle is lust & letchoery of his lyfe, In pryde & couaytes, & oþer synnes: pai sail byrnye is pe syre of hell, with pe denell wham pai served, als lang as god es in heuen with his seruan:es: \( \text{\textit{pat}} \) es euer-mare.

\( \text{Capm. Vm.} \)

(1) Wyll \( \text{\textit{pat}} \) \( \text{\textit{pou}} \) be aly clymbande till Iheru-warde, & ekand \( \text{\textit{pi}} \) luf & \( \text{\textit{pi}} \) seruyis in hym: noght als foles doos: pai begyn is pe heyst degre, & coms downe till pe lowest. I say noght, for I will \( \text{\textit{pat}} \) if \( \text{\textit{pou}} \) haue begune vnskyll-full abstinence, \( \text{\textit{pat}} \) \( \text{\textit{pou}} \) halde it: bot for many \( \text{\textit{pat}} \) was byrnan at pe begynnyng & abyll til pe luf of Iheru Criste, for owre-mykel penans pai haue lettyd \( \text{\textit{pam}} \)-self, & made \( \text{\textit{pam}} \) sa febel \( \text{\textit{pat}} \) \( \text{\textit{pou}} \) may noght lufe god as \( \text{\textit{pat}} \) sulde. \( \text{\textit{In}} \) pe whilk luf \( \text{\textit{pat}} \) \( \text{\textit{pou}} \) wax ay mare & mare, es my couaytyng & amonestyng. 1 al. hafand. * Mr. thynk on. 2 al. lettyd.

lastis, to \( \text{\textit{pat}} \). felaws. hafand om. lowande. & in \( \text{\textit{to}} \) sch. mast om. mede & mete & alle delites. man om. lufars. lyghter. \( \text{\textit{pat}} \) is et to telle. & \( \text{\textit{Als-so}} \) thynk qwhat pyne & sorow with dierse tosermentes. \( \text{\textit{to}} \) qwhilike loued. men seese. worulde. \( \text{\textit{pam}} \) body & \( \text{\textit{pam}} \) sa in lustes of lechery. couaytyngs. brymne. haue om. als lange os. seruaundes. \( \text{\textit{pat}} \) \( \text{\textit{pou}} \). to. \( \text{\textit{pat}} \) begynne in \( \text{\textit{to}} \) heyst d. to \( \text{\textit{to}} \) lowest. not. \( \text{\textit{pat}} \) if \( \text{\textit{pou}} \). beguwnone vnskylywys. \( \text{\textit{pam}} \) om. are brendande. abul to. leddy. so febul. may. als. \( \text{\textit{pe}} \) om. be inst. of wax. \( \text{\textit{pat}} \) es. couaytng. & myn.
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amonestyng. I halde þe neuer of þe
lesse meryt yf þou be noght in swa
mykel abstinence; bot if þou sett al
þi thoght how þou may luf þi spouse
Ihesu Criste, maer þan þou has done,
þan dar I say þat þi þi mede es waxand, &
noght wanande.

Capitulum sextum. 1

Wherefor, þat þou be rycht disposed,
bath for þi saule & þi body, þou
sall vnderstande sowere thynges: / 1
Pe fyrst thyng es: what thyng fyles a
man; / Pe toper thyng: what makys
3 hym cleme. / Pe thyrd: what haldes hym
4 in clemnes. / Pe fyrth: what thyng
drawes hym for to ordayne his will all
1 at goddes volle. / For þe fyrst: wyt þou
þat we synne in thre thynges, þat
makes vs folowe; 2 þat es wyt hert, and
mouth, & dede. / 3 Pe synnes of þe hert,
er þir; III thoght. ill delyte. assent
till synne. deseyle of ill. wikked will.
III suspiccon. vndecyond. If þou lat
þi hert any tymne be ydell, with-outen
ocupacion of þe lufe, of þe louung of
god. III drede. ill lufe. errour.
Ieschely afeccions till þi frendes or
till other þat þou lufes. Ioy in any
mens ill-fare, whethir þai be enmy or
nane. despyte of pure / or of synfull
men. to honor ryche men for þaire
rythtes. / vnconablyr ioy of any worldes
vanite. / sorow of þe worlde. / vnthol-
modnes. perpexite, / þat es dowe
what es to do / & what noght— / for ilk a
man agth for to syker what he sall
do & what he sall leue. / obstacion is

1 Separately in Ms. Arund. 507, f. 36.
2 v. fwle.
3 On the margin: 4 bene disposition hominem.
4 o. m. peccatis cordis. 5 v. worldis, om. of.

of lesse. of so. most luf. waneande. dysposed bath in saule & body.
thyng om. þo toper, quaw thyng makes. þe thryd qwhat thynglydes. drawes
hym. orden. goddes. 1 And I answer to þo fyrst & say þat synne fyles a
man and witten at we syn in thre thynges þat m. v. f. before god. & mouth & dede.
þo. are þise. Ille thoghtes. III delites. Assenty to s. þi thoght of þi herte.
of þo luf of god & louung of hym. Ìl luf om. to þi frendes. to. lofes.
in any mens. enmy or none. pore. þer ryches. Vnconabul. any worldes v.
Sorrow (corr.: soorne) of þo worlde. at do. & om. a man om. aw to be syker.
ill. / noy to do gude. / anger to serue
god. / sorow þat he dyd na mare ill, / or þat he dyd noght þat luste / or þat will of his fleshe / þe whilk he myght haue done. / vnstabylines of thoght. / pyne of penance. / ypocrisy. / lufe to plees to 1 men, / drede to dysplees þam. / schame of gude dede, / ioy of ill dede. / Synguler witt. consytyse of honoure, or of dignite, or to be halden better þan other, or rycher, or fayrer, or to be mare dred. vayne glory of any godes of kynde, or of happe, or of grace. Schame with þa pore frendes, pryde of þi 1 riche kynde, or of gentyl—for all we er lillke fre be-for gods face, but if owre dedes make any better or wers þan other. despyte of gude counsell, & of gude techyngse. // Þe synnes of þe mouthe, er thir: To swere oft-syth. / forsaweryng. slannder of Criste / or of any of his halows. To neven his name with-outen reuereunce. *gøy-sai- 
yng a, and strife, agayne sothfastnes. / grotchyng agayns god, / for any angwys, or noy, or tribulacions / þat may befall in erth: / to say goddes seruys vndeuotuly / & with-outen reuereunce, / Bakbityng. / flasteryng. / lesyng. / missaiyng. / waryng. / defamyng. / flyt- 
yng. / manasyng. / sawynge of dorcerde. / treson. / fals wytnes. / ill cownsell. / hethyng. / vnboxunnes with worde. / to turne gude dedes to ill, / for to gar þam be halden ill þat dase þam— / We agh to lappe oure neigboure dedes in þe beste, noght in þe warst. / ex- 
cityng of any man til Ire. / to repreynde in a nother / þat he dase hym-self. /

1 al. om. 2 a overlined.

nacyon in ille. Noy to do gud. Angre 
to serue god. Sorow þat he did na 
mare ille, or þat he did noght þat lust 
or þat wile of his fleshe þe whilk he myght haue don. Vnstablenesse of 
thoght. Pyne of penance. Ipocrasy. Luf to pleese men, Drede to desplese 
þaim. Schame of gud dide, Ioy of ille 
dede. Synguler wite. Conaytice of 
honours or of dignyte, or to be hald- 
dene better þan other, or rycher or 
fayrer, or to be mare dred. Vayne 
glorie of any guddis of kynde, or of 
happ, or grace. Schame of pouer 
freyndis, Pryde of ryche kyne or of 
gentil—for all we er iylke fre byfor 
goddis face, but if our dedis make any 
better or wers þan other. Dispite of 
gude counsayll and of gude teechyngse.

*1: Quo synnes of þe mouthe er þir: To swere oft-sythes. Forsweryng. Sklaun-
deryng of Crist or of any of his halwes. To neuen his name with-outene re-
uerence. Gaynessayng and Systy agayne Suthfastnes. Gracchynyng agaynes god 
for any angwys or noy or trybulacions þat may bifele in erth. To say goddis 
Discorde. Treeson. Fals wittenese. Ille Counsayll. Heethynge. Vnbou-
sonnes. Wyth word to turne gud de 
de to ille, for to ger þaim be haldene Ille 
þat duse þaim—Vs agth to lapp our 
neghtbur dedis in þe best, nogth in þe 
werst. Exctyng of any man til Ire. 
To reprehend in a nother þat he dose

s. þat he nad mare ille. vnstabulnes. dysplese. honours or of ryches or of 
dignite. to om. or rycher om. to om. godes. or of grace. with pore frendes. þi om.
gentiel. are iylke, goddes. dedes. one þam. er thir om. oft-syth. For sw. 
is slawannder of Crist, þat es to neene h. n.; or-halows om. reuerans. Gay[n]sayng. 
Saghyng, with innoyes, gode dede. ger. dose. we agh to lape. to Ire. in om.
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vayne speche, / mykel speche, / fowle speche. / to speke ydill wordes / or wordes þat er na nede. / rusying: / polysying of wordes. / defendyng of synne. / criyng of lagther. / mowe mak-yng on any man. / to syn seculere sanges & lafe þam. / to prayse ill dedes. / to syn mare for louyng of men þan of god. // Þe synnes of dede, er þir: Glotony. / letchery. / drunkynhede. / symony. / wytchcraft. / brekyn[gl] of þe halie dayes. / sacrileghe. / to receyue goddes body iȝ dedely syns. / brekyn of vowes. / apostasy. / dissolucions iȝ goddes serv-yngs. / to gyf ensawmpyl of il dede. / to hurt any man in his body / or iȝ his godes / or in hys fame. / theft. / raunyn. / suir. / desaite. / sellying of ryghtwymes. / to herken ill. / to gyf to herdotes. / to withhal necessaries fra þi body, / or / to gyf it to owtrage. / to begyn a thynge þat es abowen oure myght. / custom to syn. / fallyng oft oþ syn. / fenying of mare gude þan we haue, / for to seme halyer / or conander. / or wiser / þan we er. / to halde þe office þat we suffice noght till, / or þat þat may noght be halden with-outen syn. / to lede karols. / to bryng vp new gyse. / to be rebell agayne hys soueryny. / to defoule þam þat er lesse. / To syn in syght, / iȝ beryng, / iȝ smellyng, / iȝ towchingyng, / iȝ handelyng, / In swellyng; / In gyftys. / In wayes, / synques, / bydynges, wryntynges. / To receyue þe circystantynge, ðat er: Tyme, / stede, / maner, / norowmer, / person, / dwellyng, / conyng, / 1 ad. in.


1 Ms. speke. 2 Ms. speche. 3 on margin: pecanta operia. 4 Ms. we may. 5 Ms. Conyng.

foule sp. Rosyng. Polyshyn, of synne om. in l. for louyng, of þo dede are thysse. Letchery. Drunkenhede, voues, ensawmpel, dedes, gode. Ryght-wysenessse. necessaries fro þo b. to om. is ouer myght. Custome. eft in. Fennyng. bolyer. comander þan we are or wyser. þe om. not suffice to. -or -karols om. gyse. to h. suffrayynes. es lesse þan he. handelyng, In swoloynge. wayes, In sigues, In tokens, bydynges. wryntynges om. þo cyrcumstynce, þat es to say þo tyme, þo st., þo m., þe n., þo p., þo d., þo kusnyng, þo elde.
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elde: / þir makes þe syn mare or lesse. to couayte to syn or he be temped. to constreyn eym till syn. // Other many syns þar er of omission, þot es, of leuyng of gude vndone: when men leuees þe gude þat þai suld do: Noghth thynkand on god, / ne dredand, / ne louand hym, / ne thankand hym of his benefices. / to do nogth all þat he doos for goddes lufe. / to sorow noght for hys syn as he sulde do, / to dispoos hym noght to receyue grace. / And if he haue taken grace, / to vse it noght als hym aght, / ne to kepe it noght. / to 1 turne noght at þe inspiracion of god. / to conforme noght his will to gods will. / to gyf noght entent till his prayers, / bot rabill on, / & rek neuer bot þai be sayde. / to do necligently þat he es bownden till, thorow a vowe, / or comawnded, / or es eniowynde ðæs penance. / to draw on lengh þat es at do sone. / huand na ioy of his neghburs prophet als of his awne; noght sorowand for his ill fare. / stondand noght agayne temptacions. / forgifand noght þam þat hase done hym harme. / kepand noght trouth to his neghbur, als he walde þat he dyd till hym; / and yheland hym noght a gude dede for a nother, if he may. / Amendment noght þam þat synnes be-fore his ene. / peesand noght stryues. / lerdand noght þam þat er noght conand. / conforme noght þam þat er ðæs sorow / or ðæs sekenes / or ðæs pouer / or ðæs penance / or ðæs pryson. / Þir synnes, & many other, makes men makis þe synne mare or lesse. To couayte to synne ar he be temped. To constreyn hym 1 to synne. // Other many synnes er þar of omisysis, þot es of leuyng of gude vndone: When men leues þe gud þat þai suld do: nogth thynkand on gode, ne dredand, ne lufand hym, ne thankand hym of his benefices. To do nogth al þat he dose for goddis luf. To sorow noght for his synne als he suld do. To dispose hym noght to receyf grace, And if he haf taken grace, to vse it noght als hym aght, ne to kype it noght. To turne noght at þe Inspiraçion of gode. To conforme 3 noght his wile to goddis wile. To giç noght entent till his prayers, bot rable on and reke neuer bot at þai be sayed. To do necligently þat he es halden til thurgh a vowe or comandement, or es eniowynt in penance. To drawe on lenth at es at do son. Hafand na ioy of his neghbur proffyte als of his awne, Sorowand noght for his illes-fare. Standard noght agayne temptacions. Forgifand noght þaim þat haf don hym harme. Kepand noght trouth to his neghbur as he wald he dede to hym, and yheland hym noght a gud deide for another if he may. Amendment nogth þaim þat synnes bi-for his eghen. Peesand noght strifes. Lerdand noght þaim þat er vnconand. Confortand noght þaim þat er in sorow, or in sekenes, or in pouer, or in penance, or in pryson. Þir synnes, and many other, makes men foule.— 3 Pe thynges þat

1 overlined. 2 on margin: peccata omissionis. 3 Ms. conforme.

þo mare or þo lesse. couet. are. he om. tempud. are þer, synnes of o., þat is to leue gode vndone; when—gude om. men inst.of þai. Noghth th. on god ne doande þo louuyng to god ne dredande god ne lufande hym, beneffice. sake. als. has taken. as. ne kepe. ate i. conforme. gyf not. bot rebell & rekes nuer how þei be sayde. is halden. be a vowe or be a comandement. es om. enjonyed. lengh. þat es til. profet. his age. Sorowand noght of. ham þat has. tewth. als. þat he did with hym. & yhelande noght hym. þam om.; þat he synnes; before his ene om. Peßand. stryf. þam þat er om. vnconand. are soroful. þise.
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2 foule.— // Pe thynges pat clennes vs of pat filth, er thre, agaynes þase thre maners of synnes. // Pe fyrst es: sorrow of hert: agaynse þe syn of thougth. Ant it behoves to perfite: þat þou will never syn mare. And þat þou hæve sorrow of all þi synnes. And þat þal ioy & solace, bot of god & is god, be put out of þi hert. // Þe toþer es: schryft of mouth: agayn þe syn of mouth. And þat salle be kasty, with-outen delaying. Naked, with-outen excuseying. Halle, with-outen partying: Als forto tell a syn till a prest, & a nother till a nother. Say all þat þou wat till aone: or el þi schryft es nought worth. //

3 Pe third es: satisfaccion: Pat has thre partyes: Fastynge, Praying, & Almos-dede. Nohty anyly to gif pore men mete & drynk: bot for to forgifi þam þat dose þe wrange, & prai for þam; / and en-forme þam how þai sail do þat er is pouyt to perissh. // // For þe thyrd thyng, þou sail wyþ þat clennes behouses be kepide in hert, & in mouth, & in werk. / Clennes of hert, thre thynges a kepeth: Ane es, waker thougth & stabel b of god. A nother es, bisynges to kepe þi fyne wites; sa þat all þe wyked styringes of þam sal come oute of þe flesche. / Þe third, honest occupacion & prophethabil. // Alswa, clennes of mouth, kepeth thre thynges: Ane es, þat þou vmthynke þe be forre, or þou speke. b A nother es, þat þou be not of mikel speche, but of litel; & namly ay til þi hert be stabeld in þe luf of Thesu Cryst:

1 al. þat?

clennes vs of þat filth er thre, Agaynes þase thre maners of synnes. If Pe first es Sorrow of hert, agaynse þe syn of thougth; and þat be-houses be so perfite þat þou be in ful wilde neuer to synne mare; and at þou haf sorrow of alle þi synnes; and at al ioy and solace, bot of god and in god, be pute out of þi hert. If Pe tother es Schrift of mouth, agaynse þe synne of mouthe; and þat sal be hasty with-outene delayinge, nakede with-outene excuseying, and entier with-outene partyng: als for to tell a synne til a prest and another til another. Say all þat þou wat til aone or al es nought worth. If Pe thride es Satisfaccyoun; þat has thre partys: Fastynge, Praying, and Almos-dede. Nohty anyly to gif pouer men mete and drynke, bot for to forgif þaim þat dose þe wrange, and pryde þaim, and en-forrne þaim how þai sulde do þat er in poynyt to perisse. — If For þe thyrd thyngye, þou sal witte þat clennes bihouses be kepide In hert, and in mouth, and in weke. Clennes of hert thre thynges kepys: Ane es waker thogth and stable of gode. Another es bisenes to kipe þe fyne wites, swa þat all þe wicked styrnye be closede out of þi fleshe. Þe thrid es honest occupacyoun and proftable. If Also clennes of mouth kepys thre thynges: Ane es at þou vmthynke þe be bifoar ar þou speke. Another, þat þou be north of mykele speche bot of litele, and namly ay til þi hert be stabled in þe luf of Thesu,

thyng. fylth. are. þes thre. agaynes. & þat. so om., be in ful om., to om. more. & þat. all om. & þat. i. & s. be put out of hys herte bot oneily of god; and in god om. Pe secunde. agaynes þo synnes. and þat sall be om. delaying. nakyd. & hole. and om. til one or all þi scryst es. thyrید. partyys. almons-dede. not. pore. and prai for þam om. sal do. arc. perysch. wete. kepud. Ane es stabul thought in god (waker om.). kepe þi. so. wykkud sterynges of þam. thrid es. proftabul. þat þou. ar. es om. stabulde. god Jhesu.

1 o. m. Tríua acerusat mundiclam corid. 2 o. m. Tríua mundiclam oris.
swa þat þe thynk þat þou lokes ay on hym, whether þou speke or noght. Bot swilk a grace may þou noght haue in þe fyrst day; bot with lang tranell, & grete bysynes to lof hym with custom, so þat þe egh of þi hert be ay wyprade, c sall þou [com þar-till. / Þe thyrd: þat þou for nathynge, ne for na mekenes, lye on any man. For ilk a lee es syn, & il, & noght goddes will. The thar noght tell all þe soth ay, bot if þow will. Bot al lees hate. Yf þou say a thynge of þi self þat semes þi louyng: & þou say it to þe louyng of god and help of other, þou dos noght vnwisely, for þou spekes sothfastnes. Bot if þou will haue oght pryue: tel it til nane bot swyk ane, þat þou be syker þat it sulde noght be schewed bot anly til þe louyng of god, of wham es all gudenes, & þat makes som better þan oþer, and gifes þam special grace, noght anely for þam-self, bot alswa for þam þat wil do wele after þaire ensawmpell. //

3 Clennes of werk, thre thynges kepis: a Ane es, a bysi thoght of dede—For þe wyse man says: «Vnbethynke þe of þi last endynge: and þou sall noght syn.» b Another: fæ fra ill felshchyp, þat gyfs mare ensawmpel to luf þe worlde þan god, erþ þan heuen, filth of body þan c clennes of saule. // Þe þird es: temperance & discretion in mete & drynk: þat it be nowther til owtrage, ne beneth skilwys sustinance for þi body. For both comes til an ende: owtrage, & oner-mykel fastynge: for nowther es gods will—& þat many wil noght wene, for swa þat þe thynk þat þou lokes ay on hym whether þou speke or noght. Bot swylke a grace may þou nogth hane on þe first day, bot with lang trauayl and grete bysynes to luf and with custome, swa þat þe eghe of þi hert be ay vpward: þan sal þou come þar-till. Þe thrid, þat þou for na thynge ne for na mekenes legthe on any mane—for ilke a leghe es synne and ille and nogth at goddis wile. Þe thar nogth telle al þe south ay bot if þou wil; bot al leghes hate. If þou say ahtynge of þi self þat semes þi louyng, and þou say it to þe louyng of god and help of oþer, þou dus noght vnwyse, for þou spekes southfastnes. Bot if þou will haue any prene louyng,1 tele it til nane bot swyk ane þat þou be sekr þat it sal nogth be schewed bot anely to þe loonyngge of gode of wham es all gudene, and þat makes sum better þan oþer, and gifes þaim special graces, nogth anely for þaim-self but alawe for þaim þat wile do wele, til þaire ensampil. 4 Clennes of werk 2 three thynge kepis: Ane es assiduæ thoghth of þi dede—for þe wyseman says: «Vnbethynke þe of þi last endynge and þou sal noth syn.» Another: fæ fra ill felischipe þat gyfs mare ensample to luf þe worlde þan god, þe erþ þan heemene, filth of bodye þan clennes of saual. Þe þird es temperance and discretion in mete and drynke, þat it be nother til outrage, ne by-neathen skilwys sustynance of þe body. For both comes til ane endynge: outrage and ouer-mykele fastynge—for nother es goddis wile; and þat wil many nogth

1 aþe. om. * o. m. Tria operis.
noght þat man may say. / Yf þou take sustenance of swilk gode als god sendys for þe tyme & þe day, what it be, I owt-take na maner of mete þat cristen men vses, with discretion & mesur: þou dose wele, for sa dyd Criste hymeself, & hys apostels. / Yf þou leue many metes þat men has; noght dispyssand þe mete þat god has made til mawsnes helpe, bot for þe thynk þat þou hase na nede þarof: þou dose wele, Þf þou se þat þou þow eft stalworth to serve god, & þat it brekes nogth þþ stomake. For if þou have broken it with ouer-mikel abstynynce, the es reft appytye of mete; & oft sal þou be in qwathes, als þou war redy to gyf þe gast. And wit þou wele, þou synned is þat dede. // And þou may not witt some whethir þi abstynynce be agayne þe, or with þe. For þe tyme þou eft zong, I rede þat þou ete & drynk, better & war, als it comes, þat þou be noght be-gyl. And after-warede, when þou has proned many thynges, & ouer-commen many temptacions, & knawys þi-self & god þan þou dyd: þan, if þou se þat it be at do, þou mai take til mare abstynynce. And whils þou may do pryue penance, þat al men thar noght wyt. Rytghtwysnes es noght al is fastynge, ne is etynge: Bot þou eft rytghtwys, if all ilyke be to þe despetye & louynge, pouer & rytches, hunger & nede, als deltyes & dayntes. If þou take þir with a louynge of god: I halde þe blyssed, & hee before Thern. Men þat comes til þe, þai luf þe for þai se þi grete abstynynce, & for þai se þe enclosed: Bot

wene, for nogth þat man may say. If þou take sustynance of swylke gud als god sendes for þe tyme as þe day, what it be, I out-tak [na]1 maner of mete þat kristend men vses—with discrecency and mesur, þou duse wele; Þor so did Crist hym-self and his Apostels. If þou leue many metes þat men has; nogth dispyssand þe mete þat god has mad til mans help, bot for þe thynk þat þou has na nede þarof, þou duse wele, If þou se þat þou eft stalward to serve god and at it breece nogth þi stomake. For if þou have broken þat with ouer-mykel abstynynce, þe es reft appytye of mete, and oft sal þou be in qwaythes, als þou war redy to gyf þe gast. And wit þou wele þou synned in þat dede. And þou may nogth wite son whethir þi abstynynce be agayne or with þe. For þi, to-while þou eft yhung, I red þat þou ete and drynke better and ware2 als it comes, þat þou be nogth bygyled. And afward, when þou has proued many thynges and ouer-commen many temptacions and knawyss þi-self and god better þan þou dose now: þan, if þou se at it be at do, þou may take þe til mare abstynynce. And whils þou may do pryue penance, þat al men thar nogth wite. Rytghtwysnes es nother in Fastynge ne in eetyngne: Bot þou eft rytghtwys If al he-like3 be to þe Dispite and Louynge, Pouer and Rychesse, Hunger and nede als delites and.dayntes. If þou tak þir with a louynge of god, I hald þe blyssed and hegh byfor ihesu. Men þat comes til þe, þai luf þe for þai se þi grete abstynynce and for þai

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men. 1. þou take þo sustinunce for þo tyme & þo day of swilk gode os
god sendes þe qwat so euer it be. no cristen, dos. so. lefe. for mawsnes h. þat om. ne nede, dose. art stalworth. & þat. not. þat. qwathes. redy om. to teide þo gast. & wittou. agayn þe For-thi qwhelles. art zonge. drenke. better & were. afterwarde. profet. þi-self & god better. dose now. þat it. þe om. and þo qwiles. ythar not w. is nother in. art. If all be to þe ilyk d. & l., Pouer als Ryches. þyse. a om. blyssud. hygh. to þe. þei lone.
I may not loue þe so lyghtly, for oght þat I se þe do withowten: bot if þi wil be conformed enterly to goddes will. And sett noght by þar louynge ne þar lackyng, and gyf þou neuer tale if þai speke lesse gode of þe þan þai dyd: bot þat þou be byrmander in goddes luf þan þou was. For a thynge warne I þe: I hope þat god has na perfyte seruand in erth with-outen enemyes of som men—for anely wretchednes has na enmy. 1 // For to draw vs þat we conforme oure will till goddes will: er thre thynge. Ane es, en-sawmpel of haly men & haly wymen, þe whilk war ententife, nyght & day, to serue god & drede hym, and luf hym. And we folow þam in erth, we mofi be with þam in heuen. Another es, þe godenes of oure lorde, þat despises none, bot gladly receyues all þat comes till hys mercy; & hie es hamyler to þam þan brother or syster, or any frende þat þai maste luf, or maste treystes on. / Þe thyrld es: þe wonderfull ioy of þe kyngdom of heuen, þat es mare þan tong may tell, or hert mai thynk, or egh may se, or ere may here. It es swa mykel, þat, als is hel myght na thynge lyue for mykel pylne, bot at þe myght of god sufers þam noght to dye: swa þe ioy in þe syght of lheru is his godhede es swa mykel, þat þai mond dye for ioy, if it ne war his godenes, þat will þat his louver be lyuand ay is blys: als his ryghtwysnes wil þat al þat lufed hym noght, be ay lyuand is fyre, þat es horribil till any man at thynk, loke þen what it es to se þe enclosed: bot I may nogth loue þe so lyghtly, for oght þat I se þe do with-outene, bot if þi wile be con-foured enterly to goddis wile. And set noght by þar louynge ne þar lackyng, And gyf þou neuer tale if þai spek lesse gud of þe þan þai dide: Bot þat þou þe brymmander in goddis luf þan þou was. For of a thynge I warne þe: I hope þat god has na parfyte seruan in erth with-outene enemys of som sumen—for anely wrychedenes has naen emy. 2 For to draw vs þat we confourme our wile til goddis wile, þar er thre thynge: 1 3 Ane es ensampil of haly men and haly wome, þe whilk war ententife nyght and day to serue gode and drede hym and luf hym; and if we folow þaim in erth, we moun be wit þaim in heeneune. 4 Anoþer es þe gudnes of our lord þat despises none, bot gladly receyfs all þat comen til his mercy, and es hameler to þaim þam broþer or sister, or any frende þat þai maast luf, or maast tresytes on. 5 Þe thrid es: þe woundirfull ioy of þe kyngdome of heeuene, þat es mare þan tung may telle or hert may thynke or eghe may se or eer may heer. It es so mykell þat, als in hell myght na thynge lyue for mykel pylne boet at þe myght of god sufers þaim noght to dye, swa þe ioy in þe syght of lhesu in his godhede es so mykell þat þai mond die for ioy, If it ne war his gudnes þat will þat his louver be lyuand ay is blys, als his ryghtwysnes wil þat al þat lufed hym noght, be ay lyuand is fyre, þat es horribil till any man at thynk, 1 o. m. Tris conformant homines voluminati dei.
fele. Bot þai þat will not thynk it & drede it now, þai sal suffer it evermore. Now hase þow herd how þou may dispose þi lyfe, and rewle it to goddes will. Bot I vate wele þat þou desyres to here some special poynct of þe luf of Iesu Criste, & of contempltatif lyfe, þe whilk þou hase taken þe till at mens sygct. Als I have grace & kownyng, I will lere þe.

Cam. VII

More langueo. / Þir twa wordes er wrytene in þe boke of lufe, þat es kalled þe sang of lufe, or þe sang of sanges. For he þat mykel lufes, hym lyst ofte swyng of his luf, for Ioy þat he er scho hase when þai thynke on þat þat þai lufe, namely if þair luer be trew & lufand. / And þis es þe Englishe of thies twa wordes: *I languyssh for lufes.* // Sere men in erth has sere gyftes & graces of god: bot þe special gift of þas þat ledes solitary lyf, es for to lufe Iesu Criste. / Pow says me: *all men lufes hym þat haldes his comawndementes.* /* Soth it es. Bot all þum þat kepes hys byddynge, kepes noght also hys cownsayle. And all þat dos his cownsell, er noght also fulsyld of þe swetnes of his lufe, ne feles noght þe fyre of byrnand luf of her. / Forbi, þe dinysrte of lufe, makes þe dinysrte of halyynes & of mede. / In heuen, þe swanges þat er byrnandest in lufe, er nerrest god.1 / Also men & women þat maste has of goddes lufe, whether þai do penance or nane: þai sal be in þe heghest degre in heuen; þai þat lufes

1 Cf. p. 50.

Lok þan what [it] es to feele! Bot þai þat wilhe nogth thynk it and drede it Now, þai sal suffer it, evermore. ¶ Now has þou herd how þou may dispose þi life and rewle it to goddis wilhe. Bot I vate wele þat þou desires to here sum speciale poynct of þe luf of Iesu Crist, and of Contempltatif luf þe whilke þou has takene þe til at mens sygct. Als I have grace and conyng I will lere þe.

AMORE LANGUEO. Pir twa wordis er wrytene in þe bok of lufe, or þe sange of sanges—For he þat mykel lufs, hym list ofte syng of his luf, for ioy þat he er scho has when þai thynke on þat at þai lufe, namely if þair lufes ber trewe & lufand. And es til þe Ingleshe of þis twa wordis: I languyssh for lufe. Sere men in erth has sere giftis & graces of god: Bot þe speciale gift of þase þat ledes solitory lyfe, es forto lufe Iesu Crist. Pow says me: *All men lufs hym þat haldes his comawndementis.* /* South it es; bot all þat kepis his bedynge, kipis nogth als his counsayl; and all þat dos his counsayl, es nogth als ful-filled of þe swetenes of his lufe ne files nogth þe fire of bynnand lufe of her. Forþ þe diuerstie of lufe makes þe diuerstie of halyynes & of mede in heuen. Þe Angels þat er byrnandest in lufe, er nerrest gode. Alswa men or women þat maast haf of goddis lufe, whethir þai do penance or nane, þai sal be in þe heghest degre in heuen; þai þat lufs hym lesse, In þe lagther order. If þou lufe

1 Title in Vernon: Secunda pars libri, de amore langueo.
hym lesse, is þe lawer order. If þou lufe hym mykel: mykel ioy & swetnes & brynynge þou feles in his lufe, þat es þi comforth & strengthe, nyght & day. / If þi lufe be not byrnand in hym: litel es þi delyte. For hym may naman fele in ioy & swetnes, bot if þat be clene, & fyllad with his lufe: and þartill sal þou com with grette trauayle in prayer & thankyng: hanand swilk meditaciones þat er al in þe lufe & in þe louung of god. // And when þou ert at þi mete: loue ay god in þi thoght, at ilk a morsel, & say þus in þi hert: 1Loved be þou kynge, & thanked be þou kynge, & blyssed be þou kynge, Ihesu all my ioyng, of all þi giftis gode: þat for me spylit þi blode, & died on þe rude2; þou gyf me grace to synge, þe song of þi louung. / And thank it noght anely whiles þou etes: bot bath before & after, ay bot when þou prayes or spekes. Or if þou haue other thoghtes þat þou has mare swetneses in & deuocion, þan in þase þat I lere þe: þou may thank þam]. For I hope þat god will do swilk thoghtes in þi hert, als he es payde of, & als þou ert ordaynede for. / When þou prayes, loke noght how mykel þou says, bot how wele: þat þe lufe of þi hert be ay wpwarde, & thy thoght on þat þou sayses, als mykel als þow may. / If þou be in prayers & meditaciones al þe day: I wate wele þat þou mon wax gretily in þe lufe of Ihesu hym mykell, mykel ioy and swetnes þou felis in his luf þat es þi comfort and þi strengthe bath nyght & day; If þi lufe be noght brynynge in hym, litel es þi delite. For hym may na man fele in ioy and swetnes1 but If he be clemne and fillid with his lufe. And þartil salow com with grette trauayll in prayer and thankyng2, hafand swylke meditaciones þat er al in þe lufe and þe louung of god. And when þou ert at þi meet, loue ay god in þi thoght at ylke a morsell, and say þus in þi hert: •Loueed þe þou kynge, and thanked be þou kynge, and blyssed be þou kynge, Ihesu all my ioyng, of all þi giftis gode, þat for me spylit þi blode, & dyede on þe rode. Þou gif me grace to synge þe sang of þi louung.« And thank it noght anely whiles þou eetis, bot bath bifoore and after, ay bot when þou prayes or spekes; or if þou haue other thoghtes þat þou has mare swetneses and deuocion In þan in þase þat I lere þe, þou may thank þaim. For I hop þat god wile do swylke thoghtes in þi hert als he es payed of, and als þou ert ordaynede. For when þou prayes, loke noght how mykel þou says, bot how wele; þat þe lufe of þi hert be ay wpwarde and þi thoght on þat þou sayses als mykel als þou may. If þou be in prayers and meditaciones al þe day, I wate wele þat þou mon wax gretily in þe lufe of Ihesu

1 Same verse in Lay-Folks' Mass-Book ed. Simmons. 2 Ms. rude, o overlined.
The Form of Perfect Living.

Ms. Cambr. Dd V. 64.

Cryste, & mikel fele of delyte, and within schort tyme.

Capitulum VIII

1) Hre degrees of lufe I sal tell þe: for I walde þat þou moght wyn to þe heest. The fyrst degre es called insuperabel. / Pe secund, inseparable. / Pe thryd es, syngulere. Þi luf es in

superal: when na thyn þat es contrary til gods lufe, ouer-comes it: bot es stalworth, agayns al fandyngs; and stabel, whether þou be in ese or in angwygs, or in hele or in sekenes; swa þat þe thynke þat þou wald notht, for all þe worlde to hau it wiþ-owten ende, wreth god any tyme; / and þe war leuer, if outher sulde be, to sufere al þe pyne and þe wa þat myght come til any creature, or þou wald do þe thynge þat suld mys-pay hym. / On þis maner sal þi lufe be Insuperable, þat na thynge may downe bryng bot spryngand on heght.2) Bylassed es he or scho þat es þis degre: bot þitt er þai bylyssedar þat myght halde þis degre, & wyn is til þe tober, þat es Inseparable. // Ins-

perable es þi lufe: when al þi hert, & þi thoght, & þi myght, es swa haly, swa enterly, and swa perfytyly festend, sett, & stabel es Iheru Cryste: þat þi thoght comes neuer of hym, neuer departuyd fra hym, outaken slepyng; / and als sone als þou wackens, þi hert es on hym, sayand: Aue maria, or Gloria tibi domine, or Pater nostra, or Mis-

1 Similar text, though differing in words, in Ms. Bodl. 938 fol. 288 Desire of Iheru [þis is þe X. mater of þe pore caisti]; and in No. 3 The commandement de. 2 cf. p. 79, v. 11.

Cryst and mykele fele of delite, and with-in schort tyme. ¶1 Thre degrees of luf I sal telle þe: For I wil þat þou myght wynne to þe heighest. ¶ Pe fyrst degre es called Insuperable. ¶ Pe secund Inseparable. ¶ Pe third Singuler. ¶ Pe luf es insuperable when na thyn þat es contrary til goddis luf ouer-comes it, bot es stalward agayns al fandyngs, swa þat þe thynke þat þou wald notht for all þe worlde, to hau it with-outene ende, wreth god any tyme, and þe war leuer, if outher sulde be, to sufere al þe pyne and þe wa þat myght come til any creature, or þou wald do þe thynge þat suld mys-pay hym. On þis maner sa þi luf be Insuperable, þat na thynge may doun bryng bot spryngand on heght. Bylassed es he or scho þat es þis degre! Bot yhete war þay bylyssede þat myght hald þis degre and wynne in til þe tothyr, þat es Inseparable. ¶ Inseparable es þi luf whenn all þi hert and þi thoghth and þi myght es so haly, so enterly and so partly fest-end, sete and stabled in Ihesu Crist, þat þi thogth comes neuer of hym, neuer departuyd fra hym, outaken slepyng: And als sone als þou wakkene, þi hert es on hym, sayand Aue Maria, or Gloria tibi domine, or Pater nostra, or Misere me i deus if þou

1 on margin: Tres gradus amoris.
Richard Rolle's Epistles in Ms. Dd V. 64.

Ms. Cambr. Dd V. 64.

vere mei deus if þou haue bene temped is þi slepe; or thynkand on his lufe, & his louyng, als þou dyd wakand. When þou may na tyme forgete hym, what sa þou dose or says: þan es þi lufe Inseparabel. Ful mykel grace haue þai þat es is þis degre of lufe. / And me thynk, þou þat hase noght els at do bot forto lufe god, may com partill if any may get it.

3 // Pe thryd degre es heest, & maste ferly to wyn: Þat es calde Synguler, for it hase na pere. / Singuler lufe es: when all comforth & solace es closed owt of þi hert, bot of Ihesu Cryste al-anee. Other lio lust it noght. / For þe sweetnes of hym is þis degre es swa comforthand, & lastand is his lufe, sa byrmand & gladand, þat he or scho þat es is þis degre, mai als wele fele þe fyre of lufe byrmand is þaire saule, als þou may fele þi synger byrn, if þou putt it is þe fyre. Bot þat fire, if it be hate, es swa delitabe & wondyrful, þat I can noght tell it. þan þi sawle es Ihesu lufand, / Ihesu thynkand, / Ihesu desirand, anly is þe couaytis of hym anedande,2 / til hym syngand, / of hym byrmand, / is hym restand. þan þe sange of louyng & of lufe es commen. / þan þi thoghth turnes is til sang & is til melody. // þan þe behouses syng þe psalmes, þat þou before sayde. þan þou mon be lang a-bowte few psalmes. / þan þe wil thynk þe deed swettar þan hony, for þan þou ert ful syker, to se hym þat þou lufes. [þan may þou halde say: 1 si languysch for lufe.1]8 þan may þou say: 1 I slepe: &

Ms. Rawl. C 385.

haue bene temped in þi slepe, or thynkand his lufe and his louyng als þou did wakand. When þou may na tyme forgete hym, what so þou duse or says, þan es þi lufe Inseparable. Ful mykele grace haue þay þat er in þis degre of lufe! And me thynk þat þou þat has nogth els at do [but] forto lufe god, may come þar-till, if any may it gete. 1 þe thred degre es heghest, and maast ferly to wynne: Þat es Called singuler, flor þat1 has na pier. Singuler luf1 es when all Comforth and solace es closed out of þe hert bot of Ihesu Cryst anely. Other delyte ne other lio list it noght. For þe sweetnes of hym in þis degre es swa comforthand and lastand in his lufe, swa brynnand and gladand, þat he or scho þat es in þis degre, may als wele fele þe fyre of lufe brynnand in þair saule, als þou may fele þi synger brynyne if þou pute it in þe fyre. Bot þat fire, if it be hate, es so delytably and wondyrfull þat I can nogth tale þe. þan þe saul es Ihesu lufand, Ihesu thynkand, Ihesu desyrand, anely in couaytes of hym hangand, til hym syghthand, of hym brennand, in hym restand. þan þe sang of louyng and of lufe es comen. þan þi thoghth turnys in to sang and melody. þan þe bi-houses syng þe psalmes þat þou byfor sayd. þan þou mon be lang about fa psalmes. þan þe wil thynke þe deide swetter þan hony, flor þan þou ert ful seyk to se hym þat þou lufes. Þan may þou hardily say: 1I languyssh e for lufe.1]8 þan may þou say: 1I slep and my

ou om. haf þei. are. þat þou þat. not elles to do bot. þerto. gete it. þe thride d. es singuler. es for it is byest & mast ferly to wynne to, & has no peere, for þi it hat so. comfort. þo hert. onely. Oher delite ne oher lio lust it none. swa om. in om; hys lufe es so brennand. degre of lufe. þer saule. fele. brenne. þo fyre. fire om. it es so. not. þo s. couaytise. dwelland. syghthand. þan þo sang of lio & of lufe. þen tornes in til s & in til. þo psalmes. mone. fa. þan wil þe thynke þe syker of lufe. for þanne þou art ful syker. þan þou may say hardely I languis for luff; þan may þou say.
Ms. Cambr. Dr V. 64.

my hert wakest. / In þe first degre men may say建設《I languyssh for lufes or me langes is lufe,》& is þe toþer degre alswe, / for languyssyng es, when men sayles for sekenes, and þai þat er is þire twa degrees, sayles fra al þe couayties of þis worlde, & fra lust & lyk-yng of synful lyfe, & settes þair entent & þair hert to þe lufe of god — forþ þai mai say: 《I languyssh for lufes;》and mykel mare þat er is; þe second degre, þan is þe fyrst. Bot þe saule þat es is þe thyrdd degre, es als byrnand fyre, and as þe nyghttyngale, þat lufes sang & melody, & sayles for mykel lufe; swa þat þe saule es [anely]1 comforted is louynge and luyng of god, and til þe dede com, es syngand gastly til 《Ihesu,》and is 《Ihesu,》noght (bodily) cryand wyth mouth —of þat maner of syn{gyng sp}eke I noght, for þat sang hase bath gl{ude} &
) ill; and þis maner of sang hase nane bot if þai be is þis thyrdd degre of lufe: til þe whilk degre is es im-possibl to com bot is a grete multi-tude of lufe. / Forþ, if þou will wytt whatkyn ioþ þat sang has, I say þe, þat naman wate bot he or scho þat feles it, þat has it, & þat loues god, syngand þaryth. A thyng tol I þe: it es of heuen, & god gyfes it til wham he wil: bot noght with-outen grete grace comand be-fore. Wha hase it, hym thynk al þe sang & al þe mnystralecy of erth noght bot sorow & wa, þartil. / In souerayne rest sal þai be þat may gete it. Gangrels, and lan-gelers, & Kepers of comers and gangars

1 Ms. swa mykel. hert wakest. / In þe fyrist degre men may say《I languyss he for lufes or me langes for lufes,》and in þe tother degre alswe: for languyssyng es, when men falles1 for sekenes, and þa þat er in þis twa degrees, falles fra all couaytese of þis verid and fra lust and lyk-yng of synfull lif, and settis þair entent and þair hert til þe luf of god; forþ þai may þay say:《I languyss he for lufes》— and mykel mare þat er in þe second degre [þan]2 in þe fyrist. Bot þe saul þat es in þe thred degre, es als byrnand fyre, and als þe nyghtyngale þat lufs sang and meloyy and falles for mykele lufe. Swa þat þe saul es anely comforted in louynge and luyng of god, and til þe dede come, es syngand gastly til lhesu, and in lhesu, and lhesu, noght bodly cryand with þe mouth—of þat maner of synyng speke I noght, for þat sang has, bath gud and ille; and þis maner of sang has nane bot if þai be in þis thred degre of lufe: til þe whilk degre it es Im-possibl to cum bot in a grete multi-tude of lufe. / Forþ, if þou wol wytt whatkyn ioþ þat sang has, I say þe þat nan maun wate bote he or scho þat felis it, þat has it, and þat loyes god syngand þar-wit. Ane thyng telle I þe: It es of heuenue, and god gis it til whame he wille, bot noght with-outene grete graces comand bifoire. Wha so has it, hym thynk al þe sang and þe mnystralecy of erth noght bot sorow and wass þar-wit. In souerayne rest sal þai be þat mon get it. Gangrels and langlers and kepere of comers and gangars

1 r. falles. 2 Ms. and.

languys, or me languyssh in luf. degre om. also, sayle. & þei þat are in þo. sayles, all couetys, worlde. fro. setys. to þo luf. þei may. languys. And om. are, þan in þo fyrist. thryd. es als brysnande in lufe als a brennand fyre. als þo nyghtyngale. sayles, so þat saule (þo erased). is anely confortet in. louynge and luyng: of god om. gaste. & of lhesu, Noght bodly c. with þo. none. To þo qwilk. Impossibul. come. wete. qwatkyng. feles it & has it. lufs. O thyng. is. gyfes. to qwam. graces. qwa-sa. hym om. al om. of þo erth. wo þer-wit. may om. comars. gangers, gangers.
arely & late, nyght & day, or any 
pat es takked wth any syn wilfully & 
wittandyly, or pat has deylte in any 
erthly thyng: pai er als far þar-fra als 
es fra heuen to erh. / In þe fyrrst de 
crease er many; in þe toþer dege er ful 
fa: bot in þe thyrde dege vnethees 
er any: for ay þe mære þat þe perfece 
cion es, þe sear folowers it has. In þe 
fyrrst dege, er men2 liekend to 
þe sternes; in þe toþer: til þe mone; In 
þe thyrdd: til þe sonne. For-þi says 
saynt Paule: ßOther of þe sonne, other 
of þe mone, other of þe sternes; swa 
it es of þe lufers of god. / In þis third 
degre, if þou may wyn þar-till, þou 
sall witt of mare ioy þan I haue talde 
þe (st)tt. // And ymang other affections 
& sanges, þou (may iþ þi) langyng syn 
þis iþ þi hert / til þi lorde Þemer, (wheyn) 
þou cousaytes his comyng, & þi gangyng: 
8When will þou com to confort me, 
bryng me out of care, / & gyf me 
þat I may se, hauand euor-marre? 
/ Þi lufe es ay swiettest, of al þat euor 
war: / My hert when sal it brest? for 
lufe þan langsyst I namare. / For 
lufe my thoght has fost, & I am fayme 
to fare. // I stand in still mowryng of al 
lufsystest of lare; ... es lufe langyng, // 
It drawes me til my day: Þe band of 
sweet bynyng, for it haldeþ me ay Fra 
place & fra playng, til þat I get may 
Þe sight of my sweyng, þat wendes 
never away, In welthe bes oure wakyng, 
wyþ-outen noy or nyght: My lufe es 
in lastyng, & langes to þat syght.

1) r. tagild. 2) Ms. many. 4) on margin: 
Cantus amoris. Cf. p. 60. 4) some words 
wanting? the text is corrupted.

gangers arely and lat, nyght awd day, or 
any þat taglede es with any synne 
wylfully and wetandyly, or þat has delite 
in any erthly thyng: þay er als fer 
þar-fra als es fra heuen to erh. Þi In 
þe fyrrst dege er many; In þe toþer 
degre er ful fa: bot in þe thred dege 
vnethees er any—for ay þe mære at þe 
perfeceyone es, þe fourer folowers it 
has. In þe fyrrst dege er men lykened 
til þe sternes; In þe tothir dege til þe 
mon: and in þe thred dege til þe 
sonne. Forþi says saynt Paule: Othir 
es of þe sonne, Othir of þe mone, 
othir of þe sternes. Swa es it of þe 
lufers of god. In þis thred dege, if 
þou may wynne þare-till, þou sal wite 
of mare ioy þan I haue talde þe yhete. 
And amang othir affeeyons and sanges
þou may in þi langyng syn þis in þi 
hert til þi londer Þemer, whone þou 
cousaytes his comyng and þi gangyng:

4) When wil þou come to comfort me 
bryng me out of care. And gyf me 
þat I may se, hauand euermare? 
Þi lufe es ay swestest of all þat euer 
ware. My hert when sal it brest? for 
lufe þan langsyst I namare. For luf 
yrnoght has fost, and 4 I am fayme 
to fare. I stand in stil mowryng of ane, þe 
lufiystest of lare; es lufangyn, It draweþ me til my day, 
þe band of sweyt bynyng, For it haldeþ 
me ay fra place awd fra playng, Til þat I 
gete may þe sygih of my sweyng, Þat 
wendys never away, In welthe bes oure wakyng, 
wyþ-outen noy or nyght, My lufe 
es in lastyng, And langes vnto þat sigth. 

1) al. es þe brightnes. 2) Ms. ad.
The Form of Perfect Living.

Ma. Cambr. Dd V. 64.

Capitulum nonum.

1 If thou wilt be wele with god, & haue grace to rewle þi lyf, & com til þe ioy of luf: þis name Ihesu fest it swa fast is þi hert, þat it com neuer owt of þi thoght. And when þou spekes til hym & says Ihesu thurgh custom, it sal be in þi ere ioy, in þi mouth hony, & in þi hert melody: For þe sall thynk ioy to here þat name be neuend, sweetnes to speke it, myyth & sang to thynk it. If þou thynk Ihesu kontynuall, & halde it stabely, it purges þi synyn, & kyndels þi hert; & it clarifies þi sawle; & it remoues anger, & dose away slawnes. It wounded in iuf, & fulfilles of charite. It chaces þe deuel, & puts out drede. It openes heuen / & makes a contemplatif man. Haue in mynde Iheru: for al vices & fantomes it puttes owte fra þe louter. And haylyce oft Mary, bath day & nyght. Mikel iuf & ioy sal þou fele, if þou wil do atyr þis lare. Pe thare noght conaye gretely many bokes: halde iuf in hert, & in werke, & þou hase al þat we may say or wyte: for fulnes of þew law es charite; in þat hynges all. Cap. X.

 BOT now may þou ask me & say: »Þou spekes sa mykel of lufe, tel me / What es iufe, Am[d] what es iufe, / And how I sal iufe god verrayly, / And how þat I may know þat I iufe / halfe, / And in what state I may maste iufe hym.« / Þir er hard questyons to lere, til a febyll man & a fleschly als I am. Bot neuer-be-latter þar-fore I sal 1 The same passage separately in Ms. Rowl. A 365; cf. p. 71.

rewle. to þo ioy, name Iheru, so. thurgh custome, in þi nerues. & in. thynk Iheru (on om.). hail. stably. kendels þi hert with fyre of luf, & it cl. remoues angers. dos. it wondes þo horte in luf, f. it. it chases þo deul & putty out pydde & drede. benues-yates, bane in memour. putty out & wysses & ledes þe lufar. and on Mary (hayls oft om.). & þou has alle. of þo law. in þat hynges alle & þat es luf to god & to þi neibugurh.

Bot þou may now. quwat luf es, & quare it es, & how þat. know. þise are. lere til. febul. as. sal I. 

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foore sal I noght lerne þat I ne sal schew my witte and als me thynke þat it may be: For I hope is þe helpe of Ihesu, þat es welle of lufe, and þees, and sweetnes.  
I þe Fyrst askyng es: What es lufe? And I answer: Luf es a byrmand þer- 
nyng is god, with a wonderfull delythe & sykernes. God es lyght, & brynynge. 
Lyght clarifies oure skyl, brynynge kyndels oure councayties, þat we desyre 
noght bot hym. Lufe es a lyf, copu-
land to-gedyr þe lufand & þe lufed: / 
For mekenes makes vs swete to god, 
Purete ioynes vs tyll god, Lufe mase 
vs ane with god; luf es syrlyede 
of al vertues. Lufe es thynge thurgh 
þe whilk god lufes vs, & we god, 
& ilk ane of vs other. Lufe es 
desyre of þe hert, gy thynkand til 
þat þat it lufes; & when it hase 
þat it lufes, þan it ioyes & na thyn 
may make it sary. [Lufe es þer- 
nyng Imelle twa, with lastandnes of thoughtes] 2. 
Lufe es a st[i]ryng of þe saule for to luf 
god for hym-self, & all other thynge for 
god; þe whilk lufe, when it es ordainde 
is god, it dose away all isordinate lufe 
is any thynge þat es noght gude. Bot 
al dedely syn es isordinate lufe is a 
thynge þat es noght: þan lufe puttes 
out al dedely syn. Luf es a vertu, þat 
es rightest affeccion of man saule. Trowth 
may be with-outen lufe: bot it may 
noght helpe with-outen it. Lufe es 
perfection of letters, vertu of prophecy, 
frute of trawth, help 8 of sacramentis, 
stablyng of witt and conyng; Rythes 
of pure men, lyfe of dyand men. Se 
1 Cf. poem on p. 76. * om. in Dd. # ad. hele. 
not let, & þees & is. a brennand þer- 
nyng, delite & sweetnes & sekernes. 
Brynynge kyndels, and om. councaytyse. luf inst.of desyre; na thyngh bot god. 
copuand. & þo lufud. makes. til. Porte. to. makis. syrlyched. a thynge. & we 
luf god. & om. ilkan. a desyre. to þat þat. it lufes om., þan om.; na thyngh 
amay make it sary, but it ioyes hertly. a þer- 
nynge. two. steryng. þo soule. is 
or pend. vnordend. god. syn om. is vnordend luf. noght god. puttys. þo 
rychest af. of man s. noght om. not helpe w. luf. a þeperfeccion. profecy. 
hele. stabulyng. Ryches. pore. dyghand.
how gude lufe es. If we suffer to be slayne; If we gyf al þat we haue, til beggar staf; If we kan als mykel als al men kan is erth: til al þis withouten lufe es noght bot sorow ordande & torment. / If þou will aske how gode es he or scho: ask how mykel lufes he or scho: & þat kan na man tel — / For I halde it bot foly to deme a mans hert, þat name knawes bot god. Luf es a ryghytwis turnyng fra al erthly thynges, & es loynd til god, withouten departyng, and kyndelde with þe fire of þe haly gaste; fer fra fyllyng, fer fra corrupcion, obyst til na vice of þis lyfe. Hegh aboven all fleschely lustes, ay redy & gredy til contempleacion of god. In all thynges nght ouercomen. / Pe soune of al gude affectyons. Hele of gude manernes, ende of comandamentes of god; dede of synnes, lyf of vertues. Vertu, whils fethyng lustes; crowne of ouercomers. Mirynes til haly thoghtes. Withouten þat, na man may pay god; with þat, na man synnes: For if we luf god in al our hert, þar es na thyng is vs, thurgh þe whilk we serue to syn. Verray luf clenes þe saule, & deluyers it fra þe pyne of hell, & of þe foule scruyys of syn, & of þe vgly felyship of þe deuncels; & of þe fendes soëf makes god soëf, & þernemene 1 of þe heritag of heuen. / We sal afforsse [vs] at cleeth vs in lufe als þe yren or þe cole dose is þe fyre; als þe ayre dose is þe soëf; als þe wold dose is þe hewe. / Þe cole swa clothes it in þe fyre, þat al es fyre. Þe ayre swa clothes it in þe son þat al es 2 sufre to be slayne; If we gyf al þat we haf, til begger stafe; If we can als mykel als men may cun in erth: til all þis withoute lufe, es noght bot sorow ordaned and torment. / If þou wilt aske howe gude he es or scho, ask how mykel lufs he or scho: and þat can na man telle—Forþi 3 I halde it bot foly to deme of a mans hert, þat name knawys bot god. Luf es a ryghtwis turnyng fra al erthly thynges, and es Ioynt til god, withoute departyng, and kyndelde with þe fier of þe haly gast; fer fra fyllyng, fer fra Corupcyoun, obilged til na vice of þis lif, Hegh aboun all fleschely lustes. Ay redy and gredy til Contemplacyoun of god. In all thynges vnouercwene. Pe soune 4 of all gud affectyons. Heel of gud manners. End of þe comandementia of god. Dede of synnes. Lif of vertus. Vertu whils fethyng lustes. Coroun of ouercwemen. Armes til haly thoghtes. Withoute þat, na man may pay god; with þat, na man synnes—For if we luf god in al our hert, þar es na thyng in vs thurgh þe whilke we serue to synne. Verray luf clenes þe saul, and deluyers it fra þe payne of hell, and of þe foule scruyse of synne, and of þe vgly feliship of deuncels; and of þe fendes saone makis goddis sonë, and partynere of þe herytage of heuen. We sal afforsse vs to cleeth vs in lufe als þe iren or þe cool dose in þe fyre, Als þe ayre duse in þe son, Als þe wolle duse in þe hewe. Pe cool swa cleethes it in þe fyre þat all es fyre. Þe ayre swa cleethes it in þe 5 r. For. 3 soume.
lighth]. And þe well swa substantially takes þe hewe, þat it es lik it. In þis maner sal a trewe lufar of Þeru Criste do: his hert sal swa Byrne is lufe, þat it sal be turnover in til fyre of lufe, & be als it war al fire; & he sal sa schyne in vertues, þat is na parte of hym he be myrke is vices. // Þe tother askyng es: Whare es lufe? And I answer: lufe es is þe hert, & is þe will of mane; noght is his hand, ne is his mouth, þat es at say, noght is his wark: bot is his sawle. // For many spekes gode & dose gode, & lufes noght god: als ipocrityes, þe whilk suffers grete penance & semes haly at mens syght: Bot for þai seke louuing & honoure of men, & fanoure, þa haue lost þar mede, & is þe syght of god er þe deuel sons, & raussand wnes. Bot if a man gye almes-dede, & take hym til pouert, & do penance, it es a signe þat he lufes god: bot þarfore lufes he hym noght, bot when he forsakes þe worlde anly for goddes lufe, & settes al his thoght on god, & lufes al men als hym-self, & al þe gude dedes þat he may do, he dose þam is entent forto pay Þeru Criste, & to cum til þe rest of heuen. // Pan he lufes god: & þat lufe es is his saule, & sa his dedes schewes witþ-outen. If þou speke þe gude & do þe gude, men supposes þat þou lufes god: for-þli loke wele þat þi thoght be is god, or elles þou dampnes þi-selfe, & deceuyes þe men. // Na thynge þat I do witþ-outen, proues þat I lufe god. /
For a wicked man myght do als mykel penance in body, als mykel wake and faste, als I do. How may I þan wene þat I lufe, or halde me better, for þat þat ilk a man may do? Certes, mi hert, whethir it lufe my god or noght, wate na man bot god, for noght þat þai may se me do. Wherfore lufe es is will verrally, noght is warke bot is a signe of lufe. For he þat says he lufes god, & wil noght do in dede þat is hym es to schew lufe: say hym þat he lyghes. Lufe wil noght be ydel: it es wirkand som gode euer-mare. If it seesse of wirkyng: wit þou þat it keles 3 & wytes away. // pe thirde askyng es: How sal I verrayl lufe god? I answer: / Verray lufe es: to lufe hym in al þi myght, stalworthy; in al þi hert, wysely; in al þi sawle, demountly & suwetly. / Stalworthy may na man lufe hym, bot he be stalward. He es stalward þat es meke, for al gastly strenght comes of mekenes—on whame restes þe haly gaste? is a meke sawle. Mekenes gounves vs & kepes vs is al oure temptacions, swa þat þai overcom vs noght. Bot þe deuel deceyves many þat er meke thorow tribulacions, & reproses, & bakebitynges. Bot if þou be wrath for any anguy of þis worlde, or for any worde þat men says of þe, or for oght þat men says til þe: þou ert noght meke, ne þou may swa lufe god stalworthy. For luf es stalward als þe dede, þat slaes al lyuand thyngh is

wykkyd. penance als I do of body. als I do om. better þan an oþer for þat þat. Serty my herte wate & na maas elles bot god qwærer it lufs god or noght. may om. verraye & noght. warke. bot a takenyng of luf. not. þat he lyes. not. ay wyrkand sum gode warke e. warkyng. wittou þat it keles. þo thryd. & I a. with. stalworthy, in. deuotly. Stalworthy. If om. stalworthy. he es stalworthy om. gaste. bot on þo meke s. & ledes vs & alle our t. overcomes, so þat þai cast vs noght done. deceuyes. þat er meke om. tribulacione, & reproses þas qwilk are halden meke, & thurgh bakbytyng. waride, þou lufs not god, or. may say to þe, or. dose to þe. þou art not. ne þou may noght owe god so stalworthy ne luf hym lastandely. als dede þat spares no erthly thyngh to sla it, & it is harde.
erth; and hard als hell, þat spares noght till þam þat er dede. And he þat lufes god perfitely, he greues hyns noght, what schame or angwys þat he suffers, bot he hase deylene, & consaytes þat he war worthy forto suffer torment & payne for Cristes lufe; & he hase ioy þat men reprotes hym & spekes ill of hym. Als a dede man, what-samen men dos or sayes, he anwers noght; Ryght swa, wha sa lufes god perfitely, þai er not stirred for any worde þat man may say. For he or scho kan noght lufe þat may noght suffer payne & anger for þair frenedes lufe. For wha sa lufes, þai haue na [pyne].

Prowde men or women lufes noght stalworthy: for þai er swa wayke, þat þai fall at ik a styring of þe wynde, þat es temptacion. / Þai seke hethar stede þan Cryste: for þai wil haue þair will done, whether it be wiþ right or with wrang: and Cryst wil nathynge be done bot wele, & with-outen harme of othir men. / Bot wha sa es verrayly meke, þai wil noght haue þair will is þis worlde, bot þat þai may haue it is þe toþer plenarily. In na thynge may men sonar overcom þe deuel, þan is Mekenes, þat he mykeles hates. / For he may wake & faste, & suffer pyne, mere þan any other creature may: Bot mokenes & lufe may he noght haue. // Alswa þe behouses luf god wysele: and þat may þou noght do bot if þou be wyse. / Þou eþt wyse: when þou eþt pore, with-owten consaytyse of þis world, and hard als hell, þat spares noght to þaim þat er dede. Fareforþ he þat lufs god parfitely, he ne griefs hym noght, what schame or anguys so he suffers, bot he has deylene and consaytes þat he war worthy for to suffer torment and payne for Crístes lufe, and he has ioy þat men reproses hym and speke ille of hym. Als a dede man, what so men dose or says, anwers noght: swa wha so lufs god parfitely, þai er noght stirid for na word þat man may say. For he or scho can noght luf þat may noght suffer payne and angre for þair frenydis luf: For wha so lufs, þai haf na pyne. Proud man or woman lufs noght stalworthy: For þai er so wayke þat þai fal at ylke stirynge of þe wyn, þat es temptacyoun. Þai seke heghter stede þan Cryst: For þai wil haf þaire wil done whether it be with ryght or with wrange, and Cryst wil na thynge be done bote wele and with-outen harme of othir men. Bot wha so es verrayly meke, þai wil nogth haue þaire wil in þis world, þat þai may haf it in þe toðir plenarily. In na thynge may men sonar over-come þe deuel þan in mokenes, þat he mykeles hastis: For he may wake and fast and suffer pyne, mare þan any other creature may, bot mokenes and lufe may he noght haue. // Alswa þe bighoues luf god wysele. And þat may þou noght do, bot if þou be wys. Þou eþt wys, when þou eþt pouer, with-owten consaytese of þis world, and despyses þi-self
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Ms. Cambr. Dd V. 64.

& dispyes 

for þe lufe of Iheru Crist, and dispendys

all þi wite and þi myght in his seruyse.

For some þat semes wysest er maast

foles, for all þaire wysdom þai spyll

in cousytse and bysenes about þe werld.

If þou saught a man haue precyous

stanes þat he myght by a kyngdome

with; If he gaf þaim for an appyly als a

barne wil do, ryghtly mot þou say

þat he war noght wys, bot a grete fol.

Whar-foor, if we wile, we ha fercyous

stanes: ponert, and penance, and gastly

trauasyle, with þe whilk we may be

þe kyngdom of heuen. For if þat

þou luf pouert and despise ryches

delyces of þis werld and haldis þi

self yyle and pouer and thynkes þat

þou haue noght of þi self bot syne:

for þis pouert þou sal haue

rytches with-outes ende. / And if þou

haue sorowse for þi synnes, and for þou

ert swa lang is exile, owte of þi con-

tre, and forsakes þe solace of þis lyfe:

þou sal haue for þis sorow, þe ioy of

heuen. And if þou be in trauasyle, and

punysche þi body, skilwisly & wisely, in

wakyns, fastynge, and in prayers, and

meditations, and suffer hete, and calde,

hunger & thyrst, mys-es & anguyys, for

þe lufe of Iheru Criste: for þis tranel

þou sal com till rest þet lastes ay, &

syt is a setel of ioy, with anguels.

But som er þat lufes noght wyselfy,

like til barnes, þat lufes mare an appel

þan a castel. Swa dose many; þai gyt

þe ioy of heuuen for a litel delyte of

þar fleshe, þat es noght worth a

plowme. Now may þow se þat wha

dysposes. alle þi wit in hys seruyse & all þi myght in hys luf. sema. are

most. For alle þer wit þei spende about þo bysynes of þo wolde. sawe. bye.

a nappul as. ryght myght. þat om. were not ful. Also. wil haue, we om.

& om. & gastly travel. þo kyngedome. if þat. dyspyce rytyches. delites.

wolde. halde. pore. thynke. þi-selues. ryches. And if—heuen om. punysch.


to rest þat is ay. setyl. Bot sum are þat are noght wyse, l. vnto. so. not.

plumbe. qwo.
Ms. Cambr. Dd V. 64.

sa will lufe wysely, hym behoves lufe lastand thyng lastandly; & passand thyng, passandly: swa þat his hert be sette & festend in nathynge bot is god. // And if þou will luf Iheru verraly, þow sal nogth anly lufe hym stalworthly & wyse þynges: bot also deowalty & swetely. Swete lufe es: when þi body es chaste, & þi thought clene. Deuowe luf es: when þou offers þi prayers & þi thoughtes til god with glossy lyoy, & byrnand hert is þe hete of þe hal hanging, swa þat þe thynk þat þi saule es als it war drunken for delyte & solace of þe sweetnes of Iheru, / and þi hert conseyues sa mykel of goddes helpe, þat þe thynk þat þow may never be fra hym departyd; and þan þou comes is til swilk rest & pees is saule, & quiete, with-owthen thoughtes of vanites [or] of vices, als þou war in sylence & slepe, & sette in Nœ schypppe, þat na thyng may lette þe of deuocion & byrnynge of swete lufe. / Fra þou haue getyn þis lufe: all þi lyf, til dede come, es ioy & coworth, and verrayli Cristes lufer, and he restis in þe, whas stede es maked in pees. / Þe ferd askyngh was: how þou moght knaw þat þou war in luft & charite. / I answer: þat na man wate in erth þat þai er in charite: bot if it be thorow any prouleg or special grace þat god have gifen til any man or woman; þat al other may noght take ensawmpel by. Haly men & women troues þat þai haue trothw, & hope, & charite: & in þat dose als wele als þai may, & hopes certanly þat þai

Ms. Rawl. C 885.

se þat wha so wil luf wyse þe, hym bhounes lufe lastand thyng lastandly, Passand thynges passandly; swa þat his hert be sette and festend in na thyng bot in god. ¶ And if þou wil luf Iheru verraly, þou sal nogth anly lufe hym stalworthly and wyse þynges, bot alswe deowalty and swetely. ¶ Swete luft es, when þi body es chaste and þi thought clene. ¶ Deuoute luft es, when þou offers þi prayers and þi thoughtes til god with glossy lyoy and byrnandy hert in þe hete of þe hal hanging, swa þat þe thynk þat þi saule es als it war drunken for delyte and solace of þe sweetnes of Iheru, and þi hert conseyuys so mykel of goddis help þat þe thynke þou may neever be fra hym departyd; and þou comes in til swylke rest and pees in saul and quyte, with-owthen thoughtes of vanites or of vynes, als þou war in silence and slepe, and sette in Nœ schipe, þat na thyng may lette þe of deuocion and byrnynge of swet luft. Fra þou haf getyn þis lufe, al þi lif, til dede come, es ioy and confort als verray Chryst lufer, and he restis in þe whase steed es maked in pees.—¶ Þe ferd askyngh was: How þou mot knaw þat þou war in luft and charite. I answer þat na man whate in erth þat þai er in charite, bot if it be thorugh any prouleg of speciale grace þat god has gifen til any man or woman, þat all othir may nogth take ensawmpel by. Haly men and women troues þat þai haf trothw and hop and charite, and in þat duse als wele als þai may, and

1 r. and þou es.

& passand. so. & festend om. verraly. stalworthly. als deuole als swetely. Deuoluuf. to god. gasl. brennaunde. halegast. so. drunken. þo s. conseyuys. þat þou may n. be deutsch fra hym. & þen þou. pees & rest. vanites or. let þe of d. & swete luft in brynynyng in Iheru. haue geten. lynce. & verray cristes. restes. ferd. myght. and I a. arc. thurgh. pruylege or. not. ensample. wommen. haue. dos. hoje certanly.
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Ms. Cambr. Dd V. 54.

sal be safe;—bai wate it not als tyte: for if bai wiste, pair merit war þe lesse. And Salamen says þat it er rightwys men & wyse men, and þair warkes er in godsse hand. And nohtg-forþi [a] man wate noght whethir he be worthi hateredyn til lufe, but al es reserved vncertayne til a nother worlde. Neuer-þe-latter, if any had grace þat he moght wyn til þe thirde degre of lufe, þat es called synguler: he sulde knaw þat he war is lufe. Bot in þat maner his knawyng es, þat he moght neuer bere þym þe heghe, ne be is þe lesse bisynes to lufe god; but sa mykel þe mare, þat he es siker of lufe, wil þe he bisy to lufe hym and drede hym, þat hase made hym swilk & done þat godenes til hym; and he þat es swa hee, he wil noght halde hym-self worthier, þan þe synfullest man þat gas on erth. // Als-swa, Seuen experementes er þat a man be is charite. // Pe fyrst es: when al couatise of erly thynge es slokkend is hym. // For whare sa couaitise es: þare es na lufe of Criste. // Pan, if he hae na couaytise: signe es þat he hase 2 lufe. // Pe seconde es: byndern gernynge of heuen. For when men hase feled oght of þat sauoure, þe mare þai haue, þe mare þai couayte; & he þat noght hase feled: noght he desires. Forþi, when any es swa mykel gyfen til þe luf þar-of, þat he kan fynd na joy in þis lyfe: taken he hase þat he es is charite. // Pe thryd es: if his tung be chawngyd, þat was[wone] to speke of þe 1 ad. walde. 2 om.

Ms. Rawl. C 88s.

hoopes certayny þat þai sal be saaf; þai wate it nogth als tyte: for if þai wyste, þair meryte war þe lesse. And Salamen says þat it er ryghtwys men and wyse men, and þair werkis er in godsse hand. And nothg-forþi if any had grace þat he myght wynne til þe thred degre of lufe, þat I called Singuler, he sulde knawe þat he war in lufe. Bot in þat maner his knawyng es þat he myght neuer beer hym þe hegther ne be in þe lesse bisynes to lufe god, but swa mykel þe mare þat he es sekir of lufe, walde he be bisy to lufe hym and drede hym þat has mad swylike bisynes (!), and done þat godnes. And knawe þat he es so hegtehe, he walde nogth haild hym-self worthier þan þe synfullest man þat gas on erthe. // Alswe seenene experementis er þat a man be in charyte. Pe first es, when all couaytise of erly thynge es slecke kend in hym. For wher so couaytise es, þare es na lufe of Crist. Pan if he haif na couaytise, sygne es þat he has lufe. Pe second es, brynnand yherynge of heeuene. For when men has felid ogth of þat sauour, þe mare þai haif þe mare þai couayte, and he þat nogth has felid nogth he desyres. Forþi when any es so mykel gyfen til þe luf þarof þat he can fynd na joy in þis lyf, Taken he has þat he es in Charyte. Pe thred es: If his tung be chaunged, þat was wone to speke of þe erth, and now 1 Ms. ad. 2 r. þaw? 3 Ms. sygne, n expunged.
spekes of god and of þe lif þat lastes ay. Þe thynh þat es, excercyse of gasly profyte, als if any man or woman gyf þam enterely to goddes servyse, & entermetes þam of name

5 erthly bisynes. // Pe sitt es: when þe thyngh þat es hard is it-selfe, seymes lyght forto do; þe whilk luf makes. For als Aunstyme¹ says: «Lufreden es þat bryngs þe thyngh þat es fare², nere-hande, & impossibul til possibul

6 apertly.» // Pe sext es: hardynes of thogh to suffer all angnyse and noyse þat comes—with-owten þis, al þe oþer suffices noght. / For it sal noght make a ryghtwys man sary: what sa falles hym. For he þat es ryghtwys, he hates noght bot syn, he lufes noght bot god, for god, he dredes noght bot to wreth god. // Pe seuent es: delitabilite is sawle, when he es in tribulacion, and makes louyng to god is ilk anger þat he suffers. And þis schewes wele þat he lufes god: when na sorow may bryng hym downe. / For many lufes god whils þai er is ese: and is aduersite þai grothe, & falles is swa mykyl sarynes, þat vnneneth may any man comforth þam; and swa sclawnder þai god, flyntand & feghtand agayne his domes. And þat es a cautif louyng þat an welth of þe worlde makes; bot þat louyng es of mykel pryece, þat na violence of sorow may

5 do a-way. // Pe siffte askyng was: I'm what state men may maste lufe god. I answer: In wilk³ state sa it be þat men er is maste rest, of body & sawle, &

¹ al. Cassiodor. ² Ms. faire. ³ Ms. swilk.


profit, gyf þam. to. entermetes. na. þo thynghes. arc. þam-selfe. þat l. makes. For Salader says. þe thyngh om. þat brynges þe far thyngh nere & impossibul to p. myght to apertly. hardines. suffyr. anguyys & noyes. ne om. suffice. ryght wysemæs. befalles. hates. bot god & for god. dreedes. for to w. g. he has na Ioy bot in god & alle hys hope es to kome til god. delitabilite. ilkan angur. suferes. scheweys. lofs. no woo. done. lufes. grutche & falles into so mykel sarenices. so slawnder. feghtande agaynes. is. louyng. worlde. pryse. no. & I a. and saul om.
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leest occupied with any nedes or bis-ynes of pis worlde. For þe thoght of þe lufe of Ihern Criste, & of þe ioy þat lastes ay, sekes rest wyth-owten, þat it be noght lytted with comers & gangers, and occupacion of worldelys thynges; and it sekes with-in grete sylence fra þe noyes of conayties, & of vanitees, & of erly thoughtes. And namely al þat lufes contemplatyfe lyf, þai seke lasted wiþ-in þe body & wiþ-saule. For a grete doctor says þat þai er goddes trone þat dwelles still is a stede, and er noght abowte remand: bot is sweites of Cristes lufe er stabyld. And I haue lafed for to sytt: for na penance, ne for na fantasy, þat I wild men spak of me, ne for na swylik thyng: bot anly for I knew þat I loued god mare, & langar lasted wiþ-in þe comfort of lufe: þan gangand, or standand, or kneeland. / For sittand am I in maste rest, & my hert maste vpwarde. Bot þar-fore paraventure es it noght þe best til a nother at sitte, als I did & wil do til my dede: bot if he war disposed als I was, is his saule.

Cap. XI. 2

(S)Euen gyftes of þe hali gaste er in men & wymen þat er ordaynd til þe ioy of heuen and ledes þaire life in þis worlde rightwisly. þes þai er:

[Wyddom, / Vnderstanding, / Counsayle, / Strenghe, / Comynge, / Pite, / & þe Drede of god. / Begynne we at 1 Counsel, for þarof es maste nede at þe begynnyng of owre werkes, þat vs myslke noght afterwarde. With þer seuen gyftes þe haly gaste towches sere men serely. Counsel es, doying

1 as, with me.

This chapter, om. in Ms. Rawl. and the other Mas., occurs as a separate piece in Ms. Thornton and Arund. 307.

away of worlde rytches, & of deleytes, & of al thynge that man may be ta[gild] with is thoghte or dere; and þar-wit be drawne inwardly til com-
templacion of god. / Vnderstandyng es, to knaw what es forto do, & what for to leue; and þat þat sal be gifen, to gif it til þam þat hase nede, noght til 3 other þat hase na myster. / Wysdom es, forteyng of eryt thynge, & thyn-
kyng of heuen, witþ discretion is al mens dedes. In þis gyft schynes costem-
placion, þat es, a[ls] saynt Austyn says, A gasterly deede of fleschly affections, thorow þe ioy of a raysed thoght. / 4 Strengþ es, lastyng to fulfill gude purpose, þat it be noght left, for wele 5 ne for wa. / Pyte es, þat a man be mylde; & agayne-say noght halþ writte, when it smytes his synnes, whethir he vnderstand it or noght; Bot is al his myght purhe þe vilete of syn, is 6 hym & is other. / Consyng es þat makes a man is gude hope noght rusand hym of his rightwisnes, bot sorowand of his syn; and þat man geder erthly godes anely to þe honoure of god, and prow til other men, mare 7 þan til his self. / Þe drede of god es, þat we turne noght agayne til oure syn thorou any il eggyng. & þan es drede perfyte is vs, & halþ: when we drede to wreth god is þe leste syn þat we may knaw, and flees it as venym.

(T)Wa lyues þar er þat cristen men lyfes. Ane es called Actye lyfe: for it es in mare bodili warke. Another, costemplatye lyfe: for it es in mare swetnes gastely. Actife lyfe es mykel owteward, & in mare trauel & 1 Ms. tacit, on erasure. 2 Ms. at. 3 In Ver-
on, this part has a special title: de vita con-
templativus et actius; in Ar. 907 it occurs separate.

Two lyfes þer are. lyfs in. in mare warke bodyle. A. es called c. lif om. gastel. outwart. trauyel & mare in peril of temptacions. warde.
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is mare peryle, for þe temptacions þat er is þe worlde. Contemplatyfe lyfe es mykel inwarde, and for-þi it es lastandar, & sykerar, restfuller, delitarbeler, luflyer, & mare medeful. For it hase ioy in goddes lufe, & sauowre in þe lyf þat lastes ay, in þis present tyme, if it be right ledde. And þat felyng of ioy in þe lufe of Ifhuru, passes al other merites in erthe. For it es swa harde to com to, for þe freintel of oure flech, and þe many temptacions þat we er vmset with, þat lettes vs nyght & day: al other thynge er lyght at com to, is regarde þarof; for þat may na man deserue, bot anely it es gifen of goddes godenes, til þam þat verrayli gifes þam to contemplecacion & til quiete for Cristes lufu. // Til men or wymen þat takes þam til actys lyfe, twa thynge falles. Ane: for to ordayne þair meyne is drede & is þe lufe of god and fynd þam þairs necessaries, and þam-self kepe enterely þe comandementes of god, Doand til þar neibhur als þai wil þat 2 þai do til þam. Another es, þat þai do at þar power þe seuen werkes of mercy, / Þe whilk es: to fede þe hungry. To gyf þe thristi a drynke. To cleth þe naked. To herbar hym þat hase na howsyng. To viset þe seke. To comforth þam þat er is Pryson. And to graue dede men. Al þat mai & hase1) cost, þai mai noght be qwyt witk ane or twa of þir, bot þam behouses do þam al, if þai wil haue þe beneson on domes-day, 1

for temptacyons þat er in þe world. ¶ Contemplatif lif es mykel inward, and for-[þi] it es lastander and sikerer, restfuler, delitabler, luflyer and mare medfull. For1 it has ioy in goddis luf, and sauour in þe lif þat lastes ay, in þis present tyme if it be ryght ledde. And þat felyng of ioy in þe luf of Ifhese passes al othir meretes in erthe. For it es so hard to cum til, for þe freyill of our fleshe and þe many temptacions þat we er vmset with, þat lettes vs nyght and day: All othir thynge er ligh at come to in reward þarof. For þat may na man deserue: Bot anely it er gifen of goddis gudnes til þaim þat verrayly gift þaim til Contemplacioun and til quyete for Cristis lufu. Til men or women þat takis þaim til actif lifu, Twa thynge falles: Ane, forto ordayne þairs menyhe in drede and in luf of god and fynd þaim þaire necessaries, and þaim-self kepe entierly þe comandementis of god, doand with þairs neibhur als þai wil þat þai do til þaim. ¶ Anothir es þat þai do at þaire power þe seuen werkys of mercy; þe whilke es: to fedþe hungry. To giþ þe thresty a drynke, To cleþ þe naaked, To herber hym þat has na housyng, To vysete þe seke, To comfort þaim þat er in preson, and to graue dede men. All þa þat2 may, and has cost, þai may noght be quyte with ane or twa of þir, bot þaim bihoues to do þaim all, If þai wil haþ þe beneson on domes-day þat Ifhuru 2

& for-þi, lastander. sykerer. & deltytable. for it. is so. come to. freth. temptacions þat lettyes vs nyght & day þe whilk we er vmset witk. to come to, regard. no. For it es gyfes. to þam þat gyfis þam verrayle to c. To. wymmen. takes. to. ordeyne þeir mene in þo d. & in þo l. to kepe. d. witk. to þam. are. þo thristy drynke. clathe. herber. To comfort om.; & þam. to graue om.; and þo d. m. þa om. not. witk one ne witk two of thyse. þem. to om.

1 Ms. hase & mai.

2 Ms. For-þi. 1 overlined.
Richard Rolle's Epistles in Ms. Dd V. 64.

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\[ \text{Crist sal til all gif pat duse \text{paim. Or elles may \text{pat} drede \text{pe malyson} \text{pat al mon hane \text{pat} wil nogth do \text{paim}, when \text{pat} had godes, to do \text{pam wyth}.} /} \text{Contemplatify lyf} \text{hase twa partyes: A lower \& a heer.} \text{Pe lower party es meditacion, of haly wrytyng, \text{pat es goddes wordes, and in other gude thoughtes \& swete \text{pat} men hase of \text{pe} grace of god, abowt \text{pe} lufe of \text{Theru Criste; and also in lousyng of god in psalmes \& ympnes, or in prayers.} /} \text{Pe hegher party of contemplacion es behaldyng, \& zernyng, of \text{pe} thynes of heuen, \& ioy in \text{pe} haly gast; \text{pat men hase oft, and if it be swa \text{pat} \text{pat} be noght prayand with \text{pe} mowth, bot anely thyndand of god, \& of \text{pe} fairehede of angells, \& haly sawles. Pan may I say \text{pat} contemplacion es a wonderful ioy of goddes luf, \text{pe} whilk ioy es lousyng of god, \text{pat} may noght be talde, \& \text{pat} wonderful lousyng es in \text{pe} saule; / and for abundance of ioy \& sweettene it ascendes in til \text{pe} mouth: swa \text{pat} \text{pe} hert \& \text{pe} tung acordes in aane, and body \& sawle ioyes in god luyand.} / \text{A man or woman \text{pat} es ordaynd til contemplatify lyfe, first god enspires \text{pam} to forsake \text{pe} worde, and al \text{pe} vanite \& \text{pe} covayties and \text{pe} vile luste \text{parof. Sythen he ledes \text{pam} by \text{par} aane, \& spekes til \text{par} hert: and als \text{pe} prophete says, He gifes \text{pam} at sowke \text{pe} sweettene of \text{pe} begynnyng of lufe; \& \text{pat} he settes \text{pam} in is will to gyf \text{pam} haly to prayers \& meditacion and teres. Sitten, when \text{pat} haeu suffrend} \]

\[ 1 \text{al. al-if.} \]

\[ \text{Theru Crist. gyf til alle. quen he lent \text{pam} godes, to partyes. lagher. heygh, of goddes wordes. abowt—Criste om.} \& \text{also, in L of god om., or y, heyer. garnyng, has oft (inst. of of grace) al yf. it be swa \text{pat} om. \text{th. of god, ascendys. so \text{pat} \text{pe} ye \& \text{bo} tung acordes in til ane. ioyes, or a w. ordend to contemplacion or to contemplatify lyf. worde. \text{pe} om. \& \text{bo} covatyse \text{parof} \& \text{bo} vyle luf. ledes. be \text{per} one, spekes. gyfa at souke om. (room left). settys. haly. suffred.} \]

Ms. Rawl. C 385.
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being distinguished as a separate tract. The 2nd text in Rawl. is not taken from the 1st; the Vernon text is derived from the 2nd text of Rawl. Ms. Arund. 507 fol. 40 contains an abridged and imperfect text.

Ms. Dd V. 64, fol. 122.

(EG)Go dormio & cor meum vigilat.

*Du*1 *pat* lyste lufe, herken & here of luf. In *pe* sang of luf it es writen: *Al* slepe & my hert wakes. Mykel lufe he shewes *pat* neuer is irk to lufe, bot ay, standand, sittand, gangand or wirkand, es ay his lufe thynkand, and oft-syth parof es dremande. For- *pi* *pat* I lufe, I wow *pe*, *pat* I myght hae *pe* als I walde, noght to me bot to my lorde. I wil be-coo*mut* *pat* messanger to bryng *pe* to hys bed, *pat* hase made *pe* & boght *pe*, Criste *pe* keyng sof of heuen: for he wil witt *pe* dwelle. If *dou* will lufe hym, he askes *pe* namare bot *pi* lufe. And my dere syster in Criste, my wil *dou* dose if *dou* lufe hym. Criste couaytes ... noght els bot at *dou* do his wil, and enforce *pe*, day & nyght, *pat* *dou* leue al fleschly lufe, and al lykyng *pat* lettes *pe* til lufe Iheru Crist verraly. For ay whils *pi* hert es heldand til lufe any bodely thyng, *dou* may not perfitly be copulwd with god. In [heuen]2 er neyn orders of angels, *pat* er conctened in thre Ierarchies. *Pe* lawest Ierarchi conctenes Aungels, Archauungels, & Ver- tues. *Pe* mydel Ierarchi conctenes Principates, Postestates, & Dominacions. *Pe* heest Ierarchi, *pat* neest est3 god, conctenes Thronos, Cherubyn, & Seraphyn. *Pe* lawest es aungels, *pe* heest es sera- phyn. *Pe* and *pat* order *pat* leste es bryght, es seuen-sythe sa bryght als *pe* sof es. [And als *dou* sees *pe* son]4 bryghtar *pe* a kandele, *pe* kandel bryghtar *pe* mone, *pe* mone bryghtar *pe* a sterne: / also er *pe* orders in

1 Ms. *pai*, corr. 2 Ms. wham. 3 r. es to. 4 om.

Ms. Rawl. A 389, fol. 77.

*E*go dormio & cor meum vigilat.

*Pe* pat lyste luf, held *pine ere* and here of luf. In *pe* sang of luf I fynde it writen *pat* I haue sett at *pe* begynnynge of my wrytynge: *Al* slepe and my hert wakes. *Pe* mykell luf he shewes *pat* neuer is irke to luf, bot ay, standand, sittand,4 gangande or any other dede doande es ay his lufe thynkand, and oft-sithe *per*- of dremand. For-*pi* *pat* I lufe *pe*, I wogh *pe*, *pat* I myght hae *pe* as I wilde, noght tille me bot till my lard. I wilde be comer and3 messager to bryng *pe* till his bed *pat* has made *pe* and boght *pe*, Criste *pe* kynges sof of heuen; for he will wed *pe* if *dou* will lufe hym; he askes *pe* na mare bot *pi* luf. And my wilde *dou* dose, if *dou* luf hym. Crist couaytes *pi* fairechede in saule, *pat*8 *dou* gyf hym halely *pi* hert: and I preche noght ellys bot *dou* do his will, and afforce *pe* day & nyght to lefe alle fleschly luf and al likyng *pat* lettes *pe* to luf Iheru Crist verraly; for I- whils *pi* hert is heldande to luf of any bodyly thyng, *dou* may not parfitly be cupilde4 wit god. ¶ In heuen er IX. ordis of aungels, *pat* are concten[yd in thre Ierarchies: *pe* laghest Ierarchy contenys aungels, archaungels, verten. *Pe* myddes Ierarchi contenys: Postestates, Principatus, Dominaciones. *Pe* heghest Ierarchi, *pat* next is til god, contenys: Tronis, Cherubyn, and Seraphyn. *Pe* laghest ordis is Aungels, *pe* heghest Seraphyn. And *pat* ordis *pat* lest is bryght, is seuen sa bryght as is pis sof. And as *dou* sees *pe* sof bryghter *pe* kannel, *pe* kannel bryghtar *pe* mone, *pe* mone bryghtar *pe* sterne, alswa are *pe* orders of aungels

1 Ms. sistande. 2 Rs become, V. bi-come a. 3 Rs & *pat*. 4 Ms. cupilde.
Ego dormio et cor meum vigilat.

Ma. Cambr. Dd V. 64.

heuen ilkane bryghtar þan other, fra angels to seraphyn. Þis I say to kynedel þi hert for to coasaye þe felichip of angels. For al þat er gude & haly, when þai passe owt of þis worlde, sal be taken in til þies orders: Somi is til þe lawwest—þat hase lufed mykell; Somi is til þe mydelnest—þat hase lufed mare; Øfer ðis til þe heest—þat maste lufed god & brynandest es is hys lufe. Seraphyn es at say brynand:—

Til þe whilk order þai er recyeyed þat leest coasyttes ðis þis worlde, & maste swetnes feles is god, & brynandest hernes hase in his lufe. // Til þe I write þis[1] especialy, for I hope mare godenes is þe ðan in a nother, and [þat]2 þou wille gyf þi thought to fulfil in dede þat þou seys2 es maste prophetable for þi sawle, and þat lyf gyf þe til [in] þe whilk þow may haryst offer þi hert to thesú Criste, & leste be in bisynes of þis worlde. For if þow stabil þi lufe, & be byrmynde whils þou lyfes here: withowten dowte, þi settel es ordaynde ful hegh is heuen, & ioyful before goddes face, amang his haly angels. For is þe self degre, þat3 provde dencl fel downe fra, er meke men and wymen, Criste dowves, sett, to hane rest & ioy withowten ende, for a litel short penance & trauel þat þai hau sufferd for goddes lufe. / Þe thynk [now]4 pereaventure hard to gife þi hert fra al ertyl thynge, fra al ydel speche &wayne, & fra al fleschly lufe, & to be al-ane, to walk & pray & thynk of þe ioy of heuen, & of þe passion of thesú Criste, and to ymagyn þe payne of hell þat es ordande for synful man. Bot wytely, fra þeu be vset þarin, þe wil thynk it lyyghter, & swetter, þan þou dyd any ertyl thynge or solace. Als some als þi hert es towched with þe swetnes of heven, þe


in heuen ilkane brighter þan other, fra angels tille Seraphyn. Þis I say to kynedel þi hert for to coasaye þe felaw-schype of angels: for all þat are gode and haly, when þei passe of þis worlde, sall be takyn in till þire orders, som til þe lawwest: þat has lufed god mykell; som to þe myddes: þat has loned god mare; other til þe heighest: þat mast lufes god and brennanest er is in lufe. / Seraphyn is at saye brynndees: tille whilkke ordir þai er recyefede þat leste coautys in þis worlde, and mast swetnes felys in god, and brennandest[est]1 hertis han in lufe. ¶ Tille þe I wryte þis specialy, for I hope in þe mare gudnes þan in any other, [þat]2 þat þou wille gyf þi thought to ful-lîle in dede þat þou sees is proufitable to þi sawle, and þat lyf gyf þe til þe þow may halelyest offer þi hert til þe Iesu Crist est and leste be in blysynes of þis worlde. For if þow stabil þi lufe, & be byrmend whiles þou lyfes here, with-outen dout þi setyll es ordane for þe ful hegh and ioyfull before þe face of god ymanges haly angels. For in þe self degre5 þære proude deuyls felle downe er meke men and wymen, Cristes donys, sett in, to haf rest and ioye with-outen ende, for a littal short penance & trauell þat þei hafe suoffred for goddes lufe. ¶ Þe thynke now pereaventure harde to gyf þi hert fra al ertyly thynge, fra ydd le speche, fra al fleschly lufe, and ga by þine ane to wake & pray and þinke þe ioye of heuen, & to haue compassion of þe passion of the Iesu Crist, and to ymagyn þe pyne of helle þat is ordeyned for synfulmen. Bot witterelly, fra þat þou be vset þerin, þe wil þinke it lyghter & swetter þen euer þe did any ertyl solace. / Also sone as þi hert is toocht wit þe swetnes of heuen, þe wil litel

1 om. 2 Ma. says. 3 Ma. þeir. 4 r. wak. 1 Ma. brennannd. 2 om. 3 al. degre.
wil lytel lyst þe myrth of þis worlde; and when þou feles ioy in Criste lufe, þe wil lathe wit þe ioy & þe comforth of þis worlde & erthly gamen. / For al melody, & al riches & delites þat al men is þis world kan ordayne or thynke, sownes bot noy and anger til a mans hert þat verraly es byrmand is þe lufe of god: For he hase myrth & ioy & melody in auugels sang, als þou may wele wyt. // If þou leue al thyng þat þi fleschly lufe list, for þe lufe of god, and haue na thought on syb frendes, bot forsaake al for goddes lufe, & anely gyf þi hert to coueyte goddes lufe & pay hym; mare ioy sal þou haue & fynd is hym þan I can on thynk, how myght [I] þan w[ry]yt2 it? I wate neuer if any man be is swilk lufe: For sy þe hegher þe lyfe es, þe fewer followers it hase here, for many thynge draws man fra goddes lufe, þat þou may here and se; and god cowftores his lufers mare þan þai wene þat lufes hym noght. For3 þof we seme is penance with-owten, we sal haue mykel ioy with-in, if we ordayne vs wysely to goddes seruyce, & sett is hym al owre thoghtes, & forsaake al vanyte of þis worlde. // Gyf þien entent til vnderstand þis wrytyng: and if þou haue sett al þi desyre til lufe god, here þies thre degrees of lufe, sa þat þou may rise fra ane til a nother, to þou be is þe heest. // For I wil noght layne fra þe þat I hope may i turne þe til halynes. // Þe first degre of lufe es when a man haldes þe ten commandementes, and kepeth hym fra þe seuen dedely synnes, & es stabyl is þe trowth of hali kyrke; and when a man wil noght, for any erthly thyng, wreth god, bot trewly standes in his seruyce, & lastes þarin til his lyues 

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1 Ms. þou.  2 Ms. wyt.  3 Ms. For-þi.
Ego dormio et cor meum vigilat.

Ms. Cambr. D V. 64.
ende. OPSIS degree of lufe behoues ilke man hauue þat wille be safe; for na man maye com til heuen bot if he lufe god & his neigbour, with-owten pride, ire, envy, or bakbityng, & with-owten al other vemenys synne: glotony, lichery, & couaytys. For þes vices slaes þe saule & makes it to depart fra god, ... with-owten wham na creature may lyf. For als a man pusonde of a swete morcell takes venome þat slase his body, sa dose a synful wreche is likyng & luste of hys flesch: desstres his sawle, & brynges it to dede with-owten end. / Men thynk it swete to synne: bot þaire mede, þat es ordian for þam, es bitterer þan þe gall, sowrra þan þe atter, war þan al þe was þat we may here se or fele.

1. [Al perisches & passes þat we with eghe see]. 2. It wanes is to wrecht-ednes, þe welth of þis worlde. Robes & Ritches rotes is dike. Prowde payntyng slakes is to sorow. Delites & dreweyte styynk sal ful sone. Þair golde & þaire tresoure drawes þam til dede, Al þe wikked of þis worlde, drawes til a dale, Þat þai may se þare sorowyng wheare wæs es euer stabel. Bot he may syng of solace þat lufed3 Thærn Criste: Þe wretchesse fra wele falles is to hell.—Bot when þou hase4 wele leued is þe ten comandementes of god & styffly put þe5 fra al dedely synnes, & payes god is þat degree: vmbe-thynk þat þou wil plese god mare & do better with þi sawle, & becoþi 2 prosyte: þan enters þou is to þe toþer degree of lufe, þat es, to forsake al þe worlde, þi fader & þi moder & al þi

ende. OPSIS degree of lufe by-houses ilke man hauue þat will be safe; for na man maye come tilheuen bot if he luf god & his neigbour with-outhe pride, ire and any bakbyting, and with-outhe alle other wessenymouse synnes as slawnes, glotery, and lichery, and couaytys: for þere vices slaes þe saule & makes hit to depart fra god þat es lyfe of þe saule; and when a wrecched man or worsnom es departed fra god, we saye he is ded, for he is slayne fra god without wham na creature may lyf. Als a man poysunde in a swete morcell takes venym þat slas his body, swa dos a synful wreche is likyng and lust, destroys his saule and brynges hit tille dede with-outhe ende. Men þinke hit swete to synne, bot þaire hire þat is ordayne for þaim, es bitterer &1 galle, sowrra þan atter, wers þan alle þe wa þat man can thynk in erthe. 4 Alle perisches & passes þat we with eghe see. Hit wanys in till wearchededhe þe wele of þis worlde. Robys & riches rotes in þe dyche. Pryde & payntyng slake saile is sorowe. Delutes and drorys styynke sal ful sone. Þaire golde & þaire tresoure drawes þaim til dede; Alle þe wykked of þis werlde drynes til a dale, Þat þai may see þaire sorowyng þare wa es alle þe rabel. Bot he may syng of solas þat lufed Þærn Cryst, When alle þe wreches fra wele falles in tille helhe.— Bot when þou has welllyed in þe commaundementes of god and styfely kepeth þe fra alle dedely synnes, and payde tille Criste in þat degree: vmthynke þat þou wil mare luf god, & do better with þi saule, and bycome parsite: & þan enters þou in tille þe tother degree of luf, þat es: to forsake alle þe worlde and þi fader and þi moder & alle þi kyn & folowe

1. r. þan.
kyn, & folow Criste iew pouer. In þis degree þou sal stody howe clene þou [may] be is hert, & howe chaste in body, and gife þe til mekenes, sufryng, & bux-wunes, & loke how fare þou may make þi sauile is vertues, & hate al vices: so þat þi lyf be gastly, & noght fleschly. Nener-mare speke euyl of þi nghbor, ne gyf any eucl worde for a nother, bot al þat men says, eucl or gude, suffer it mekelis is þi hert, with-owten styrnyng of wrath: & þan sal þou be is rest, with-in & with-owte, and so lyghly sal þou com to þe gastly lyfe, þat þou sal fynde sweetar þan any erthly thynge. // Pefyte life & gastly es, to despise þe worlde & conete þe ioye of heuen, & destroy thorow goddes grace al wicked desyres of þe flesch. And forgete þe solace & þe lykyng of þi kynredyn, & lufe [þam] noght bot is god;—whether þai dy or lyfe, or be pore or riche, [hale] & seke, or2 is wa or is hele, thank þou ay god, & blisse hym is al [his] werkis. For his domes er so pryne, þat na creature may compryhend þam; // and oft-sithes som haues þar likyng & þair wil is þis worlde, & hell is þe toþer: & som men er is pyne & persecurcion & anguysch is þis lyfe, & hace heuen to þair mede. Forþi, if þi frendes be ay is þaire ese, & hele, & welth of þis worlde, þou and þai bath may haue þe mare drede, þat þai lose noght þe ioye of heuen with-outen ende. / If þai be is penance & sekenes, or if þai lyf rightwisly, þai may tryste to com til þe blysses. // Forþi is þis degree of lufe þou sal be fulfisle with þe grace of þe haly gast þat þou sal noght haue na sorow ne grutchyng bot for gastly thynge, als for þi synnes & other mennes, & after þe lufe of Ihsun Criste, & is thyknyng of his passyon. And I wil þat þou haue it5 mykel is

1 om. 2 al. om. 3 al. wele. 4 Ms. þi. 5 r. þat?

Crist is pouerte. ¶ In þis degree þou schalle stody howe clene þou may be in herte, and howe chaste in body, and gyf þe tille mekenes, sufryng & bosumnes, and loke how faire þou may make þi sauile in vertuese, and hate al vices: swa þat þi lyfe be gastly, noght fleschly; neuer-mare spekand ill of þine neghbour, ny gyf ane ille word for a nother, bot alle þat men says, ille or gode, sufler hit debonerly in þi hert, with-outen styrnyng of wrath: and þan schal þou be in reste within, and lightly come in to gastely lyfe, þat þou salle fynde swetter þan anyarethly thynge. ¶ Parfite lyfe and gastly es, to despise þe eryth, cousayte þe ioye of heuen, and destroye thurgh goddes grace alle wikked desires of þe flesche. And forgete þe solace and liykyng of þi kynredyn, and luf þaim noght bot in god; whethire þa dye or lyf, be pores or rychye, be hale or seke, in wa or in wele, thank þou ay god, and bles hym in alle his werkes: for his domes are so pryne, þat na creature may compryhende þaim; and othsith sum men has þaire liykyng and þaire wele in þis world, and hell in þe tother: and sum men es in pyne & persecurcion & anguys in þis lyfe, and has heuen til þaire mede. For-thy, if þi frendes be ay in es and hele in welth of þis worlde, þou & þai bathe maye þe mare drede, þat [þai] lose noght þe ioie with-outen ende. If þai be in penance, in sekenes, or if þai luf ryghtwisly, þai may tryste in god to come to his blisse. Forþi in þis degree of luf þou salle sa by fylde in grace of þe haly gast þat þou sal noght haue sorowe ne grathyng bot for gastly thynge, and for þi synnes and other menny, and aftar þe lufe of Ihsun Criste, and in thyknyng of his passyon— and þat I will þat þou hafe mykel
mynde, for it wyll kyndel þi hert to sett at noht al þe gudes of þis worlde, & þe ioy parof, & to desyre byrmandy þe lyght of heuen, with angels & halowes. / And when þi hert es haly ordande to þe seurice of god, & al worldly thoghte put outhe: þan wul þe liste stelle by þe al-ane, to thynk on Criste, & to be in mykel prayinge. For thorow gode thoghte & haly prayers, þi hert sal be made byrmand in þe lufe of Ihesu Criste, & þan sal þow fele sweetes & gastely ioy bath in praying & is thynkyng. / And when þou ert by þe al-ane, gyf þe mykel to say þe psalmes of þe psanter, and Pater noster, & Aue maria; & take na tent þat þou say many, but þat þou say þam wele, with al þe devocon þat þow may, liffand vp þi thoghte til heuen. / Better it es to say seun psalms wyth desyre of Cristes lufe, haunand þi hert of þi praying, þan seun hundred thowsand, sufrand þi thoghte passe in vanitees of bodylly thynge. What gude hopes þou may come parof, if þou lat þi tonge blabre on þe boke, & þi hert ren abowte in sare stedes in þe worlde? / For-þi, sett þi thoghte is Criste & he sal rewele it til hym, & halde þe fe fra þe venome of þe worldy bisynesse. / And I pray þe, as þou conaytes to be goddes lufer, þat þou lufe þis name Ihesu, and thynk it in þi hert, sa þat þou forget it neuer, whereas þou be. And soþelie I say þe þat þou sal fynd mykel ioy & comfort þarin; / and for þe lufer, þat þou lufes Ihesu so tenderly & so specialy, þou sal be fulfild of grace in erth, & be Criste dere seruende in heuen. For na thyng pays god swa mykel als verray lufe of þis nam Ihesu. If þou luz it ryght & lastandy, & neuer let for na thyng þat men may do or say, þou sal be receyved is til a heghar lyfe þan

1 Here ends Ms. Ar. 307. 2 al. om. 3 al. om. 4 al. it.

mynde of, for hit will kyndel þi hert to set at noht alle þe gudes of þis werlde and alle þe ioy, & to desire breynnandy þe light of heuen with angels and haloghys. ❙ And when þi hert is ordayned halely to þe seurice of god, & alle werlde thoght is putt outhe: þan wille þe liste stelle be þi nane, to thynk of Crist and to be in mykel prayinge; for thorow gode thoghtes and haly prayers þi hert salle be made breynnande in þe luf of Ihesu Crist, and þan salle þou fele sweetes and gastely ioye bathe in prayinge and in thynkyng. And when þou arte be þi nane, gyf þe mikel to say þe psalmes of þe sawter, and Pater noster and anes; and take not tent þat þou say many, bot þat þou say hom wele, and in alle þe deuocions þat þou may, lyfand ve thy thoghte til heuen. Bettir hit is to say seun psalms in desyr of Cristes luf, hafand þi hert on þi praying, þan seun hundred, sufrand þi thoght to pas in vanitees of bodily thynge. What gode hopes þou may com parof if þou lat þi tonge blabir on þe boke, and þi hert ryf aboute in sare stedes in þe wurl, whare hit will? For-thy set þi thoghte is Crist and he salle refe it tille hym and halde hit fra þe venym of werldes bysynes. And I pray þe, as þou conaytes to be goddes lufer, þat þou lufe þis name Ihesu, and thynk hit in þi herte, swa þat þou forgete hit neuer, wharosm þou be: and wittyly I hete þat þou salle fynde mykelle ioye & comfort þarin, and for þe luf þat þou lufer Ihesu sa tendirly and sa specialy, þou salle be filde full of grace in erth, and be Cristes derr mayden & spouse in heuen. For na thyng sa mekill pays god as verray luf of his name Ihesu. If þou lufe hit ryght and lastandy, & neuer let for na thyng þat men may saye or do, þou salle be rayed in tille a higher lyfe

1 wh. hit will om. in Ra. 2 Ra rule. 3 so Ra.
pan þou can couayte. His godenes es sa mækili þat þare we inwardly aske hym of ane, he wil gyf vs thre: sa wele payde he es when we set alle oure hert to lufe hym. ¶ In þis degre of lufe þou sal ouercom þi enmyse: þe worlde, þe deuel, & þi fleche; Bot neuerþe-latter þou sal euer haue seghtynge whils þou lyves; til þou dy þe behoues to be bsy to stonde, þat þou fal noght is til 1 delites, ne is euel thoghtes, ne is euel wordes, ne is euel warke: For þi, grete aght þi gemyng be þat þou lufe Criste ver-rayly. Þi fleche sal þou ouer-coð with halving of þi mayden-hede, for goddes lufe anely; or, if þou be na mayden, thorow chaste lyngyn & resonabel is thoght & dede, & thorow discrete abstinence.  

Pe worlde þou sal ouercom thorow couaytyng of Cristes lufe, & thynkyng on þis swete name Ihem 2, & desyre til heuen. / For als sone als þou feles sauour in Ihem, þe wil thynk al þe worlde noght bot vanyte, & noy for men sawles. / Þow will noght couayte þan to be riche, to haue many mantels & fayre, many Kyrtels & drewryse, bot al þou wil set at noght & despise it als noght it were, & take na mare þan þe nedes. 3 / Pe wil thynk twa mantels or ane Inogh; þow þat hase fuye or sex, gyf some til Criste, þat gase naked in a pore wede, and halde noght all: for þou wate noght if þow lif til þai be half gane. / Þe deuell es ouercome, when þou standes stabely agaynes al his fandyngs, in sothfast charite & mekenes. // Í wil þat þow neuer be ydel, bot ay owther speke of god, or wirke som notabil warke, or thynk on hym principaly, þat þi thoght

1 al. ill. 2 Cf. p. 66.

Ms. Rowl. A 386.

Richard Rolle's Epistles in Ms. Dd V. 64.

þou can couete. His godenes es sa mækili þat þare we inwardly aske hym of ane, he wil gyf vs thre: sa wele payde he es when we set alle oure hert to lufe hym. ¶ In þis degre of lufe þou sal ouercom þi thre enmyys: þe wordre, þe deuel, & þi fleche; Bot neuerþe-latter þou sal euer haue seghtynge whils þou lyves; til þou dy þe behoues to be bsy to stonde, þat þou fal noght is til 1 delites, ne is euel thoghtes, ne is euel wordes, ne is euel warke: For þi, grete aȝht þi gemyng be þat þou lufe Criste ver-rrayly. Þi fleche sal þou ouer-coð with halving of þi mayden-hede, for goddes lufe anely; or, if þou be na mayden, thorow chaste luyngyn & resonabel is thoght & dede, & thorow discrete abstinence. / Þow sal lufe þou ouer-com thorow couaytyng of Cristes lufe, & thynkyng on þis swete name Ihem, & desyre til heuen. / For als sone als þou feles sauour in Ihem, þe wil thynk al þe worlde noght bot vanyte, & noy for men sawles. / Þow will noght couayte þan to be riche, to haue many mantels & fayre, many kyrtels & drewryse, bot al þou wil set at noght & despise it als noght it were, & take na mare þan þe nedes. 2 / Pe wil thynk twa mantels or ane Inogh; þow þat hase fuye or sex, gyf some til Criste, þat gase naked in a pore wede, and halde noght all: for þou wate noght if þow lif til þai be half gane. / Þe deuell es ouercome, when þou standes stabely agaynes al his fandyngys, in sothfast charite & mekenes. // Í wil þat þow neuer be ydel, bot ay owther speke of god, or wirke som notabil warke, or thynk on hym principaly, þat þi thoght

1 al. ill. 2 Cf. p. 66.
Ego dormio et cor meum vigilat.

Ms. Cambr. Dd V. 64.
be ay hauand hym is mynde. And thynk oft on his passyon:
\[ \text{(Meditatio de passione Christi,)} \]

// 2 My keyng þat water grette, and blode swetle; synthen ful sare bette, so þat hys blode hym wette, when þair scowurges mette. / Ful fast þai gan hym dyng, and at þe pyler swyng, & his fayre face defowyng (!) wif spittyng. / þe thorne crownes þe keyng, ful sare es þat prickeyng. Alas my ioy and my swetyng es demed to hyng! / Nayled was his handes, nayled was hys fetes, & thyrled was hys syde so semely & so sweete. / 3 Naked es his whit brestes, & rede es his blody syde; wan was his fayre hew, his woundes depe & wyde. In fyve stedes of his fleche þe blode gan downe glyde, as þe stremes dos of þe strande, hys pyne es nought to hyde. / Þis to see es grete pyte, how he es demed to þe dede, and nayled on þe rode-tre, þe byght aungels brede. / Dryuen he was to dole þat es owre gystly gude, and als-so is þe bys of heuen es al þe aungels fuce. A wonder it es to se, wha sa vn dredtude, how god of mageste was dyand on þe rade. / Bot suth þan es it sayde þat lufe ledes þe rynge; þat hym sa law base layde, bot lufe it was na thynge. / Þeru, reeceuyue my hert, & to þi lufe me bryng: al my desyre þou eart, bot 4 I couete þi comyng. / Þow make me clene of synne, & lat vs neuer twyn; kyndel me fire with-in, þat I þi lufe may wyn, and se þi face Þeru in ioy þat neuer sal blyn. / Þeru, my saule þou mend, þi lufe is to me send, þat I may with þe lende, is ioy with-owten end. / In lufe þow wounnde my thoght, and lyft my hert to þe:

ay hafand hym in mynde. And thynk oft þis of his passione:
\[ \text{(Meditacio de passione,)} \]

¶ My kyng þe watur grett, and þe blod he swett; sithen full sare him bett, so þat his blode hym wett, when þaire scourges mett. Ful faste þai gun hym dyng, and at þe piler swynges, his faire face fouled 2 with spittyng. Þe thorne coronys þe kyng, fulle sare es þat prykyng, allas my ioye and my swetyng, es demed for to hyng. Nayled was his hende and nayled was his fete, & thyrled es his syde sa semely & sa swette. Naked his white brest, and red his blody syde; wan was his faire hew, his woundes depe & wyde. In fyve stedys of his flesche þe blode gan downe glyde, as þe streme dos of þe strande, þis 3 pyne es nought to hyde. To thynke es gret pite, how demed es tille þe dede, and nayled on þe tre, þe byght aungels brede. Dryuen he is til dole þat is owre gystly gode, and fouled as a sole, in heuen þe haloghys fode. A wondir hit is to se, wha so vndurstode, how god of mageste was dyande on þe rode. Bot sothe þan is [it] saide þat luf ledes þe rynge; þat him sa laughe has laide, bot luf hit was no thynge. Þeru, resayue my hert, and til þi luf me brynghe: alle my desir þou art, I conaite þi comyng. Þou make me clene of synne, and lat vs neuer twyn; kyndel me fire with-in, þat I þi lufe may wyn, and se þi face Þeru in ioy þat neuer sal blyn. / Þeru, my saule þou mend, þi luf in to me

Here a leaf is wanting in the Ms.; I supply the gap from

Ms. Vernon (= 2d text in Rawl.)

[sende, þat I may wiþ þe lende, in ioye wiþ-outen ende. In lune þou wende my þouȝt, and lyfte myn herte

1 On the margin.  2 Cf. poems on p. 75, 76, 79.  3 Cf. p. 76 v. 37.  4 st. om.
Ms. Cambr. Dd V. 64.

my sawle þou dere have boght, þi lufer make it to be. Þe I couete, þis worlde noght, & for it I fle; þou ert þat I haue soght: þi face when may I see? // Þow make my sawle clere, for lufe chawnges my clere: how lang sal I be here? [when mai i negh þe nere, þi melody to here,]1 / Oft to here sang, þat es lastand so lang? Þou be my lufyng, þat I [þi] lufe may synyng.

—— If þou wil thank þis ilk day, þou sal fynde sweettes þat sal draw þi hert vp, þat sal gar þe sal in gretyng, & is grete langyng til Þær; & þi thougt sal al be on Þær, and so be receyued2 abouen all eterly thynge, abouen þe firmament & þe sternes, so þat þe egh of þi hert mai loke is til heuen.3 And þan enters þow is to þe thirde dege of lufe. / In þe whilk þou sal haue grete delyte & comsforth: if þow may get grace to com þartill. For I say noght þat þou or a nother þat redes þis, sal do it al: for it es at goddes will to chese whom he will, to do þat here es sayye, Or els a nother thynge on a nother maner, als he gifes men grace til haue þaire hele. For sere men takes seer grace of oure lorde Þær Criste: and al sal be set is þe ioy of heuen, þat endes is charite. Wha sa es is þis dege, wisdom he hase & discretion, to luf at goddes will. þis dege es called contemplatif lufe; þat luves to be anely, with-owten ryngyng or dyn, or syngyng or cryyng. / At þe begynnyng, when þou comes þartill, þi gastygh egh es taken vp in til þe blisse of heuen, & þar lyghtned with grace & kyndelde with fyre of Cristes lufe, sa þat þou sal verraly fele þe bernyng of lufe is þi hert, ever mare & mare; liftand þi thougt to god and feland lufe, ioy & sweettes,

Ms. Vernon.

to þe; þe soule þat þou hast bount, bi-fore þe make hit be. bute i couete þe, þis world for þe i fle; þou ar þat i haue souzt, þi face whon mig i se? // Þou make my sole clere: þi lune changeth me clere; how longe schal i ben here? whon mai i neighe þe nere, þi melodye to here, Ofte to here þe song, þat is lastyng so long? wolþ þou beo me lounye, þat I þi lounye mai synyng. — — 2 If þou wolþ þenke þis euer dai, þou schalt fynde þerin grete sweettes; þat schal drawen þis herte vp and make þe falle is to wepyng, and gret lounye haue to Þær; and þi þouȝt schal be raft from alle eorþliche þings, and aboue þe sky and þe sterres, so þat þe ege of þin hertte may loke in to heuen. And þenne entres þou in to þe þridde dege of loue. 3 If þou wyrche þou schalt beo in grete delyte and cumfort, þif þou maizt gete grace to come þerto. For i sei not þat þou or eny ofwar schal don hit al, for þat is is godes wille, þat schewep to don þat her is seid, or ofwar þing of ofwar manere, as he giueþ mon grace to heore heele. For diuerse men takeþ diurese gifts of vyr lord Þær Crist, and al schal be set is þe ioye of heuene þat endeþ is charite. Whose is is þis dege, wisdam he hæþ and discretion to loues at godes wille. 4 If þis dege of lufe is called Contemplatif lufe, þat lounye to ben onlich, from ryngynge and dune, syngynge and crying. At þe bigywynge, whon þou comest þerto, þi gostiþ ege is taken vp in to þe blisse of heuene, and is ilumyned wþþ grace and cundlet wþþ þe fuir of Cristes lounye, so þat þou schalt haue verrailliche þe brennymyng of lune in þin herte euermore lastyng, and þi þouȝt euermore vpward to god, felyng þe lune of ioye, and so muche

1 om.; cf. p. 82, v. 32. 2 r. rayaed. 3 Cf. p. 49.

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1 Rs But þe I couete nouȝt. 2 Rs sweettes.
so mykyl, þat na sekenes, anguys na schone ne penance may grewe þe, bot al þi lyf sal turne in tyl ioy; & þan for^{1} heghnesse of þi hert [þi]^{2} prayers turnes is til ioyful sange, & þi thoghtes to melody. / Þan es Þemu al þi desyre, al þi delyte, al þi ioy, al þi solace, al þi comforth; al I wate þat on hym ener be þi sang, In hym all þi rest. // Þen may þow say: a slepe and my hert wakes. Wha sail tyll my lewmman say [þat] for hys lufe me langes ay. // All þat lufes vanytes and specialis of þis worldde, and settes þaire hertis on any other thynges þan of god, in tyll þis dege þai may notght come, ne in tyll [þe] other dege of lufe before neuynd. And þarfore al worldely solace þe be-houses forsake, þat þi hert be heldande til na lufe of any creature, ne til na byssynes is erth: þat þou may be in sylence, be ay stabilly & stalwarty with þi hert is goddes lufe & hys drede. Owire lorde gyfes noght to men fairehede, richesse & delytes, for to sette þaire hertes on & dispand þam is synne: bot for þai sulde know hym, & lufe hym, & thank hym of alhys gyfes. þe mare es þaire schame, if þai wret hym, þat hase gyfen þam gyfes is body & is saule. // Forþi, if we couayte to fie þe payne of purgatory, vs be-houses restryne vs perfite fra þe lust & þe likyng & al þe il delytes & wikked drede of þis worlde; & þat worldely sorow be noght is vs: Bot þat we halde owre hope faste in Þemu Criste, & stonde manly agaynes al temptacions.

Ma. & þar-fore.  
Ma. is.

swetnes þat no sekenes, ne schame, ne anguissche, ne penances þat schal^{1} grewe þe: Bote al þi loue schal tayne to ioye. And þewe for hihnesse of þin herte þi pryers schal tayne in to ioyful song, and þi pouytstes in to melodie. // Þewe Þemu schal beo al þi desyre, al þi delyte, al þi ioye, al þi solace, al þi comforth, so þat of him wol ben enermore þi song, and in hims al þi rest. // Þewe maige þou seye: a slepe and myn herte wakeþ. // Ho schal to my lewmmon say þat for his loue me longeþ ayþe. // Alle þat louen vanytes and specialis of þis world and setten heore hertes on any opær þing þen on god, in to þis dege mowe þei not comen, Ne in to þat opær dege of loue þat bi-fore is nemptned. // And þerfore alle wordes solace hem^{3} bihoueþ forsake, þat heor^{3} herte beo not bouwynde to no loue of any creature, ne to no bisynesse of eorþe: // þat þei^{4} mowe euere be in silence, stablich and stalworpelich wiþ herte and mouþe loue god. // Vre lord guneþ not to men and wynmen feirnesse, richesse and dilytes forte sette heore hertes holliche on hem, & dispende^{5} hem is synne, bute for þei scholde knowe him & loue him & þonke him of alle his giftes. And þerfore þe more is heore schome, þif þei wraþþen him þat haþ iuen hem mony giftes is bodi or is soule. // Forþi, þif we couayten to fie þo pe payne of helle, þaurgatori, vs bihoueþ reste vs parcylliche in parcyl loue from þe lustis & þe lykynges & from þe vjel dilytes & þewikked drede of þis world; & þat worldes serwe be not is vs, but þat we holde euere vr herte faste on Þemu Crist & stonde monlich agenþe temptaciums.

Ma. Vernon.

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1 Rg shal may; þat om.  
2 r. þe.  
3 r. þi.  
4 r. þou.  
5 Ma. dispended.
Now I wryte a song of lufe, þat þow sal delyte is whom þou art longyng Þæru Crist. ¶ My song is in synyng (R. sittynq), Mi lyf is is longynge, to þe (R. þat) i seo my derlyng so feir is his schynynge, So seir is his (R. þi) feirhede: In to þi lyst þou me lede, And wiþ þi loute þou me fede, In lute mak me to spedde, And þou beo enure my mede. // Whonne wolt þou come, Þæru my loye, & keuer me of sore!, And zeue me þat i may se & haue for euer-more? Al my coueteing were comen, zif i miȝte to þe fare; I wol na thynge bot anel þe, þat all my will ware. // Þæru my saueour, Þæru my comfortoure, of al my fayynes flovere, my helpe & my sokoure: when may i se þi towte? // When wil þou me kæl? me langes to þi hall, to se þan al: þi luf lat it not fal, my hert payntes þe palle; þat steds vs is stal. // Now wax i pale & wan, for luf of my lemmen: Þæru bath god & man, þi luf þou lerd me þan, when to þe fast ran: for-þi now i lufe kan. / I sytt & synge of luf-langynge, þat is my breste es breddede. Þær, Þær, Þær, when i war i to þe ledde? Full wele i wate, þou sees my state: is lufe my thoght es steddede; When i þe se & dwels wit þe, þan am i fylde & fedde. / Þæru þi lufe es fest, & me to lufe thynk best: my hert when may it brest, to com to þi my rest? / Þær, Þær, Þær, til þe it es þat i morned: for[þi], my lyfe & my lynynge, when my hethen toorne? / Þesu my dere & my drewey, delyte ert þou to synge: Þesu my myrth & melody, when will þow com my keyng? Þesu my hele & my hony, my whart & my comforlyng: Þær, I couayte for to

1 On the margin.  2 Cf. the poems p. 75. 34, 78. 80.  3 hit in synyng on eraure.  4 Cf. p. 34.  5 Ms. lif and.  6 of whi ne.
The commandment of love to God.

Ms. Cambr. Dd V. 64.

dy, when it es þi payng. / Langyng es is me lent, þat my lufe hase me sent; al wa es fra me went, sen þat my hert es brent / In Criste lufe sa swete, þat nener I wil lete, bot euer to luf I hete: for lufe my bale may bete / And til hys blis me bryng, & gyt me my þernynge, Iþeru my lufe my swetyng. / Langyng es is me lyght, þat byndes me day & nyght, til I it hase in syght, his face sa fayre & bryght. / Iþeru my hope my hele, my ioi euer-ilke a dele: þi luf lat it noght kele, þat I þi luf may fele, & won wyt þe is wele. / Iþeru wyt þe I byg & belde, leuer me war to dy: þan al þis worlde to welde & hase it is maystry. / When wil þou rewe on me, Iþeru þat I myght with þe be, to lufe & lok on þe? / My setell ordayne for me & sett þou me þar-in: for þen moþi we neuer twyn, / And I þi lufe sal syng thorow syght of þi schynynge, is heuen wyt-owten endyng. Amen.

Explicit tractatus Ricardi heremite de Hampole scriptus cuidam moniali de Žedyngham.


fortynge: Iþeru, I couaiite for to dye, when it is þi payng. Langyng es in me lente, þat my luf has me sent; alle wa fra me es went, sen þat my hert es brent ¶ In Cristes luf sa swete, þat nener I wil lete, bot euer to luf I hete: for luf my bale may bete / and til my blys me bryng, & gyt me my þernynge, Iþeru my luf swetyng. Langyng es in me light, þat byndes me day & nyght, til I hit hase in sight, his face so fayre an bryght. Iþeru my hope & hele, my ioi euer-ilke dele, þi luf lat it noght kele, þat I þi luf may fele, and won wyt þe in wele. Iþeru with þe I bygge & belde, leuer me ware to dye, þan al þis worlde to welde and hase it in maystry. When wil þou rewe on me, Iþeru þat I myght with þe be, to luf and loke on þe? my setill ordayne for me, and sett þou me þar-in: for þan we neuer twynne, and I þi lufe sal syngge, thurg syght in þi schynynge, In heuen wit-owten endyng. amen.¹

¹ Re V add: Explicit quoddam notabile Ricardi Rolle heremite.

3. þe commandment &c.

This piece is extant in Ms. Dd V. 64 fol. 129 and, in southern transcriptions, in Ms. Rawl. A 389 fol. 81, in Mss. Vernon, Cambr. Æ VI. 40 (In þis treatise we are tauþt how we schul loue god on al wyse), Ef V. 40 fol. 87 (with the title De diuinis mandatis tractatus), Dd V. 55 (beginning wanting, fol. 81 begins: [god]nes. Be boner & meke til alle men). Ms. Rawl. is a faithful copy; Ms. Vernon is badly altered, and curtailed by wholesale omissions; it is not derived from Rawl.

Ms. Cambr. Dd V. 64, fol. 129.

PE commandment of god es þat we lufe oure lorde, In al oure here, In all oure saule, In al oure thoht.

Ms. Rawl. A 389, fol. 81.

Richard hermit.

PE commandment of god is þat we lufe oure lorde in al oure here, in al oure sowl, in al oure thoht. In
Richard Rolle's Epistles in Ms. Dd V. 64.

In al oure hert, þat es, in al oure understandyng, with-owten erryng. //

In al oure sawle, þat es, is al oure will, with-owten gaynsayling. // In al oure thought, þat es: þat we thynk on hym with-owten forgytynge. In þis maner es verrey lufe & trewe; þat es werk of mans will. / For lufe es a wilful stiriung of oure thought in til god: sa þat it recceyue na thynge þat es agaynes þe lufe of Iheru Crist; and þar-with, þat it be lastand in swetnes of denvocion: and þis es þe perfection of þis lyfe. /

Til þe whilk al dedely syn es contrary & enmy, bot noght venyall syn. / For venial syn dose noght away charite: bot anly lettes þe vsce & þe byrnyng þarof. For-þi, all þat wil lufe god perfetly, þaim behoves noght al-anly fe al dedely synnes, bot alsa, als mykel als þai may, all venial syn, is thought, and worde, & dede. And namly, to be of lytel speche. And þat syllens be in occupacion of gode thoughtes, it helpes gretely to goddes lufe. / For Iangelers & bakbyters, þat appayres other mens lyfe with wikked wordes, and all þat roses þar awne state before all other, or þat despises any state in þe whilke a man may be safe: þai hane na mare syght of þe lufe of god is þaire sawle, þen þe egh of a bak has of þe sonne. / For vayne speche & ill wordes, er synge of a vayne hert & ill, þat es with-owten grace of god. And þat spekes ay þe gode, & haldes lik a man better þan hym-selfe: he schewes welle þat he es stabel in godnes is his hys hert, & ful of charite til god & til his neigbor. // And þat þou may wynne til þe swetnes of goddes lufe, I sette here thre degrees of lufe, in þe whilk þou be ay waxand. // Þe first degree es called Insuperable, / þe al oure hert, þat is in al oure vndirstondystyng with-owten erryng. In al oure sawle, þat is in al oure wille with-owten geysnayling. In al oure thought, þat is, þat we thynk on hym with-owten forgytynge. In þis manere is verrey lufe & trewe, þat is werke of monnes will. For lufe is a wilful stiriung of oure thought in to god: so þat it recceyue no thynge þat is geysyn þe lufe of Iheru Crist, and þar-with þat it be lastynge in swetnes of denvocion: and þis is þe perfection of þis lif. To þe whiche al dedely synne is contrary & enmy, bot not venial synne: for venial synne doth not away charite, bot onli lette þe ois and þe brennyng þare-of. Þare-fore alle þat wil lufe god partly, þaim behoveth not onli þe alle dedely synnes, bot also, als michel als þai may, al veniale synne, in thought, and word,1 and dede; and namely to be of littil speche—and þat silence be in ocupacion of gode thoughtes, It helpes gretely to goddes lufe. For iangelers and bakbiters þat aepelreth othir mennes lif with wicked wordes, and alle þat louen þaire owene state by-foren alle othere, or þat despiseth any state in þe whiche a man may be sauf: þai have no more sight of þe lufe of god in þaire sawle þen þe egh of a backe hath of þe sonne. For veyn speche and ille wordes arne signe of a veyne hert & ille þat is with-owten þe grace of god. And þat speketh ay þe gode, and holdes iche mon better þen him-self: he scheweth welle þat he is stable in godnesse in his hert, & ful of charite to god and his neigbor. ¶ And þat þou may come to þe swetness of goddes lufe, I sette here thre degrees of lufe, in þe whiche þou be waxing. ¶ Þe first degree is cleded Insuperable, þe tother

1 On erasure.  2 Cf. p. 31. Similar text in Bodl. 938 fol. 188.

1 Ms. worth.
The commandment of love to God.

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secunde Inseperable, // þe thyrth Singuler. // Þi luf es Inseperable: when na thyngh may ouer-come hit, þat es, nowther wele ne waa, ese ne anguys, lust of fleasch ne likynge of þis worlde; bot ay it lastes in gode thought, if it wer temped gretely, & it hastes al syn: sa þat na thyngh may slokke þat lufe. // Þi lufe es Inseperable: when al þi thoughtes & þi willes er gederd to-geder & festend haly in Þaru Criste, swa þat þou may na tyne forscate hym, bot ay þou thynkes on hym. And for-þi it es called Inseperable: for it may noght be departed fra þe thought of Þaru Criste. // Þi lufe es Singuler: when al þi delyte es in Þaru Criste, & in nane other thynge fyndes ioye & comfort. In þis degree es lufe stalworth as dede, & hard as hell. For als dede slas al lyuan thyngh in þis worlde, sa perfite lufe slas in a mans sawle all fleashly desire & erthly coynysye. And als helly spares noight til dede men, bot tormentes al þat cormes þartill, alawsa a man þat es in þis degree of lufe, noght only he forsonke þe wretched solace of þis lyf, bot alawza he coynysye to sofer pyynes for goddes lufe. // Parfore if þe lyft lufe any thynge, lufe Þaru Criste, þat es þe fayreste, richeste, & wyesest; whas lufe lastes in ioye endles. // For al erthly lufe es passand, & wytes son away ... / If þou be coeutos after gode: lufe hym, & þou sal hane al gode. Desyre hym trewely, & þe sal wante na thyngh. If delites like þe: lufe hym, for he gyves delites til hys lowes þat neuer may perisch: — bot al þe delytes of þis worlde, er faynct & fals, & fayland in maste nede; þai bygyn in sweetnes, & þair endyng es bitterer þan þe galle. If þou kan noght lyft with-owten felichip: lyft þi thought til heuen, þat þou may fynd comforth


Inseperable, þe thyrth Singuler. Thi lufe is inseperable, when no thing may ouer-com it, þat is, noother wele ne wo, ese ne anguys, lufe of fleasch ne likyng of þis world; bot ay it lasteth in god, þogh it were tempted gretely, and hit hateth al synne, so þat no thyngh may slakne þat lufe. ¶ Thi lufe is inseperable, when alli thee thoughtes and alle thi willes are gaderd to-geder & festned holly in Þaru Crist, so þat þou may notyme forscate hym, bot ay þou thynkest on hym; and þorfor it is cleped inseperable, for it may not be departed fro thought of Þaru Crist. ¶ That 1 lufe is singular, when al þe delit is in Þaru Crist, and in non other thing fynde ioye or comfort. In þis degree is lufe stalworths als ded, and hard als helle: for als ded slees al lyuan thing in þis world, so perfut lufe sleth in a monnes sowle all fleashly desires and erthly coynysye. And als helle spareth not to ded menne, bot tormenteth alle þat cometh þerto, so a mon þat is in þis degree of lufe, not only he forskith þe wretched solace of þis lif, bot also coueiteith to sufrere pyynes for goddes lufe.² Parfore if þe list lufe any thing, lufe Þaru Crist, þat is fairest, richest & wisest, whos lufe lasteth in ioye endles; for al erthly lufe is passing and witteth sone a-eway; nohte þat falleth þerto is dwellzyng, bot pyne þat it deserved.³ If þou be coeitow aftur gude: lufe him and þou hast al gude; desire hym trewely & þe schal wonne no thyngh. If delites ⁴ like the: lufe him, for he yaneth delites to his inferes þat neuer may perisch: — bot alle þe delices of þis world are faynt and fals and saileynge in most nede; / þai bygynne in sweetnesse and þair endyng is bitterer þen galle. If þou can not lyfe with-owten felashipe: liift þi thought to heuen, þat þou may fele

1 r. þi. ²² om. in Vern. ³ V. pyne & wo. ⁴ Ms. delites?
with aungels & halows, þe whilike wil helpe þe til god, & noght lett þe, als þi fleschly fremes dos. / Restreyen þi will a while, fre al lust and lykynge of syn, & þou sall haue efterwärde al þi will: For it sal be clenosed & make sa fre, þat þe lyst do na thynge bot þat þat es payng of 1 god. If þe lyste speke: forbere it at þe begynnynge for goddes lufe: For when þi hert feles delyte in Criste, þe wil not liste to speke ne iangell bot of Criste. If þow may not dredhe to syt by þi nane: vse þe stalworthy in hys lufe, & he sal sa stabyly sett þe, þat al þe solace of þis worlde sal noght remove þe, for þe will noght list þarof. // When þow ert be þi-self, be ay, till slepe come, owther in prayer or in gode meditacions. And ordane þi pryng & þi wakynge & þi fastynge, þat it be in discrecion, noght ouer-mykely na ouer-litel: Bot thynk ay þat of all thynge maste coneytes god þe lufe of mans hert. And for þi seke mare to lufe hym, þan to do any penance. For vskylful penance es litel worth or noght: Bot lufe es ay þe best, whether þou do penance mykel or lytel. Be abowtwarde in þi myght, þat þou war swa inwardly gyuen til þe lufe of Ihsu Criste, þat for gustly ioy of þi sawle na thynge þat men may do or say, make þe saery; swa þat þi thoght with-in be fed anly in þe swevenes of Cristes lufe; & noght in delyte of erthly ese; ne in louyng of men, when þai begyn to speke gode of þe, in ydel ioy. Trasyt in god, þat he wil gif til þe þat þou praye hym skilfully. // Skyful prayer es til cristen mans sawle: to seke & aske, nyght & day, þe lufe of Ihsu Criste, þat it may lufe hym verraly, feland comfort & delyte in hym; owt kastynge worldes thoghtes

1 V. to þe p. of.  2 Ms. ordand.

comfort with aungels and halewes, þe whiche wil helpe þe to god, & not sette þe als þi fleschely fremes doth. / Restreyn þi wille a while fro al lust and likynge of synne and þou schalt haue afterward al thi wille: for hit sal be clenosed & made so fre, þat þe wil lust to do no thynge bot þat is payng to god. If þe lust speke: for-bere it at þe bygynynge for goddes lufe: for when þi hert feleth delit in Crist, the wil not lust speke ne iangle bot of Crist. If þou may not dredhe to sitte bi thyn one: oise the stalworthy in his lufe and he shal so stabli sette þe, þat al þe solace of þis worlde shal not moywe remewe þe, for the wil not luste þare-of. // When þou art bi þi-self, be ay, to slepe come, outih in prayer or in gode meditacions. / And ordeyne þi wakynge and þi prynging and þi fastynge, þat it be in discreetion, not ouer-myochel ne ouer-litel: bot thynke ay þat of alle thinges most quemeth god lufe of monnys hert. / And þare-fore seeche more to lufe hym þen to do any penance; 4for vskylful penance is litol worth or noght, bot lufe is ay þe best, whether þou do penance 1 myochel or litel. ¶ Be abowtwarde in al þi myght þat þou were so inwardly gyuen to þe lufe of Ihsu Crist þat for gostli ioye of þi sawle nouht þat men may do or say and made þe sory, so þat þi thoght withinne be fed only in þe swevenes of Cristes lufe, not in delit of erthly ease, ne in louyng of men, if þai be-gan to speke gude of the, ne in idele ioye. / Trust in god, þat he wil gyue to the thingis þat þou prayes hym skilfully. Skyful prayer is to cristen mennes sowle to seche and aske nyght and day þe lufe of Ihsu Crist, þat it may lufe him verrali, feling comfort & delit in him, oute-kasting worldes thoughtes and Iuel
The commandment of love to God.

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& il bysynes. / And sykir be þou, if þou couayte his lufe trewly & lastandly, swa pat lufe of þi flesche, ne angers of þe worlde, ne speche ne hatreden of men, drawe ægayne, & caste þe noght in bisynes of bodily thynge: þou sal haue his lufe, & fynyd and fele þat it es delitabler in a nowre, þan al þe welthe þat we here se may, til dome/day. / And if þou fylte & fall for temptacions, or for angers, or for ouer-mykel luf of þi frendes: it es na wonder if he halde fra þe thynge þat þow couaytes noght trewly. // He sayth þat he lufes þam þat lufes hym; and: þai þat arely wakes til hym, sal fynde hym. // Pow ert arely wakend oft amat, why þan fyndes þou hym noght? Certes, if þou seke hym rytght, þou sal fynde hym. Bot aw whiles þou sekes erthly ioy: if þou waue neuer sa arely, Criste may þou noght fynede: for he es noght funden in þair lande þat luyes in fleschly lustes. Hys moder, when he was willed fra hyr, scho soght hym gretand, arely and late, ymang his kyn/dyn & his: bot scho fand hym noght, for al hyr sekyng, til at þe laat scho come iwis til þe tempyl, & þare scho fand hym syttand ymange þe maysters, herand and answerand. Swa behoues þe do, if þou wil fynyd hym: seke hym inwardly, in trouth, & hope, & charite of haly kyrk; castand owt al syn, hatand it is al þi hert: for þat holds hym fra þe, & lettes þe þat þou may noght fynyd hym. // Pe herdes þat hym soght: fand hym lyand in a krybbe, by-twix twa bestes— þat þou knawes.1 // If þou seke hym verralþe: þe behoues ga is þe way of pouert, and noght of riches. // Pe sterme led þe thre keynges in til Bedlem: þar þai fand Criste swedeld in

bisynes. / And siker be þou, if þou coueite his luf trewel & lastyngli, so þat no lust of þi flesche, ne angynge of þe world, ne speche ne hatereden of men, drawe ægayn & cast þe not in bisinesse of bodili thynge: þou shalt haue his luf, and fynde and fele þat hit is delitabler in an oure þan alle þe welthe þat we here see, may be to dome/day. And if þou faille and faile for temptacions, or for angers, or for ouer-myche luf of þi frendes: it es no wonder if he holde fro þe thing þat þou coueitest not trewly. He sayth þat he lufes thaim þat lufes him; and, þei þat erly waketh to him schall1 fynde him. þou art erely wakynge oftesyth, whi þan fyndes þou him not? Certes if þou seche hym rytght, þou schalt fynde him; bot whiles þou sechest erthel ioye, þogh þou wake neuer so erli, Crist may þou not fynede: for he is not founden in paire londe þat lifies in flescheli lustes. ¶ His moder, when he was willed fro hire, soght wepyng erely & late amonge his kynreden and hires: Bot sche fonde him not for all her schetyng2 and her sorowyng, to at þe laste sche come in to þe temple, and pere sche fonde hym sittynge among þe maistres, heryng and onsweryng. So behoueth þe do, if þou wilt fynde hym: seche inwardly, in trouth & hope and charite of holichirche, castyng oute al synne and hathing it in al þi hert: for þat holdeth hym fro þe, and letteþ þat þou may not fynede hym. ¶ þe herdem3 þat soght, fonde him liggyng in a crybye, bi-twene twa bestes; þat þou knowe, if þou seche hym verraly, þe be-honeth go in þe way of pouert, and not of richesse. ¶ Þe sterre led þe thre kynge in to Bethleem: þere þei

1 Ms. schald. 2 r. sochynge. 3 Ms. herdemon.
fonde Crist in swethil-cloutes simpli, as a pore childe. Parby vnderstande þat whiles þou art in pryde and vanite, þou fyndes hym noght. How may þou for schame, þat es bot sere-and, wiþ many clothes & riche folow þi spowse & þi lorde, þat yhede in a kyrtel: and þou trayles als mykel beynd þe, as al þat he had on? // For-þi I rede þat þou parte wiþ hym, ar þou and he mete: þat he reprove þe noght of outrage; for he wil þat þow haue þat þou hase mister of, & na mare. He sayde tille his discipyle þat þai sulde noght haue als many clothes as twa myght be sustend with; forto trauyly þare-abowte, es owtrage bisynes, þat he forbedes. // Þe lufe of Þaru Criste es ful dere tresure, ful delytably ioy, & ful syker to tryast man on. For-þi, he wil not gyf it to folys, þat kan noght hald it & kepe it tend-erly: Bot til þaim he ges[1] it þe while[n] nowther for wele ne for wa wil lat it passe fra þam, bot are þai wil dye or þai wolde wrath Þaru Criste. / And na wyse man dose precyous lycor in a stykand vessell, bot is a clene. Als Criste dose noght his lufe in a foule hert in syn, & bownden is wile[2] lust of flesche, bot is a hert þat es fayre and clene in vertues. Noght-for-þi, a foule vessell may be made sa clene, þat a ful dere thyng sauely may be done þar[1]in. And Þaru Criste ofsfythes purges many synful mans sawle, & makes it abyl thurg his grace to receyue þe delitabel swetnes of his luf, & to be his wonnyng-stede in halynes; & ay þe clennar it waxes: þe mare ioy & solace of heuen Crist seittes þar[1]in. For-þi, at þe fyrst tyme when a man es turned to god: he may not fele þat sweete lycor, til he haue bene wele vsed in goddes seruy, & his hert be purged thorow prayers &

1 = gefes. 2 = vile.
penance & gode thoghtes in god. For he \hat{a}t es slaw in goddes seruyce, may noghht be byrnyand in lufe, bot if he do al his myght, & travell myght & day, to fulfill goddes will. And when \hat{a}t blyssed lufe es i a mans hert: it will not sufre hym be ydel, bot ay it styrres hym to do som gode \hat{a}t myght be lykand til god, as is pruyng, or is wyrkyng proftabel thynge, or in spekyng of Cristes passyon; and principally is thoght, \hat{a}t \he ynynde of Izeru Crist passe noht fr\sa thoght. For if \ou lufe hym treswly: \ou wil glad \he is hym, & noghth is other thynge; & \ou [wil]\1 thynk on hym, kastand away al other thoghtes. Bot if \ou es fals & take oter \han hym, & deylte \he in erthly thynge, agaynes his wille: wit \ou wele, he will forsake \he as \ou hase done hymne, & dampe \he for \hi synne. // Wharfore, \hat \ou may lufe hym treswly, vnderstan \hat his lufe es proued is three thynge: in thynkyng, In spekyng, In wyrkyng. Chaunge \hi thoght fra \he worlde, & kast it haly on hym: & he sall norysche \he. Chaunge \hi mowth fr\va nynyate & wyrkyed spchy, & speke of hym: & he sall comfort \he. Chaunge \hi hend fra \he warkes of vanitese, & lyft \pan is his name, & wyrke any for hys lufe: & he sall receyve \he. Do \hus: & \han lustes \ou treswly, & gase \hi way of perfitenes. / Delyte \he sa hym, \hat \hi hert receyve nownther worlde ioy, ne worlde sorow; & drede no anguyys ne noy \hat may be-falle bodily on \he or on any of \hi frendes: bot betake all in til goddes will, & thank hym ay, of all hys sandes: swa \hat \ou may haue rest & sauowre i hys lufe. For if \hi hert owther be ledde with worlde drede, or worlde solace, \ou eart full fer fra \he sweotes

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1 om.

\& penance & gode thoghtes in god; for he \hat{a}t is slowe in goddes seruice, may not be brennyng in luf, bot if he do al his myght and travaile myght and day to fulfille goddes will. And when \hat{a}t blissed lufe is in a monnes herte, it will not sufre hym to be iel, bot ay it styrreth hym to do som gode \hat myght be likyng to god, as in pruyng, or in worchyng proftable thynge, or in spekyng of Izeru Crist; \1 and principally in thoght, \hat \he mynde of Izeru Crist passe not fro his thoght1. For if \ou lufe hym treswly, \ou wil glade \he in him and not in other thynge; / and \ou will thynk on him, castyngh away alle othir thoghtes. / Bot if \ou be fals & take othir \hen him and delite \he in erthly thynge a\seins his wille: witte \ou wele he wil forsake \he as \ou hast don hym, & dampne (pe)3 for \hi synne. / Wharfore, \1\hat \ou may lufe hym treswly, vndirstonde \hat his lufe is proued in thre thynge: in thynkyng, in spekyng, in worchyng1. / Change \hi thoght fro \he worlde and cast hit holli on hym, and he schal norisshe \he. / Change \hi mouth fro vnproftable & worddl speche [\& speke]3 of hym, and he schal comfort the. / \1\hat \he honden fro werkes of vanites and lift \paim in his nome and worche only for his luf, and he schal recseyve \he. Do \hus and \ou lustes him treswly and \ou gost in \he way of porfitenesse. Delite \he so in hym \hat \hi hert recseyve nownther worlde ioy ne worlde sorow; and drede not anguyse or noy \hat may be-falle bodili on the or on any of \hi frendes, bot betake al in to goddes will, and thanke him ay of all his sondes: so \hat \ou haue rest and sauoir in his luf; \1 for if \hi herte othyer be led with worlde drede, or worlde solace, \ou art ful far fro \he

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1 om, in V. * wilt on the margin. # on the margin.
of Cristes lufe. / And loke wele þat
þou seme not ane withowten, and be
a nother wythin, als yopcrites dose,
þe whilk er like til a sepkulker þat es
paynted richelie withowten, & wythin
rotes stynkand bannes. If þou haue
delyte is þe name of religion: loke
þat þou haue mare delyte is þe dede
þat falles til religion. Thyne abett
says þat þou haue forsaken þe world,
þat þou ert gyuen till goddes seruys,
þat þou delyte[8] þe noght in erthly
thynge: lok þan þat it be is þi hert,
as it semes is men syght—For na
thynge may make þe religious bot ver-
tues & clenness of sawle is charite. / If
þi body be cled wythin-owten as þine
order wille, loke þat þi sawle be
nought naked with-in—þat þine order
forbedes: Bot naked be þi sawle fra
avices, & warme happed in lufe
and mekenes. Drede þe domes of god, sa
þat þou wrath hym noght. Stabel þi
thoght is hys lufe, & helld owt of þe
al synnes. Kast away slawnes, vse þe
manly is godenes;[1] be deboner &
meke til al men, lat na thynge bryng
þe til fre or envy; dyght þi sawle
fayre & make þar-in a towre of lufe
til goddes soñ, and gar þi will be
couaytous to receyue hym, al gladly
as þou walde be at þe commynge of a
thynge þat þou lufed mast of al thynge.
Wasche þi thoght clene wythin lufe-teres
& brennand zernyng, þat he fynde na
thynge fowle is þe: for his loy es
þat þou be fayre & lufsom is his
eghen. Fayrehede of þi sawle, þat he
couaytes, es þat þou be chaste and
meke, mylde and sufferand, neuer irk
to do his wille, ay hatand all wykke-
denes. In al þat þou dose, thynk ay to
comi þe syght of his fairehede, &
sett al þine entent þarin þat þow
þat þou seme not on withouten and be
an other withinne, as yopcrites doth,
þe whiche are like to a sepulcre þat is
peynted richelie with-outen, and with-
inne roth stynkyng bones. If þou
haue delit in þe [name of religion,
loke þat þou haue more delyte in
þe] 2 dede þat fallegg to religion. Pin
habit saith þat þou hast forsaken þe
world, þat þou art gyfen to goddes
seruice, þat þou delites þe not in erthly
thynge: loke þenne þat it be in þi
hert[4] as hit semeth in mennes sight—for
nothþing may make þe religious bot
vertues and cleneness of soule in charite.
If þi bodi be clothed with-outen as
þin order wil, loke þat þi soule be not
naked withinne—þat þin order forbedeth:
bot naked be thi soule fro alle vices,
and warme happed in lufe & mekenes.
[5Drede þe domes of god, so þat þou
wretthe him not; stabil þi thoght in his
luf, and held oute of þe alle synnes;
cast away slowenesse, oise þe monli in
godenes, / be deboner and meke to
alle men, lette no thing brynge þe to
ire or enuy(e); dight thi soule faire,
make þare-inne a trone of luf to goddes
son, and make þi wille be coueitus to
receyue hym as gladii as þou woldest
be at þe commynge of a thynge þat þou
lufed most of alle thynge[5]. Washe þi
thoght clene with lufe-teres and[6] brennyng
desirynge, þat he fynde no thynge soul
in þe: for his ioy is þat þou be faire
& lufesom in his eghen. / Fairehede of
þi soule þat he coueites[7] is þat þou
be chast & meke, mylde & suffrynge,
neuer irk to do his will, ay hatynge alle
wrychednesse. In al þat þou dost think
ai to come to þe sight of his fairehed,
& sette alle þin entent þare-inne þat
þou may come þare-to at thin endynge—

From here in Ms. Dd V. 55 (northern
dial.), after Hilton's *Scala Perfectionis*.
The commandment of love to God.

Ms. Cambr. Dd V. 64.

may com par-tit at pine endynge—for pat agh to be pe ende of al ours trauayle, pat we enunmare, whils we lye here, desyre pat syght, in all oure hert, & pat we thynk aylang par-till.

Als-sa festen is in pit hert pe mynd of his passyon & of his woundes: grete delyte and swetnes sal pou fele, if pou halde pit thoght in mynde of pe pyne pat Crist suffred for pe. / If pou trauayle right in hys lufe, & desyre hym brennamendy: all temptacyons & dредes of ill pou sal ouercom, & defal vnder pit fote, thowor his grace.

For al pat he sees in gode will to luf hym, he helps him agaynes all par enmys, and rayseyes par thoght abouen all erthy thynge, swa pat pai may haue saunoure & solace in pe swetnes of heuen. / Purches pe poi welle of gretyng, & cese noght till pou haue hym. For in pe hert whare teres sprynge, par wil pe fyre of pe haly gaste be kyndelde: and sythen pe fyre of lufe, pat sal byrn in pit hert, wil bryn til noght al pe rust of syn, & purgy pe sawle of al fylth, als cleane as pe golde pat es proved in pe fourneys. I wate na thynge pat swa inwardly sal take pit hert to couasay goddes lufe and to desyre pe ioy of heuen & to despysye pe vanitees of pis worlde, as stedfast thynkyng of pe myscheus & greuous woundes [8] of pe dede of Iheru Criste. It wil raysey pe thoght abouen erthy lykyng, & make pe hert brennand in Cristes lufe, & purches in pit sawle delitetelte and saunoure of heuen. / Bot per-aunter pou will say: / "I may noght despysye pe worlde, I may not fynd it in my hert to pyne my body, & me behoves lufe my fleschely frendes, and take ese when it comes." If pou be temped with swilk thoghtes, I pray pe pat pou vmbethynk


for pat oweth to be ende of al oure trauail pat we enuermore, while we life here, desire pat sight in all oure hert, and pat vs ay thynk longe par-to. / Also festene in thin herte pe mynd of his passione & of is woundes: gret delit and swetnes schal pou fele, if pou holde pe thoght in mynde of pe pyne pat Crist suffred for pe. / If pou travaill ryght in his lufe, and desire him brennyngli: alle temptacions & dредes of sau / pou salt ouercome and defoule vnder pe fete thurfhe his grace; for alle pat he seeth in gode wille to luf him, he helpeth thaim azenis alle thaire enemes, and reiseth pair thoght abouen erthy thynge, so pat thei may haue sauoure of pe swetnesse of heuen. Purchase the pe welle of wepyng, and cese not til pat pou haue hym: for in pe hert where teres spryngen, per wil pe fyr of pe holigost be kyndelet: and sithen pe fyr of lufe, pat schal brenne in pi herte, wil brynghe to noght al pe rust of synne, and purgy pe soule of al fithe, als cleene as pe gold pat is proved in pe fourmys. / I wote no thinge pat so inwardly schal take pi herte to coueit goddes luf / and to desire pe ioy and to despise pe vanitees of pis world, as stedfast thynkyng of pe mysse and greuous woundes and of pe deel of Iheru Crist: it wil reise pe thoght abouen ertheli lykyng / and make thin herte brennyng in Cristes lufe, and purchase in to pi soule delittablete and sauoure of heuene. / Bot peraunter pou wilt say: / "I may not despise pe worlde, I may not fynde it in my hert to punysse my bodi, and me behoueth lufe my fleschely frendes, and take eases when it comes." If pou be tempted with suche thoghtes, I pray pat pou bethynk pe, fro pe bigynnyng of pis

1 Ms. purges.

1 By another hand.
Ms. Cambr. Dd V. 64.

þe, fra þe begynnynge of þis worlde, where þe worldeþe louers er now, & where þe louers er of god. Certes, þai war men & wymen as we er, & ete & drank & loghe: & þe wrecches þat lofed þis worlde toke eze til þair body & lyued as þam lyft, in likyng of þair wikked will, & led þair dayes in lust & delycys: & in a poynþ þai fel in til hell. / Now may þou see þat þai war soles, & foule glotonys, þat in a fewe þere wasted endles ioye þat was ordand for þam if þai walde haue done penance for þair synnes. Þou sese þat al þe ryches of þis world, & delytes wynys a-way & commes til noght. Sothely, swa dose al þe lofers þar-of: For nathyng may stande stabelly on a fals gronde. þair bodyys er gyn1 til worms in erth, & þair sawles til þe deuells of hell. Bot all þat forsok þe pome & þe vanite of þis lyfe, & stode stalworthy agaynes all temptacions, and ested in þe lufe of god: þai ar now in ioye, & hase þe erytage of heuen, þar to won with-owten end, restand in þe delycys of goddes syght. For here þai soght na mare rest ne eze til þair body, þen þai had nede of. // A thyng I rede þe: þat þou forgete noght þis2 name IHERSU, bot thynk it in þi hert, nyght & day, as þi speciall, & þi dere tresoure. Lufe it mare þan þi lyfe, rute it in þi mynde. Lufe IHERSU, for he made þe, and boght þe ful dere. Gif þi hert til hym: for it is his dette. For þei set þi lufe on hys name IHERSU, þat es «heles». // Per my na til thyng haue dwellyng is þe hert þar IHERSU es halden in mynde trewly: For it chaces deuels, & destroyes temptacions, and puttes a-way wyked dredes & vices, & clenys þe thought. Wha sa lofes it verraly, es full of goddes grace & vertues; in gastly comfort is þis lyfe, & when

worlde, where þe worldeþe luferes are now, / and where þe luferes are of god. Certes, þai were men and wemen as we are, & ete and drink and loghe: / and þe wrecches þat luved þis world toke esse to þair body, and lifed as þaim luste in likyng of þaire wicked wille, and ledde þair dayes in lust and delices: and in a pointe þai felle to helle. 1 Now may þou see þat þai were soles and foule glotonys, þat in a fewe þere wasted endles ioye þat was ordeynt for þam if þai wold han don penance for thaire synnes. // Þou seem þat al þe riches and delite of þis worlde vanissereth awey and cometh to noght. Sothil, so doth alle þaire luferes: for no thyng may stonde stabeli on a fals gronde. þair bodies are geuen to worms in erthe, and þaire soules to þe deuelles in helle. / Bot alle þat forsok þe pome and þe vanite of þis lif, and stode stalworthy ægins alle temptaciones, / and ended in þe luf of god: þai are now in ioye and haue þe heritage of heuen, þere to won with-outen ende, restyng in þe delices of goddes sight; for here þai soght no more rest ne eze to þair body þen thai had nede of. // O thyng I rede the: þat þou forgote not þis nome IHERSU, bot thynk hit in þi hert nyght and day, as þi special and as þi dere tresour. Luf hit more þan þi lif, rute it in þi mynde. Luf IHERSU, for he made þe, and boght þe ful dere. Zet þi hert to hym: for it is his dette. 2 Perfore set þi luf on his nome IHERSU, þat is hele. // Þere may non euel thing haue dwelling in þat hert(e) þer IHERSU is trewly holden in mynde: for it chaeceth deuuelles, it destroyeth temptacions, it putteth away wicked dredes and vices, and cleneth þe thought. Who so loueth hit verrailly, is ful of goddes grace and vertues, in gostli comfort in þis lif, and when þai

1 The text in V. is here confused. 2 rest om. in V.

Hic incipiant cantus compassionis Christi & consolacionis eterni (1).

I. Nkynde man, gif kepe til me and loke what payne I suffer for pe. Synful man, on pe I cry, sinly for pe lufe I dy.
5 Behalde pe blode fra me downe rennes, noght for my gylt, bot for pe symes. My bende, my fete, wilt nayles er fest, syns & vayne al to-brest.
Pe blode owt of my hert-rote, 10 loke it falles downe to my fote. Of al pe payne pe I suffer sare, wilt-in my hert it greues me mare
Pe vynkyndenes pe I fynd in pe, pe for pe lufe pe hunged (2) on tre.
15 Alas, why lufes peu me noght: and I pe lufe sa dere hase boght?

Bot þou me lufe, þou dose me wrang, sen I have loued þe lang.
Twa & thrynte þere & mare
20 I was for þe is travel sare, With hungry, thirst, het & calde;
For þe lufe bath boght & salde, Pyned, nayled & done on tre:
All, man, for þe lufe of þe. 25 Lufe þou me, als þe wele aw, And fra syn þou þe draw.
I gyt þe my body wyt woundes sare, I gyt þe mare:
And þare-to sall I gyt þe mare:
Ouer all þis I-wyssse, 30 In erth mi grace, in heuen my blysse.

[Thesm. Amen.]

II. Lo lewman swete, now may þou se þat I haue lost my lyf for þe:
What myght I do þe mare?
For þi I pray þe speicali
5 þat þou forsake ill company, þat woundes me so sare,
And take myne armes pryuely, & do þam in þi tresory,
In what stede sa þou dwelles.
And swete lewman, forget þow noght 10 þat I þi lufe sa dere haue boght, And I aske þe noght elles.

1 The first 2 pieces are written as prose, the first 3 in a continuous strain as one. Other songs of the same kind precede p. 30, 34, 56, 59, and will be found in Ms. Thornton. The beauty, the melody of these lines has never been surpassed.
2 The first poem exists also in Ms. Vernon among the prose; it seems to have furnished the theme for the poem known as "The testament of Christe" (Ms. Vernon), as others of R. Rolle's short ejaculations were spun out and amplified afterwards. I here give the Variants of Ms. Vernon:
   v. 2 sec, 5 synnes, 7 hondes, 8 Pat newenes, 9 al þis, byde inst. of suffer, 12 xis gr. hit more.
13 þat om. 14 hongeb, 15 A, whi, 16 haue, 17-18 transp, 18 And I, 10 longe, 21 and þrist, bot, 22 and n., 24 Al for þe lufe I hedde to þe, 25 Lose me wel. þou. 26 from þi synnes.
27 I wot, 29 xis 1-wis.
3 r. hunges.
III. My trewest tresowre sa trayturly taken, 
Sa byterly bondyn wyth bytand bandes;
How some of þi seruandes was þou forsaken,
And laethly for my lufe hurld with þair handes.

5 My well of my wele sa wrangwysly wryed,
Sa pulled owt of preson to Pylate at prime;
Paire dulles & þaire dyntes ful drerely þou dreed;
When þai schot in þi syght bath slauer & slyme.

My hope of my hele sa hyed to be hanged,
10 Sa charged with þi crosc & corond with þorne;
Ful sare to þi hert þi steppes þa stanged,
Me thynk þi bak burd breke, it bendes for-borne.

My salue of my sare sa saryful in syght,
Sa naked and nayled, þi ryg on þe rode
15 Ful hydasly hyngand; þai heued þe on hyght,
Þai lete þe stab in þe stane, all stekked þat þar stode.

My dere-worthy³ derlyng sa dolefully dyght,
Sa strayly vpyght streyned on þe rode:
For þi mykel mekenes, þi mercy þi myght,
20 Pow bete al my bales with bote of þi biode.

My fender of my fose sa fonden in þe fede,
Sa luflly lyghtand at þe euensang-tyde;
Þi moder and þir menþhe vnlace þi scheld,
All weped þat þar were, þi woundes was sa wyde.

25 My perdes prynce, als pure I þe pray:
Þe fou mynde of þis myrow þou lat me noght mysse:
Bot wynd vp my wynle to won wyth þe ay,
Þat þou be beryd in my brest, & bryng me to blysse. AmeN.

IV. Ìþeru, als þow me made & boght,
þou be my lufe & all my thought,
and help þat I war to þe broght:
with-owten þe may I do noght.

Ìþeru, als þou may do þi wille, and nathyng[?] es þat þe may lette:
With þi grace my hert fullfill, my lufe & my lykyng in þe sette.

Ìþeru, at þi wille I pray þat I mote be;
All my hert fullfill with perfyte lufe to þe.
Þat I have done ill, Ìþeru forgyst þow me:
And suffer me neuer to spill, Ìþeru for þi pyte. Amen.

³ Ms. worthy. ⁴ Ms. þi.
V. // On four maners may a man wyte if he be owe of dedely syn. / Ane es, if he here deowtly pe word of god. Pe seconde, if he fynd hym redy to gode werkes. Pe thyrde, if he be in purpose to abstene hym fra syn. Pe ferthe, if he haue sorow for hys synnes pehat he hase done.

VI.

1 (W)hen Adam delf & Eue span, spir, if peu wil spede,
Whate was pe praye of man, peat now merres his mede?
Of erth & slame, als was Adam, made to noyes & nede,
Ar we als he made to be, whil we pis lyf sal lede.

With I & E, born ar we, als Salomon vs hyght,
To trael here, whiles we ar fere, als fouls to pe flight.

In worlde we ware kast for to kare, to we be broght to wende
Til wele or wa, an of pe twa, to won with-outen ende.
For-þi whils þou may helpe þe now, amend þe & haf mynde

When þou sal ga, he bese þi fa, þat are was here þi frende.
With E & I, I rede for-þi, þou thynk apon þies thre:
What we ar, & what we ware, & what we sal be.

War þou als wyse praised is pryce, als was Salomon,
Fayrer fode, of bone & blode, þen was Absalon,

Strengthy & strang, to wrek þi wrang, als euer was Sampson:
Þou ne myght a day, na mare þen þai, dede withstand allon.
With I & E, dede to þe sal com als I þe kenne,
Þou ne wate, is what state, how, ne whare, ne when.

Of erth aght, þat þe was raght, þou sal not haue, I hethe,

Bot seuen fote, þer-in to rote, & þi wyndyng schete.
For-þi gyf, whils þou may lyf, or all gase þat þou gete,
Þi gast fra god, þi godes olod, þi fleisch fowled vnþer fete.
With I & E, syker þow be þat þi secutowrs
Of þe ne wil rek, bot skelk & skek ful boldy is þi bowrs.

25 Of welth & witt, þis sal be hitt, is world þat þou here woreght,
Rekkenn þou mon, & yelde reson of thyng þat þou here thoght.
May no fals help in þis case, ne cownsel getes þou noght,
Gyf ne grace nane þare gase, bot brok als þou hase boght.
With I & E, þe boke biddes þe, man, be ware of þi werkes:

Terme of þe zere hase þou nan here, þi mede bese þer þi merkes.

What may þis be þat I here se, þe fyreheede of þi face?
Þi ble sa bryght, þi mayn þi myght, þi mouthe þat miri mas(e)?
Al mon als was to powder passe, to dede when þow gase:
A gryesely geste bese þan þi breste is armes til enbrase;

With I & E, syker þou be, þare es nane, I þe hethe,
Of al þi kyth, wald slepe þe with, a nyght vnnder schete.

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1 The same poem, with 2 additional stanzas, in extant in Ms. Thornton, ed. Perry, Relig. pieces in prose and verse. The ideas are taken from S. Edmund's Speculum.
VII.

(A)ll synnes sal þou hate, thorow castyng of skylle,
And þerne to gang in þe gate þat es with-owten ille.
Tumbyl noght fra þe state þat þou hase tane þe tille:
It ledes til þe kynges þhate, þare þou may layke þi fille.

Here if þou punysch þe, welth sall þow wynne;
Na wonder it es if þou be in sorow for þi synne.
Somme says þai may se, & blynd ar wyth-Inne:
And if þai now be sett fre, dede sall þam twyne.

Dede dynges al sa sare, þat nane may [hym]¹ defende,
And makes many ill to fare, when þai not wende.
I wate nane þat he will spare, with all will he lende:
For-þi of syf make þe bare, þou knowes not þi ende.

Now may we qwake trembliland, for drede to law ly:
Þe beme blawes at owre hand, þe dome es fast by;
Þe keyng comes with hys hoste, to tell his enmy,
And al þe prowde wyth þai boste, he demes to dy.

Me thankes it rynges in mi nere: þede ryse, to be demed!e
Bot hym þe deuel may noght dere, þat here hase Criste qwemed.
Al þe wikked in þat were til hel-fire es fiemed,
Þe keyng hym-self schot þe sperre, for hym it best semed.

Þat day owre ioy sal be-gyn, þat here suffers pyne,
Owre flech wytt of mykel wyn, & bryght as soñ schyne;
Owre setels heuen at with-in—me lyst sytt in myne.
Lufe Criste & hate syn, & sa pur[ch]es² þe þine.

VIII.

(M)ercy es maste in my mynde, for mercy es þat I mast prayse.
Mercy es cartayse & kynde, fra al mischeues he mai me rayse.
Allas, sa lang I haue bene blynd, & walked will al-wayse:
Mercy walde I fyayne fynd, to lede me i in my last dayse.

Mercy, lede me at þe last, when I owt of þis world sal wende:
To þe cryand I tryst fast þat þou saue me fra þe fende.

Mercy es trew as any stele, when it es ryght vp soght;
Wha-sa will mercy fele, seke it, for it fayles noght.
Mercy es syght of al my hele, þerfore I haue it mast in thoght;
Mercy likes me sa wele, for thorogh mercy was I boght.
Ine wate what I may do or say til mercy, þat es ay sa gode:
Þou grante mercy þat mercy may, þat es my solace & my fode.

Mercy walde I fyayne honowre, it es sa swete vnto my syght;
It lyes in my creatoure, þat made vs of his awen myght.

¹ om.
² Ms. purges.
Jhesu god son &c. 75

15 Mercy es al my socoure, til lede me to þe land of lyght,
   And bring me til þe rial toure, whare I mai se mi god sa brygh(t).
   God of al, lorde & keyng, I pray þe Iheru, be my frende,
   Sa þat I may þi mercy synge in þi blys with-owten ende.

    Mercy es sa hegh a poynt, þar may na syn it suppryse.

20 To þi mercy es my hert noynt, for þer-in al my likyng lyse:
   Lord, lat it noght be aloynt, when þou sal sett þi gret assaye;
   With þi mercy my sawle anoynt, when I sal come to þi Iugise.
   Til þe Iuge sal I com, bot I wate noght my day:
   Mercy es bath al & som, þar-in I trayst & after pray.

IX.

1(1)Iheru god soñ, lord of mageste,
   Send wil to my hert anly to counyte þe;
   Renge me lykyng of þis land, my lufe þat þou may be;
   Take my hert in till þi hand, sett me in stabylte.

5 Iheru þe mayden soñ, þat wyth þi blode me boght,
   Thyril my sawule wyth þi spre, þat mykel luf is men hase wroght.
   Me langes, lede me to þi lyght, & festen is þe al my thoght,
   In þi sweetnes fyll my hert, my wa make wane till noght.

   Iheru my god, Iheru my keyng, forsake noght my desyre,

10 My thoght make it to be meke, I hate bath pryde and Þre:
   þi wil es my ðhernyng; of lufe þou kyndel þe fyre,
   Þat I in swet louyang with æungels take my lyre.

   Wounde my hert with-in, & welde it at þi wille:
   On blysse, þat neuer sal blyn, þou gar me fest mi skylle;

15 Þat I þi lufe may wyn, of grace my thoght þou fylle,
   And make me clene of syn, þat I may come þe tyle.

   Rote it in my hert, þe memor of þi pyne:
   In sekenes & in qwer þi lufe be euer myne;
   My ioy es al of þe: my sawle take it as pynne;

20 My lufe ay waxand be, sa þat it neuer dwyne.

   My sang es in syghyng, whil I dwel in þis way;
   My lyfe es in langyng, þat byndes me nyght & day,
   Til I com til my kynge, þat I won with hym may,
   And se his sayre schynyng, & lyfe þat lastes ay.

25 Langyng es in me lent, for lufe þat I ne kan lete;
   My lufe it hace me schent, þat ilk a bale may bete.
   Sen þat my hert was brent in Cryste lufe sa swete,
   Al wa fra me es went: & we sal neuer mete!

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1 The first vv. are written as prose.  * Ms. me.  * Cf. p. 60.  * Cf. p. 61.
I sytt & synge of lufe-langynge, þat is my hert es bred:
Itheru my keyng & my ioyng, whyne war I to þe led?
Ful wele I wate is al my state, is ioy I sulde be fed:
Itheru me bryng þi þi wonyng, for blode þat þou hase sched.

Demed he was to hyng, þe faire aungels fode:
Ful sare þai gan hym swyng, when þat he bunden stode,
His bak was is betyng, & spylt hys blisse blode,
Þe thorn corond þe keyng, þat nayled was on þe rode.

Whyte was his naked breste, & rede his blody syde,
Wan was his faire face, his woundes depe & wyde;
Þe iewþis walde not wande to pyne hym in þat tyde:
Als streme dose of þe strande, his blode gan downe gylye.

Blynded was his faire ene, his flesch blody for-bette;
His lufsum lyf was layde ful low, & saryful vmbesette.
Dede & lyf began to stryf wherþer myght maystr mare,
When aungels brede was damped to dede to safe ovre sauls sare.

Lyf was slayne & rase agayne, in faire-hede may we fare;
And dede es broght til litel or noght, & kasten is endles kare.
On hym þat þe boght, hafe al þi thoht, & lede þe is in his lare;
Gyf al þi hert til Crist þi qwert, & lufe hym ener-mare.

X.

Luf is lyf þat lastes ay, þar it in Criste es feste,
For wele ne wa it chaunge may, als wrytem has men wyseste.
Þe nyght it townes is til þe day, þi traual in tyll reste;
If þou wil luf þus as I say, þou may be wyth þe beste.

Lufe es thoht, wyth grete desyre, of a fayre lounyg;
Lufe I lyken til a fyre þat sloken may na thynge;
Lufe vs clenses of ours syn, lufe vs bote sall bryng;
Lufe þe keynges hert may wyn, lufe of ioy may synge.

Þe settel of lufe es lyft hee, for is til heuen it ranne;
Me thynk is erth it es sle, þat makes men pale and wanne.
Þe bede of blyssse it gase ful nee, I tel þe as I kanne,
Þof vs thynk þe way be dreh; luf copuls god & manne.

Lufe es fatter þen þe cole, lufe may nane be-swyke;
Þe flawnge of lufe wha nyght it thole, if it war ay I-lyke?
Luf vs confortes & mase is qwart, & lyftes tyl heuen-ryke;
Luf rauyshes Cryste is tyl owr hert, I wate na lust it lyke.

Lere to luf, if þou wyl lyfe when þou sall hethen fare.
All þi thoht til hym þou gyf, þat may þe kepe fra kare;
Loke þi hert fra hym noght twyn, if þou is wandreth ware,
Sa þou may hym welde & wyn and lufe hym ener-mare.

1 Cf. p. 60.  2 Cf. p. 57.  3 Cf. p. 36: What is lufe?  4 Ms. Lyf.
What is love?

Ihzu þat me lyfe have lent, In til þi lufe me bryng,  
Take til þe al myne entent, þat þow be my þernyng.  
Wa fra me away war went & comne war my couayntyng,  
If þat my sawle had herd & hent þe sang of þi louyng.

25 Þi lufe es ay lastand, fra þat we may it fele:  
Pare-in make me byrmand, þat na thyng gar it kele.  
My thought take is to þi hand, & stabyl it ylk a dele,  
Þat I be noght healdand to luf þis worldes wele.

If I lufe any erthly thyng þat payes to my wyll,  
& settes my ioy & my lykyng when it may coûm me tyll,  
I mai drede of partyng, þat wyll be hate and yll:  
For al my welth es bot wepyng, when pyne mi saule sal spyll.

Be ioy þat men hase sene, es lyckend tyl þe haye,  
Þat now es fryre & grene, and now wytes awaye.

35 Swylk es þis worlde, I wene, & bees till domes-daye,  
All is trauel & tene, fle þat na man it maye.

If þou luf is all þi thoht, and hate þe fylth of syn,  
And gyf hym þi sawle þat it boght, þat he þe dwell with-in:  
Als Crist þi sawle hase soght & þer-of walde noght blyn,  
Sa þou sal to blys be brought, & heuen won with-in.

Be kynd of lufe es þis, þar it es tryst and trew:  
To stand styll is stabyynes, & chaunge it for na new.  
Be lyfe þat lufe myght fynd or ener is hert it knew,  
Fra kare it tornes þat kyend, & lendes is myrth & glew.

45 For now, lufe þow, I rede, Cryste, as I þe tell:  
And with angels take þi stede—þat ioy loke þou noght sell!  
In erth þow hate, I rede, all þat þi lufe may fell:  
For luf es stalworth as þe dede, luf es hard as hell.1

Luf es a lyght byrthen, lufe gladdes þong and alde,  
Luf es with-owten pyne, als lofers hase me talde;  
Luf es a gasly wynne, þat makes men byggge & balde,  
Of lufe sal he na thyng³ tyne þat hit is hert will halde.

Lufe es þe swettest thyng þat man is erth hase tane,  
Lufe es goddes derlyng, lufe byndes blode & bane.  
50 In lufe be owre lykyng, Ine wate na better wane,  
For me & my lufyng lufe makes bath be ane.

Bot fleschly lufe sal fare as dose þe flowre is may,  
And lastand be na mare þan ane houre of a day,  
And sythent syghe ful sare þar lust, þar pryde, þar play,  
60 When þai er casten is kare, til pyne þat lastes ay.

1 Cf. p. 39; 63.  
² r. noght.
When ðair bodys lyse ðs syn, ðair sawls mai qwake & drede:
For vp sal ryse al men and answer for ðair dede;
If ðai be fonden ðs syn, als now ðair lyfe ðai lede,
ðai sal sytt hel with-in, & myrknês hafe to mede.

65 Riche men ðair hanter1 sal wryng, & wicked werkes sal by
In flawme of fyrre bath knyght & keyng, with sorow schamfully.
If ðou wil lufe, ðan may ðou syng til Cryst in melody,
ðe lufe of hym ouercoms al thyngh, þarto ðou traiste trewly.

Sygh & sob, bath day & nyght, for ane sa sayre of hew.
70 ðar es na thyngh my hert mai light, bat lufe, þat es ay new.
Wha sa had hym in his syght, or ðs his hert hym knew,
His mournyng turned til ioy ful bryght, his sang in til giew.2

In myrth he lyfes, nyght & day, þat lufes þat swete chylde:
It es Iheru, forsoth I say, of all mekest & mylde.

75 Wreth fra hym walde al a-way, þof he wer neener sa wylde;
He þat ðs hert lufed hym, þat day fra euel he wil hym schylde.

Of Iheru mast lyst me speke, þat al my bale may bete.
Me thynk my hert may al to-breke, when I thynk on þat swete.
In lufe lacyd he hase my thoght, þat I sal neener forgete:

80 Ful dere me thynk he hase me boght, with blodi hende & fete.
For lufe my hert es bowne to brest, when I þat faire behalde.
Lufe es fair þare it es fest, þat neuer will be calde.
Lufe vs reues þe nyght rest, in grace it makes vs balde;
Of al warkes lufe es þe best, als halmy men me talde.

85 Na wonder gyf I syghand be & sithen in sorow be sette:
Iheru was nayled apon þe tre, & al blody for-bette;3
To thynk on hym es grete pyte, how tenderly he grette—
Þis hase he sufferde, man, for þe, if þat þou syn wyll lette.

Pare es na tonge in erth may tell of lufe þe swetnesse;
90 Þat stedfastly in lufe kan dwell, his ioy es endlessse.
God schylde þat he sulde til hell þat lufes & langand es,
Or euer his enmys sulde hym qwell, or make his luf be lesse!

Iheru es lufe þat lasts ay: til hym es owre langyn;
Iheru þe nyght twernes to þe day4, þe dawynge in til spryng.

95 Iheru, thynk on vs, now & ay: for þe we halde oure keyng;
Iheru, gyf vs grace, as þou wel may, to lufe þe with-outen endyng.

XI.

(Æ)Eyle Iheru, my creatowre, of sorowyng medicine.
Heyle Iheru, mi saeowre, þat for me sufferd pyne.
Heyle Iheru, helpe & sokowre: my lufe be ay þine.
Heyle Iheru, þe blyssed frowre of þi moder virgyne.

1 on erasure; r. hend. 2 Cf. v. 44. 3 Cf. p. 76 v. 49; p. 57. 4 Cf. v. 3.
All vanitese forsake &c.

5  Heyle Ihuzu, leder to lyght: In saule þou ert ful swete,  
    Þi luf schynes day & nyght, þat strenghes me in þis strete.  
    Lene me langyng to þi sight, & gif me grace til grete:  
    For þou Ihuzu, hase þet myght, þat al my bale may bete.  

    Ihuzu, þi grace my hert ensyre, þat me til blis mai bryng,  
 10  On þe I sett al my desyre, þou ert my luf-langyng.  
    Þi luf es byrmand als þe fyre, þat euer on he wil spryng.  
    Far fro me put pride & ire, for þam I luf na-thyng.  

    Heyle Ihuzu, price of my prayer, lorde of mageste:  
    Þou art ioy þat lastes ay, all delyte þou art to se.  

    Gyf me grace, als þou wel may, þi lufor for to be:  
    My langyng wendes neuer a-way, til þat I coð til þe.  

        Ihuzu to lufe ay be me lefe, þat es my gastly gode.  
        Allas, my god es als a thefe nayled til þe rode!  
        Hys tender vayns begynys to brest, al rewnes of blode,  
 20  Handes & fete with nayles er1 fest: þat chawnges mi mode.  

    Ihuzu mi keyng es me ful dere, þat with his blode me boght,  
    Of spittyng spred es al þat clere, to dede with betyn broght.  
    For me he tholed þies payns sere, þe whilk wrecche he wroght:  
        For-þi þai sitt my hert ful nere, þat I forgete þam noght.  

    Ihuzu, fortune of ilk a fyght, þou graunt me grace to spede,  
    þat I may lufe þe ryght, & haue þe to my mede.  
    Þi luf es fast in ilk a faudyng, & euer at al owre nede.  
    Als thurgh þi grace art my þhenyng, In til þi lyght me lede.2

XII. 3

(A)ll vanitese forsake, if þou his lufe will fele;  
    Þi hert til hym þou take, he kan it kepe sa wele.  
    Þe myrth na man may make, of god es ilk a dele.  
    Þi thoght lat it noght qwake, þi lufe lat it not kele.  

5  Of synne þe bittornes, þou ste ay fast þerfra;  
    Þis wordes wikkednes, let it noght with þe ga.  
    Þis erthly bisynes, þat wirkes men sa wa,  
    Þi lufe it wyll make lesse, if þou it with þe ta.  

    All we lufe sum thyng, þat knawynge hase of skyll,  
 10  And haues þer-in likyng, when it mai coð vs tyl.  
    For-þi do Crystes biddynge, & lufe hym as he wyll:  
    And with lufe þat hase na endyng þi hert he wil fulfyll.  

    Þai þat lufes fleschly, er lickend til þe swyne:  
    In fylth þai lat þaim ly: þaire fairehed wil þai tyne.  

    Þaire luf partes porley, & putted es to pyne:  
    Swetter es luf gastly, þat never-mare wil dwayne.

1 Ms. ert.  2 Cf. p. 60.  3 The same poem is in Ms. Thornton fol. 222 joined to N. XIV.
If thou luf, whiles þat thou may, þe keyng of maieste,  
Wi wa wendes a-way, þi hele hyes to þe,  
Pe nght turnes iñ til day, þi ioy sall euere be;—  

When þou ert as I þe say, I pray þe thynk on me.

Owre hedes sal we sett to-gydyr iñ heuen to dwell,  
For þare þe gode ar mett, þat Criste haldes fra hell.  
When we owre symes haue grett, þen tythans may we tell,  
Þat we fra fer haues fett þe lufe þat nane may fell.

Pe world, cast it be-hynd, & say: «Hera my sweete,  
Fast iñ þi lufe me bynd, & gyf me grace to grete,  
To lufe þe ouer al thyng: for ay to lufe I het,  
Þat I þi lufe may fynd, þat wele my bale may bete.

Wyth lufe wounde me witþ-in, & till þi lyght me lede;  
þou make me clene of syne, þat I þe ded nogh drede.  
Als þou to saue man-kyn, sufferd þi sydes blede,  
Gyf me wytt to wyn þe syght of þe to mede.«

His lufe es trayt & trew, wha sa hym lufand ware;  
Sen first þat I it knew, hit keped me fra kare;  
I fand it euere new to lere me goddes lare:  
And now þat me not rew þat I haue sufferd sare.

In lufe þi hert þou hye, & fande to fell þe fende:  
Þi daryes sal be vndregh, þat þe na sorow schende;  
When þe dede neghes negh & þou sall hethen wende,  
Þou sal hym se wyth hegh, and coþ til Criste þi fende.

Aefore þe forto fest in Crist þi couaytyng,  
And these hym for þe best, he es þi wedddy keyng.  
For icy þi hert brest to haue swylk a swetyng;  
Of al I hald it wors to luf another thyng.

His lufe es lyf of all þat wele lyuand may be:  
Þou sed hym iñ þi stal8, lat hym noght fra þe fe.  
Ful scne he wil þe call,—þi setell es made for þe,—  
And haue þe iñ his hall, euere his face to se.

Þis mede for þe I say, þat þou kyndel þi thoght  
And make þe lufe verray, iñ hym þat þe hase wroght.  
For al þat lufe hym may, & þai þar-of will noght,  
Tyl pryne turnes þar play—þam-self hase it soght.

Syn þat es sa sowre, gyf it iñ þe na gyrh:  
Of lufe take þe flowre, þat þou may layke þe wyth—  
Swetter es þat sauowre þan any felde or freth.  
Sett hym iñ þi sokowre þat lennes þe lym & lyth.

1 Cf. p. 75, v. 13.  2 The rest is wanting in Ms. Thornton.  3 Cf. p. 60.
Gastly gladnes &.—Thy ioy be ilk &.

Take Ihesu is þi thynkyng, his lufe he will þe send;
þi lufe & þi lykyng, in hym þou lat it lend.
And vse þe in praiyng, þar-in þou may be mend:
60 Swa þat þow hafe þi keyng is ioy with-owten endyng.

XIII.

(G)Astly gladnes is Ihesu & ioy in hert with swetnes in sawle of þe
santor of heuen is hope es helth in til heie. And my lyfe lendes is luf, and
lyghtswnes vnlappes my thoght. I drede noght þat me may wyrk wa, sa mykel
I wate of wele. It war na wonder if dede war dere, þat I myght se hym þat
I seke. Bot now it es lengthed fra me, & me behoues lyf here, til he wil me
lese. Lyst & lere of þis lare, & þe sal noght myslike. Lufe makes me to
melle, & ioy gars me iangell. Loke þow lede þi lyf is lyghtswnes, & heuynes
hede it a-way. Sarynes lat it noght sytt wyth þe: bot is gladnes of god euer-
mare make þow þi gle. Amen.

Explicitant cantica diuinui amoris secundum Ricardum Hampole.

XIV.1

Item secundum eundem Ricoardum.

(T)Hy ioy be ilk a dele to serue þi god to pay:
For al þis worldes wele, þou sees wytes a-way.
þow fande his lufe to fele, þat last with þe will sy:
And þi kare sal kele, þi pyne turne þe to play.

5 In Cryst þou cast þi thoght, þou hale all wreth and pryde,
And thynk how he þe boght, with woundses depe & wyde.
When þou hym-self hase soght, wele þe sal be-tyde;
Of ryches rek þe noght, fra hell bot he þe hyde.

Do als I þe rede, lyftand vp þi hert,
10 And say til hym was dede: »Cryste, myne hele þou ert!«
Syn synkes as lede, & fer downe fals fra qwert:
Þarfor stabyl þi stede þar Smytyng may noght smert.

In Cryste knyt þi solace, hys lufe chawngne þi chere;
With ioy þou take his trace, & seke to sytt hym nere,
15 Ever sekand his face; þou make þi sawle clere:
He ordans hegh þi place, yf þou his lufe will lere.

þou kepe his byddynges ten, hald þe fra dedely synne,
Forsake þe ioy of men, þat þou his lufe may wynne:
Þi hert of hym sal bren witl lufe þat neuer sal twynne,
20 Langyng he wil þe len heuen to won with-Inne.

1 The same quern is extant in Ms. Thornton, fol. 292, with 3 additional stanzas, and followed
by N. XII, so that the two form one poem.
Richard Rolle's Poems in Ms. Dd V. 64.

"Pou thynk on hys mekenes, how pore he was borne;
Behalde his blody flesch es prikked wit thorne:
Pí lufe lat it noght lesse, he saued þat was forlorne.
To serue hym in sweetnes all hauwe we sworne.

25 If þou be in fandyng, of lufe þou hase grete nede,
To stedde [þe] in stallyng, & gyf þe grace to spede.
Þow dwell ay with þi kyng, [&] in hys lufe þe fede.
For lityll hane I cownyng to tel of his fairehede.

Bot luf hym at þi myght, whils þou ert lyuand here,
30 And loke vnto þi syght þat nane be þe so dere.
Say to hym bath day & nyght: »when mai I negh þe nere?
Bryng me to þi lyght, þi melodi to here.«

In þat lyfe þe stedde þat þou be ay lyuand,
And gyf hym lufe to wedde, þat þou with hym wil stand.
35 Ioy in þi brest es brede when þou ert hym lufand:
Pí sawle þan hase he fedde in swete lufe brennand.

Al vanites forsake if þou hys lufe wil fele, &c., ut supra. (In red.)
(See p. 79, XII.)

5. A grete clerk² &c.

Ms. Cambr. Dd V. 64, fol. 142b.

(A) Grete clerk þat men calis Ricard of Saynt Victor, settes in a buke, þat he makes of contempleacioun, thre wyryngs of cristen mans saule, þat er þere: Thoght, Thynkyng, And contempleacioun. And þat a man may witerly know ilkane by þaim-self. He telles qwat differens es by-twyx þam thre. He says þat thoght es wyth-owten trauayl & wyth-owten froyte, And thynkyng es wyth trauayle & wyth froyte. Pou sal wyt þat thynkyng and meditacioun er bath ane. Contempleacioun es wiþ-outen grete trauel, bot wyth grete froyt. And þou þat desyres gretyely to com to contempleacioun, me thynk þat þe nedes gretyely.⁴

(Rest wanting, the following leaves are torn out.)

¹ Cf. p. 57. ² Cf. Ms. Harl. 1922, which contains a translation of Rich. of S. Victor's Beniamin Minor. ³ Ms. thynkyng. ⁴ des gretyely is catchword.
Richard Rolle’s Meditatio de Passione Domini.

These Meditations are given here from 2 texts, none of which, however, retains the original (northern) dialect. The 1st text was ed. by Ullmann in Engl. Studien VII, 415. The 1st text is older (14th cent.), the 2nd more complete, but spoils the rhythms Ms. Ll. besides contains, fol. I—200, Will. of Nassington’s translation of Waldeby’s Speculum vite, in verse, which in this Ms. is falsely attributed to Richard Rolle; (beg. Almygy god in trinite In whom is only persones three).


Swete lord Iheru Crist, I thanke þe and zelde þe graces of þat swete praysere and of þat holy orysowe þat þou madesty befor þe holy passyoun for vs on þe mownt of Olyuete. Y beseche þe, swete lord, þat þou her þe my praysere. ¶ Adoramus te Christe & benedicimus tibi. Pater noster. Aue maria. ¶ Swete lord Iheru Crist, y thanke þe and I zelde þe grases of þat mychel ferdennes þat þou haddyst for vs whan þou become so ful of angwysch þat an aungel of heuene cam to confortyn þe, wenne þou swattest blod for angwysche. I preye þe, lord, and byseche þe for þi swete mercye, þat þou be myn help in al myn angwysch and my fondynes, and sende me, lord, þe aungel of red and of confort in alle my nedys: þat I myyte turne thorow þat swet owt of al sekenesse of soule in to lyf of hele of body(!). Adoramus & c. ¶ Pater. Aue. ¶ Swete Iheru, I thanke þe and I zelde þe graces of pynes and angwysches and schames and felonyes þat men dyden þe al with tresous: men bowndyn þe os a thef, with-owten mercy and pyt. ¶ Lord, I thanke þe of þo swete and pytowes pasys þat þow zede for owre loute toward þin owne peyne and þin owne deth. I prey þe, lord, and bysyeke þe þat þou wnbyme vs of bondys of alle owre synyns, os þou sufferd to be bownde for owre loute. ¶ Adoramus. ¶ Pater. Aue. ¶ I thanke þe, swete lord Iheru Crist, of þe pynus and of þe schamus þat þou suffryd before þe byschopsws and maysters of þe lawe, and of þine enemys of þe buffetys and of neckedynestes, and of many oþer schamus þat þou sufferd. ¶ And among oþere I thanke þe, lord, of þat lokyng þat þou lokyd to þi decyple þat þe hadde forsakyn, seynyt Peyr: þou lokyd to hym with syght of mercy when þou were in þi most angwysch and in þi most peyne; opynly þou schewyd þere þe loute and þe charyte þat þou hadde to vs, þat schame no peyne ne no thynge may drawe þin herte fro vs, in also mykel os in þe is. ¶ Swete lord ful of mercy and of pyt, þere we thorow þi blessed lokyng may turne to þi grace and repent vs of owre trespas and of owre mysdede, so þat we may come with seynyt Peyr to þi mercy. ¶ Adoramus. ¶ Pater. ¶ Aue. ¶ I thanke þe, swete lord Iheru Crist, of alle peynes and tormentys /

1 The first part is much abridged; the Ms. frequently corrupted. 2 to be om. 3 Cf. and text, which gives the better reading.
Richard Rolle's Meditations on the Passion,

and scoomynges and sclawndrynges & schamys þat men dyde & seyde to þe þat nyt in þat harde prisoun þat þei helde þe Inne. Lord, I pray þe and besoke þe þat þou zeue me sofferynge and strenkethie for to wíð-stande stedefastely azyynes alle þe assaylynges & fónynges of my foon and of myn enemys gostely and bodly. Adoramus. ¶ Pater. ¶ Aue. ¶ Lord Ihesu Crist, I thanke þe of alle þe peynes and schamas þat þou soffred befor Pylate, and of alle þi pases and þi steppys þat þou zedyst in me in al þat sorewe, now hyderward now þiderward, now byfors on and now before anþer: I thanke¹ & besoke þe, lord, for alle þeise peynes and þese schamas þe þeis greuwnes & þe pases þat þou zede þemme in þat like tyme for þe loue of þis; þat þou drowe and ryste owre gatys and owre steppys to þe-ward & to þi seruyce. ¶ Adoramus. ¶ Pater. ¶ Aue. ¶ Swete lord Ihesu Crist, I thanke þe of þe peynes þat þou soffred for vs, and for þe swete blod þat þou bledde for vs, whan þou were so sore betyn and bownden to þe pyler, þat zyt it is sene þe blood on þe pyler. I pray þe and bysecke þe as my dere lord, þat swete blood þat þou bledde so largely for me, may be ful remysseeþ for my soule. ¶ Adoramus. ¶ Pater. ¶ Aue. ¶ Swete lord Ihesu Crist, I thanke þe of þe peynes and schamas þat þou thorow þi swete wylle soffred for vs whan þou were clad in purpr for to schame þe, and þe corowne with thornyss for to pyne with þi swete hed, and þei on² knelyng on skorn callyd þe, lord, kyng and myster, and with al þat on þi swete face spyttyd so fouly, and so fouly engleymede þi sayre face with þe foule styngynge styptynge of þe foule cursyd Ines, & bofetede & stynten and betyn on þi swete hed with Inne(!); and of þi bytter wounds I thanke þe, of þi peynes and of þi swete blood þat ran dons & stremyd fro þi blessyd face. I praye and bysecke þe, dere lord, þat þou defende vs fro synne, and fro schame þat we han deseryued for synne. ¶ Adoramus. ¶ Pater. ¶ Aue. ¶ Swete lord Ihesu Crist, I thanke þe þat þou were so by-bled þanne, so crownyd with thornyss before alle þe folc, and þi swete face so spyttyd & so beclemyd with þe fowle & þe styngynge styptynge of here corsede mouthes. Þan were þou on eche a syde forcryyd and hyed³ to stronge deth, and to foule deth of hangynge demyd, blessyd and thankyd be þou. I besoke þe, dere lord, þat þou for þi mychel mercy gyue me grace and wysdom my-self for to fugge and deme, to sanacion of my soule. ¶ Adoramus. Pater. ¶ Aue. ¶ Swete lord Ihesu Crist, I thanke þe of þe peynes and of schamas þat þou soffrede so swetely & so gladly, now for to drowe þe, now for to putte þe so schamely, now for to smyte þe, now for to bete þe so sore & so felly; and for to ber þine owne rode on þi swete nakede bac, as it were a thef þat bare his owne galewy for to be hangyd onne hym-selue at þe mownt of Caluare, þere men heyed wyckede men and theuys whethþe þe were þef or ⁴ mensleere; and þere þou soffryd hem to do þe on þe cros. ¶ ⁵ Dere lord Ihesu mercy, þat welle arþ of mercy, why wyl not myn herte breste and cleene in-two? whou schal it euerz laste, whan it rennyth in myn herte at þi kyrtel-changynge whom wou þou were begon: whan þe fals Herode let tak it of þe, þat clemyd faste with þe blood of þat harde scowrgynge to þe flesch of þi body þat sore was betyn and rowyd, and rent þi sely skyn; þe kyrtel clemyd þere-to, and dryed was þere-to; þi flesch was so tendar, so seck and so soor, þat þei drow it of þi body pytously and harde, ne hadde þei no reward whow soor þe

¹ r. pray. ² om. on. ³ r. hued? ⁴ Ms. of. ⁵ Here begin the rhythms, mostly (alliterative) long lines.
bystood þe stryppynge: for þere-witþ folowyd somme of þe pecys of bledderys and of þe rent skyn. Þan was þi seke body, precyous lord, al renfully rowed and bled, þe stem stood of þi body & rekyd al-abowte, þe dew-dropsy þat þasme roos þere-witþ it is to thenke. ¶ A, lord, I [se]¹ þi rede blod rewne be þi chekyis, stremsy after yche a strook, byform & behynde. Þe skyn of þin hed þi crowne hath al to-rente, eche a thorn þat þere is sytteth to þi brayn-panne. Alas þat I schal lyue and se my gracyous lord so soffynge and so meke, þat neuere trespayd, so schamely bedygt: þe grucchenge & þe gronyenge, þe sorwe & þe sychynge, þe rewthe of hys cher, I wolde were my deth. Þe crowne of al blysse, þat crownes alle blessed, & kyng is of alle kynges, & lord is of lordys, is of helle-houndys crowned with þornys; þe worchype of heuene despucyd and defouled; þe þat schop þe somne & al þat is ouȝt, of al þe gode in erþe þat al is of hys gyfte, he hadde not were-Inne hys heed he myȝte hyde, but is so pondly become, va to make ryche, þat al nakyd he goth, in syȝt of alle þe folk. ¶ A, lord, þi sorwe, whyere were it not my deth? now þei lede þe forthe, nakyd as a worm, þe tormentoure abowyt þe, & armede kynges. Þe preys of þe peple was wonderly strong; þei hurled þe and haryed þe so schamefully, þei spurmed þe witþ her feet os þou hadde ben a dogge. I se in my soule how ruefully þou gost, þi body is so blydy, so rowed and so bledderyd, þi crowne is so kene þat sytteth on þi hed; þei heere meysh witþ þe wynde clemyd witþ þe blood; þei louely face so wan & so bolynyd with bofetynge and witþ betynge, with spytyynge witþ spowtynge, þe blod ran þere-witþ, þat grysyth in my syȝt; so lothly and so wistsome þe Ines han þe mad, þat a mysel art þou lyckers þan a clene man. Þe cros is so heuy, so hys, and so stark, þat þei hangyd on þi bare bac, trossyd so harde. ¶ A, lord, þe gronyng þat þou made, so sore and so harde it sat to þe bon. þi body is so seek, so seybly and so sovy, what witþ gret fastynge before þat þou were take, and al nyȝt wooke witþ-owten ony reste; witþ betynge witþ bofetynge so fer owne-take, þat al stowpyng þou gost, & grym is þi chere. þe fleisch þere þe cros sytteth is al rowed, þe blynydes and þe bledderys are wawne and bloo; þe peyne of þat byrden sytteth þe so sore, þat iche foot þat þou gost it styngyth to þin herte. Þas in þis gronyng and in þis mychel pyne, þou gost owt of Ierusaleȝ to þi deth. Þe cyte is so noble, þe pypyl is so mychyl, þe folk comyth rennyngge owt of iche a strete, þanne stondyth vp þe folk, and þe [f. 203] grete reke, þat wonder men may þat perçome thynke. With swychyc a processous of worldely wondrynge, was neuer ne thoef to þe deth lad. Somme þere were of þe comowyn peple þat sychesched sore and grete for þi wo, þat wyster þe so turmentyd² and þat ir³ was for envye, for þe princes and þe byschopys þat ladden þe lawe, þei dyden þe to þe deth for þi soth sawes, when þou of þere erroures wolde hem reprenue. þe knewe it was owtrage and wrong þat þou soffredre, and folowyd þe wepyng and sychynge sore. þou þan seyde thynge þat after fel: þou bad hem wepe for hem-selne, and for þe grete vengeuncse þat scholde falle for þi deth on hem and vp-on herc chyldren, and vpon al þe cyte, þat sythen was fordon & for þe vengeuncse of hers owne gylt chasyd owt of hers place. ¶ A, lord, þe sorewe þat fel to þi herte, when þou on þi modur caste þine eyen. þou saȝ hyre folewe after among þe greet prees,

¹ Ms. saw. ² on erasure. ³ Ms. is.
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os a womman owt of hyre·selue hyre handys sche wrong, wepynge and syshynge hyre armys he¹ caste, þe watter of hyre eyen dropped at hyre feet; he fel in dede swowne ofter þan onys, for soerewe of þe peynys þat to hyre herte smytyn. Þe soerewe þat he made and þe mykel dool agreggyd many·fold alle þin opere peynys. So whan heo wyster þat it so was, þan was hyre wel wern, and þðu alsó for hyre wepynt; so was² youre soerewe eyther for opere waxenge many·fold with hepynge soerewys. Þe loue of zowre hertys þat ouer alle opere loues was wyth·owte make brennyng kene, made zow to brenne eyther for opere with unlyke soerewe to ony opere woo; as þe loue was makeles, so þe soerewe was pereles, it stykyd at zowre hertys os it were deth. ¶ A, lady, mercy, why were þou so bolde among so manye kene foes to folewe so ny? how was it þat arwenesse of wummmankynde or maydenhed schamynghe ne hadde þe with·drawyn? for it was not semely to þe to folowe swych a rowie, so vyle and so schamefully, so grysaI to see! But þou ne hadde no reward to no mannys drede, ne to nouȝt ellys þat þe schulde lette, but as owt of þi·self for dool and for soerewe of þi sonys passyoun was al þin herte set. Zowre loue was so kene eythyr to other, and so brennyng hot, þi⁴ syschengys were so fer fet, þe dool of zowre chere was dedly woo. Þe loue and þe soerewe þat styked in þi breesh, rete þe þe rekynge of bodyly drede and of worldys schame and alle maner of lettynges, þat os owt of þi·selue þi soore hatch þe mad.² ¶ A, lady, for þat soerewe þat þou soffryd of þi sonys passyoun—for þat schulde haue bien myn owne, for I it hadde deseruyd and manye werse, I was cause þere·offe and he gyteiles: os þe dere woundes were myn owne ryȝt, gete me for þi mercy on of hem alle, a prikke at myn herte of þat ilke peyne, a drope of þat rewthe to folowe hym wyth. Zyf al þat wo is my ryȝt, gete me of myn owne, ne be þou not so wrongful to with·holde al. / Dow al⁵ þi woo be þe leef, ne art þou nouȝt swythe large? parte with þe poore þat lytel hath or non; gyf me of þi sykynges þat sykes² so sore, þat I may syke with þe, bat began þat woo. I aske not, dere lady, kastelys no toowys ne oþer worldys wele, þe sonne nor þe mone ne þe brygt sterlys, but woundys of reuhte is al my desyr, peyne and compassyoun of my lord Iesus Crist. Werste⁶ and vnworthyes of alle mennys haldyng, I haue appyttye to peyne, to beseke my lordr a drope of hys reed blod to make blody my soule, a drope of þat watter to waschyng it with. ¶ A, lady, for þat mercy, þat modar art of mercy, socoure of al soerewe and bote of alle bale, modar mad of wrecchys and of [al] wooful: herken to þis wrecche & vysyt [þi]⁶ chyld: soue in myn herte, þat is hard os ston, a spacile of compassyoun of þat dere passyoun, a wounde of þat rewthe to soule it with. ¶ A, lord, þat peyne þat lyther Iues so cruel & so kene at þe mouunt of Caluysre with·owten ony mercy pynyd þe with. Þei cast þe cros dous flot on þe grounde, and with stronge ropys knyt to þine handys and to þi feete, & layde þe þere·onene; ¶ þei drow and streynyd þe streynte on brede and on lenkthe by handys and by feet, and dryue In þe nayles, fyrst in þe ton hand, and drow harde, and after dryue þat oþer. Þe nayles were blonte at þe poynyt, for þei schulde breste þe skyne & þe flesch; þei streynyd þine handys & þi feete al with þe blonte nayles, for þe more peyne. ¶ Foderunt manus meas & pedes meas. ¶ Glorouse lord so dooufully dryue, so rew·fully streynyd vp·ryȝt on þe [rode]⁷: for þi mykel mekenesse, þi mercy þi miȝt,
1 in Ms. Cambr. Li r. 8.

\[\text{\textit{\`ou bete al my bale wit\`e bote of \`i blood. Q A, lord, \`e pyte \`at I now se: \`i woundys in \`i streynynge reche so wyde, \`i lymes and \`i nayles\textsuperscript{[l]} are so tendr. \`ou lyst rowyd and reed streyned on \`e cros, \`e kene crowne on \`in hed \`at sytteth \`e so sorre, \`i face is so bolayd \`at fyrat was so faire; \`i synwes \& \`i bonys syrten owt so starke, \`at \`i bonys may be nowmbreyd; \`e stremys of \`i rede blood renyn as \`e flood, \`i woundys are for-bled and gryaly on to se. \`e sorewe \`at \`at modsr makhyn encresuth \`i woo. Q A, lord kynge of myyt, \`at lesyn woldust \`e myyt \& os vnmy\`yty become my wrongys to ry\`yte: what is it \`at I speke \& bete \`e wynd? I speke of \`e felyng of \`e \& fynde I no taste, I blondre in my wyrkyng os ma\`s \`at is blynd, I studye in my thongtes and \`ei wyrrken al wast: it is tokenynge of my deth, and fylthye of my synne, \`at slayn hath my sowle \& stoke is per\`e-Inne, and stoppyth al \`e saounre, \`at I may nought the fel, \`at so schamely haue ben \`i tretourcs vntraswe; it myyt be a prisouw, glouryouse lord, to \`i godhed; \`e stynke of my schame, \`e sorwe of my soule, \`e fylthye of my mouthye, gyf I lykke \`ere-onne it fylyth \`i name: so may I no manere \`e swetenesse of the\textsuperscript{t} taste, \`at I have lost\textsuperscript{t} thorow synne to han lyykynge of swych comfort—for I blondre gladly in lustys of many dynerse blamys. But \`ou glouryouse lord, \`ou quenyste \`e dede, \& tunnyd hast \`ou manyfald and brougt hem to henely mede: \`e blynde-born \`ou lystet, in book os i rede: it betokenyth gostely werkyng, it is no drede. Qu\.\textsuperscript{ik}.\textsuperscript{k}.\textsuperscript{ke} me, lord Iheru \textsuperscript{Cr}.\textsuperscript{ist}, \& gyf me grace \`at I may fele som of \`e saounwer of gostely swetenesse; lene me of pine\textsuperscript{[l]}\textsuperscript{y}\textsuperscript{t}, \`at I may som-what sy\`gt haue in soule my thyste to kele. But wel I solt \`is \`at I have rad, \`at who-so-\`ynth and sekyth a-\`ry\`yte: \`ou he fele \`e nouyt, he hath \`at he wot nouyt, \`i loue of godhedes\textsuperscript{8};—it hath \(1\) dy\textsuperscript{y}t \`is speche; and swyche operes: \`at \`ef a man no saounwer fynde, thenk hym-self owt castynge\textsuperscript{4}, and rebakyngye and reulyngye \& seyng hys wexkenesse and \`eldyng hym-self vnworthy desocion to hane or any swych specialte of our lord god, when so euers \`at my no desocion fynde: \`esme he schal gete sonnest \`e gyfte of hys grace. Q Penne \`ere went after \`e cros many Iues ynowe and resyed it wp and lyft it vpon hy, \`itk al \`e myyt \`at \`ei hadde, and squat it haerde in to \`e pyt of \`e hyt \`at mad was perfo\`r: \`e wounds borsten and ronyn so\`e owt, \`at alto-shakyd hangyd \`i body, wo was \`e hygon! Q Lord, \`ou\textsuperscript{1} was \`e panne, whan \`e sore woundys of \`i feet and of pine hondys \`at were before alle men most tendre, \`er\textsuperscript{5} bar al \`e wey\`yte of pine bly\`yed body \`at was so faire and large. \`at sore \& \`at sorewe \`i modsr byheld, \`at so lou\`yly and so mylde: he fel dow\`a often-sythe and sy\`schyn among, \`e sorewe stoke \`y\`yre in \`e brest as it were deth; \`y\`yre hed heo heng dow\`a dolfully, \`y\`yre handys sche wrong, \`at terys were ful ryue \`at sche \`ere grette. \`e sy\`schynges and \`e sorewes \`at sche \`ere mad, was ekynge of \`i woo, and made it many-fold. \`e place was so wita\`ome and gronyng stede, \`e stynky of \`e careynes in \`i nose smot. So was \`ou pyned in \`i fyne wyttet, to hele \`itk our trespas \`at we \`ere-withk han wrouyt. Q Agay\`u \`at we trespase with owre sy\`yt, \`ou\textsuperscript{6} wolde of \`e Iues be blynsfal. Q Agaynes \`e synne of owre nose-smellynges, \`e smellyng of \`e careynes as \`ou hengyd on \`e rode smot in \`i nose, \`at was to \`e ful greuows. Q Agayn owre tastynge, \`ou tasted of \`e galle: so poore was

\textsuperscript{1} on erasure. \textsuperscript{2} Ms. sy\`yt. \textsuperscript{3} by a later hand corr. to: \`e louve of \`i g. \textsuperscript{4} r. castyn; cf. \textsuperscript{and text.} \textsuperscript{5} om. in \textsuperscript{and text.} \textsuperscript{6} Ms. \`at \`ou.
Richard Rolle's Meditations on the Passion.

\[ \text{\textquotedblleft You mad of \textquoteleft lit\textquoteright grete bledynge. } \text{\textquotedblright Agayn lecherous heryng \textquoteleft pat we \textquoteleft with han greuyd, \textquoteleft you wolde with \textquoteleft pine erys here myche wrong: when men accused \textquoteleft false of synne, callynge at \textquoteleft pat corowynge in scorn and hatred & sayde \textquoteleft seyld be \textquoteleft you kyngs and spytten in \textquoteleft face; } \text{\textquoteleft heryng of \textquoteleft he foule cry when \textquoteleft he cried alle \textquoteleft do hym on \textquoteleft he rode, \textquoteleft he cros schal be hys dome; } \text{and also whanne \textquoteleft pat sayde she couthe others men saue: \textquoteleft lat hym saue hym-self now, \textquoteleft yf he cane. } \text{\textquoteleft By \textquoteleft heryng of \textquoteleft pei seise \& \textquoteleft of oper words wyckedly \textquoteleft you \textquoteleft wolde \textquoteleft pat swete wyt for \textquoteleft vs be pyned. } \text{\textquoteleft Agayn \textquoteleft pe synne of felyng and of euele gatyngs, were \textquoteleft pei handys and \textquoteleft pe feet with \textquoteleft harde sayles thyrlyd, } \text{and fro \textquoteleft he hed to \textquoteleft he feet, with \textquoteleft corowynge and scourynge, with \textquoteleft bofeiynge and betynge, with \textquoteleft spornyngge and puttyngge, with \textquoteleft harte cordys knyttyngge, and on \textquoteleft pe cros streynynge, \textquoteleft you wolde, glorius lord, for me harde be pyned. } \text{\textquoteleft Pat honges \textquoteleft you so poore and so woe-bygon, \textquoteleft pat of al \textquoteleft bys worldys gode, \textquoteleft pat was al \textquoteleft pine owne, \textquoteleft you haddest not but a pore cloth to kyuerw with \textquoteleft bys lynes priuyye. } \text{\textquoteleft You pat art of kynges kyng and lord of lordys—hele and heune and al \textquoteleft bys world is al \textquoteleft byn owne—\textquoteleft you wolde in tym of \textquoteleft pei deth for me be so poore, \textquoteleft pat erthe hadde \textquoteleft you not so myche \textquoteleft you myyte dye oonone: but on \textquoteleft pe harde rode hangerge in \textquoteleft pe eyre, \textquoteleft pe was \textquoteleft pei deth-bed defully dyght: \textquoteleft pe rode hadde a fote of erthe or ellys lytel more \textquoteleft pat it stod vpon, and \textquoteleft pat was to \textquoteleft pei payne! } \text{\textquoteleft By \textquoteleft pe it was reufully sayd, gloriusse lord, \textquoteleft foxes han here dennys, and fo[w]lus\textsuperscript{3} han here nestes, } \text{\textquoteleft pat hadde not at } \text{\textquoteleft pat deth no thynge } \text{\textquoteleft pat hed to reste oone. } \text{\textquoteleft Thyrn, why were it nouzt } \text{\textquoteleft pat deth be dool and } \text{\textquoteleft pat sorewe, when I thinke in my thougt whou reufully } \text{\textquoteleft you spake when } \text{\textquoteleft you sayde: } \text{\textquoteleft Alle } \text{\textquoteleft you pat passyth } \text{\textquoteleft pei waye, abodeyth and byholdyth } \text{\textquoteleft yf } \text{\textquoteleft you } \text{\textquoteleft you euere soffred } \text{\textquoteleft man, or ony wordely woo, be lyk } \text{\textquoteleft pat euere } \text{\textquoteleft pat I soffre for synful manmys sake. } \text{\textquoteleft Nay, lord, } \text{\textquoteleft you euere } \text{\textquoteleft you euere was neuer non so hard\textsuperscript{3}, for it was makeles; of alle peynys } \text{\textquoteleft you euere were, so hard was neuer fowndyn. And } \text{\textquoteleft you } \text{\textquoteleft you saydys } \text{\textquoteleft you, lord, so swetely and so mekely: } \text{\textquoteleft Vinca mea elevata, ego te plantasuis: } \text{\textquoteleft pat is: } \text{\textquoteleft My dere vynzerde, seydust } \text{\textquoteleft you, } \text{\textquoteleft you is, my dere chosen, } \text{\textquoteleft haue I nouzt my-self } \text{\textquoteleft you plauntyd? why art } \text{\textquoteleft you so bytter? } \text{\textquoteleft Popule mens, quid feci tibi: } \text{\textquoteleft pat is: } \text{\textquoteleft My swete, what haue I } \text{\textquoteleft you doon? haue I } \text{\textquoteleft you wrathyd, } \text{\textquoteleft you dost me } \text{\textquoteleft you woo? haue I not } \text{\textquoteleft you sayyn } \text{\textquoteleft you al my self, and al } \text{\textquoteleft you euere } \text{\textquoteleft you hast, and lyf } \text{\textquoteleft you owten ende } \text{\textquoteleft you } \text{\textquoteleft you wyl take, my body to } \text{\textquoteleft you foode, and to deth on rode, and hygt } \text{\textquoteleft you al my-selue in heune to } \text{\textquoteleft you mede? haue I } \text{\textquoteleft you my gode dede hyrtyd } \text{\textquoteleft you so sore, or } \text{\textquoteleft you swete dawntynge greuyd } \text{\textquoteleft you herte? } \text{\textquoteleft Lord, } \text{\textquoteleft you besowte } \text{\textquoteleft you fader } \text{\textquoteleft you heune for } \text{\textquoteleft you foule traytourys, } \text{\textquoteleft you tyrantys, } \text{\textquoteleft you tormentours, } \text{\textquoteleft you he schulde forgyue hem } \text{\textquoteleft you deth, and al } \text{\textquoteleft you pat trespayd; and seyde } \text{\textquoteleft you wrecchys wysyt not what } \text{\textquoteleft you dyde. And also to } \text{\textquoteleft you thef } \text{\textquoteleft you hangyd be } \text{\textquoteleft you syde, } \text{\textquoteleft you euere sythen he cowde hadde } \text{\textquoteleft you syd thef: } \text{\textquoteleft you he schulde be in blysse with } \text{\textquoteleft you pat like day. } \text{\textquoteleft you sette\textsuperscript{4} nouzt for } \text{\textquoteleft you pat he schulde haue for hys synne long peyne, but at } \text{\textquoteleft you fyrst askynge } \text{\textquoteleft you pat he } \text{\textquoteleft you mercy cranede, and knew } \text{\textquoteleft you forgod, and hys owne trespas, als some } \text{\textquoteleft you zaf hym } \text{\textquoteleft you grawnt of grace } \text{\textquoteleft you of mercy, with } \text{\textquoteleft you owten ony lengere delaying in blysse for to be. } \text{\textquoteleft Lord, for } \text{\textquoteleft you mercy, } \text{\textquoteleft you welle art of mercy, say to me } \text{\textquoteleft you pat am } \text{\textquoteleft you thef } \text{\textquoteleft you pat to hym sayde—for I haue stole } \text{\textquoteleft you gode dedys, and } \text{\textquoteleft you syd } \text{\textquoteleft you grace, } \text{\textquoteleft you wyttes } \text{\textquoteleft you and } \text{\textquoteleft you vertues } \text{\textquoteleft you pat } \text{\textquoteleft you to me hast lent. } \text{\textquoteleft you pat } \text{\textquoteleft you were } \text{\textquoteleft you gracyous and } \text{\textquoteleft you curteys and } \text{\textquoteleft you mylde to.} \text{\textsuperscript{1} Ms. } \text{\textquoteleft you } \text{\textquoteleft you. } \text{\textsuperscript{2} Ms. foxus. } \text{\textsuperscript{3} so hard overlined. } \text{\textsuperscript{4} r. seide.}\]
grawnte hym | pat grace in | þi most woo: now þou art in blysse þere nouȝt is | þat ðe greuȝth, but owre mysdedys are þat | þe lettyth, ne be þou nouȝt daungerows nor strangle for to | cane, but manifold more gracysows be—for seldom seth [men] ony man þat
e is ne more gracysan wan hym best lykyth, þenne in hys most woo.—

A, lord, þi moder was woo, and þou for hyrre also woo, whan sche schulde þe forgo, and þou þi leue toke, bytawȝte hyrre to seynt Iohan, in stede of þe to seyn | yrn | & to conforten os hyrre sone; in tokenynge þou seyde: *Woomman, loe here þi sone, and to Iohan: *loo here þi moder.* Þou betook mayde mayde to kepe; þi wysdom wolde not þi moder leue by hyrre one, but þat þere were on to hyrre in stede of confort assyngnede. A, lady, woo was þe þanne whan þou with þine herys herde þat word: þat sorewe myȝte han bien þi deth, of þat leyne takynge and of þi sonye woo. Þe terys of þin eyen rosen ful faste, þi synchynges and þi sorewys to þin herte sat ful ny, þou fel douȝ swounynd with al þi lymes loose; þine armys fel þe by, þin hed douȝ hanged, þie rody xex al wan, þi face ded pale: þe swerd of þi sonye woo thorow-strook þin herte.

*Animam tuam pertransibit gladius, *pat is: *þe swerd schal glyde thorow pynge herte.* A, lady, þat sorewe may no tange telle þat þou þere soffryd at þat ilke chawynge: when þou in þi sonyes stede, þi flesche and þi blood, schulde anoter felow take: for almygty god a dedly man, decyple for þe mayster, Iohan for lheru Crist; þat chawynge to þe was so dolful os a throw of þi deth. Lady, wy hadde I nouȝt þenne bien by þe and herd þat þou herde, and sen þat ilke syȝt, and of þi mykel sorewe hadde take my part, gyf I myȝte in cas han aleckyd þi woo?—for men seyn swynche a word: þat [it] is often solace to haue in peyne companye.—L, lord, þou cryed after þat so dolfuly on þe rode and sayde þat þe thurysted—os lytel wondor was. Þenne was to þe byrled eysyle and galle, of hem þat þou pynge herte-blood wolde blede forse. A, lord, þou it took and wast þere-offe; for þou wolde for vs in iche a wyt be pyned. þat thuryst was tofowlod: in body and in soule; þo thuryst with a gret zernynge after þere amendement þat dyden þe to þe deth, and also for þe soulys þat þanne were in belle, þat hadde in here ȝlyues kepyn þi lawys. Blessyd is þat ilke man, glorios lyord swete lheru, þat ony thyngh in hys lyue may soffren for þi sake of bodyly peyne or any worldly schame, or ony fleschely lustys gostely or bodyli for þe loue of þi name holly forsake, or may in any poynyt folewe þe here wyth þe schadowe of þi cros, þat is scharpe lynynge. A, lord, þe reuthe, þe dedly dool, þat in manys herte owȝte to synke whan þat men thysken on þat word þat þou on þe rode sayde, & made to þi fadyr so refully þi mone: *Eloy, Eloy, Lamazagatani:* þat is: *My god, my dere god, why hastow al forsakyn me, þat so thyngh þou me sparyst?* Glorius lyord, þin manhede was for vs al forsakyn, so vyle deth and pyneful soffred neuere man. þi godhede it wolde for synful manmys sake, with-owten any sparynyng þat þe was so be-gon; neuere martyrdom ne bodyly peyne lyk þin. þi manhede was so tendur boȝe bodyly and gostely: and þe peyne neuere-lese ouer alle peynes. þe dignyte so excellent, þe faderys some of heuene: by-twene two theyns þou hengyd on þe cros, and þat in myddes þe worlde, hit was no pynge schame; os of alle theyns þe cheueteyn in myddys hem þou hengyd, al nakyd, þi skyn to-drawe and ilke a lyth from oþer,

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1. Ms. þat he.
2. r. rode.
3. s. written on erasure, and schadowe — lynynge added on the margin.
Richard Rolle's Meditations on the Passion,

\[\text{pe kene crowne on pin hed pat \& was crownyd with. Pi woundys were so grysly and so wyde drawyn, pe blod pat pow bledded was delful to se. Pe sorewe of pine modwr was to be more pyne \&anne al pi bodily wo; pat passyed alle pe toper: pe losse of herc soulys pat pyned pe soo. }\] 

\[\text{Lord, pi mykyyl mercy may non herte thankyen, ne pat endeles loue \& lovely reuthre pat \& on pe guode settyst \& foleweit \& wyle: whan pi sorwe was soo mykyyl for hem pat were pi foos. }\]

\[\text{Lord, I wele in my thought pi rode foot take in my armys, flat os pow lay perce vpon pe gronde, with2 pe stynk of pe dede mennyss bonys pat lay perce so wlatom vndur pi nose; no thynge schal me \&anne grewe ne chawnge myn herte, so pat gret comforte }3\text{ schal to me be with lykyande thouthe. I wyl not vpward castyn an eye to se pat8 gloryouse sygt, pi woundys to byholde: for I am, gloryouse lord, manyfold gylty and cause perce-offe, os vnworthy pat sygt to se. }\]

\[\text{I wolde among pe dede, pat lyn stynyyng se fouly, lay me flat on pe gronde, \& nelerere zyf I myyte, pe vertu and pe grace to kepe of pi blood; pennes wyl I not ryse ne non gate flyyte, tyl I be with pi precyous blood bycome al read, tyl I be markyd perce-with os on of pine owne, \& my soule sofyd in pat swete bath: so may it falle, gloryouse lord, pat myn herd harte may opene perce-with, pat is now hard os ston, bycornen al nesche and quyckenen in pi felyn. }\]

\[\text{Lord, pi swete passyowm reysyd pe dede of herc grays and pe walkylyd abowte, hyt openyd helle-gayts, pe erthe tremblkyd perce-withit, pe }[\text{sonne}]4\text{ lost hys lyte: and my sory herete, pat is of pe deleyys kynde, harder }\&\text{ pat stonyys pat clouyn at }pi\text{ deth, it may not of pi passyowm a lytel poynyt fele, ne I ryse not with }pi\text{ dede in reuthre perce-offe, ne I cleue not as }pe\text{ temple, ne os }pe\text{ erthe tremble, ne opene }pe\text{ closyng pat is so harde sperydy. }\]

\[\text{Myl lord, is now }pi\text{ malyce of my lyther herte / more }\&\text{ pat is pe vertu of pi precyouse deth, }\&\text{ wurzute swyche wondrys and many on mo, and }pe\text{ mynde perce-offe styreth not myn herte? Whe, lord, a drope of }pi\text{ blood to droppen on my soule in mynde of }pi\text{ passyoun may hele al my sore, souple and softe in }pe\text{ grace }[\text{it}]\text{ pat is so harde, and so dyen(!) whan }pi\text{ wylle is. / I wot wel, myn herte, gloryouse lord, is not worthy come to }pe\text{ pat }pow\text{ perce-Inne lyte: it is nonu of pe dygnite of }pi\text{ holy sepulcre pat }pow\text{ were }[\text{inne}]\text{ in manhed closyd: but to helle, lord, }pow\text{ lysyted8 to vysytten and to ryztte: and in pat like manere I aske }pi\text{ comyng. I knowe wel, gloryouse lord, pat i was neuer werpi to be }pi\text{ modwr felowe, to stonde at }pi\text{ passyoun with lyfte and with Johan: but, lord, in }pat\text{ entente zyff I may not be }perce\text{ for my grete vnowworthes to sen }pat\text{ selly sygt. I holde me worthy for my gret trespas to hange be }pi\text{ syde os }pe\text{ thef hangyd. So, lord, }zyff I may not as worthy be }perce\text{, I aske os }pe\text{ gylyly }pe\text{ part of }pi\text{ deth: }pat\text{ pow i be not worthy pat myn herte be lyfte, my nede and my wyckednesse askyth }pat\text{ pow it ryzte.6 Come }\text{panne at }pi\text{ wylle, henenelyche leche, and }lysten\text{ me sone os }pow\text{ my nede knowyst; a sparkel of }pi\text{ passyoun, of loue and of reuthre, kyndele in myn herte to quyrcnen it with: so }pat\text{ al brennyng in loue ouwer al thynge, al }pe\text{ world I may forgete, and bafe me in }pi\text{ blood. }\text{Pan schal I blesse }pe\text{ tyme }pat\text{ I fele me so styred [to }pe]\text{ of }pe\text{ grace, }pat\text{ al wordely wele and fleschely lykyng ageyn }pe\text{ thouzt of }pi\text{ deth lykyth me nouzt. }\]

\[\text{Whe, lord, }pow\text{ bytawte in to }pi\text{ faderys handys at }pe\text{ poynyt of }pi\text{ deth }pi\text{ gloryouse gosit, and sayde: }pat\text{ Pater, in manus tuas &c., pat}3\text{ Ms. for }pi\text{ sorewe was so mykyyl, crossed out here.}2\text{ overl.}2\text{ on eraseure.}4\text{ Ms. erbe. 3 r. lyte.}8\text{ r. to be ryseted.}7\text{ om.}
is: »Fader, in þine handys I betake my soule.« And in trewe tokenynge of oure soule—hele, þat al was fullyd in þi blysse of þi blood, þou saydest at þe laste: ¶ Consummatum est, ¶ þat is: »Al is endyd.« • Panne fel down þine hed, and þe gost went owt. • Erþe þanne trembled, þe sonne lost hys lysst: þat al merk was þe wesdir os it hadde ben nyxt; þe dede rysyn, in wyntnesse of þe godhede to knowe; þe temple þanne clef, þe stonys alto-roof. With a scharpe spere þine herte þe stroke: þe blood and þe wassar þere-offe went owt. ¶ Þus gloriose lord, it styreth in myne mynde: I se þi blood laue owt of handys and of feets, þi sydes thriled with þe spere, þi wounds dryed and al to-ran, þi body al be-bled, þi chyn hangyd down, & þi teth bare; þe whyte of þin eyen is cast vp-ward, þi skyn þat was so lowly is become al pale, þe crowne in þin hed grysyth in my syʒ, þe heer is clemyd with þe blod and blowit þe a-howte. ¶ Mynde of þat mater I wolde were my deth. ¶ Lord, I se þi modar stande þe þi syde, sche sobbith and sykyth and falleth down; Iohan on þe þoʃer half is so ful of sorewe; þi wyngyn here hondys and make myche dool. Whan þe lokyd vpward, þe syʒte of þe rode stykyth to here hertyys as it were þe deth. ¶ Þe falle down wepynge and gronyme ful sore—and I am enchesous of al þat iche wulo! ¶ Lady, for þi mercy, sythen I deseryd al þat saw byfel, and al is my ryʒ: graunete me of þi grace a syʒ 8 of þi sorewe, a poynyt of þi peyne to playe me with: þat I may in a poynyt som-what fele, and a part of þi sorewe, þat I hae al mad. ¶ A, lord, þei cast loot on þi clobes, os þe boke sayde longe before: an[d] lefte þe nakyd by-twene two thenys—so foule os þi deth was soffred neuer me. Panne began þe folc to flocke toward þe towne fro þe mouwt of Caluare, on þe rode þere þou hengede. ¶ Pat syʒ is so wondurful, þei wawe so thykke, eche man to hys owne hom, by eche a way. þan was þou in þi godhede ful smertely at helle, to glade þe soulys þat kepeth þi comyng. ¶ Blysse and þe gladyng, þe myrthe and þe lykyng, þat þei þanne hadde, with þe tonge no man may telle. ¶ Þou openyd helle-ʒatys, lord thorun þi myʒt, and took owt of peyne manye þat were þere: Adam and Eue, and alle þat þe were lene, þat had in hère lynes kep þi lawys. Lord, after þat Ioseph ab 4 Aramathey tok leue at Pylate to take þe down, os it were tyme of eyunsonge, with help of Nychodemys, of þi modar and of Iohan, þat stood þere sorefully. ¶ Þei toke of þe rode þi blyssed body, þei ryghtyd owt þine armys þat were bycombe starke, and streyked hem down after þe sydes. ¶ Beare þe to þe place þat þou were beryed Inne; þei weschen of þe cold blod and made þe clene, layde þe in þe monument þat was newe, þat Ioseph hadde ordeynyd for hym-selue; þei onoynte þe with oynement þat smellyd swete. ¶ Sorwe þat þi modar hadde, is sorwe to here. ¶ Lady, þe terys þat þou þere grette, þi brest and þi chekys mad al wassar 5 þou fel down to hys feets, and kyssed hem ful swete, and euere os þou kyssyd sore þou grette. ¶ Þou Penne was þere warde set of armede knyʒes, to kepe þe monument tyl þe thryde day. &c. Amen. Þerus.

¶ Explicit quedam Medicatæ Ricardi Heremite de Hampole de passione domini: Qui obiit anno domini MCCC⁰ xi⁰ viii°. &c.

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1 Ms. syʒt. 2 Ms. done? 3 = sigh. 4 Ms. ob. 5 r. wete.

Here bigynnewe denoute meditacionys of þe passyon of Crist whiche weren compiled of Richard Rolle thermyte of Hampol, þat dide in þe þære of oure lord M.CCC. & xlvii þeer.

Lord þat madist me of nouȝt, I biseche þee to þeue me grace to serne þe wip al myn herte, wip al my myȝt, wip al my strenchȝe, wip al my kunynge, wip al myn entencioun, wip al myn vnþristondinge, wip alle þe myȝtis of my soule, wip al my þouȝt, wip al my speche, wip alle my wittis, wip alle my werkis, wip al myn ocupациoun, wip al my bisynes, & wip al my reste.

Lord þat madist me lich to þee, I biseche þee to þeue me grace to loue þee wip al my soule, wip al my lone, wip al my wil, wip al my lust, wip al my likinge, wip al my mynde, wip al my wische, wip al my denocion, wip al my longisȝe, wip amendinge of my liif wip al my disirynge, wip lastinge in goodnes, wip contricioun & confessionys to þee & pennaunce for my synnes.

Lord þat madist me & alle my lymes, I biseche þee, þeue me grace to serne þee wip alle my lymes, & alle to be occupied in þi servisce, & eure bowinge to þi biddings, eure redi to meue or to reste at þi wille, eure lame to dedis of synne, & eure freisch & redi to þi biddings.

Lord þat madist me & hast ȝouen me manye ȝiftis, gostly, bodili and wordli, I biseche þee, grauȝte me grace to vsen hem alle in þi servisce & to þat eende to whiche þou þane hem to me, þat I eure worschip þee in þi ȝiftis; & grauȝte me grace eure to meken me in þi ȝiftis, to holde me spaied wip þi ȝiftis, & neuere to be presumpctuus me proud of þi ȝiftis, but neuere to knouleche me for sych as I am, a sinful wrecche.

Lord alȝiȝtist fro heene to erpe for lone of mankynde, from so hiȝ to so low, / from so hiȝ lordshipp to so low pouer, / from so hiȝ noblei to so lowe myscheef, / from so hiȝ wele to so lowȝ wo, / from so hiȝ blis to so lowȝ peyne, / from so hiȝ myrȝpe to so lowȝ sorewe, / from so likinge a liȝf to so pynenfyl a deef: / Now, lord, for al þat lone þat þou schewidist to mankinde in þis incarnacion & in þis pæsioun, I biseche þee of merci and help. / Swete Þeru, I ðanke þee, lord, wip al myn herte, for þou profredist þee to þat place where þou wistist þi deep ordeyned, & I ðanke þe, lord, for þere þou schewidist weel þat þou were willi to die for vs; & so I bileue, lord, þat þou chees þe day & þe tyme whanne þou woldist die, & every poyn of þi pæsioun was doon at þin ordinaunce; & I bileue, lord, þat þou leftist þi soule whanne þou woldist, & whanne þou woldist þou took it azen. Now here, swete Þeru, I biseche þee, grauȝte me grace to profre me to þee wip hool wil, in sorewe of herte for my synnes, & crynge merci in wil to amende me, in schrift to þee & pennaunce for my synnes, in contynuaunce of good lyuynge, in hool lone to þee þat madist me: & grauȝte me to turne to þee bi ofteyn schrift, in ech tribulacioun, in ech temptacioun of man, flesh, world, or enemi: & grauȝte me grace þat eþ þouȝt of me, word, or werk, schewe þat I am turnd to þee:
& zene me grace fayn to turne to þe dedis wiþ ful wil þat þou hast ordeyned for me. / Swete lord, I biscehe þee, þou heere my priere. Pater noster. Et ne nos / set libera nos a malo. Adoramus te Christe & benedicimus tibi, Quia per sanctam crucem tuam ređejmisti mundum. / Oremus:


S Wete Iheru, I þanke þee wiþ al myn herte & kwynynge of þat swete priere & of þat holy orisous þat þou madist bifoer þi passiouw so holi upon þe mont of olyuete, & / lord, I þanke þee, for þere þou tautist us to priere, whasme þou seiidist: / faadir, not myn, but þi wille be fulfild— / for þi will, lord Iheru, & þi fadris wil, ben al oo will. / Pasme þou priziedist not for þee, but for us / to teche us, þat han ofter contraarious willis to þe faadir of heuene, for to lene oure wil, & to priere þat þe fadris wil in us be fulfild. / Now here, swete Iheru, I biscehe þe þat I be euere redi at þi wille, & not at myn, but whasme myn wille acordiþ to þin þat is my ioie; and graunste me grace euere to seche what is þi wille, & so to turne to þee. Pater noster. Et ne nos. Adoramus te. Domine.

S Wete lord Iheru, I þanke þee as I can of al þe drede & anguisch þat þou suffridend for us whasme an anguil of heuene come to cousforte þee, & whasme þou swettist blood for anguisch. / Here, swete Iheru, I biscehe þee for þi swete merci, þat þou be myn help & cousfort in al my templotious, anguisch, or tribulacions; þat I mowe turne þorug þi swete cousfort out of al myscheef of sole & of bodi / in to helpe of vertu & of meeknes. Pater noster.

S Wete Iheru, I þanke þe for þe disese þat þou haddist whasme Iudas bitrside þee: & þou toldist it him bifoer & warnedist him faire, & perfore þat was oon of þe grettist symnes þat euere was. / Now, lord Iheru, I biscehe þee, scheelde me fro grete symnes, as ouerhope, wanhope, & alle manner symnes ægens kynde, & zene me grace to þenke eeh symne greet þat in ony manner wise myyte greue þe, Iheru. Pater noster.

S Wete Iheru, I þanke þe for al þe disesis þat þou suffridend whasme þou were taken of þe lewis: / for summe pullden þee, summe schouen þee, drownen þee, dispisiden þee, scormeden þee, toggiden & teere þee: & swete Iheru, I þanke þee for al mekenes þat þou schewedist þere, whasme þou letist hem doon as þei wolden. / Now, swete Iheru, I biscehe þee to take me to þe & make me al þin: & if I lie to ony symne of þe world, of þe fleisch or of þe feend, swete Iheru fecche me soone hoom ægen, as a lord doop his bonde-man, & dryue me wiþ tribulacions soone to penaunce. / Swete Iheru, in þee is al souereyn medycyn, & I, lord, am al silk in symnes: Perfore, swete Iheru, take me to þee & sette me vndir þi cure, & come neer to me wiþ grace, as þe

1 Ms. filii. 2 r. largiri. 3 = ecclesia regulisque. 4 overlined.
Samaritan dide, & hilde in to my woundis oile of merci and wyn of coursoft, and brynge me in to þe stable of charite, & eure holde me vndir þi cure. / Zit, lord swete ðærur, þis lif is full of temptaciones and enemyes, & þere is no socour but in þee, swete ðærur: þanne, swete ðærur, take me to þee wip-wyme þi gounernaunce and schildinge, & lat neure þin hondwerk be for-loren. / Þat, swete ðærur, þou art al good, & to þee longiþ al love: / Þanne take to þee my[w herte hoolli, þat al my loue be on þee þat al boutzit; so þat my[n herte neure] turne fro þe for no temptaciones, but eure clene fast upon þee, for to loue þee swete ðærur, moost needful, moost meedful, & moost spedeful. Pater noster. Et ne nos.

Swete ðærur, I zelde to þee þankisgis & gracis for þat tresowm & schames þat þou haddist whanne þei bonden þee to a þee. / Now, swete ðærur, I biseche þee, bynde me to þe, so þat neuer temptaciones ne tribulaciones parte us a-sundir; / binde me to þee, swete ðærur, in bileue, hope, & charite. / In bileue fastne me to þee, swete ðærur, þat neure noon errour ne eresi turne me fro my bileue; & graunte me swete ðærur, þat my bileue be in mesure, not to large: bileueynge þat schulde not be bileueud; / ne to streite: leuyng þat schulde be bileueud; / & swete ðærur, make me bileue in alle þe sacra-
mentsis of holi chirche & is alle þe ordinaucsis, & in trist to god of al my sauaciosum. / Swete ðærur, binde me to þee in hope: so þat al myn hope & trist be oonli in þee; / late neure my[w hope be to streite: lest I falle in wanhope; / ne to large: lest I rise in to ourhope; / and graunte me grace, swete ðærur, to continue in good werkis in þi seruice wip discriauons, þat I mai skilfulli hope & triste in þee. / / Swete ðærur, binde me to þe in charite: þat al my loue be hole to þee, in wil, word, & werk, & let me no þing loue but þe, or for þee; & lete me loue after þin heeste frend & foo; & graunte me grace þat noon vnskilfuli wrapþe, ne hate, ne enuie, breke þe bond of my charite; & graunte me, lord, to loue þee eure lengir þe betere, þe more kuenyngli, þe more bisili, þe more stidfasti, & graunte me to loue þat þou louest, & hate þat þou hatist. Pater noster.

Swete ðærur, I zelde to þe þankisgis & gracis for alle þe steppis & pacis þat þou þedist toward þin owne peyne & þin owne deep. I biseche þee, swete ðærur, þat þou rule alle my goinges, and alle þe afectionis of myn herte. Pater noster.

Swete ðærur, I þanke þee for alle þe schames, anguischis, & felonyes, þat þou suffridist biformis Amnas & Caifas, Pilat & Eroud, / & nameli I þanke þee, swete ðærur, for þat mercifull lokinge, þat þou turnynge aȝen biheld upon seint Petir þi disciple þat forsook þee / & zit in myche anguische þou schewedist þi loue openli to him, so þat neipuer schame ne peine my[g][1] drawe þin herte fro him. / Now, swete ðærur, turne þis ize of merci toward us synful, so þat þoru þi merci and grace we mous repente of oure trespas & my[s]-devis with seint Petir. Pater noster.

Swete ðærur, I þanke þe for þat meke & stille stondinge aforeach Pilat &[2] alle þe false accusacionis of þe iewis. / Now here, swete ðærur, I biseche þee,

1 Ms. my[n]. 2 r. in.
S. Wete Itheru, I zelde pee eankingis for al þat schame & anguisch þat þou suffridist whanne þeis spitten in þi face, / in þat swete myrrowe & bodili blys of heuene, upon which anngels & seints haue deinte to loke. / Now, swete Itheru, þene me grace to haue most deinte inwardli to loke & þenke upon þat blissid face; / and, swete Itheru, restore þe liknes of þi face in my soule þat foule synnes han fadid; / & leue lord, lete me neuere haue likinge in þe face of synne in temptacion, & graustwe me grace neuere to asentte to lust of synne; & þeue me grace to worschipe þee in ech creature; & lete me neuere haue pride of chere of my face, ne lust to synne for semblance of ony oþre face; & ad, swete Itheru, graustwe me to se þi blisful face in heuene, amen. Pater noster. Et ne nos.

S. Wete Itheru, I zelde pee eankingis as I can of alle yuel wordis, sclaundris, sorris, mowis, & schames, þat þe ieweis seides to þee in al þe time of þi precious passiouns; & of alle þe housis and prisonys þat þei heelden þee ymwe / whanne þou were drawen & haried [now] to Annas and Caifas, now to Eroud & Pilat, & closid wiþ-ymwe in her placis. / Now, swete Itheru, here I biseche þee, graustwe me suffringe & strenkpe to stonde stidfastli & pacientli to suffre wordis of dispite & rebukinge for þi loue, & neuere to grucche for tribulaciouns ne angir ne siiknes of þi sonde; & graustwe me, swete Itheru, stifi to stonde in alle þe assailingis & temptациous of my foos, goostli and bodili. Pater noster. Ame maria.

S. Wete Itheru, I þanke þe for alle þe steppis & pacis þat þou þedist hidirward & þidirward in tyme of þi passiouns. & I biseche þee, graustwe me grace in alle my weies & gatis þat þei be ordeyned to þi worschipe & to saluciouns of my soule; / & graustwe me grace wilfulli to go to þi seruice, & spare for no peyne ne pennisance; & make me loth to meue, swete Itheru, to ony lust ægens þi will. Pater noster. Et ne nos.

S. Wete Itheru, I zelde pee eankingis for þat dispiteous blindfelling þat þe ieweis diden to þee. & here I preie þee, swete lord Itheru, scheelde me fro blindfelling of synne, in custum, in long vschrift, in ouerhope in wanhope, in latinge to myche bi my-silf; & scheelde me from perpetuel blindfelling of dampnaciouns, & excudinge fro þe blisful siȝt of þi glorious face; & graustwe me clerli to se in to þe face of my conscience; / & þeue me grace, swete Itheru, to kepe myne ȝen from alle yuele siȝtis þat eggen to synne; & graustwe me to se þi blissid presence endelesi. Pater noster.

S. Wete Itheru, I þanke þe euermore for þat schame & schenschip þat þou suffridist in þi buffetinge: / for manye a soor strook þou suffridist þanne, /
for ech of hem stroof to smyte biforn opere. / Now, swete Ihesu, graunte me here wilfulli to suffre diseise & tribulacions for thi sake, & neure to grucehe for siiknessis ne for wrongis of man, but euere to banke god of al his sonde; & graunte me, lord Ihesu, to be plynjede for my synnes or I die, & continuell herte lord, pat to prie; / & quamne it come, lord, zeue me pacience, & herte hoolli to banke phee of thi sonde. Pater noster.

Swete Ihesu, I zeelde bee gracie & pankings for al pat sore & long & egre peyne pat pou suffridist for us, & for al pat precious blood pat pou bleddist, quamne pou were bowedden fast to a piler & scourgid ful sore;—for pat was a bittir peyne: / for phee scougrers weren chosen men & stalworpe, & willi to sie phee, & it was longe or phee were weri; / & phee scourgis weren mad ful strong & smerte: so pat al phee bodi was but woundis, & manye woundis in oo wound / for phee knottis smiten so ofte in oo place, & at ech strok smoot deppir. & pat was, swete Ihesu, a large & a plentiful schewing of phee loue! / Paume was phee bodi lijk to heuene: for as heuene is ful of sterris, so is phee bodi ful of woundis. / But, lord, phee woundis ben betere phee sterris: for sterris schinen not but bi nyztis, & phee woundis ben ful of vertu nyzt & day; / alle phee sterris bi nyzt ne ligtet but a litil, & o cloude may hide hem alle: / but oon of phee woundis, swete Ihesu, was & is Inou to do asey clouds of synne, & to cleere phee conscience of alle sinful men. / here, swete Ihesu, I biseche phee pat pise woundis be my medicacions for ech diseuse of soule. / Also, swete Ihesu, phee sterris ben cause in erp of ech ping pat is grene, or growip, or berip fruyt: / now, swete Ihesu, make me grene in my bileuee, growinge in grace, & beringe fruyt of gode weriks. / Also sterris ben cause of mynes of metals & of precious stonyes: / now, swete lord Ihesu, make me toun as metal azenes temptacioneues, & precious as perre in to phee hiz degre of charite. Pater noster. Et ne nos inducas.

And zit, lord swete Ihesu, phee bodi is lijck a nett: / for as a nett is ful of holis, so is phee bodi ful of woundis. / Here, swete lord Ihesu, I biseche bee, catche me in phee nett of phee scourgins, pat al myn herte & loue be to phee; & drawe me euere to phee & wip phee as a net drawip fisch, til I come to phee bank of deep: pat neuree temptacioneus, tribulacioneus ne prosperous pulle me fro phee; / and as a net drawip fisch to londe, so, swete Ihesu, brynge me to phee blis. / Catche me, lord, in phee nett of holis chirche; & kepe me, lord, pat I neuree breke out of phee bonds of charite. / Cacche me, lord swete Ihesu, in phee nett, pat neuree syrne haue me out of phee cloce of vertues. Pater noster. Et ne.

Zit, swete Ihesu, phee body is lijck a dufhou: / for as a dufhou is ful of dowue holis, so is phee bodi ful of woundis: / & as a dowue pursued of an hauke, if schy ma a-reche to an hole of hir houes, schy is sikir I-nowy: so, swete Ihesu, in temptacioneus phee woundis ben best repute. / Now, swete Ihesu, I biseche phee in ech temptacioneus graunte me grace of sum hole of phee woundis, & likeinge to abide in mynde of phee passionus. / Also, swete Ihesu, phee bodi is lijck an hony-comb: for pat is ech weies ful of cellis, & ech celle ful of hony, so

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1 to be on the margin, poriede (?) on erasure.
pat it may not be touchid wiþouten geldinge of sweetnes: / so, swete Ither, þi bodi is ful of cellis of deuociouþ, þat it may not be touchid of a clene soule wiþoute sweetnes & likinge. / Now, swete Ither, graust me grace to touche þee wiþ criyng merci for my synnes, wiþ desiris to gostly contemplacious, wiþ amendinge of my liþ & contynaunce in goodnes, in stodie to fulﬁlle þin heestis, & delicat abidinge in mynde of thi passionis. Pater noster. Et ne.

More git, swete Ither, þi bodi is ljdk a book writen wiþ reed enke: so is þi bodi al wiþen wiþ rede woundis. / Now, swete Ither, graust me grace often to rede upon þis book, & sumwhat to vndirstonde þe swetnes of þat writinge, & to haue likinge in stodius abidinge of þat redinge; & þeue me grace sumwhat to conseveþe of þat perles loue of Ither Crist, & to lerne bi þat ensample to loue god aynward as I schulde; / and, swete Ither, graust me þat stodie in ech tyme of þe day, & graust me grace þat I may haue upon þis book matyns, pryme, houris, euensong & complin, my meditacionis, my speche, & my dialaunce. Pater noster. Et ne nos.

Swete Ither, git þi bodi is ljdk to a mede ful of swete flouris & holsum herbis: so is þi bodi ful of woundis, swete saueringe to a deuout soule, & holsum as eerbis to ech sinfull man. / Now, swete Ither, I biseche þee, graust me swete sauer of merci, & þe holsum resite of grace. Pater noster.

Swete Ither, I zeeleþ þee pækingis of alle þe peyynes & schames þat þou suﬃrist þorn þi swete wille for us whan þou were cloþid in purpur for to schame þee, & þei1 crowned þin heed wiþ þornes for to preue þi swete suﬀraunce & pacience, / and þanþe þel fallen on knees & scorned þee & calliden þee lord & maistir, & spitten in þi face & bafetiden þee, & as myche schame as þei coude seiden to þee. / Here, swete Ither, I biseche þee for alle þe schameful turnes þat we haue wrouȝt, forȝeue us al þat schame & peyne þat we haue discerneid bi oure synne; & graust us grace to worschipe þee in as many wise & as hertili, as þei iswes schamenþen þee in þi passionis; / and, swete Ither, graust us grace of sich cloþinge & aray as moost plesiþ þee, & neuere to desire disgysynge ne pride of atire; / and, swete Ither, graust me grace to bere myn heed lowe, & neuere to schewe pride is semblanþe ne chere; / &, swete Ither, graust me grace to kepe my fye wittis to þe worship of þee, & graust me grace neuere to desire state ne degre forþþ þan þou hast ordeyned for me. Pater noster. Et ne nos.

Swete Ither, I þanke þee wiþ al myn herte for al þat blood þat þou so plenteuousli bleddist in þi crownyng biforn þat folk, whan þi swete face was al blood, / and on ech side þou were forcried & dispisid & hastid to þat strong & foule deep, & deemed so wrongfulli þerto, / blessid & þankid be þou, swete Ither & worþi to be loued of alle creaturis. Here, swete Ither, I biseche þee, waische my soule wiþ þat blood, & anoynte & depeynte my soule & my mynde wiþ þat precious blood; & graust me grace for þi mychel merci to iuge my-sylf wiselie & deme, to saluacionis of my soule. Pater noster.

1 om.
SWete Itheru, I zeelde pee pankingis for alle pee peynes and schameful turnes pat pou suffrdist whasne pou bere pin owne croes & ingement upon pin nakid bak: for pee drownen pee & pulliden pee so felli pat greet rupe was to se, / & perto, swete Itheru, pei puttes pee, smyten pee so schamefulli, as it were a peef pat bare his owne galowis. / A, dere lord swete Itheru, pat pou were wobigoon whasne at pe biddingge of Eroud pi kirtil was taken from pee, pat cleuedee so faste to pi bodi wip blood of pi scourginge whasne pou were racid and rent & beten so sore and so longe til al pin vttner blood was bled and pi skin vnnepe hangide to-gidere. / Pasne whasne pei drowen of pe cloopen pat cleuedee to pi skyn wip drie blood, and pou so tendere, and in yong and freisch age: [ei]1 took no reward how sore it greuede pee pat dispiteuous strepinge, whasne manle a pece of pi tendre skyn folowide. / Pasne was rupe to se pi bodi al stremed of blood. / ¶ A, lord swete Itheru, me pinkiip I se pi reed blood reswne doun bi pi chekis, stremynge affir ech strouck of pi crownynge, biforn and bighinde and on ech side. / Pe skyn of pin heed pornes al to-readen, ech porn sittip to pe brain-pasne. / Alas, swete Itheru, how may a cristien soule se his lord suffre so myche peyne, pat neuere trespasside? / pi grintinge & gronynge, pi sorewinge & sigynge, pe rupe of pi chere pensip myn herte. / Pe crowne of al blis, pat crownep al blissid, pe king of alle kingis, pe lord of alle lordis, pe empour of helle, is now hound crownen wip pornes, / pe worschip of heuene is dispensid & defoulid; / he pat schope suwne and alle creaturis, & al pisir is of his gift, he haf nort where he mait hide his heed, / and he is so pore pat he goop al nakid in pe siyt of al folk. / Here, swete Itheru, I bische ee, zeue me grace to bere wip pee pe croes of penaunce for pi loue & my synnes, & lete me bere it to my deep-tyme as pou didist, & lete me neuere be gruczinge for pat I suffre for pi loue; / and zeue me grace to do penaunce in pis lijf for my synnes, & graumte me my purgatorie here; / & zeue me grace to suffre esili wordis of dispite for pi loue. / Pater noster. 
Et ne nos.

SWete Itheru, I zeelde pee pankingis for al pat angir and sorewe pat pou suffrdist whasne pou bere pi croes toward pi deep. / & me pinkiip, lord, I se how pei leden pee forp nakid as a worm, turmentours aboute pee & armed knytyts, pe prece of pe peple wondir miche, pei hairen pou schamefulli, pei spurnen pee wip her feet as pou were a dogge. / A, pis is a ruful siyt! pin heed is ful of pornis, pin heer is ful of blood, pi face is al wan, pi lokinge is morninge, pi cheekis and heed al bolned wip buffetis, pi visage al be-soild wip spotil: / pe iewis han so biseie pee pat pou art likir a mesel pan a clene ma. / Pe croes heuy & huge, & so hard trust upon pi bak, pat pou art cruychid to hepe & schrinskist per-vndir. ¶ A, swete Itheru, pou gronedist ful harde whasne it sat so sore to pi nakid bodi, pat is so sijke, so ful frautz of peynes, so feble so weri, what for longe and greet fastinge biforn, what wip wakinge al nyzt biforn whiometrics reste, what wip betinghe & buffetinge and schameful wordis & dedis biforn. / Pe freisch pere pe croes sittith is skinles & ouer-flasen wip blood-rowis. / Pe peyne of pat birpen greuip pee so sore, pat ech foot pat pou goost

1 Ms. po. 2 r. in?
stinging to þin herte. ¶ Puþ þou goost, swete Þær, [out of;] ¹ Ierusalem toward þi deep, / al þe peple cometh & foliþip and gouliþ upon þee & woundriþ; wiþ sich a procession was neuere þeef led to his deep! / Here, swete Þær, I prée þee, graswe me grace to folewe þe in mynde of þi passioun, & in suffring sumwhat for þi loue, and in hauinge compassionate of þee. Pater noster. /

Swete Þær, what sorewe fel to þin herte whanne þou castist þin lże toward þi modir so dere! / þou siþ hir folewe among þe greet prees as a woman out of hir-silf. Now sehe wrong hir hondis, weeping & siýynge, / now sche castiþ hir armes abrood, the watir of hir ïzen droppide at hir feet, / sche fel in deed swowe ofte-sîpis for peynes and sorrowis. / Hir sorewe, swete Þær, und hir dool a-greggide greetli & manysfold alle þine òfore peyne; / and whanne sche knewe schuþ hir sorewe greuede þee so soore, þennue was sche weel worse: / and so sorewe of eijer of you for òfore weixþ manye-folde; / þe hiz lone of òoure hertos eijir to òore, þat was perles bresninge, kindeli made þoure sorewe eijir for òore vunlike to any oþir sorewe or wo on erþe, / for as þoure loue was makeles, so was þoure sorewe peerles, / it stïþîst at þoure hertos as itt were deep. ¶ A, ladi, mercy, how were þou so bold among so manye kene foes to folewe him so nyg? / how was it þat þe arownes of womans kinde, or schamyngne of maidenheed, ne hadde wipdrawe þee? and it was not semeli to þee to folewe sich a route! / Bæt þou haddist no reward to maenîs drede, ne to nouzt ellsis þat hir sorewe llete þee, / for þou were out of þi-silf for sorewe of þin owne sone. / Þi sighis were ther so fer fret, þi brest so ful of dole and sorewe, þi cher so dréri for deedili wo, þat it bire[ste]² þe reckinge of bodili wo or drede and of wordli schame & of alle manner lettings. / Now, ladi, þet peyne & passioun schulde haue be myn: for I hadde deserued it & [was] cause þerof. / Perfore, swete ladi, as þo peynes & woundis were myn owne wip rïg, gete me of þi merci oon of hem alle, þat it may abide as a prickle at myn herte; / gete me, swete ladi, a drope of þat rüpe þat þou haddist, to folewe him wip as þou didiât. / Al þat wo is myn bi rïg: sette me on³ myn owne, / be þou not so daunerous to wipholde al. Þou al þi wo be þee leef, þou art ful large: þan pertë wip þe pore þat litud hup, and þewe me of þi siýngis þat sighst so sore, & lete me siþe wip þee, sîþen I bigan al þat wo. / I axe, dereworþe ladi, noþþir castela ne townes ne noow oþir worldis wele, ne suene ne moone ne noone of þe bodies of heuenne, ne no þeþing: but woundis of rüpe, of peyne and of compassioun of swete Þær my lordis passioun is al my desire. / I haue apetite to peyne, & I biseche my lord a drope of his rede blood to make my soule blodi, / or ellis a drope of his watir to waische wip my soule. / A, modir of wrecchis & of alle woful, visite my sike soule & sette in myn herte þi done wip his woundis; / sende a sparcle of compassioun in to myn herte þat is hard as stoon, / a drope of þat passioun to somplen it wip. Pater noster.

Swete Þær, I þanke þe wip al myn herte for al þat peyne þat þou sufristid whanne þe cros was cast down on þe grounde, & þe[î] leiden þee flat þeron, & wip cordis drowen þin hondis & feect to þe holis, & nailiden fast þat

¹ Ms. in to. ² Ms. bireckinge inst. of birefte. ³ LL. gete me of.
oon hond, & streyned þat oþir to þat oþer hole; / and þæsne, swete Þerus, þei drowen al þi bodi doun til þi feet raȝt men to the holis; / and þe nailis, lord, waren blunte, for þei schuld wes terre þi skyn / & bruse þi fleisch. / Now, swete Þerus, me þinkþ I se þi bodi on þe rode, al bled, and streyned þat þe ioyntis tウィnæn; þi woundis now openþ, þe skyn al to-drawen recchip so brode þat meruele is it halt; þin heed crowned wiþ þornis, þi bodi al ful of woundis, nailis in þin hondis & feet so tendre, & in þi synewis, þere as is moost peinful felinge; / þere is no leninge to þin heed, þi bodi is streyned as a porchemyskyn upon þe harowe; / þi face is al bolen þat first was so fair; / þi iointis vndoon; / þen hongist and stondist on nailis; / stremes of blood ressen doun bi þe rode; / þe siȝt of þi modir encresþ þi þeyne. / A, lord swete Þerus, þat woldist vnmysþ biome to make me myȝti & mende my synne, / I speke, lord, of þi passioun and of his deuocioun & I fynde no swetnes, but speke as a iay & noot what I meene; / I stude in þi passioun & I fynde noo taast: / my synnes bem so manye and so wickid þat þei han schit out deuocioun & han stoppid al þe sauour of swetnes fro my soule, / & þerfore I speke & blundere forþ as a blinde creature, & speke wiþouten wisdom or kwaȝynge of so deuoute mater. / Pater noster.

Byt þou, swete Þerus, þat quikenest þe dede, & turnest to good lijf fro deep of synne: so quike me, lord swete Þerus, & gene me grace to fele sum of þat swete sauour & goostli deuocioun; / sende me, lord, þe liȝt of grace, to haue sum ynisȝt in soule. ¶ But, lord, I woot weel þat who so desiriþ þee aȝiȝt: þoug he fele nouȝt, he hab þat he woot nouȝt, þe love of þi godhede; / & if a man may no feruor fynde: þeneke him-silf feble & outcast, and holde him-silf vnworþi to haue deuociouþ or any sich specialte of oure lord god: / & so he schal gete sumnest þe gift of his grace. Pater noster.

Swete Þerus, þæsne þe iewis hesee up þe cros and maden it to falle sore in to þe hole þat was mæd þerfore, & brast þi wounþis & al to-schoke þi bodi þat hangide so sore. / Lord swete Þerus, wo was þe þæsne, whanþe þi sore wounþis of hondis & feet bare al þe peis of þi bodi! / Swete Þerus, þæsne þi modir was wo Inow þat siȝ þis, / sche siȝede & wrong his hondis, sche weep teris Inowe: / & al þat, lord, was ekign of þi wo. ¶ And þat place was so wlatson wiþ stinch of diuers careines, þat it lopide ony man to neȝe nyȝ. / & þus weren alle þi fyue wittis ocupied wiþ þeyne: to bote þe trespace of oure fyue wittis. ¶ In siȝ þou were blindfeld, for þou siȝ þi modir so wo, and for þou siȝ hem þi foes þat weren moost holden to be þi frendis, as þe iewis. ¶ In þi smellinge, wiþ stink of careynes þat were so manye: for þou were douon to þe deep in þe fouliszt place of Ierusælem, þere alle þe careynes of þe toue weren cast out; / and þat smyl, swete Þerus, was ful greuous in þi nose. ¶ In þi taast, lord, greuede þe gale aftir þrist—for, swete Þerus, plente of þeyne is cause of þrist & of drieres—and [gal]¹ is bittir in taast: / & þe iewis þæsne þe þerto eisil, to echin þi bittir taast. ¶ In heeringe, swete Þerus, þou were greued wiþ false accusingis, & scornes, whanþe þei seiden »heil kings« & spitten in þi face; wiþ heeringe of foul cri, whanþe þei crieden to hange þe swete Þerus on

¹ Ms. þat.
pe rode, / and whanne þei crieden she coude opere men saue: now lete him saue him-silf if he cane. ¶ In felinge, swete ßeru, þou were peine in þi bindinge and hariyngge, buffetinge, blindspelling, scourginge, crowvinge, in beringe of þe cros, in drawinge of cordin on þe cros, in nailinge of þi feet & hondis on þe cros. / Pere heng þou so sore, swete ßeru, & so wobigoon, so þat of al good on erpe þou ne haddist but a litil cloop to hllen wip þi lendis: / and zit þou art king of kingis & lord of lordis, & heuene & erpe & helle is þin. / & zit, lord, þou woldist be so pore þat tyme, þat þou ne haddist noon erpe to die upon, but on the cros in þe eir. / & þerfore, swete ßeru, of þee was seid: / "Fóxis han dewynys and briddys han nestis: but þou at þi deþ-tyme ne hast not to reste þin heed upon." ¶ A, swete ßeru, þat was a ruful word whanne þou seidist: / "Alle þat passen bi þe weie, abidip and biholdip if þer is ony sorewe lîjk to my sorewe, þat I suffre for mañ.« / & zit, swete ßeru, þou privedist to þi fadir to forgeue hem þe gîlt of þi deþ—so miche is þi merci. / And, swete ßeru, not-wîfstoondingle al þi greet peyne, zit þou tendist to þe deþ upon þi righþond whanne he askide merci, & graustidist him betere þan he askide. / Fàene, swete ßeru, now þou art in blis, & not in peyne: be not now to daungerus ne straunge of þi merci—for ceelde is a man more gràcius in wo þan in blis. / A, lord, wo were þou for þi modir, whanne þou took þi leue of hir and woldist die, & bi-took hir to seint Ioon to kepe & to comforte. / Here, swete ßeru, I biseche þee þat am ful of sywnes: now lord in blis haue merci on me, & graustie me grace, whanne þat is wille, to be wip þee in paradice. Pater noster. Aue maria. Et ne.

Swete ladi maiden & modir, wo was þee bigoon whanne Crist hadde take his leue at þee & bitook þee to Ioon: þat sorewe myȝte haue be þi deþ, in þat leue takeringe. / þe teers of þin igenous doun ful faste, sijingis & sorewingsis saten ful nyȝ þin herte; / þou fel dous in swouns, þin heed hangid dous, þin armes fallen dous bi þi sidis, / þi colour wax al wan, þi face wax al pale: / þe swerd of þi sones deþ smoot þoruz þin herte. Þat chaunginge, ladi, whanne þou haddist Ioon for Crist, was ful doseful as a prow of deþ to þin herte. / A, swete ladi, whi hadde I not bët bi þee, & herd þat þou herdist, & seen þat sig þi wip þee, & of þat myȝche sorewe haue take my part: if I myȝte in caaß haue slakid þi wó—for men seien it is solace to haue cumpanie in peyne. / Now, swete ßeru, siþ þi myȝte not be þere at þi deþ, so graustie me grace to haue þat deþ continuely in mynde, in deuociouß & in daliauwe; & graustie me mynde of þi deþ ofte, & to amende my liȝf & to haue sorewe is herte for my mysdeis. Pater noster.

Swete ßeru, þanne crydist þou dolefulli on þe rode and seidist þou were aþrist: & þat was no wondir, for peine is þristiwe; & þei, lord, zauene þee eisil and galle. / Swete ßeru, þat was no þristis kelinge, but eikinge. / A, swete ßeru, þeauen þee poisoun to kele þi þrist wip: & þou zaye hewe þin herte blood to quenche her sywnes, & to hele her soulis. / But, swete ßeru, þi þrist was manye-fold: in bodi for peyne, & in soule þou þristid amendment of her sywnes þat diden þee to deþ, / and þou þristid deliueraunce of soulis in helle þat here in liȝf hadde kept þi lawis. ¶ Here, swete ßeru, I biseche þee, þeue me grace to suffre hungir & þurst for þi loue, & to wipstonde lustis & tempt-
aciuws of ech foundinge of fleisch, ſe world, or ſe fend; / & ſene me grace in suſfraunce, to folewe ſe schadewe of ſi cros, & to ſprte after ſi serviſce, ſiſſe, ſiſſe presence to myn herte, in desire & willisage of ſi charite. Pater noster. Aue maria gracia. Et ne nos.

Swete Iheru, I ſanke ſee wip al my soule for ſat doſeful word ſat ſou ſeſtist an hiſ to ſi ſadir aſſore ſi deſth: / adere god, whi ſhat ſou forſake me, ſat no-ſing ſou ſpariſt me? / Swete Iheru, ſi manhede for us was al forſaken, so soule deſp & so ſeynul suffride ſeynul man. / Pere is no bodili payne ſat is lieh pin: / ſi manhode was tëndre; ſi ſignetex excellent: ſe faſtris some of heuene hangiſ bitwen twa ſeuæ; & amyddis the world: for alle mesch schulden wite; / & ſe fere holy-day whamne alle men comen to ſat cite: / and so it was no priuy schame. / ſou hangist al nakid, ſi skin al to-rent, ech lith from opere wip cordis drawen, crowned wip ſornes, wouisdis wide, manye & griseli. / ſe sorewe of ſi moſi was to ſee more payne ſan al ſin opere wo. / lo, ſe los of maſmys soule: ſat peyned ſee so sore. / Swete Iheru, ſi mychil merci, ſin eendles lone & rupe may no maſ telle ne bifene, bifen ſou ſusſfridist so sore for hem ſat wereſ ſi ſoos. Pater noster. Aue maria. Et ne.

Swete Iheru, I wolę in my poſt leie me flat on ſe erpe, & neſerer if y mai, for I am cause & gilte of ſat peinful deſp; / I wolę take ſe rode foot in myn armes, flat on ſe grounde, as ſou lay swete Iheru, among ſo stinkinge dede bonys ſat laien ſere watsumli to se: no ſing schal it greuen me, but it schal be lone & likinge to me; / so myche ſat I wolę not upward caste myn iſen to ſat glorious siſt of ſi wouedis, / for I ſat am cause of hem alle, am vnworſi to lokers on hem. / Pus wolę I lie to kepe of ſi blood, swete Iheru: from ſens wolę I not flitte, til I be wip ſi preſcious blood biſcome al reed, / til I be markid wip ſi preſcious blood as oon of ſiſ ſowne, & my soule soſtid in ſat swete baſ: / & so may falle, swete Iheru, ſat myſ hard herte it may opene, ſat now is hard as stoon to biſcome neſiche, / ſat deed was bi suſne to quikene towardus ſee bi viertu. / Šwete Iheru, ſi preſcious passiouns reiside dede men out of her gruuæ, / it openede heuene, it braste heſſe-qaſis, erpe tremblide ſerwiſ, ſe suſne lost his ligi: & my sori herte of ſe fendis kynde is hardir ſan stone: for ſei cleueden in ſi passiouns, & myn herte may not fele of ſi passioun a litil point, ne rise wip ſe dede in rupe ſerfol. / Now is ſe malice of my wickid herte more ſan ſi preſcious deph, ſat wrouʒe siche wondris & manye-foold more, & ſe mynde ſerfol striþ not my soule? / But, swete Iheru, a drope of ſi blood droppid on my soule in mynde of ſi passioun, mai soupleſ & softe my soule, ſat is so hard, to melte bi ſi grace. / I woſt weel, swete Iheru, ſat myn herte is not worpi ſat ſou schuldist come ſerto & ſer-ynne aligite; / I ne aske it not of dignite of ſi sepulture: but swete Iheru, ſou aligist in to helle to visite ſere & to riſen ſe holi soulis of oore holı fadris: & in ſat lijk maner I axe ſi comynge to my soule. / Swete Iheru, I knowe weel also ſat I was neuerer worpi to be ſi modris felow, to stonde at ſi passiouns wip hir & wip loon: / but, swete Iheru, if I may not be ſere in ſat maner for my greet vnworſipes, I holde me worpi for my greet trespace to honge bi ſi side as oon of ſe ſeuæ. / And so, swete Iheru, if I may not as worpi be ſere, I aske it as gilte to haue part of ſi deſp: / & so,
Hier, swete Ither, biseche thee, haue & holde in thi hondis ende my soule: thi neuer wip holp parvpos desire fulli ony bing but pee or for thee; & lete neuer wele ne wo turne thi soule out of thi gouernaunse; & at my laste ende, swete Ither, rescye my soule in to thi hondis, thi no fent ne lette me fro thi blis. Pater noster. Aue maria.

Swete Ither, pasne seidist thou last: Al is endid: / pas fel thi heed down, thi goost passide from thee; thee erpe tremblide, thee sumne lost his liht, dede men risen out of her grames, thee temple to-cleef, stones al to-bursten:—tho were wimessis of thi godhede. Swete Ither, pasne thee sharp spere peraside thee side: & blood & watir ran out. / A, swete Ither, pasne were thee fyere grete flodis of blood: is hondis, foot, & side. / Thi chin hangip on thi brest, thi white of thi isen is cast upward, thee lippis schrinken, thee white teep schewen, thee loueli face is bicomes al pale, thee heer cloped al wip blood. / The mynde of thee mater I wolde were my deep. / A, swete Ither, pasne was thee modir ful wo: now thee lokide upon thi heed & on thee crowne, now on thee face, now on thi hondis wip thee nails, now on thee wounde upon thee side, now on thee feet nailid on thee rode, now upon thee bodi scourgid: & at every place thee fond a newe sorewe; / thee weep, thee wrong hir hondis, / thee sixede, thee sobbide: thee fallip down. Ioon upon thee opor half, is ful of sorewe. / The sigt of thee crucifi shkip in heis hertis as it were her dep. / Now, swete ladi, for thee merci, sifem thee am cause of al thee wo & peyne, graunte me of thee grace a point of thee peyne, a sigt of thee sorewe, to sigen & sooren wip thee: thee I mowe sumwhat fele, thee al haue maad; / graunte me, swete ladi, to haue & to holde thee passion in mynde as hertli & as studiouni in al my lijf, as thou, ladi, & Ioon, hadde it in mynde wassme thee peple were goon & thee abiden bi thee rode foot. Amen. Pater noster. Et ne nos in. Adoramus te Christe. Quia per sanctam crucem. Domine Ithesu Christe.

1. r. feet. 2. Ms. hir.
Prose Treatises of Ms. Rawl. C 285, fol. 57\textsuperscript{a} ff.

In giving the prose treatises of Ms. Rawl. C 285, Arund. 507, and Harl. 1022, which treatises, though mixed up with authentic works of R. Rolle, and written in the northern dialect, do not bear the author's name, I am well aware that some of them are of later origin, and composed by one or other of Rolle's numerous followers (amongst whom we find the names of John Gaytryge, William Nassington, and especially Walter Hilton); yet the majority, no doubt, must be attributed to R. Rolle, the author of other 'little bits' of the same kind in Ms. Thornton. In a first edition it seems preferable simply to bring out the contents of the Ms., in the order therein maintained, than to make selections or draw too narrow lines. It should be understood that R. Rolle's genius is essentially lyric, ejaculatory, he is a 'Gelegenheitsdichter' in the better sense of the word; hence the many 'little bits' in verse and prose which either bear his name or must be ascribed to him, while his larger works have so loose a composition that they resolve themselves into a series of 'little bits'.

Ms. Rawl. C 285, 4\textsuperscript{o}, vellum, 118 foll., written in the beginning of the 15\textsuperscript{th} century, contains: Walter Hilton's Scale of perfection Book I fol. 1-39, followed by a short poem and Quotations from Bonaventure, R. Rolle &c.; then, f. 40-57\textsuperscript{b}, R. Rolle's The form of living (ed. p. 1), after which, f. 57\textsuperscript{b}-73, the collection of prose treatises given below; and lastly Book II of W. Hilton's Scale of perfection. The same set of prose treatises, in the same order, but in a southern transcription, is extant in Ms. Cambr. Ff. V. 40. Of these 12 pieces, N. 8 (on the ten Commandments) occurs in Dan Gaytryge's Sermon (ed. Perry Rel. pieces); N. 11 and 12, written by another hand, are in the style of W. Hilton; the rest can safely be ascribed to R. Rolle, so certainly N. 10, which is written in his best style, in his peculiar rythmical prose; N. 3 forms Cap. 9 of The form of living, cf. p. 35.

1. Be whate takynes þou sal know if þou luf þin ennemy, and what ensamyl þou sal tak of Crist forto luf hym.

And if þou be nogth styrd agaynes þe persone be angre or felle cheer outward ne be na pryue baat in þi hert for to despyse hym or deme hym or forto sette hym at nogth, & þe mare schame & vilany he dos to þe in word or in dice, þe mare pete or compassioun þou has of hym as þou wald of a man þat war out of his mynd, and þou thinkis þou can nogth fynd in þi hert forto hate hym, for luf es swa gud (f. 58) in it-self, bot pray for hym and helpe hym and desire his amendyng, nogth anly with þi myght als ypocrityes can doe, bot þi afeccyon of luf in þi hert: þan has þou parfyte charitye to þi eenevnisten. Þis charyte had saynt Stephane parfytely when he prayde for þaim þat stanyd hym to dede. Þis charyte consayld Crist til ali þat wald be his parffite folowers, when he sayd þus: \textit{Diligite inimicos vestros, benefacite hijs qui odorum vos, orate pro persequentibus & calumpniantibus vos: Lufis your\textsuperscript{1} enemys & dose gud to þaim þat hat þou, prayers for þaim þat persues & sclaundres 30w.} And þarfor, if þou wil folow Crist, be lik til hym in craft: Lere for to luf þi enemys

\textsuperscript{1} Ms. yours.
Epistles.

and synfull men—flor all þes er þi enencrstyn. Loke and by-thynke þe how Crist lafd Iudas whilke was bath his bodely enemy and a synfull kaytif; how gudly Crist was to hym, how benygne, how curtayse & how lagthly to hym þat he knew dampnabile, and neeenþe-leste he chesed hym to his appostel and sent hym to preche with other appostilis; he gaf hym power to wyrke myracles, he schewyd to hym þe same gud chers in wordes and in dede, als with his precious body, & prechede hym als he dede to þe tothir appostilis; he weryd hym nogth opynly ne myssayd ne dispis hym ne spek neeenþe ille of hym—and þit þof he had done all þis, he had sayd bot south! And ouer-mare, when Iudas toke hym, he kyssid hym & callid hym his frend. All þis charite schewid Crist to Iudas, wilke he knew for dampnabile, in no manere of fenyng ne flatteryng1, bot in southfastnes of gud luf & clen charyte. For þof it war south þat Iudas was vnworthy to haf any gift of god or any synge of luf, for his wyknedes, neeenþe-leste it was worthi and skylful þat our lord suld schew als he es. He es luf and gudnes, and forþ þat it fallis to hym to schew luf and gudnes til all his creaturs, als he did to Iudas. Follow after sum-whate if þou may! for þof þou be stoken in a house with þi body, neeenþeþes in þi hert, wherþ þe sted of luf es, þou sal mow haf part of swilk a luf to þi enencristen as I spek of. Wha-so wenes þan hym-self to be a parfite folower of Them Cristis techyng & his lifyng as sum men wenes þat þai be, in als mykele as he preche & techys & es powe of werldly gud as Crist was; & can nogth folow Crist in his luf & charyte for to lufe his enencristen, ylke a man, gud and ille, fremdes and faces with-outene fenyng, flatteryng, disp[is]lyngge in hert, angrynes & malencolius reprouyngge: southly, he biglis hym-self; þe nerrer þat he wenys for to be, þe ferrer he is. For Crist sayd to þaim þat wald be his foloweras þus: Hoc est preceptum meum ut diligatis insicem, sicut dilexi vos: »Pis es my bedynge þat 3e luf to-gedir as I luf 3ow; for if 3e luf as I lufde þan er 3e my disciplis. He þat es meke suthfastly or wald be meke, can luf his enencristene, & nan bot he.

2. What thyng helpes mast a mans knawyng and gettis hym þat hym wantes, & mast distroys syne in hym.

And þat þou may do þe better and þe mare redely, if þou be bisy for to sette þi hert mast opon a thyng: and þat thyng es nogth ellis bot a gasty desire to god: sfor to pleise hym, for to luf hym, for to knaw hym, for to se hym, and forto haf hym by grace here in a litell fenyng, and in þe blisse of heene ne with a full fenyng. Þis desire if þou kepe it, sall wele tell þe whilke es syn and willke nogth, whilk es gud and whilke es better gode; and if þou wile fest þi (f. 59) thogh þat-to, it sal ken þe all þat þe nedis, and it sal gette þe all þat þe wantes. And þarfor when þou sal ryse agayns þe gronde of syn in generale or ellis agayns any speciale syne, hyngge fast apon þis desire, and sete þe poyn of þi thogh the mare opon god wham þou desires, þan opon þe syn þe whilke [þou] reprounes. For if þou do swa, þan seguard god for þe, and he sal disstreu syn in þe. Þou sal mekyl soner com til þi purpose if þou do swa, þan if þou lefe þi meke desire to god pryncypaly and wile set þi hert any

1 Ms. flatteryng.
agaynes þe styrnyng of syne, als þof þou wald destre it be mastery of þi-self.
Þou sal neuer swa brynge it aboute. Bot doe as I hafe sayd, & better Þif þou may, and I hope by þe grace of god Þem þou sal make þe deuell aschamynede, & all swylyk wyked styrnyngs þou sal breke away, þat þai sal nogth mykel dere þe.

3. (On the name of Iesus).

If þou wille be wele with god and haf grace to rewyle þi lif rygth and com to þe ioy of luf: þis name Þemus fest it sa fast in þi hert þat it come neener owt of þi thogth. And when þou spekis til hym and says Þemus thurgh costome: It sal be in þi heer ioy, in þi mouth hony, in þi hert melody; for þe sal thynke ioy to here þat name be neenew, sweetnes to speke it, myrgyth & sang to thynke it. If þou thynke Þemus contynuely and hald stably: It purges þi syne and kyndeles þi hert, it clarys þi sawle, remoynes angeres, dos away slawnes. It wonds in luf, fulfilles of Charyte; it chases þe deuell & puttis out drede, it opyns heuenene and makis a contemplatif man. Haf in memorie Þemus, for all vyces & fantoms it puttis fra þe lufere. If þou wil noth deceyse ne be deceyfde: If þou wile be wys and nogth vnwys; If þou wile stand & nogth fal: thynke on þis name Þemus contynuyl. It destroyes all vices and vanytes. It sawes charyte & vertus in þe saul, and þettes in sanouer of heeneune and fulnes of goddis grace in erthe. Wha so lufs þis name Þemus with-outene forgettyng, dies in woundirfull melody, and es taken with angels & broght bifor hym þat he lufd. Þis name Þemus es abonenene all names: to whilke all knees kneels, of heueuen & erthe & helle. Ete and drynke, slepe & wake, speke & hald silence, pray & thynke, wyrke, and all þat þou dos do it, in þe nyme of Þem, Saynt Paul bedis. Gode blisse ye & kepe you and gif you gud perseverence, thurgthe þe vertu of þis Ioyfull name Þemus. Amen.

4. (Sentences from Gregory).

Gregor: Our lord til his chosin makis þe day scharpe: þat þai delite nogth in þe gate and forgete þe ioy of heueuen. If temptacyoun pute vs nogth, we suld trow þat we war of sum vertu. Ryght-wysmen in als mykell mare verrsely eer kasten out of þe laf6 of syne, In how mykell þai er mare grousely tournentude. In als mykell eert þou mad mare vile to god, In how mykell þat þe semes mare precyous to þi-self. Þe ner þou eert to god, þat þe thynke þi-self vnworpi. It es mare glorius to ouer-come beand stil, þan anserand to haf victorie. Þe mynd son scrythes6 in to wers, If it be nogth kepid stratly vndir straye kyppyng. It es gret comfort in suffrynge of yuele to thynke on god we haf had; þe memore of gode: [sal]5 temper þe payne of þe schourge, & þe tourment of þe schour[g]e6 byte þe gladnes of gode.

5. How ane Ankares sal haf7 hir to þaim þat comes to hir.

Now þou says þat þou may nogth kepe þe fra vanytese of heryng, þor disverse men werldly and othir comes oft (f. 60) for to speke with þe and tellis þe talis,

1 On the margin: non hic. Half this piece occurred as Cap. 9 of the Form of liuyng p. 35, and, separately, in Ms. Rawl. A 389, after þe Commandemént &c., see p. 71. 2 The rest occurs only in this Ms., but cf. Ms. Thornton p. 188. 3 Ms. haf. 4 Ff. tempred. 5 om.; Ff. tempred. 6 Ms. schoure; cf. Greg. Moral. III, 9. 7 Ms. hal.
sum-tyme of vanyte. And vnto pis I say pat pat commyng & commyning with pi eeneenocristene es nogth mykell agaynes pe, bot helpis pe sum-tyme, if peu wirke wisely; for peu may assay pare-be pe mesure [pi] of charyte to pi eeneen-cristene, whethir it be mykell or litle. Poun ert bonden als ylke a man & womane es to luuf pi eeneenocristene pryseuyaly in pi hert, and als-swa in dede for to schew hym takynyns of luuf and charyte as reson aakis, in pi myght & pi knawynge. Now sythen it es swa pate poun aw nogth gaa oute of pi howe for to seke1 occassyon how poun myght profite pi eeneenocristene be dedis of mercy, be-cansse pate poun ert enclosed: neeuer-be-sesse poun ert bonden luof luuf paim all in pi hert, and to paim pat commes to pe, forto schewe paim takynyns of luuf southfastly. And parfore wha-so wile speke with pe, whate pat he be, in whate degre he he: & poun knawys nogth what he es, ne why he comes, be some redy with a gud wile forto wite what he es his wille; be nogth dayngerows ne suffre hym lang to abyd pe, bot loke how redy & howe glade poun walde be If ane angele of heente walde come & spek with pe—swa redy & swa bouxaw be poun in wile forto speke with pi eeneenocristene whene he comes to pe; flor poun wate nogth what he is ne thi he comes, ne whate nede he has of pe, ne poun of hym, to poun haf assayd. And other2 poun be in prayer or in democyone pat pe thynke lath for to breke of, flor pe thynk poun suld nogth lefe god for na maan speche: me thynke nogth swa3 inr this case: flor if poun be wyse, poun sall nogth lene god bot poun sal fynd hym & haf hym &4 se hym in pi eeneenocristene als wele as in prayer, bot on a nothir maner poun sal haf hym4. If poun couth wele luuf pi eeneenocristene, it suld nogth hyndre pe luof spek with hym discretely. Discreseyon sal poun hane in pi maner, as me thynk: Wha-sa comes to pe, aske hym mekly what he wile: and if he come forto telle pe his disesse and luof be comfort of pi speche, heer hym gladely and suffre hym say whate he wile for eese of his awne hert; and whene he has done, comfort hym if poun can gladely & charyte-ably, and some breke of; and pan after if pat he walde fall in til ydel talis of[f]5 vanytes or othir menes dedis, a[n]s[ue]n[er]6 hym bot litell ne fede hym nogth in his speche, & he sal sone be hirze & sone tak his lene. And if he be a nothir pat comes forto ken pe, als a man of haly kyrke: heer hym lawly with renuence for his order, and if his speche comfort pe, aske of hym; & make pe nogth forto kene hym. It fallis noth to pe luof ken a prest, bot in nede. If his speche comfort poun nogth, a[n]s[ue]n[er]7 litill and he wil be taker his lef. If it be anothir man pat comes luof gif pe his almos or ellis for to here pe speke or for [to] be kennedy of pe: speke gydelly, gladly, & mekely to paim all. Reproue na maan7 of his defantes: it fallis nogth to pe. And schortly for to say: als mykele8 as poun consayuyz poun suld profite to pi eeneenocristene namely gastly, if poun can may poun say, & he wil take it; and of all [o]thir9 thynys kepe silence als mykell als poun may: and poun sal in a schort tyne haf bot litil prese pate sal lette pe; and poun me thynke.

6. (St. Anselmi Admonitio morienti10).

Saynt Ancelyne11 erisbishop of Cant[r]bery says: Pat a seke man lanyuyssand to pe dede, sulde (f. 61) of his prest pous be askide, and pous he answere. »Brother, es poun

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glade þat þou sal in crysten trouth dye?e He answer, þa.  
1 «Forthynkis þe þat:» 
þa. / «Has þou wilre to amend þe if þou haf spase of lif?e He sal answer, þa. 
«Trowys þou þat Þeur Crist, goddis son, was borne of þe virgyne Marye and for 
þe dyede on gude fryday?e Answer he, þa. «Thanke[es] þou hym for thir benefycys?e 
Answer he, þa. «Trowys þou þat þou may noþth be safe bot be his dede?e Say 
he, þa. «For als lang as þi saule es yn þe, sete all þi tryst in þat dede allane, 
hafand tryst in no oþir tryste; vmlappe þe all in þis dede. Thynk noþth on 
þi wyfe ne of þi childre ne rychesc, bot allane of þis passione of Þeur Crist. 
And if our lord god wilre deme with þe, say: þ lord, I sete þe dede of our lord 
Þeur Crist by-twyx me and my wikked dedis, and his meryte I offer for þe meryte 
þat I sald hafe & has noþth.» And say etsons: þ lord, I sete þe dede of our lord 
Þeur crist [b]etwyx me and þi wryth't. Þan sal he say thrys: In manus tuas 
domine &c., and clerkiis answerand acordanedly: and þan he dyses sikrly. 4 When 
a seke man sal be en-vntyd, þe Crucifix suld be broght and he sulde enowryn 
it in þe wyrschipe of Þeur Crist, þat bogyt hym with many hard paynes and 

7. (Sentences).

_It was a saul and askyd clemes of saul of our lorde._ And he sayd to hir: 
«Whate-sa þou dose, luke I be þi cause. Gif þe eghe of þi saul vnto me, and 
be aned vnto me. Luk noþth eftyr ylke a mans wile to do it, bot luk whilke 
es myne & do þat. Deme nane of my creaturs bodyly ne gastyly.» A thoght of 
a vertu es a dyke befor þe eghehe of þe ryghtwys domes-man: þfor when 
a man vnthynkis hym of þat gud he has done, he hegys hym-self in hym, and 
þan he fallis agaynes þe maker of mekenese. Our lord Þeurw sayd to his 
discipulis þis wordis: «Whene þe haf downe alle wele, says þat þe er vnprofytale 
serandese.» Amen.

8. (Of the ten Commandments).

(From John Gaytryge's Sermon⁵; cf. R. Rolle's article p. 195).

_A nedfull thyng to know god all-myghty, er þe tene Comandements þat 
god has gifen vs. Of þe whilke tene þe thre þat er first aw vs halie to hald 
onece oure god, and þe seennhe þat er eftor, oncece oure eenueristene. / Þe first 
Comandement charges vs þat we leue ne lowte ne⁶ fals goddis; and in þis 
comandement er forbodynce vs alkyn Mybileues and all mauammentse, and 
fals enhauentementis [&] all so[r]ceris, all fals charmes & all wycechehaftes, & all fals 
cowiurions and all wickked craftis þat men of mybileune tryst opone or hopes 
any helpe In withouten god all-myghty. Þe tother Comandement bedis vs nogyth 
take in Idelchype ne in vayne þe name of oure gode, so þat we trowe nogth 
in his name bot þat es stedfast; þat we say nogth In his name bot at es south- 
fast; þat we swere nogth be his name bot wicchipulfe, and þat we neneine nogth 
his name bot it be honelv. Þe thyrd Comandement es þat we halde & halow 
our haly-day, þe sofandy, & all other þat fallis to þe þere þat er ordayned to 
halowe thorow haly-kyrke: in whilke days all folke lered & lawed aw to gif þaum

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¹ Ans. adds: Fateris te tam male vixiisse ut meritis tuis poena eterna debeatur? R. Fatoror.  
² Ms. Thanke.  
³ Ms. schedynde.  
⁴ Ms. þe; Þ. þe & me.  
⁵ This Sermon occurs in Ms. Arund. 507, Harl. 1023, Thornton, Camb. Trin. Coll. B 20, York; ed. in Perry Relig. pieces in 
prose and verse; Ms. Ar. 507 has slight additions from R. Rolle.  
⁶ r. na.  
⁷ Ms. honeyly.
gudely to goddis servyse, to here and to say it after paire state es in wirchipe of god all-myghtthy and of his gud halowes; nogth þan forto tent to tary with þe weryde, ne life in lykyng ne luste þat þe fleeshe yherwyns, but gudly to serve god in cleannes of life. *Pe fyrth* biddes vs [do] wirchipe to fader and moder, nogth [anly] to fleeshely fader & moder þat gettes & fosters vs forth in þe weryde, bot to our hastily fader þat has hede of vs & teches vs to lif to hele of oure souls, & to oure gasty moder þat es halykyrke, (f. 62) to be bouxowm þare-to and saue þe ryght of it, for it es moder of all þat cristenly lifs; and [asa]-swa til ilke a man þat wirschipful es forto do worchippe after it es. *Pe fift* bedis vs þat we sal sa la man, þat es at say, bodely, ne gastyly nowthire; ffor als many we sa in þat we may as we solander ouer bakbitis or falsly defames or fandes to confound þaim þat nogth servyse, or withdrawes lynelade fra þaim þat nedhe bernes, If we be of hafynge forto helpe þaim. *Pe sext* Commaundement forbidis vs to syn or for to foly fleschly with any woman, other² bybed or fremmmed, weddid or unweddid, or any fleeshly knawyng or dide haf with any, othir þan þe sacrament of maternone excuse, & þe law & þe lare of haly kyrique teches. *Pe sewent* Commaundement biddis vs þat we sal nogth stelie: In þe whilke es forbydene vs all robbyng & renyng, all wrangwyss takyng or with-haldyng or hydying or helyng of other men guddis agaynes paire wille³ þat has ryght to þaim. *Pe achtend* biddis vs þat we sal bere na fals wittenese ogynye oure ecene-cristen: In whilke es for biden vs al maner of lesyng, fals conspiracy & forsweryng, whathurgh⁴ our ecenecristene may lesse paire catell, sayth [or] fanour, ñame or any thynge, whethir it be in gastyly or bodely guddis. *Pe neyend* Commaundement es þat we þern[e]⁵ nogth our neighbour house: In whilke es forbidene vs al wrangwyssse cownaytes of land or of lith or oght als þat may nogth be stedfast ne may nogth be spered. *Pe tenend & þe last is þat we þerne nogth þe wif of our neighbour ne of our ecenecristene, ne six þe maydene ne his knaue ne his ox nor his asse: In whilke es forbidene vs to þerne or to take any thynge þat may be spered of[f]⁷ other men gud, als Robes and Ryches or other Catil, þat we haf na gud titil ne na ryght to; ffor what thynge sa we gete or takis on other wys, we may nogth be assold of þe trespas bot if we make a-sseth in þat⁸ we may to þaim þat we haf harmed withalldand þair guddis. Ænd in case þat we haf thurgh fals athes, als in assysses or other enquesis, wytyndaly or wylfully gert our ecenecristen lesse þaire Paternoigne or þaire heritage, or falsly be disaeed of land or of lith, or fals denorce be made, or any man be damnep; of all we do þat we may vnto þe party, zit may we nogth be assold of þe trespas, bot of oure biscope or of hym þat has his power—for swylyke case es ryuely reserued til hym-self. ¶ Pis tene Commaundements þat er befor rekkenede, er vnbilounked⁹ in twa of þe gospell: *Pe taue es*, þat we luf gud ouner all thynge; *pe tothir*, þat we luf our ecenecristene als we do oure-selve. For god aw vs to luf haly with hert, with all our myghth, [with] all our thoght, with worde & with deide. Our ecenecristene alsaw aw vs to luf vnto þat ylke gud þat we luf oure-self, þat es at say¹⁰, welcheare in body & in saule, and come to þat ylke blysse þat we thanke till. Tyll þe whilke blysse bryntyge vs Ihesus Crist guddis somme of hecune, ecener-mare with hym to dwell. Amen.
9. (Points best pleasing to God).

Will ye oft pîr poyntes lere, pat our lorde es leue and dere: How pat man contayns whilke es our lord maast lykynges. Pan sayd our lord til pat man in þe erth lemand: *Till þe poue almos domne, whils þou lîfs oft & sone: þat payes me mare, þan þou gaf grete hilles of gold after þi dede be any-kin lare. Like tere of þi neghe for my passion, and for þi synnes þat (f. 63) þou has done: þat payes me, mare and þou mouth in als mykel sorowe be, þat þou mouth grete als mykel water als ware in þe see, for erthly guddes and eththly thynge. Off þe seke

Another version, reduced into simple prose, is extant in Ms. Vernon and Harl. 1704, f. 48b.

It was an holy man besought god to send hym grace to teche soch vertues for to vse that were best to lyf and to soule. / *Yef thy hert to me and a peny to the pore for the lour of me: and it shall like me better þan þow yene all the good of þis world after thy day. / Veppe a tere with thyn eye pênsyng on my passion: & it shall like me better þan þow wepte also mocô water as in the see for anger or for tene of los of worldis Catell. / For-bere a wicked word of þin euyn-Cristen: & it shall like me better þan þow bête thy-self wip þan mony roddes as grouwep on an acre of londe. / Keep þe out of dedly synne wip al þi myght: and hit schal lyke me bettre þen þow founde Nîgene knihtes werryng vppon Sarayynes, euermore liggyng aboute my sepleure. / Haue reupe and pite of þin enencristen: and hit schal lyke me bettre þen þow faste fowrti wynter þreo days in þe wike to bred and to watur. / Visyte þe pore and þe seke, spekyng alle goodnes: and hit schal lyke me bettre þen þou go bare-foot to þe wey rennyng blod on þe feete. / Do no wrong to no mon, nouþher harme ne schome: and hit schal lyke me bettre þen þow ereri day maade a newe churche. / Tel to me al þi wille, and leue þat I am al-míhtí al goodnesse to fulfiel: and hit schal lyke me bettre þen þou preyed my moder and al þe halewes of heuene

* r. be r. bl. of?

Ms. the.
(R. Rolle:) Points best pleasing to God.

haf pete and passion: that paies me mare, and thou war with als many stanys
dongyne als men mouth bar, In a hundreth woddis ground and wele mare.

Constreyme þi foule hert and þi wikkyd wille, and take mekely with-In þe cinnese,
r. compassion.

Ms. Vernon.
to preye for þe. // Lone me wiþ al þin herte, to haue my blisse: and hit
schal lyke me bettere þen þou made a piler rechynge vp to heene, stykyng ful
of rasours al þi bodi to renden on. //
(Follows:Vnknunde mon þif kep to me &c., see p. 71).

Harl. 1704.

prydene for the. // Lone me for me: and it shalle like me better þam þou make a
piler Rechynge vp to heven, styking full
of Rasours all þi body to Rendyn
vppone. //
Ms. Harl. continues in the same strain:

Flee perle and donte of deth*, take þe better for hope of mede: the blisse
of heven shalt þou not misse, so þou
wilt kepe the commandementis of Crist./
Thou most forsake pride and all wickid
willis, yef þou wilt kepe þe commanden-
mentis of Crist. // I beseech the, leue
brother, take to þe loue & Charite, yef
thou wilt to heven flee. // Here þou
might lere the commandementis x; ne
be þou neuer so gret Clerke, þou hast
gret nede for to lerne hem. // Hane god
in worship. Take not his name in Idel-
ship. / Hold wele þi Holidaye. Fader
and moder worship aye. / Loke that þou
nought stele, Ne no fals wetenesse thou
ne bere. / Loke þou ne sle non manc.
Do no foli by no womane. / Desire not
thy neygbourz wyff, Ne nothing that
pero light. / He that will kepe these
commandementis he shal neuer die. //
Leue frende, I beseeche the, the vii.
dedely synnes þat þou fée, / yt þou wilt
in heven be. / Who so is taken þerin /
in hell shalbe his wonnyng. // Pride /
Wrath / Envye, / Slouth / Glotenye, / Lecherie / Coutesse. / He that is taken ðerin, sore may hym agrise. // Man, take
Comfort to the, beholde and se the
vertues seynye, that will bring the to
genyne: // Mekenesse, Pacience, Charite /
Besinesse, Mesure, Chastite / Largesse
to hem that haue nede to the. / He that
will kepe these vertuesse scenen: in heven
shal be his dwellyng, with our lord
heven kyng. AmeN.

r. dede. b Ms. se.

pees, resone and skylle, and pute awaye þe soule synne þat of þi hert wille come:
for forsaking of prene ville and opyne es partite religione: and paies god mare,
and þou fasted fourschore yhere water and brede and like a day þi bodilyi fleashe
in blod gert fare. Swetly suffre frawarð wordis for my sake, and when þi hert
es mast gret late nogth with-schape, and in pees kepe þus þi saule: þis paies
me mare, þan þou sougth fourschore myle þi fete and schankes sa bare, þat
breres and stanes þaum so retted þat þe blod rane euen ay-whare, and men by
þat trase of blod mouth fynd whare þou were. Lose þi neigthbar and þi eene-
cristene, and speke þaum þe gud and þare-til eueer-lastyne, and wille þaum þe
gude, and turne þaum hale to gude: and þat paies our lord mare þat died opon
þe rode, and we and our spirit bilke a day In til heesene sle, southe to say. Breke þi
slaupe and wake with oryson, prayand with gud denocynce: for þat es
me mare paynd, and þou toke twell armed knyghtes, and sent þaum in til þe hal.
land, on saraines to feign. What (þou wile) a hafe, fyrst of me þou it crafe: and
þat paie(s) me, mare and my moder and all halowsy pray for þe. Lose me
(oner all þin)gis soueraynyly, and þi hert to me gis all halys: and þat paies me
mare likand to my wille, and þou Mountid vp clymmand on a hille, full of sharpe
rasours kerwand þe sare, þat þi fleashe fra þe banys bynged ay-whare.« Amen.
(The rest of fol. 64b is filled up with 6 Notae variæ in Latin, prose and verse,
partly from St. Bernard, see p. 128, note).

10. (Meditation on the Passion; and of three arrows
on doomsday.)

This piece, which is certainly a work of Rich. Rolle, is also extant in Ms.
Arund. 507 f. 48, under the title Meditacio de passione Ihesu Christi, in the
midst of other works of R. Rolle. Neither Ms. can claim priority; Ms. Rawl.,
however, has more rhymes. (A later treatise on the theme of the 3 arrows, some-
times ascribed to Wicliffe, is contained in many southern Mss.: Univ. Coll. Ox.
Simeon, Douce 13, Ff II. 38, Ff V. 45).

fol. 64b.

Now open þi hert wyde to thynke
on þase paynes þat Cryst for þe thoole,
and thynke þaum in þi hert ryght
als þe þaum thoolede, How þai his
lustfyl face all with spyytung fyeled, How
þai buffetted þe fayrest face of al man-
kynde. How þai his swete hend with
coords band so fast, þat of all þe
fyngers þe blod oute brast. How þai
bette hym with knotty scourgus, þat
neeuer did amisse with wordes ne with
deid. All sayd with a vowe and
on Pylate cryed, þat he suld dye als
schameful dede als euen any di[ed].

Yhete thynke how he was streccked

Ms. Arundel 507, fol. 48.

Meditacio de passione Ihesu Christi.

Oppyn þi hert with sighings sare til
Þink on þe paynes þat Ihesus Crist suffred,
& sette þaum in þi saule: bi ordere /
as he þaum thold: How þai his halie
face with spittyngre sylid, How þai buffet-
tid þe fairest face of al mankynde; How
þai with cords bande his faire handes,
so þat oute of alle his fyngres þe blode
oute brast; How þai betid him with
knottid scourgis; How alle with a voice
cried so on his on croie, / þat he die
als schameful dead: as eauer any deied,
How he was streeked on þe croie þat

1 r. withtake? 2 = rattered, tore. 3 Ms. lastynd f. r. latyn? 4 A hole in the Ms.; I
supply from Ms. Ff V. 40. 5 The Ms. has dashes on k, t, f, g, b, which of course mean e;
but that point is quite insignificant; I is written l.
A meditation on the Passion; and of 3 arrows on Doomsday.

Ms. Rowl.

Upon the croyce that layd was on the erthe, and draghene out with rapis, to mak fote and handz accoord to be boores that mad war in the tree. So fer he was dragh en on the croyce that he on lay, that all his baranes men myght telle, als haly wrytte tellis. And to the tree he on lay, pai fest hym with irene nayles. ¶ Thynke after how his body was lift vp with the croyce and smytyn in the erthe, als men duse with a stake of tree to make it fast in the erthe to stande; with that swete body that hanged was pare-on. ¶ At his smytynge in to the erthe all his paynes brast, that of all his lyms he blod out stremede. His greued hym sorest [of] all his paynes, outakynge our vnkyndenes, pat ylke a day newys his payn. ¶ Thynke after how a knygth bifoor hym kneelede and sayd to hym on schorne: »Haylle be you, kyng offe Iewys! Pat so many helpis, now pe nedes to help tis-self. Let now se whate you may do! Come now doume fro the croyce that you ert to nasyll, and we sal trowe with-outen moor you ert goddis son of heuenene.« ¶ Thynke on that scharpe coron of thorne pai [had] corouned hym with, that made his lufly face streeme all on blod. And of that bitter asyl menged with galle, pai gaf hym to drynyke when he pleyned hym of thrust, als he pat mykyl had blode. Bot wite you wele, hym thrusted nogth after pyment ne wyne, ne after othr ilkour that men nootes for thrust, bot anely after that lut of man, that he so dere borghe. Thynke þan when pou ogth agaynes hym duse, pou bedis hym gall at drynk, als þe Iewys dide. ¶ Thynke on his careful moder, and of his Cosyne Iohann, þat stod by hym nere and sagth all þat he thooled. Na speche of man may telle what sorow pai had þat stound! ¶ Thynke on þase words he to his moder sayd whilles he was laid on þe erth, / & drawyn oute with rapis: til make handes & fete acorde til þe holes / þat ware made in þe tree. So straite he was dra[w]en oute on þe croyce: þat men might telle alle his baranes; & to þat croyce was he festenid with iryn nailes. Thynke after how is bodi was liftid vp with þe croyce / & smytyn oft in þe erth: als men dose a stake of tree to make it fast til stand: with þat swete bodi lisand þat hinged þeron. At þis smytynge in þe erth: alle his paynes brast, þat ounte of alle his swete lymes: þe blode oute stremid. Þis greuid him sarest of alle oþer paynes: ounte-take oun vnkyndenesse, þat ilk daie newes his pyne. Thynke after how knighhts to him kmeilid: & said to him in scorne: »Haile, kyng of Iues! Pou þat mani helpis: þou nedes now helpe þe selfe; come downe fra þe croyce / þou art nailid to: & we sal trow þat þou art goddis son of heuenene. Think on þe scharpe corone of thornis, þat made his loueli face: til streme al on blode; & of þe bitter asyl myngid with galle, þai gaf him to drink: when he pleyned him of thrust / als he þat mikil had blode. Bot wite þou wele, him thristis noght after pyment ne wyne/ ne after oþer liquore: bot aneli after þe lufe of man / þat he so dere boght. think þen / when þou dose uni thinge agayn his will: þou dose as þe Iues did / birles him galle to drink, as a vkninde wreche. Thynke on his careful moder, & on sayn Iohan his dere cosyn, þat stode bi him & sagth al þat he tholid; na tonge mai telle: how sarí þai ware þat tyme. Thynke on þe wordes he spake til his moder hangand on þe

1. knyghthes.
hanged on þe rode: «Woman, lo here þi son!»; he sayd to his Cosyn Johan: «lo here þi moder dere! Þou servue hir with all þi myght!» Whate thynge 1 com fra hir hert when scho herd þir wordis, whene mans son for goddis sone, þe dysciple for þe myster, þe seruant for þe lord 2, was gifen hir to yheme! ¶ Thynke how þat blysset body nakede and pale, hanged on þe rode so bete with skourges þat noth left on hym hale. And yhet so pouerly he was stedde þat he had na place his heemed on for to rest; and als naked als he hangede, gude he name had hym with for to hide, bot his moder courcehfe knette aboutis his lysm. ¶ Thynke how ful he was of mercy whils he hanged on þe rod, þat forgaf þe theif his synnes þat hanged by his syde, þat myssayd hym a whyle before, als þe gospel tellis; and highþ hym þat he suld be þat day In paradys with hym. (f. 65). ¶ Thynke þan on þe wordes þat Bernarde to Thew sayd: «A, god, my loonerd, swete Thew, whate hafs þou don þat þou so blodye hanges on þe rode, þat neeser dide amysse bot ecuer dide þe gude? Sackles þai do þe to þe dede, woo es me so: ffor I am gylti of þi dede, for-[þi] 3 þai suld me als and late hym passe with-outen harme, þat no cheesom es of dede. For-þi, yhe wrythe þat wrythe has done, takis me for hym and duse me to dede: for I am þe synfull þat ille hafs wroth, thurgh þat I haf folwed þ[e] 4 fendes rede; ffor-þi lat þis Innocent passe þat neeuer man couth say ille by, bot til all has done þe gude, for-þi I pray þow I may for hym dyes. ¶ And ȝite thynk Inwardly on þe word he sayd beforo he yhelled þe gaust, þat es þat he to þe synfull man cyes and sayes: Consummatum est, »Al es ful-filledes; þat es: »I am fulfilled of sorowe, 1 r. sichynges. * Cf. p. 89. * Ms. for. * Ms. þat.  
rode: »woman: lo here þi sone«; til sayn Iohan his.cosyn: »lo here þi moder dere: þou servue hir with al þi might.« / What sighinges come til hir hert / when sce herd þis wordes: when maunnes sone for goddis sone / þe disciple for þe maister / þe servant for þe lorde: was gifen hir to zyme. Thynke on þat blissid bodi nakid & pale hinged on þe rode / so ryuen with scourges: þat noght left hale. And ȝitte so pouerli was he sted in þat stoure: þat he had noght to rest his heund on; & als nakid as he was borne—bot his moder couer-chiefes was knitt aboute his lymes. Thynke how ful he was of merciitt sit whil he hinged on rode / þat forgaf þe theefs his synnes þat hinged biseide him: þat missaid him a while bfore; & hight him he suld þat daie be with him in paradys. When þou art vmbithought of alle (f. 47) [þe] pynees þat Thewes suffred for þe: thinker þis þat saul / þat þou standis bi (him) is þat place & sees what þai him do; speke þen to þi lorde þe wor(des) of sayn Bernarde: »God mi lorde, swete Thew, / what hanes þou (dojne: þat þou so bioldi hinges on rode / þat neeuer did huel: bot eaner did gode? / Sackles þai do þe til deade, ws is me þerfore / for i am gili of þi deade; & agyn lawe & reson it is: til sia him þat neeuer did misse, & lat him passe free: þat did þe harme. For-þi, þe wreches(!) Ines, (ta)kes me, for i am þe synful þat yuel has done & folowid þe fendis rede. I prai þow / latis þis Innocent passe: & dose me til deade, for i hane trespassid.« Thinker alswa inwardli / how he said on þe rode bfore he yelde þe gaste—for it mai sterse þe til hane soruig of þi synnes & rue on his deade þat was so pynid for þe, & swa wreke his deade on þe selfs; / þat þus on þe rode cried: Consummatum est: þat is: »al is fulfullids,
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bath in body and in soul. In body, that all was preyed, for fra the schuf of the hele was nogth left hale. In soul was he preyed, als the prophet says: thurgh our wakyndnes that kyd hym na thanke for his gud dide, and duse that in vs es like a day to new his payne; and that ouer-passin all his payne that he bofоur thoole, for-þi he says at his end: *I am fulfille of sorrow.* 1

Thynke þan, after þir wordes war sayde he boghted dom with his heened and sayd at all myght here: *In to þi handes, loouerde my fader, my gyst I yheilde.* 2 Thynke on þase wondres þat fele þat tyrne: how creatures þat na witte had forthgth of his dide, and mad sorow on þaire manere, and kid at þai felid his dide ful sare. Þe sone withdrew hym and wex myrke; þe harde stan all to-raaf, þat all þe erh qwoke; þe toumbes of dide men alto-rane þat mad war of stane, and þe ded þat in þaim war lokene, qweckened to lif, and witenesst þat he was southeast god þat þe lawys did to þe dide. 3 And thynke yhete Inwardly on þase sorowes þat his moder had, þat folwed hym in all þat tyrne righght vnto þe dide, and als carefull moder euer bihelde al þat þay did þir child. Was neerer na martirs þat thooleo so mykelpayne als scho dide! for in þat party all martires war preyed þat deedly er of kynde: bot goddis moder was preyed in þe myght þe moder newer myght dие; for all þat þir son thooleo, stakke thurgh þir hert. His paynes left hym at þe dide, þay myght grieue hym no mare: bot in þir sanl all þai left, for-þi þir paynes war maare; for scho yhernoed for sorow to dye, bot na sorow myght hir ala. Þan was þe worde fulfillede of Symeon, þat to þir sayd: *Þe swerd of sorow sal stycke thurgh þi herte.* 4 Thynke þan whate he es þat ale has thoolede, and how unwoorthy þai war to luf wham he dyed as if he said: *I am fulfille of sorugh: bathe in body & saules.* In body: for al was pynd / fra þe croune of þe heuind til þe sole of þe fote. In saule: thorugh oure wynkyndesesse, þat kithis his na thanke for his gode dide: bot dose þat is vs is: euer til (n)ew his payne; & þat ouerpassis alle his paynes þat he bofоour tholid, for-þi he said at his ende: *I am fulfille of sorugh.* & at þis worde: he loutid downe his heuid / & said til his fader: *In til þi handes: mi saule i zeldes.* Think þen on þe wondres þat þen felle: how creatures þat na witte had: rued on his deade. þe sone withdrew his brightnesse & become al mirkz, & schewid so: þat it rued Cristes deade; þe harde roche rafe; þe erh qwoque; þe grafes openid / & þe deade men þat ware in þaim / rase to lif, & wittenesid þat he was southeast god: þat þe Ines did til deade, / with sighings & teres. Als i rede þou þink on þe stimgand sorughs of his moder, þat was with his al til þe deade / & bhild al þat þai did with his child. Neuer tholdid martir so mikel / as sche tholdid! for martirs ware pynd in bodi, & goddis modir: in saule, þat mai noght deie; for alle þe pynees þat hir somme tholdid: thorugh-stikid hire saule, & sche þernid for sorugh til deie: & na sorugh might hire ala. Þen was fulfilleid þe worde of Simeon: *Tuam ipsisius animam portransibit gladius,* þat is: *Þe swerd of sorugh sal thorugh-stike þi saules.* Think als inwardly what he is þat þus tholid, & how vaworthy þai ware to lufs / for whaim he

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foor. If þou þir stirynge oft haf in mynde what-so-euer þou be, it agth to meke þi hert in lufe and make þe symmes to stie. ¶ Thynke after with what denocynge he was taken done of þe rode. How þe thre Maryes his body digth, and layd hym in a tourne new made of stane. ¶ Thynke after of his deired; for if þou hane oft in mynde þis stirynge: þai hald þi hert in lufe & makis þe to fée synne. Thynke after with what denocion he was taken done of þe rode; how þe .III. Maries dign hime with oignmentis & faldid his bodi in white cl athe & laid him in tourne of stane. Thynke after of his wendynge til helle; / what comfort þai had: þat abade so lange his (co)myngne þare is so mirke stede; what sorwgh & dредe / sikhing & gn(ate)inge þe wode fenden of helle had þat tyme; how he bande Sathan so þat he might neuer harme ne sanye þe folk after / as bibre. After of (his) vprising: / how bright / how fare he rase is bodi: þat þe Iues so laitheli dight) is þat entente / for til hane fordone þe mynde of him for euer; & now he lifes al-mighti god & kynge coronid is heuen, & sal deme þains at (his) wille. Thynke what ioie alle his disciples had: when þai saw hime risyn & have þe maistri of deade; bibre: þai deniid him & sa(id) þai knew him noght; bot þen þains for-thought þat þai had missaide, & laffed him as þaire lorde; & war so fulfillid of his lufe: þat þai ware redi til die for him / & qnite him deade for deade. Til telle what ioie his (mo)der had / when sche saght hym risen til life: na man mai telle. Thynke after how he steiel til heuen with oure manhede, & sette it on þe right hand of al-mighti god his fader; & swa festendid oure kynd in him: þat þai sal neuer(twyne) & thorugh þis alliance / if we kepe vs fra synne / or forð(con) & schryne vs of þat we hane misdone & / tourne na mære agayn: we m(ay) chalenge as haires / til dwelle in his blisse. Thynke þat he sal come & deme al mænyke / & gift ilk ma man after he has wroght; & as g(advert) is come is to þe gode: als aful &

2 = þob, or r. or it?. 8 r. aires.
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ll in lust and likynes of paire fleshe and in dedely synne, and walde north amend paire but ended pare-inne. Til þase god sal say: Þ Congregabo super eos mala: Et sagittas meas complebo in eis: »And I sal schote«, says god, »thre scharpe arows at þaim, þat sal smyte þaim þat þai sal neuer couere.« Þ Be first arrow es when he sal bide þaim rise & come til þe dome, when he sal say: Surgite mortui & venite ad indicium. Thurgth þe myght of þis word all þat deed eer sal wyckven to life, and tumbles of marble and of brasse sal al to-ryue, to lat out þe bodys þat In þaim war lokyne. Þis es þe arowe þat þe haly man euer ilike felid smert hym ful sare, and sayd: Sine commedam sine bibam sine aliquid aliusd faciam, semper michi videtur quod illa vox terribilis innocent auribus meis: Surgite mortui & venite ad indicium—þis word com neuer fra his hert. Sen þis haly man had swilk dreed of þis wordis, me thynk it war nedfull to þe synfull to haf þaim in mynde, to make þaim affered þat þai fall in no synne. For als Salamon says: Sicut frequentus leonis: ita ira dei. Þan þis [es] þe kynd of þe lyon þat þei feris all beestes with his romyng and makes þaim so hertles for drede þai dar nowr flee; bot þogh his noyse be hidue til all bestes, yhet it comforst his awene whelpis and whyckenes in mynde. Righet so sal þen Crist bear hym at þe day of dome til all þat haf lifd in synne and wald mak na endyng of þaire ille life; at þis Callyng þai sal be so feride and so wumyghty of þaireself þat þai sal nogth now stire þaim on na syde, bot pare bihoues þaim to take als þai haf surnede, ille or gud. And als he sal be wrotethefull vnto þase weryed wrycches: so to his awen childer þat here has wroght his wille, furly he sal be and wynly

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grisly sal it be to þe ille. For god thretis þe yuel with þis arowes / & sais: Congregabo super eos mala & sag. III.1 com. in eis, þat is: »I sal hepe on þaim al-kyns yuel & wa, & mi III. sharpe arowes sal i in þaim feste: þat sal wounde þe s(in)ful / þat he sal neuer couere. Be first arrow is: when he sal bidde þaim rise & come til þaire dome / with þis wordes: Surgite mortui: venite ad indicium, þat is: »rise þe þat are deade, & comes til þoue dome.« Thorugh might of þir wordes: alle þat ware deade sal quykyn. Þis is þ(e) arowe þat sayn Ierome said by: Sine commedam sine bibam, semper vi(detur) michi quod illa vox terribilis insenit auribus meis »Surgite mortui, venite ad indicium, þat is: »Werher i ete or drynke / or what ells i do: euer me thinke þis dredeful wordes rynges in mine eres: Rise þe þat are deade, & comes til þoure dome.« Sen þis hali man dreed þis wordes: nede is a synful man til drede þaim, so þat he falle in na synne. For Salomon sais: Sicut frequentus leonis: ita ira eius; þat is: »þe wreke of þe domes-man at his comynge: is as romiinge of a lion. / Þe liones kynd is til fleer alle bestes with his romiinge, & zitte dar þal noght flee; & þos þis noice be dredeful til alle bestes: zitte comforst it his awen whelpis & quykins þaim til life. Swa sal Þen Crist at þe straite dome do til alle bestli men þat has liuid in synne & wold (f. 44) make na endyng of þaire ille; at þis callinge þai sal be so f(erid) & so vnmithli, þat on na halfe sal þai flee, bot þai sal dwelle (&) take as þai haua soruid. & as he sal be wrathful to þe wrecches, so sal he be loueli til his awen childer þat has wroght his wille here: for þai sal

1 r. nowar. 2 Ms. þaire.
on to loke; þai sal waken with joy at
his callyng and to his bliss, ever
to be [par] with-ouden end. Bot þe
synfull wrecches sal seke hooles þaim
Inne forto hild, þat þai se nothg his
dreadful face þat feres þaim out of þaire
witte; als Isaye þe prophete says: 
Introibunt in speluncas* petrarum et in
voragines terre a facie formidianis domini,
cum surcervit percutere terram. Of þis
Commyng speksis saynt Ancelyne and
says: »On þe ta half on þe day of dome
sal ourlythy synnes be-call vs of þe
slaughter of our soul. On þe toþer half
sal righthyw[s]e stand, þat no pyte 
es with. How sal þe synful face þan? for flee
may he nothg, ne hid hym may he
nothg, bot þar bihones hym stand to
tak als he has serve. Þan sal þai þat
now er so kene þat harnes all þat o-
boute þaim dwellis, be als [t.67] Cowardis
and hertles bath in words and in dede;
þai sal be so stade þat þai sal wille
crepe in a monshool or in a pitte
stonke it neeter so illes. ¶ Pe tothir
arrow es þat sal smert þaim ful sare:
when god sal reyne þaim of al þat þai
haf done see þai war borne, þat fell to
syne. Þan sal þe domes-man schew 
his woundis til al man folke, þat þai
may southely se what he vngilty for
þaire synnes tholede, and on þis maner
e he sal þaim areyne: »Of þe erth I þe
toke and made þe with my hende, and
in paradis þat lufely stede I þe stalled
lore to lende: with-ouden care þar to
haf bene and dwellid, had þou bouxom
bene, and had nogth broken þe for-
warde þat was mad vs bi-twen. Bot
sen þou my biddyng with-stod and
leeced me for my foo: for þi my righth-
wynes dampnes þe to hele þare to be
in sorow & wo. And when I sayth þat
þou ille ferid so, pyte me stird to rew
on þe, þof þou nogth servede; I lighth
doune in til þe erth and toke þe kynd

wakynt with loie at his callinge / & wend
with him til dwelle is bliss. Bot þe
synful wrecches sal seke til hide þaim
þat þai see noght his dreedful face / 
þat flass þaim oute of þaire witt[te]; as
Ysale sais: Introibunt in cavernas petrar-
um & voragines terre a facie (for)midi-
nis domini: cum surcervit percutere 
terram, þat is: »Pe weried synful sal 
crepe is to þe creays of þe stane: &
is holis is þe erth, for to hide þaim 
frå þe wrecfel face of god / when he 
ris til smyte þe erth[N], þat is, when, 
he sal come to deme erthli men. Of 
þis comyng speksis sa[y]n Anselme &
sais: »On a halfe sal our synnes bittersli 
bicalle vs of þe slaughter of our saule. 
On an other halfe sal stand rightwisnesse, 
þat na pite is with. Abouen vs / þe 
wrecfel domesman / þat als soft as he 
is here: als wrathful he is þare; mild 
here: storne þare; & he is bathe domes-
man, & wittenesse, þat wate alle our 
giltim. // Pat oþer arrow(is) is: when god 
sal þaim areyn of al þat þai hane mis-
done, sethen þai ware borne; & þe 
domesman sal schew his woundis til alle 
men / þat þai mai see sotheli þat he 
vngilty thing for þaire synnes, & with 
þis word(es) he sal þaim areyne: »Of þe 
erth Þe þe toke / & with mi handes þe 
made, In paradise þat loueli stede with-
oute kare til hune duellid / þou had 
well buxom to me & kep[di] mi comand-
ments; bot sone þou brake it, & left 
me: for mine enemy; for þi rightwise-
nesse dawnpid þe til helle, þare to be 
 Nhiềus & wa. When I saeg after 
þine inel fare: i had pite on þe / þof 
þou nane deseruid; I lightid til erth & 
toke þe kyne of þe; whereas i was sare

1 Ms. euer with. * r. speluncas. * Ms. mas.
of þe, whar-in I myȝth for þi gilts
sare pyned be. In þat kynd I toke
many a dispyte, I tholed vilany in word
dede, and for þe was bogith & salde;
after Indas had salde me, þe Iewys
bufsted me and spitted in my face, and
with sharpe thornes þas corouned me,
and with knotty skourges þai bete me—
al þus for þe I was I dight. Þis agth
haf mad þe rew on me, had Þou bene
kynd. Ænde in my thrynd me
ysell menged with bitter galle; and for
þe þus was I threlled bath fote & hand
and nasyled on þe tre, and open my
syd with a sperre to make my hert blamed
for þe. I forgate my self for me list
haf þe: sfor on þe was all my thogith;
all þis haf I done for þe, and þou ails
ane vynes wryche haf sette it at noght.
Now vnderstanding þou vnykynd man, lift
þp þi heened & loke to me, bishald my
syd, fote & hand, and I am dight for
þe. Pas am I dight noght for my gyld
bot to heele þi wondis þat wær so sare,
and þi gilts on me I toke þat þou suld
haf me þe mare. For swut I ne wate
quaste I myȝth haf done mare þan I
haf done for þe: sfor þe þi bionges
now nedely schewe quast þan haf thou-
led or done for me. For now righ-
tynes wil þat like ane haf als þai haf
swende, outhirl to dwel in payne or in
blyse, for euer and asw. How sal þan
þe wrecched fare when he sal be þus
areynede of þe domes-man, and all his
synnes openly knawene and schewed to
all mens sigth? For noght may þare
be hid, but þat at here es fordone with
scryf of mouth; for als þe haly man
lob says: Reuelabunt celi iniquitatem,
et terra consurgat adversus eum, and
yhete þe apostel says: Testimonium
reddet illis conscientia illorum, þat es:
þaire aen withe sal bere wittenes
agnayns þam. Who may better bere
wittenes agwynes man, þan he þat eener
dwells with man, þat sese & knawes
all his werkis? þat es mans inwite, þat

pinid & despisid, & toke for þe mikil
vil(a)nie is dede & worde. And after
Indas had salde me: þe Ines toke me,
& buffet me & spittid is mi face; with
sharpe thornis þai coronid me, with
knottid scourgis þai dang me; so laithell
þai dight me: þat i was like a mesell
til loke on. Al þis aght hane gart þe
hane pite on me / if þou had bien
kynde. In mi thrist þai gaf me to
drink es ysell vmysið with bitter galle;
þai thirild mi fete & handes: & nailild
me to þe rode, & hopenid mi side with
a sperre: & made mi hert til bledde. I
forgt me selfe: for on þe was al mi
thoght; & þitte þou as an vnykt: settis
al at noght. Now þou vnykyndman
vnderstand & loke to me, & bishald mi
side / fete & handes / how wafuI
am made for þe, & to hele þi womdes;
& for þi þou suld hane louid me þe
mare; (for i) ne wate what i might
hane done for þe: mare þen i hane
do(ne). For þi nedli biholes þe til
schew: what þou hanes done or th(i)lid
for me; sfor now mi rightwinnes wil:
þat i schape to ilk man his mede /
to dwelle in pyne or in ioie for eauer /
after he has schrud. How sal þen þe
waried synful fare / when he is þus
reyned of þe wrathful domesman / &
alle his synnes schewid til alle men?
for noght mai þare be hid: bot þat was
fordone here with schriftte; for hali lob
sais: Reuelabunt celi iniquitatem eius, &
terra consurgat adversus eum, þat is:
heuen sal schew þe wikednesse of þe
synful, & erth sal rise & stand agayn
him & bere witnes of his werkin. And
þitte þe apostle sais: Testimonium
reddet illis: conscientia corum, þat is:
þaire inwitte sal bere witnes agayn
þe synful, fra þe whilikes man mai noght

1 Cf. poem p. 71. 2 r. fete.
nogth may by hide fra. And ythete his ille werkes sal wend with hym to þe
dreadful dome, & stand by hym all on
rawe, to his schame and to all man folk,
and þus bitterly sal with hym fyte þat
al þe werlde may here: »Wes, sal þai
say, »er þase werkits þat þou with
wrangle has wroght, In dispyle of þi
gud loorde þat þou for vs sette at nogth;
for þou wroght vs agayn (f. 68) his
wille þat schede his hert-bloede for þe,
for-þi we er now gedired alle to-gerider
als witenes agayn þe; for þou wald
nogth amend ðe qwils þou mygth. Now
þe forthynkes þat euer þou synned:
bot, sory wricro, alto lat, for þou had
no likyng bot in vs; and for-þi we now
sal be with þe in pyne with-outene
ende, to eke þi paynes. ¶ Þe threda
arowe þat he sal schote, sal be when
he sal sayt saynt Mathew says in þe
gospell: *Ita maledicti in ignem eternum.*
Þe haly man says: »Sare & blody er
þase eggen þat for smoke & hete sal
grete ma teris þan dropes of water er in
þe sce. þou may þan ake: »Sen þai
sal gret so mykel water, why sleekis
it nogth þe fyre þat þaim so hit bryn-
nes? › Pane answers saynt Anstyne saet
and says þat so wodly it brynnes euer liike
& so stalwarde et es in þe kynd þat if
al þe water of al þis werlde ouer-
fiwed et, it myght nogth sleeke it, ne
yhet litelle kele it; bot teres makes it
mare wodly to brynne als oyll casten
in þe fyre. Mynde of þis wordis had
þe haly fader þat to his disciples sayd
after þai had lange on hym cryed to
say þaim sum gud word; þan sayd he:
»My dere childre, leer we to wepe for
our synnes, þat we wepe nogth for
euer.« What sorow, qwat dred hopes
þou þe weeryd wryches sal hafe whene
god sal say: *Ita maledicti in ignem
eternum.* When þe weeryd wryches heres
hide. And hitte his iuel werkes sal
stand bi him at þe dreadful dome, &
bitterli flite with him & sai: »We are
þe werkits þat þou wroght ha wroght
de spite of þi gode lorde; for þou
wroght vs agayn his wille: þat schad
his hert-bloede for þe. Now forthinks
þe þat eauer þou synned: bot, sari
wryche, / al to late; & þerfore sal we
dwel with þe with-outen ende: for til
ek þi pyne. // Þe .III. arrow sal he
schote: when he sais þis wordes: *Ita
maledicti in ignem eternum,* þat is: »ga
þe waried, in til endelea fire. Þe hali
man sais: »Þe inee of þa þot are in
þat fire & smoke: sal grete ma teres /
þen water is in þe brade see. Þis fire,
as saynt Austin sais, brennels so wodeli
& euer liike / & so stalword is in hit
kynd: þat þot alle þis werldis waters it
al ouerflowid: it might nogth þis fire
sloyn nor kele it a litil. Þis fire makis
al smoke, þat makis þe wryches til
wepe; & þair teres strythus þe þis fire
pare: as oll wold if it ware castin in
þis fire here. Þe hali man had mynd
of þis teres, þat said til his disciples /
when þai had lange cried on him til
sal þaim some gode worde: »Mi dere
childre, he sai, wepe we here: so þat
oure oures seeche vs noght is helles.
When þe waried heris & vate þot þai
are dawnynd, & vate þer is na gyn-
chare ne meri to synf: þen he sal saþ
þe words of Job: »Þe dai mote peris þot
i was borne inne / & þe night þot i
was conseynd inne! When¹ had i
bien dead is mi modern wambe? allas
þat sari while þet eauer i was borne?
Wharto sette mi moder me on hir kne,
& wesc me, & rokkid me, & fed me on
hir breste? alass þe while, so mikil
travail sche lost / þot norist me a brande
til smore is helle-fire. When þis waful
worde *Ita maledicti* &c. is said, þe
¹ = whi ne.
(R. Rolle:) Meditation on the Passion; and of 3 arrows on Doomsday. 121

Ms. Rawl.

and knawes pat pai er dampened and pat pare es na gayne-calle mercy to crane, pan sal pai say pe words of Iob:

>Pe day mot perysbe pat I in borne was, and pe mythg in pe whilke I consayued was! Allas pat sorye while pat I borne was, pat I ne had bene dede in my modere wambe! Whare-to noryst my modir me and sette me on hire knese and fed me of hire brest? Allas pat while! so mykele truyelle scho lost, and noryst of me a brand to smore in hell-fyeres. When pis of goddis mouth es sayt, pan sal pe gode be twynned fra ylle, pat pai sal neemere mare mete. Pan sal pe foule deellus dryfe paswe wrythches in tell als wod lyouns, with-outen end pas forto dwelle.

Pan sal pa wynery be tyne pat pai ceeuer ylle wroth; for all pat paim may pyne sal pai redy fynd. For pe fendas pat paim sall pyne sal neemere wery be, bot ceeuer fyke freke to wirke paim all waz: and yhet na payne sal[ ] mow paim sla. Nedderes, snakis, tatis and other venemous beestis, ma pan I can neunene, sal lif in pat fyre als fyshes dase in ploode, to pyne paswe wrythches. And ligh es pere name, for smoke it for-duse. Pan wald pai be payne, and pyne wald paim sla. Bot goddis childir, pat here had done his wille, with amgels sal be lede tile heemene, in Ioy and blyne to dwelle eenet withoutene ende. To pe whilk Ioy be brynge vs pat bogth vs Amen. Amen. Amen.

Ms. Arund. 507.

latheli deuus sal geder pe iuel fra pe gode, & as wode lions: draw paim til helle / eauer par to be is al pe pyneus pat mai be on thoght. For pe fendas pat sal paim pyne: sal neemer be weri, bo eauer lilik fresche, til wirke paim was; & chir sori wrecches / na pyne mai sla paim. Nedders / snakis & tades & oher venemus bestes sal life is pat hate fire / as fish is water: til pyne pa wrecches; & for (f. 45) thirst pat pai hauve: b[ai]1 sal souke pe venym oute of pe nedders heud(es). Pare sal noght be herd / bot yellinge & gretving & gnaisting of teth. (Light) is pari nane for smoke, bot so mikkel marknesse: pat men mai it g(rapse). / Bot goddis awen childre pat hanes done here his wille: sal be ledde with( ) angels til pe blisse of heuen / par til be is ioie / eauer with-outen ende. So(g) grete is pat ioie, as pe aspostles tellis: pat na hert mai it thinke / ne iee it (se). If man might be is pat ioie / halfe an hour & feld pat heuexili likynge / & ware broght agayn til pis middel erth: so strange payne it ware t(i)l him til life here-inne; / pat, of al pe welth of pis werid ware at his wille, he wold his bodi ware dale in a thou-sand pecis / til wynne pat ioie algayn pat he come fra. // Thinks, pou was with Ihesu Crist in alle his paynes, & pat pou stode so neris him is al his passion-tyme & al pe hardnes pat was done til him: & be awondird pat so grete a lord wold thoel swilk hardnesse: & falle b[ou] done to pe erth, as gilt of his deade, & thank him of pe woundes pat he for pe thold / & have him eauer in mynde. Thinke noght of alle pis to-geder at aene tyne / as pai stand is ordre, for kolynges of denocion: bot n(ow) on aene / now on aene oher / as pou felis pat god pe steris / thorough his dere g(race). // Pus mani woundes suffird god for man kynde: fyyne thoun-sa(nd) & foure houndreti & setxi & fiftene. And if pou sai ilk dal of pe xere fiftene: pou sal sal als many pater nostres is pe hale xere. 1 Ma. pat.
11. (Against Boasting and Pride).

Grenous es þe vice of bostynge & pride, and full perilous it es, for it castes down saules fra þe hegythnes of perfecctynge; and þarfor I wille þe wante first þat vice of all oþer. ¶ Bot þis vice has twa spices: ¶ It falses to some alstite in bygynnyng of þaire turnynge to god, qwene þai have done a litil whate (f. 69) to god in fastynge or in grete bodely penante doyning or in mekelle almoþ gyfynge; þai suld þan feele mekyly of þaim-selfe, as if þai had done ryght nogth or eells þat þai had castene away þat þay hafe gifene in almoþ: ¶ þai do nogth sa, bot þe contrary, for þai fele of þaim-selfe þat þai er better þane oþer, & hegher in grace þane þai er þe whylke þai gafe almoþ to; þis es pryde. ¶ Anþer spice es þis: whene a manæ es commene to heght perfecioun & ærettæ it nogth mekyly to þe grace of gode bot to his aghene trynyll and to his aghene stody, & sa sekes he ioy withoutene of men & leefes versoy ioy within of god. ¶ Whærefore, my dere soðis, on all wise see þe þe vice of bost and pryde: þat þe fall nogth in þe lake þat þe feend fell in for his pride. ¶ For þi mekyll byynnæ es for to sete aboute þi þoghthes, & aboute kypynge of þi hert. ¶ Be war þat na conteyne ne wykked luste ne vayne yhernynge ne ogth þat es agayne þe wille of god, festene rote in þi hert: ¶ for why, of swylke maner of rotæ contynualy sprynges out branche of vayne ioy & vnprofytabyll þoghthes & fleschyly desyres, & þay er þame sa presant & sa gredy þat whiles we pray & standes in þe sighth of god for to ofere ouræ þayres & ouræ gud þoghthes to god for heell of our saules, þai sese nogth for to tary vs aneþy, bot alaswa þai refe fra vs our-selfe, our mynde & our1 thogth, als prisoners; þat whene we seme stondand in prayer with our body, nether-peles we stray out with our feyling & our thogth & er led avaye with sere thynges als falls in our þoghthes. ¶ And þar-for he þat wenes þat he has forsakene þe werlde & þe werkes of þe feende, It suffice nogth anyly in þat, þat he leefe his possessowes & his landes & his1 werldly ryches & all werldly profehtes þat er with-outene hym-selfe, ¶ but if he also forsake his aghene vice & cast fra hym his vayne fleschyly wills þat are with-in hym, festynd to hym by corrupcioun of kynde, & are waxene vp with hym fra his yhouthehd. ¶ Is it are of þe whylke saynt Paule says þaes: ¶ »Virginia yhernynge & noyon, þat gers men synke in endles dedes. ¶ For whi, he þat forsakys þis [welrede] ², he forsakys þe feende with all his werkis. ¶ þe feend of hym-selfe may nogth dere vs, bot þurgh thoccasione of syne & a gate of wilkyld wills in our-selfe he entres & crepis in pæne in to our hertes; ¶ for als ² vertus ar of god, rigth sa are vices of þe feende, ¶ and þarfor if vices festyne rotes in our hertis, soothy whilike tyme þe feend commene þat es þaire prince, þai gyf sted to hym as to þaire aghen lorde, & ledis hym to þe saule as to his aghene possessione. ¶ And þarfor swylke hertis may newr hafe pes ne trew rest, bot þay are trobled ay & drounyd, & ay ferred & vystable in paim, & now þai are liffid vp in to vayne gladeneß & now þay are castynge doune sodainly in to vnprofytable sarynes; ¶ for whi, þai hafe with-in paim a wykked ost, þat es þe feend wonmand in paim; to hym þai gafe leefe thurgh lustis & passiones of syne for to entre in paim. ¶ Ryght on þe contrary wise a manæ þat sothfastly has forsaken þe luf of þe werlde: þat es he þat has schorne & cutte avaye all vices fra his hert & lenes na entre to þe

¹ expunged. ² om.
(W. Hilton?) Against Boasting and Pride.

fende thurgh schrewed wils for to come in to hym; þat flees all prid, brekes done wrethe & malencoly, hates all maner of lesyngis, vggis with enuy, & noth anely wife nogth bakbite, bot he wil nogth sufure hym-selfe feele anes or supos any eule of his euenecristene, and haldes þe grace & þe comfort of his euenecristene als his aghene, & þaire disees arettis to his aghene desese. Þat kepis þis & ouþ vertowze like to þis, he stoppis out þe feend & openes a place in his samle to þe haly gast: þe whilke, whene he es entred in, he lightenes þe saule & thurgh his lyssed presence confortes; & whils he es ofte wonnad þære-in, it es say oy, gladenes & gastly myrth, ay laf & charite, paciens, gudenes, & clemnes, chastite & ouþ vertowze þat are þe fruyte of þe haly gast. ¶ And þet es þut ouþ lord says in þe gospele: ¶ »A gud tre may nogth make badde fruyte, ne an eule tree may nogth bryng forth gud fruyte. What þat þe tree es, be þe fruyte it es knawenes. ¶ Pære er some þat semes as þai had forsakene þe wêl, bot þai hafe na cure ne bysenes aboute þe clensyng of þaire conscience, ¶ ne þai hafe na trusele to cutte away vices & flechly passiouns fra þaire saule, & bot for to arry þaire saule in gud thewes & in vertowze; þai haf na heigh þære-to, bot all þaire stody es outward for to same samle to þe nyght of þe wêl; & þai er besy for to visete haly men & wyse men & see þaim, & for to here of þaim some gud words of edification: þat þai myght preche & telle þe same words þat þai (f. 70) hæne herd to ouþ men with anaknytng & wvne glory of þaim, þat þai can sa sa wele. And þærehanme some of þaim when þai hafe herd or rede a litel of haly write or has gettyne a little cwsnyng of techynge of haly faders, aistite þai make þair-self doctowres & wille techte ouþ men, nogth þat þai hafe fulfilled in werkes, bot þat þai haf herd & sene in bokes, ¶ and as þai þresome of þaire aghene cwsnyng & despie ouþ þet er synfull; & þai conete state or privacy, þat þai myght techte all men: ¶ nogth knawand þis þat it es lese deßate to hym þat schyne in vertowze & ouþ-passis in cwsnyng & whit he dær nogth techte, þan it es to hym þat es ouþ-layde with passions & vices & he þresomes wilfully to techte ouþ men of vertowes. ¶ Sa it semes þat þe state of privacy or of seuerencyte, it es nogth for to sleey vterly, ne it es na gates for to tæke ne to conete: bot all oure werkes & all ouþ bysenes es for to gif herc-to þat vices may be ripid out of ouþ saules, & vertowze myght be gettyne in. ¶ Þe tooþer es for to leene to þe dome of gud whayme he wille take to souvaynte & gowernance, & whame nogth; for he es nogth worthi þat prefers hym-self forth þerto, bot he þet gud chesis & takis. ¶ Þe werke of a perfit scruamand of gud es þis: þat he may offer a clene pruer to gud, haund na thyngh blameworthi, ne name vncleennes, in his conscience. Þan may he pray frely, as our lord sais in þe gospele: ¶ »When ze stand for to pray, sorgifis your brother all þat þat þai haf done agoynes þou; sfor if ze forgif it nogth, your fader in heemene wile nogth forgiffe þou.« ¶ Ands þarfor, if we with a clene hert may stand be-fore our lorde, & fre made be grace fra alle vice & passiouns of þe saule befor neune, þan at arst may we see god, als mykele as it es possible for to se hym here: sfor »clene of hert sai se goð; ¶ ònd þan whene we pray, we sal sete þe egth of ouþ saule in hym & se byw þet es vnseable, nogth with bodely egth, bot in thogth; nogth with lukyn of flechly egth, bot be þe vnderstandenge of þe saule illumyned thurgh grace. ¶ Luke þat a mane wene nogth þat he may hym-

1 expunged.
selfe se þe blisseyd substance of þe godhed as it es; ne þat a man paynte hym ane ymage for any schape of godhede; sfor whi, þarse es na bodely schappe of þe blisseyd trinite. Our blisseyd vseable god may be þerscyd alane be inly vnderstandingyng, & he may be felid & touched & halsid anely thurgh a gasty affeccion; bot he mai nogth fully be comprhendid, ne tellid be tonge, ne discried be lyknes. He passes alle fleschly felyng & ymaginacionwe. And þarfor it behoves vs with all manere of reverence & with lufly drede come to þe presence of god in our prayers, and in alle our gasty werkes, and sa þrnte in hym þe gasty byhaldynge of oure saule þat what manere of schynynge or brythynge, light or fayrrede þat a saule may thynke or ymagyne, þat he feelie aye god abouene þis, þat may nogth be sene. þat may þe saule wile feelie if it be clene, as it es befor sayde, þat it be nogth occupid ne ouersayd with fleschly lustes. And þarfor it nedis þalm þat forsaks þe werld & makis þalm to folwe Crist, sforo gif þaire trauyell, as it es befor sayd, þat þai myght folliþ þat Danid sais þus: ¾ Cese þe, & seese þat I am god.¾ And þan, if þe come to þis knawynge of god þus with clennes of hert: after þat it es possible to a saule to receife þe knawynge of þe sacrement of god & of heenly þrnetes; & þe clennes þat þe saul es, þe ma thynge god schewys hym; sfor he tellis to hym þan his þrnetes for he es mad godis frend, as þai ware to þe whille our lord sais þus: ¾Now I tell þou nooth sermuendis, bot frendres, sfor whi I make knawene vnto þou all þat I hafe herd of my fader.¾ & þan what-sa he askis of god, as to a dere frend it es gruwtd; yha & ouer-mare þe haly aungells & all blisseyd spyretdis lufes swylke a saule, sfor it es sette in luf & þarfite charite sa stedfastly þat þonoþer dede ne life ne aungels ne princes ne powers ne na other creaturwres may depart it fra þat es in Crist There, as saynt Paule sayd. ¾ And þarfor, dere brether, sen þe hane choysyn þe life of þorfeccion for to plesse god & for to come to his lufe, ¾ luke first bisely þat þe be mad strang & ferre fra vice of prid & of bostyng, & fra all þe vice of þe saul, & fra all fleschly delites. ¾ Fleschly delites I cal nogth anely daynteth metes þat men of þis werld takes for lust: bot I cal dayntes all thynge þat es takene of conetese & fleschly yhernynge; al if it be vile in it-selfe & of little prise, as bred & water; if it be takene for luste & noth for rede of body, bot for to make a-seth to þe fleschly yerynge, it es arettid as fleschly delites. It nedis to a saule þarfor vse it-self how it may be fere fra syne; sa sayts our lord, þus: ¾Entres by þe narow gate: sfor wyde & brade es þe way þat ledis to losyng: ¾ Strayte & narowe es it þat ledis to life.¾ Large es þe waye of þe saule when it makes a-seth to any fleschly desire & folowes it. ¾ Bot strayte es þe way when it feghest & agayn-standes ylka fleschly desir & ylka viciouw sterynge. It helpis mekel to (f. 71) a saule forto gette þis perfeccion: pryne dwelling & anely conversacione; for it fallis oft thurgh conversacione of men & comyng & gayntyng of brethren & spekyng, a man es mad mare louse in abstinence & in contenance ¹ & in kepyng of his hert; & swa sume-tyme thurgh occacione a man falls in custome & in vse of fleschly delites; & sa er þarfite men some-tyme drawene doune fra þaire perfeccion. Forþi said Dauid þus: ¾I flyed & lengthed me & dwelled in anely stede, & layd² hym þat sauned me fra scorne of þe spyretd.¾ Deo gracias amem.

¹ r. continent. ² = laited; expectabam Ps. 54, 8.
12. (Sayings of Fathers). ¹

Pray god that he will gif to be compungucion & wepyng in thi hert, with mckenese, & sy luke on thi nawyne synnes, & deme nogth other, bot be underloute to all; ne haf na harmely frenschipec with wymen, ne with heritiks, ne with childre.

If Cutte away fra be ouer-mykell triste, & halde thi tonge, & abstene be fra wyne; & whate a man spekes to be, stryue nogth agayne hym for na cause, bot, if he say wele, ac(c)(o)(o)r ² with hym; If he say enyll, say to hym þus: «Brother, þou wate þat þou says»: bot stryne nogth with þus: & þan sal þi sal þe restfull & in pees of quiete conuersacione. Amen.

Þ Saynt Agathon said þat with-outene kepyng a man sal nogth come to vertone. ² A haly fader sayd: »Haf mynd of þi last forthgayng & forgette nogth þe endeles dome: & þer sal na synye rest in þi saules.» ³ Aiswra he said þus: «For als mekil as our thoth es letted & drawen donn fra contemplacione & sigth of god, þarfur cre we ouercomene & lede away as caytefs with maystry of fleeshly passiones.» ⁴ Saynt Sinclita said þus: »All wille we de safe, bot for our neecligence & our slawnes we fal & fales fra salnacione: Þarfur life we sobirly, wakirly, & besely; for whi, be þe wyyn(d)o[u]es ⁵ of our fyne wittes, nyl we sa wile we, thefes comes in. How may it be ells, bot a house sall nedis be blake & soty with-in, If smoke synco in sy fra with-outene at þe wyndouse þat er na tyne stokynge? Righet sa it es of our saule, & þerfore it nedis to be over-all amydy with-in & with-outene agaynes our castly enemys, for þai come & preses on vs fra with-outene at our bodely wittes, & þai stirte & rysses with-in vs be ymaginacione of wynne thoughtes.» ⁶ Saynt Arstye says þus: »As na man may hurte hym ne harme hym þat es cownteney beside þe kyng in his presen: right sa may Sathanas nogth hurte ne harme vs if our saule clefe stabely to god in behaldynge of hym; for it es wrytene þus: «Neigh þe to me and I sal negh to þow.» Bot for als mekil as we oft-sithes lyftes vp our-self to pride & has wynne ioy in our hertis, þarfur grace god withdrawes & our emmy lighly raynysches our wykked saule to synge & drawes [it] donne in to schamefull passions of lychery & of fleeshly vncleness.» ⁷ Saynt Machary was askid þus: »how sal a man praye? & he answeurd þus: »It nedis nogth to spek mekil with voce in prayyng; bot lift vp þi hert to god, & oft streke vp þi handes to hym & say þus: 'Lord, as þou wille & as þou wate, hath mercy on me!' And if fightynge of temptacions prese in to þi saule, say as David did, þis wordz: Deus, in adiutorium meum intende: 'God, helpe me'. And for he wate qwat es spedfull til vs, þarfur he sal do with vs his mercy.» ⁸ A fader said þus: »If a broðer falle in any defaute, late hym pray fast, for assiduell prayer sone correctis a saule.» ⁹ Aiswra he said þus: »As it es impossible þat a mane see his face in dronye water, richt swa a saul, but it be cleannes fra vnclene & strange thoughtis, may nogth contemplatifely pray god.» ⁺ Saynt Agathon said þus: »A parfiti seruand of god sal nogth suffre his conscience accuse hym-self in na thynge: and þan es it elene conscience.» ¹¹ A broðer sayd to a fader þus: »I desire for to kepe my hert.» & he anserwed þus: »How may we kepe our hert if our tonge

¹ Similar collections of sayings are not unfrequent; some more are extant in Ms. Bodl. 938, Laud 210; cf. p. 106. ² some letters are erased. ³ Ms. wyndomes. ⁴ Ms. Mathary.
A haly fader said þus: Ñ I suffered never thoght rest in my hert þat godes gode. Ñ A ];wra he sayd þus: Ñ As knyghtis of þe emperour, when þay stand by-þor hym, þay sulde luke on noþer syde, noþer on þe rygth ne on þe lefte: righ swa goddes servaunde when he standes in þe sigth of god & his entent es alle tyne sette in þe dreed of god, þars es na thyngh þat may hurt þe & overcombe hym be malice of his adversaries. Ñ A fader said þus: Ñ Pe life of a perfite servaund of god aw to be mad efter þe folowyngh of angels: Righ as in angels es na syne, righ swa hyn sulde na syne endure, but it sulde as tit be brynht & waschid thurgh þe grace of þe haly gast, as stykke in þe fire. Ñ A ];wra he said þus: Ñ I hope, bot if a man kepe his hert, he sal be forgetfull and rekles of all þat he heris; ffor whi: when þe enimy fyndis a rekles hert vnkepid & nogth tentyd to, als fast he bgylyles it vndor alye, & nogth sodaynyly, bot sokandly. Ñ A fader said þus: Ñ Sathanas has thre smerres þat gast bifer all oþer (f. 72) synnes in a sulne: þe first es forgetyng, þe second es rekleshed & necelenge, þe thrid es luste or concupisence; forgetyng genders necelenge, & of necelenge es concupisence caused, & fra Concupisence, when it es servynd, falls a man in to werke of all synes. Parsinfe make we first þe hert sobir, þat it cast away forgetyng: & þan sal it noth falle in rekleshed; & if it be nogth rekles, it sal wele eschew & flee luste: & if he may eschewe luste & fleshyly kyngyns with þe help of goddis grace, he sal neuer fall in culy werke. Ñ Saynt Ios sayd þus: Ñ If a kyng wil take a cyte, he stoppis first þe watter, þat þe vitayles may nogth come to þe cyte. Righg swa it es if a man tranayll hym-self in fastyng & in hunger: Ñ Pe passions of gloteny sal porischt, & his ennys þat perysþ hym sal feble. Ñ A broþer said þus: Ñ I am frede & þe passions of lichery unsyldedis me: what may I doo? Ñ A haly fader answerd þus: Ñ At þe bygywysynge when þe sterbyn comes & þou feele þe feend speke in þi hert of lichery, answer hym nogth be flitand wordis, bot ryse vp & pray god with makedese & with repenctance, sayynd þus: Ñ Here goddis sone, hafe mercy on me', & stynte nogth. Ñ A broþer asked a fader: Ñ how sal I doo? & he answerd þus: If þou wil syn dirst in þis werld & in þat oþer, say ylke a day: Ñ Whate am I?!, & deme nance. Ñ A broþer askid a fader how he sulde wone in his conregacions. And he answerd þus: Ñ Righ as on þe first day when þou comes in, as meke & as deloute, as sobire & as paseinte, righg swa be all þe days of þi lyfe with þaime; & tak na triste to þe of þi liffe: ffor whi, þar es na werse passione to þi saule þan trist in þi liffe & fals sekynys, ffor whi, it es modir & bryngor forth of all oþer passions. Ñ A broþer said to a fader þus: Ñ how may I be safe? & he answerd þus: If þou wilde be safe: when þou gase to any man, speke not fyrst til he ake þe. Ñ Saynt Machary sayd þus: If we vmbethynke vs of enylys þat has bene layd apon vs of men, þan cutte we away fra our mynd vertone to thynke of god. Bot if we thynke of enylys þat feunders doose to vs, þan sal we eschep alle temptacions. Ñ A broþer asked Pastor þus: Ñ If I see a gud thyngh, sal I tell it als fast? Ñ He answerd þus: Ñ Wha sa answers or he be askyd, he doose foly; þarof if þou be askyd, answer, ellis be stile. Ñ A fader sayd þus: Ñ It nedis a saul þat wil commersen after þe wil of Criste, for to lere trewly þat he can nogth, & for to konne apportly þat he cane; & if he wilth nogth doo bather when he may in tyme, he es gustyly wode. 

1 Ma. greffe.
2 Sokingly: suckingly, gently; Halliwell.
3 Ma. trowlly.
Sayings of Fathers.

Ålwa: *he byggwynynge of departynge fra god es when a man yrkes & hemye with leryng & heryng of goddes word: sfor when he has not appetite for to here het he said desires & hungres, how lufs he god?* $A fader$ said þus: *bat hym thoghth na thyng better in þis life þan a man sy blame hym-selfe & reprehend in all his werkes with-outene cesynge. $Saynt Ion$ said þus: *Mekenes es þe yhat to hemene-wardes, & our forme faders assaid been many tribulacions of mckenes entred in to þe eye of god.* $A fader$ said þus: *A man þat neghes to god thurgh grace, þe mare clerlye sal he see & feela hym-self a synner; for Ysaye þe prophete, when he saw1 god, þan cryede he & sayd hym-self a wreche & vnclene.* $A fader$ said þus: *Whene2 a thoghth of pryde or of wynac-glory touche þe, for to entre into þine hert, rannsake wele þi conscience if þou haf kepida wele all þi bedynge of god, if þou luf þi emmys, if þou be glaede in þi emmys wele-fare, if þou be sary in his lessynge, if þou knaw & fele þi-selfe a synner, a sernaund vnprofitable to þi lord god, & wert of all synners; & if þou feela of þi-selfe þat þou has not þit amendid alle þi defantes in þe. For witte þou wele þat swylke maner of thynkyng seall loose alle sterynges of pride.* $Ålwa$ he sayd þus: *If þou fall in to synne thurgh temptacione of þine emmy, blame neuer na oþer man for þi temptacione bot anely þi-selfe, sayand þus: *sfor myne awene prene syns þis temptacione be-fele me.* $Saynt Pastor$ sayd þus: *þat a man sal honte gastly with-outene sekyng mckenes & dred of god, not as he draws in & blawes oute wynde at his nese-thrills.* $A broþer$ asked a fader: *how sal I wore in a place?*, & he answarde þus: *Haf whayntise with þe, þat þou be sa sy a straungere, & suffere nogth þi thoght haf mayostr3 ouer þe whare-as þou be: & þou sal haf ryst.* $Ålwa$ he sayd þus: *If a man kepe wele his ordre & his rewle, he sal nogth be troblyd.* $A broþer$ sayd to a fader þus: *I see my-self þat my mynd es bente vp to god.* And he answarde þus: *It es grete thynge þat, þat þi thoght be with god: bot þis es a grete[r] thynge, for to se þi-selfe vnder alle creatours — þat es mckenes; & bodely tuayit helpes mekyll a saule þeto.* $Saynt Sinclitica$ sayd þus: *As it is impossible a schype to be made with-outene (f. 72) scharp tole, righ sa es it impossible a man to be sauf with-outene dred & mckenes.* $A fader$ was asked what es mckenes. And he answarde þus: *If þou forgifte þi brother þat trespas agaynese þe or þat he aske forgifnes, þou ert meke; & alwa mckenes es: if þou doo ged to þaim þat dote þe harme. & if a saule nogth come to þis perfeccionse, þan es it gud þat he fle & kepe silence.* $A fader$ sayd þus: *Qwen we er transele thurgh temptacionis, þan er we mekyd; sfor our lorde seand our freeite, helpis & defendis vs, sfor þan we crye to hym for helpe. Bot whene we hafe ioy in our selfe, þan takis he away his proteccione fra vs, & þan perishe we.* $Ålwa$ he sayd þus: *Me had leuer be onercommen with mckenes, þan for to onercome prid. Þe heele of mane es þis, & þat god askis of mane, þat a man caste all his synna befor god as if he wald offre þaim to god, & late god do whate he wille.* $A fader$ was askyd what he said of þaim þat said þai saw1 anggles. & he answarde þus: *He es bylossed þat seese sy his awene syne.* $A broþer$ had þis condicione þat when any man dide hym any schame or dises in worde or in werke, sa mekel mare he lufs hym, & ran to hym sayande þus: *Swylke maner men þat

1 Ms. swa.
2 Ms. wweno.
3 Ms. mayostr, y overl.

wille reprovse, scheme & scorne ohe & tell paim pe soth, are sette in congre-
gacian for cause of correccione, & sa pai prophete til ohe, of all pai hurte
paim-selfe. Bot pai bat flateres & blyses men, pay confound paire souls; for
pe prophete says bus: My pupil, pai dyssaye zou pai says pase e blyssyde."  
Saynt A[n]ton sayd: "If we may wyne our broder fra synce, paone wyne we god;
& If we sclaundre our brother, we synce in Criste."  A fader says bus: "Pare
es na thynge better pai infe ne mare, pa a man wille for infe gife his awene
life for his broder: & pai es fulfulld on his manner. If a broder here a heuy
worde of another brothers vnwysely sayd: If he strye with hym-selfe for to
suffre it pacently, pai he diessce nogth his broder agayne, bofe he myght do it;
or eells, if he take harme in any thyng of his broder: If he yeld agayne ay gud
wordes, gude chere, gude werkes to his broder pai dysesid hym, In charitee

1 = tof. 2 Cf. Vit. Patr. ed. Migne p. 974. 3 On fol. 69b, and 73b, the Ms. contains the following Latin Notes:

(1) Multa referuntur his qui in ecclesia sunt presentes in hora elevacionis corporis Christi
in altari. Primum est quod claria necessaria sedem die sicut consecratur. Secundum, quod
vanes collegium eis dissimulatur. Tertium, quod turbinem modestia libet dissimulare. Quaartum, quod
lumen ecclesiarum eo die non amissit. "Vos, quod si et o die desseristis, pro communicare habe-
bibit. Sextum, quod mortem tablansam non incurret. Septimum, quod quamvis vivit et non
secessit. Octavum, quod omnes passus rundo & redendo ad ecclesiam numerantur &
habentur. IX. est quod est in elevacione corporis Christi omnes mali gratia spiritus
fugabantur a quocumque instantis.

(2) (Secundum Bernard.) O anima, recognoce quanta beneficicia deus tibi largitst es, scilicet
generalia, specialia, & singulae; ac eciam, quantum misericordiam tuum fecerat & quam
tolerata; & quam eius beneficium nuncupam tibi defuisse cognoscas. Et in hoc jurante
quantum num diligieris.

(3) (Secundum Bernard.) Securum est deum habemus ingressum, vbi mater osrat filium, filius
exorat fratrem; mater estendit filio pactum & ubera, filii patre laeti & vulnora. Certa non
pateat oracio esse rogue, ubi tot occurrunt coriolata indicia.

(4) Quinque doma spectaculad a quinque sensis in patria sicelict in ceo: a. Armonia omnium
angolorum, tuncis auditus. b. Fragar omnium aromatum fumigans aethensis. ili. Pulcrissi-
num admirable obiecta viro. illii. Dulcedo incomparabils inflamns gustum. iv. Suavitatem

(5) Si tibi deficiant medicis, medicis tibi spont
hec triv: mens lea, labor, & moderata dieta.
Ira frequens, dolor asiduus, mens cum (ac) (re) relouens.
Ab omni medio est. Luxuriosa, sin exstans (ca)vertens.

(6) Qui facinge moram praedendii distulit horam,
Ant male praedebit aut sedis honore carit.

On fol. 73b:

(1.) Ora vigilantur, [scilicet] voce & pronunciacione verborum. Confidenter, s. ut videantur a
deo & ab omnibus organis. Elangetur s. & multa & gestu corporis.

(2.) Bene de repribio dicetur: simulaculad sunt semel sufragia corum. Esse quippe humiles, si
tamen sine despectu; esse contenti propriis, [set] sine necessitate; esse casti, et sine macra-
cionibus corporis; esse pacientes, et sine contumulis, volunt.

(3.) Quidam requisitum a beato A[n]tronio per quod possit salvatur. Qui respondat: Labor, humilitas
& oratio sine casatione positidem Christianum. Omnes anima sancti a principio nus de fines
per hoc triviam punctum. Nam requies, et voluntas, & justiciae proprii, impedimies sunt
animis; omnem anim per ea perueniant.

(4.) Tria sunt que ducunt homines ad celestia regna: Cognitio sancta, optimum verbum, opus
perfectum. Similiter trivio que ducunt homines ad profundum infernum: i. cogitatio im-
munda, verbum alienum, opus praemum. Tria sunt que retinient homines in bona opera &
refrenant ab omnai male: Amor dei, Timor gehanne, Desiderium regni corum. Tria sunt
mortalia sine effusione angustiula: i. obsitenciae in habundancia, largitas in panisperita,
castalia in inuentia. Tria sunt que non remittuntur hic negae in futuro: Qui blasphemad
deum, & desperat de misericordia eius, & qui non creadunt in resurrectione.

(5.) In pugna Christi prins contra gulam agitur: Quid nisi prins hic refrenatur, frustra contra
aliam sectam. Et alibi: quod diabolus velatur (? ) de gula, non temporal de libido.

(6.) Tria sunt contra que patitur, Et valde insistentur et si de ista passionis murmuramus.
Qui murmuratur de perpetuo templacionis, murmuratur de premio praebitionis.

(7.) Fluit stilla de manilla glorios virginis. [8.] Delicito pasto, caro nescit vivere caste.

(8.) Cum simus & ac humi extinguit libidines.
Vix venti ad veniam qui nescit amare Mariam. [9.] Vbi amnum est cogitatio tua obi est affecto tua.
Inuentit veniam veniam veneranda Mariam. [9.] Ibi erit cor tuum obi est desiderium.

(a) Same notes in Ms. Cambr. Ff V. 40, fol. 129.  
(b) Ms. videt.
The same Ms. Rawl. contains, after W. Hilton's Scala perfectionis, the 2 following pieces:

1. (A poem).

Psai pat withoute lawe dos synye: Withoute lawe sal perys þere-in:
            For at þat dredfull dome sothly: Sal like a man haf þat he is worthy.
Psai day sal na manne be excused: Of na thynge þat he has here vysyd;
            Þe synfull sa na mercy have: Ne na thynge þat day may þam safe.
Psai sal have man for þam to plete: Ne þam to consell ne þam to rede,
            Ne na halowe sal for þam pray—: Þis may be calle a drefful day!
Psai wa sa synfull man be: For grete redowre þat he sal see,
            And to hell pyne putt for ay—: Þis may be calle a drefful day:
Psai day of grete delyuerance: Þe day of wreke & of wengeaunce,
            Þe day of wreth & wrychednesse: Þe day of bale & bitternes,
Psai day of playnt & accusynge: Þe day of answere & hard rekynge,
            Þe day of dred & of tremelynge: Þe day of gretynge & of granyng,
Psai day of cryinge & dulfull dyne: Þe day of bale þat neuor sal blyne,
            Þe day of flaynge & grete affray: Þe day of portyng fra god for ay.
Mortis vel vite brevis est vox ite venite;
Aspera vox ite, vox est iocunda venite. Deo gracias Ihesu. Maria. Iohannes.

2. (Quotations from Bonaventura, R. Rolle &c.)


Continuæ meditacione of þe passione of Cryste sall rewle a man in spekynge,
in thynkyng, in wyrryng, and rayse hym into gastyly felynge, and to couete to

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1 The same a pieces are extant in Ms. Dd V. 55, evidently copied from the above:
fol. 92b.


Contynuæ meditacione of þe passyon of Criste sal rewle a man in spekyng,
in thynkyng, in wyrryng, and rayse hym into gastyly felynge, and to couete to

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2. Bone-Aventur.
be haldene vile and to be dispysede. His ded gyfes vs lyfe, his wondris helys vs, 
his blod weschese & makes vs qwyte, pe openynge of his syde with pe spere is 
till vs entre to ioyne our hert to his hert. And forty I wile say dwell in pe 
wondys of hys handes [njd of his fete and of his syde continually, & par speke til 
his herte, and aske qwate I wile hane. Pou man, trow pat I say. If pou oftsyth 
aforce pe to entre into Criste thurgth his strayte wondys: pou sail nogth anely 
fynd ryste in saule, but alswa bi body sal fynde wonderfull sweetenesse. Forthy I 
wylle clethe me in pe wondes & pe passione & pe repreus of Ither Criste 
as in a clethyng, and pan his passione in als mekyll as me nedys, sail feght for me 
agayn pe fleche, pe werld, & pe fend, & all myn enemys. It war impossible 
pat if I war wele transforuned in to Crist crwcyfyste, pat Ine suld be his hayerc 
in heuen. For-pi drede pe, pe passione is sofferyne refyte to escheu all euyl, 
& to purcshan all geudes. It is paradyse of delyces. It rysayes our thoghth abouen 
Bernard all erdy lykynge, and anely to ioy in Ither Criste». Sayt Bernard says: »What 
es swa spedfull to hele pe wondes of pe conscience & to clesne pe sygth of pe 
mynd, als assyduell thoghth of Criste wondys?«

Ricard 1: »Pe passione of Ither Criste confonfes pe fend. It destruys his dysytes 
& his gilders. It slokkenes fleeshly temptaciones. It clarifyse pe mynd to conuete 
anly Ither Criste lufe. Festen in pi hert pe mynd of his passion: I wate na 
thyng pe swa inwarily sal take pi hert to conuete god dys lufe, and to desyre pe 
ioy of heuen, & to despice vanites of pis werld, as stedfaste thynkyng of pe

be halden vile & to be dispised. Hys dede gyfes vs lyfe, hys woundys helis vs, 
hys blode weschys vs & makes vs qwyte, pe openynge of hys syde with pe 
spere is till vs entre to ioyne our hure herto hys herto. And forthy I well dwelle 
in pe woundys of hys handys and of hys fete and of his side contynyly, & par 
speke til hys herto, & aske qwat I wil hane. Pou man, trowe pat I say: If pou 
oftsyth aflorse pe to entre in to Criste thowor hys strytye wondys, pou sal 
[nogh] onely fynde riste in saule, but alswa bi body sal fynde wondyrfulle sweetenesse. 
Forthi I wille clethe me in pe wondes & pe passyon & pe reproues of Ither 
Criste as in a clethyng, and pan hys passyon, in als mykel as me nedis, sal 
feytge for me agayn pe fleche, pe werlde, & pe fend, & alle myn enemyes. 
It war impossible pat if I ware wele transforymyd in to [Crist] crucifysey, pat Ine 
sulde be hys syer in heuen. For-pi drede pe; passio is sufferayne refute to escheu 
alle yullis & to purchase alle gudes. It is paradyse of delices. It rysayes oure 
thogue abouen alle erthel lykynge, & anely to ioye in Ither Criste». Seynt 
Bernard says: »Qwat is b so spedful to hele pe wondys of pe conscience & to 
clesne pe syythe of pe mynde, as assyduel thoghth of Criste woundys?« Ricard 
hermet: »Pe passyon of Ither Criste  woundses pe fend, it distroyes his dysaytys 
& hys gyldirs, it slokkenes fleeshly temptacions. It clarifyse pe mynde to conuete 
anly Ither Criste lufe. Festen in pi hert pe mynde of hys passyon: I wate na 
thyng pe swa inwarily sal take pi herto to couden goddis lufe, and to desyre pe 
ioye of heuen, & to dispysye vanites of pis werlde, as stedfaste thynkyng

1 Cf. R. Rolle's Emendatio pecatoris: Hec enim recordacio abe meditacio (passiones) dia-
bolum confusit et machinas eus desuert, carnales temptaciones sarguit et aminum ad amorem 
Christi incendit, mentem subleuat et clarificat aude clarificando purgat.

Ma. crucified crucified. b Ma. it is. c Ma. cristes.
myself & the wonders, & of the deed of the Lord Christ. It wile rayse the thing abouen erly lykyng, & make the hert brynnande in Cristis lufe, & purchase in till the saule delitabilite & sanoure of heune.«

1 Thorowe the passion & the wonders of the Lord Christ we haue parfitly inherdyng to gode.« Bone-Aventur says til our launed saynt Mary: «Lenedy, it is vnpossible to inter in to the wonders of the sone & nogth inter in to the hert: for the wonders er sete to be sy in the hert, as the erres of the wonders sal euermore be in the body of the sone. Lenedy, it is swete to here speke of the, & swetter to thinke on the: bot allerswettest to inter in to the hert, thowrow the soth wonders.«

of the myself & the wounds & of the deed of the Lord Christ. It wyl rayse the thouȝte abouen erthely lykyng, & make the hert brynnande in Cristis lufe, & purchase in till the saule delitabilite & sanoure of heune.« Thorowe the passyone & the wounds of the Lord Christ we hafe parfitly in-herdyng to god.« Bone-Aventur says til oure lady Seynt Mari: «levedi, it is vnpossible to enter in to the wounds of the sone & nouȝt enter in to the herte: for the wonders er set to be ay in the herte, as the erres of the wonders sal euermore be in the body of the sone. Levedi, it is swete to here speke of the, & swetter to thinke on the: bot alther swetteste to enter in to the hert thowrow the sone wounds. Theus Amen.

1 A name reading like Vicaso (in Dd: Visio), is on the margin. 2 Ms. þi. 3 Ms. criste?
Treatises of Ms. Arundel 507.

Ms. Arund. 507, small fols., mostly paper, in 100 fol., was written c. 1400 by a Durham scribe, perhaps Richard de Segbrok, monk of Durham. Some leaves are wrongly bound, fol. 48 ought to be 44; 47: 45; 44—6: 46—48. The Ms. contains, amongst a variety of Latin, and some French, writings (excerpts from S. Augustin, Bonaventura, Ioh. Metensis, Anselm, Beniamen minor, prayers, epistles, bulls, verses &c.), the following in English:

fol. 36—8 *Four thinges nedis man til knowe* = Cap. 6 of the Forme of luyng, abridged, but with some additions.

* 40 (R. Rolle's) *Ego dormio et cor meum vigilat*, imperfect at the end, and abridged (verses om.).

* 41—3 On grace, and de libero arbitrio, printed below; same text in Ms. Thornton; at the end:

The VII gifts of the haly gast = Form of luyng Cap. 11, and Ms. Thornton.

* 42b and 43 *Twa lines are þat cristin men lines inne* = Form of liv. Cap. 12; abr.

* 48 *Three things are nedeful, ed. below.

* 48, 47, 44, 45 *Oppyn þi hertz, ed. p. 113, with the text of Ms. Rowl. C 285; in Ar. it bears the title: Meditacio de passione Ihesu Christi.

* 45, 46, 49 *In ilik a synful man* &c. = Form of liv. Cap. 1—4; abr.

* 49b *Cum infelicer florerem*, a chapter of R. Rolle’s De incendio amoris.

* 50—54 Tractatus domini Iohannis de Caterg’s monachi Ebor. (This is Dan Gaytrige’s Sermon or transl. of Thoresby’s Cathechism; other Mss.: Thornton (ed. Perry Rel. pieces), Harl. 1022, Ms. York, Cambr. Trin. Coll. B 10. 12; Ms. Ar. has slight additions.)

* 54b—60a *Three things are nedeful ed. below; partly extant, but in different order and arrangement, in Ms. Thornton.

R. Rolle’s name does not occur in the Ms., not even with those pieces that bear his name in the other Mss. So there is little difficulty in ascribing to him the pieces printed below, which are mixed up with works of his, and exhibit the same pecuinarities of style, the same laxity of plan, the same beauty of detail, the rythmical prose, the figuative language. It must however be understood that, as in *Ego dormio* and in the parts of the Form of living, the scribe evidently abridged the original, as will be seen by comparing the texts of Ms. Thornton.

1. (De gracia). ²

* Three degrees of grace: are. Pe first: god gifs til alle creatures / til vphald þam with, & þis is callid godis help / frell gyuen til alle creutures; & with-outen


² The Ms. has dashes on k, t, t, h, g, h. I is written i., or I. The margin of the leaves has oft been torn, so that many words have disappeared. I partly retain the punctuation of the Ms.
On grace.

His gift of grace: creatures may not do nor last in pair kynde; for as water is made hate thorough fire / & becomes calde agayn / if the fire be withdrawn: swa, als saynt Austyn sais, alle creatures / als pai are of notht made: als pai worth the til notht is a littil tym / bot god ham vphalde with his grace thorough whilke pai are. For pai sais the apostill: Gracia dei sum: id quod sum, pat is: thorough goddis grace i am: pat i am. Als if he said: pat i life / pat i fele / pat i speke or here or see / & ai pat i am: ai pai i hae aneli thorough goddis graces. // The second degree of grace is more speciale, pat god gyues freli to ilke man. ii. pat is gode & skilful creature. & his grace standis euer atte gates of our hertes: & knokkys on our free-wille / & biddis / lat him inne. His sais god pat he dose, Ego sto ad ostium pulsans, pat is: i stand atte the dore of pai herte & knokkis / lat me inne. And his grace is gyuen freli til man: or he it deserue. Make the like man him worthi & redi til rescuyue his gift of the hall gast: pat euer steres til gode mawnnes free-wille / & callis it fre ille. Two things are needeful: til hele of mawnnes saule. The first is his grace pat i speke of; pat opear: is manes free-wille accordant per-tille. And with-outhe thes twa: na man mai do, thorough oght pat in him is: pat suld help him til hele of his saule; for noiphe free-wille with-outhe his grace sterand, nor his grace with-outhe free-wille assestant: mai do oght pat piaes god. And for pai sais saynt Austyn: Qui facet te sime te: non justificabit te sime te, pat is: he pat made the with-outen the: wil noght make the rightwise / bot if theu help theto. And theu the free-wille of man mai noght make the grace of god is man: nere-lesse / do man pat is him is / & grathhe him swa, pat he be redy & abill til rescuyue the grace when it comes. / If theu ware is a merke house / on day, & dorsi & wyndowes ware stoken: if theu wold noght late the sonne come inne / wha ware til blame / if theu house ware mirke? Als swa, wyte nane bot the-selfe: if the grace be lesse. For saynt Anselme sais: Man wantis noght his grace: for god gifte it him; bot he haeus it noght: for he makis him noght redy til rescuyue his grace as he sauls. God is na chynche of his grace: for he haues yought theso—for theu he dele it neuer so ferre / ne to so mony: he haues neuer the lesse; for him wantes noght bot clene vessels: til do his grace inne. Perfor sais saynt Austyn: Deus ingentius libertate atque virtute: replet omnes creaturas, i. secundum capacitatem carum, pat is: God thorough his great fredome of his mykel grace: fulfilleth all creatures / after pai are abill til rescuyue his graces. If man oppenyd his hert til his grace / when god sendis it til him: he wold schew it in werke: for he apostle when he had won it: said: Gracia eius in me vacua non fuit, pat is: the grace pat god haues gyuen me: is noght vnnayt me—for he notid it euer in werke. / We felaschip with god of his grace: as marchandis dose to-gyder; for god settis his grace: agayn our werke: bot for his grace & his dede: he wil noght bot our leunye & thankyng, & he wil the pat man: have al the prove pat mai rise theso. Bot the man fandel til reue god his parte: pat wold be loued of men for theire gode dede. Agayn ham sais god: Gloriam meam alteri non dabo, pat is: Leunye & worschip pat til me fallis: i wil gifte til nane opear. 

Bow sal understand / pat fre-wille of man: is frely til tewe til gode or til ille. Thre statis are of man: bfore synne; after mawnnes synne; & after man is confermyd, pat is after man is departid out of his dedil life: & comen til
...
On grace.

haunes wastid al þi life in synne; þou comes fra þe fendes taurne. Whare are alle þe godes þat god hase þe gyuen / til help þe witþ / & worship him? Sarilly þou haunes þaim loste. Þi lauerd made þe riche: & þou art bicomem a pounr wrecche. After he spiris: »Wilder wendes þou«? »Waful wrecche / þou wendes to þat waful dome: þat god demes wrecches to; for as þou haunes seruid: sal þou be demed. Swa auntil sal þou see god þare: þat þou sal for ferde / be oute of þi witte, & til þe montayns & hilles þou sal criue with a grisiile noice, & priai þaim til falle on þe & hide þe: þat þou noght1 on him see. Waful wrecche, þou wendes til helle: if þou do forth / as þou haunes biguene; whare þou sal synde fare so hate & so wodeli: þat al þe water is þe see, þof it ranne thorought it, might noght sloky a sparke þrofe. & for þou styntes here til god / for þi foule synne: þou sal fele þare styntke ai-landstand; & for þou loued heres mirknes / & ai til be in synne: þare sal þou fele as thike mirknesse / þat þou mai it grape; & for þou restid þe here in synne agayn goddis wille: þare sal þou grete ma teres / þen motes are in þe soone. þou sal suffre payne ai after payne / ai til new þi was. // When goddis grace haunes stered man & wakened him with þis three / & haunes made him til knawe þe peril þat he is inne: þen he conceynes a ferdenesse of goddes auntil dome; & þare-thorought he bigynnes til forthinke: þat euer he did ille, & consatis til amend him thorought goddis grace / þat steres him til flee þe ille, & gif him til þe gode; & þen comes grace folowand til helpe þe gode wille of man: to fulfli it in dede. For þofe man hane a gode wille til do þe gode / thorought grace before-sterand þe gode wille: zit mai he noght do in dede wit-out grace folowand & helpand. & þis þe apostle affermes bi him-selfe: þare he says: Non autem ego: set gracia dei mecum, þat is: »þe gode þat i do is noght: bot goddis grace dose it with mes, als if he said: »na gode mai i do: bot if goddis grace me helpe«. Gode wille is als hand-maiden til grace: to wirke al hire wille. Goddis grace whare it is: wil noght be vnnayt, bot euer wirkand / & waxand ai mare & mare: til mikel þe mede. For-þi do we as þe apostle vs redis: Hortiamur vos fratres: ne in vacuum gratiam dei rec[piatias], þat is: »I prai zow & biddes zow as mi brether in god, þat þee rescuyce noght goddis grace in waynes. He rescuyces goddis grace in wayne: þat notis it noght in gode / when god sendis it til him; & þerfore percace: he sal neuer after wynne þerto. // Ysidore telles of a litel fие: þat is caid Saura, & þis fие bitakenes grace bfore-sterand. Þe kynde of þis fие: is til be enemi til alle wormes of venynye; swa þat where he sees ani worme to-ward man til stang him þare he slepes in wildernes: he fies bfore to þe man & lightis opon his face / & bites him a litell; & þare-thorught he (f. 43) wakys: or þe beste come til stange him. Bi þis Saura: is understanden grace þat god sendis til man: agayn þe fandynges of þe fende / þat stanges oft venemonsly; it cries apon þe: as þe apostle sais in þis words: Surge qui dormis, & exurge a mortuis: & illuminabit te Christus, þat is: »Rise þou Ephes.5 þat slepis in synne, wakyn & rise fra þi deade: & Crist sal help þe thorught his worthi grace«. Bot þe vnkynd dose agayn þis grace / & fordose it: als Virgil did with þis litell fие: þat saund him fra þe deade. He lai at slepe: & a neddræ come til him-ward / til stang him, bot þis fие Saura fied bfore & lightid on his forheuid & prikkid him a litell, & þare-with he wakenid: als þe neddræ come; bot þis Virgil in his wakenynge / he felds his forheuid smerte: & smate him-selfe in þe

1 r. moght noght.
fronte / & swa he sloĝe þe flie; & þus he qwitte him his service: þat sandid his life. For-þi / fordo þou noght goddis grace / when it comes to þe: til warne þe of þi harme / & stere þe til gode. Fain ayght man to be of goddis grace: when god sendis it til him, & til ðeme ful warli: so riche a gifte; for grace is erlis of þat lastand ioe: þat is to come; as þe apostle says: *Gracia dei: vita eterna*, þat is: *agoddis grace is as help & waie: to þe lastand life*. For-þi he settis grace biforn as waie þat ledis til lastand ioe; & als a wedde if we kepe it wele: til make is vs sikernesse of endelesse ioe; as þe apostle sais: *Qui dedit pignus spiritum suum in corporibus nostri*, þat is: *god has gyuen til vs þe hali gast / as wedde of þe endeles ioe*. Hald we þen þis heuenli wedde: & note we it wele in werke; for wele is vs in þis life: if goddis grace vs lede; & when grace vs leuis: we faile of þat wele. For-þi / fordo we is vs thourgð help of grace: þat is agayn grace / be it lesse or mare: þat oure skille sais is agayn goddis wille, þat is, al þat synne is: or mai stere to synne; & hane we forthynkyngs in herte / schrift in mouthe / & gaynstandynges: with wille til neaer turne agayne.

2. (The 7 gifts of the holy gost).\(^1\)

\(^{1}\) Some piece occurs in Form of living (Ms. Dd. V. 64) Cap. 11, and, separately, in Ms. Thornton.

\(^{2}\) This is the beginning of the following treatise, but not crossed out in the Ms.
On daily work.

weder. Swa we in þis schorte life / what-so we do: we dryue ai til our ende. Als, our enemy, þat is þe deade: folows vs atte þe bak with a scharp spere, as Senek sais: Vita fugit: & mors sequitur. And saynt Austyn sais, þat ðife is bot a swift renynge to þe deade. For þi is it noght to telle bi how lange a man lifes: bot how wele. // þe second is: þat he do his werke with a fredome of hert & spirite / in stede & tyme þat til ilk werke fallis. // þe .ii. is: þat his vttor beryng whare-so he comes / be so honeste & faire: þat louynge be to god / & sterynge of gode / til alle þat þalm sees; for swa biddes þe apostle: Ommia in vobis honeste & secundum ordinem fiant, þat is: »Pet þæ do: honestli be it done & in ordre«.  

3. (Our daily work),  
(a mirror of discipline).1

[The three things are nedeful til ilk man: til mikil his mede / þurgh goddis grace helpend: þat him sal lede. Þe first: þat man be in honest werke / with-oute losyng of his tyme. / Þe .ii.: þat he his werk do with a fredome of spirite, in stede & in tyme / als til ilk werk fallis. / Þe .iii.: þat his vttor beryng whare-so he comes / be so honeste & faire: þat louynge be to god / & sterynge of gode / til alle þat him sees, as þe apostle biddis: Ommia in vobis honeste / secundum ordinem fiant, þat is: »Pet þæ do: honestli, & in ordre be it done«.  

[Prima pars libri].

[.]

Atte þe first: man sal loke þat he tyme noght his schort tyme, nor wrang dispend it, nor in idennesse: lat it our-pass. God has lent man þis tyme: to serve god in, & to gedere with gode werkes grace: til bi heuen with. Noghant aneli þis schorte tyme fees fra vs: bot al-swa ourde elde / as þe wiseman sais: Nastra etas volat. And saynt Gregor sais: »our lif is like a man is a schip; sit he / stand he / slepe he / wake he: enær he is þiderward þor þe schip dryues / with stryngh of þe wedere. Swa we in þis schorte tyme, what so we do: we dryue enær til our ende. And our enemy / þe dead / folows vs at þe bak: with a scharp spere til stike vs thurgh; forþi sais Seneks: Vita fugit, mors sequitur. And saynt Austyn sais: Nichil alium est vita: quam velox cursus ad mortem. Forþi is noght to tell bi / how lang man lifes: bot how wele. Zit þis schorte life is vncertaun: how lange it sal last; forþi sais lob: Nascio quamdiu subsistam, & si post modicum tollat me factor mens. And saynt Gregor sais: »I ne wate þe tyme i sal dwell, ne when i sal be taken heyn & led to þe dome«. And saynt Ierom sais: »na thing so mikil bigilis man: as þat he knowis noght þe tyme of his life / þat to him is vncertaun. & zit highis he him-self lang life: as he might at his will / dryne dead obake. þus was þe riche man decyuid of wham þe gospel spekis of saynt Luke xvi. Forþi biddis þe psalme: Disicio si affluant: molite cor apponeare. For riches failis & lastis noght with man: bot glidis awai as fantoam. Bot when men has getin goldes to-gedir / with right or wrang / & ponier mensinis malisins: þen sodaynli þai gu fra þair goldes / or ellis þe goldes fra þalm.  

1 The same treatise is partly extant in Ms. Thornton, though in a different order and arrangement. It is of the same kind as Bonaventura's Speculum disciplinae ad novitios, De prefectu Religiosorum, De institutione Novitiorum, Regula Novitiorum (Opp. XII), and similar works of Hugo de St. Victor, St. Bernard &c.; but is not written for monastic life. Many a sentence can be traced to Bonaventura.
And hali writte sais: Mundus transibit: & concupiscencia eius. A man pot is fallin in pe water / & thorough strinth of pe water is borne forth & reft pe gronde: if he mai gete ani thing pot has gode festynyge / as rote or stake: he mai lete pe water to bere him forth; bot bi pot thing pot fletis as he dose: mai he noght festyn him. & sotheli, wil we nil we, in his lif as in a water / with pe godis of pis world / eauer are we passand, & noght is in pis world to festyn vs bi: pot we ne sal pas; for pe wis man sais: Omnes morimur, & quasi aqua dilabimur in terram. And Iob sais: Ego opulentus quondam, repente contritus sum, & ecce leues amici mei transiuntum, & semitam quam non revertor ambulo; & is as if he said: »Richesse & frendes had i mani, bot (1. 55) pai all might noght lete: pot me ne bhoud wende forth / with-oute agyn-come«. And bi whilk pase man sal wende: pe prophete schewis: Omnis caro fenum, & omnis gloria eius: quasi flōs agrī, »Mannis fleʃt / is as hay, & al his loi & noblai: as pe flor of pe medow."

Exemplum: 3Hay: first is grene gresse, & sone afer: bringes forth flores; & a while afer: pe flores dries & fallis; after: is it mowen downe with pe sithe, & dried & led to house / to bestes fode. Pus it fallis bi man; in his childehe: he springis & waxis as dose pe gres; after / he waxis to man & floris in fairenes & strinth & wite & hafing of godes; after / he drawis til elde, & ten fallis his flouris, pot are / his vertug, fairechede / strinth / wite & oher vertug; after / he is striken downe with pe sithe of deade, after led to house to bestes fode, pot is, duluen in erlt to fede wormes. For-pi sais pe hali man: Cum moritur homo: habitabit serpentes & bestias. Man dead / is so walsome to pe world: pe he mai nogh 1lat him be in his hous.111. daires to-gider, bot beres him oute: pot he harme nane with stinkr. / For-pi is it now tymte for to wrirke: for in pe tymte to come: is na tymte to swynke, bot to receyve mede: for are-done dede. And pis affermes pe angel with atte & sais: Terruit enim angelius / quod non erit tempus amplius. Do we pes as pe apostle

Nota de sais: Dum tempus habemus, operemur bonum ad omnes. And as pe apostle redis occupacione: Pauli his handes / til wyn his fode; & fra pe fift to pe tente; he prechid to pe folke; fra pe x. til even: he servud pe pouer & pilgrimage with swilk gode as he had; bi night: was he praid; & pus spend he his tymte. / In inn. maners / man tynes his tymte: in idelines, or in werks pot na gode comes of, or in gode werks bot noght ordeynd as pai sal be. Agayn idelines: sais Salomon: Multam malctiam decuit oioritas. And hali writte sais: Qui sectatur ocium: stultissimus est. A greate folk he is: pot forberis noght pe thing pot him harms; Mare folk he is: for he wynnis him na mede; Mast folk he is: for he wynnis him payne. For-pi god blamis pe idel: & sais: Quis hic statis tota diocroti? Idelschip wastis pe godis pot are ware geten, & tillis pe fend til hows; for als thorough gode werkis pe fend is lettid til entre mawins herte: so idelines drawis him in ρετο. And Seneks sais: he lifs noght to him-selfe: pot lifs to his wambe & to eise of his fleʃt is al pot he mai. For Iob sais: Homo ad laborem natus est. To travaile was man bonden / after he had synnid: thorough goddis biddinge / pot to him said: In sudore υπερθυρον [σωλήν] τηνυ [πασι] του, domes retoritaris in terram de qua assumptus est: quia de terra est: & in terram ibis. Pou sal travaile stalwordli & noght faynti, for he biddia pe travaile / with swete of pi face, sy til pou tore to pe erlt, pot is, al pi life-tyme, / pot pou lose na tymte is idelines. Idelines smitis a man as

1 overl. 2 se added. 3 Cf. p. 77 v. 33.
he ware in paralisi, & makis his lymes drie / þat he mai noght wirke. For þi 
sais þe psalmwrightes: Manus habent & non pall[pabunt], þe[des] habent & non 
amb[wlabunt], os habent & non lo[quentur], osculos h[abent] & non o[idebunt], aures 
h[abent] & non audient; for þære lymes are so bonden in syn: þat to all gode / 
are þai as deade; & to il: are þai light. Idelnesse is norice till all vices, & makis 
man rekles to do: þat he is halden to do. And when þe fende fyndis man íde: he 
puttis is his hert / &ole thoughtis of fleshli fýth, or øßer folyu þat mai bring him 
to syn; after he eggis him ðil do þaim is dede. & þus he dose agayn þe apostles 
bidding, þat is: Nolite dare locum diabolo. / Þe ídeel man makis him wuworthi to 
dwell ðis ani stede / bot hell. In heuen mai he noght dwell: for heuen is ful mede 
to þa / þat here spendis þære tyne in werks þat hoi hope are Criste to paie. In 
þe þagarorie mai na íde dwell: for þære are aneli þe gode pergid / in þat clensand 
þe / til þai be als klene of syn: as when þai cristend ware: for þai sais þe psalm-
wight: In labore hominem non sunt: & cum h[ominibus] non flag[ellabuntur]. Grete 
scheame is to be íde in þis tyne of grace: is þe whilk we are hired to wirke, & 
if we wirke as vs agh: grete mede vs abidis. God gis vs ensample to wirke: bi 
him-selfe, as þe apostle wise þer he sais: Eximaniuit semetipsum: for[mam] ser[wu] 
as(cipiens); in similitudinem hominum factus / & habitu inuentus vt homo; humilisuit 
seметipsum factus obedient[ens] esque ad m[ortem], m[ortem] autem cruc[isis]: propter quod 
ominis lingua con[sitatur] quia dominus Jesus Christus in g[loria] est dei patriis. 
Out-proude þen & ouer-delicat is þe seurnt / þat is batall wil rest / & sees his 
ланерd / of his enemies assillid & ðel woundid. / Alawsa vs agh to wirke in þis tyne of 
grace: for we are goddis boght thralli / with þe price of his deorwortho blode: 
to wirke in þis wynge-þerde. & þit he hightis vs mede: if we do with gode will / 
þat we thorughde agh for to do. Till his priue frendis bifo þe tyne of grace: 
god hight bot ethli godis / if þai wele did; til vs: þe blisse of heuen / if we 
wele do. & if he hight ani of his priue frendis þe blisse of heuen: it was lang 
after or þai might come þerto, for þai went to hell & abade þære / some a 
thousand þere, some twa, some thre: or þai til heuen come; bot now mai men 
is a lillit while wyn heuen, as if ani deie: some after he is cristend, or if he hafe 
done ful penance for his misdeed, or be martird for goddis lafe. The tyne of 
soper þat þe gospel of saynt Laxe spekis of / to þe whilk god bad his seurnt 
kall all þat ware bidden: is þe tyne of grace / þat is now, is þe whilk al is 
redi; so þat þer is noght eis to do: bot waull / & ga to mete, þat is, clense þaíms 
2 of all þaîs synnes þat þai hafe done / sen þai ware borne. // What losyng of 
tyne it is: to trauall aboute thinges þat na profit comes of! / Man agh to trauall 
aneli to þe worship of god: & his saule-heel. Thou sal noght deme þe man 
has lang lifid / þof he gang with a stafe stoupand / & be grai-hard: bot deme 
him so halde / as he has wele lifid. For þi answerid Barlaham til Iosaphath his 
disciple when he askid him how alde he was: >I am, quod he, of xlv þere<. 
>Maister, quod Iosaphath, me thinkes þon art of .lx. þere & mare<. Pan said (f. 56) 
Barlaham: >Sen I was borne: base bien lx. þeres; bot þan þeres þat i spendid 
is idelnes & syn / or i toake me to þis life: I hald as þeres of dede. Bot all 
þas I tell þeres of life: þat i hafe servuid Þem Crist mi lañerd in / through his 
derworthi grace<. / Wha-so wald vmmthink him / what tyne stelis for him in lang
(R. Rolle's) Treatises in Ms. Arundel 507.

etynge & drynkyng / in outrage & vnuayt werkis / idel speche / idel thought & soule / vnuayt bourdis / & o[per vanitees pat men delitis paim in: he mai sotheli vnderstand / pat pof he be alde of yeris: pat litill tyne he has lified / of he maner he suld haf lified; for he lified noght til his profit / ne wan him mede / bot pere- suunter payn / for losynge of tyne.

//Nota //Wonder it ware pat man pat gifs him to bisynes of pe werld / marce p[aen nedia: had na lettyng in prier, is rest of hert, is sothefastnes of worde, is perfeccion of gode werks, is luf to god & all eristen men. For-pi hail men bfore pis tyne pat knew pir lettyngs: pai sied pe werld with all pe vanitees / as it had bes cursid, for paim thoght pat pai might noght lede rightwize life berin; & pefore pai went in to wyldeynesse / whare pai trowid to serue god to paise. For-pi sais Seneca: Aquarior redeo et crudelior & inhumanior: quia inter homines suai.

3 genera occupacionum. Q Thir maners of occupaciones are, as sere langling & mikil, Raykyng aboute, Mikil tramylling aboute werldli things. Q Agayn mikil Iangling: sais Salomon: Qui dimittit aquam: caput est iurgii. »Lat pe water oute: is lat pe tonge fleete oute is Ianglinge. Bot to pe knowyng of god / ne of him-selfe mai nane come: pat latis his hert fleete oute / with mikil vnaite speche; for he makis waie to pe fende in him-selfe. Pefore Salomon likyng slike til a Cite with-outen wall: Sicum vehis sine murorum ambitu: sti vir qui non potest cohiber spiriitum in loquendo. And for so mikil lettyng of gode / is in mikil speche: pe Philosophir byndis his discipulis with silence / paire first fyue yerse. Alswa, abbot Agathon bare .. III. zere a stane in his mouth / to lere to halt him still. Q Agayn has pat euer raikis abonte to fede paire wittis with vnaitees & lustis: is pe leryng of pe angel / how he lerd pe hali Abbots Arsenius & said: »Arseni / flee pe werld & his zernyngs, hald pe in reste, bridil pe tonge: pat it fitte noght oute in Ianglyng / ne idel speche. / Whare pir .. III. are: is waie to gode / & withdrewynge fra fuell. It tellis of an Abbot pat fulli .. xxi. zere sat in his scele: & never lift vp his heued to see pe scele-rouf. Q Agayn has pat tramails ouer-mikil aboute werldli godes: sais Salomon has: Vana est spee corum / & labor corum sine fructu: Quia michil auferunt secum / de uniuerso labore suo. Pis is ilk dai sene: bi pe deade / with paiwth beris / be pai never so riche: bot a 3 wyndying (elate. Q Pe thrid maner of men are / pe has likyng til do gode, but for pai it notht is pe maner pai suld do it in: pai lose paires mede; for are paires entent fallis in ani gode dede: pe mede pai to pe gode werkys suld falla: fallis. And pat mai be on /lili. Maners. First / for pe wikkidnes of pe wirkand; as pe offrand of Caym, pat pof he offid to god of pe frute pat him newid: god wold noght loke /peoto; bot to pe offrand of Abel his brothe god Gregor. lokid. Perfors sais sayst Gregor: abi pe hertis / wille of him pai offers: is pe gift receyued of god / or reproued; & god was notht paied of Abel for pe offrand, but he was paied of pe offrand for Abel, pai is al his werk: was trew & gode; bot to Caym & his offrand gode wold noght loke: for he pof made pe offrand / mispaied gode greteli. And whi ourse offrand / or what we do pe gode is in kynde / mispaied gode: pe prophete sais: Cum multiplicaueritis oraciones: non exaudiam, quia manus vestre / sanguine plene sunt. // Pe ii. pat reis man mede for his gode dede: is vanite / pat steris man to do pe gode: for he wald be

1 o. m.: fleuige, quake, tace. 2 Th. for / wharre gud e. sayles. 8 Ms. herte.
On daily work: Use your time appropriately.

praisid. For vayn glorie mase of gode: ynuel; als, if almesdode / þat is gode in kynde / be done for praisyng: it wynnis bot syn. // Pe iiii. þat renis mede fra gode dode: is rosyng of him þat dose þe gode dode; as þe phariseyn did, of whaim god said to þe folk þat stode biffer him: »Sotheli þis man has lost his mede for al his gode dode«. Nedeful forþi it is / þat man do þe gode he mai & ne pride him noht þerof in thoght nor in worde; for he has noht þe doyng of gode dode: of him-selfe, nor of his deserynge. // Pe iiii. [þat] renis man his mede fra his gode dode: when he dose it in þat entent / for to be halden better þen oþer, or to leasse gode dode of oþer, or for to fordo it in þat he mai. Bi sike tellis saynt Gregor a tale in þe dialoges: Þat on a tymé / þe hali bishop Gregor. Fortunate chasid þe send oute of a man in an enenynge, & þe fend when he was chasid oute: þat him is liknes of a pilgrim / & went thourgh þe cite þar þe bishop dwelid / wepand & yolland as a pouer wrecche, as he þat was wil of his herberi þat night; & þus cried he: »Lo what þouer bishop has done to me: þat þee hall so gode! he come to þe houn þar i had tane my herberi: & þat mene oute with force; & now als a pouer wrecche: of herberi am i wil; owenal i seke herberi: & nane wil on me rwe«. A man of þat cite þat þis herd: toke him in Narratio to houn / & set him bi þe fire & esid him on his wise. When þe man had spird at him of ferre thinges / as men dose at pilgrimes: þe fend stert to þe child in þe credil & wraþe þe nek in twa / & kast it in þe fire: & vanyst a-wai. Of þis spekis saynt Gregor & saþ: »Mani semes gode dedes / & are noht gode, for þai are noht done with a gode wille. And þis man herberied þe piligrime / for na pite he had of him: bot for he spake yuel of þe bishop; & þat he suld be halden better & of mare pite / þen þe bishop«. // Zite gode dode is lost: if man be it cou(ete) to hane of man: riches / or state / or honours / or ane werldis gode. / Zit thurgh(h) syn ðiland: gode dode is lost; & here-to acordis hali writ / þat saþ: Qui in uno pecusavit: multa bona perdid, þat is: »he þat is a thing deadli symses: mani god(i)s he tynis« / bot he amend him with schrift / & do penance þerfore.

(l. 57.) [Secunda pars libri.]

[1] Pe second part of þis boke: techis man til do his gode wer[k] with a fredome of spirt, in stede & in tymé / as til ilk werk fallis, nog[h]t be-nedd þerto, nor do [it] with anger, ne with a deade herte. For hali writ says: Hillarem datorem diligit deus, »God lufs þa / þat ought gis him with a glad herte«. & namel þa werks þat fallis to goddis lounyng / & hele to mawnis saule, as praiers & hali thoughtis / & clere mynde of god / & of gode dedis; thir & oþer sike / wil haine litli rest: if þai wele sal be. // Praier is a sacrifice þat mikil paies god: if it be made o þe maner it sgh to be; for-þi god askis it of vs / as dette, þar he þus saþ: Gentes creavit deus in laudem & gloriae suam. Et: sacrificium laudis ha[norificabit] me. And þe apostle: Oportet semper orare & munquam deficere. For-þi bihous man euer to prai & neuer faile. He is euer praiand: þat is ni gode dosand. And De virt. oracio-nis nameli men of religion are halden to worship god with praiers, & men of hali kirke / for þai life bi almes & tendis—for al þe werld travails to bring þaim to hand þat þaim nedis, so þat þai mai serve god with rest & with þaire hali bedis make saightlyng bitwix god & man. And alswa maydens & wydowes: þat has avowid chast; all þir biffer oþer are halden to prai. / He þat wil pai god with praiers: offr it to god with a free wil & louand hert; & greith him biffer as Salomon
redes: Ante oracionem: prepara animam [wm], & moli esse quasi homo temptans deum. He temptis god: þat þernis noght to wyn þat he for præies, or despires to speide þerof; & þat makis syn & yuel life: þat man thinkis noght to leue. Bi alike sais 

Gregor, 
Isider, 

sayn Gregor: Quid mirum si tarde a domino exaudimus: cum precipiémem dominum tarde aut molo modo audimus? Et Ysidorum: Non potest habere certam fiduciam precum: qui aduice in preceptis dei pigritat, & quem recordacio peccandi detegat. // Wha a(a) will spede of his præier: do þe gode he maie, fée syn, call his hert fra þe werld. & hald it at hame, as þe giople tehis: Cum oraueris: intra in cu[bicum] t[wm] & clauso os[to] ora p[atre]m t[wm]. »Entre, he sais, þi bede, þat is, call þi hert hame, »& þen steke þi dare, þat is, hald þi wittis in þe: þat nane wend outh. 

For it is bot folie to præi god com to vs nedeful wreches & pouere / to dele vs almis of his deowrworthi grace / & noght abide his come, bot turne him þe pe. 

Saynt Isidore sais þe saule is to clenese of þe teche of syn, & þe hert to withdraw fra teriug of þe werld: þat þe præier with-oute letynge maie rise to god. For ferre is þat man fra god / præi he neaner so mikel: þat præiant is taird with werlidi thoughts; forþi sais þe psalm... Vacate, & videte quomiam ego sum. 

Pis aght to stere vs to præi with a (gret) drede & avisement: for we spake with al-mighti god / when we (er bot) vnworthi wreches. For so did Abraham, goddis præne frende, þat sais: Loquar ad dominum meum / cum sim pulcis & civis? And Ysidore sais: »We mon præi with sighings & teiris & bitter mynde of oure grïmmi synes, & of (þe) mani pynes & bitter / we sal for þalm thole, bot we vs amend (&) on vs rwe. Þ Alswa þe præiant sal hope to speede of þat he for præies, (for Crist him)-self sais: Omnia possibilis sunt credentis; forþi we sal præi til god (as til oure faðer), & hope certaynli to speede at oure fader / of þat we him (pray, if we lu)f him as oure fader, & kynd to him be. For he sais to all his, ... he sais: Si quid petitis patrem in monome m[co], dabit vobis. 

Sex thinges (a)re to wite in præier: first: how man sal græth bi(m) biforn. Pe .ii.: wham he sal præi. Pe .iii.: for wham he sal præi. Pe .iiiili.: what he sal aske in præier. Pe .iv.: what lettis præier. Pe .vi.: what might & verta præier is of. Pe first: is written biforn, & bigynnes at Ante oracionem prepara a[nimam] 2 [wm] & lastis h(ider). // The .ii., to wham þou sal præi: Sothli / biforn alle oþer: to god al-mighti; as þe prophete biddis: Subditus esto domino & ora cum. And in þe giople god sais: Dominum deum tuum adorabis. Halghas we honour & præi, noght as giars of godeness: bot as goddis frenës / to help vs to wyn [of] him þat we after præi. Forþi is al oure hert in gode bileue, & certayn hope, & perfite 3 charite: oure lauerd god is to lufe. // Pe .iii., for wham men sal præi: a gret clerk vndose. Ílk cristien man / is a quyk lyn of hali kirk: forþi is he halden to præi for all, bot speciali for men of hali kirk, as þe pope, cardinals, & bischops, & all þat hanes cure of maënnes saule; alswa, for oure faas & frenës; & all þat are in deadli syn: þat þai thorough grace maie rise; for all þat are in purgatorie: þat goddis 1merci abidis; & sitthen for all þat mister has / quyk & deade. 

And sayn Gregor sais þat soner he sal be herd & of his præier sped: þat for all præies. & saynt Ambrose: Si pro omnibus roges: pro te omnes rogabunt. And saynt Jerom: »Nede byndis man til præi for him-selfe, bot charite of brotherhede steris til 4 præi for all; & charite steris mare god til here: þen nedefulnes. // Pe .iii., what 

1 From here cf. text in Ms. Thornton.
men sal ask oun praiuer: Certis / grace in his life, & endles ioi in pat ocher; for his technis god vs & sais: Primum quernre [regnum] dei & ius [ticiam] eius, & hoc o[mnia] adicientur vos. God is dettow to pain pat are rightwise: to synd pain pat pain nedis of erthli godis; for rightwisenes mase of men: goddis childre, & pat fader thourgh kynde: is halden to synd his childre. Erthli godis are noght to ask in praiuer, for pat hane done harme to mani; for pis sais Salomon: Vehoquo stult / ea quc sibi sunt nostria cupimunt? Perfor ilk man aske of god with drede: pat he askis, & prai his lanver / if he see pat his praiuer be nedeful & skiful: pat he it fulfill; & if it ne be nedeful ne skiful: pat he it withdrawe; for what mai help & what (maill) harme: wate better pe leche peken pe seke. Bot one of pin twa (sal) we traist at hane thourgh praiuer: ocher pat we for prai: or pat pat better (is) for vs. // 

v., what lettis oun praiuer to be herd of god: Se(x bin)ges. Pe first is, syn of pe praiand: as god sais thourgh pe prophete: (Cum) multiplicamertis oraciones: non exaudiam, manus enim vs [vitre] [s[agnine]] p[lene] [s[unt]]. Et David: (Iniquitatatem si as [pexi] in corde me, non ex[audite] dominus. Et prophete: Peccata nostra abscondentur (faciem) eius a nobis. Et evangelium: Scinus quoniam pecatores non ex[audite] dominus. / Pe .ii. is, pe (vn)worthines of pas pat men proies fore; & pat defendis god to prai for (pain) thourgh pe prophete: Noli orare pro populo isto, neque assumas pro eis (laudem & oracionem): quia non exaudiam. It tellis in lif of hali faders pat (ane pat wa)s bonden is syn: come to pe hali Abbot saynt An; (tone) (f. 58) & said: >hali fader, haf mcerci on me, & prai for me<; / to whain pe abbot said: >I wil haf sa mcerci on pe: bot pou help pe selwe & lene pe syn<. / 

Pe .iii. is, foule thoughts & idel, pat lettis vs to think in oun praiuer. Of slike fals praiand sais god thourgh pe prophete: Populuses iste labiis me honorav, cor autem eius longe est a me. It is gretet wickdnes of vs vnworthli wrecches / pat when we speke with praiuer til almighty god, & we als vnwriti / herkes noght what we sai. Sothel gretete despit we do to god / when we prai him til here oun praiuer & / we wil noght here it vs-self, bot, pat weris is: ise foule thoughts and idel / wastis oun tyme. Abraham when he made sacri[s]e to god: soulis lightid pe rin / & wold haf lide it, & he chasid pe foules awai, pat nane durst it negth: to al pe tyme ware passid / & pe sacrifice made. Do we swa with pis flaeond thoughtis: pis filis pe sacrifice of oun praiuer. Pis sacrifise is ful quem to god: when it comes of a clen & a louans hert. God biddis: >sende to me praiuer: & I sal send to pe grace; & what sa pou to me dose: I forget if notneg<. / Pe .iii. pat lettis oun praiuer to be herd: is hardnes of hert. & pat is on .ii. maners: first hardnes of hert agyn pe pover, & perbi pe prophete sais: Qui opturat asures [sas] ad clamorem paniperis: clamabit & ipse & non exauditur. Pat ocher is hardnes of pain pat wil noght forgise to pain pat has misdore pain; to slike Salomon sais: Relinque proximo tuo nocenti te, & tune deprecanti tibi: peccata solvamus. & in pe gospel god sais: Cum stabitis ad orandum: dimittite si guid habetis aduersum aliquem, ut pater vester qui in celis est dimittat vos bibis plescata v[extra]. / Pe .v. pat lettis oun praiuer to be herd: is littil zernyng after pe thing men praiies fore; & saynt Austyn sais: Vs ex toto corde desideret / hoc servat tibi deus; quod non vult tibi cito dare, vs discas magna magne desiderare. And saynt Gregor sais: >if we withe mounte prai after pe blisse of heuen / & noght zerne it with hert: criand we are still<. / Pe .vi. pat lettis oun praiuer: is foule speche & idel / pat we file oun lippis with; for if pou gif
a grete lord drink in a slutt cup: were þe drink nere sa gode, him wold wlat þer-witþ, & bid do it awai / thirst him nere sa sare; sa god dos with þe praiер þat comes of a foule mouth: he latis noght þerbi / bot turnes him þerfra. For þi sais saynt Gregor: Os nostrum a deo tanto minus auditor in prece: quanto plus 6 polluitur stulta loquione. // (Pe vi. what might & vert praiер is of)1. Men þat ware biforn þi tyme, þat held þaimes in sothfastnes / & noght idel speke: wan of god what so þai praiëd. & þat was schewid til a halie hermite þat hight Narr- Florentius2, þat woned in woundernes unknowan fra men. Sa mikil vermyyn was aboute þis hermite stede: þat name durst come þider / bi a fer wai. A deken was in þat land þat of þis hermite herd / & come at þe last to þe place where þe hermite was duelland; bot sa mikil vermyyn he saght þer aboute: þat he durste come na ner, bot cried after help for ferde. Þe hali man come outhe to withe what it was þat cried, & he saght a man standand þare / & he spereid what he wold. & þe deken said: Þa hali fader, I haof soght þe of fer, & now I haif founden þe: I haif ioi noght / might I com to þe; bot I mai noght for þis venemouse bestes þat here are so manie. When þe hali man þis herd: he fel downe on knees & praiëd god / he wold fordo þas wormes. & als sone / a griest storme rase with a thoner: & sloght all þe wormes. Pen þe hermite til ous lauerd: »lauerd / þis bestis liggis here sa thik / þat I ne mai come til him / ne he to me: bot we be venenmofe of þaimes. Lo lauerd / þai lig here dead / bot wha sal lift þaimes away?« At þis worde: mani fouls come & bare þaimes all away clene. Here-þef spekes saynt Gregor3 & sais: »For-þi þat goddis serveant, with-draw þaimes fra þe werld / & his werks: vynnaye kan þai noght speke; sa þai bynd þaimes to silence: þat þai dar na worde say / bot it be lerynge til oþer / or louyng to god. & þerfore / when þai ought askid god: he grantid þaimes Nota alsone. Bot we wasful wreches þat with þe werld delis / þat al dai chaters as pies, now lies, now wries, now ynel spekes, now slitas, now bakbitis, now sweris grete athes: þir filis ours praiër & letit to it be herd; for als fer is ours mouth þrziand / fra god: as it is nere þe werld / with idel speches. / Praiër is so mightifull / if he haf his right: þat he maistirs þe fend & lettie him til do his will. Narr-a-tio. For so it did þe fende þat Iuliane þe Empeour comandid to wende to þe vttre side of þe werld / to brynge him tithandis / how it was þare. When he had flowen ten urnaln þiderward / he come ouer þe place þat Publius þe hermite dwellid in: þat þrziand was þat tyme. & his praiër ouertoke þe fende & held him þare fast / fulli ten daies — for al þat tyme: þe hermite was in praiër; & when he cessid: þe fende twerd agayn, for he might na ferrer wende, for praiër him lettid.4

When þou has gederid hame þi hert / with his wittis, & has for done þas thinges þat might let þe to praiër, & wor til doncioun þat god to þe sendis thorough his derworthi grace: quykli rise of þi bed at þe bel ryngynge. & if na bel be þare: coc be þi bel; if þare be noþer coc ne bel: goddis lub wakyn þe, for þat pales mast to god. And gelusye is lub rotid: wakens biforn bathe coc & bel, & has washen hirze face: with swete lub-teris, & hirze saule with-inne has ioie in god with doncioun & likynge & morneyng to him, & with oþer henlenli gladdynge: þat god to his lofars sendis. Sely are þa biforn oþer: þat lub wakens, for mani gladdynge5 þai haf / when oþer fast slepis; for þai fynd biforn þaimes /

On daily work: morning-prayer &c.

πet gladdis all / rise πei neasor so sone; for god him-self πus sais: Qui mane
vigilaverint ad me: inuictum me, 'he πet erli wakyns to me: he sal fynde me, to
speke with him, (f. 59) & glad him with me, & haf me at his wille. Be πen ai waker;
& rise quikli & thank hertli πi gode louned: for πe rest πou had, for πe χemynge
of angels. Sen a knyght has grete likynge to be cald to come speke with πe
lynge / when he knowis it is for his grete profet: with grye[r] skil goddis knyght / πot is ilk cristen man / at πe callyng of his lavour god agh redi to be, πet
callis him for his mikil prow, & for na thing ellis. Soberi πou rise with a glad
chere, & think πou heris god call πe with πis wordis: Surge prop[er] a amica mea,
formosa mea, & veni; ostende michi faciem tuam, sone vox tua in auribus meis,
πot is: 'Rise mi leefe, mi faire things, & schew me πi face; I χerne πet πe voice
of πi prayer / ring is mi nere. // 1

1 Think is πi risynge: how mani men πet
night / πot is in life, & some is saule, / & some is bodi & saule; some breet,
some drumid, some sodanli dead / with-out repentance or schrift: & πere saulis
drawyn with fendas till hell; some fallyn in deadli syn, as lucherii, glotionie, thift,
coaaltise, man-slaughter & oper severe synnes. And of alle πis πeords πi gode god
has delynied πe / of his godenes & noght of πi dessert. What has πou done
to god / πot he suld χeme πe so / & sufre so mani oper be loste? & per-am-
teter πou has done wers / πen πai haf done. If πou wele loke what god dose
to πe / πot haf naught haf sorvid: πou mai fynd πot god is als bisy til to πi
praw: as he had nought ellis to do, & as he had al πis werld forgetyn: & aneli
thoght on πe. // When πou has πus thoght: lift vp πi hert to god & sai:

'1 I thank χe, dereworthi lorde, withal mi hert: πat me so vnworthi wreche / Oracio
πus has χemid πis night, & thold me with life & heli / πus abide πis dale. I
thank πe, lorde, of πis grete gode & mani oper: πat πou has done to me /
sa vakynde & vnworthi wreche, of all oper; πat πou swilk kyndnes schewis to me /
vespera agayn mine yuel dedes. And πat πe & all πi frendes: in goddis handes, & sai
πus: 'in πi dere-worthi handes, mi lorde, I χelde mi saule & mi bodi, & all mi
frendis / sib & fremmed / & all πat me gode has done bodili or gastili, & all
πat cysstendome has tane: πat πou for πe lufs of πi moder πat dere-worthi
maiden / & πe besiekyng of all πi halunges: χeme vs πis dai, or πis night, fra all
πeords of bodi & saule, & fra all deadli synnes, fra fundyng of πe fende, & sodanc
deade, & fra πe paynes of hell, & make vs πaim to dred. πou halung our hertis
with πe grace of πi hali gast, & make vs here earuer what so we do, πat we do
πi will; πat we nasuer twynne fra πe: dere lorde, amens.

When πou has πus done: wende to πe kirk or oratori; & if πou maiwyn to nane:
πi chamber make πi kirk. In πe kirk is mast devociun til pray, for πare is god in
πe auter / til here πat till him prayes, & grante πaim πat πai ask: or πat better
is; & in presence of halows, & in worship of kirkis πat are halughid; Mynd of
angels πat πare are to some πaire lorde & πe—for πaire office is / to receyeye πi
prayer: & bere it to god & bring πe grace fra him, as sayn Bernard sais. Rise
πen quikli at goddis calle & put fra πe al hemenys, & answere πi lorde with πe
wordis πat Samuel said to god πat callid him be night: Loquere domine, quia
anedit terrens hum.

For .viii. things agh vs to wake & earuer be doand gode: πis schorte life; Motius
πe struite wal we haf to ga; ous gode dedes πat are so faa; ous synnes πat operan-

1 Cf. St. Edmund's Speculum.
are so many; deade  
部位 we are siker of & wate noght when;  
部位 straite dome of 

domesday / & so hard, for ilk idel thought sahe pre be schewid,  
部位 sah ilk foule 

worde & synful werk be gvreli chargid, for god sais:  
部位 De omni vero oculos &c., 

& saynt Anselm:  
部位 Quod facies in illa die quando exigeatur a te omne tempus tibi 

impensum: qualiter a te sit expensum / uqae ad minimam cognitacionem.  
部位 he viii. 

thing is,  
部位 stregn pyne of hell;  
部位 he viii. is,  
部位 he loie of heuen.

After pr pr viprisyunge: prai for he saulis  
部位 ar in pyne of purgatorie, & think thou 

hers healm cry on pr:  
部位 he wordes of lob:  
部位 Miseremini mei, miseremini mei vos [saltem] 

al(mici) mei: quia m[anus] d[omin]i t[igit] me, & help healm with  
部位 De profundis, & 

Absolue.  
部位 after:  
部位 thou gyte our leuedi with Salue regina: on ki knees.  

Wend pre  
部位 kirk;  

& bid pr byvn thoughtis & bisyne of pr world:  
部位 hald healm per oute, & 

sai to thi saile at thi incomyng:  
部位 Intra in gaul[dium] domini tui, vi audias vocem 

eius: & vi(deas) templum eius.  

Hali kirke is entre and gate of heuen.  
部位 After:  
部位 fal dounne bifoere he croce, &  

anoure him pre that for he was done on he croce, & 

say:  
部位 Adoramus te Christe & bene[dictumus] tibi, quia per sanctam crucem [suam] 

re[demisti] m[undum].  

And has pr, or thou vp rise,  
部位 in mynde / how hote huf  

him brente:  
部位 that deied for pr on he crosse.  

After:  
部位 bigyn pr matyins; bot first:  
部位 crosse pr lippis & sai:  

Domini, labia m[ea] a[seris],  

pret is:  
部位 lorde / oppen 

mi lippis:  
部位 that al night has bien stoken fra loonyg of he;  

& i ma noght oppyn 

healm:  
部位 that pr me helpes.  

And  
部位  

sai:  
部位 Deus in adiutorium; with thi wordes:  

gette oute pr herte bifoere god & & sai:  
部位 lorde / als mi domesman / bifoere pr  

i stand:  
部位 that weke of mi faas:  

that lettis me to serue pr, &  

that assaille me  

keneli, so  
部位 that i be some ouer-comen:  

bot  
部位  

me helpes.  

And at Gloria patri:  
部位 bowe dounne & sai with pr hert:  

lorde, of thi blisyngh i biseke pr.  

Torn pr  
部位 pen to pr angels  

that aboute standis til pr comfort & helpes & als pr wardeyns 

til kepe pr fra pr faas:  

&  
部位 thi healm say:  
部位 Venite exultemus domino.  

After:  
部位 cast pr inee on sum-what:  

& hold it  
部位 on til:  

thou makis pr praiers:  

for thi helpis mikel / til stabelyn of pr hert;  

& paynt  
部位 pr lorde:  

as he was on he croce; 

thinks on his fete & handes  
部位 that ware nailid to he tree, &  

on he wide 

wounde in his side, thoroqg pr whilke:  

was made to pr / til wyn til his herte; 

thank pr lorde  
部位 for:  

& luf him ]herence; for  
部位 that fynde tresour of luf:  

that  

pider mai wyn.  

Think thou sees his woundes (f. 60) stemand  

of blode:  

& falland 

downe on pr erth, &  

fal  
部位  

downe & lik yp  

pr blode / sweteli with teres kis- 

sand  
部位 erth;  

with mynde of that riche tresour that for pr synees was sched:  

&  
部位 sai  

pr with hert:  
部位 Whi liggis this blode here as lost / & i perisch for lorth?  

Whi drink i nought of this riche pyment /  
部位 that mi lorde to me birlis, / & colo mi 

tonge,  

& here what god to me speeks:  
部位 Qui sitt:  

veniati & bibat.  

Custabili & 

videbis quam quae ut dominus, quam dulcis, quam misitis, quam misericors.  

/ 

With sike meditacions angels comes to he saule:  

& god is  
部位 & sais til his 

lufar:  
部位 Quid vis ut faciam tibi?  

& thou answer:  
部位  

Laudet: it is inogft to me synful 

wrecche & oute-cast of  
部位 that folk  

5  

pr thou, lorde, o-fer / wil loke to me, &  

suffre 

me, lorde, so synful wrecche: to loute  
部位 & luf  

that if i couthe, for so me wele 

aghtus.  

If thou mai wyn to sike thinkynge in pr praiers:  

that sah hane sike 

gladdynes /  

that it sah be a payn to pr to think oght ellis.  

Sayn Bernard / for  
部位 that likynge that he had is sike sterynges: 

genred  

that matysm tymeh might hane 

\footnote{\text{1} Ma. videa\text{.}  \text{2}  \text{whil.}  \text{3}  \text{r overlined.}  \text{4}  \text{Ma. quoniam.}  \text{5}  \text{r. flok.}}
lastid til domesdai. Think, þer þou standis or knelis in prayer, þat þou sees Ither Crist come with angels & hali halughs on ilk a side / & angels berand before him leps ful of relief þat is left of þe fest of halughs þat dwelis with god is heuen / þat god bad gedir vp to help þe poup with / þat it be noght lost. Þis relief: is mete til vs pover wrechis / þat suld périsch for deufate: bot god on vs nedd. Think þou heres god cri: >Wha so has nede of mete: put forth þe hand & hæve. And loute þou with þi heued to god / & mene þi pounert to him & sai: Non est in domo mea panis, & sai als: >lorde / so lang meteles haf I bien: I die for hunger, bot þou on me rue; & noght mai hald mi lif: bot mete þat þou delis. Stere þi-selfe in slike myndes & òper þat mai kyndel þi deuocioun & raise it to him, ay til þe think þou heris him sai to þe: Dilata os [asueum] & im[plebo] illum. And þen sal þou thorgith goddis grace: fele som dele of þat heveni fode / þat all halughs fesid; þat þou mai with likyngge: syng þe maiden sange / þat is goddis moder: Magnificat anima mea dominum, & exsultavit s[piritus] m[ens] in deo s[laustr] m[eo]. / When god sendis þe slike likyngs thorgith his grace: turne þe kyndli to þe angels þat bfore þe standis, & to þaim sai: >I prai þow als mi keper þat god has to me send: þat ge thank youre gode lorde for me<. And turne þe þen to þe anter, þære god sotheli is: & sai: Vere domine / magna est misericordia tua super me, þat is: >sothli lorde / mikil is þe merci: þat þou to me scheveis. With slike luf-steryngs: god comes to his lufars; & bidis noght to þe prayer be made: bot pressis in / is þe middes & softis þe languisand saule: with a dewayng of hevenly swetenes; & teres & sibings are messangers of goddis come. Cely are þai þat þus murnys & languys to god, for þai sal neuer twyn fra god, bot haf him ay at þaire will.

How god comes to his lufars, & how he some-tyme fra þaim partis. God when he comes to his lufars: he gits þaim to taste how swete he is; & are þai mai fulli fele: he fra þaim wendis, & als an Egle he spredis his wengis & aboue þaim riwis / als if he said: som dele mai ge fele: how swete I am; bot if ge will fele þis swetenes to þe full: ailes vp after me, & lift þoure hertis vp to me / þar I am sittand on mi fader right hand: & þære sai ge be fulfillid in ioie of me<. God comes til his lufars: til confort þaim; he partis fra þaim: for þai suld þe mare meke þaim, & þat þai suld noght ouer-mikil pride þaim of þe gladdyng þat þai haft of his come; for if þi spouse ware ai with þe: þen wold late ouer-wele of þe selfe & despice òper; & if he ware ai with þe: þen wold rete it to kynde / & noght to grace. For-þi thorgith his grace: he comes when he wil / & to whaim he wil, & departis when he wil; so þat his lang duelling make him noght mare vnworthi, bot after his departynge: be þe mare ðerniud & soght with geluse luf & sighinges & teres. Bot be war þou goddis lufar / þof þi spouse withdraw him fra þe for a while: he sees all þi dedes, & þou mai na thing fra him hide; & if he withe þou luf ani bot him / bot if it be for þe luf of him / or if þou make ani luf-semblant til òper þen him: als sone he partis fra þe. Gelouse is þi spouse / delicate / nobill & riche, seuen sithe brighter þen þe son; in fairenes & might: all òper he passis; & what so he wil: is done / in heuen is/ erth & is hell. If he see ani tche of filth / in him þat his lefe suld be: he tournis him fra him sone, for vnclenes mai he nane
(R. Rolle's) Treatises in Ms. Arundel 507.

see. For-pi be þou chastre / shameful & milde of hert; & with luf-langynge: 
zerne him over al thing. And when god with-drawis þis heauenli likyns 1 & sweetenes 
fræ þe / als some-tyme nedis in þis deadli lif: gif þe noht to fleshi lustis ne 
likynge of þe wortd: bot to profer & meditations / redyng of hali writ / or honest 
werkyng; & einer þou morene after þi lefe: as gong child þat his moder missis. 
For þa þat after sike knowynge of god / & tastynge of his sweetenes / twrnis him 
þe bak & gifs þaim to syn: nas na defense agayns god of þair syn. Ane vnhappy 
chaunc & careful it is to lefe þe felschhip of god & his angels & halughis: 
& serue þe fend & follow his rede / with lustis & likynge & weriks of syn; þat hert 
þat was halughshor thore þe hali gast goddis temple to be / þat was raisid here 
over his kynd for to hafe with god heuenli likynge & mirthis: al-sone with foulle 
thoughtis make it laith & foulle; þas eres þat herd þis wordis þat to name is 
lesfesom to speke: oppyn þaim to here bakkityng[s] & lesynge & oþer idel speče; 
þas ien þat right now was baptizid with teres: oppyn þaim to see vaniteis; þat 
tong þat right now spake (f. 61) to god with profer: al-sone after with þat tong 
wary / forswere / bakkite & speke foulle wordes. Prai we to god for his godenes:

Bernard he kepe vs fræ þir vntwheses. Of goddis comyng mai men wit: bi þis þat sayn 
Bernard sais: When we art stered of man with-oute / or with-in of spirite / for 
zeme rightwisenes & stand þefor, for to be make & tholemode, to luf þi 
broþer in this, to be buxom to þi oerlyngs, to luf chastite & clenes in bodi & 
saule: takenyng it is / þat al-mighti god comes to visite þi saules. If þou take 
godeli chastying of þi frende for þi syn / or wordes þat steris þe to vertues & 
gode thewes: þis make way & takenyng of goddis comynges. Þan if þou put 
fræ þe slawnes & heynes / & with a luf-þernynge likis sike wordes: þen dere- 
worthi god þi lorde hastis him to þe; for þe þernynge god has to þe: kyndels 
þi þernynge til haf likynge in sike wordes, & makis þe bittirli to forthink þis: syn & 
& amend þi lif. For at his income: he wakkyng þe saule / steris it & softis it 
& waschis hire wondes with wyne: & softis þaim with oile; þat is, steris it to 
forthink bittirli þat it has misdone, & softis it with hope of merci & forgifnes of 
synnis. He ryuis synnis vp bi þe rotis: as gardener dos þe iuel wedia, & ympis 
gode trees & sawis gode sede: þere þe wedia grewe. So dos god þat is callid 
gardener / whil he is in mansis saule: he ryuis vp synnes bi þe rotis, & ympis 
in þat saule vertues & gode thewiss; þat was drie: he dewis it with groce; þat 
blak was & mirke: he makis it white; þat bondes was: he lousis; þat calde was: 
he makis warme with luze. Bi þi birsteyng mai þou knowe þi lorde come: bi 
sterying of þi herte, fordoynge of vices, withdrawyng of lustis, amendyng of life, 
forthinkynge of misdede, bigynynge of a new man in gode / ilk dai mare & mare. 
And bi þis mai þou wite: when he fræ þe wendis: þi gladdynge wantis, slaw þou 
waaxis & dri & heyny as a stane, luf in þe colis: as a pot þat had weliid / & þe 
fire war drawn þerfra. Bot þen nedis þe saule to smore sare / ai til he come 
again. If foule thoughtis egge þe to leue þi gode god: sai þus: Cuius est ymagae 
hec & suprascriptio? ; if he sai, Cesaris, þat is, þe prince of þis wert, þat is þe 
fend of hell: sai to him: »Wend agayn þou fonde with þi fals monee / 
bere it agayn with þe to hell; for mi zatis are stokyn / & mi lorde duellis her-in, 
for-pi haf I na tome to dele with þe. a // Think on þat hali gretyng þat 
Gabriel made to þat maiden Mari in Nazareth, how ioiful she was in bodi &

1 r. likynge.
sanle is þat tyme; she was thurgh þat greying with assent: suffilid of grace, þat sche wan might & power: is heuen & erth & hell; & on hir: hingis al þis wyrldis hele / & restoring of þas þat fell. Think on þe birth of hir child / how she bare him with-oute sorugh & site / þat all oþer wemen has kynndli is tyme of birth; & sche clene maiden after. Think when he borne was: þai laid hiss in a crib before an ox & an ass & oþer credil had he name. Was þer name to serve him of light of torches / as men dose bfore grete lordis; for þi come a fire fra heuen þat lightid þe houwse þe he was in / & Bethlehem; & angels come fra heuen / to syn þe child o slepe / with a meri steyyn. Think how .iii. kynges come fra ferre landis thurgh wissyang of a storne & of sigd him gold, rekillis, & mirrs; think how sweeteli þe child on þaim mylilid, & with his loueli ien: sweeteli on þaim lokki. Think how poreli his moder was clad / when þe kynges bfore hir kmelid, for on hir sche had bot a white smoke as þis clerkis sais, mare til hill hir with: þen to schewing of pride. Think how his moder come with þem to þe temple / to make þe offring of clensyng / & bowid to fullil þe lawe: as þai sinful were. Think þe alde preste Symeon toke þe child in his armes & blissid god; for þær he sagt thorugh steryng of þe hall gaste: þe sameowar of al þis wyrld bitwenne his handes, & prased þat he might passe oute of þis wyrld: for mine ien sees / þat þe folk sais saus. Think of þat sorugh his moder had when sche missid him & soght him .iii. daies, & þen fande him sittand amanzhe þe maiters, herand & sperrand of poynits of þe lawe. Think how he come to be cristenid of sayn Ione; how þe hall gaste light þar on him in likenes of a dounæ, þe fader þar with voice recordid: þat he was his son.

Think how he holowid weidlaik is architriclynes howse, & þær, to schew þat he was al-mighti god: chungid water to wyne. In wildernes how he fastid xi. daies withouten mete; how he owercome þe fende þat fandid him with three: with glotonie, & conaitise, & wynge glorie. & of þe wonder / men had of his preaching, for all þe wordes he to þaim spake: waris ful of grace. How he helid þe seke, raisid þe deade, gas blyd þe sight, þe dumbe speche, þe mesela haile: with touching of his handes; and mani oþer sekenes þat vncurable ware of kyndre: he helid thorugh might of his worde, for he might mare þen kyndre. How he as wery for mikel gangynge: rest him at þe well, & þær he bad gif him water to drink / for his thirstid saus. Sethen oppyn þi herte with sere sighinges / & think on þe passion & pynes þat Iesus Crist suffrid / as þai are written bfore in þe .xviii. lefe.¹

¹ sc. in the Meditations on the Passion, ed. p. 130, which in the Ma. begins on the 18th leaf preceding this.
his enemis sa oft him over-cast? I see þat noght makis þis: bot wanting of grace. Amang all oper, I trowe we gryue god mast: for we wil noght swynk (f. 62); to wyn þis grace of god; and god highis þis grace til all þat wil seke it, [with]1 þat Bernard paire vessel be clene & voide til rescwayne it in. Bot sayn Bernard sais: «Pat heret þat chargeid is with coustisise of þe werld: denocation ne likying in god / mai it nane haste; for sothestanis & vanile, lystand thing & failand, gastli thing & bodili: na mai noght be to-geder na while». Sa worthi thing is þe comforts of god: þat it wil noght rest in þat breste / pere oper comfort is. Sa delicious is ðe likying in him: þat with nane oper likying mai it accorde. Wha-so yerenis oper comfort to glaid him wite: he witnes agayn him-self / þat goddis grace he with-standis; bot it honest comfort be / be tymes to glad his kynd with, þat he mai þar-thorough: better serve god.

Ad refec-
tionem. in goddis halie drede / gyrith þe to þe mete / to strinth þi kynd: þat wold ellis falle. And is þis entent sal ilk cristen man / his bodi klethe & fede: þat it mai þe better serve his lorde / in what so he dose. / With morning þou sal wende to þi mete; sobirnes & mesure: þou zeme in þi mete-while; & after mete: þou make loungy to þi lorde þat þe has fede, & als before mete, & for alle þe gode dedis þat he to þe has done. / First or þou ga to mete: þou sal morne / as hali lob did / þat þus sais: Antiquam comedam: suspirio, þat is: «bifore I ete: I sigh; for mi kynd is made wale & feble for Adam syn, & ilk dai nedes bodili mete / til vphald þe kynd / þat ellis wold faile in a litel stound». And as it tellis in þe life of hali fader: Isidorii þat halie man / when he het: he wrepid sars & said: «Me schamis with me selfe, for I lIFE with bestli mete / as oper-bests dose þat na skill has of kynde, & I goddis skilful creature / made like to him-self, þat suld haste dwellid in paradisæ / & þere haste bien fed with heuneli fode». When þou fyndis delite or sanow is mete or drynke: think on þe heuneli fode þat fedis all halughs / þat all likyngs over-pasais, & we be neaster fullisid: or we þeof fele. Men of religione heris lessons of hali meunis lynes at paire mete, so þat þus bodi is fed with bodili fode: so þe same be fed with hali wordis. Meunis bodi is as a fornace brendam / & nameli of þe þonge; & delicious & hate metis / drynikis: makis þis fire to brene hatter; for-þi sais saynt Ion: «Plente in zonthhede: is double fire». For-þi / al þat is þe flesti kyndels syn: is to flee. þe wise man sais: «If þou wil abate þe flawme: abate þe brandis». And saynt Ion: «Fleþ mete & wyne: are kyndelung of licherous steryngs». And saynt Austyn: «þe fleþ is as a wild colt / þat is to teme with bridel & hunger». & Salomon: «Wand & birden: fallis to þe assece / þat bitakenes oure fleþ.» Wisell suld man note of þe mete / þat bifore him comes, & take of þem sa in mesure: þat þai his noght gruzuil, bot þat he thorough þais: serve god þe better. For-þi biddis sayn Ion: «ay when þou etis: ay þat þou hunger; þat after mete: þou rede & prai & serve god þe better». Halni men / þat bifore vs has bien / notid store mete & scharpe, mare til abate hunger: þen for ani lust. Some lifd bi grace, some bi rotis, some bi spices & herbis & frute þat þe erth base; & is what so þai ete: þai fordid al sanow þat might stere to lust. Als sayn German menged askis in his brede, þat na likying suld he have in his mete-while. Oper saus þen hunger: toke þai nane. Saynt Gregor sais: «brede

1 Ms. for whi.  2 = grass.
made of brannte & water / with cale or ooder symple potage: is gode fode to þe wele-taughte wambe, with sans of goddis luf / if he it haue þer-with; with-outer þis sans: has na sustenance sanner / þat man notis». Some ete na mete / bfore þe night; some: bot ilk ooper dae; some: fastid .iii. daies to-gedir. Machari fastid al þe lentyn-tide: bot þe sonendaies; and ete noght bot rawe leues. Some toke na kepe whan[t] þai ete / ne what þai ete, flest ne falt, al saurid þaim ilike; so þat after: þai ne wist what þai ete. Some when þai ware sette to þe mete & mete before þaim broght: þat forgate til ete; for so þai spendid þe dae & þe night in halie speche: þat þai thoght of noght ellis, to þe vndir-tide of þe second dae / þat þaire brether come to þaim & askid wai þai wold noght ete; & þen first: thoght þai of mete, & þai ete þen as þaim gode thought / in goddis halie drede. When þou art set to þi mete: make bfore þe a crosse on þe borde with .v. cromes, to stere þe to think on him: þat for þe deckt on crosse; & think, »here liggis his heued: þat corond was with thornes; þare his handes / þare his fete: þat nallid was faust; þare was his swete side þat oppenid was with þe spere, for whilk come bathe blode and water / to hele mi wari woundes«. When þou has so done / if þou mai so farthe: take parte of þi brede & of þi soule & lai it be it ane, & sai þus stilli in þi hert to god þi lorde: »Lorde: what wil þou gif me for þia pittance / I to þe make? how mani teres / how mani luft-spere þynges & langyns to þe? how mani contorshed of þe halie gast, how mani steryngs to gode, how mani lokyns to me with þi louneli ien? lord, wil þou for þis mete þat þe pouer hungri sal haue for þe / gif me þe luf of þe?« When þou has etyn þat þe gode think: loue þi lord þat þe has fed. After mete: honest þou bee, and zeme þe far mikil speche & iel gemens, & hald þi wittis inward undor goddis drede. Semeli it is to man / & to god it pase: þat his beryng be mare honest & atempre / after mete þen bfore; þat na takeneg of outrage: be in him sene; þat þe flest / better mai sorne þe saule in redynge / plaing & ooper gostli werkis: þat mai helpe to gode. // Fine ene-sange: sai with þe deucucion Ad ves- peras þat god þe sendis / in kirk or oratori or whate þou mai best sai / fara noice & thran of þe welt. After / if þe nede: ga soupe, & schort be þi souper-tyrne; so i masure þou take mete & drink: þat it be na charge ne grenance to þi kynde / ne lettyng (f. 63) to sorne þi lorde, or in tyme of rest: rene þe þe slepe, or with fonle fandynge in þe slepe: þe fende þe file, as he dose oft with þat with a ful wambe gas to bed. Ilk man ete as sayn Ion sais, »after he is of strenth, & of elde, & after his bodi be mare or lese, or hale or seke; take þat him nedis to sustenance of his kynde: & noght as lust askis«. After souper: ga to þe kirk / to ooper stede / where þou mai be mast in rest / & þare sai þi complyn, for in þis tyme as saynt Ambrose sais: »soules in þaire ledede loes þaire lord, & thankis him in þaire kynde: for þe godes he has þaim done«. Kai þou þen on þi god & sai: Conuerse nos deus sa[turis] noster, as if he said: »lord, I haft bien þis dai tarled with þe wyrld, þat has mikel lettid me to sorne þe; thorough fandynge of þe fend & mi flest, oft þis dai I haft done mis; for-þi, lord, torme me now fara þe wyrld / & fara all þat mai me let til loue þe with pure hert & all mi wittis, so þat þai be entendant to þe: to wirk þi wille«. And sai forþ þen þi Complyn, & after: ooper praiers with deucucion þat god þe sendis. And after / or þou ga to bed: halde a chapeter with þi hert, & ask it is what thing

1 Ms. what. 2 = vnderm. 3 r. leden = language? 4 r. als what?
Note in it is better þen it was. Has þou schryuen þe yit of þat syn þat þou þen & þare did? of þa wordes þat þou þare spake? of þat inel will þou was þen in? of þat wrange þou þare did / & said to him? of þat handelyng þat lakyng, of þat foule thought, of þat thing þou left vn-done. þou sild haf done? & art þou is will to lene swilk vnthewis? What fandynge withstode þou þis day? is what art þou mekar þen þou was? is what mare chaste, mare sober, mare suffranded, mare atempré, mare inuand god is þi breþer, or mare likyng has is god þen þou had? (1r. Left) Lefe! þat syn þat þou thorought costume: so oft falls in? & oþer mani vnthewis þou has done & paled þe fende with: & greuel þi gode god, & has forbarrid þe of grace þat suld helpe þe? And þen with a forthinkyng of þas synnes þat bils þine inwit: knok on þi breste & sai a Pater noster, with Acre Maria, on þi knees; and sone on þe morne: þou schryue þe of þas synnes. And if þou þus do: I hope þe fend sal be afferd / þe for to fande; for þou art under goddis warde: whil þou þus þe berls. After þis rekenyng whar-thorough þi salane is raisid is a celi hope to þe fader of merci & þi flest waxes heyu: ga þi þrest; for if þou let þi flest of þe nedefulnes & travail it oute of might: saintel wil it help þe / or let with-all. And or þou ga to rest: bitteche þe & al þi frendes in til goddes handes / þat for vs ware nailid to þe tree, & biseke him for his merci: he zeme þe for all prvis of bodi & saule, & arme þe with þe takingyn þe crose: for whare þe fend sees þis merke: sone he fieses. Of þis merk is written

De vir-is þe life of saynt Edmund, þat as he went an tymne al aene: a child apered to him þat was wonder fair, &: said: »Hayle, mi frende: whom I luf in god«.

Saynt Edmund was awonderd of þis gyryng. & þe child said to him: »Knawes S. Edmundo þou me noght?« & saynt Edmund said to þe child: »How suld I know þe? / I saw þe neuer arxe.«. Pen þe child said: »When þou lerde is þe scone: I sate al bi þi side; & ceur sithen I haf bien with þe: whare-so þou has duellid; for so mi lord has festenid þe with me: þat I might neuer þart fra þe / slike is mi lordis will. Bot bihald is mi fronte: & rede what þou sees þar.«. He lokid as he him bade / & with heuensi lifer þis: III. wordes / he sagitt þar writen: Ithamus nazarenum, Rex indeorum. Pen said þe child: »þis is mi lordis name / þat þou sees þus written. þis name I wi þou haf im mynde / & prente it im þi saule; & croice þi fronte with þis name: or þou ga to slepe: & fra drecchings of þe fend: it sal þe zene þat night, & þe sodayn dede; & all þas þat bi night: croici þais þerwith, & when he had þis wordes spoken: he vanist awai. / Beres SOME halid thoughtis with þe to bed / & sai þi priers / til sleepe fal on þe. Til hafe soft sleepe & swete: souven helpe is mesure & soberies of mete & drink: with mynde of goddis law & hale write; as god thorught þe propheite saies: Custodi legem neam & consilium neam: & si dormieris, non timebis; quiesces: & suavis erit somnus tuus. And ceur as þou wakynys: lift þi hert to god / with som halid thought, & rise & prai to þi lorde / þat he grant relese of paynes / to þe dead, & grace to þe quyk / & liff with-outen ende. Íf fandynge of lichiere stere þe is bed: think þat þi gode lord / for þe hyngis on rode; think on his. v. wondes / þat streimid downe of blode; think þat his bed: was þe hard knotti tree, & im stede of a cod: he had a cromme of thornis. And sai þen with sighing sarre: til cole þi lust: »Mi dere-worthi lord / for me hinged on rode / & I lig im þis soft bed / & weltris me im syn: as a foule swyne / þat lones bot filth«. Rise þen tide: & halde with priers & lone-sighings & teris.
Of mortis be warre. Pe first / pat þus denocions þat þon has thurgh grace sterand: be noght knownyn of oper; hide þaþ is þat þon mai: with will & dele, for drede of vayn-glorie. / þei li: þat þon think noght it is is þi myght / sike denocions & steryngs til hane / al when þon wil; bot aneli thurgh goddis grace / where he wil þais send. Pe iii. þat þon late noght oner-wele of þei-self for sike steryngs, ne think þefore þon art dere with god; ne deme nane oper mare vnworthi: þat dose noght as þon dose; bot when þon has all wele done: think sotheli bi þe-selfe / & grant it with werde: sit is noght worth, lord, þat I do: for I am bot an vnahte thralls. If þon wil tyne na mede: deme nane oper, bot hail þe-selfe mast vnworthi; for if þon fast / or þroi mare þen an oper, per-case an oper passis þe is mekenes & suffrance & lufung. þPerfore / think of þat þe wantys / & noght aneli of þat þon hanes. Noght-for-þi / god wil þon think on þas graces & godes he has þe done: to sterc þe til knowe þe endettid til him for þais / & serve him & lift him þe mare; or if þon is angir be: til glad þe with. Some-while it fallis / þat he is better is goddis dome (f. 64) þat man demes fuel: þen some þat man demes gode. Mani are honest with-out: & vnclene with-in; Some werdli & dissolute: & hali with-in / as goddis prue frendes. And some beris þais is masnis sight / as angels, & in goddis sight þai styk as synful wreachis; And some semes synful til manses dome: & are ful dere til god almighty, for þaire indre berynge: is heneni is goddis bright sight. þPerfore deme we nane oper: bot vs-selfe. And þroi we for vs-selfe & all oper til Ithin Christ Mari son / þat for vs was nailld on rode, þat wha-so is bonden is dedli syn: he louse þais; & þa þat are in gode life: he grant þais end þerin.

Twa messageres are comen to þe: to tell þe tithandis. þat ane hat *Drede*, þat comes fra hell to warne þe of þi harme; þat oph: hat *Hope*, þat comes fra heuen til tell þe of blis þon sal hane / if þon wele do. Drede sais he sagh is hell so mani synful be pyned / þat if all þe writes of men war war in an: ne might he þais tell; »of glotones, licheoswers, robbenous, thenes; Riche men with þaire servantz: þat þe pouer harmed; Domesmen þat wold noght deme: bot it warre for mede; Countowers þat þe wrange bi þaire sotilde mayntidend; Demestors þat leal men dampned: & delmynd starkes thenes; Werkmen þat falsi swynkis: & takis ful hir; Tilmen þat falsi tendis; Prelates þat has cure of masnes saulis: þat noipcr chastis ne teechis þais; Of all lede of men þat wrangli has wroght: þare I sagh þat ilkan bitterli it boght. For þare I sagh defaute of al godenes, & plente of pyne & sorroug, þas: hate fire ai breynnand, brinstane stynkand, gredi dewels as dragons: wide gapand, hunger & thirst for eauer lastand, nedders & tadis: on þe synful gnawand. Sike sorroug & xelling & gnaystynge of tethie I herd þare: þat nere for ferid: I lost mi wit. Sike mirknes þar was: þat I might it gyape; & sa bitter was þe smoke: þat it made þe waful wreachis til gyte glawand teres; & bitterli Iþ þar man þe þame: þai warre borne in. Now þai þerne til deie: & þai mai noght deie; dead þat þai some-tyme hatid: had þai now leuere / þen all þe gode of þis world. And þPerfore I warne þe / bot þon amand þe of þi synnes / with scrift & penance / & hane a stedfast will to lene þais for eauer: a seige I saga in helle made for þe of breinnand fire, whare dewels þe sal pyne / euer withouten ende. // Pat ophr messager þat hat *Hope*: sais he

1 e on erasure. 2 Ma. countowers 3 Here alliterative lines.
is comen so here til tell þe of þat vonelland mikil ioel: þat goddis frendis weldis; to tell þerof as it is: mai name erthli man speke, þot his tonge ware of stele. For þære is a gracius felawship of all goddis frendis, ordirs of angels & of hail baluhgs, & almight god abouen: þat gladdis þalm all. Of all godenes I saug plente: fairenes & riches þat al lastis, honour & power þat never sal fail: wisdome & luft & al-lastand ioel. Þære I herd melodi & sange of angels bright. So worthi is þat ioel / & so grete with-al, þat wha-so might taste of it a cely drope: he suld be so ranyst in liking of god / & sike þernynge he saul hane / þider to wyn: þat al þe ioel of þis werld / ware to him payne. With sa grete a luft he suld be ouerlane in þernynge to wyn to þat blisse: þat be a hundreth stile it suld mare stliced him to luft virtus & fled syn / þen ari drede he might hane of þe payne of hell. And I say þe for sothe / if þou wil leue syn & do goddis biddynge & luft him as þe agh: a riche sege & a faire / god to þe has made, whare-in þou sul dwell with him / with-oute endes. —

Tercia pars libri.

[III.] Þe thrid parti & þe last of þis boke: techis a man to bere him sa / whare-so he comes, & what-so he dose: þat it be lonyng to god & ensample of gode / til all þat him sees; for þe apostle redis þus: Omnia in vobis honeste & securnum ordinem fiant, þat is: »al þat þe do: honesti & ordelayli / loke þat þe do. Þen at þe first / ilk a goddis lufer loke þat he noght þerne to mangil him with þe werld / þat taris & desceyuis: all þat with it delis, & lettis þalm of mani godis: þat þai might do. & þa men þat wil nother 1 reste bot ai raikis aboute: þair ien sees mani thinges þat þe iee sendis to þe hertz; & þein come þai noght lightil / after þai are þare inprinted. Sayn Bernard pleynis him of þe harmes þat he feild in þe werld / whils he was þerin, & sais: Mundus circumcinsit me & obsedit, þat is: »Þe werld has bisegid me on ilk a side, & thorugh þe zatis of mi v. writtes: he to me shotis / & woundses me ful sare, & thorugh þe woundes / dead pressis in: to sas mi sari saule. Mine ien lokes: & mi thouht changecs, & kyndels me in syn. Mine eris heris: & mi hert bowes þerto. I smell with mi nese: & it likis mi thought. With mi mouth i speke: & in mi speche I like, or oper biglis. & with a titl ouer-soft felyng: licheri kyndels in mi flesh. & þe fende mi faa, þat I mai noght see: standis ouer agayns me / with his bowe bentes. For-þi / if nude sterr man to wende in to þe werld / þære so mani steryngs are to syn: with grete drede he sal wende / as in to a batail to fight with þis faa. It nedis he be wele armid agayn þe arowis of his faa: þat thralli to him shotis; & þe mare he mai him drede: for he mai noght him see; with catprappis & gildsir: þe wai is ful sette. For-þi / arme him with goddis hali drede: þat outhe sal wende. God warnd his disciples to be ware in þe werld / when he þus said: »Sotheli þe werld sal withstand row / with sere fandynes.« For-þi / if þou sal nedis wende outhe for þine awne profit or operis: colour noght þi wendynge with ma fals hewe / to feyne þe an encheson to dali with þe werld / for likynge or biete, or to be knowen with lordis bfore oper: & ðerfore þai make contenace with worde & feyne in þat þai mai: to be haldyn hali of all þat þalm sees; or putis þalm to daliance of þe werld: mare þen nedis, as to biynge / or sellynge / or langling of werldli thinges. And all þair vter bering / swa accordi to þe werld: þat þai make sothe / þat Danid sais:

1 r. naure, nowhere. 2 Ms. faa.
On daily work: outward bearing.

Commixti sunt inter gentes: & (f. 65) didicerunt opera cornum, pat is: "pai menge
paim with pe folk of pe wold / pat has na knowyng of god; & slike werkis as
pai see paims do: slike pai wirke". Perfore when poun nedis to go forthe: croice
pe with pe hali name of IHESU Mari son pat deied on pe rode, for pe art pat
mare siker: whider-so poun ga; as saynt Austyn said til his brethren: when pai
fowth wenthe. And saynt Ion sais: "Whider-so poun ga / & what-so poun dose: pi
forheued & pi breste poun merk with pe croice; for it is na merk: pe fend so
mikil dredits". Loke paim vttir klathning / noiper be once-laithe ne once-curious
is schap nor is hu. Hald pi lymes in paires office: pat paim are made to, ne cast
noght pame ien oner-al as a barren; fisht noght pi haned: ne lepe noght with
pi fete. When pe her of man is oute of ware: pe lymes somele feales is
paires office. And as poun ordaysn pame vitter beryng is outeeyng: als loke poun be
witt-in / denote, & nameli in praying / & louyang of pi lorde. If poun mai noght
is outeyng rest whil poun makis pi prayers: ga pe softer. Mani thinges lettis pe
travelland to prati: werynes of lymes, men pat he metis pat with him spekis; pe
v. wittis pen feles out of ware / & pen kells pe denocion of pe pruand.
When poun has said pi prayers walkand pat poun art halden to sai: lift vp pi hert
to god & pray him is pi thought in a celli mynde; think on pe godes god has
be done / & sal do if poun him truli sorne; think on his biddynge: & do paim
is dede after pi might; for so god biddis pare he poun sais: Erunt verbis hec que
principio tibi / in corde tuo, & enarrabits ea fillis, & meditaberis ea / sedens in domo
tua, & ambulans in itinere, dormiens & consurgens. Or in travellng: tell faire talis
to pi felawes, or sum-what of halie write, pat mai soft your wai & glad gow is
god. And sai sum-tyme pe v. vi. psalms for pe quicke & pe dead, pat god gif
grace to pe quicke: & rest to pe dead. / When poun comes to pe toune til esse
pi bodi: seke piider pare poun mai mast honestli duell for piene state, & is mast
pece, & pare poun mai mast profit til pe-selfe & til opor. Flesh lust & vanite:
till pe to na stede; bot spere whare ani is pat mast luus god: & piider poun draw.
Seke noght whare poun mai best be fed: for pare per-aenture are mani sterings
to syn. Herbery pe with na woman: bot if poun knowe paims for gode / of lang
yme. When poun art come to pe house poun sal rest in: hald pi wittis in paires
warde in goddis halie drede, so pat pame vttier bering be so rulid with grace: pat
poun mai stere to gode / all pat poun sees, & fordo thorough goddis grace: merknes
of syn; & so fulfill goddis teching: pat poun sais: Sic luctat lux v[estra] c[ornam] Evan-
in celis est. And sayn Gregor: Neque valde laudabile est / esse bonum cum bonis, Gregor
set bonum esse cum malis; sicut enim grauioris culpae est / inter bonos bonum non
esse: sic immensi precaerni est / bonum inter malos extitisse. Kepe wele pame ien
when poun art come to herbiri: er a all thing pat mai kyndel syn; & make fore-
ward with pame ien / as lob did, pat said: Petigi fedis cum oculus meis: ne cogiterem de virgine.
After sight: comes thought, & pe-after: dede. (f. 66) &
perfore said pe prophete Ieronie: Oculos meus depredatus est animam meam. When
so hali prophete menid him of his ieesight: sare mai an opor him pleyn / pat oft
synnes perwh. Angus[itum]: Impudicus oculus: impudici cordis est nuncius. Gregor:
Non licet resipici: quod non licet concupisci. David: Auerte oculos m[ecos] ne
vi[davant] va[nitatem]. Loke alswa pat poun here na thing: pat mai stere to syn,
as licherous wordes, bakbityng, fals domes, grte athis, threpyng, stryuing, & opor
alike vnthewes. Alswa /at þi mete: ordeynali þou þe bere, & hald þe in mesure; & seke alter na daynte, bot of commyne metis be paled. /Avise þe in spe- kynge: to whaim, what, when, how, of whaim, & whare; & so ordeynali þou þe hafe: þet þou be noght like til ofer worldis men, bot fulfif þe apostle worde: Nolite conformari huic seculo, quia vestra conversatio in celis est. Pot oure bodi be in þis werld as a clote of erth: It nedis oure spirit þat is boght with þe dere-worthi blode of god almighti / be with mynde & will in heuen, noght soil him here with syn as swyne dose in þe dike. And what-so þou dose / & whare- so þou comes: do as þe apostle teches: Omnibus prope te exemplum homom operaum; for thorough gode ensample: god is worshipd & loned, men are helped & lerd / & strynthid est þaire bileue. Hane zow so / þat men þat duellis with zow: mai sai bi zow / þat was siald bi þe apostles Paule and Barnabe: Dii si- miles facti hominibus: descenderunt ad nos, þat is: »goddis is liknes of men: are kommen downe til vs«. Deco gracios.

The same Ms. contains the following little scraps in prose and verse:

1. f. 36b. [at the bottom of the Sins of mouth, from the »Form of living«):

Item. Oure culi dedes are oure awne as oure propre cstell; bot þe gode when we it do: es oddes. Pen, thorough þe rightwisenes of god / we are more worthi til hane payne for oure culi dedes: þen any mede of god / for any gode þat we doo.

2. fol. 10. Synful man loke vp & see, how refulli I hyng on rode,
And of my penaunce have pitee with sorughful herte & drery mode.
Alle þis, man, I sufferd for þe, my fleth bee ryuen, forbied my blode:
Lift vp þi herte, þou calle on me, foresake þi synne, hane mercy gode.

3. f. 76b. [in a number of miscellaneous verses]:

When þe hee beginnis til tærne,
& þe fote beginnis to spurre,
& þe bak makes þe bowe,
& þe mouthe makes þe mowe:
þerby may þou see some
þat he sail go to þe dome.

Mors tus, mors domini, nota culpe, gaudia celli,
Judicii terror, sigantur mente fidell.

Thynk oft with sare harte of þi foule sinnes,
Thynk oft of helle was, of heuenriche wywynes,
Thynk of þi aune dede, of goddles dede on rode,
Þe grymme dome of domydaye hane þou oft in mode;
Thynk how fals is þis warlde & what is his mede,
Thynk what þou hauste god for his gode dede.

1 Cf. poem on p. 71.
Treatises of Ms. Harl. 1022.

Ms. Harl. 1022, written c. 1420-30, a few years earlier than the Thornton Ms., contains: a set of Narrationes Legendariae in Latin, amongst which two in English, fol. 1b; Walter Hilton’s Scala perfectionis fol. 16-46; R. Rolle’s Form of living fol. 47-61, followed by some verses to St. Mary1, and his tract on the name of Jesus »Oleum effusum« fol. 62, which will be given with the text of Ms. Thornton; then the piece »About þo mayden« (a transl. from Bonaventura) fol. 64 printed below; a poem »Thurgh grace growand« fol. 65b; Dan Ioh. de Gaiyesteke (al. Gaytryge, Cateterige)’s translation of Archbb. Thoresby’s Cathechism fol. 66, which translation is dated 1357, and here written as verse; Richard de St. Victore’s Beniamin minor in English fol. 74-80, and the 2 pieces »Wythdragh þi þoght« and »Threre ponty« printed below, fol. 80b-81; lastly a Latin Tractatus de vititlate dominice orationis (by Richard Rolle) fol. 82-97, imperfect at the end. The pieces printed below do not bear the author’s name; the smaller bits suggest R. Rolle; the translation of Benjamin minor is certainly old and prior to Walter Hilton.

I.

2

Caesarius tells þat a preyst þat had cure of sawle, saagh a woman clade in sere clethynge, & hade a long tayle þat scho drogh after here: in þe quilk he saagh a multitude of blake fenses, makand þe unswe with þere mouyth, playand with his hende, & os fyshes with-in þe nete lepande, & he bade here stand still; & sythen he cald þe folke, & conturede þe fenses þat þai sulde note see; & he præedde to gode þat þe ffolk mote se þam. & so þai dyde. þem þat wommane saagh þat þe fenses desewede here þoro pryde of clethynges: scho gode hom & chawnghd here clothes; & fro þat tymne scho was ensawmp(ul) of meknes.

In libro de dono timoris: A holy woman in France rawiste in spret saagh a Cownteysse, to wome scho was full homle, be drane to hell with deuls; þe wilk Cowntes made dull & cryde: »Wo es mi! wo es me, wrech! for I was chaste enogh, abstinent & almesfull; & for others yngre I ame note dawmped, þem for sere a-tyre, þat I lufde onere-mekill, & I left not wes I [was] beden«.

1 These verses are:

Quene of parage: paradise repayred I-wysse,
Lyth of linage: lere me of heenly blysse,
For þat es wage: þat lastet & neuere may misse.
Lady loynge: rejoyce vs luyoles abydyng, 
þat of al thynge: comfortyng is & refreschynge.
Pray þou oure kynges: he kepe vs in heuen a wonynge. Amen. Oremus:
Mary so milde, Grace to vs hylde,
For luf of þi childe þat prayes þe now: Withe blysse þou vs bylde,
Here þo wylde Fro sywne þou vs schilde,

2. De Sancta Maria


About þo mayden of qwam our e lord Iheru Crist toke fleisch & blode, we may vmythynke vs of hir lyfe. Of qwilk þou sal wit þat qwes sche was þre zere alde, hir fadur & hir modur offerd hir in þo temple, & þar scho dwelled in þat degré vnto fourtene zere. & qwat scho did þære, we may wite be reuelacions þat scho schewde

1 The same piece exists in Ms. Bodl. 938 f. 20a:
Here bigynnþ þe reule of þe lijf of oure lady.

Aboute þe glorious maiden of whome oure lord Iheru Crist toke fleisch and blood, we may bijenke vs of hir lif. / Of whiche þou schalt wite þat when sche was þre zeer olde, sche was offrid is to þe temple of hir fadur & hir modur, / & þere sche duellid in þat degré is to þe fourtene zere. / And what sche did þere we may wite bi reuelacions þat sche schewid to a demoute servante of hirs, and men trwip it was seynt Elisabeth, of whom we synge of solemnaply. / In whiche reuelacions among þopre are conteynd þees þat folwen. ¶ Sche seide:

*When my fadur & my modir leften me in þe temple, i sette vs myne herte to hauen god to my fadur, & þouȝt it deonutly, and ofte-tyme y þouȝt(!) what y myȝt do to goddis liking, so þat he wolde vouche-saaf to gif me his grace; / and i made to teche me þe lawe of my god. / And of alle þe comandemements of goddis lawe, þre y kepid namely in myne herte / þat is: þou schalt lose þi lord god wiþ al þine herte, & wiþ al þi soule, wiþ al þi þouȝt, & wiþ alle þi strengþis. / And, þou schalt lose þi neigbore as þi-silf. / And, þou schalt hate þis enemy, þat is synne. / Þees, sche seide, y kepid in my soule, and i sette me forto gedir alle þe vertues þat are conteynd in hem; and so i wol teche þee. / Forsoþ þat soule haþ no parfit vertu: þat louȝt not god wiþ al his herte. / And of þis loine comeþ al fulnes of grace; / and after þat þis fulnes is comen, it duellip not stille in þe soule, but flouþ as watir, where(!) it hatip his emynys, þat are vyses & synnes. / Perþor he þat wol hane grace lastingly in his possessions, him hihouþ to ordeyne his herte to loine, & to hatrede. / Perþor i wol þat þou do as i did. / I ros alle tymes at mydnyȝt, and wente bifoþ þe auter of þe temple, / and wiþ as myche desire, as myche wiþte & as grete affeccionne as i kouþe & myȝt i askid grace of god almiȝty to kepe þe þe comandemements, & alle þopre comandemments of þe lawe: / & so stondynge befor þe auter, i made seuen þopreis to oure lord god, which are þees: ¶ First i askid grace þat i myȝt fulfille þe comandemments b of lounge, þat is, to lose him 2 in al myne herte &c. as it is seid before. / ¶ In þe seconde þopre i askid grace þat i myȝt lose my neigbore after þe wille & plesanuse of him, and þat he wolde 3 make me to lose alle þinges þat he louid. ¶ In þe bride þopre i askid þat he 4 wolde make me to hæte alle þinges þat he hatid. ¶ In þe fourþ þopre i askid him mekenes, paciencie, debonertece, & alle þopre vertues bi whiche i schulde be 5 maþd glorios before his siȝt. ¶ In þe sþeþ þopre i askid þat he wolde make me se þat tymec in þe whiche þe holy virgyns schulde be borne þat schulde bere goddis sone; / and i askid þat he wolde kepe myne þijþn þat i myȝt se hir, my tanye þat i myȝt preise hir, my handis þat i myȝt serue hir, my feet þat i myȝt go to hir seruise, my knees þat i myȝt worchip hir & goddis sone in hir barmse. ¶ i r. oft? ¶ b r. comaundement.
Bonaventura. The rule of the life of Our Lady.

159

to a devout servaunde of hyrs, men trow it was seint Elisabeth, qwas fest we sung solemnly. In quilk reuelacions emang oþer, conteined þerþat folows, / Scho sayd: «Quem my fader & my moder left me in þo temple, I set in my hert to hane god to my fader: & thoght desoule & oft-tymes qwat thynge I myght»

1 Ms. scho.

6 ¶ In þe sixté I askid grace to be obedient to þe comandements & to þe ordenanje of þe byschop of þe temple. ¶ In þe seuenþ prier I askid þat he wolde kepe þe temple & al his peple to his service. & þen seynt Elizabeth, when sche hade herde þees wordis, seide: / »A, swete lady, ne were [þe] not ful of grace & of vertues? / Þens þe blessid virgyn answerd: / »Wite þou forsoþe þat alte me giltý & most vile & wnorþi, þors þe grace of god, as þou dist þis-self; & þerfor I askid of him grace & vertunes. And ounþ þat: »þou trowist þat al þe grace þat I had, þat I hade it wiþ-outes trauel: but it is not so. / For I sey þee sofli þat i had no grace ne gite ne verte of god: wiþouten grete trauel & contynuel prelynge, brewnyng desire, depe denocion, many colde teeris, mekil affectiones, euermore þensãk & seiland & worchand þinges þat were plesinge to him as i koupe & myght; outaken þe grace of halwing, þat I was halwid in my modirs woomes. / And ounþ þat scha seide: »Wite þou forsoþe þat ne grace comeþ in to a soul, but bi grete prelynge & punyshing of body; & and after þat we hame þiues to god al þat we may þour it be but litel: he wol come in to oure soulis, bringynge wiþ him so herze gîþis þat it semþ þe soule to faile in him-self & lese his mynde, & hap forþete what he did or seide any þing before plesing to god; / and also he semþ to his owne siþ more vile & more worþi dispit, þen euere he was.« / Hiderto lastþ þe ruelaciones.

¶ And seynt Ierom writþ of hir lif on þis wise & seip: / »þat blessid virgyn ordenyd to hir þis reule, þat fro þe mornynge to vnndern sche gaf hir to priers, / And fro vnndern to none sche ocupid hir in weving werkis, & fro none afterward sche went not fro prier to þe angel apperid to hir of whos hand sche was wont to take hir [mete]. / And so sche præd better & better in prelynge & worchinge & in þe lone of god; & in alle vigiles & holy wakings, sche schulde be founden þe firste, / In þe wisdom of þe lawe of god best lerid, In mekenes most meke, In psalmes of Davids moost likande, / In charite moost gracios, In clemnes moost clenæ, & in alle vertues moost pairit. / Sche was stidfast & vsmouable, when sche profitt is to better & better. / Nomas herd hir neurwe wroþ. / Every word of hir was so ful of oure lord, þat god was knowen in hir speche. / Sche duellid euþ in prier and lernynge of þe lawe of god. / And sche was besy aboute hir fealsiws, þat noon schulde be proude ne mysberrynge ægens oþere. Wiþoutes ceessing sche blessid god; / And for sche schulde not be taken away fro þe louynge in god in hailsing of hir: what man þat hallsid hir, sche gaf þanking to god for þat hailsing. / And of hir come it first þat holy men when þei beþ hallsid: þei ðiuen louynge to god. / And of þe mete þat sche toke of þe angels hand sche was fedde; / And every day an angel was seen spake to hir, & was baxom to hir as [to] his derlyng.« Hiderto Ierom.

¶ In þe fourteenþ seer þat blessid virgyn was weddid to Ioseph by ruelacione of god, & went ægen is to Nazareth; / and in what maner it was don, men may fynde is þe legende of hir Natuitee. Salue regina. Dto gracies.

a Ms. werkis?
do to goddys lykyng, so þat he walde vouch-saue to gyf me hys grace, and I gert teche me þo law of my god. & of alle þo commandements of goddis law þre
I kepdy namely in my hert, þat es: þou sal suf þi lord, & wiþ alle þi hert, wiþ al þi saule, & wiþ alle þi thoght, & wiþ alle þi strengtes. / Also: þou sal suf þi negdebwr as þi-selfe. / Also: þou sal suf þalþ enmy, þat es synne. 

þes, scho sayde, I kepdy in my saule, & I set me for to gedaw alle vertus þat are corwteyn [in þam]; & sa I wil teche þe. Forsoth, þat saule has na parþite vertu þat lufs norhþ [god] wiþ alle his herte. And of þis luf comes all fulnes of grace. & aftur þat at þis fulnes is comen, it dwelles norhþ stil in þo saule, bot flowes as water, [warne] it hates hys enmys, þat er vices & synnes. / Perfor he þat wilde haf grace standandy in hys possession, hym behoues orden his hert to luf, & hatredone. 
Peror I wil þat þou do as I did. I rase alle tymes at mydnight, & wen before þo auter of þo temple, & wiþ as mykel desire, as mykel wilde, & als grete affections as I myght & conð, I asked grace of alle-myghty [god] to kepe þa thre commandementes of þo lawe, & swa standa befor þo auter I made sene prayer til oure lorde, þo qwilk ere þere. 

Fyrst I asked grace þat I myght fulfill þe commandement of lufyn, þat es: to luf hym wiþ alle my hert & forthomore, os is sayde before. / In þo secunde prayer I askyd grace þat I myght luf my negdebwr aftwe þe wille & plesynge of hym, & þat he walde make me to luf alle thynge þat he lufed. / In þo thrid prayer I asked þat he walde make me to hate al thynge þat he hates. / In þo fyrth prayer I askyd mekenes, pacience, debonsarte & myldenes, & alle vertus be þo qwilk I suld be made gracius before hys syght. / In þo fyfth prayer I asked þat he walde make me [se] þat tymne in þo qwilk þat haly virgyn sulde be borne þat suld bere goddys sons; & I askyd þat he walde kepe myne egen þat I myght see hir, myn eres þat I myght here hir, my tunge þat I myght loue hir, my hende þat I myght serf hir, my fete þat I myght gang to hir servyce, [my] kneese þat I myght worscep goddis sons in hir arme. / In þo sext I asked grace to be obedient to þo commandementes & ordynance [of] þo byschope of þo temple. / In þo seuent prayer I asked þat he walde kepe þo temple & alle his pepul to hys servyce. 

Pas Cristes hand-mayden, qwen scho had hard þere thynge, sayde: Ò swete lady, ne were ye not o ful of grace & of vertus? Pan þo blysad virgyne answerd: Ò Wit [for soth] ò þat I held me gyhte, & most vyle, & vnworthy þo grace of god, als þou dos þi-selfe, & þefor I asked of hym grace & vertus. And ouer þat: Ò Pou troues þat alle þe grace þat I had, þat I had it wiþ-outes trauayle; bot it is not so. For I say þat þe þat I had na grace ne gyft ne vertu of god wiþ-outes grete trauayle, continuene prayer, brynnyng desire, depes denocion, many teres, & mykel toswaymentyng; euermare thyshkand, sayande, & wyrikande thynge þat were plesand to hym als I conð & myght-outakes þo grace of halowyng, þat I was halowed in my modest wombs. 

And ouer þat scho sayd: Ò Wit tou for soth þat na grace comes in to any saule bot be prayer & punyschynge of body; & aftyr þat we haue gyffe til god alle þat we may þof it be bot litel, he will come in to our saule, bringand wiþ hym sa hye gyffes, þat it semes þo saule to sayl in it-selfe, & loses hys mynde & has forgotten þat he did or sayde any thynge before plesande to god; & also he semes til hys aghess sight mare foul & mare worthy dispite, þan euer he was.» Hedur lastes revalacions.

1 Ms. þer. 2 Ms. þi lord þi lord. 3 Ms. quare erased; Bon. nisi. 4 Ms. to. 5 overlined. 6 Ms. wiþ comfort.
Sent Ierome writes of his life on pis wyse. He says, ‘pat blysusd virgyn ordend to bir pis rewle, pat fro mornynge to vndron scho gaf hir to prayers, & fro vndron to none scho occupedy hir with weyng wark, & eftewarde fro none scho went noght fre prayer til þo angil appered til hir of qwase hande scho was wont to take hir mete, & so scho profited better & better in wyrkyng & in þo luft of god. And it was swa þat in haly wakynge scho suld be funden fyrst, in þo wysedome of þo lawe of god best lered, In mekenesse most meke, In þo psalmes of David most likande, In charite most gracious, In cleenes mast clene, & in alle vertu most perfite. Scho was stedfast & vnremabul, qwen scho profit in better & better. Na man saw or harde hir ever wrath. Ilk worde of hir was so ful of grace, þat god was knawes in hir spech. Scho lasting evermore in prayer & leringe of þo lawe of god. & scho was byssy about hir felawe, þat nane suld do wrang ne be proude agayn opër. & scho blysusd god with-outen seseyng; & for scho suld noght be takyn fro þo louyng of god in haylsyng of hir: qwat maes so haylsed hir, scho gaf thankynges to god for þat haylsyng. And of hir come fyrst þat holy mes qwen þei are haylsed þei gyf louyng to god. & of þo mete þat scho toke of þo angil hand scho was fed ilk day; & angil 1 was sene to speke til hir, & were buxeome til hir als hir derlinesse. Heder of Ierome. — & in þo fourtende zere þat blysusd virgyn was [spoused] 2 to Ioseph be þe reuelacion of god, & went agayn vnto Nazaret—in qwat maner it was done, þou may synde in þo legende of hir natuitie.

1 orig. an angil; Bon. angelus. 2 om.
3 This piece is followed, fol. 65b, by the following poem in long lines (a verses in one):

Thurgh grace growand in god almyghty, Mekle maked for to spring, A song ful sooth & ful of lyght Our conscience consels for to synge.

Folk þat is faythful & lofth for to sayle Þei fall to þis song both grete & smalle, For þaim think it wil a-vayle: Þei sayn oft-syth «In one is alle.»

Off one I synge & wil not spare, 5 Pat made al thynge both most & lost*: For of our bales he maketh vs bare Fader & sone & holygost. In hym es alle & alle he is, God & man he es to be-calle.

Wysemen thynken ful wele of þis & evermore sayn «In one es alle.»

Almyghty god, almyghty sone, Almyghty are þo persones three; Without begynnyng o god in trone, Without qwene no thynge may be.

1 r. lest?

He come done to Mary þat may, & made vs fre þer we were thralle, To suffur pyne os I þe say: & þus I proue «In[n] one is alle.»

And sythen he hang apon þo rode, 25 With wondes wyde wondes stelle Pat a gart hym [gif] þo gost so gode— Þo passiones vs profer for b to telle; And suffred more þan I may say, For we suld stand & noght falle & be his servandus both nyght & day, & þus vs thynke «In one es alle.»

Trayst in þo tritte þat al thynge can, & noght in gold, for þat wil wayst— For gold maketh many a man 35 In gode or euel to have no tast. Trayst not trewe bot in one—

Qwen al 4 is gone, he abide shalle, Pat al thynge made os seyt sent lone. Qwar for me thynke «In one is alle.» 40

a þe spare expunged, þat overlised; gif om.
b orig. þas. c kan expunged, may overl.
d thynge crossed out.
3. (Benjamin Minor.)

This is a free and abridged translation of Richard de S. Victor a De praeparatione animi ad contemplationem dictus Benjamin minoris (also titled De studio Sapientiae et eius commendatione), so in Ms. Cambr. Gg. i. 32, ed. Migne 196 col. 1-64. Other MSS. of the Engl. translation are: Ms. Cambr. ii VI. 39, fol. 120-131, 14th cent. (A book of Richard of Seynt Victor made up be historie of Joseph and of his XII sones & is called Benjaminys), Cambr. Kk VI. 26 (A tretyse of be stodye of Wysdome þat men clepen Benjaminys), Cambr. Ff VI. 33 (The boke of the XII patriarkys), Arund. 286 (De XII filiis Iacobis); all, southern transcriptions. It was ed. by Pepwell 1521 (Here foloweth a very destoute tretyse (named Benyamyn) of the myghtes and vertuues of mennes soule / & of the way to true contemplacyon / compiled by a noble & famous doctoure a man of grete holynes and deuocyon named Rycharde of sauynt Vyctor).

A gret clerk þat man cals Richard of Seynt Victore, in a bok þat he was of þe stude of wisdom, says þat two myghtes are in a mans saule, gyvyn þe fader of hem of whome all gude comes: ¶ þe ton is resoun, ¶ þe tother is affection: thorow resoun we knawe, ¶ and thorow affection we lufe. Of resoun spryngeys ryghtwise consaules & gastelie wittes, ¶ of affection spryngeys hole desires & ordainde felynges. ¶ And ryght os Rachel & Lyas wor both wyfes to Iacob, ryghtso mans saule for lyght of knawyn in þe resoun, & sweetnes of luf in þe affection, is spose to god. ¶ Be Iacob ys god vndesstanþes, ¶ be Rachel is vndesstanþes resoun, ¶ be Lyas affection. ¶ Ayther of þese wyfs toke þame a mayden: Rachel tok Bald, ¶ and Lyas tok Zelpha. ¶ Balda was a gret iangler, and Zelpha was ay dronkon and thryste. Be Balda is vndesstanþes ymaginacion, þe wilik is swerwande to resoun, os Balda to Rachell; be Zelpha is vndesstanþes sensualite, þe wilik is swerwande to affection, os Zelpha was to Lyas. ¶ And in so mekell are þese maydens nedfull to þar laydes, þat wiþ-outon þam all þis walde moȝhtnot sowe þam to pay: sówery, wiþ-outoum ymaginacion resoun may noght knaw, ¶ and wiþ-outoum sensualite affection may noght fele. ¶ And þite ymaginacion cryse so vnconandle in þe erse of oure hert, þat for oght þat resoun here lady may do, ¶ þite scho may not stille here: & þerfor oft-thymes wen we pray, so mone sere fantasieis of ill thogthes cryse in oure hertes, þat o no wise we may be oure ogbon myghtes dryf þam away. ¶ Ande þes is it wele prowede þat Balda is a foule iangler. ¶ Ande also sensualite is ewermore thryste, þat all at affection, here lady, may forthe, may not scolkkene here thryst. ¶ Þe drynk þat scho desires is þe luf of fleshye, kyndle, & walde delites, of þe wilik ay þe more

Helle is hedus on to se,
& vge to neuey to any wyght:
Parfor pray we þo trinite
Pat we be neuer þedir dyght.
45 For þat had bene our ful ryght,
Qware pyne is bittar os is þo galle,
Nad lheru died þat comel e knyght:
& þus we pruf þín one is alle.«

If we wele do, wele schal vs be,
Os holy men vs has kende.
Lone we þen þo trinite,
Pat made þo blysse þat neuer sal ende.
He bring vs þen vnto hys blysse
& bery vs bye in to hys halle,
Þo hole trinite he graunte þisse,
& alle þat troues þín one is alle.«

1 Perhaps made from an abridged Latin text, such as that in Ms. Arund. 307 f. 24. The Engl. text, besides abridging, introduces new matter. It is very old, and certainly prior to W. Hilton.
2 I. d. inconueniently; Lat. cum tantâ importunitate. * Ms. fele, expunged; forthe on the margin; ad. fele.
Rich. of St. Victor's Benjamin minor, englished.

scho drynkes þe sarre scho thrystes, fior wy, forto fill þe appetyt of þe sensu-
alite, all þis warlde may note suffysse: and þorfor is ite þat oft-tymes wen we
praye or thynk o god or gaste gudes, we walde fayn feill þe swetnes of luf in
oures sawle & gite may we note, so are we besy to fede þe conscupiscens of oures
sensualite—for enmore it is greede askande, and we haf a fleshle compassion
þroff. ¶ And þas is it wele proswede þate Zelfa is ay dronkune & prestye. And os
Lya conseswe of Iacob & broght forth seuen childer1, ¶ and Rachel conseswe
of Iacob & broght broght two childers, ¶ [&]² Zelfa conseswe & broght forth two
childer, ¶ and Bala conseswe of Iacob & broght forth two childers: ¶ rightso
affeccion conseswe þoro grace of gode & brynges forth sewen vertug, [os
sensualite consentes þoro grace of god & brynges forth two vertug]², ¶ also
þe reson þorou þe grace of gode consaues & brynges forth two vertug, ¶ and
os ymaginacion conseseþe þoro grace of gode & brynges forth two vertug or
two behaldynge. ¶ And þe names of þes childer and þes vertug sett be knawne
by þis fyurga þat felouse:

¶ Hosband Iacob: Gode
Wyf Rachel: Reson
Maydyn Bala: Ymaginacion
Wyf Lya: Affeccion
Mayden Zelfa: Sensualite

Sons of Iacob of Lya are
þes sewen: Ruben: Dred
of payne. Symeon: Soro
of syn. Leuy: Hop of[f]
forgifes. Indas: Luf of
ryghtwianes. Yschare:
Ioy of iswarde swetnes.
Zabulun: Hatreden of
syn. Dyna: Ordandyne
schame.

¶ Here it is schewed of Iacob & is wyves, þare maydens, & þare childers,
¶ Here it is to schewe o wate manere þai were geten, & in wate orduraz. ¶ First
of þe childer of Lya, for we rde þat cho conseswede first. ¶ Þe sons of Iacob
of Lya are notels bot ordandy affeccion or felynges in a mans saule, for wy,
if þai were vnordanyd, þes were þai note is somse. ¶ Þe sewen children of Lya
are sewen vertug, for vertu is not els bot a ordandy & a mesurde felyng of a
mans saule. þen is mans felyng in saule ordandyd wen it is of þat yng³ þat it
suld be; þen is it mesurde wen it is so mekill os it sulde. ¶ Þes felynges in a mans
saule may be now ordandyd & now vnordanyde, now mesurde & now vnmesurde:
¶ bot wen þai are mesurde & ordanyde, þen are þei[ir] calde þe sons of Iacob.

¶ Her it is to say how dreds srynges in a mans affeccion.

Þe first child þat Lya conseswed of Iacob is Ruben, þat is drede, and forþ
it is wretes in þe psalmes: æbegynynge of wisdome drede of oure lorde.¶ Þis
is þe first feld vertu is a massa affeccion, with-outon þe wilke non others may be
hade. ¶ And þorfor weso desyres to haf sclyk a son, hym be-hose besile & oft
beheld þe ewles þat he has don; ¶ he sail on o parte ynk þe grestnes of is gikt,
and on a nother party þe power of þe domesman. Of sclyk a considereccion
srynges drede, þat is at say he þat Ruben, þat þorou reyth is caill þe some
of syghts. ¶ For wetele is he blysde þat sese not þe paynes þat are to coweme,
and dredis not to synge. ¶ And wele is Rubenes calde son of syght: þor for wen he

1 sense expunged. ² om. ³ = hing; cf. noyn, ynk, forynk, esfore, am.
was borne, is moderne sayde: Gode has sen my meknes, & mans saule is slik consideracion of is old synes & þe power of his domemes, begynes þen trule to se gode be felyng of drede, & also to be sen of gode be rewardyng of pyte.

Here it is to say howe sorowe spryngese.

Wyles Ruben waxes, Symeon is borne, for afferd dreit it nedes þat soro come sone. For as þe mor man dredes þe paynes þat he has deserwed, [þe] bytterlier he sorose þe synke þat he has done. Lyra is þe byrth of Symeon sayd: sourse lorde has harde me ben hade in despit, & forþi is Symeon [calde] sherynges: For a man we he bittrece sorose & dispise is olde synke, he begynes to be herde of gode, [þ] and also to here þis blissee sentence of gode oughom mouth: Blissed be þai þat soron, for þai sall be comforde. For in wat sourse a synere sorowes & tournes fro is synke, he sall be sauf, þis witnes hole wryte. And also be Rubem is he meked, & be Symeon is he comported & has compacucies of ters; bot os Davide witnes in þe psalme: Hert comtrit & meked god sault dispeis, & with-outon doute slik soro is trew comforth.

[þ] Here is to say of hop.

Bot i pray þe wat comforth may be to þo þat trule dredes & bittrece sorose þer olde synes, oght bot a trew hope of forgysnes? þe wilke is þe pryd som of Isacob, þat is Leuy, þe wilke is calde in þe store a doyng-tos; for we þe first two childer, drede & soron, are gyfyn of gode to a mans saule, with-outon doute þe pryde, þat is hope, sall not be delaide. bot he sall be don to, os þe store witnes of Leuy þat wæn is two brether Ruben & Semon æren were gyffen to þære moder Lyra, he þis Leuy was done to. þ Take kepe o þis þat he was don to, & not gyfen: & forþi is it sayde, þat aman sall not presuum of hop of forgysnes befor-þym þat his hert be meked in drede & comported in sorowe—with-outon þes two hope is presuumepcon, & were þer two are, hop is don to. & Þæt afferd sorow some comes comforth, [os] Davide tels in þe psalme þat after þe mekelnes of my sorow in my hert, he says to our lorde, [þy] comforthes haue gladed [my] saules. & Þe þerfor is it þat þe holygost is cald paraclitour, þat is comforthere, for he vochessauke to comforth a sorefull gost.

Here is to say of [luffe].

For now forth begynes a maner of homelenes forto grofe be-twyz god & manes saule, & also a maner of kyndlyng of luf, in so mekill þat oft-tymes he feles hym not only be viset of gode & compord in is comyng, Þ bot oft-tymes al-so he feles hym fild wilh annuspekarbull ioy. Þis homelenes & kyndlyng of luf first feld Lyra wyn, after þat Leuy was borne, scho cryde & saide with a gret ioy: Now sall my husband be couplud to me. Þe trew spose of oure saule is gode, & þese are we trewe culde to grofe, wen we dragh nere hym be sothfast luf: & reght os after hop comes luf, so after Leuy comes Iudas, þe feth son. Lyra is is birth criðe & sayd: Nowe sall i scryf to oure lordees, & Þerfor in þe stori is Iudas calde achrystis: Þ also man saule in þis degree of luf offers it clerle to gode and says: now sall i scryf to oure lorde; for befor þis felyng of luf in a mans saule all þat he dose is don more for agh þes for

1 Ms. þat. 2 = exanditio. 3 Ms. oure, b overlined. 4 al. contrivis. Lat. contentirius. 5 Titlo om. here, but follows at the end. 6 = additio. 7 Ms. and. 8 Ms. þat is. 9 Ms. is. 10 Ms. hop. 11 Lat. contentirius.
Rich. of St. Victor's Benjamin minor, englised.

luf, ṭ bot in ṭis state a mans saule feles gode so swet, so mercifull, so gud, so cartas, tru & kynd, so faithfull, so lufe & so homle, ṭat ṭar lefes no yng in hym, ṭ might, wytte, kunynge or will, ṭatyn1 he offers it clerle, frele, and homele to hym. ṭ Pia schryft is not onle of syne, bot of ṭe gudnes of gode: gret tokunynge of lufe is ṭ wen a men tals to gode ṭat he is gode; ṭof ṭis schryft spekes David in ṭe sauters & says: xmas it known to gode, for he is gode2. — ṭ Nowe haf we sayde of ṭe faure sonse of Lya, ṭ and after ṭes scho laft beryng of childer till a nothere tym[e]. And so a mans saule wenes ṭat it suficke to it, wesse it feles ṭat it lufs [be trew gode}s. 4 & so it is to saluacjon, bot not to perfeccion. ṭ For it fals to a perfect saule [both]5 to be enflawmede with ṭe fire of luf in ṭe afection, & also to be illumynede with lyght of knawyng in ṭe reson. 6

 henne is to say of [doubull syght in ymaginacion].

Us wen Iudas was borne, ṭat so to say, luf & desire of vnsen trew gudes is rysand & waxand in a mass afection: ṭen cowates Racheell to bere some childers, ṭat is to say, ṭen cowatz reson to know ṭo ynges at ṭe afection feles. ṭ For [os] ite fals to Lya-affectacion forto luf, so it fals to Rachel-reson to knawe. Of Lya-affectacion sprynges ordand & mesurde felynges, ṭ and of Rachel-reson sprynges reght conyng & eelen vnderstanding. & ṭe more ṭat Iudas waxhes, ṭat is to say luf, ṭ so mekill more desires Rachil beryng of childers, ṭat is to say, reson stodys after knawynge. ṭ Bot wo is he ṭat wotnot how harde it is & nerhand vnpossibull to a fleshle saule ṭe willk is xitte rude in gastele sundys, for to ryse in knawyng of vnseabull ynges, & forto sete ṭe egh of cantesplacion in gastele ynges? ṭ Forwy, a saule ṭat is xit ruyde & fleshle, knaws not xit bohtode ynges, & ṭo yng comes xit ṭo be mynyde bot seabull ynges. & neuerpelese xite it lokes inwarde os it may, & ṭat at it maynot xite se7 clerle be gastele knawyng, it thynkes be ymagisacion. & ṭis is ṭe cause wy Rachel hade8 first childer of her maydyn, ṭen of her-self: and so it is ṭat all-if a mens saule maynot xit gete ṭe lyght of gostle knawyng in ṭe reson, xit it ynk it swete to hald ṭe mynyde of gode & gastele ynges in ymagisacion. Os be Rachel is vnderstand reson, so be her maydyn Bala is vndersstane ymagisacion. ṭ And ṭe for reson schewes ṭat it is more prefetabull forto ynk on gastele ynges wat so ṭe be, ṭe if it be in kyndelyng of ourr desire with some faill[re] ymagisacion, ṭes it is forto ynk of vanites & desewabull ynges of ṭe warde. And forpi of Bala wer borne ṭes two: ṭ Dan & Neptalym. Dan is to say syght of paynes to come, and Neptalym syght of ioye to come. ṭ Forse two childer are full nedfull & spedfull to a werkand saule: ṭe tone, to putt don ill sugestions of synes9, be syght of payne ṭat is to come; ṭo it fals to ṭe tother brother Neptalym for to rays yppe ourr willes in werkynge of gude & is kyndelyng of holy desyres, be syght of ioye ṭat is to come. ṭ And ṭe for holys men wen ṭai are sterde to vnfulle ynges be irsynyng of any foule pogh: als oft ṭai setes10 befors mynde ṭe paynes ṭat are to come, ṭ and so ṭai scolnkes12 ṭe tarm temp-tacion in ṭe beginnyng or it come to any foule delite in ṭar saule; and alas ofte

1 r. βατας, cf. lyme p. 18a. 2 Ms. gode, u overlaid. 3 Ms. to clens it clene to gode. 44 added. 5 Ms. for, on erasure. 6 Ms. lufe. 7 Ms. so. 8 Jacob overl. in red, after hade. 9 Ar. &c. add here: & ṭe tober to reysyn on oure wylle in worchynge of goode & in kyndelyng of oure desyr; for as it fallip to Dan to put doune yuel suggestions of synne &c. (added to fill up a supposed gap?) 10 σε in setes, σε in scolnkes are corrections.]
os þære denocion & þær lykying in gode & in gastie ynges seses & waxes cold —als oft-tymes in þis lyf it fales for corupcion of þe flesh & more another skilles: als oft þai set befor þære myndne þe ioy þat is to come, & so þai kyndel[1] þe will with holy desire, & distrose þer tempation in þe begynnynge or it come to any hirkyng or hewenes of scallath. And forði [þat] with Dan we daemwe mone[2] vileful full þoghtes, þeafor is he wel calde in þe stori ðomes, & also is fader Iacob sayd of biwy þær: »Dan sall deme his folke. & also it is sayde in þe stori wen Bala broucht forth Dan, Þ Rachel sayde: »ourz lorde has demed me,» þat is to say, ourz lorde has enuend me with my sistere Lya: & þas sayd resen, wen þe ymaginacion has getyn þe syght of payne þat is to come, þat ourz lorde has ewende her with her sister affecion; & þas scho say[s]e[3], for scho ha[s]e[4] syght of payne in her ymaginacion, off þe wilke scho hade drede & sorow in her felyng. & And þen after come Neptalym, þat is to say syght of [loye][5] þat is to come: & in his byrh spak Rachel & sayde: »I am made lik to my sistere Lya, & forði is Neptalym cald in þe stori alykenes. & And þas sayd resen þat scho is made lik to hir sister affecion, for were scho hade getyn hope & Inf of ioy to come in her felyng, scho ha[s]e[6] getyn syght of ioy to come in her ymaginacion[7]. & Iacob sayd of Neptalyme þat he was as hete sende oute, gyfand speches of farnedes. & So it is þat wen we ymagyn of þe iowy of hewen, we say þat þor is fair in hewen; ful[8] wondurfulle kyndyls Neptalyme ourz saule with holy desyr, als oft os we ymagyn we þe worthwhile & þe faered of þe iowy of hewen.

& Here it is to say of doubtull [vertu in sensualitie][9].

Wen Lya saugh þat Rachel here sister made gret ioy of þes two bastardese born of Bala her maydyne, Þ scho cald forth her madyn Zelfa, to pote to hire husband Iacob: þat scho mought mak ioy with her sister, hafand other two bastardes getyn of here mayden Zelfa. & And þas it is semle in a mans saule forto be, þat fro þe tymne þat resen has reffred þe gret ianglyng of ymaginacion & has puttude here to be vndurloute to gode, & so to ber some frute in helpyn of her knawynge, regtso þat þe affecion refere þe lust & þe pryze of þe sensualite & mak here to be vndurloute to gode, & so to ber some frute in helpyn of her felyng. & Bot wat frut may scho bere, oght bot þat scho [lerne to][10] lyf a-temporely in eyse ynges, & paciently in vneyse ynges[11] þe are þe childer of Zelfa, Gad & Assere: Gad is abstinence, Assere is paciens. Gad is titter borne, & Assere latter, & ffor fist it nedes þat we be a-temperde in ourselwe with discreet abstinenes, þat after[12] we bere outward desyes in strengthe of paciens. Þ þes are þe childer þat Zelfa brought forth in sorrow, for in abstinence & paciens þe sensualite are [punyst in þe fleisch; bot þat at es sorow to þe sensualitie][13] torn[e][14] to meikill comforted & blise to þe affecion: & þeafor it is þat wen Gade was borne, Lya cride & saide: »happele, & forði is Gad cald »happenes or selenes; & þo it is welte sayd þat abstinenes in þe sensualite is selines in þe affecion, & ffor why sa þat þe sensualite is delited in here laste, þe more swetenes feles þe affecion is here lufe. & Also after was Asser borne, Lya sayd: »þis sall be for my blyses, & forði was Asser calde in þe stori »blyssede; & so it is welte sayd þat paciens in þe sensualite is

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1 Ms. kyndelend. 2 al. om. 3 added. 4 Ms. sayde. 5 Ms. hade. 6 Ms. pece. 7 al. fer. 8 Ms. syght in ymaginacion. 9 om.; so Ar. &c. 10 al. & after þat. 11 Ms. torned. 12 Ms. torned.
blise in be affeccion, ¶ for wy ay be more deseyes pat be sensualite suffurs, be moore blisede is be saule in be affeccion. ¶ And þere be abetinens & paciens we salt not only undersetazed a-temperanunce in mete & drynk & suffuryng of out wardes triction, ¶ bot also of all maner fleshle, kyndle, and waridle delite, & all maners dysses bodele or gastele, with-ine or with-outon, resounabil or vresentabl, þat be any of ours witten tournemyn or delites þe sensualite. On þis wis bers þe sensualite frut in help of affeccion, here lsayde. Mikalle pese & rest is in þat saule þat nathe is dromkune in þe lu[s]1 of þe sensualite, ne grutches[2] in þe payne þarof; þe first of þes is getyn be Gade, & þe later be Asser. ¶ Here it is to wite þat frste was Rachel maydun yttre to þe husbands or þe madyn of Lya: and for þis skil, for trule, bot þe yangelynge of ymagiscacn, þat is to say þe is-se-nessynge of wyn thingtis, be frste refrenede, with-outon donte þe last of þe sensualite maynote be atempersde; & þerfore wo-so will abetene hym fro fleshle & waridle luste, hym behose first seldome or nener ynk any wynyng thoght. ¶ And also nêur in þis lyf may a mass persulyf dispysse þe eyes of þe flesh & noght drede þe dysseynge, bot if he haf bisle behalden þe medes & paynes þat are to come. ¶ Bot hère it is to wite how with þes fawer sons of þes two maydens þe cite of our conocis is kepède wonderfully fro all tempstacion. For lik tempstacion authère it ryson withé-ine be þoght, or eis withé-outon be some of ours fife wittes. ¶ Bot withé-ine sell Dan ademes & dampsere ill þoghtes be drede of payne, & ande withé-outon sell Gade putt agayne fals delites be vse of abstinens; Dan wakes withé-in, & Gad withé-outon. And also þere other two brotheres helpeþ pame full mekell: ¶ Neptalyms makkis þes within with Dan, & Assers bydes Gad haf no drede of is emynse. Dan slays þe hert with vsonnes of hell, ¶ and Neptalyms cherises3 it with hetynges of hewelen blys. ¶ Also Assers helpes is brother withé-owtom, so þat þoron þam both þe cite wall is not brokun: Gad haldes oute eys, & Assers pawsweys dyesys. Asser son de-sawes is emny wen he brynges to mynde þe paciens of is fader(!)4 & þe hetyng of Neptalym, & þere oft-tymes ay þe moe emynse þat he has, þe more mater he has of owercosmyng, & þerfore it is þat wen he has owercosmyne his emynse, þat is to say þe adwritit of þe warld, sone he turnes hym to hys brothers Gad, to help to stroþ his emynse: & withé-outon fayle fro he be commock, sone þai turne bak & fene. ¶ For emyns of Gade are fleshle delites: bot trule fro þe tym þat a man haf paciense in þe payne of his abstinence, fals delite fyndes no wonyng-place in hym.

How ioy of iowarde sweetnes rises is a mass saul.

Pin wen þe emynse fleyse, & þe cite of conocisence is made pesebule, þes begynnys a man to prof wat þe hagh peise of gode is þat passes all mans wittes: ¶ and forþ þat it is þat Lya left beryng of of chilidres vnto þis tymne þat Gad & Asser wor borne of Zelfa her maydun. For trule bot if it be so þat a mass haf refrendre þe luste of is fife wittes in is sensualite be abstinenwe & paciens, he sal neuer feile inwarde sweetnes & trew ioy in gode & gastele ynges in þe affeccion. Þis is Isachars þe fite son of Lya, þe wilk in stori is caild xmedes, sfor [þis] ioy is 5 þe taste of þe blise of bremen, þe wilk is easies meyde of a devote saule, bygynynande here. ¶ Lya is þe byrth of þis childe sayd: þogod has gyfyn me

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1 Ms. luf. 2 Ms. crotched. 3 Ms. charlemæ, sec over. 4 ad. Lat.: dem partum(1) quam tutetur alta patientia rupe manitum complecit. 5 Ms. sfor ioy þat is in þat, is, over.
mede, sfor-ði ðat i hast gifyn my maydyn to my husband is beryng of childer: ð and so it is ðat [if] we gerne ourse sensualite bere frute in abstenyng it fro all maner of fleshle, kynde, & warid[le] deleyte, and in frutfull suffyrung of all fleshle & waridle diseye, sforði oure lorde of is get mercy gyfes vs ioy of vspekabull & inwardle sweyntus in oure affection, is erla of ðe soweryayne ioy & ðe mede of ðe kyngdom of heaven. ð Iacob sayd of Isacharðat he was »a strang asse dewland be-twyyx ðe termes: and so it is ðat a man is Þis stat, & ðat feles ðe erles of ay-lande ioy in his affection, is os ða nasse, strung, & dewland be-twyyx ðe termes. ð Forði ðat, be he newer so filede in gastelle gladnes & ioy in gode, gitt for corpucon of ðe floshle in Þis dedle lyf hym behose bere ðe charge of ðe dedle body, os hungwe, ðryst, sclep & colde & other mone, for ðe will he is lykynge to a nasse os in body: ð Bot [os] in saule he is strong for to stroy alle ðe passions & ðe lusty of ðe flesh be paciencie & abstinence is ðe sensualite, and be habundans of gastle ioy & sweyntes in ðe affection. ð And also a saule is Þis state is dewelland be-twyyx ðe termes of dedely lyf & vneddel. Þat dwels be-twyyx termes, has herhand forsakene dedlenes bot not fulle, & has herhande getes vneddelnes bot not fully: ð For wiles hym nedes ðe gudes of Þis warld os met & drynk & cleythynge, os fals to ilk a man ðat lyffes, gitt is a foyte in Þis dedly lyf; & for gret habundans of gastle ioy & sweyntes in gode ðat he fels not selden bot ofte, he has his other fote in ðe vneddel lyfe. Þ purse i trow ðat saynt Paulo serdew he sayde: »Wo sall delyuer me of Þis dedle body? & wen he sayde Þat: »I cowet to be losede & to be with Criste. ð Ande þis dose ðe saule ðat feles Isachar in is affection, ðat is to say ðe ioy of inwarde sweyntes ðe will is vnduration be Isachar: it enforces it to forsak þis wrenched lyf, bot it maynot; it cowates to enter þe blissed lyf, bot it maynot: it dos þat it may & gitt it dwells be-twyyx ðe termes.

How hatredyn of syn rysis in mens affection.

Ande erfore is it þat after Isachare Zabulon is borne, þe will is to say hatredyn of syne. ð And here it is to say & witt wy þat hatredyne of syne is nermore feld in a mans affection or þe tyme þat gastele ioy of inwarde sweyntes be feld in þe affection, & þis is þe skil: sforð or þis tyme was newer þe true cause of hatredyn fele de þe affection. ð For þe felyng of gastle tyme teches a man wat syne harnes þe saule, and all after þat þe harno in þe saule is feledde mekill or lytyll, þære-þer is þe hatereden mesuord more or less vnto þe harmande. ð Bot when a saule be grace of gode & long trauelle is comon to felyng of gastle ioy in god, þat it fels þat syn ez has þen þe cause of þe delaying þerof; ð and als wen he feles þat he maynot last alllay is þe felyng of gastle ioy for corpucon of þe floshle of þe wilk corpucon syn is þe cause: þen he ryhes with a strong felyng of hateredyn agayn alle syne & þe kynde of syne. þis felyng taght David vs to hafe were he says: »Bes wroth & wille þe not synze, [þat is: bes wroth with synze, bot not]-6, withe þe kynde; sfor kynde sters to þe deyde bot not to [synze]. ð And here it is to witte þat þis wrath is not controve to charite, þat bot charite teches how it sall be hade both in a mans self & in is ewen-criste[n]: Þ For a man suld not hat synze so þat he destroy his kynd, [bot so þat he destroy þe

1 om.; al. for þat. 2 overl.; al. felte. 3 an interpolation? 4 al. þan. 5 om.; so Ar. &c. 6 Ms. not toye; al. synce. 7 overlined; originally droye.
Rich. of St. Victor's Benjamin minor, englised.

syne & þe appetyte of syne in his kynde!; " and als anentes ouswen-cristen, vs oght to hate syne in hym, & to luf hym; & of þis hateredyn spekes Danid in þe psalme & says: "witþ perfyte hateredyn i hatede þame«, & in another psalme he says þat she had in hateredyn all wykked wayse. þær is it wilte proued [wy]9 or þat Zabulon was borne, Iudas & Isachare wor both borne:  " For bot if a man haf had charite & gastel ioy in is felyng first, he may on no wise feile þis perfyt hateredyn in his affeccion; for Iudas, þat is charite, tetches vs how we sall hate syne in ouresel & in oure bretheire, & Isachare, þat is gastel felyng of ioy in gode, tetches vs whi we sall hate syne in ouresel & in oure bretheire; Iudas, i. charite3, bydes vs hate syne & luf þe kynde, ande Isachare i. gastel felyng4, stroyn syne & sawe þe kynde. & þær it fales forto be þat þe kynde may be made strong in gode & goste ynges be perfyte hatredyn & stroyn of syne. And herfor is þe stori is Zabulon calde «a dwellynge-stede of strenght, & Lya ðe his birth seyd: «My housband sall now dwelle withe me.» " And so it is þat gode, þe trew housband of ousaul, is dwelwell in þat saule, strethand it in þe affeccion withe gastele ioy and swetnes in his luf, þat troues bysyle to destory syne in þame8- self and in other be perfyte hateredyn of þe syne & all þe kynde of syne. And þus is it at say how Zabulon is borne.

" How ordend schame ryse in a mans saule.

Bot allþof þat a saule þoro grace feile in it perfite hateredyn of syne, wether it yit may lyf withe-outoues syne? nay, sekerle, & forþi no man prouume of hymself, syne þe apustull says þes þat 97 if we say we haf no syne, we deceyf ouresel, & soðthastnes is not in vs; " and also says Austyn says þat he dare say þor is non lyfand withe-outoues syne. " And i pray þe, wo is þat þat syne note in ignorance? Ze & oft-syth it fals þat gode suffurs þoo men to8 fall grewosle be þe wylle he has ordaynd other mens errors to be regthede, þat þai may lerne be þor oughon fallyngh hou mercyfull þai sall be in amendment of other. & forþi þat oft-tymes men fals grewosle in þe same syne þat þai moste hate, þeþor of hateredyn of syn springs ordeynd scham is a massa saule, & so it is þat after Zabulon was Dyna borne. Os be Zabulon þe7 hatredyn of syne, so be Dyna we vnserstande orden[d] scham for syne. " Bot witt will: he þat seild nere Zabulon, fele noner zitt Dyna. " Ill mens haue a maner of scham, bot it is not þis ordeynd scham, for whi, & þai hade perfyte scham of syne, þai sulndnote so customabul do it withe will & awysment; " bot þai schame more withe a foule cloth o þere body, þes withe a foule bogh in þer saule. Bot wat so þo8 be þat wenys þo has getyn Dyna, ynk wether þe wald schame als mekill & a foule thought were in þi hert, os þe wald & þo wore [mad to]9 stand nakded befor þe kyng & al is rewme; & sikery, witte þo wele þat þo has not zitt getyn ordeynde schame is þi felyng, if so be þat þo haf les schame withe þi foule herte þes withe þi foule body, & if þou þis8 more schame withe þi foule body is syght of men þen withe þi foule hart in syght of þe kyng of hewen & of all his angels & þe holey santes of bewene.—" Lo, now is it sayde of þe sewen childer of Lya be þe wilk are vaundryne sewenn maners of affeccion in a mans saule; þe wilk may be now ordaynde & nowe vnordynye, now mesurde & now vnmesurde, bot wen þai are
ordeynde & mesurde, þes are þai vertu; & wesi þai are vnordend & vnmesurde, þen are þai vices.† Þai behose a man haf warnes þat þai be not onle ordeynde, bot also mesurde. þes are þai ordeyned wen þai are of þat yng þat þai suld be, & þes are þai vnordend wen þai are of þat yng þat þai suld not be; & þen are þai mesurde wen þai are so meklit os þai suld be, Þen are þai vnmesurde wen þai are more þes þai suld be. ¶ Forwhi, ouermekill drede brynges dispære, & ouermekill soro késtes a man in bitternes & hewenes of kynde ¶ for þe wilk he is vnabull to resawe gostle coworth; & ouermekill hope is presumpcion, & vtragese luf is bot flateryng & fagyng, & vtragese gladnes is dissolution & wantonnes, & vn-stempore hatredyn of synes is wodnes; & on þis maner, if þai be vnordende & vnmesurde, þes are [þai] turned in to vices, & þen lose þai þe nam of vertu & maynot be aconwitude with þe sons of Iacob, þat is to say God—for be Iacob is vnduration god, & so it is schewed in þe figure befor.

Here it is to say of þe two sons of Rachel: Ioseph & Beniamyn.

þus it semes þat þe vertu of discriotion is fulnedefull to be hade, with þe wilk all others vertus may be keped & gouernede—for withouton it all othere vertus are turned to vices. ¶ þes is Ioseph, þat is latborne childre, bo[c]it gitt is fadere lufs hym more þen þam all: Forwy trulw withouton discriotion may nawther gudnes be getyn ne keppade, & forþi no wonder of þat vertu be synglerle lufde. ¶ Bot wat wondwr is of þis vertu be late getyn, wen we maynot wyne to no perfecçion of discriotion withouton mekil vse & vno travels of þes othere affections command before? ¶ For first be-hose vse be hused in ilk a vertu be þam-self & gete þe profe of am all serele, or we may haf ful kusyng of am all or eles cune dene sufficiente of am all; & wen we vse vs besil in þes felynge & behaldyn[ges befor-sayde, oft-tymes we fall & oft-tymes we ryse, þes be ourse oft felynge may we lerc how mekil warnes vs behose haf in þe getyn & kepyng of þes vertus: & þer homwill be lang vse a saule is lede into full discriotion, & þes it may ioy in þe byrh of Ioseph. & befor þis vertu be consewed in a mans saule, all þat othere þis dos it is withouton discriotion, & forþi in als mekil os a man pruumes & enstresses hym in any of þes felynge befor sayd over his myght & oute of mesure, in so mekil þe fouler he fals & fales of his² purpose; & þerfor it is þat after am all & last is Dyna borne, for oft after a sodeyn fal comes some schame. ¶ And þer after mone felynges & faileynge, & schame foloande, a man lers be þe prof þare is noyng better þen to be rewlede be counsel, þe wilk is ðe redist getyng of discriotion. ¶ Forwy þe þat dus all yng with consaille, hym sail newere forynk it—þor better liate þen lythere strengh. ¶ And here is þe opon skill wy þat nawther Lya ne Zelfa ne Bala moght berr swilk a child, bot onle Rachel, för os it is sayd before þat þe reson comen⁷ reght consaille þe wilk is verrey discriotion, vnmesurande be Ioseph þe first some of Rachel; & þes at þe first bryng we forth Ioseph in ourse reson wen all þat we are sterde to do, we do it be consaille. ¶ Þis Ioseph sail not onle knaw wate synes we are most sterde to, bot also he sail knaw þe wakenes of ourse kynde, & after þat symhere⁸ askes so sail he do remedy, & sek consaille at wissers þes he

† overl. ² = þof. ³ ¿ fr. enforces. ⁴ Ms. of his of is. ⁵ overlined. ⁶ Ed.: for better is a slyghbe man than a strong, ye & better is lys than lyther strenghes (ye—str. om. in Ar.), and a slyghbe man speketh of vuctories. ⁷ overl.; al. springes r. consaille. ⁸ Ms. ather, y overl.
& do after pam, els is he not Ioseph Iacob sone borne of Rachel. ¶ And also [be] his ilk Ioseph is a maen noght sole lernede to ethchew desetyt of our e emyns, bot as oft a man is lede be hym to perfite kynawyng of hym-self: & all after pat a man knawes hym-self þarafter he prefetes in kynawyng of gode of wome he is þe ymage & lykynes, & þe þat it is þat after Ioseph is Beniamyn born. For os be Ioseph discricions, so be Beniamyn we vanderstas contemplacion. & both were þei borne of a moder & getyn of a fader, ¶ for þorou þe grace of gode lyghtand on oure resoun come we to þe perfite kynawyng of oure-self, & of gode, þat is to say after þat it may be in þis lyf. Bot lang after Ioseph is Beniamyne borne, for why, swale bot if so be þat we huss þe besile & lange in goode travels with wilke we ar lernede to knaw oure-self, ¶ we may not be raysed into þe kynawyng & contemplacion of gode. He dose for nght þat lyftes vp his egh to þe sight of gode, þat is not gitt abull to se hym-self. For first a man suld lerne hym to knaw vnseabull ynges of is oghen spirit, or he presumyned for to knawe þe vnseabull ynges of þ[be] spirit of gode; & he þat knaws not þitt hym-self & wenes þat he has getyn somdel kynawyng of þe vnseabull ynges of gode, i doute it noght þatyn he is deseyd; & forþi i rede þat a man se[æ] bestise forto knaw hym-self, þe wilke is made to þe ymage of gode os in saule. & witt þo wel þat þat he þat desirs forto se gode, hym behose cliens his saule, þe wilke is os a myroure² in þe wilke all yngis are clerie sen wen it is cleane; & wen þe myroure² is foulfe, þes may þo se noyng clerie þerin: & reghtso of þe² saule wen it is foule, nather þou knaus þi-self ne gode. ¶ And wen þe candell brennes, þen may þo³ se þi-self & þe candell be þe lyght þerof, & òðeres ynges. ¶ Reghtso wess þi saule brennes in þe luf of gode, þen is wen þo feles continuë þi hert desire þe luf of god, þen be þe lyght of his grace þat he sendes in þi resou[n], þo may se both þin oghon vnworthines & godest gudynes. & forþi cliens þi myroure² & beyde þi candell to þe firs. ¶ And þes, wen þi myroure is clensed & þi candell lynketed, & it so be þat þou wetere be-hald þerto, þen begynnes a manere of clerte of þe lyght of gode forto schyn in þi saule, & a maner of a sone-bene þat is gostele to apere to þi gostle syght, þoro þe wilke þe egh of þi saule is opunde to behald god & gostle ynges, hewes & henelte ynges, & all manor gostle ynges;—bot þis syght is bot be tymes, wen god wilch-wassaw forto gift unto a wyrrkynde saule, wils it is in batell of þis dedle lyf; bot aftær þis lif sall it be shy lastand. Þis lyght schone in Dauid saule whils he sayd þaw in þe psalme: ¶ Lorde, þe lyght of þi face is marked apôn vs: þo has gywyn fayynes with-in me my herts. þe light of godes face is þe schynynge of is grace, þat reformes in hus is ymage þat þas ben defouled with þe merknes of syne. & þe þfor saule þat brennes in desyre of þis sight, if it hope forto hafe þat at it desires, witt it wele þat it has companst Beniamyn. & þe þfor what is more helfull þen swetnes of þis syght, or wat softer yng may be felede? Sikerle, none, & þat wot Racheall full well, ¶ forwhy, þe resoun se[æ]ys⁵ þat in comparision of þis swetnes all other swetnes are sowr & bitter os gall forbi hony. Newerþepes þitt may a man newere come to s clerk a grace be is oghon scleght, forwhy it is a gyft of gode with-outon deserte of man. ¶ Bot with-outon doute, of⁶ it be not desert of man, þit nomas may tak swilk grace with-outon grete stody & brene[n]de desire commande befor; & þat wot

¹ Ms. al voft os; al, but also a man is ofte. ² y in myroure on erasure. ³ al. þi. ⁴ over-lined. ⁵ Ms. says. ⁶ = þat.
Rachel fulwill, & forbi scho multypys her stody, & [whettes her desyre] hekand desyre vnto desyre: so þat at þe last in gret habuwsaß of brenande desîre & sorou of þe delayng of here desyre þe Beniamyn[an] is borne, & is moder Rachel desye, forwhy, wat tyne þat a saule is rawyste abowft it-self þe habuwsans of desîres & in a gret multitud of luf, so þat it is enfawmed wîth þe light of þe godhede, sekerle þendezye all mans reson. 

2 And þerfor, wat-so be he þat desires to come to constemplacion of god, lette hym lere for to gedere samen þe myghty of his sawle, & lette hym study forto refreyne þe outpassyng of is mynde, & schape hym forto wonne wîth hym-self os a kyng in is rene to wome þat non of his sugetes wore contrari3. Pen salto [vise þe] in þis maner: 4call samen þi þoghtes & þi desiers & mak of þam a kirk, & lerne þe þerín to luf onle þis worde IHESU6, so þat all þi desire & þi thoght be set onle to luf Þem, & þat vneshandle os it may be here; so þat þo ful[i]fyll þat is sayd in þe psalme: »lorde, i sall bles i þe kirkes, þat is in thoght & desire of þe luf of Þem, & þen in þis kyrk of þoghtes & desiers, & in þis onhede of stodes & of þe will[les]9, loke þat all þi þoghtes & þi desiers & all þi studes & all þi willes be onle sette in þe luf & þe lofying of Þem, with-out om forgetyng als [fer] forth os þo may be grace & os þi frelte will suffure, euermore mekand þe to þresor & to consel, pacientle abyrdand þe wille of oure lorde, vnto þe tyne þat þi mynd be rawyste abowft it-self to be fed wîth þe fare fode of angels in behaldyng of gode & gostele ynges; so þat it be fulfild in þe pat is wretyne in þe psalme: »Ibi Beniamyn adolescentulus in mentis excessu, þat is: »Beniamyne þe zong childe in rawsyng of mynde of Þem.« ... Þem ... Þem ... Mercy Þem, grauwt Mercy, Þem. 

Then come without break the 2 following pieces:

4. Wythdragh þi þoght fro þi gude dedys & fro þine ill dedys, and ynk þo arte ewere in þe syght of gode & in is presens, þe reght os þo art present to þi-self; and witt all þi þoght onle offere þi body & þi saule mekle to þe mercy of Þem os trature to is lorde, lastandle criande in herde mynde: »Þem mercy, Þem mercy, Þem mercy.«

5. Thre pontz þere are þat kepen vs fro mone solte delzet of þe foule fende þat mone gostle mem beglis þoron preway pontz of pryde þat myyrewle þere witte; wilk are þes: Meknes, mercy, & dredre. Meknes is a clothynge of all colorse, for he enforces hym os fore þe tym to acorde hym to all condicions, for so may he best passe to hald is oghon kynde. Mercy is likende to whyte, for he clemß & wesese7 away þe vgsome filth of syne. Dredre has colore of rede, for it is moste ferdfull of all other colores. þes þere are calde þe lefra of oure lorde, þat he cleshs his childer ine or þai may comme to hym; for þe gospell byddes: woso lakse þis lyfray, kest hym intill hell. Bot meknes is a seker sarke þat vnder & neghetes vs ogh to be: and sothle wo so lakes þis sak, gostle cletynghis ketz he none, whi[i]k are vertuz to vndurstande. Perfor meknes ogh neght to be, & þen mercy afose on þat: for meke hertz þat bolne for woo, are comforthed full mekill, mercy to call.

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1 om.; so Ar. &c. 2£ ad. Ar. &c. 3 Ms. þen salto witt so þat þo be wise; þat overl. 4 Ms. & call, & overl. 5 The address to the name of Iesus is a characteristic of the works of R. Rolle. 6 Ms. wilk. 7 = wesches.
Treatises of Ms. Cambr. Dd V. 55.

In several Ms., Cambr. Dd V. 55, Ff V. 40, the Epistle »Pe commawndements &c. (ed. p. 61 ff.) is followed by the 3 pieces printed below, which consequently have mostly been ascribed to R. Rolle. »Propyr wille is besides extant in Ms. Camb. Ff VI. 31 in southern transcription; that »of Angels' song, in Ms. Thornton (ed. Perry Prose treatises of R. Rolle, E. E. T. S. 1864), and in an old print by Henry Pepwell 1521, who however ascribes it to Walter Hylton (»Here foloweth a denoute tryatye compiled by Mayster Walter Hylton, of the songe of angellles). The style and manner of these pieces is so different from the other writings of R. Rolle that the authorship of W. Hylton becomes more than probable. I insert them, however, here to show at once the difference between the two great writers: the one all poetry, heart, inspiration, the other (who goes by »trouthe principally, and not by »feelings, »see end of Angels' Song) a prosaist, logician, strongly putting his arguments in easy and well built periods, but without a spark of feeling.

Ms. Dd V. 55, 4o, 93 foll., written c. 1400, by a northern scribe, contains: W. Hilton's Scala perfectionis book I to Cap. 88, fol. 1—81, after which several leaves are lost with the end of Scala perf., and the beginning of R. Rolle's »Pe commandements &c.; and the last piece follow the 3 treatises printed below, and the poem and Quotations from Bonaventura and R. Rolle, given p. 128 with Ms. Rawl. C 285.1

1. Propyr wille.

Propyr wille þat is forsaken & made common, þan is it acordant wyht goddis wylle, and alle gode mens wille, and principaly ourþ alleg yeþ ge til our suffrayne[s] wil to whame we ere sugget made ryht as vn-to god, als þe reule of religion askys. Pis comen wille is soothfastly called þe maste precious offerande & þe maste dere presande þat may be gyfen vn-to god; and þærefor it is callyd ethely heuen, for qwy it herbers god. It is goddis tempill, it is þe chosen chambyr of þem, it is þe hanle howse of þe haly gaste. It is þe kyn-dome of þe fadyr, it is þe herятиte of þe sone, it is þe possessyone of þe haly gaste. Þe fadyr als his kyn-dome rewilis it, þe sone as his heritage governs it, þe haligast as hys awen conneyceis it. [It] beris likenes of þe trinite: of þe faydryr in fayrenes, of þe sone in mekenes, of þe haligast in gudenes. Pis comone wille has Clerete of þe fadyr, Obedyens of þe sone, Confort of þe haligast. Þe fadyr makes hym myghti, þe sone makes hym wytti, þe haligast makes hym cyse; swa þat alle hys ennemyes bodyly & gastiely lyȝtly it ouyrcomes. Þe myghti þat is gyfen of þe fadyr. Þe witte þat is gyfen of þe sone. It is swa parfyte þat alle

1 Ms. Cambr. Ff V. 40, 85, 150 foll., 15th cent., contains in a southern transcription: W. Hilton's Epistle on mixed life; a translation of R. Rolle's De emendatione vitæ; W. Hilton's Scala of perfection; R. Rolle's »Pe commandements &c.; the pieces given above from Dd. V. 55, including the poem and Quotations; the 3 minor treatises of Ms. Rawl. C 285 ed. p. 104 ff., followed by the Notae variæ of Ms. Rawl.
Treatises of Ms. Cambr. Dd V. 55.

The wyte of this world can nouȝt teche it: for quy, nostly wyte and vndyrstandyne is taucte of god be felynge, and naman may make a feler in gostly wyte bot god þat is gyfyr. Þe techynge of god is gyfen, and þat gyfynge causyth felynge. And in þis felynge is fully knowen þe difference of þese men þat er tauct of god—as þase þat gyfe þam to parfyte lyynge, and þase þat er tauct of men—as þase þat gyfes þam to comyn lyfe. For alle þat clerkes may lere of ethely men in body be heryng or seynge, goddis clerkes, qwilke er callyd parfyte men, has it in felynge & tastynge. Swa þat goddis clerks, qwylis þey meke þam vndyr hys wande, ere neyur begylyd. For heryng & seynge alle þey begylis, bot meke tastynge & felynge may not begyle. It is þe crafte of clergy lered on þe boke be men to caw see writen & here it spoken: and goddis clerks has in felynge þat þai hane in heryng, and alswa in tastynge þat þey hane in spekynge; & is gyfen of þe haligast, & settes þam in reste; swa þat contraries dedes does þam na dise, for it does þam conforte to be agayn-sayde . . . And þe cause of þat payne is propyr wylle, qwilke is called helle, for fendys dwellys þerin; for na creature pyn þe consciens bot fendas, to qwam we gyfe leue any thorow pride. Qwa-swa herbers propyr wille & haldis hym at hame, he mone be damnep as trautéor in þe dredeful daye of dome of god. As be ensample þe may see in lawe of þe lande: As if a man wilfully resette þe kynges felon, or mayntenys hys trautéor in hys aven kynghome, he is trautéor or felon, and be þe lawe he sal be damnep. On þe same maner þe lawe of god damnepes propyr wylle: for he was hys bane and cause of hys dede. Propyr wille desreyd hym, accused hym, demed hym, damned hym, & did hym to dede. For qwyles Indas had comyn wylle, na man did he dere: bot qwen hys wille was made propyr, þan was his dede dyȝþ. Perfor þe bane of god is callid propyr wylle. And qwa swa lufes it, hates god, sfor-sakand helpe of alle-holy kyrke and þe vertus of heuen, alswa þe gyftes of þe haligast, and alle þe bloyyed company þat in heuen es, and mas offerand of hym-selfe to þe fende of helle. For qwa as settes hym-selfe bodill here in propyr wille, hys sete is made gastly in helle wit þe fendas; sfor intrynge of propyr will gyfes seysynge of helle, and is kyndely calde Lucifer bedde. Bot some men ere fouly bygylled of þis propyr wylle and desaundy as in smal thynge, þat it sal not dere. Þese men ere blyndyd wit pride, þat þay may nouȝt see howe þay conserence es pynde for comen wilis gane; for na thynge bot propyr wyl is norisier of pride, qwilke is þe meste preciouse homage and þe derest desire þat Lucifer lykes. Meke men byndys þam vzto comyn will be counc[e]l thowere þe haligast: and þat is obiedience, þat maste payes god, for obiedience is þe tresoure of þe trinite, þat trewly kepes heuenly gyftes: for þe gyftes of heuen er neyurmare gyfen bot til obedyente wylles. And it is sorow to see or wite howe dedely þay er encombyrde: sfor if þai wene þayr wylle be knauen bot anly to þam-selfe, it cryande forsakes god, þat alle heuen heris. And alswa it is called an outhorn of helle: for it rayes a thowsande of fendas; for if it may be sayde þat þay hane loye in þayr kynde, oþyr loye of vs hane þai none bot of propyr wylle; sfor be oure propyr wylle þay dwelle in vs, & be na thynge ellis. And þis myschefe fallis tille alle þay þat forsaks counc[e]l & wyll nouȝt lene þarto, wylke conceyl may be called þe ordenaunce and þe thechynge of discrete men. Þe ensaimple gaf lham goddis sone of heuen, þat bande hym so thorowwe mekenes.
(W. Hilton:) Of Angels’ Song.

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vn—to come wylle for þe salutation of alle mankynde, so fully, so trewly, so straitly, þat fra þe begynynge of hys payntul passion vn—to þe laste point of hys dede neyur he blenked anes to hys owen wylle. For he was swa obedient vn—til alle þe wyllies þat desired to be safe, & namely to hys fadyn wyll þat wylde it sulde be so, þat he .. nouxt agayns þayr wyll þat accused hym to þe dede, he saide nouxt agayns þam þat demed hym to þe dede, ne he did nouxt agayns þam þat did hym to þe dede. Bot mekely be hys chere and hys countenance moghe alle men see, alswa be mekenes of hys eysext þe qwylke chaungend neyur, for his beryng in hys paynys was eynr swa meke, þat he made na scheuynge as hym yrked, bot as hym had felid na payn; swa was he fre of wylle & comen to alle. Sen he dyd þus, do we so, for he has in his kende vs oure awen nede. And qwa sa takes nouxt þis nede, þay sal dwelle ay in nede. Theru helpe þra þat place þat enymore nede has. Amen. Amen. Amen.

2. (Of Angels’ song.)

<Ms. Dd V. 55.>

Þow þernys præuentur gyretely for to hauu more knawyng & wysaung þan þou has of angulessang & heuenly sown, qwat it is, & on qwat wyse it is perceyuend & felid in a manns soule, and-how a man may be seyky þat [it is] trowe & nouxt feyned, and how it is made be þe præence of þe gud anguell & nouxt be imputynge of þe ille anguell. þe thynge þou wolde wyte of me. Bot sothely I can nouzt telle þe for seyky sothenes of þis mater. Neuyr—be—latter samowwat as me thynke sal I schezwe þe in a schort worde. // Wyte þou wele þat þo ende & þe souwanye of perfeccione standis in a verray oned of god & man ssole be partike charite. Þis oned þan is verryly made qwen þe myysts of þe ssole ere reformed be þe grace to þe dygnite & þe state of þe fyrst condicione, þat is qwen þe mynde is stabild sadly, wit—outyn chaungyngyng & vagacion, in god & gastly thynges, and qwen þe resson is cherit2 fra alle werdyly & fleschely behalyndye[s] and fra alle bodili ymagynacions, fyrgures & fantasies

1 The same treatise occurs in Ms. Thornton fol. 219b (ed. Ferry Prose tr. of R. Rolle p. 14), and in an early ed. by H. Pepwell 1521a. 2 al. clerit.

Ms. Thornton fol. 219b.

Dere frende, wit þou wele þat þe ende and þe souwanye of perfeccione standes in a verray anchede of goddes and of manes ssole by perfyte charite. Þis Ende þan es verrayly made whene þe myghtes of þe ssole er reformede by grace to þe dygnyte and of þe fyrst condicione, þat es qwen þe mynde es stabbled sadly with—owtene chaungyngynge and vagacyone in goddes and gastly thynges, and when the resson es cleyrde fra all worldly & fleschely behalyndyes and Imagynagen, fyrgures and fantasyes of creatures and as illumeneed with grace for to

2 Henry Pepwell’s text (ed. 1521) begins: Dere brother in Criste I have vnderstandyng by thynse owne speche / and also by tellyng of another man þat thou yernest and desvrest gyretely for to hauu more knowledge and vnderstandyng then thou hast of anguellers songes / and heuhenly sowne / what it is / and on what wyse it is perceynd / and felte in a mannes soule / & howe a man maye be syker that it is tewe / and not fayned / & howe it is made by the presence of the good anguell / and not by the in—putynge of þe euyll anguell. These thynges thou woldest wete of me / but sothly I can not telle the for a suretye the soothfastnesse of this mater / neuer—theles somewhat as mo thynketh I shal bowe the in a shorste worde. 3 Wete thou well that the ende of the souwănse of perfeccion standeth in verray onchede of god &æc.
of creatures & is illumyned be grace to be-hald god and gastily thynge, and qwen þe wylle & þe afeccion is purifiéd & clensed fra alle flechedly, kyndely, and werdily lone\(^1\) & is inflamed with brennand lufe of þe haligast. Pis wondyrful oned may noupt be fulfilled parfectely, contynuellen, holely in þis lyfe, for corrupcion of þe fleche, bot anly in þe blis of hevene. Neuer-þe-lesee þe nerre þat a saule in þis presente lyfe may come to þis oned, þe mare parfit it is, for þe mar þat it is reformed be grace to þe ymage and þe lyknes of hys creatour here; on þis maner-wyse þe more loye & blysse sal it hame in hevene. Oure lorde is aine endeles beyng with-outyn chaungeynge, alle-myghyed with-outyn fallynge, souren wynsdom neigh, sothenes with-outen errore or myrkenes; souryne godnes, lune & pes & swettenes; þan þe mare þat a saule is oned, festened, conformed & Ioyned to oure lorde, þe mare stabil & mystï it is, þe mare wyse & clere, gude & pesible, laffende & mare vertynose it is, & so it is mare parfyt. For a saule þat has be grace of Ihesu & lange travayle of bodili & gastily exercyce ouyrcomen & distroyed concupiscenç & passyons & vaunkyfull steryngys with-inne hym-selfe & with-outyn in þe sensaulyte, & is cled alle in vertus, [as]\(^2\) in mekenes & myldenes, in pacienc & softenes, in gestyl strenthe and ryghtwysnes, in contynnauncen, in wynsdomen, in trouthe, hope & charite, þan is it made parfyt as it may be in þis lyfe. Mykyll confort it receynes of oure lorde, nouȝt anly inwardly in hys awen priue substance, be vertu of þe oned to oure lorde þat lys in knawynge & lyfynge of god, in lyȝt & gasly brennyngy of hym,

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\(^1\) Ms. & loue.  \(^2\) Ms. and.

be-haldle godde and gastely thynges, and whene þe will and þe afeccyon es purysiede and clensed fra all flechedly lustes, kyndely and werdily lufe and es enflawmede with brennande lufe of þe haligaste. Bot þis wondyrfull andchede may noghte be fulfyllede parfytely, contennuallly, ne hally in þis lyfe for corrupcyone of þe fleche, bot anly in þe blysse of hevene. Neuer-þe-lattere þe nerre þat a saule in þis presente lyfe to come anchede, þe mare perfit it es, for þat it es refoswornde by grace till þe ymage and þe lyknes of his creatowe here, one þis maner-wyse þe more ioye and blysse sal it hame in hevene. Oure lorde godd es aine Endles beyng with-owttens chaungynge, all-myghty with-owttens faylynge, souren wynsdomne, ljghte, sothfastnes with-owttens errore or myrknes, sourenyne gudnes, lufe, pees and swetnes; þan þe mare þat a saule es anchede\(^4\), festened, conformynge & ioynde to oure lorde godde, þe mare stabiil it es & mygyty, þe mare wyssse & clere, gude, peysable, luffande, and mare vertuos, and so it es mare perfit. For a saule þat hauus by grace of Ihesu and lange travayle of bodily & gastily exercyce onercomen and distroyede concupyscens and passiouns and vaunkyllwyse styrrynges with-in it-selfe and with-owttens in þe sensaulite, and es cledie in vertus as in mekenes and myldnes, in pacycence, in sothefastnes, in gestyl strenthe, and ryghtewisnes, in contynence, in wynsdomes, in trouthe, hope, and charite, þan es it made perfit als it may be in þis lyfe. Mekill conforthe it reschaunes of oure lorde, norðe anly inwardly in his preuc substance, be þe vertu of þe anchede to oure lorde þat lys in knawynge and in lyghte of gastely brynnynge of hymes, in transforowynge

\(^4\) r. anede.
in transformyng of þe saule in þe godhede, bot also many oþr comforþys, saunour, swetenes & wondyrfull felyngys on sere maners, eftyr oure lorde vouche-safe to visite his creatures here in erthe, and eftyr þe saule partzilly wayxit in charite. Some saule be vertu of charite þat god gyfa it es so clensed, þat ale creatures, and alle þat he heris, or sees, or felis be any of hys wyttys, turnys hym to conforte and gladnes, & þe sensualite rescyne new saunoure & swetenes in alle creatures, and ryzt as beforeó þe lykynges in þe sensualyte were fleschely, vyn, and vicious for þe þat payne of þe original synne, ryzt so now þay creó made gastly & clene with-outyn bytternes & bytyng of conscience. And þis is þe gudenes of oure lorde, þat swyen þe saule is pynysched in þe sensualyte, & þe flesche is þowanecer of þe þat payne, þat eftyrwarde þe saule be conforte in þir sensualite, & þe flesche be felawe of ioye & confort with þe saule, nouyt fleschely, bot gastly, as he was felawe in tribulacion & payne. Þis is þe fredom & þe lordechype, þe dygnite & þe wyrchype þat a mans saule has ouyr alle creatures—þe quylke dygnite he may reconuer be grace here—þat ilk a creature saunour to hym as it is, and þat is wyen be grace he sees, he heris, he felis, any god in alle creatures. On þis maner-wysse a saule is made gastly in þe sensualyte be habundance of charite þat is in þe substance of þe saule. [Alsoó oure lorde confortes a saule be anguells sange. Qwat þat sange is, it may nouyt be discrised be na bodily lykenesse, for it is gastly and abonen almaner of ymagynacion & resoun. It may be felid & perseyned in a saule, but it may not be schewed. Nevr-þe-latter I spake þerof to

of þe saule in þe godhede, bot also in many oþr comforþys, & saunours, swetenes, and wondyrfull felyngys one sere maners, affer oure lorde vouche-safe to vesete his creatures here in erthe, and eftyr þe saule proftetes and waxes in charyte. Some saule by vertue of charyte þat godde giffes it es so clensed, þat all creatures in all þat he heris, or sees, or felis by any of his wittes turnes hymme till conforthe and gladnes, and þe sensualite rescynes newe saunor and swetenes in all creatures, and righte als before þe lykynges in þe sensualite ware fleschely, vyn, and veyrous for þe payne of þe orygynalle synne, righte so nowe þay ere made gastly, and clene, with-outterne bytternes and bytynghe of concyenne. And þis es þe gudenes of oure lorde, þat sen þe saule es puneschede in the sensualite, and þe flesche es pertynere of þe payne, that eftirwarde þe saule be comforthede in bir sensualite, and þe flesche be felawe of þe ioye and conforthe with þe saule, noghte fleschely, bot gastely, als he was felawe in tribulacione and payne. Þis es þe fredom & þe lordechype, dygnite and þe wyrchiphe þat a mates saule base oure all creatures, the whilke dygnyte he may recyeue by grace here, þat ilk a creature saunour to hym as it es, and þat es when by grace he sees, or he heres, or he felis andy godde in all creatures. One þis maner-wysse [a] saule es made gastely in þe sensualite by abowdancette of charite þat es in þe substance of the saule. Also oure lorde comforthes a saule by anguells sange. Bot what þat sange es it may noghte [þe] dyscrynede be no bodily lykmes, for it es gastely and abowren all manere of ymagynacyone and mans resone. It may be perscyneyde and felide in a saule, but it may noghte be spokene. Nevr-þe-latter I spake þare-of

1 Ed. profyteth &. 2 Ms. for as. 3 Ms. it is. 4 Ms. perscyner. 5 Ms. as. 6 Ms. comforted.

al. &. 2 al. reconuer. 3 Ms. in.
pe as me thynke. / Qwen a saule is purfied be lufe of god, illynynede be wyse-
dome, stabild be pe myyte of god, pan is be eyghe of pe saule opyned to be-
halde gastly thynge, as vertue & angells & halie saules, & heynely thynge.
Pan is pe saule habyl be cause of clennes to fele pe towchynge, pe spekyngye
of gude angells. Pis towchynge and spekyngye is gastly, & nouzt bodyly: for qwen
pe saule is lyght & raumyched out of pe sensalyte, & out of pe mynde of
any erethly thyngis, pan in grete feroure of lufe and lyght of god, if oure
lorde vouche-saf, pe saule may here & fele heynely sowne, made be pe presence
of angells in lounyte of god. Nouzt pat pis songe of angells es pe souvenye
loye of pe saule; bot for pe difference pat es atwyxe a manu saule in flesche
& an angell be-cause of vnclenes, a saule may nouzt here it bot be raunychynge
in lufe, [&]1 nedyth for to be purfied wele clene, and fullsiled of mykyl charite, or
it were abil for to here heynely sowne. For pe souvenye & pe essencial loye es in
[pe] lufe of god be hym-selfe & for hym-selfe, and [pe] secundarie es in commynynge
& behaldynge of angells & gastly creaturis. For ryght as a saule in vndyrstandynge
of gastly thyngis is ofteynthes towched & kenneed thorow bodili ymaginacion ... pe
sothefastenes of goddis pryetsy, ryght swa in pe lufe of god a saule be presence
of angells is raunychyd out of mynde of alle erethly & fleschely thynge in to
an heynely loye, to here angells songe and heynely sowne, eftyr pe charite is
more or lesse. Now pan thynke me pat pe may na saule fele verraly angells
sange ne heynely sowne, bot he be in perfyte charite. And nouzt-forthye, alle

1 Ms. pat.

to pe als me thynke. / When a saule es purfyfede by pe lufe of godde, illumnynede
by wyse domz, stabiled by myghte of godde, than es pe eghe of pe saule opyned
to be-halde gastely thynge, as vertus, angells and halie saules, and heynely
thynge. Thane es pe saule abill by cause of clennes to fele pe towchynge, pe
spekyngye of gude angells. This towchynge and spekyngye es gastly, noghte bodyly:
for wherpe pe saule es lyftede and raished owte of the sensalyte, and owte of
mynde of any erethly thynge, thane in grete feroure of lufe and lyght of godd,
if oure lorde vouche-saf, pe saule may here & fele heynely sowne, made be
pe presence of angells in lounyte of godde. Noghte pat pis sange of angells es souvenye
loye of pe saule, bot [for pe]1 difference pat es by-twyxe a manes saule
in flesch and ane angelle be-cause of vnclenes, a saule may noghte here it bot
by raunychynge in lufe, and nedis for to be purfyfed full clene, and fulliside
of mekyl charyte, are it ware abyl for to here heynely sowne. For pe souvenye
and pe Escencyalle loye es in pe lufe of godde by hym-selfe and for hym-selfe,
and pe secundary es in commynynge and byhaldeynge of angells and gastly cre-
aturas. For ryghte as a saule in vndirstandynge of gastly thynge es ofte-sythes
touched and kenneed thurghe bodyly ymagynacyone, by wyrynges of angells—as
Exechielle pe proffete sawe in bodili ymagynacyowe pe sothefastenes of goddes
preuntes—righte so, in pe lufe of godde, a saule be pe presence of angelles es
raunychyd owte of all mynde of erethly and fleschely thynge in to a heynely
loye to here angells sange and heynely sowne eftyr pat pe charite es mare or
lesse. Nowe thanz, thynke me, pat pe may no saule fele verraly angells sange
de heynely sowne bot it be in perfyte charite. And noghte for-thi all pat are in

1 Ms. a.
pet be in parfite charite ne has noghte felyde it, but anely pet saule pet es [so] purede in pe fryre of lufe, pet alle aethely saoure is brent out of it, & all mene letynge atyxe pe saule & pe clemnes of angells is broken & putte away fra it. Pan sothyly may he synge a new songe, & sothyly may he here a blaysfull heenely sowne & angells sange with-outyn deseyte or feyynge. Our lorde wat qware pet saule is pet for habundance of brennnande lufe is worthy to here angells sange. Qwa swa pan wylle here angells sange, & noghte be deseyd be feyynge ne ymagynacion of hym-selfe, ne he illusyon of pe ennemy, hym behouses for to hane parfite charite, & pet is qwen alle vayn lufe & drede, vayne loye & sorowe is castyn out of pe herte, pet he lufes na thynge ... bot in god or for god. Qwa swa mygt be grace of god go pis way, he sulde noghte erre. Neuyr-pe-latter some mene ere desayned be prywr aven ymagynacion, or be illusyon of pe ennemy in pis mater. Some man qwen he has lange bravelod bodii & gastely in distroyne of synnes & getynge of vertus, & peranentur has geten be grace [a] somdele reste & a clerete in conscience, anos he leues prayers, redynge of haly wrytte, & meditations of pe passyon of Criste, & pe mynde of hys wreechednes, & or he be called of god, he gedryr hys wyttres be vvolence to seke & to behald heenely thynge & hys eyghe be made gastely be grace, & ouretrawillia be ymagynacion[s] hys wyttres, & be vndiscrete travelynge turnes pe braynes in hys heued & forbrekres pe myttes & pe wittes of pe saule & of pe body: & pan for feblines of pe brayn hym thynke pet he heris wonderfull sownes & sanges; & pet is

parfite charite ne hase noghte felyde it, but anely pet saule pet es [so] purede in pe fryre of lufe of godde, pet all aethely saoure es brynte owte of it, & all pe mene lettande be-twyzc pet saule & pet clemnes of angells es broken & put away fra it. Pan sothyly may he syng ye a newe sange & sothyly may he here a blaysfull heenely sowne & angells sange with-outtene desayte or feyynge. Our lorde wate where pet saule es pet for abowndance of brynnande lufe es worthi to here angells sange. Whs-soh pan will here angells sange, & noghte be dyssayned by feyynge ne by ymagynacyone of hym-selfe, ne by illusyone of pe Enemy, hym behouses hafe parfite charite, & pet es when all vayn lufe & drede, vayn loye & sorowe, es castene owte of pe herte, pet he lufes na thynge bot godde, ne dreidis na thynge bot godde, ne loyes ne sorowes na thynge bot in godde, or of godde. Whoso myghte by pe grace of godde go pis way, he sulde noghte erre. Neuyr-pe-latter some mene ere disicyued by paire awennc ymagynacyone, or by illusyon of pe Enemy in pis mater. Some mene whene he hase lange tranclide bodyly & gastely in dysstroyne of syfines & getynge of vertus, & peraunturwise hase getyne by grace a somdele ryste & a clerete in consyence, anone he leues prayers, redynge of haly write, & medytaciones of pe passione of Criste, & pe mynde of his wreechidnes, & are he be called of godde, he gedryr his wittys by violence to seke & to be-balde heenely thynges, are his eghe be made gastely by grace, & ouretrawillia by ymagynacionus his wittes, & by vndiscrete travelynge turnes pe braynes in his heued, & forbrekres pe myghtes & pe wittes of pe saule & of pe body; & pan, for feblines of pe brayn, hym thynkes pet he heres wonderfull sownes & sanges: & pet es no thynge ells bot

1 ad. all mene letynge.
na thynge ellis bot a fantaseye caused of trobelynge of þe brayn — as a man þat is in a fransy, hym thynke þat he heris & sees þat nan oþir man does, and al is bot vanite & fantase of þe heued. Or ellis it is be wyrkynge of þe ennemy þat feynes swylyke sowne in his heringe. For if a man hawe any presumeicion, þis his fantasis & in his wyrkynges, & þerby fallis in to indiscrete ymagynacion, as it were in a frenesy, & is nouȝt kenned ne reuled of g[r]ace ne confortid be gastly strenghe, þe deuel enters in be fals illuminaciones & fals sownes & swetenes [&] deceuyes a mans soule. And[.]d of þis fals grounde sprynge errors & heresyes, fals prophhecies, presuncions & fals [o]seynges, blaspheymes & sclanderyngs, & many oþir myschefes. And þarefor if þou see any man gastly occupied fallis in any of þis synny & þese deseyes, or in frenosis, wyte þou wele þat he neyvr herde ne felid aungels songes ne heuenly sonne: for sothely he þat veraly heris aungels sange, h[e] ys. 1 Soe wyse þat he sal neyvr erre be fantasey ne be in-discretion, ne be no sleythe of þe wyrkynge of þe deuel. / Also some men felis in þayr hertis, as it ware a gastly sowne & swete sangys, in diverse maners, & þis is comelyly gude, & sometyme it may turne to discyte. Þis sonne is felid on þis wyse: Some man settis þe thoughte of hors hert haly in þe name of Þern & stedfastly alidys it þerto, and þas[.] 2 in schorte tymne hym thynke[.] þat name turnys til hym to grete profete, conforte & swetenes, and hym thynke þe name sownes in his herte deltyably as it ware a sange, & þe vertu of þis lykyng is swa myȝtty þat it draw in alle wyttys of þe saule þerto. Qwo-þo may fele þis soune & þis swettenes veraly in his herte, wete he wele þat it is of god,

1 Ms. reseynges, E. reasonynges. 2 Ms. hys. 3 Ms. þat.

a fantase caused of trubblynge of þe brayne, as a man þat es in a'frenesy hymle thynkes þat he herys or sees þat na noþer mans duse, and all es bot vanyte and fantase of þe heued. Or elles by wyrkynge of þe enemy þat fenys swylyke sowne in his herlynge. For if a man hase any presumeicion in his fantasies and in his wirchynge, and þare-be fallis in to indisc, ymagynacon, as it ware a frenesyc; and es noghte kennede ne rewled of grace ne conspicuous by gastely strenghe, þe deuelle enterþ han by fals illuminacions and fals sownes and swetenes, and dyssaytes a mans saule. And of þis false grounde sprynes errors and heresyes, false prophhecies, presynpcoes and false rysygs, blaspheymes and sclanduryngs, and many oþer myschofes. And þare-fore if þou se any manes gastly occupie fallis in any of þis synnes and þise dissaytes, or in frenesys, wit þou wele þat he herde neuer ne felid aungels sange ne heuenly sonne. For sothely he þat verrelyl heres aungels sange, he es made so wyse þat he sal neuer erre by fantase ne by in-discrecyon, ne by no sleghde of þe deuelle. Also some men felis in their hertes as it ware a gastely sowne and swete sanges of dyvers maners and þis es commonly gude, and somtyme it may turne tyll dissayte. Þis sowne es felide one þis wyse. Some man settis þe thoughte of his herte anely in þe name of Þern and stedfastly haldis it þare-too, and in schorte tymne hym thynkes that þat name turnes' hymle till gret conforthe and swetenes, and hym thynkes þat þe name sownes in his herte delitabely as it ware a sange, and þe vertu of þis lykyng es so myghty þat it drawes in all þe wittes of þe saule þare-to. Who-so may fele þis sowne and þis swetenes verally in his herte, wite he wiele þat it es of godde,
and as longe as he is meke he sal nouȝt be disseuyen. Bot þis is nouȝt aungel's songe, bot it is a sange of þe saule be vertu of þe name, & be touchnyng of þe gude aungell. For qwen a saule offers hyr to Itheru trewly, & mekely putis alle hyr trayste and hyr desyre in hym, & beslyy kepys hym in hyre mynde, oure lorde Itheru, qwen he wyll, purges þe afeccion of þe saule, & fyllys it & fedys it with swebetes of hym-selfe, & makes hys name in þe felynge of þe saule as hony, & as sage, & as any thynge þat is delitabil: þat it lykes þe saule euyormore for to crye Itheru, Itheru; & nouȝt only he has confort in þis, bot also in psalms & ymnes & antyphons of haly kyrke, þat þe hert synges þem swetly, deuculy & frely, with-outyn any travayle of þe saule or bitternes, in þe same toune & notes þat haly kyrke vses. Þis is gude & of þe gyfte of god, for þe substance of þis felynge lysi in þe lufe of Itheru qwilke is fed & lyȝtȝidend be swylyke maner of sanges. Neuer-þe-latter in þis maner felynge a saule may be deseuyen be vayne-glorye, nouȝt in þat tyme þat þe afeccion synges to Itheru & lones Itheru in swebetes of hym, bot efrywrade, qwen it sesses, & þe hert kylys of lufe of Itheru, þan entyris-in vayne-glorye. Also some men is deseuyen on þis wyse: He heris wel say þat it is gude till hane Itheru in hys mynde, or any oþer gude worde of god, þan he streynes hys herte myghtly to þat name, & be a custome he has it nerehande alway in hys mynde. Nouȝt-forthþ he fells nouȝthyþ þerby in hys afeccion swebetes, ne lyȝt of knowyng in hys resone, bot only a nakyd mynde of god, or of Itheru, or of Marie, or of any oþer gude worde. Here may be deseeyete, not for it is ille for to hane Itheru in mynde on þis wyse, bot if he

als lange als he es meke he sail noghte be dissayuede. Bot þis es noghte aungel's sange, bot it es a sange of þe saule be vertu of þe name, and by touchnyng of þe gude aungell. For when a saule offers it to Itheru trewly & mekely, putande all his träiste and his desyre in hym, and besily kepys [hym] in his mynde, oure lorde Itheru, whone he will, purs þe afeccion of þe saule, & fillis it & fedys it with swebetes of hym-selfe, and makes his name in þe felynge of þe saule as hony, and as sage, and as any thynge þat es delitabil: so þat it lykes þe saule enermare for to crye Itheru Itheru; and noghte anely he hase comforth in this, bot also in spalms and ymnes and antyphons of haly kyrke, þat þe herte synges þame swetely, deuculy and frely, with-owtene any travelle of þe saule, or bitternes, in þe same tyme and notes þat haly kyrke vses. This es gude and of þe gyfte of godde, for þe substance of þis felynge lysi in þe lufe of Itheru whilke es fedde and lyghtenede by swylyke maner of sanges. Neuer-þe-lattere in þis maner felynge a saule may be deseaynd by vayne glorye, noghte in þat tyme þat þe afeccion synges to Itheru and lones Itheru in swebetes of hym, bot efrywrade, when it cesses, & þe herte kells of lune of Itheru, thane entyris in vayne glorie. Also sum maner es dessayndede on þis wyse: He heris wele say þat it es gude to hane Itheru in his mynde, or any oþer gude worde of godde, and þame he streynes his herte myghtely to þat name and by a custome he hase it nerehande alway in his mynde. Noghte sfor-thi he fells nouȝther þare-by in his afeccyon swebetes, ne light of knowyng in his resone, bot anely a nakedy mynde of godde, or of Itheru, or of Maria, or of any oþer gude worde. Here may be deseeyte, noghte for it es ill to hase Itheru in mynde
Treatises of Ms. Cambr. Dd V. 55.

5. (Of deadly and venial sin.)

Dere brothyr, for wylde gladly wyte qwilke is venial synne, and qwilke dedly synne, for to thynke qwen a man kan knawe þe tane fra þe toþir, he may be þe more war for to fece þam. But þe haly doctoure Seynt Austyn says: `it is na venial synne þat ite may be dedely synn þa lykyth the; ne dedly synne, þan it may be venial qwen þat it is mylkykedes.' Seynt Thomas Algywyn sayde þat if a man be tempyd neyur so harde; if þe wylyle assent nounst, be it neyur swa foule a sterynge it is na synne, or ellis bot venial synne. If þe wylyle hane any lychynge in þe foule sterynge, be it neyur swa lytil, þan it is a party venyal synne. If þe wyll assent witþ avysment & walde doþ þat wyllful sterynge in dede agayn gude conscience & agayns þe resoun, þan is þat steryng dedly synne, alle if it be nounst fullfylled in dede—qwilke dedly synne may dampe a soule til endeles payn, bot if contricion, confession, & satisfaccyon wasche it, & amendys makynge be sufficiande peneunces. Seynt Gregor sayde be hym-selfe: `I may nounst bot I fele vnleful steryngys of flesche: bot me thare nounst, he sayd, assent bot I wylyle. If I fele it, he sayd, & assent not þerto, it does me na dere, but it lessens my peneunce in þe payne of purgatorye, & incresys my merity in þe'

one þis wyse, bot if he this [felynge] and this mynde, þat es anely his awens wyryynge by custome, halde it a specyalle vesytacyone of oure lorde & thynke it mare þane it es. For wite þou wele þat a nakede mynde or a nakede ymagnacion of Iheru or of any gastely thynge, witþ-owttene swetnes of lufe in þe affeccione, or witþ-owttene lyghte of knawyngge in resone, es bot a blyndnes, & a waye to dessayte, if a man: halde it in his awens [syght] mare þane it es. Thare-fore I halde it sekyre þat he be meke in his awens felynge, & halde þis mynde in regarde noght e then he mowe be customes and vsynge of þis mynde fele þe fyre of lufe in his affeccione and þe lyghte of knawyngge in his resone. Loo, I hane tolde þe in þis matre a lyeitil as me thynke; noghte affermande þat þis suffices, ne þat þis es þe sothe-fastnes in þis matre. Bot if þe thynke it oþer-wyse, or elles any oþer mane sanowr by grace þe contrayre here-to, I leue þe sayng & gyze stede to hym. It sufficith to me for to lyffe in trouthe principally & noght in felynge.
blysse of hevene. Als ofte as any creatoure is tempyd & na-wyse is conscience wille assent, no [is] in wil to haue lykynge in synne: as ofte pay wynne þam divine degree in heuen amange þe orders of angells. Qwo so walde nouzt be tempid, þat opon þis wyse for þer agsynstandynge sulde be wele rewardid of god? Thomas Alqwynne sayde: «For to assent sodanly is venial synne: bot for to couete or assent be aysment, þat is dedly synne.» Als Thomas sayde: «Consentynge to þe dede of lychery is nouzt anly damnable dedly synne; bot also consentynge þat has luste & lykynge in herte only witt lusty wylle, þat is dedly synne.» Þat þis is sothe, it may be seen be goddis worde in þe gospel, þer he sayd þus: «If a man see a woman for to couete hyr nowe, he hathe don lychery.» Behalde how he sayd «for to couetes», for if he sawe & couete nouzt, it ware na synne, or ellis bot lytyl synne, or ellys venial synne. Bot behalde howe he sayde «for to couete hyr: þfor qwen a creature sees another, qwethyr so couetys othyr in thought & walde assent in synne; alle-þif þat wryched delite be nouzt in dede, it is dedely synne. Alswa it is sayde & wretyn: «It is not lefull to behalde þat thynge qwylke is nouzt leful to be couetes.» Thomas sayde: «Qwen a mans herte is ferentylly sette opon god, alle thynge displeses hym þan þat myȝte drawe hym fra god». Alswa he sayde a ful gode worde & a ful gracious: «Lette þi wylle assente to na synne, be it newyr sa lytyl: for if þou falle wylfully in til a lytyll synne, þou sal, nyl þou wylle þou, falle in till a gretzw.» He sayde alswa þat «feruent charite distroyed venial syn, & þe sterynge of charite may be so feruente in god, þat it may waste & wasche away alle venial synne.» Bot pay þat has nouzt þis charite, þay dare mante baldy falle in venyal synne. Bot þai þat has þis charite, þay dare nouzt doe for þe rede of god agayn gode conscience. For, Thomas sayde, qwat thynge so is doen agayn conscience, it edifies to þe pyne of helle, qwethyr so þe conscyens be treswe or fals, as þus. If a man thinke þat he walde doe a certeyn peneunce for þe lufe of god: if he doe þat peneunce agayn his conscience, he trispas; of hys conscience saye he myȝt doe peneunce, if he walde, for þe lufe of god: if he wil nouzt, he does agayn conscyence, & he does synne. Qwethyr so þe peneunce doenyge wer byndrynge or fortherynge to hym; if he did agayn conscience, he synnethe. Bot þis synne may sone be forgifen of god, qwo so cries herthely aþer goddis mercy.

(Follows poem: Þay þat with-outen lawe dos synne, and Quotations from Bona-venture and R. Rolle, cf. p. 125.)

1 Ms. dispyses. 2 r. if.

Ms. Thornton, small fol., 314 leaves, but deficient in the beginning and end, was written c. 1430—40 by Robert Thornton, in the same part where R. Rolle lived, and, therefore, fairly represents the original dialect of our author. It contains, after a prose life of Alexander the Great and a set of Romances &c. in verse, the following pieces:

fol. 176 a charms for the tooth-ache, one in Engl. verse, one in Latin prose, (ed. in Rel. Ant.).

Epistola sancti Salvatoris: Hec est Epistola s. Salvatoris quam Leo papa trans-missit Karolo Regi dicens quod quicunque eam secum portauerint, in die qua eam viderit vel leguerit, ferro non occidetur nec comburetur nec aqua submergetur nec maius homo nec diabolus nec aliqua aliqua creatura et nocere poterit illa die (so more is given).

Crux Christi (que) es arma invincibilis &c.

f. 177 A Latin Prayer: Domine Deus omnipotens Pater et Filius et Spiritus sanctus: Da michi N. Roberto famulo tuo &c., with an Introduction in English (He set devoutly sayes his Oysome dayly, sailsafe &c.).

A Preyere off the fuye loyes of owre lady in Ingles, and of the fuye sorowes.

(Lady, for thy loyes fuye, wyse me the waye of Rightwys lufe, amen. Now mekest and joyfyllest lady saynt Marye, for tho loye thou hadde when &c.)

Psalms 180. Voce mea ad dominum clamavit. Say his psalme Voce mea &c. with this Collect folowando &c. full Merytorie: Domine Iesu Christe, Quinque vineria &c. (short).

Here Brygynys fywe prayers to the wrichepe of the fuye wondres of oure lorde Ihesu Cristye: Adoro te Crucem in honore Crucis in qua peendit &c. (in Latin).

Oracio in Ingles: Now Ihesu goddis sone giffe of alle vertus (short).

A Colet to owre lady saynt Marye: Sancta Maria Regina celorum Mater Christi Domina mundi &c., with a other short oraciones.

Oracio in modo Collecte pro amico.

Antiphons s. Leonardi cum collecta: O virtutem dominum; and prayer to S. Eustachius (short).

f. 178—189 Here begynnes the Prevete off the Passione of owre lorde Ihesu. Col.: Explicit Bonavaunturie de mysterii Passionis Ihesu Christi; ed. below.


Almyghty god in trinite.

Lorde god awelvande.

Ihesu that die on the rode.

f. 192 ff. (Prose-pieces bearing name of R. Rolle):

Of the vertus of the holy name of Ihesu: Ricardus hermita super Versiculo, Oleum eliusum nomen tuum. (Engl.).

A tale that Rycherde hermet [made] (Engl.).

A prayer that be same Richerd hermet made: Deus noster refugium (in Latin); followed by Ympnus quem composuit S. Ambrosius & est valde bonus: Ihesu nostra redempcio.

De imperfecta contricione: Rycharde hermyte reherces &c. (a tales in Engl.).

Moralis Ricardi heremite de natura apis (in Engl.).

De vita cuisiudam puellae incluse proppter amorum Christi: Alswa Heraclides &c.; in Engl. (this piece is om. in Perry).

2 Latin bits by R. Rolle: Meliora sunt vbera tua vino &c.

O quam delectabili gaudium &c.

A notable tryes off the ten commandements drawen by Richerde the hermyte of Hampole. (Engl.).

Item idem de septem donis spiritus sancti: Also of the gyfthes of the haly gaste (Engl.).

Item idem de dilectacione in deo: Also of the same, delyte and serynyng of gode (Engl.).

f. 197—209 Incipit Speculum sancti Edmundi Cantuar. Archiep. in Angliacia: Here begynys The Myrrowe of seynt Edmonde þe Ersebechope of Canterberye; Engl. (ed. Perry Rel. pieces. Another Ms. of the same, though widely differing, is Ms. Vernon; both are ed. below).

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1 I have to thank the Dean and Chapter of Lincoln Cathedral, and especially Canon Venables, for the loan of the Ms.
3 None of these pieces appears to be written in rhythmical prose.
f. 209 Tractatus de dominica oracione. Pater noster qui es in celis: In all the wordes
bat er stabillised and sett &c. (Engl.; ed. below).

f. 211 2 poems in Engl.: Isthu Criste saynte Marye soone, Thourgh whoson his werke
was worthily wroghte, &c. (ed. Perry Rel. Pieces).

f. 212 Incipit a Meditacione of the fynge woundes of oure lorde Isthu Criste with a
prayer in the same:
Adoro te piasseme Isthu qui redimisti me (Latin poem, by R. Rolle).

f. 213 Poem in Engl.: When Adam dafte and Eve spak &c. (ed. Perry Rel. pieces),
followed by 6 lines in verse: Isthu cristhe haue mercy on me &c.

f. 213-219 Here begynnes a Sermone by Dame Johane Gaytryge made, pe whilke teches how
scrithe es to be made and whereof, and in scrifthe how many thynges solde be
consederde (a transl. of Thomas' Cathedichom; other Ms. Ar. 507, Harl.

f. 219 Hymn in Engl.: Isthu thi sychtes who moghte it se (ed. Perry Rel. pieces).

f. 221b Epistle in Engl. on Angele Song: Dere frende wit bon wele be ende and be
souernyn of perficcion stondes in a verray anehede to godd &c. (ascribed
to Walter Hylton by Fepwell ed. 1521 and Tanner, but ed. by Perry with
R. Rolle).

f. 229 Poem in Engl. (by R. Rolle): Pi ity be lika dele to serue thi godd to pay;
end wanting; (same poem in Dd V. 64).

f. 232 (Walter Hylton's) Epistle to a lord on mixed life; beginning wanting; ed. Perry
Prose tr. of R. R. (the same tract is extant in many Masses, with some
variations).

f. 237 Epistle in Engl.: Wt thou wele dere frende bat bof bon had neuer done syni
with thi bodi &c.


f. 233-6 (R. Rolle's?) Prosse treatise on Prayer: Prayng as a gracious gyfte of oure lorde
&c.; imperfect at the end, as a leaf is torn out;

f. 237 a sequel: on 6 things in Prayer, beg. wanting; this part is found abroaded
in Ms. Ar. 507.

f. 240 (R. Rolle's) De Gratia dei, in Engl.: Off goddes grace stirrand and helpand
and pas thyng may be done withowtotten grace. (Same text
abridged in Ms. Ar. 592).

f. 243 Three thynges are nedefull &c., a rule for our daily work; incompleat at the end. (Same treatise, in differernt order, in Ms.
Ar. 597).

f. 250 Hic incipit quoesam reuelacion: A Reuelacyone schewed to ane holy womane now
one late thyne; in Engl. (This revelation took place in 1429 on the feast of
St. Laurence; a woman is visited by one Margaret who is suffering in
puratory).

f. 258 Misericore mei deus, & Veni creator spiritus.

f. 258b Here bygunnes sayne Ierome spalyre, in Latin: Beatus vero Ieronimus in hoc
modo disputat hoc spaltrum &c.

f. 257 Religio Sancti Spiritus, religio mundi: Off the Abbeye of Saynte
Spirite, that es in a place that es called consevyence; in Engl.: same tract
continued in the Ms. with a continuation: The Charter of the Abbey of the
Holy Ghost, and in Ms. Laud 210, Vernon, Harl. 1704 &c.; ed. by W. de
Words 1523; and by Perry Rel. pieces; in Ms. Lamb. 432 this treatise is
ascribed to R. Rolle).

f. 276b Poem in Engl.: The beginynng es of thre, Full mekill benin men may see &c.;
this poem is from R. Rolle's Prick of Conscience v. 438-551.

f. 277 Ista oracio que sequitur est de vitia gaudia b. Marie virg., per sanctum Thomam
et Martirem Cantuari. archiep. edita; in Lat.

beg.: Gaude flore virginali
Honora quoque speciali &c., 7 stanzas, with Oratio.

Anoster Salutacoun le ore lady of his fwy loyes, in Lat.:
Gaude virgo mater Christi
Que per aereum conceiipi. &c. 3 st.

Ane antyme to be Fadur of heuenne with a Collett, in Lat.: Benedicicio & claritas
& sapiencia &c. (short).

Another antyme of the passyoun of Criste Isthu, in Lat.: Tuam crucem adoramus
domine (short).

Clauos diramque lanceas &c., a Latin Hymn (by R. Rolle).

A Fereyre to be woonde in Cristys syde: Salve plaga lateris nostrl redemporis
&c., a Latin Hymn, with Oratio (by R. Rolle).


f. 280-314 Hic incipit liber de diversis medicinis (commonly called Liber pauperum) in Engl.
Works bearing name of R. Rolle.

1. (Encomium nominis Iesu.)

The English text exists in 2 Ms.: Ms. Thornton fol. 192, and Ms. Harl. 1022. The Latin original is ed. in De La Bignie Magna Bibliotheca Patrum, Colon. 1622, tom. XV, p. 834 (ex edit. Colon. 1559). Ms. Harl. gives the better text. The English text is a verbal translation of the Latin, except that some passages are omitted. Whether R. Rolle is himself the translator, is highly doubtful.

Ms. Harl. 1022, fol. 62.

(Oleum effusum nomen tuum: Pat es on Inglysch: »Oyle oute-settyd es þi name«. The name of Iheru comes in to þo worlde & als sone it smelld 1 oyle out-settyd. Oyle, þat es taken for ay-lastande saluacion is hopyd. Sothle Iheru es als mykel to be-mene os sauyor or hel[e]ful. 2 Parfor qwat menys it »Oyle out-settyd es þi name« bot »Iheru es þi name?« pis name es oyle out-settyd, for Iheru þe 3 worde of god has takun mans kynde. Iheru, þou fulfylles in warke þat at þou art cald in name: sothly man sauys þou qwam we call saucoere: Parfor Iheru es þi name. / A, þat wondrous name, A, þat dely-tabul name! Pis is þo name þat es aboue al names, name alþer-heghest, wiþ-outes qwilk na man hopes hele. Pis name es swete & Ioyful 4, gyfand sothfast comforth vnto mans hert. Sothle þo name of Iheru es in my mynde Ioyus sang, in my ners heuensly sounde, 5 in my mouth hunful swetnes. Qwar-for na wonder If I luf þat name þe qwilk gyfs comforth to me in al angwys. I can noght pray, I can noght haue mynde, 8 bot sowndand þo name of Iheru?; I sauor noght Ioy þat wiþ Iheru es noght mengyd. Qwar-so I be, qwar-so I sit, qwat-so I do, þo mynd of þo name of Iheru departes noght fra my mynde. I haue set it as a takenyng opon my

1 Lat. adoratur(). 2 Ms. helpful. 3 orig. þo. 4 overli. 5 r. soone. 6 Lat. meditari. 7 Lat. nisi consonante Iesu nomine.
Encomium nominis Iesu.

Ms. Harl. 1052, fol. 62.

hert, als takenyng upon myn arme: flor suf es strange as dedes. Als dede sloes alle, so luf ouercomes alle. Ay-lastand luf has ouercomen me, noght for to sla me, bat for to qwykkes me: bot it has wonmede me for sulde lech me, It has thurgh-fished my herte bat merghyere it be helde, & now ouer-commesse I fayle. Venethes I lyfe for Ioye, nerehande I dye, for I suffice noght in his febul fleisch for to bors so flownow sweetnes of so mykyl a mageste. Per skrythves in to my mynde delyciost sweetnes, & ay to it be drounyed it falles; the fleisch may noght of his vertue noght defayle, ay-qwylyes tho saule in swylyk Ioyes is raunyaished for \(^3\) to Ioye. / Bot qwen vnto me swylik Ioy bot for Iheru tho name of Iheru has taght me for to syny, & has lyghtynd my mynde with tho hete of vn-made light. Perfor I sygh & crye: \(\text{wW}^3\) sal schew vnto tho lufed Iheru pat I langyssch for luf? My fleisch has fayled & My herte has meltyd\(^4\) in luf, gernand Iheru. Alle tho hert festynede in tho yernynge of Iheru is twnynd in to fyre of luf, & with tho sweetnes of tho godhede fullyly it is fylyde. Perfor, a gode Iheru, haue mercy of his wretch, schew tho\(^5\) tho langysschande, be lechz vnto tho worsend. If pou come I amne hale: I fele me noght seke bot langysschande for tho luf. Late my saule tak and, sekand Iheru qwam? it lufs, with qwas luf it es takun, qwam aneke it couetytis. Sothle tho mynd touched with tho souvern sweetnes, andes for to wax hate in tho luf of tho maker, I-qwelis it enforcees for to halde bysylle in it tho sweeteste name of Iheru. Sothly fru thethyn rysses a grete luf, & qwat thynge thoit it trewele touches, it raunyaiches it ottyrle to it. It inflawmes tho affeccyon, & byndes tho thought, za, & alle tho

\(^1\) Lat. Illabitur menti meee dulcedo deliciosa: & dum inebriat illum, cadit caro: non potest &c. \(^2\) overl. \(^3\) Ms. swa. \(^4\) corr. from mekyd, o. m. melidy. \(^5\) overl. \(^6\) Ms. takand; lat. Respirat animus meus lesum querens. \(^7\) Ms. qwam qwam.

strange als dede. Als ded slaas all, Swa lufe ouer-comes all. Ay-lastande lufe has ouer-comemynge me, noghte for to sla me, but for to qwykkyng me: Bot it has wondyde me for it sulde leche me, It has thurgh-fychede my herte, pat merghyere it be helde. And now ouer-comene I fayle. Venethes I lyfe for Ioye, nerehand I dye, for I suffice noghtes ... in delycyouseste sweetnes, And ay to be drounyed it falles(!); the fleisch may noght of his vertu noght defaiile, ay-whils tho saule in swylyk Ioyes is raunya for to Ioye. Bot wheren vn-to me swylyke Ioye bot for Iheru? the name of Iheru has taght me for to syny, and has lyghtenede my mynde with the hete of vn-made lyghte. thare-fore I sygh and crye: Wha sall schewe to lufed Iheru pat I langwys for lufe? My fleisches have fayled and my herte has meltyd\(^4\) in luf, gernand Iheru. Alle tho herte festemede in tho yernynge of Iheru is turned in to tho fyre of lufe, & with tho sweetnes of tho godhede fullyly es it saltide. Thare-fore, a gude Iheru, hafe mercy of his wretch, schewe tho to tho langues-sande, be tho leche vn-to tho worstydye. If tho come I am hale: I fele me noghete seke bot langwyssande for tho lufe. Late my saule tak and, sekand tho, Iheru, whaym it lufes, with whas lufe it es takyne, whaym anely it co-uytys. Sothely tho mynd towchede with tho souarrynge sweetnes andes\(^2\) for to warde hate in the lufe of tho makare, I-whylys it enfarthis\(^8\) for to halde besly in it the sweeteste name of Iheru. Sothely fra thynthe Inrysses a gret lufe, and what thynge pat it trewele towches it raunyauch it vitally to it. It inflawmes tho affecyonne, it byndis tho thoughte, za & all tho [mane]\(^4\) it drawes to tho serues

\(^1\) Ms. takande. \(^2\) Ms. and es. \(^3\) r. enforcis. \(^4\) Ms. name.
man it draws to þe servys of it. / Sothly, Iheru, desiderabill es þi name, luf-abul & confortabul. [Nane so swete sange may be herd, nane so swete Ioye may be conceyued], nane so delitabul solace may be had in mynde. 1Perfor, qwat so euer þou be þat redys þe to þo luf of god: [if] 2 þou wil noþer be dis-sayned ne dyssayue, yf þou wil be wyse & noght vnwyse, yf þou wil stand & noght falle, haue in mynde bysele for to holde þe name of Iheru in þi mynde. Þin enmy sal falle & þou sal stande; Þin enmy sal be made wayke & þou sal be made strange. & if þou wil do lele þis, far fra [dred] 4 þou sal be [a] glorieuse & a lowabul ouercomer. / Seke perfor þo name of Iheru, hold it, & forgete it noght. Sothile na thynge slokuns sa felle flawmes, destroys alle ille thoughtes, puttys out venemus affections, dose away curious & vayn occupacions fra vs. Also þis name Iheru lele halden in mynde, draghes vpe be þo rotes vices, settes vertues, insawes charite, [in]-gettis sauor of heuenly thynge, wastes dis-corde 5, reformes pese, gyfs in-lastand 6 ryst, dose away vtherle greuommesse of flechely desyres, twyny alle ethhle thynge to noy, fylys þo lufand of gastle Ioy; so þat wele it may be sayde: Et gloria-buntur omnes qui diligunt nomen tuum, qvomiam tu benedices iusto, Halis: Alle sal Ioye þat lufs þi name, for þou sal blys þo ryghtwyse. 7 Perfor þe ryghtwyse has deseruid to be blyssyd, yf þo name of Iheru twele he hae lufed. & perfor es he called ryghtwyse for he enforced hym twele to luf Iheru. / Perfor qwat may defayle vn-to hym þat couetys vncessandly for to luf þe name of Iheru? Sothile he lufs & he þernís of it. Sothely, Iheru, desederabill es thi name, lufabyll and confortabyll. Nane swa swete Ioye may be consevyenue, Nane swa swete sange may be herde, Nane swa swete & delytabyll solace may be hade in mynde. There-fore what-so-euer þou bee þat redies the for to lufe gode: if þou will now-thire be dyssaynede ne dyssayue, if þou will be wyssse and noghte vnwyssse, if þou will stande & noghte fall, haue in mynde besely for to holde þe name of Iheru in þi mynde, and þane thynge Enemy sail fall and þou sail stande; Thyne Enemye sail be made wayke, þeu sail be made strange. And if þou will leely doo this, ferre fra dred þou sail be gloryst and lowuabyl ouer-cowmer. Seke perfor the name of Iheru, and halde it, and for-gette it noghte. Sothely na thynge solkyns sa fell flawmes, Dysstroies ill thoughtes, Puttes owte venemous affecccions, Dos a-waye coryous & raynve Ocupacyons fra vs. This name Iheru, leely haldyn in mynde, draws by þe rote vycses, Set-lys vertus, In-[s]awes 1 charyte, In-gettis sauoir of heuenly thynges, Wastys dis-corde, reformes pese, Gyffes In-lastande ryse, Dose away greuousses of flechely desyres, Turnes all Ethhle thynge to noye, Fyllys þe lufand of gastly Ioye. So þat wele it may be saide: Et gloria-buntur omnes qui diligunt nomen tuum, qvomiam tu benedices iusto, That es: «All sail Ioye þat lufs þi name, for þou sail blysse þe ryghtwyse.» There-fore þe ryghtwyse has dysserned to be blyssede, if þe name of Iheru trewly he hafe luffede. And þære-fore es [he] cald ryghtwyse, for he Enforssede hym trewly to lufe Iheru. Whare-fore what may defaille vn-to hym þat couetys vn-cessandly for to lufe þe name of Iheru? Sothely he lufs and he þernís

1 om.  2 From here another translation exists in Bodl. 938 fol. 84b: þe loue of god (þis is þe IX mater of þe pore calyfes).  3 Ms.  4 Ms. synge.  5 Ms. discordes.  6 Lat. quietem internam exhibet.

1 Ms. Inlawes.  2 Ms. gloriabitur.  3 Ms. blyssis þe name for þou sail blysysse.
Encomium nominis Iesu.

Ms. Harl. 102, fol. 6a.

for to luf, for we haue knawen pat
pat luf of god standys in swilk maner
pat in als mykel pat we mare luf, pat
marc vs langys for to luf; for quy it
es sayde: "Qui me edunt adhuc esurient,
& qui me bibunt adhuc siciunt, pat is:
"Pei pat etys me, zit hungres þam, &
zei þat drynkes me zit thirst þei."
Perfor be it-selfe delitabul & consuetabul
es þo name of Iheru & þo luf of it.

/ Perfor Ioy sal not want vnto hym þat
counetys bysaile for to luf hym sin qwam
angels zernys to behalde: Angels enur
sese & ener zern for1 to se, and so are
þei fyllde [þat]2 þer fylllyng do noght
away þer desire, & [so þai desire]3 þat
þerir desire do noght away þer fyllyng.
Þis es full Ioy, þis is endeþyng Ioy,
þis es glorius Ioy, þe qwilk [we]4 fyld
[vse]5 lastandly with-outeren noye, & if we
vise it we sal be fyld eser with-outeren
lessyng. / Perfor Iheru, sal sal Ioy þat
lufs þi names. Sothly þei sal Ioy now
be inzettyng of grace, & in tym to
cum be syght of Ioy; & perfor þei sal
Ioy for þei luf þi name. Sothly warne
þei lufd, þei myght not Ioy; & þei þat
lufs marc, sal Ioy [marc]6: for-qwi Ioy
cummes of luf. / Perfor he þat lufs
noght, he sal enurmare be with-outeren
Ioy. Perfor many wretches of þo world
trowand þam to Ioy with Cryst, sal
sorow with-outeren ende, & þat for þei
lufed noght þo name of Iheru. [What so
þe do, if þe giff al þat þe haf vnto þe
nedy, bot þe lufe þe name of Iheru]7,
ge6 trael in vayne. Allanely þei may Ioy
en Iheru þat lufs hym in þis lyfe; &
zei þat fylles þam with vices & venomes
delites, na drede þat [ne]3 þei are put out
of Ioy. / Also witte alle þat þe name of
Iheru is heелефul, frutiful, & gloriou.
Perfor qwo sal haue hele þat lufs it
noght? qwa sal bere þe fruit before
Cryst þat has not þo flour? and Ioy

Ms. Thornton fol. 19r.

for to luf, for we haue knawen þat
þe lufe of gode standis in swylyke
manere þat In als mekyll als we [mare]1
lufe, þe mare vs langes for to lufe, for
why it es saide: "Qui edunt me ad-
huc esurient, & qui bibunt me adhuc
siciunt," þat es to saye: "þat ettys me
zit hungres thaym, and þay þat drynkes
me zit thirstis thayme. Thare-fore be
it-selfe delitabill & consuetabill es þe
name of Iheru and þe lufe of it. Thare-
fore Ioy sal all nighte faile vn-to hym þat
counetys besyl for to lufe hym In whaym
angells zenys for to be-balde. Angells
enur sese & ener þay zern for to see, and
saw are þay fild þat þaire fyllyng
duse noghte awaye þaire desyre, and so
[þai desyre þat]8 þayre desyre duse noghte
awaye þaire fyllyng. This es full Ioye,
This es Endles4 Ioye, This es glorious
Ioye, þe whylke þe fyldel vse lastandly
with-owttene noye, & if we vise it we sal
be fyllyde enur withouttyne lessyng.
Thare-fore, Iheru, all sal Ioye þat lufes
thi name. Sothely þay sal Ioy nowe5
be inzettyng of grace, & in tym to
come be syghte of Ioye; and thare-
fore þay sal Ioye ... for why Ioye comes
of lufe. Thare-fore he þat lufes noghte
he sal enur-mare be with-owttene Ioye.
Thare-fore many wretches of þe worlde
trowande þame to Ioye with Criste, sal
sorowe with-owttene ende, and why? 
for thay lufede noghte þe name of
Iheru. "What so þe doo, if þe gyfe all
þat þe hafe vn-to þe nedy, bot þe lufe þe
name of Iheru þe trauelle in vaynese. All-
anely þay may Ioye in Iheru þat lufes
hym in þis lyfe; and thay þat fylles þame
with vices & venemous delites, Na drede
þat ne þay ere put owte of Ioye. Also
wit all þat þe name of Iheru es heелефul,
fruyfull, & glorius. Fare-fore wha
sall haue hele þat lufes it noghte? or wha
sall bere þe frwyte be-fore Criste þat

1 overl. 2 Ms. of. 3 Ms. þe. 4 om.: Ms. vsibul Ioyes, overl. 5 þe expunged, þei overligned.
1 Ms. may. 2 Same words repeated at the bottom, with: in Euangel.; on the margin And huc. 3 om. 4 lat. consummatum. 5 Ms. newe?
sal he noghte see *hat Ioyande lusid noghte
ho name of Itheru. *Po wykkyd sal be
done away, *hat he see noghte *ho Ioy
of god<. / Sothly *he ryghtwyse seyks *he
Ioy & *ho lyfe & *(bei)^1 fynde it in
Iheru, qwam *he luside. I *gede about
[bei] conuytys of Ryches & I fand noghte
Iheru. I ran be *ho wantones of flesch &
I fande noghte Iheru. I sat in compa
ynes of wordly myrthe & I fand not
Iheru. In alle *hei I soghte Iheru bot
I fand hym noghte, *for he let me
wete be hys grace *hat he ne is found
done in *ho lande of softly lyfand. / *Per
for I turned be anoth way, & I ran
about be powert: & I fande Iheru
pore-bornis in *ho worlde, layde in a
cryb, lapped in clæpes. I *gede be
suffring of scharpemese: & I fand Iheru
wery in *ho way, toowment with hungor,
thyst & calde, fyld with reproues &
blames. I sat be myn ane fiesande *he
vanite of *he worlde & I fande Iheru
in deserte fastand, in *ho mount ancle
prayande. I ran be payne & penance:
& I fande Iheru boundes, scourged,
gyfen gall to dryne, nayled to *ho
crosse [hyngand in *he crosse]^8, &
dyand in *ho crosse. *Perfor Iheru es
noght funden in ryches bot in powert,
noght in delitesbot in penance, noght in
wantone Ioyng bot [in bitter] gretyng, not
among many bot in alon[n]es. / Sothly
an ill man fyndes noght Itheru, for *he
he es he sekes hym noghte. He en
forces hym to seke Iheru in *ho Ioy
of *ho worlde, quare neuer he sal be
funden. / Sothly *perfor *ho name of Iheru
es helpful, & nedes behones be lufed of
alle couetand saluacion. *He couetys

1 Ms. may. 2 Lat. indefses. 3 om. 4 A passage of the Lat. text om. (Ms. Bodl. 938 has the full text).
Encomium nominis Iesu.

Ms. Harl. ross, fol. 6s.

wele hys saluação þat kepis bysele in
Neta hys þe name of Iheru. Sothly I have
no wondor if he tempyt falle þat
puttis not þo name of Iheru in lastand
mynde. Sykerle may he chese to lyf
anele þat has chosin þo name of Iheru
to hys special; for þer may ne wykkyd
spirit noy þer Iheru es mykel in mynde,
or neuend in mouth. Perfor it is to
hald in mynde bysele þo name of
Iheru.—Qwen I had taken my syngulere
purpose & left þo seculere habit, & I
begyn marre to serf god þen man:
it fell on a nyght os I lay in my rest,
in þo begynning of my conuersione,
þar appered to me a ful fayre zong
woman þe quilk I had [sene]1 before, &
sche lufd me noght a litel in gode luf.
& qwen I had behaldes hir, & I wondred
qwy scho come so on nyght in þo
wyldernesse: sodenle with-outew mare
speche scho layde hir be-syde me. &
qwen þat I felde hir þare, I dred þat
scho suld draw me to euel, & sayde I
walde ryse vpe & blysse vs in þo name
of þo haly trinitate. & sche streyned
me so stalworthle þat I had na mouth
to speke, ne na hand to styrre. &
qwen I saw þat, I perseyned wele þat
þer was no woman [bot þe deuel in
schappe of a woman]2. Perfor I turned
me to god & with my mynde I sayde:
»A, Iheru, how precious is þi blode,«
makande þo crosse with my fynge in
my brest: & als fast scho wex wayke,
& sodenle al was away; [&] I thankyd
god þat deluyerde me. & solthe fro
þat tyme forth I forced me to luf Iheru:
& ay þo morþ I profet in þo luf of
Iheru, [þe] swetere I fund it; & fra þat
day3 it went neuer fra my mynde.
Perfor blyssebl þo name of Iheru is
þo worlde of worlde. Amen.

1 o.m. Nota bene istum passum.

Ms. Thornton fol. 19s.

1 He couaytes wele hys saluacyone þat
kepis beynly in hym þe name of Iheru.
Sothely I have na wondyr if þe tempitid
fall þat puttes noghte þe name of Iheru
in lastande mynde. Sekerly may he or
scho chese to lyf anely þat has choisene
þe name of Iheru to thaire specyalle;
sfor thare may na wykked spyrittte noye
þare Iheru es mekyll in mynde or es
neuewnyst in mouthe &c. Explicit.

The last passage in Ms. Harl. and in the
Latin text forms a separate piece in Ms.
Thornton, see N. 2.

1 os.; lufd over. 2 os. 3 Ms. orig.
fra þis day forth; þis is corr. to þat, forth is
expauged; but r. to þis day.
2. Narratio: A tale ṭat Rycherd hermet [made].

When I hade taken my syngulere purpos & lefte ṭe seculere habyte, and I be-gane mare to serue god ṭan mane, it felle one a nyghte as I lay in my ryste, in ṭe begynnynge of my contresyone, ṭare appered to me a full faire ṭonge womane ṭe whilike I had sene be-fore & ṭe whylke me noght lytill in gude lufe. And whene I had be-haldyne hyre and I was wondyrde why scho com swa on nyghte in ṭe wylydrymes: sodanly, with-owtynye any mare speche, scho laid hire be-syde me. And whene ṭat I felyd hir thare, I dred ṭat scho sulde drawe me to Iuell, and said ṭat ṭat I wald ryse & blyse vs in ṭe name of ṭe haly trynyte. And scho strenyde me so stawworthy ṭat I had no monthe to speke, ne no hande to styrrre. And whene I sawe ṭat, I perceyuedede wele ṭare was na womane bat ṭe deuill in schappe of womane. Thare-fore I turnede me to gode and with my mynde I said: AA, Iheru, how precous es thi blude!, makand ṭe crosse with my fynger in my breste: and alls faste scho wexe wayke & sodanly all was awaye; and I thankked gode ṭat delynuerd me. & sothely fra ṭat tym ne furthe I forced me for to luf Iheru, and ṭe mynde I profette in ṭe luf of Iheru, ṭe swetter I fand it, & to ṭis daye it went noghte fra my mynde. Thare-fore, blysside ṭe ṭe name of Iheru in the world of worlds! Amen. Amen. Amen &c.1

Iheru ṭe sone of ṭe glorius virgyne,

3. De in-perfecta contricione.

Rycharde hermyte reherces a dredfull tale of vn-perfitte contresyone ṭat a haly mane Cesarius3 tellys in Ensample. He says ṭat ṭonge mane, a chanone at Parys, vn-chastely and delycyously lyfande and full of many synnyes, laye seke to ṭe dede. He schræfe hym of his gret synny, he hyghte to amende hym, he rescheyuedede ṭe sacrament of ṭe autire and anoynte hymne, and swa he dyde. Till hys grauynge it semyde als ṭe ayere gafe seruense. Efter a faa dayes he apperyde till ane ṭat was famylarie till hym in hys lyfe, and sayde ṭat he was dampned, for ṭis Enchesone: »Pofe I ware, quod he, schreuen & hyghte to doe penance, me wanstede verray contrycyone, wythowttene ṭe whylke all othere thynge avayles

1 Follows:

A prayere ṭat ṭe same Richerd hermet made, ṭat es beried at Hampulle.

Deus noster refugium, O creator noster & virtus nostra aduersus eos qui nos percussuntur et, si te nos vidertini propter pessata nostra dimitture, semper incontinentur: adiuva nos miseros tu misericordia semper indegentes, tuus misericordiae auxilium quum nonis expediis tepide postulantes, & si nos despicis ideo quia multis pecctis inoluitur, saltem ad nos tuos misericordiae oculos [dirige] quia creature tua sumus, & aeternum esset creatorem esse creatorem, sic semper & ubique veniamus te nostrum esse defensorum & adoramus inimicos nostrum incontinentem protectorum: ut in presenti vita a te semper defensam & adiutae, finito tempore curam ad te, creatorem nostrum & dominum, perueniamus ab omniis pecctis mundatis & absoluti. Amen.

Then follows:

Ympinu quam componitis sanctus Ambrosius, & est valde bonus:

Ihess nostra redemptio amor & desiderium Deus creator omnium homo in fine temporum &c.,
see Daniel Ths. hymns. I p. 63.

noghte. For-thy if I hyghte to lefe my foly, my cowcyens sayde þat if I lefede than, get walle I hafe deleyte in myne alde lyfe, and till þat my herte heldeþe mare and bowghede thane to restreyne me fra all thoghtes þat I knewe agaynes goddes will. And for-thy I had na stabyll parpos in gude, na perfit contrycyone, Wharefore sentence of dampnacyone felle one me & wente agaynes mee.  

All-swa he hercheres anothyre tale of verraye contrycyone þat þe same clerke\(^2\) Cesarius\(^3\) says. He tellys þat a scolere at Pares had done many full synnyys, þe whylke he hade schame to schryfe hym of. At þe laste grete sorowe of herte ouerconome his schame, and whene he was redy to schryfe hym till þe priore of þe Abbay of Saynte Victor, swa mekilly contrycyone was in his herte, syghynge in his breste, sobbynge in his throtte, þat he moghte noghte brynge a worde furthe. Thane the priore said till hym: «Gaa and wrytte thy synnes.» He dyd swa, and come a-gayne to þe pryoure and gafe hym þat he hadde wretynge, ßfor ßitt he myghte noghte schryfe hym with monthe. The prioure saghe the synnys swa grette þat thrughle leue of þe scolere he schewede theyme to þe abbote to hafe conceyile. The abbote tolke þat byll þat þay warre wrettynge Ine, and lukede thare-one: He fande na thyngyn wretynge, and sayd to þe prioure: «What may here be redde þare noghte es wrettynge?» That saghe þe pryour & wondyrde gretly, & saide: «Wyet þe þat his synns here warre wretynge, & I redde theyme, bot now I see þat god has sene hyys contrycyone & forgyses hym all his synnes.» Þis þe abbott & þe prioure tolde þe scolere, and he with gret Ioye thanked god.

4. Moralia Richardi heremite de natura apis, vnde quasi apis argumentosa.

The bee has thre kyndis\(^4\). Anes es þat scho es neuer ydill, and scho es noghte Apis with thaym þat will noghte wyrke, bot castys thaym owte and puttes thaym awaye. A-nothire es þat when scho flyes scho takes erthe in byr fette, þat scho be noghte lyghtly ouer-heghede in the ayere of wynde. The thryde es þat scho kepes clene and bryghte hire wynges. Thus ryghtwys men þat lufes god, are neuer in ydylines: ßfor owthyre þay ere in treuayle, þraynd or thynkande or redande or othere gude doande, or wiþtakand ydill men and schewand thaym worthy to be put fra þe ryste of heuenes ßfor þay will noghte treuayle here. Þay ßay take erthe, þat es þay halde þam-selue vile & ethely that they be noghte blawene with þe wynde of vanye and 'of pryde. They kephe thaire wynges clene, that es þe twa commandementes of charyte þay fulfille in gud cowcyens, and thay hafe othyre vertus vunblendyde with þe fylthe of synce and vnclene luste.\(^6\) Aristotil\(^6\) sais þat þe bees are feghtande agaynes hym þat will drawe þaire hony fra thaym. Swa sulde we do agaynes deuells þat afforces thame to reue fra vs þe hony of poure l[u]fe\(^7\) & of grace. For many are neuer kan halde þe ordyre of lufe yneselue þaire frendys sybbe or ffremmmede, bot outhire þay lufe þaym ouer-mekill\(^8\), setrand thaire thohtge vnyrghtwysel on thaym: or þay luf thayme ouer-lytill, yf þay dou noghte all as þey wolde till þam. Swylyke kan noghte fyghte for thaire hony, ßfor-thy þe

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\(^1\) r. lifede; Ces. si convalueris.  
\(^2\) Ms. clerke.  
\(^3\) Cf. Cesarius II, 10.  
\(^5\) Ms. treuayle. Here þay.  
\(^7\) Ms. lye.  
\(^8\) Ms. adds: or thay lufe þam ouer-lytill.
5. De vita cuiusdam puelle include proppter amorem Christi. 6

Alswa Heraclides 5 pe clerke: telles pe a maydene 8 forsuke his Cete and satte in a sepulcre, and take hir mete at a lyttill hole, ten zere scho saghe neu mane ne womane, ne pay hir face; bot stode at a hole and talde why scho was enclosede, and said pe "a zonde man was tempede of my fairehede: sfor-thy me ware leure be als lange als I lyfe in pis sepulcre, ban any swaile pe was made til pe lyknes of gode suld perchise by-cause of me". And whens men askede hire how scho myghte swa lyffe; scho said: "Fra the begynynge of the day I gyfe me till pryngey till forthe days; thane I wyke with handes some thynge, and alswa I wyke in thoghtes, by patryarkes, prophethes, Appostilles, Martyrs and confessours, and by-haldes paire loye; and afterwarde I take my mete; whene enene commys, with gret loye I lofe my lorde. The ende of my lyfe I habbye in gude hope and tholemodnes. 6 & loo, swa perfity a womane lyfede. Richard her herymyte reherces pis tale in Ensampil. 7

1 Ms. wormes; wormed = wermod. 2 Cf. Arist. Hist. Anim. IX. 7. 3 Ms. or. 4 This tale has been omitted by Perry, why? It bears R. Rolle's name at the end. 5 Cf. Herac. Paradiss Cap. 5 (Vit. Patr. Migne 74, p. 255). 6 sc. Alexandra, in Heracl. 7 Then follows immediately in the Ms.: Richardus hermyta.

Meliora sunt obora tua vina: Dulciore et meliorea sunt divina eloquia quam humana, plus delicata verbum dei animem Christum deligitem, quam totus mundus regem illum possestit. Amplius autem gaudio sedes in solutione quam rex in cuius omnis terrae divinitie venient potestate. Habet amicum pul Veronicae habet, sapienciam crucem; spectatam habet tuenum terrae: summam dilectissimum, quam scio immortalem; amorem eius et gloriam maris prorsus aufert, quando ab hac luce denu dignatur me vocare &c.

Item inferius idem Richardus.

O quam delectabile gaudium et delicatissimum solacium, amare dei fillum! O quam suave & iocundum! Set istud non est modicum: manet autem mecum, non transiat a me, fervor multis, cumor celibus, dulcor dulcissimus: apperende & in hono thesui ex mecum attrahebo spiritem. Tamnum gaudium de te sencio quantum exprimeris non suffici. Dulcitissimum asculet canticum & canens
Of the ten Commandements.

6. A notabill Tretys off the ten Comandementys: Drawene by Richerde the hermyte off Hampull.  

The fyrste comandement es: "Thy lorde god þou sall loute and til hym anely þou sall serue." / In this comandement es forbodem all maummetryse, all wych-craste and charemynge, / the wylke may do na remedy till any sekenes of manne, womane or beste; sfor þay erre þe snarrys of þe deuelle by þe whilke he afforces hym to dyssayue mankynde. / Alswa in þis commandemente es forbodynye to gyffe trouthe till s[er]cere or till dyuynyngex by sternys or by dremys or by any swylke thynge. / Astronomynes by-haldes þe daye and þe houre and þe poynte þat mane es borne In, and vnwyly whylke synge ne es borne and þe poynte þat he be-gynne to be In, / and by þire syngnes and oþer þay saye, þat þay say that sall be-fall þe man affyrwarde: bot theyre errowre es repromed of haly doctowrs. / Holy crosses mens sall lowte sfor thay are in synge of Cryste cruycyde: To ymages es þe lounyge þat es till theyme 8 of whaym þa 4 are þe ymagez, sfor þat Entent anely þai 8 are for to lowte. The tothire comandement es: "þou sall noghte take þe name of god in vayyne." Here es forbodene athe with-owttene cheseone. / He þat neuenes god & sweris fals, dispyme god. / In thre maners mane may syne in swerynge: / That es, if he swere agayne his concyence, Or if he swere be Cryste wondes or blude—That es euermare gret synye / þofe it es sothe þat he sweris, / sfor it sounes in irre[e]rence of Ihwru Cryste; / Also if he com agaynes his aneth noght fullfull þat he has sworne. / The nam of gode es takyne in vayyne one many maneres: With herte / with mouthe / with werke. / With herte takes false crystynge mens in it vayyne þat rescheyuen þe Sacrament with-owttene grace in sawle. / With mouthe es it tane in vayyne with all athes; brekyngen of newe prochynge þat es vanyte and vndeuenocye; prayere when we honowor god with oure lyp pys and oure hertys erre ferre fra hym. / With werke ypoorites takes goddes nam in vayyne: / sfor they feyne gud dede with-owttene, and þey erre with-owttene charyte and vertue and force of sawle to stand agayne all ill styrynge. The thirde commandement es: "Vmbethynke þat thow halowe þi halydayes!" / This commandement may be takyne in thre maneres: / Firste generally þat we sesse of all vyces. [Sithen speciali, þat we cesse of alle bodili werkis] 9 þat lettyes denocoye to god in prayeenge and thynkyng. The thyrde es specyall, als 10 in contemplatyfe mens þat departis þayne fra all worldly thynge swa þat þey hally gyfe þayne till god. / The fyrste manere es nedfull vs to do / The tothire we awe to do / The thirde es perfeccyone. / For-thi one þe halydaye men awa, als god byddys, to lefe all synye, and do na weke þat lettis thayme to gyffe þaire herte to godd, thatt þay halowe þe daye in ryst and denocoye and dedys of charyte. The femhe comandement es: "Honoure thy fadery and þi
modyre. \ That es in twa thynges, \ pat es bodily and gastely. \ Bodily in sustenance / pat \ pay be helpede and sustaynede in \ pare elde / and when \ pay are
vmnyghty of \ payme-selfe. \ Gastely in reverence and bouxomnes: \ pat \ pay say to
\ eame na wordes of myssawe ve vhoneste de of displesance \ vnausyssedy / bot
servye \ pame mekely and gladly and lawlyly; \ pat \ pay may wyne \ pat godde hyghte
to swylyk bernes / \ pat es \ pe \ lande of lyghte. / And if \ pay be dede / thaym awe to helpe
\ pare sawles with almons-dedes and prayers. The sffe commandement es \ pat \ show
slla na mane; \ nowthire with assente, ne \ with worke, ne \ with worde or fauuer.
And also here es forbodene vn-ryghteweysye hurkynghe of any persone. / They are slaes
gastely / \ pat will noghte feede \ pe pouer in nede / and \ pat defames men / and \ pat
confoundes Innocents. The sxtse commandement es: \ show all be na lichoure. / \ \ pat es / thow sall haue na man or womane bot \ pat \ pou has takene in fourmee
of haly kyrke. / Alswa here es forbodene all maner of wilfull pollysone procurede
one any maner agaynes kydly oys, or \ oyer gatess. The sevende commandement es:
\ show sall noghte do na thytfe. / In the whylke es forbodene all manere of
wit\draweyng of \ oyer men thynge wrangwyssely agaynes \ pare wyll \ pat aght \ it, / bot if it warde in tym of maste nede, when all thynge es erre comone. / Also
here es forbodene gillery of weughte / or of tale / or of mett or of mesure, / or thorow
okyer, or violence or drede / als bedells or foresters use de and mynystirs of \ pe
kyng, / or thurge extorcynes als lordes duse. The aughtene commandement es
\ that \ ehow sall noghte be false wytynes agaynes thi neghtebours, als \ asys / or
cause of mattrymyne. / And also lyenges ere forbodene in \ pis commandement / and
forweryng. / Bot all anylenges are noghte dedely synse, bot if \ pay noye till som
man bodyly or gastely. The synde commandement es: \ show sall noghte couayte
\ pay hous or \ oyer thynge mobill or in-mobill of \ pis negebowr with wrange, / ne \ \ pou sall noghte hald \ oyer mens guise if \ pou may zelde thayne, / elles \ pe penance
saues \ pe noghte. The tend commandement as: \ show sall noghte couayte \ \ negebowr wyfe, ne his seruanse, ne his maydene, / ne mobylls of his. / He
luves god \ pat kepis thire commandementes for lufe. / His negebowr hym awe
to lufe als hym-selfe, \ pat es till \ pe same guede \ pat he luves hym-selfe to, / na-
thynge till ill; / and \ pat he lufe his negebowr saule / mare \ pane his body or any
gudez of \ pe worlde &c. Explicit.

7. Item Idem de septem donis spiritus sancti.
Also of the gyftes of the haly gaste.

(This same article forms Cap. xi of the Form of luyng in Ms. Dd v., see
p. 45; it is extant besides in Ms. Arund. 507, see p. 136).

\ Be seuenye gyftes of \ pe haly gaste \ pat ere gyfes to men and wymmen \ pat
er ordaynede to \ pe Ioye of heuene and ledys their lyfe in this worlde right-
wyseyly: \ Thire are: / Wysdome / Vndyrstandynge / Counsayle / Strenghe / Connyngye / Pete / The drede of god. / Begynne we at consalle, for \ pare-of es
myster at the begynnynge of oure werkes \ pat vs myslyke noghte afterwarde. / \ With thire seuenye gyftes \ pe haly gaste teches sere men sevely. / \ Consalle es
doyngye awaye of worldez reches, and of all deytes of all thynge; \ pat mane may
be tagyld with in thoghte or dede, and \ pat[\textsuperscript{r}]—with drawyngye in till contemplacyone

\[1\textsuperscript{r} aghe. \[2\textsuperscript{r} Ms. \ pat.\]
The 7 gifts of the Holy Ghost. Delight in God.

of gode. ¶ Vndyrstandynge es to knawe whate es to doo and whate es to ü lefe; and þat that sall be gyffere to gyffe it to thaym þat has nede / noghte till þoper þat has na myster. ¶ Wysewode es forgetynge of ethely thynges and iii thynkynge of heuen, with discrycone of1 all mene dedys. / In þis gyfte schynes contemplacyone, þat es, saynt Austyn says, a gestely dede of fleschely affecyones thurghe þe Ioye of a raysede thoghhte. ¶ Strenghe es lastynge to fullfill gude iii purspose, þat it be noghte lefte for wele ne for wa. ¶ Pete es þat a man be v mylde; and gaynessey noghte haly writte where he smyttes his synyns, whethire he vndyrstand it or noghte, bot in all his myghte purge he þe vltte of synce in hym and þoper. ¶ Comynge es þat makes a man of gude [hope]2 noghte rysand hym wy of his reghtewyndes, bot sorowand of his synyns; and þat man gedyrs ethely gude aenely to the honoure of god, and prow to þoper mene þane3 hym-selfe. ¶ The vi drede of god es þat we turne noghte agayne till oure synce thurghe any ill eggyng. / And þan[a]4 es drede perfite in vs and gestely / when we drede to wrethe god in þe leste synce, þat we kanz knawe, and fise it als venyme. Explicit.

8. Item Idem de dilectacione in deo.

Also of þe same: delyte and þernyng of gode.

Ihesus Marie filius, sit michi clemens & propereus. Amen.

5Gernyng and delite of Ihem Criste þat has na thyng of worldwide thoughtes, es wondyrful, pure, haly, and faste, and whene a man felis hym in þat degre than es a man Circumysyede gestaly. [It es haly]6 whende all þoper besynes and affeacyons and thoughtes are drawenz away owte of his saule, that he may hafe ryste in goddes luie with-owtene tagillynge of þoper thynges. ¶ The delyte es wondyrfull [whende]8 it es sa hegehe þat na thoughte may reche þar-to to byrung it domme. ¶ It es pure when it es noghte blendid with na thynge þat es cowtryre thare-to. ¶ And it es faste whende it es cleene and stabill delitaunde by it-selfe. ¶ Thre thynges makes delite in gode hehe: Ane es restreyynge of fleschely luie in compleccione7. Anoþer es restreyynge or repressyng of ill stryrrynge and of temptacione in will. The thirde es kepyngne or hegeheynge of þe herte in lyghtenyng of þe halygast, þat haldis his herte vpe fra all ethely thoughtes, þat he sette nane obstakall at the comynge of Criste in till hyme. // Ifake þat conaytes endles hele, be he besy nychte and daye to fullfill þis lare or elles to Criste luie he may noghte wynne // for it es hehe, and all þat it duellis in, it lyftes abowes layery lustes and vile conaytes and abowes all affeacyouns and thoughtes of any bodily thynge. // Two thynges makes oure delyte pure. // Ane es torynyne of sensuallite to the skyll; for whende any es tornede to delite of hyx fyyve wittes alsohe vnclennes entyr in to his saule. // Anoþer es þat þe skyll mekyly be vesede in gestely thynges, als in medytacyons, and orysoues, and luknyng in haly bukes. // For-thy þe delyte þat has noghte of vnordsynde stryrrynge and mekyly has stryrrynge in Criste, and in whilke þe sensuallite es tourenede to þe skyll, all settel and ouysede yll god, makys a mans saule in ryste & sekynnes, and ay to dnuell in gude hope, & to be payede with all godis sandes with-owtene gruchynge or heynesey of thoghtege, &c. Explicit.


1 al. in. 2 so Dd. 5 Dd mare þan til, Ar. as til. 3 Ms. þat. 4 The text is very incorrect. 7 Ms. compleccione.
Ms. Thornton: Anonymous writings.

Ms. Thornton:

Works not bearing author's name.

1. The Privity of the Passion:

Bonaventura de mysteriis passionis Iesu Christi.  

f. 179.

In Nomine Patris et Fili et Spiritus Sancti Amen.

Here begynnes the Previte off the Passione of our lorde Iesu.

Who so desyres to fynd comforte and gostly gladnes in the Passione and in the crosse of our lorde Iesu, hym nedis with a besy thoughte for to dwell in it and all other besynes forgette and sette at noghte: and sothely I trowe fully that who so wolde besy hym wiþ all his herte and all his mynde and umbethynke hym of this gloryus Passione and all the circumstance thare-off, It sulde bryng hym and chaungynse hym in to a new state of lyfynge. For he that incehrs it with depe thoughte and with all hys hert lastandy, he sall fynde full many thynge thare—in styrrande hym to newe compassione, newe lufe, newe gostly comforte, and so sall he be broughte in to a newe gostly swettenesse. [To gete his state]  

That I spake of, I trowe that a mane behoved to rayse vp all the sharpenes of his mynde & opynse whyde the Inere eghe of his soule In to be-holdynge of his b[ill]esside passione, and forgett & caste be-hydynse for he tyme all other Ocupacyouns & besynes; and that he make hym-selfe present in his thoughte as if he sawe fully with his bodyly eghe all the thyngest that be-fell abowte he crosse and he glorious passione of oure lorde Iesu; and that noghte shorly & passandy, but lufandy, besely, habundandy, & lastandy; noghte sturandy, ne with dullynes & hevinse of sperit. Pof euer my man anghte with grett reuerence & sadnes to thykn one all he leuynge & dedys of oure lorde Iesu that he wroghte in ethe for man-kynde, nener-he-lese mekyll more besly, with mekyll sadnes & denocynse, awe hym to sett all his herte & all his myghte abowte his glorious passione: for here-in he schewes moste lufe & charite to vs, he wilke anghte to brynde all oure hertes in lufe to hym. And ther-for seth thy-selfe, that es his mynde, he-to all holly: and be-holde noghte onely he Payne & cruscyynge of thy lorde Iesu whare he was done one the rode in the oure of vnдрone, but also fro begynnynge of his blisside passione, that es full of materre of pette & compassione. How mekyll compassione, I pray he, es it to be2-helde & thykyn how owre lorde Iesu, that es bothe verray gode and mane, fro the oure of his takinge at the euene, to beye vnдрone of the morne when he was doth on the rode, was in contemnual batell, and hugue sorowe, and bittere reprevynges, In many skornynynges and vnesonabyll tormentes, with-owttyne any ryste or cessynge? Iesu, mercy, amen.  

Begynne nowe thy meditacione at the be-gynnynge of Cristes passyone and pursue it ferently to the laste Ende: of the wilke I sall towche to a littil: bot thow may vse them more largelye, after god gyffes he grace. Be-holde nowe besyle ye to euer poynste as if heou were there bodyly: and be-holde hym gravthely as he rase vpe fro his super, whence he had Endide his Sermone, with his disciples, and vede with them in to a yerde where he was ofte wounte to

1 So the title in Col. The piece is a free and abridged translation of Bonaventura's Meditationes vitae Christi Cap. 74—92 (Opp. Paris 1868, Tom. XII, p. 599 ff.).

2 overl.

3 om.

4 r. sturandy.
Bonaventura The privity of the Passion.

goo with them. Goo thow amange them, & be-holde how lufandly, how fe-
landy he gose with them and spekes, & steres them to praye. Be-holde also
how he hym-selfe gose fro them: a caste of a stone, and meekely and rentently
he knelyde downe, prayand to his fadir. Abyde now a littill and see he wondirs
of thy lorde god. / Now thi lorde Theu prayes. We rede that he ofte-tymys
prayede, bot than he prayede for vs asoure advocate: but now he prayes [for]1
hym-selfe. Hane therefore pete & compassyone, and wondire of he vmsesurabill
meknesse of hym. For of2-all it be sothe hat he be bothe gode and man, euens
to he fadir of heunene, neuer-he-lesse he forgettes as it were his godhede, and
prayes mekly as a man; he stode as a noipire synnere, prayand to he fadire. / 
Be-holde in hym moste perfit obedience. What prayede thy lorde Theu? 
sothely he prayede his fadire hat he sulde delynuer hym fro he bittire houre of
dede, he conetyd noghte to dye, if it were plesyng to he fadire of heunene; and
neuer-he-lesse his anghhe fadire wolde noghte here hym. This I saye affer some
will hat was in Criste. For pou sail vindistande hat there were many and dynere
willis in hym, as doctores say: there was In hym he will of he slesche and hat
wolde one no manere suffyre dede; ther was also In hym he will of sensualite
and hat gnuchede and was afferde to suffire dede; ther was also in hym he will
of he resoure and hat was Obedyent & consentande to dye; thare was also in
hym he will of he moste he fadire and hat commandedyd and ordaynede hym to
dye. And here sail pou hauen pete & compassione, for his fadire will owtterly that he
dye for ouere glite, and of-all he be his anghhe begetynse sone, zitt will he not
spare hym bot gyffes hym to he dede for vs. For he fadire of heunene louned
so mekill mankynde, hat was loste thurghe synne, hat for redempcione of mans
sawle he putt his anghhe sone to he dede. And thence oure lorde Theu takes
mekly his obedience, and fulfyllis it mekly and renurently. / Here may thow now
see he vmspekeabill & he vmsesurabill charite, bothe of he fadire and of he sone.
Therefore yeeld we agayne pete, compassione, & all manere lisse & wirchyppe.
/ Owre lorde Theu prayede his fadire a longe while, and said3: "My moste mercys-
full fadire, I be-aseke the that pou here my prayere, & despise not my prayere.
Take hede to me, dere fadire, & here me: for I am heynede in my tranyle, and
my spyrte es greuen in me, and my herte es troublede in my-selfe: and there-
fore bowe4 downe thyne ere to me, & here be voyce of my beskeynge. It was
likyne to sow, fadire, for to sende me in to his weride, hat I sulde make asethe
for mans trespas hat he did to vs: and as sone as pou said thus, I said, 'I go',
and as it es wretyn in he spalme of me hat I sulde full-fill thiy will, my gode,
so wold I. Pi sothetafastenes I hane schewed to be weride, I5 hane bene pore
& in manye tranelles fro myn gouthede, & I hau fullifilde all thi will and done
all thynges hat pou has bedyn me do. And also what thynges hat es zit for to do
I am redy to full-fill it. Neuer-he-lesse, gud fadir, if it be plesande to he, take
fro me his bittere passione hat myne enemysse ordeyne for me. Thow sees wele,
your dere fadir, howe grete ill heymagny agarne me, & how grete falsenes
tey put appone me, and all theire conceil es to do me to dede. Bot, holy fadir,
pou knowes wele hat I dice neuer none of thire thynges hat heuy put one me, and
hat par es no wykkednes in my handes, bot I hau etur done hat was ple-

1 om. 2 = bof. 3 The prayer is made up of passages from Psalms 34, 39. 4 Ms. bewe? 5 Ms. hat I.
sand to be: and pay do me ill agayne gude, & hadredene for grett lufe þat I schewed to þem; and my disciple þai haue corupte to be þeire ledare to lose me, and haue boghte me for thytty plates. And there-fore I pray þe, dere fadire, þat thow take awaye fro me this bitter passione. Neuer-þe-lese if it be othir-wyse plesande to þe, thy will be full-fillide. Rise vpe nowe, fadire, I pray þe, and helpe me: for certes, þoþe-all they know me noghte for þi sone, noghte-for-thy for alls mekil as I have lyfede amongetheme with-owtynn any trispas or gilte, and for many gude dedys þat I hase done to them, þem aughte noghte to be so fell & crewel agaynes me. Bot I pray the, fadire, be noghte ferre fro me: for why my tribulatione es nere, and þer es none þat will helpe me.« Whenew owre lorde Iheru had þus prayede, he come agayne to his disciples, & fonde þem slepande. Bot he waked them, & bade þeme wake & praye, þat þey fall noghte in to temptacione, and comforthede þem. & went agayne fro þem as it were þe caste of a stone, & mad the seconde prayere; & þe thride tyme the same Oryson; and saide: »Rightewyse fadire, sen þou owtterly ordered þat I sall suffire ded one þe crosse for mans saule, thy will be done. Bot I recomand to zowe my dere modir, & my disciples, þe whilke I haue kepet to þis tyme whils I have bene with them: Bot holy fadire, kepe þeme now fro all illss. / Beholde in tyne of þis prayere how his precous bode rane doun fro his blesisde body as watire1 habundandly in to þe grownde for gret angwyse & drede þat he hade of his bitter dede, and be-holde now here besyly in howe grett angwyse & trybulacyone þi lorde Iheru whas sett in þis houre. And be-holde also how he prayed thrys, or he had any answere; and there-for suffire thoue paciently all-poff þou be noghte herde one-one. / And whens owre lorde hade þus prayede, and was þus in þis grett angwyse: the angelle seynte Michael, a prynce of þe heuenly court, apperide to hym comforthande hym & sayande thus: »Hayle, my lorde Iheru. Zowr meke prayeng & zowr blody swetyng I haue offerde to zowr fadir in þe syghte of all heuenly court, and we all fell douwe2 one knese prayyande hym to take awaye fro zowe þis harde passione. And zoure fadir aseekende & said: „My dere sone Iheru knawes wele þat þe rawnssone & saluaclone of manes saule, þat we all desyre so gretyly, may not be dorn & made withowtynn scheddyng of his blyssede bode: and þere-for, if it so be þat he will þat mans saule be safe, hym be-hones to dy for it3«. Then answe[erde owre lorde Iheru to þe angell: »The hele of mans saule all-gatt I conette, & þere-for I seche rathere to dye þat mens saule myghte be safe, þan nott to dye if mans saule solde be loste: and þenefore þe wyll of my fadir be fullfilide.« Pen said þe angell to hym: »Be ze þo-for of gude comforth & suffirs manly: for some sall passe zoure disesse & payne, & ze sall aftir haf loyce and Endles blise. For zoure fadir es ener with zowe, and he [sal] kepe zowr modir & all zowr disciplyn.« And than owre lorde Iheru, mekely and reu[er]entlly receyndede þis comforthyng of þe angell, knowynge how thurghge takynge of owre dedlynes he was made lesse þen angell whilles he was in this vale of teres; and ryghte as he was ferde and heny as man, righte [so] was he comforthede of þe angell wordes as man, prayyand þe angell to recomande hym to his fadir and to all þe heuenly court. And so þe angell toke his leue and went his waye agayne to heuen. / Zene owre lorde

1 r. swete; Bon. in modum sordinis. 2 Ms. doine. 3 Bon. addas: Quid ergo decernitis.
4 Bon. Dicit Pater quod semper vobiscum est.
The privity of the Passion.

Bona ventura. The privity of the Passion.

Itheru rose vpe þe thryde tyme fro his pryere, alle wete with blody swete. Beholde hym nowe besly how he wypis his visage, or elis wesches in þe [fonte] of Cedrone, all full of angwy sche and woo, and haue thowe grete pete of hymes & compassion, for he myghte noghte haue grett & swett blode so largelie withowtynne grett bitternesse of sorowe & angwysche. Beholde & see now besyl all þe doynges and disesse of þi lord Itheru, how he com to his disciplys & bad them slepe & take þeire ryste: and he wakede & watchede as a gude hirde-man owyr hys floke. A full grett lufe of oure lorde! solthe he [lufed] all his [to] þe laste Ende of his lyfe, wher ðe hym-selwe was sett in so grett angre & zit he es besy abowte þeire ryste. Then [saw] he his Enemys come fro ferre with force and armes, with lanternes & stances, to take hym, and zitt he wolde noghte wakkenz his disciplis bot suffere þe pe slepe, to his Enemysse were nere at hym. Þene wakkenz he þe pe & bade þe þyse: þe for þat þe has be-trayede me es now cowmenz. And þan come Indus & kyssede Itheru. For it was þe manere of oure lorde þat whene he sent his disciples in any place, for to kysse þe pe at þe comynge-againye: and þer-for Indus gafe þe Iewes þat þat takenn þat whame so he kyssede, hym sulde þey take and holde. Bot Indus come be-fore, as who say: 'I am not with þise armede menz nor of their knowynge; but I kysse þe & say haile maysterz. Be-holde here nowe oure lorde Itheru and se how paciently and how benyngly he resayuened þe haysyng & the kysyng of þe truytoure; and how he suffirde hym-selfe to be takenn & betynz & dispoyllede, be ledde as a theesef or as a mysdoere þat no powere hade to helpe hym-selfe; þor he hade more pete & compassion of his disciples þat fede awaye for ferde, þene he hade of hym-selfe. Be-holde now wele how he es led forthe of þe wykked Iewes towardes Jerusalem agayne þe hill hastly, with grett payne, & his handes bone be hynd hymz, boystously gyrdide in his kirtill all one, bare-henede, & bowande downzardz þe bake for werynesse & gret hastynesen. When he was presentede be-for Cayphas and ober prynces & prestes of þe lawe, þay made myrthe and Loy as done a lyne whense he has getyne his pray. They lede hym in to þeire chapetere-hous & examende hym straetly; þey procurede false witnesse agayne hym; þey damynede hym, despyzse hym & spytte in his faire face, theyhillide his enghe & bobbyd hym, and with many dispysyngez and represyngez þey truande hym hougel; and all he suffirde pacyntly withowtynne growychynge. And here be-holde hym wele & haue thow compassion of hym. At the laste whene þe were wery for tournentynge of hym, they put hym in a presone, [& bonde hym to a peler] of stone, & lefte with hym armede men to kepe hym selerly þat he sulde noghte passe away; [þat]10 all þe nyghte myssaid, repreny[n]ge hymz one þis manere: 'Thow wenede þen þat had bene wysere þene oure pryncez: it was grette foly! þe augeth noghte ones to opyne þi mouthe agayne themse: how durste þou be so hardy? Bot now schewes wele þi foly, now standes þou as þou has disenede. Þou erte worthy to be dede, and withowtynne dowte so þou sall, be seler þerof. And thus they truande hym all þat nyghte now one now an ober. Be-holde now þi lorde gode how mekly he stode & paciently sufferand all þat þat þey dide, & ansuerz noghte bot stode styll withowtynne any excusynge, & [as] he had bene gilty mekly enclynande his eghne downzardz: and haue here grete compassion of hym. A,
lorde Iheru, in to whas handes ware ze takynce, & how gret was your pacienye!
And þus stode he all þe nyghte bownd to a peler, to þe morne. In this tym
sauint Iohfi wente to our lady & to her felawghes, þer þey were to-gedyre in
Marye Maudeleyne house, & tolde þemþ all þat was done to þeire lorde Iheru
& to [his]\textsuperscript{1} disciplis. Pen þere vnspekeballe sorowe, wepynges & cryengez,
and wryngyngge of hondeȝ, & meryngyng þow owtyngme mesure. Be-holde þemþ
with gret compassionne, for þei\textsuperscript{2} are sette in gret ængwis & in full mekill
sorowe for þeire losly lorde Iheru, for they knewe wele þat he sulde be dede.
Then owre lady turnede hire to þe walle, prayande þe sdiare of heune for hire
sone Iheru, and saide: Wirchipfull fadir of heunene, fadir of mercy & of pete, I
comen in to þoure handez & youþ kepynge my moste dere soone Iheru, and I
besekte þow þat ze be noghte cruelle to hym, for ze are to all othire benyne
& mercyfull. O endles sfadre, whedere Iheru my dere sone saile nowe be dede?
Sothely he did neuer ill to be dede fore. Bot, ryghtwise sfadry of heunene, seene
ze will the redempcyone of manes saulle, I be-seke þowe lorde, þat ze wolde
ordyne it one anoþer manere than this: for all thyng es possibill to þowye. I
pray þow, hylsfadir, if it be likelyne to þowye, þat my dere sone Iheru be nott
don to dede, bot delynuer ze hym fro dede & firo þe handez of synners, and gyfte
me hym agayne. For he for obedience & renuerence of þowye helpes nott hym-
selle, bot forsakes hym-selle witterly, as manze þat myght noþer helpe hym-selle
ne cowthe. Pese-fore I pray þowye, if it plese þowye, þat ze wolde helpe hymz.
þus prayede owre ladye for hire dere sone with all þe afectione and will of
hire herte, & with grett bitternesse and sorowe. And þerfore hane nowe pete and
compassione of hire, þat was in þat grettre trebulacione for hire dere soone Iheru.

Ad primam.

Arelly at morne come agayne þe prynces and þe grette of þe Iewynes & toke
hymz owte of prsone, & bounde his handez by-hynde hym, and reprenede hymz
& bade hym. «Come forthe, thefe, come forthe to thy dome, for this daye saile
we make an ende of thy wykednes, and nowe sail it be seene what all thi wisseed-
dom profetey þe & serues of». And þus desperetely þe ledde hym forthe be-fore
Pylate; and he folowede þemþ as one Innocente lambe þat were lede to sacrac-
fice. Whene his modire and seyn loynze & þeire felawes come týmyly at morne
to see Iheru, þey mett hym in þe waye, and when þey sawe hym so vnlawefull
and so dispetously lede with so grette multitude, þare myghte no tonge telle þe
wo, þe sorowe, þat þey hade for hym. In hit metynge to-gedire, was gret sorowe
one bothe þe partyse, for owre lorde Iheru hade gret sorowe for compassionne
þat he hade of all his, & pryncipally to his dere modire, for he knewe wele þat
hire sorowe was vnspekebale as towchynge hym. Be-holde þerfore beslyly to
every poynye, fore þey are full of sorowe & byttre compassionne. / Thus þey lede
hym furthe to Pilate; and þeise womenze þat lofed hymz so tenderly þey come
all o sferre, for they myghte noghte com nere hymz for thronghe of þe Iewynes.
Than the Iewynes accusede hym in many poynetes, and Pilate sent hym to Herode.
And Herode was fayne of hymz, be-cause þat he couet o lonyge tyms to se hym
wirke some wonydes; bot he ne myghte gete no meracle, nor worde, of hymz.
And þeire-for Herode helde hym for a folre, & in dersyonze & skorne he cloþede

\textsuperscript{1} Ms. þeire. \textsuperscript{2} Ms. þeire.
Bona Ventura The privity of the Passion.

hymne in whytte as a folke & sent hymne agayne to Pilate: and pen fro pat tymes forwarde pey helde hyme not onely a mysedoere, but also a folke. Bot he suffered all pis full paciently withoutypyn any gruchynges. Be-holde now here, thow that wilde be goddes luffere, how [when] he es ledo to-warde and frowarde, how schamefully & how mekely he gose, his face Enclynede to pe erthewarde, and herande with grett styllines of herte beire crynges [and] beire reprouynge, & [suffrand] beire betynges and all manere vnelennes. Be-holde also how his modire and all his frendes stand all o ferre lokande, & folowande peyne, with mekyll monyng & hertly sorowe. / Whene pey hade broghte hyme agayne to Pilate, pis fell pepyll, pey accusede hyme fely.vncesyng: Bot whene Pylate couthe fynde no cause of de, he wolde hauve delynevede hyme, & said to peyme: «I sall chastye hymes and late hym goe.» Then Pilate comandede theymze pat he sulde be betyne & schorugede. / Thene pey dispoyledowre lorde dispitously with overthrowen any pete & made hyme nakyde, & bande hys handis by-bynde hyme and feste hym till a pelere; & bett hym with charpe knotty schourges, a longe whyte. And as some doctores says, one enery knott was a scharpe hok of Irynze, pat with enery stroke pey rofe his tendyr flesche. He stode naked be-fore them thame a faire zonge man schamefull in schapp, and specious in bewste passande all ethely men: he suffered pis harde paynemfull betyng of thes wikkede men in his tendireste flesche & clenneste. Floure of all flesche and of all man kynde es nowe full of blo betynges & bloidy brystwyngges; one enery syde streymys downe pe kynges blode of henene for enery parte of his byssed body. He es betyne and betyne agayne, blester appone blester, and wonde appone wonde, to bothe pe beters & pe [be]:holders were wery, & penz pei vn-bonde hyme. Be-holde hym eymhere mekyly & habondandyly, and if pou can hauve here no compassion of pi lorde Ither, wete pou wele pi herte es hardere than pe stone. Thau was fulfillede pe profecye of Ysaye the prophete, sayand thus: «We be-holde hym all owt-caste and vileste of all men, & pi was in hym nofer fairenes nor bewte, but he was lyke a leprouse mane, smetynz & cast downz fro godez. A, dere Ither, what whas he pat was so hardy to dispoyle & naky pe? And how were pey wele wers hardy pat durste bynde pe so faste? Bot soothely, most wikkedly were pey hardy pat du:sate so bett the! Bot soothely pou souz of ryghtwisenes, pou with-drewel pi brighte beme, & perfore was myrken ouere all pe weride. A, lorde Ither, what made the to suffire all pis hard penance, towmentez and payne? Soothely thymne vmesurabylly suffe pat pou hade to vs, and owre grette wikkednes pat myghte not be weshenleye awaye but with pe precyouse licoure of pi precyouse blode. A, lord Ither, weryede be pat gret wykkednes pat was pe cause pat pou was so felly towmentet! / Whene they lesid hym fro pe pelere, he zode abowe sekande hys clothes pat ware castene here & there where he was firste naked. Be-holde hym here besily thus betyne & all tremlynge for colde: for, as pe gospell sais, pe wedire was colde. Bot whene he sulde hauve clede hym agayne with hys aughenz clothes, pey wolde noght suffire hym; bot led hym furthe al naked be-fore Pilate & said to hym: «Sir, this travtoure mad hym-selfe a kynges: and perfore be-hoves vs clope hym one kynges manere, & corowne hymes.» Then they take ane olde rede mantilli, foule & myschaperne, & cloped hym perwith.
& toke a garlande of scharpe thornnes in stede of a corowne & threste one his hede, & toke hym a seurtur in his hande, all for scorne. Be-holde þow now be-sylly, & haue þou pete of, his gret paynes, & þitt did he al þat þey bade hym, & suffereth all þat þey do to hym: he toke þe rede clothe, he bare þe croune of thorne one hys heneede, & toke þe septe in his hande; & þey kneled be-fore hym & scorne his hym & calde hym kynges, & all he sufferde & spake righte noghte agayne. Be-holde hym nowe with compassion & tendinres of herte hou his hened was thurgh-prykkede with schærjpe thornes thurgh his blesseide brayne, & ofte-tyme þey smote hymes with þe septe one þe heneede fore scorne & disput; & beholde his bllyssede face all rynnande with rede blode. A þee oure-donese1 blynde wreches! how dreffull & ferdffull saile þat wirchipfull kynges heneede apere agayne in his rytghwyse dome, þat þe smote so felly & dispe-tously! [þey]2 scorne his hymes & dispysede hymes as he wolde haue bene a kynges & myghtes not; & all he sufferde paciently as [he]3 hade bene þeire aller ser-vande. And þitte themes thoughte not þis ynoghe: bot for more scorne & repreze þey gedyrde to-gedire all þe multitudes of Iewes, & broghte hym furthe be-fore þes þus scorne[d]4, weryng þe croune of thorne, & lede hym be-fore Pilate. Be-holde now tendirly how he stode all aschamede, melky bowynge his heneede, be-fore so grete a multitudes of folke roreynges & cryenge «do hym one þe crosse», scoronynges [hym] as he hade bene a foile, & as all had bene bot foly þat he hade spokene be-fore to þe pynces & þe pharysens & þerfore þey dighte hym thus & broghte hym to þis plughte; & so nott alonly he5 sufferde of themes [sorwe]6 & bodily payne, bot also many repyrenges & disputes.

The meditations of vnдрone.

Pen all þe multitudes of Iewes come cryenge with gret voyce þat he solde be crucifiede, & þaus was he damnede with-wottoynge gylt of þat cursedes domesmane Pilate. They hade for-getyn all his benefeteg þat he hade donese to þem, nor they are noghte styredre to pete þof-all he be bot ane Innocent & clene of lyfynge; ne þey will not lett for all þe paynes & turmenteg þat þey haue done to hymes be-fore; bot they make lyoe & myrthe þat þeire mallicious Entente & þeire wikkede will es fulfillede. þey scorne hym & hastede hym to his dede. / Then they broghte hym [in] agayne, & nakynyd hym of his pawpure; & he stode nakede amonke themes, & soghte his aughen clothes þat were throwen abowe, & clede hym with gret schame befor þem all, þat scorne his hym as he had bene vileste of all men & forsakene of god. Be-holde here and wondire of his gret mekenes and pacience, & conforme þe þere-to and folowe as mekill as þou may. / When they had clothed hym, þey led hym forthe with gret haste to his dede, and laide one his bake, þat was so sore & all full of wondes, the hevy crosse: & he as a meke lambe paciently toke it and bare it forthe with mekill penance and ang-wisse; & þey led hym forthe be-twix two thefes, & þat was his felasichpe! O god Iham, how mekyll schame & velany did they to [gaw]7 the cursedes Iewes, þat mad þe kyng of trewe[t]he felaswe to theenes! & more schame [þe]8 hade & more reprefe þen þe thefes: for they did sowe bere soure owne crosse, & þat rede we noott of þe thefes. / Be-holde hym here with gret pete & compassion, how

1 Ms. donese. 2 Ms. þe. 3 Ms. it. 4 Ms. syayande & scornenand. 5 Ms. how he. 6 Ms. scorne. 7 Ms. þe. 8 om.
he wente stowpande with þat gret hevy byrdene þat he bare, þat was þe crosse. Bot for as mekill as his sorrowfull modire myghte nott com to hym for gret thronge of pepull, scho wente be anoþer waye nerehand & schortere, withs seynþ Iohã & hir felawes, & hem hire some comyng out of þe cete. And whens cho sawe hir 1 childe þus chargede with þis hevy birdene, & he ramwe al ouere with blode, cho fell in swunynge & nerehand was dede for sorowe; [n]or3 cho myghte nott speke to hym a worde, nor he to hire, so was he hastede to his dede ... / And whens he hede borne þat hevy crosse a gret while, so þat for werynes & þe sore wonder & sorennes he3 myghte no lengev bere it, he laid it downe: and for they wold not tarye his dede fore ferdenes of changynge of Piatres sentence—for he lete be-fore as he wolde hafe delycuwerde hymse: þey made one take þe crosse & bere it forthe; & lede Iheu, bound as a thefe, to þe mouste of Calneri. / Thynke þe nott þat all þis þat he suferde in þe owre of matyns, þrime, & vndrone, with-owttynge any more doynge one þe crosse had bene sorowe & Payne Inoghe, bitternes, sorowe & angwyse to he[jr] 5? Certes, I crowe þis, & mekill sterynge to petousse compassionse, ʒa & bryngynge in to tendyr & lounande hertes gret materse of pacience. And thus we hane saide in this partie what be-seyll in þere thre howres.

The Meditacione of Middaye.

Pere-fore whens oure lorde Ihesu whas thus velansly broghte to þat stynkande place of Calnarye, thow may be-holde wykked werkes one ike a syde. Be-holde thame þat stonded beside6, and withs thi gostely eghe be-holde how some makes þe crosse redy, some ordeynede þe nayles and some þe hamers, oþer some bryng forthe ledders and oþer Instrumentes þat þey hade ordeynede to do hymse one the rode wytt. Thane they nakynde hym agaynse be-for all þe pepill and rafe of boustynly his clothes þat were drye & baken to his blessid body all-abowtne hymse in his blyssed blode, and so they drew ofe þe flese & þe skyne with-owttynge any pete. And sekerly þis was a gret payne and a vnsummerbill, ffor thare they renweled all his olde bryssynges & his drye wondes, and þe skyne þat be-fore was lefte one hym, þen was it alto-gedire rente of & cleuyde by hys clothes. O whate sorowe & woo trowestowe þat his modire hade whens cho sawe hym thus farene wytt? Scho had sorowe with-owttynge mesure and also gret schame, whene cho sawe hym thus stonde nakende — ffor þe fals Iewes lefte nott so mekill one hymse as his prene clothes: and þerfor his sorowfull modire wente in gret haste to hir sone & hales hymse and billese hym wytt the vaile of hire heuede. O lorde Ihesu, how mekill sorowe & pete was thane in hire herte! I hope cho myghte not speke to hym a worde for gret sorowe and tribulacions of sperite. Bot cho myghte no more helpe hymse nor do to hymse, bot þat cho conquere hys prene membirs. For they raffe hym frou hire withs gret Indignacione and Enviously, and as wode meye they threvye hym wyde opyne one þe crosse,7 and strenede oute his armes with gret violece one every side, and smote hym thraghie bothe þe standes to þe crosse withe gret nayles; & whens þey hade so done, þey went to his fete: & þe holes of þe crosse were made so ferre þat his fete myghte nott reche themse be a gret thynge: and þan þey tayke rapes &

1 Ms. sawi hir sawe hir. 2 Ms. for. 3 Ms. þat he. 4 f. horror? Bon, vehementissimi dolores et amariamissimi, et horrores stupendi. 5 Ms. hire. 6 = biside. 7 In the mode of the Crucifixion our text deviates from Bonaventura, and agrees with R. Rolle, p. 86.
with great violence they drew out his body and his fete, to the were met to be holes. And after they had eaten the body once and all as many as might their hande one, & let it fall downe in a mortase of stone, was ordained herefore: and in this hevy sallyng all the Loysite and ceguves of his blesside body braste in-sondire. And when he was thus spreade o-brede the crosse more strait any passageyme-styne es spreade one the harowe, so that men might tell all the lyssede bones of his body: thane rane fro hym one every syde stremes of blode owt of his blessed wondes. For he was sett so straitly he might not remove fote nor hande nor lyme of hym but his lyssede hede; thiss three nayles bare vpe & sustente all the weighte of hys body. He sufferde mekill payne, 3a more than herte may thynke or tunge tell. He hangged by-twix two thefes as he had bene fawty. One every syde was represes and paynes. And fit whene he was so hard sette, jitt wolde the not cesse of dispysynge: Some blasfemede hym & said fy one hym that distroyes, and othe some saides: *Othire menne saved he, but hym-selfe he may not helpe. If he be goddes sone, late hym come doune of the crosse & we saille rowe one hym; and one many other wyse the reprened hym all the daye. Also the knyghtes that crucified hym, departede amongeth themes his clothes in his awne syghte. / And all thes thes did in presence of his soprowfull modir, whos sorrow & compassion was greatly the cause of encressyng of bir dere sones passione, and the sones passion ekede the modir sorowe; for oure lady hange one the Rode with hire dere childe in soule, and ratheere couett to dy wil hym pene to lyfe ... Per was also be-syd the crosse standing by our lady Iohi Eevangeliste, Marie Mawdelyne, & othe two Maries our lady systers, & all these wpcede tenderly for our lorde Ither; the had great compassion of our lord Ither and also of his modir, & as ofte was theire sorowe renuède as any new passione, myssayenger, or repr[e]ne was done to our lorde Ither &c.

A mediatycone off Noûe.

Owre Lorde Ither whilles he hang one the crosse, to the howre of his ded, he was noghte Idill, but he taughte great perfeczione. He speke seuene wordes, the wilke we rede in the pessell. The fyrste was whene he prayede for thems that did hym to dede, sayeng: *Fadir, for-gyffe thems theire trespas, for they wate not whate they doo ... Thise wordes were takyne of great paciencie, perfite lufe & charite, & also schewenge of Ensamnill of grette myldnes & pete. / The seconde word was when he speke to his modir of saynte Iohi, & said: *Womane, be-holde thi sone *. He called hire not modir bot womane, that cho sulde nott for tendirnes of lufe haue more sorowe ne disese. / The thryde wordes was when he speke to thes thes hange be-syde hymz one the crosse, & said: *This daye saille pou be with me in paradise*. 4A, this was a kynd worde, & a swete worde, & a worde to vs of gret comforthe, whene he that was a theefe & a mysdoere all his lyfe to the laste honre of his dede, and thane for he forthoghhte hys synne & belenede in oure lorde Ither, had forgynes. Now, lorde, lioned myght pou be! / The sifter worde was: Heloy heloy, lanbagatabani: That es to saye: *My god, my gode, why hase pou forsaken me?* as who saye: *my fadir, pou loues so

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1 Ms. peire. 2 Bon. Vah qui destruis templum Dei. 3 = Nourse? 4-4 added.
mekill þe soule of mane þat þou hase gyffens me to be dede for it, and so
semes it þat þou has for[√]-sakene me. / The fyfte worde was: »I thryste«. This
was a bitter worde full of compassione botthe to his modir & to seynt Iohũ &
to all his frendis þat lounced hym tendirly, and to vnpeteneose lewe was com-
forthe & grete gladnes. For þof it were so þat hym thrystede for þe hele of
manes soule, neuer-be-les in sothfastnes hym thrystede bodily; & þat was no
wondryr, for thrughe scheddyng of hys precyouse blode so habundandly, & for
grete angwyse þat he sufferde withowttyne cessyng þro þe thursdaye at euene
to þe fridaye at hey-none, he was all Inwardly drye and thirsty. And whene
þise vnpeteneose menes vmbethoghite them in what thyng þey myghte moste dere
hyme, they take aysell & gall & mengede to-gedir, and gafe hym to drinke.
/ The sexte worde was whe ne he saide: »It es all doule«, as who sayo: »Fadyr,
þe Obedience þat þou bad me do, I hane fulfillede it; and ßit, if þare be any
more þat þe will þat I do, I am redy to fulfill it«. . . . And thane he be-gane to
langwsse as þe maner es agayne þe dede, now speryng hys eghne & now
Openyng þene, nowe bowynghe his heuede downe one þe to syde and now one
þe toþer, and all hys strenghes & all his myghte be-gane to faile: / & þen said
he þe seunnd worde, cryyng with a hye voyce & a myghty, & with teres wepyngs
sayeand: »Fader, I comende my sperite in to þi handes«; and thane, when he
had said þis wordes², he ðelde þe goste . . . / O, dere frende, what sorowe trawes
thow vmslappede the soule of his dere modyre, when cho sawe hir dere sone so
paynefully fayle and dolefullly dye? I traw þat for mekkil payne and angwyse
scho was all slokenede³ in sorowe, and made as it were incensebill and as it
were halfe-dede, mekkil more þane whene cho mete hym in þe waye beryng
his crosse. And what trawes thow þat Marie Maudeleyne dyde þat so mekkil
loned Ihem? what dyd sayne Iohũ, moste bylonede of Ihem of all his discipleys?
and what trawes þou þat þe teþer two systirs of oure lady dyd? What myghte
they do? Þey where⁴ slokende and fullilide with bitterness of sorow and made
dronkenz with sobbyngs and syghyng, for all they wespide withowttyne mesure. / Be-
holde nowe how thii lorde Ihem honge dede one þe crosse for þi luf. All
þe maultude of þe folkhe where þene gone home, bot onely oure lady & hir
systers & seynt Iohũ; they deuillide & sett themse domes be-syde þe crosse, and
ofte þey lokede one þeere luf, abyndand helpe how þey myghte take hym downe
& bery hym. Now, & thow wolde wele & aseyly be-holde þi lorde Ihem, thow
may fynde þat fro þe crowne of þe heede to þe sole of his fete þare was no
hole spotte lefte one hym; nor lym nor party of his blyschede body þat ne it
was full of payne, passione, woo, angwyse, and sorowe. / Thow haste now herde
me rehere here þe manere of his cruacyfylge, his passione and his bitternes,
and his rewefull dede, the wilke he sufferde in þe houre of vndrone⁵ and of
none, after þis litiiil wryttyngge for sterrynge of desocyon at þis tyme: and there-
for studye þou devoteley, mekly, and besly for to clefe þerto, and take Ensampil
darof as mekkil as in þe es, thoughge þe helpe of þe mercy of Ihem, and folowe
asfyr. And nowe I will reherse the schortelye whate be-fell after þat he was
dede at þe houre of none &c.

1.² added. ² r. worde? ³ Bon. absorpta. ⁴ = were. ⁵ Bon. sexta.
Also at None &c.

As fire the hour of none the petefull modire of Theynoure lady saynte Marie, saynt Ioñh, Marie Manelyne, & the two systers of our lady, they satt stoll abyddynge, & be-holdynge with-owtyne cessynge our lorde Theyn so hangynge be-twixte two thefes nacked & so petensely wounded, so bitterly torment, so schamfully done to dede, and vitterly for-sakeynge off all men. And as they satte thus to-gedire, they sawe come fro the Cete a grete companye of armede men, that where sente fro they prynces of They wes to take them downe that hange one the crosse and bery them: that they solde nott hang one the crosse one the gretete sobat-daye. Than our lady & her companyse rose vpe & behelde them, for them begane theire sorowe all newe & drede & ferdnes to begynge. Oure lady was thene full ferde and couthe noghte bot turnede hire to hire some as he hange dede one the Rode, and said to hym: My dere sone, whareto come this men agayne? what will they do to the more? have they nort done this to dede? My dere sone, I wend they hadd fullfillede all theire will of the: bot, me thynke, they will not cesse to perse [the] dede. My dere sone, I wate newe what I sall do, for no other I myghte haue theire leynynge nor I may not defende them. Bot I sall come and stonde by-syde the crosse at thy fete, my dere sone, and I besyke thy dere fadir this hat he make them to have merrey one the and petes. And then ever all fyve kelenide downe to-gedire be-fore the crosse of Theyn, sore wepande. / Thane come theise ikkyde leyewes: & whence they save theise two thefes hat hang by ourle lorde one lyfe, they brake thees & slewe them all-owte, & caste them valianlly in to dyke. And whence they come to our lorde Theyn, our lady his modire was a-drade this hat they suld do so with our lorde: scho fell downe one hire knees, & helde vp bothe her handes tendirly wepynges, & said: Brethurie, I pray zow for goddes lufe, hat ze do no more to my soule. I am here his sorowe-full modire, & ze knowe wele this hat I greened zow neuer ne trespass agayne zow; and poe-all my sone semed contrarie to zow, ze haue now slaye hym, and I will for-gyfe zowe this wronge & this trespass this haue done, & my dere soins dede, so this ze do mercy with me this ze breke nott his lymmes, this I may lye hym hole in his groune. It nedis nott this ze breke his lymmes, fore ze see wele he es dede and passede forthe. * Pen said Ioñh & Marie Manelyne & our lady systers: »A, dere, whate doo ze? why do ze knele, swete lady of heuen? Zhe knele at ze fete of wikkede men, and ze pray them this no prayer will here. Wene ze to bow to the mercy of creuell wikkede & proude men? Nay, lady, it will not be, for meknes es abomynabil to prowde men, and there-fore, lady, ze trauell in vaynes. / And then one of them this hyghte Longeus, [this] hat tymen what proude and wikkede, but as they was converted & was a hoy martire: he take a longe spere & dispynesse on the lady prayere, fersely and with a fell herte he thriste our lorde thorow-owte his swete herte, & made a grenose wonde: & one-one rane owte blode & water. Thane fell his modir in swonne in Marie Manelyne armes. Thau Ioñh for gretenesse of sorowe tuk herte to hym & saide: »Zhe wikkede men, why do ze pus? Se ze nott wele he es dede? Will ze also see his sorowe-full modyre? Gose home and late vs bery hym oure-selfes. Than, as god wolde, they went home. And then they comforted the oure lady & sette hir vpe; & then askede scho them what they had done to hir
sone; and þey said, no more þan cho sow. Þan sygheðe scho and be-helde hir sone so dispotously wondede. Than dyede scho neghe fore sorowe. How ofte, thynke the that oure blyssed lady sufferde payne of dede? Sothely, as ofte as scho sawe any new payne or passione done to hire sowne. And þerfore was fullillide! þe prophecy of holy Semyone, þat said þe swerde of sorowe sulde thurghe-perse hir herte. / Then sett they þems downe by þe crosse agayne, & wiste noghte what they myghte do. For they myghte nott take downe þat body—they had no myghte þare-to. Ne awaye durste þey noghte go and lene hym one þe crosse; & þer myghte they noghte abyde long, for myghte com one theme: & þus were þey sette in grete perplexite and dowte what themes was beste to doo. A, mercyfull Þera, how myghte þe sufere 30ow owene modire, þe whilke þe ches of al þe womenc of þe weride for to be myrrow & example to þe weride & to be 30ow owene rystynge-place, to be þus pyned, troublde, twerment & disessede? It es tyme þat cho hade som riste, & þe wolde wyche-safe &c.

¶ At the howre of Enensonge.

Another tyme þey lokede & saw come fro þe cete-warde a company. But it was Iosephe of Aromathy & Nycodemè, þat come with Instrummente to take downe þe blyssede body of oure lorde Þera Criste; & þey broghte also with þem a hundrethe pounde of aloes & of myre. Than oure lady & hir company rose vpe with gret drede, and wend it hade bene any new schemah of twermentrye. A, dere god, how gret was þeire tribulaciones þat day! Than Iohã loked & saide: 230ndire comes Ioseph & Nycodemè: and than oure lady was gretly comforthede, & thankeed god þat had thoughte one þeme & sent them helpë & soconre; & bade Iohã þat he sulde goo agyne þeme & keppe þeme. And Iohã in gret haste & mette þeme; & ilkone hayleseste oþer with gret wepyng & murnynge—for þer myghte none speke with oþer a longe while for tenderennesse of compassionse, & mekillnesse of sorowe & wepyng. Than Ioseph speke and askede ware oure lady was, & who was with hire, & what all þe 2 oþer discipiles of Þera did. Thence Iohã tolde þeme of owre lady & of hire companyne; bot of Peter & of all þe oþer discipiles he couthe nott tell, for he had not herde tell of þeme of all þat daye. And when þey come nere at þe crosse, on-one þey fell downe one knees & wyrcheypyd oure lorde. And þene oure lady & hir company knelyd downe & with gret renerence resayned þeme and wyrcheyped þeme, & þey knelyd agayne. And þene said oure ladye to þeme: Þe do wele þat þe haue mynde of oure lorde & 30ow masyer, for he losede 30ow full mekil; & I tell 30ow I haue full gret comforthe of 30ow commynge, for we wist nott beefore what we myghte do: & þerfore gode thanke 30ow. Than they ansuerde & saide: Þe sorowe & murne with all oure hertes for all þat es done to hym, & faynely wolde we haue helpese hym, but we myghte not with righte oure 2-comme wikkednesse; nenerþe-les þis littill servise sall we do to oure lorde. Than rose þey vpe & mad þene redy to take hym downes. / Thane Iosephe sett vpe a leddere one þe ryghte syde, and drew owt þe nayle of his ryghte hande, with gret travayle, for it was full faste dreeude in þe tree, and þe nayle was boystous of it-selfe; & [and be-take it to. Iohã & bade hym þat oure ladye sulde noghte see it, forer forde of swomynges].

1 Ms. falsled, fil on margina. 2 Ms. þat. 3 Ms. ouerre. 4 om. here.
Nychodeme wente vpe one þe lefte syde & toke owte þat nayle, & be-take it to Iohã 1. Þene Nichodeme com downe 2 & went to þe fete, & Ioseph bare vpe þe body of Ihsu. A, Ioseph, wele was þat so myghte holde þe blyssede body of Ihsu! Than takeoure lady hat o hande þat hange downwarde, wít gret reuernce, & putt it till hire face, & be-helde it & kyssed it wíth many teres & sore syghynge. When þe nayle of þe fete was pullyd owte, Ioseph come softly downe 3, & þene þey all toke his blyssede body, & laide it downe one þe grownde. & our lady take his heunede one hyre kne, & Marie Maudeleyns his fete, where scho hade fune before-tynde fúll mckill grace; all þe toþer [stode] abowte hym, & made mckill mone, waymentyn & wepyng, as it hade benc þeire ownde getyne childe.

† Att Complynle.

Aftire they hade stande lange þus wepyng a gret while, Ioseph come to oure lady and prayd hire þat scho wolde suffere them to dignete þe body and bery it. Then saide oure lady: «Nay, gud frendis, takes nott fro me my sone [so sone] 3, bot ratheere bery me wítth hym». Scho welpid wître-owtyns comforthe, scho be-helde þe wondes of his hende & fete & syde, nowe one & nowe one øper, scho be-helde his luftly face defouled wître spittynge & brisiede blode, his heunede prikkede wître scharpe thornnes: þere was þene no wepyng, no be-holdynge, no kyssynge, þat myghte fill hire ... Bot it drewe nere myghte, & Iohã prydeþe hire þat scho wolde voche-saue to suffere Ioseph & Nychodeme to dyghte þe body of Ihsu & grane it: «for þey myghte lightely, he said, if þey tariede longe, fall vnndire damgere of þe lewe.» Thenz scho, as wyse lady & discrete, vnbe-thoughte hyre how scho was be-takyne to þe kepyng of Iohã: scho blyssede hire sone & sufferde them to do wître hym what so þey wolde. Thenz Ioseph & Nychodeme be-gane to lape hym in sendell, as þe manere was of Iwe to be beryde. Bot oure lady held styll his heunede in his lape, to dyght it hir-selwe; and Marie Maudeleyns his fete, and prayd them þat scho myghte dignye his fete where scho had fue mercy and grace. Thenz scho take his fete and helde þene, & swoonnedede nere for sorowe, & þe fete þat scho weschede be-fore wître teres of compunson, aftrywaderz 5 scho weschede thems wele better wître teres of denocynge & bitter compassion. Scho saue his fete so dulfully woundede & drye bakene in blode, þat scho wept full tendirlye; scho desyrede to dye for sorowe, bot scho ne myghte. Scho woldeayne hane anoyntede all his body and lappede it, bot scho had no powere þerto; scho myght not more do, scho weschede his fete wître teres of hir egnhe, & wyped thems wître hir herex, scho halsede þene & kissed þene, lapped þene & dyghte thems one þe beste manere þat scho couthe. Then wherz all þe body was dyghte, þey lokede to oure lady þat scho sulde dyghte þe heunede, and þane begane they to wepe all newe. Our lady saue þat [scho] 6 ne myghte no lengare tarye: scho kyssede hire dere sone and said to hym: «My dere sone, now holde I þe dede one my kne: A, how hard es þe departynge of þe & me! Mery & Ioyefull was oure lyfe to-getidere, withowten greuance or offence of any øper, þoþe-all þou be þus ded and spitle, my dere sone, withowtten gylye. Trewly, my dere sone, serued I þe and þou me: bot in þis bataile thy fadire wold nott helpe, & I myghte not in no kynde,

1 Here follows: & bade hymne &c.—swonnynges.
2 Ms. duhe, which also means downe.
3 om.
4 Ms. thorunes.
5 Hons. nunc.
6 Ms. þey.
and þou spylte þi-selfe for man-kynde. O dere lorde, how herde and paynefull was þat byenge! I am finayre for þe lufe of manye soule; bot for þi sorrow & þi bitter ded I pynede with owttene mesure, for þe knewe, dere soule, þat þou neure synned ne trespassede agayne manne & þerfore arte þou done to ded. Now, my dere soule, es oure felashipe twynnede, now be-houes me parte fro the. I thy mote sorrowfull modire now sall I bery þe my dere soule; and afterwarde whedire sall I wende? where sall I dwel? how sall I lyfe with-owttyn to the? I wolde finayre be beried with the, þat where so thowe were, I myghte be with the. Bot sene I may noghte be grauene with þe in body, my souel sall I leue in graue with the; I comende it to þe. A, my dere soule, how bittre es þis departynge& þus with a floode of teres sche weschede his vesage, mekill better þene Maudeleyne did his fete. Scho wypede his face, & kissede his mouth & his eghne, & wonde his blyssede heunede In a sudarye, and besly dighte it as it sulde be; at þe laste scho croosede hyme & blyssed hyme. And þene þey all rose vp & knelide be-fore hyme, honourede hym & kyssede his fete, & tuye vp his body & bare it to his graue. Owre lady helde vp his heuned, & Maudeleyne his fete, & þe toper went in myddis berynge vp his body. For þe [grane] was not ferre fro þe [place] þat he was crucifische [in]; in þe wilke [grane] they beriede hyme with grett reuerence kannel, gretande with manye bitter teres, sadde sobbynges & sorfullf syngynge. And when he was thus laide in his graue, his modire blyssed hym & balsessed hym & fell apon hire dere soule; & þene Iohi & hire sisters lyftede hire, vp & conerde þe graue with a grett stone...

A meditacione [after] complyn; & oþer thynges of his beryng.

Wene Iosephte of Aromathy had fulfillede his office, he said to oure lady:  
"For goddes sake, & for þe luffe of your dere soule Iherm my lorde & my myaster, þat ze wolde vochesaffe to come home to my house! I knowe wele, lady, þat ze hane no house of your aghene, & all þat I hawe it es at youre will. And Nychodeme pryzyde hire one þe same manere. A, lorde Iherm, how grett compassione es this! the quhene of heunene has nott so mekill to be herberde Ins o nyghte; and al þe sorroulfull dayes of hire wedowhede hire be-houes to ly vndire oþer mens hillynge. & wele may þis be calde dayes of hire wedowede to hire: sfor hire dere soue oure lorde Iherm was to hire bothe spouse & soue, fadire & all oþer gude, & þerfore, where scho forzode hymes, scho forzode also all oþer gude with hymes. And þerfore was scho thane in wedowede sothefastly, & had no duelleynge-place to come too. Then scho Enclynede mekely to þeme, thankand þeme of þeire gud will, & said how scho was be-takyne to Iohi & þeare[fore] scho myghte nott do bot at Iohi's ordynance. And þen Iohi answerede & saide þat hel wolde lede hire to þe mownt Syone, where oure lorde Iherm smyped þe nyghte before with his disciplis. Then Iosephte and Nychodeme toke þeire lene at oure lady, & wirchipede þe sepulcre, & þode home: and Iohi & oure lady bode styl at þe graue. After, when it begane to drowe to nyghte, Iohi said to oure lady: "It es nott honte þat we dwel here ouer-longe, or þat we come to þe cete be nyghte: and þerfore, if it be lykyng to sowe, go we hens. Then oure lady rose vp, & þey botte knelyd downe to-gedire at þe sepulcre.
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Ms. Thornton: Anonymous writings.

The our lady halsede the sepulcre and blisset it, & said: «My dere sone, I may no lengare duelle nowe with the: I recomende the to thy fadryre.» Than scho lifte vp hir eghne to the heuen-wardar & prayede to the fadir, sayande: «Endlès fadire, I recomende to gowe the dere sone thes, & myne aghene soule, the wilke I lefe here with hym, & thane be-gane the to go[1]. Whene scho come for-gayne the crosse, scho knelide downe one hir knes & honoured the crosse, & said: «Here dyede my dere sone & here was his preciouse blode schede», & so did all hir felawes. Here may thowe thynke the ourlady was the fyreste bodye that wirchpede the crosse ...[2] righte as scho was the firste ... tellyng and reherseyng of the wordes & dedis of theire swete lorde thes. / Oure lady was euer-more pesefull[3] & quiete in speri, for scho hade euermore certayne hope that he sulde sometime ryse vp agayne, and in that saterday was all the faythe of holy kyryke in hir alone—and þerfore es the saterday speciallye wirchepede in the honoure of owre lady. Neuer-þe-leese scho myghte nott be merye nor glade, be cause of vmbethynkyng ye of the biter dede of ourlode thes hir dere sone. / At euen, ater the some settynge, where it was lefful to wyryke, Marie Manueleyn, Marie Iacobi & Marie Salome, owre lady syster, wente to by spicerie to make oyment of. Be-holde the nowe howe bestly the wymete with hevy chere in manere of wedouse, and come to a man that was wel wyly to theire lorde & gladly & willyly fulfillede theire desyre, & þey boghte of hym spicerie & payede hym þerfore; & come home & oderne þis onyment. Be-holde bestly þise womenes how trewly & beauly, how desountly on þe best maner þat þey cane they travele in theire lordes servyse, with many teris & sore sygheynes. Owre lady & þe appostilles stode all & be-helde þene; and all þat myghte þey abode at home.

How ourlode wente to hell: fyreste ater their ded.

Be-holde now what owre lord thes dide one þe Saterday. As sune as he was dede, he wente downe to hell to owre holy fadryre þat ware in lymbo to tyme of his resureccione. & þene were þey all in gesse loyce: for þe syghte of gode es perfin loye. Þere was also þe the he theire lorde hangynge one þe crosse said thus to, «this daie sal þou be with me in paradysye» — for paradysye es caule þe syghte of gode; for as sune ater þe passione of owre lorde bothe þe thefe & all þe holy fladris þat ware in lymbo saw þe loye of gode as he es.4 Be-holde now here þe mekill moery & þe gudenes of owre lorde þat wolde descende downe to hell, & þe vmsusubaril charite & mekenes þat he schewed in his dyenge. He myghte hafe sent one of his angells to þene[5] hafe vesette his seruandeg and takeþe theme owtt of hell and presente theme to hym whereþe hym had lykede: Bot his gret charite & his mekenes, myghte noghte suffyre hym: bat þat he sulde algate dye, and þerfore he come in his aghene persone lorde of all thynge, and vesett theme not as seruandeg bot as his fremede; and was þere with theme to þe sonydye at morne. Thane the holy fladris made mekill loyke of his comynge: thes where they in costennye loyenge in ymynys and gostely sanges. When þey felde his moste healfeull comynge, they rane agayne hym Ioyeand and sayande: «Blyschydye be oure lorde gode of Israel, for he has vesette vs & boghte his pepiill» ... And þese-alle þese wordes be noghte pleyly costenede

1 om.  2 A passage wanting, with the beg. of Medit. de Sabato; righte—firste seem inserted to fill up the gap.  3 Ms. pensefull; Bon. pacata.  4-4 added.  5 Ms. 6.
Bonaventura The privity of the Passion.

in þe gosepell, neuer-þe-lesse þe gosepell beris witnesse þat oure lorde Iheru dyd many thynes þat þe Evangelineþ wrote noghte 4 ...

1 Pou may also thynke þat oure lorde Iheru aperid firste to his blischide modir oure lady aftire his resureccione: and in siche Meditacioneþ, aftire þe gret com-passione þat þou had of his dede & his bitter passyone, sall Þi saule be fede with sweetnes of his glorious resureccione, so þat þou sall be turnede in to lufe of thy lorde Iheru Cryste, þat lyues & regnes with-owttene ende Amen. 1

The rysyng vp of owre lorde Iheru, and how he apperid firste to his mo-dire, oure lady saynte Marie amen.

When oure lorde Iheru had dispoylled hell & takeþ Adam & Eve & all oþer holy fadirs & sett þem in paradysy — þat es a place of delite, where Ennoke & Hely dwelis: he toke leene at them, & saide he wolde go & take agayne his body and rayse it agayne to lyne. Then come he with gret haste to his graine, one þe sounsdaye herely at morne; and toke agayne his 2 blissede body owt of þe grane, & wente forthe thurghe his aghenes myght. / Þat same houre, herly at morne, Marie Mandeleyn & hir two sisters asked leene at oure lady & went with þeire oynementes to þe sepulcher-warde. Bot owre lady bod styll at home, and prayede to þe fadire of henene, sayyand: »Fadir of mercy & pite, þe knowe wele þat my sone es dede and was schamfully hangede be-twyx thefes, & I helpeped to herfy hyme with my handes. I knowe wele þat þe are of myghte & powere to restore hym agayne to me hole and sonde: and þerfore hauw mercy of me: I beske þow þyre magestæ þat þe wolde gyffe me hymes agayne. A, lorde, where es he? why taries he thus longe fro me? send hym to me I pray þewe, for my sole may noghte ryste to I haue hym. A, my dere swete sone, what es comene one the? whate dose thow? why taryes þou so longe? I pray the, my dere sone, dwell noo langare fro me. For þou said thi-selwe þou sulde ryse þe thryrd daye: & þis es þe thryrde daye, my dere sone. Noghte 3yesterday, bot be-fore 3yster-day, was þat ill day, þat bitter day, þat wrechid day, the day of sorow & of myrknesse, þe day of twyseynyg & of bitter dede. Per-fore, my dere sone, þis day es þe thred daye. There-fore, Ryse vp now, my loye and all my com-forthe, & come agayne to me: for over all thyng desyre I to se þe. I pray þe þat thyne agayne-come glade me whame þi departynge hase mekyll myscom Forthed, & solace me with thi blissede presence whame thyne absence hase me-kill hevyde. Come agayne now, þou my wele-beloued sone. Come, my lorde Iheru. Come, þou onely my hope. Come to me, my dere childen. And whylles scho prayed thus with 3 lovely teres: sodeynly come oure lord Iheru in clothes whythe as any sneawe, his face schynynge as þe sone, all specyouse, all gloryouse & all full of loye, and said to his modire: »Haile, holy modire«. And as sunne scho turnede hir & said: »Art þou my dere sone Iheru?« & with þat scho knelid downe & wirchyped hym: and he lowly Enclené 3 and toke hir vp, & said: »My dere modire, þa, I am þouw sone, & I am resyne, & I am with þowe.« Pen rose they vp to-gedire, & scho halsede hym & kyssee hyme, and tendirly and loueandly lened one hymse, and he tendirly & meklly helde hir vpe. Afterwirde þey stode to-gedire, and enow scho behelde one his face, and

1-3 added.  Ms. his his.  3 orig. Enclené.
the wondis in his heude & in his fete, & afire one all his blyssede body, & askede hym if all his payne & his disesse were passede a-waye fro hym. The ne said he: "Za, my dere modire, I haue owr-comene sorrow & wo, & I sall no more fele þer-of: bot I am, & sall be, in Endlesse Ioye & blyssee." Pen said oure lady: "Now blyssede be thy fadire, my dere sone, þat hase thus gefenz the to me; in heuenes & erthe prayssede and magnyfede be his holy name, in worlde of worlde with-owttyn & Ende Amen." Then stode þey to-gedire with gret Ioye and gladness of herte, holdande þeire speche1 all in Ioye & in de-lite of lufe; & oure lorde Iheru tolde his modire how he had deluyeride his pepyll owt of hell, & all þe meracles & þe wondirs þat he had done þere thre dayes. Lo þis es now a loyfull gladsumnes & a merye paske!

How Mandeleyne & hir systers com to þe sepulcre.

Marie Mandeleyne & þe oþer two Maries come arely at morne to þe sepulcre with þeire Oynementes, as I said be-fore. With-owttyn þe gates of þe Cete they vmbethoghhte þem of þe paynes & affliccyouses & passiones of þeire mayster-e, & in every place þat2 þey knewe þat he had sufferde any speccyall payne þey knelyde done kyssyn þe grownde, sorowynge & sygheynge to-gedire3: "Here mette we with hymn berynge his crosse whone his modire swouedede for sorowe. And here turnede he hym agayne to þe women of Ierusalem. And here laid he downs his crosse for werynes, and oppone þis stone lenede he hym a lyttill. And here was it þat þey schot hym forthe so felly & so cruely & spytte in his face, & garte hym hye so fast. Here dispoyllede þey hymn & nakyn hyme, & here did him hym one þe crosse, & þene with gret wepyng & sorowynge þey fiell to þe grownde & wyrsched þe crosse & kyssyd it — for it was all rede of þe precouse blode of oure lorde Iheru. After þat, þey rose vp & wente to þe sepulcre, and said to þene-selfe: "Who sall remow vs þis stone fro þe dere of þe monument?" & Whone þey come þey fonde þe stone leyd one syde, & ane angell sittande þere-one, þat said to thems: "Dred ȝow nott, he saide; þe seke Iheru of Naȝarath þat was cruicy-fyde: he es resyne, he es noghte here." And þey seande þey were disayned of þeire purpos, for they wende to hafe found þe body of Iheru, þey toke no teunt to þe angell worde, bot come agayne all affrayed to þe discyples & tolde þene þat þeire lorde body was takyn awaye.

Rynnyng to þe grave &c.

Pen Þeir & Iohn ran to þe grave, as sayne Luke sais. Be-hold þem wele how þey ran; & Mandeleyne & hir felawes ran with them. All ran þey to seke Iheru þeire lorde, þeire herte & þeire same. þey ran full trewly, full lastandy, full besly. Whene þey come at þe grave, they fonde noghte bot the sudarye & þe clothes þat he was wound Inc. Haue nowe pete & compassione of þene, for þey were in full gret tribulacione & thought for þeire lorde. þey soghte hym, bot þey fonde hyme noghte, ne þey wiste newer what they myghte doo; thare-fore Petir & Iohn went home sore wepyng agayne for sorowe.

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1 Bon. pascha ducentes. 2 r. þer. 3 Bon. adds et dicentes.
Bot þe thre Maries bode still at þe grave, þey come & loked In to þe grave: 
& þey sawe two angells sittande in whytte clothes, þat said to þemes: »Where-to seke se þe lyfand with þe dede?« Bot they toke no kepe to þe angells wordes, nor to no visyone of þe angells, bot of þe lorde of angells.  
Pene two Maries with-drew þemes a littill, & satt downs sore wepynge. Bot Marie Maudeleyne wist not what scho myghte doo, sfoore with-outtyne hire mayster myght scho not lyfe, & þare coute the scho noyt fynd hym, ne scho wist neuer whare to seke hym; & þare-fore stode scho styll at þe grave wepyng, eft & eft lokyng in to þe grave, for euer wende scho haue sene hym þare whare scho beryed hym. & eft scho saw [þe] angells sytt one þe grave, &1 saide: »Womane, why wepis þou? what sekes þou?« And scho anserde & saide: »sfor they have taken my lorde awaye, & I wate neuer where þey haue done hym«. Se now here a wondrful wyrkyng of luf: a littill be-fore herd sche þe angell say þat he was resyne, & eft of oþer two þat he lyfed, & þit had scho no mynde of all þis, bot said: »I wote neuer whare they haue done hym«. All þis reklessnes of all owterly g szczególn & also of þe angell wordes was cause[d]2 of þe gret lone & desyre þat scho had to hire myaster & hire lord Iheru; sfor scho coute the noghte ells speke, here ne thyneke, bot of oure lorde Iheru. Wherze scho had thus a long tym wepyd, & toke no kepe to þe angells: hire lufe & hire myaster lheru myght no lenger with-holde hym fro hire. Than oure lorde Iheru said to his modire þat he wolde go to conforthe him. And owre lady was wele3 payed þer-of & said: »Go, my blyssyde sone, one my blyssyng, & conforthe him: sfor mekill  was þe lufe þat scho lufes the, and mekill was þe sorowe þat scho had for the & for thy dede. I pray the, my dere sone, þat þou com sone agayne to me.«

¶ How oure lord Iheru appered to Maudeleyne.

Owre lorde Iheru come þene to þe gardyne where his graue was, and mett þare with Marie Maudeleyne, & said to him: »Womane, why wepes þou?«  
And þitt scho knewe hym nott, but wend he had bene a gardener, & as womans full of thoughte scho answerde hym and said: »Sir, if þou haue takeyn hym awaye, tell me where þou has hyde hym and I sall take hym«. Be-holde here how wependly, how mekely, & how devoutly scho splayred hym to tell him to hymþat scho soghte: scho hoped euer to here some new tythynges of hym þat was his lufe. Than oure lorde calde him by his name hamly and said: »Mari.« Than wakynyd scho at his voyce as owte of a ded slepe, kowynyng his swet voyce, and with gret loye scho saide: Rabony, þat es to say Mayster; »Lorde, scho said, þe are he þat I seke; why haue þe þus long layned þow-selfe fro me?« And than scho rane & selle downs at his fete & wold hafe kyssed þemes. Bot oure lorde Iheru rayssede4hir vp to heuvenly lufe & gostely, þat scho sulde no more seke hym here in erthe fleschely [he fleschely]5 affecciony, onely behauldand his manhede as pure maney only, but þat scho sulde lufe hym gostely be gostely affecciony, be-haldynge hym as god in maney; & þare-fore said he to hire: »Mari, touche me nott, for þit haue [I] nott styed vp to my fadire, as who say: in þis forme of man þat þou sees with thi bodily eghe, am I nott enene to my

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1 r. þat.  
2 Ms. cause.  
3 Ms. wele wele.  
4 r. wald hafe r.? Bon.: volens eleure ..

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fadir, bot lesse þan he, & þerfore touche me nott soo: Bot go saye to my Bre-thire þat I sty e to my ðiadir and þowr ðiadir, my gode & þowr gode. Said I noghte to þe before þat I sulde ryse vp þe thred day? why sekes þou me in my grane?« Than answerd scho: Sothely, dere mayster, I hane [had] so mekill sorow & murnynge; for þowre bittre passione and dede, þat I had forgetyne all thing bot onely þowre body þat was ded, and þe place þat I berid þow Inr; and þerfore ordeyned I þis Oynement this morvenyn to hafe anonyte þowre body with. Blyssed be þowre hye worthynes þat vochede-sauffe to ryse agayne and come to vs! Than stode to-geride Iþew & his dere liffe with gret Ioye & gladnes: Scho be-helde hym full verrely and besyly, and askede hym of many thynges, and he answerd gladly to all hir askynge. There was þeis a Ioyefull standynge: sore if-all oure lorde bad hyr scho sulde nott touche hymze, I may nott trowe bot þat scho aftyrwarde towched hymze full tendirly or scho þede, bothe kyssand his hende & his fete ... Whene þey had þus standens spekyng to-geride, oure lorde said hym burde goo & comforte mo of his brethire & frendes. Than changede all hir chere, for scho wolde neuer haf gone foro hymze; than said scho to hym: Lorde, me thynke þowre lyfynge may nott be here amonge vs as it has bene. Bot I pray þowe, dere lorde, þat þe fore-get me not. Hane mynde of all kyndnes & gudnesse þat þe have done to me, þat [þei] neuer be loste in me, and thynke [of] þe gret he[m]lynesse & luf þat þe hane had to me. And þen he bad hir þat scho sulde nott dede; bot be saythefull and stabill, for I sall ever-more be with thes. Thane scho toke his blysynge and he went forthe; & scho come to hir felawes & tolde all þat scho had herde & sene. Thane were þey glide of his vp-rysesynge: bot be-cause þey hade nott sene hym, they went with hir murnynge.

How owre lorde apperide to [he] thre Maries.

A ls thel thre Maries þede to-geride be þe waye, owre lorde Iþew apperide to thme and said: Hayle þe. Þene made þey mekill Ioye, and fell downe & hillede his fete. Thane be-helde they hym Ententyfely, and askede of hym dynowse thynges, and reseined of hymse myghte and grace, and þey mad also gret Ioye & myrthe. Þene bade oure lorde Iþew þat þey sulde go to his bre-thire & byde them goo to Galile, for there suld þey see hymse as he tolde þeis be-fore. Be-holde here þat þe mayster of meknes calde his disciples brethire; þis vertue of Mekennes dwelles ever-more with hymse. Bot if þou will hane vndirstandynge and gostely comforthe of þis þat I hane saide, the nedis to be present in every stede and every dede in thy saule as if þou where there soth-fastely in body; and one þe same manere in that þat I sall say.

¶ How owre lorde apperid to Iosephte of Aromathy.

Whene owre lorde Iþew was gowne fro þe thre Maries before-saise, he apperid to Iosephte of Aromathy þat berid hymse. For þe Iewes had takene hymse for oure lorde sake, & sperde hymse in a house and sellede þe dores with grete besynes þat he suld noghte passe awaye: for aistre þeirr sabot-day þey had ordeyned to sle hymse. Thare-sore owre lorde Iþew apperid to hym & sett hym

1 om. 3 Bon. hic est magnum Pascha. 5 Ms. þe. 9 hielde, Bon. tenuerunt. 5 Ms. reserved. 9 Bon. et faciunt magnum Pascha.
in his awen house in Aromathe, and braste selys and lokes. & þene he apperide to James the les, þat [had] made a vowe þat he sulde neuor ete mete to he sawe owre lorde resyne. Thane said oure lorde Ilere till hym, and till oþer, þat þey saul sett a borde: and he toke brede and byllys it, and gafe þene, sayynde: "Etes now, my dere brethire, and make þe mery: for þe sone of Marie es resyne hro ded."
fische & a bony-cambe; and he blew one þem and gaf þem þe holy goste. Be-holde how all þese thynges were of gostely Ioyce & gladnes. Than were þe disciples glad & payne þat þey hade sene owre lorde; þen mad þey Ioye & myrthe be-fore hym, þat be-fore were hevy & sary. [With how]! glade chere trowes þou þey leyde be-fore hyme mete, how gudly & how faythefull þey serued hyme, how, Ioyefull & Iocund þey stode be-fore hyme! Be-holde also owre lady þere, forow all þe disciples were gadirde to hire for socoure & comforthe. Be-holde hire nowe with glade semlande saynge! all þis, & homly sittand by hir dere sone & servynge hyme full lounandly. Owre lord Iesu tok gladly arowese of hire handes, & wirchipped byre rerenently be-for his disciples. I pray þe forgett nott Mari Mawdeleyne, þat wele-beluffè discypulsa of Ihesu, & apostolas of all þe appostles, how scho one hir olde manere satt at hir lordes fete desonstely heryg his wordes, & what þat scho myght do scho dide with gret gladnes [&E] with all þe afeccion of hir herte. A, how blyssesfull was þens þat house, in the whylke satt bothe god & man, with his modire qwhene of hecane, & all his oþer dere derlynges! Gret Ioye was þens to be with þem. Thynke þe nott here a gret comforthe? Sothely I trow þis, if þou hafe any lufe od democyne./ But owre lorde dulete nott with them bo a while, for it was late whone he come to þem. Bot I trow þey pryisde hym of his gret meknesse þat he sulde not so some go fro þem. Hopes þou nott þat Mari Maundelyne helde hym still by þe skyrte,full tristilysy [E] with a gret reuerente hardines, þat he sulde noghte so same go fro hire? Owre lorde Ihesu stode amonges them cled with clothes of glory bryghtere thane þe sonne, whither þan the swane. At þe laste owre lorde Ihesu toke lene at his modire & scho also of hym, and he blischede them the, and went forthe; and þey all fell don' one knes and pryisede hym with gret reuerence & desyre of his sune agaynye-comynge. And so þey dullede in gret desyre afire þeire mayster & lorde agaynye-comynge, whome þey were wonnte so mekill be-fore to haeve at their liste. / Thow may se nowe how oth þou hase had þis daye pasche — sfor like of þis apperynges es calde a pasche. Bot þe maisture þou hase herde þem, bot þou selde no gladnes, nor gostely comforthe of Cristes passione. I trow soothesfast þat if þou couthte pete & compassione of his passione, and had þi herte and þi mynd gedirde to-geride & not distracte abowte in þer werlde abowte oþer thynges & oþer fantasys, þat þou sulde fele in everylkone of þes apperynges a newe feste gostoel & a new pasche. And ever sononday suldes þou hafe so, If þou wolde one feryday before with hole mynde & fernen democyone hafe sorowne and pete of Cristes passione; sfor þe appostell saise: wif we be felawes of Cristes passione, baueryng pete & compassione of his pyne and desise þat he sufere here for vs, when one þe same manere sall we be felawes of gostely comforthe And Endles Ioye the wilke he has ordeyned to all þo þat here herty luffs hym with all þeire myghte. þe whilke Ioye & comforthe he graunte vs þat with his precious blode boghte vs, Ihesus Christus Amen. Amen. Pve Charite.

Explicit Bonauenture de mysteriis Passionis Ihesu Christi.

Of all thynge it is the best } And lufe hym ower all thynge.
Ihesu in herte fast to fest

1 Ms. withowttyme. 2 Ms. sayng. 3 Bon. grandum Pascha. 4 Ms. þis pasche daye. 5 r. compassion.

Of this translation, Ms. Thornton is the only northern Ms. known; Ms. Vernon contains a southern transcription (dialect of Somerset), a text which, though agreeing in some parts, differs in others, in following more closely the Latin original. No other Ms. is known to me; Ms. Camb. Pf VI. 40, f. 307, contains a partial translation in a very corrupted text. 2 metrical translations: «How to live parfitly», and «He spere of loves», were published by me, from the same Vernon Ms., in «Minor poems of Ms. Vernon» (E. E. T. S. 1892) p. 211 and p. 268. The Latin original, Speculum S. Edmundi, was ed. in De La Bigne Magna bibliotheca veterum patrum, Colon. 1618, vol. XIII p. 355 ff.¹ The Speculum is the great storehouse from which R. Rolle derived some of his favourite subjects and ideas; and though the translator’s name is not given in either Ms., it is highly probable that R. Rolle him-self is the translator; at least, its northern origin is beyond doubt. The text in Ms. Ji VI. 40 is ascribed to R. Rolle. In the Thornton-text another exposition of the Paternoster is added to that of the Speculum. Ms. Thornton is very incorrect.

I. Ms. Thornton, f. 197.

Incipit Speculum sancti Edmondii Cantuariensis Archepiscopi in Anglicis. Here beginnys The Myrrowe of seynt Edmonde þe Erseebishop of Cantemberye.

¹ This ed. is not without mistakes. ² I add the numbers of the Chapters in the Latin treatise ³ Spec. S. Eusebii. ⁴ Spec. Et Ideo tu qui vivis in Religione seu conregazione, seqvere viam perfectionis.
Ms. Thornton: Anonymous writings.

Þreu come with besy vmbythynkynge; and to þe knaweýnge of godde thurghë pure contempleaciounë. To þe knaweýnge of þi-selfe þou may come one þis manere: Thynke beselye and ofte what þou erte, what þou was, and what þou sall be. Fyrste als vn-to þi body. Þou erte now vylyere þane any mukke. Þou was getyne of sa vile matire and sa gret fylthe þat it es schame for to nevyynne, and abhomynameone for to thynke. Þou sall be delynercde to tades and to neddyrs for to erte. / What þou has bene and what thou erte, now sall þou als to þi saule, thynke; fowar what þou sall be þou may noghte wyete nowe. Vmbethynke þe nowe how þou has done gret synys and many, and how thow has lefte gret gudnes and many. Thynke how lange þou hase lyffede and what thow has rescheuynede, and how þou has dyspende it. For like an houre þat þou has noghtë thoghte one godde, þou has it tynte. For þou sall yelde resouse of ilke ane ydill thoghte, of ilke ane ydill dede, of ilke ane ydill worde. And righte æs þou has noghte ane hare of thi heuende þat it ne sall be gloryfyyede if swa be þou be saffe, righte swa sall escape nane houre þat it ne sall [be] accousowede. A þese mercy! If all þis worlde ware full of smalle powdure, wha sulde be sa qwanye þat he sulde or moghte luggge like a [atom (or mot?)] by þame-selfe, and twyns ilke ane fra oþer? Cértis sa [mane]². Bot þe saule es a thowsande sythes gretter þan all þis worlde, if it ware a thowsande sythes gretter þan it es; and it es [all]⁴ full of dyuarë seethes, lykynge and þernysges: wha moghte þan thus seke his herte þat he moght knawe all þat es þare-In or thynke it? See nowe, my dere hertyl frende, howe þou has gret nedë of knawynge of thi-selfe! / Sythene afyrwarde take gude hede whate þou erte nowe als vn-to þi saule: howe þou has liittyll of gude in the, and littyll of witte, and littyll of powere: fow þou þernys ilke a daye þat at noghte avayles the, and enwr-mare owr-latty þat at may availle the. Dere frende, þou erte dessayfede sa ofte with wayne lyowe, nowe truelde with drede, nowe erte þou lyfede one lofere with false trayste. See now on þe toþer syde þou erte [sa] chaungëbill, þat at þou will doo to-day þou will noghte to-morne; and ofte-sythes þou erte aouyede efîre many thynge, and tæment if þou hafe thaym noghte, and sythen when þou has þame at þi will þan erte þou of tha thaynges annoyede. Thynke zët one þe toþer syde how þou erte lyghtë to fande, frele to agayne-stande, and redy to assente. / Of all þese wredhës now has þe delynercde þemu þi spouge, and delyners þe ylke daye mare and mare. For whene þou was noghte, he mad þe, in saule afîre his awës lyknesse and his ymage, and þi body made of foule stynkande skyymë of þe erthe whare-of es abhomynameone to thynke; he mad þe in witte and in membris sa nobill and sa faire þat nane cane denysë. Thynke now besly þë þat has fleschely frendës and kynderynë, why þë lulle þame sa derely and sa tenderly. If þou say þat þou lufes þi fadire or þi modire for-thi þat þou erte of þaire blude and of flesche getyne: Sa are þë wormes þat comes of þame day be day. On a noþer syde þou has noþer of þame body ne saule, bot þou þan³ has of god thurghë thaymë. For what sulde þou hafe bene if þou had dueyllëd swilke as þou was of thaymë when þou [was]⁷ genderide in fylthe and in synë? One þe toþer syd, if þou lufe brethire or syster or oþer kynderynë, for-þi þat þay are of þe saume flesche of fadire or of modire and of þaire blude: by þe same skyll

¹ Ms. thougthe, like a sawe, like a dede. Sp. quamlibet athomum. ² Ms. thyngë. ³ Ms. þat es. ⁴ Ms. so. ⁵ Ms. and of. ⁶ = þam. ⁷ om.
solde þou lufe a pece of þaire flesche if it [ware] schorne a-waye, and þat solde be error gret with-owtene mesure. Þyfe þou say þat þou lufes þame for-thi þat þay hafe fleschely fegure in lyknes of manne, and for-thy þat þay hane saule ryghte als þou hase: þan es þi broþer fleschely na nere þan anþer, bot in als mekill als þou and he hase bathe [of] a fadire and a modire fleschely the begynnynge of þi flesche, þat es, a lyttel filth stynkande and full to see. Thare-fore þou sall lufe hym of whaym all þi fairenes commes; and þou sall lufe gastely ilk a mane, and féce fra now forwarde to lufe fleschily. [IV.] And swa sall þou doo certayny þat þou consabill thynke of gudes þat he has done gudly for þe, and mare sall doo if þou lufe hym Enterely. For als I salde at þe begynnynge, when þou was noghte he made þe of noghte;—and whens þou was tynte he fande þe, and whens þou was peryschede he soghte þe, and whens þou was saulde with syn þan he boghte þe, and whens þou was damnede þan he saundede þe. And whens þou was borne in synce he baptyzego þe; and synthen afterwarde whens þou synned sa fouly and sa ofte, þan he sufferde þe so frely and habade thynne amende-mente sa lange, and synthen rescheuyede þe sa swetyl, and þe has sett in sa swete a falachipe. And like a day when þou mysdoce þan he reproves þe, and whens þou repentis þan he forgives þe, and when þou erris þan he amendis þe, and when þou dredis þan he lerus þe, and whens þou hungeris þan he fedis þe, and when þou erete calde þane he warmes þe, and whens þou has het þan he kells þe, and when þou slepis þan he saues þe, and whens þou rysez vpe þan he vphaldes þe, and euere-mare when þou erete at male-eese þan he conforteth þe. [V.] Thyre gudnes and many oþer hase done vn-to þe thi swete spouse Þerus Criste. And þe sweitnes of his herte sall þou thynke euere-mare and euere speke þare-of, and euere-mare lofe hym, and euere thanke hym, and þat baliȝ nyghte & day, if þou oghte kane of lufe. And þare-for, whens þou ryses of þi bedde at morne, or at mydnyghte, thynke als-tite how many thousand mene & womene ere porischede in body or in saule þat nyghte. Some in fyre, some in oþer manere, als in water or one lande. Some robbeide, wounside, sklyne, dede sodanly with-owtynne sacramentis and sallyne in-till dampnacione ay-lastandye. Thynk alswe how many thousand þat nyghte are [fallyn] in perill of saule, þat es to say in dedly synce, als in glotony, lechery, Couetyse, in manes-slaynyge and in many oþer folyes. And of all þese illes the has delynwer thy swete lorde Þerus, with-owtene þi deserte. What servyece hase þou donle wherfore he hase þus gate kepeth þe, and many oþer loste and forsakene? For sothe if þou take gud kepe how gret gude he has done þe on ilk a syde, þou sall fynd hym oucplide aboute þi profet als he did dene oþer thynge bot anely ware Entendande to þe and to þi hele, als if he had forgetyne all þis worlde for to be anely intendande vn-to þe. And when þou hase þis thoghte, lyfte vpe thy handis and thanne þi lorde of þees and of all þer gudes, and say one þi manere: Gracias tibi ago domine Þerus Criste, qui me indignum famulum tuum N. in hac nocte vel die custodiisti, proteosti, visitasti, sanae salutum & incolument ad hanc horam pervenire fecisti; et pro aliis universis beneficis tuis quae michi tua sola pietae contulisti, qui vivis & regnas deus &c. This Orisone es þus to say one ynglysche: My lorde Þerus Criste, grace I gelda and thanne þat me thynge vnworthy seruande þou hase

1 om. 2 = foul. 3 Sp. Ista bona .. tibi fecit dulcis Sponsus tuae Jesuus & dulcor cordis tui. Propter hec bona .. debes semper de Deo cogitare &c.
kepid, couerde and vesete in pis nyghte (or in pis day), hale, safe, and wemles vn-to pis tympe you hase made to come, and for all ope gudes and benfetiis pat you have gefyne me anely thurghhe pis gudnes and pis pete, you pat lyffes and regnes endles, Amen. Dere frende, in pis same manere sell you say when you ryset at morne, and when you lygges downe at evynge. And when you has done swa, pan sell you besely thynke how you hase spende pat day (or pat nyghte), and pray god of mercy of he ill pat you hase done, and of he gude pat you hase lefte vn-till pat tympe. And dere frende, do na thynges in pis lyfe till you commend pi-selfe and thi frendis quykke and dede in the handes of thi swete lorde Ihesu Criste, and say one pis manere:

In manus tuas, domine, & sanctorum angelorum tuorum, commendo in hoc nocte (vel die) animam meam et corpus meum, et patrem et matrem, fratres et soretes, amicos, familiares, propinquos, parentes, benefactores meus, et omnem populum catholicum. Custodi nos, domine, in hoc nocte (vel die), per merita & intercessionem beate Marie et omnium sanctorum, a viciis, a concupiscencij, a peccatis et tempationibus diaboli, a subitania et imprvisa morte, et a penis infere. Illumina cor meum de Spiritu sancto & de tua sancta gratia: et fac me semper tuuis obidere mandatis, & a te munquam separat permittis; quivis quis & regnum deus &c. And pis orysone es you mekill to saye: «Loride Ihesu Criste, in pi handis and in pi handis of thyne haly angelle I gyffe in pis nyghte (or in pis day) my saule and my body, my fradir and my modire, my brothire and my systire, frendis and seruandes, neightburs and kynredyne, my gude-doers, and all folke righte trowande. Kepe vs, lorde, in pis nyghte (or pis day), thrugh pat gud dedis and pat prayere of pat blysse mayde Marie and all thi halous, fra vices and fra wykked germynge, fra synns and fra fandynges of pat denell, fra sodayne and [vn]-aysede dede, and fra the paynes of helle. Lyght my herte of the haly gaste, and of thi haly grace. Loride, you make me to be bouxsome euer-mare to bi byddynge, and suffire me euer-mare to twynn fra the, endles Iheru, lorde in trynite. Amen.»

My dere frende, if you hafe pi manere, pan sell you hafe verray knawyng of thi-selfe, ffor thus sayse haly writte: «If you traist one thy-selfe, to pi-selfe you sell be takyne, and if you tryste one gode and noghte one pi-selfe, to gode you sell be gyffen.» And this maner of conesderasyne es callede medytacyone, [and]1 by pi maner of knawyng of pi-selfe & by pi maner of medytacyone sell you come to be knawyng of gode by haly contemplacyone. [VI] Wiet you pat pare es thre manere of contemplacyone: The fyrste es in creaturs. The tober es in haly scripture. The thirsde es in gode hyme-selfe in his nature. That sell wyet pat contemplacyone2 es na noper thynges bot thoghte of gode in gret lylynge in saule, and to se his gudnes in his creaturs. His gudnes in his creaturs may you see one pis manere. Thre thynges pryncypaly ere in gode, pat es to say Myghte, Wysdome, and Gudnes. Migthe es appropirde to godo pat fradir, Wysdome to god pat Soh, Gudnes to god pat Haly gaste. Thrugh godes myghte ere all thynges made, and thrugh his wysdome ere all thynges merualiously ordaynede, and thrugh his gudnes like a day ere all thynges waxande. His powere may you see by paire gretenes and by thaire makyng; his wysdome by paire fairenes [&]3 paire ordaynyng, his gudnes may you see by paire Encressyng.

1 Ms. sorr. 2 Sp. Primo modo, nihil est allid quam visio Dei in suis creaturis. 3 Ms. of.
Paire gretnes may þou see by þaire foure partynge, þæt es to saye by þaire heghte and by þaire depnes and by þaire largetnes and by þaire lenghe. His wysdome may þou see if þou take kepe how he hase gyffene to ylke a creature to be. Somme, he hase gyffene to be anely with-owttene mare, als vn-to stanes. Till oþer, to be & to lyffe, als to grysse and trees. Till oþer, to be, to lyffe, to fele, als to bestes. Till oþer, to be, to lyffe, to fele and with resone to deme, als to man and to angells. For stanes erre, bot þay ne hafe nopte lyffe ne felys noghte ne demes noghte. Trees are, [Æ] þay lyffe, bot þay fele noghte ... Menz are, þay lyffe, þay fele and þay deme, and þay erre with stanes, þay lyffe with trees, þay fele with bestes, and demys with angells. Here saill þou thynke besylly þe worthynes of manes kynde, how it ouer-passes ilke a creature. And þære-fore saise saynt Austyn: «I wald noghte hafe þe stede of ane angelle if I myghte hafe þe stede þat es purveyede to manæ. Thynk alþat manæ es worthy gret schenschipæ þat wylfortune lyffe ettyre hys degré and etfire his cowndycyone askis. For all þe creaturs in þe worlde ere made anely for manæ. Pase þat ere meke, ere made for thre skylles: þifor to helpe vs at trauule, als nate, oxene, kye, and horse; þifor to couer vs & clytie vs, als lyne and wolle and lethire; þifor to fede vs and vphalde vs, als bestes, Corne of þe ettie, ðysche of þe see. And þære nowyande creaturs, als ill trees and venemous bestes; þe wylke are made for thre thynges: þifor oure chasttyng, for oure amendement, and for oure kennyng. We ere chastled and puneschet when we ere hurte. And þat es gret merci of godde þat he wyl chastry vs bodily þat we be noghte puneschet instandly. We erre amendid when we thynke þat all þese ere broghte vs for our synz; þifor whent we see þat sa lyttill creaturs may noye vs, þanze we thynke one oure wrechidnes1, and þanze we ere mekyde. We ere Estuirwarde kende, for-þi þat we see in þise creaturs þe woundrful werkes of god oure makerere; for mare vs availes till oure ensamplill and Edify açione þe werkes of þe pyssmowere, þan dose þe strenghe of þe lyone or of þe bere. Als-swa, righte als I hawe said of bestes, reght swa vndirstande of trees; and when þou hase donære on þis manere, Raise vp thy herte vn-till godde, and thynke how it es gere myghte to make all thynges of noghte and to gyffe þam to bee, and grete wysdomæ to ordayne þam in sa gret fairenes, and gret² bounte to mutlyply þame ilk a day for oure prowre. A, a merci godde, how we are vncynde! We dispende³ all [þis]4 creaturs and he þam makes! We confound þame and he þame gournes! We distray þame like a day and be þam mutlyplies! And þære-fore say till hym in thi herte: «Lorde, for-þi þat þou arte þay ere, and for-þi þat þou arte fayre þay are faire, and for-þi þat þou arte gude þay are gude. With gud ryghte þay loue þe, and Onoure þe, and glorifyes þe, all thy creaturs, O blissond godd in trinitye! With gud ryghte þay loue þe for þære gudnes, with gud ryghte þay anouren þe for thaire fairenes, with gud righte þay glorifye þe for þære profet, all þi creaturs, blyssé trinitye! of whame all thynges ere thurgt his powere made; thurght righte whaym all thynges are thurgt hys wysdome gourned; in whaym all thynges are thurgt his bounte multiplede; till hym honour and lounyge with-owttene [ende]. Amen.

1 Sp. fragilitate. 2 Ms. and in swa gret. 3 r. mispended? 4 Ms. his. 5 al. om.
of haly writte? Now, my dere frende, vndirstande me swetely and I sall say per-chance to þe: all þat es wretene [may be told]. If þou kande noghte vndirstand haly writt, here gladly þat gud þat mene saise þe; and whende þou heres haly wryte owþer in sermone or in prene collacoyne, take kepe als-tyte if þou here oghte þat may avalle þe till edyfycacyons, to hate syne and to lyfe vertue, and to dowte payne and to þerne Ioye, to dispys þis worlde and to hye to blyysse, and whathe þou sall doo and whathe þou sall lefe, and all þat lyghtes þines vndyrstandynge in knawynge of sothefastenes, and all þat kyndills þi lykynge in brynnynge of charite; of þis two gudnes es all þat es wretyn in prene or in apperte. Owte of haly writte sall þou drawe and cuns witte whilike are þe seuen dedly synnes, and þe seuen vertus, and þe ten comandements, and þe twelfe articles of þe trouthe, and þe seene sacraments of haky rkyre, and þe seune gyftis of þe haly gaste, and þe seene werkes of mercy, and þe seueen vertu of þe gospell, and þe seuen prayers of þe pater noster.

[VIII.] Þir are þe seuen dedly synnes: Pryde, and Envy, Ire, Slouth, Conetysse, Glotony, and Lecherie. ÞPryde es lyfe of vnkyndly heghynghe, and þþors of comes þir seuen: Vnbouernomes agayne god or agayne souernynge, þat es to say, to lefe þat þat es commandyd and to do þat that es defendyde. The toþer branch of pryd es Surquetry, þat es, to vndertake thyng owþer þis powere, or wenys to be mare wyse þan he es, or bette þan he es; and answenct hym of gude þat he hase of oþer, or of ill þat he hase of hym-selfe. The thrid branch of pryd es Ypocrisy, þat es whende he fynys hym to hafe gudnes þat he hase noghte, and hydes þe wykkednes þat he hase. The fyrth branch of pryd es Despyte of thyne euencristene, þat es when man lesses gudnes of oþer, for-thi þat hym-selfe suld seme þe bettir. The fyfte branch [es Arrogance], þat es when man makes lyknes betwyx his awene wykkednes and oþer mens wykkednes, þat his awene may seme þe lesse. The sexte branch of pryde es Vnschamefulnes, þat es when men hase noghte scheme of ill ded aparde. The seuen[d]e branch of pryde es Elacione, þat es when a man hase hege herte, þat he will noyte suffyre to felawe ne mayster. Dere frende, þou sall wit þat thre thynges ere whare-ow a man Enprides hym, þat es to say: of þe gude þat he hase of kynde, als fairenes or strynge or³ gude witte or³ nobille kynredyn. The toþer thyng es þat man hase of þaschale, als cussenynge, grace, gud lous, or dyngyte or office. The thirde thyng es erthely thyng or erthely gude, als cleethnyng, housynge, Rentgy, possessione, Menye, horsynge, and honoure of þis worlde. 4Pride makes man to be of gret herte and hege, to dispys his euencristene, and to þerne heghenes and mastry owþer oþer. 5 The toþer dedly synne es Envy. Ð The toþer dedly synne es Envy. And þat es³ Ioye of oþer mens harme, and sorowe of oþer mens welefare. And þat may be in herte with lykynge, or in mouth with bakbytynge, or in werke with of mens gudnes with-drawyng or ellis with ill procurenyng. 4Envy mase man to hafe þe herte hevy of þat he sese oþer men mare worthi þan he in any thyng. 4 The third dedly synne es Wretche, þat es aue vuresonsbyll temperoure of herte; and of it comes stryfes and contekes, schamefull and dyverse wordes and denyeuse, and, and wikked scandliers. 7 The fyrth dedly synne es Slouthe, and þat mase manes herte hevy and slawe

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1 om. 2 This passage has foreign ingredients. 3 Ms. or of. 4-5 om. in Spec. 6 Sp. De Inv. nascuntur. 7 r. gudes. 8 Sp. prausa verba, dedignatio, blasphemia.
in gude dede, and makes man to yrke in prayere or halyynes, and puttes man in wyKKednes of wanhope, for it slokyns þe lykgynge of gastely lufe. ¶ The fyrte dedly synne es Conetyse, and þat es ane vnamesurabil lufe to hafe erethy gudes, and it destroys y blyndynes manes herte. And þære-owf comys tresons, failee athes, wykked reste1, Malice and hardnes of herte agaynse mercy. ¶ The sexte dedly synne es Glotony, and þat makes man to serue and to be bouxome til wykked lykgynes of þe fleschke, þe whilkke man suld maistir and overcomme with mesure. Of glotony comys vivayne lye, lughtnes, and littill vndirstandyngye. ¶ The sevenc[de] dedly synne es Lecherye, and þat mase manes herte to melte, and to playe thare þære his herte lykes and heldes, and þat with-owtene gaurynge of resoume. Of lechery comys blynyngye of herte, In prayere vnstables, and fulle-hastynes, lufe of hym-selfe, hatredene of godde, lufe of þis worlde, vgglynge and whanhope of þe blyssse of beuene. ¶ Dere frende, thire are þe seuen dedly synnes; and wele ere þay callid dedly synnes, sfor Pride twynnes fra man his godde, Envy his euencristene, Ire hym-selfe twynnes, Slouthe hym townementes, Conetyse hym begylles2, Glotony hym desayynes, and Lecherye hym in thraledome setti...[X.3] Nowe hasse þon herde þe seuen sekenes of manes saule. ¶ Synthene afterwarde comys þe souerayne leche and takes þere medecynes, and wasche manes of þese seuen sekenes and stabillis hym in þe seuen vertuem, thurgh þe gyftes of þe haly gaste. þe whilkke are þese: ¶ þe gaste of wysdom and vndirstandyngye, þe gaste of cousaille and of stalworthenes, þe gaste of cunynge and of pete, and þe gaste of drede of godde Almyghty. Thurghe þese gyftes oure lord Þera lernes manes all þat he hase myster [of] till þe lyfe þat es callid actyfe, and til þe lyfe called cowntemplatyfe. And se how; firste manes suld lefe þe eyyll and do þe gude; lefe þe eyyll, þat teches vs þe gaste of drede of godde almyght, and do þe gude leres vs þe gaste of pete. And for þi þat twa thynges are þat lettis vs to do gude, þat es at saye welefare and tribulacione of þis worlde, sfor welefare desayynes vs with losengery, tribulacyone with hardines of noyes & clysses: for þi sall þou despyse þe welefare of þis worlde þat þou be noghte þerewith desaynede, and þat leres þe þe gaste of cunynge; and þou sall stailwortly suffire tribulacyone þat þou be noghte ouercommene, and þat teches vs þe gaste of stalworthenes. And þioure suisse till þe lyfe þat es callid actyfe. And þe toþer thre trials to þe lyfe þat es callid cowntemplatyfe; sfor thre maners [are] of cowntemplacione. Ane es in creaturas, and þat leres þe gaste of vndyrstandyngye. The toþer es in haly writte whare þou sese whatte þou [sal] doo & what þou sall lefe, and þat leres þe gaste of cousaille. The thirde manere es in godde hym-selfe, and þat leres vs þe gaste of wysdom. Now þou sese thurgh þe gyftes of Þera how he es bese abowte oure hele. [XI.] Estère þis sall þou wiette whikke ere þe tene comandementis. ¶ þe firste comandement es þis: *Thow sall wirchise bot a godde þi lorde, and till hym anely þou sall serve. þat es at saye: wyrcibye hym with righte troulth, serue vn-till [hym] anely with gude werkes. Here sall þou thynke if þou hafe lelly serued godde & wirchiped godde; if þou hafe seruede hym owre all thynge; if þou hafe zolden hym þat þou hyghte, if þou hafe done l[e]5 penance, and if þou hafe zoldyne hym þat þou hyghte hym in þi cristyndome, that was, to forsake þe deuelle
and all his werkes and in god lelly to browe. And thirghte pis commandement es manc ordainyede yence god pe fadire. [In] pe topher commandement es defendidz to take goddes name in vayne; and lying and falsenes bare-in es defendidz; and thirghte pis commandement es man ordainyede yence godde pe Sons, bat sake hym-selfe "I am sothefastnes. [Pe thirde commandemente es, vmbbyeynke pe bat pon kepe bi halie-dayeys, bat es to saye, in pinse avenc herte to kepe pe in riste and pees, with-owtteness survage of synx or of bodilyy dedes. And pis commandement ordayne manc to reschayfe pe Halie gaste. Pise thre commandemente leres manc how-gates he sell hafe hym yence godde pe trynite, to whas lyknes he es made in saule. / Pe opher seune commandementes leres man how he sell hafe hym yence his euenceristhe. [Pe firste es: "Pon sell honoure pe fadire and pi modires fleschely and gastely, and bat es in taw manes, bat es to say, bat pon be bouzom to thaym in reweste and honoure, and [bat] pon helpe them at they powere in all thynge bat pay hafe mystre [of]. "Bat pon be of lange lyfe in erthese; for if pon will be of lange lyfe, it es resone bat pon honoure thaym of whaym pon hase pe lyfe; for he bat will noghte honoure hym thyrgh whaym he es, it es noghte righte he be mare bat[1] he es. [Pe topher commandement es pis: "Pon sell als na manes. Here sell pon wyt bat slaughter es of many manes: for pe es manes-slaughter of hand, of tynge, of herte. Manes-slaynge of hande es when a manc slayes anothe with his handez, or when he duse hym in bandis[2] of dede, als in presone, or in opher stede bat may be enchesones of his dede. Manes-slaynge of tynge es in taw maners, thyrgh commandement or thirghte enticement. Manes-slayng of herte es alswa one taw maners, bat es, whende manc zernys and cowaytes ded of opher, and when he suffys man to dy and will noghte deluyer hym if he hafe powere. [Pe thirde commandement es pis: "Pou sall do na lechery; and bat es ryghte; wha-sa will hafe pe lyfe with-owtteness corrupcyone in pe loy of heuene, hym byhoures kepe his lyfe bat es dedly with-owtteness corpucone of body. [Pe ferte commandement es pis: "Pou sall do na thyfte ne na falsenes; and bat es ryghte, for he bat will safe opher menes lyfe he sall noghte do away bat that moghte his lyfe sustayne. [Pe syfte commandement es pis: "Pou sall noghte bere false witnes asaynes thyne euenci-crestyne with hym bat will noye hym or sla hym; and bat es ryghte, for he bat will noghte sokathe his euenceristy he sall noghte consente ne na consaille gyffe to do hym ill. [Pe sexte commandement and pe seunde er pir: "Pou sall noghte conaite bi neghtbour wyfe, me pon sall noghte conaite his house ne mane of his gode wrangwyslyns; for he bat hase wynked will and ill Entente in his herte, he may noghte lang with-hald hym fra wykkyde dede; and perfore if pon will noghte do lecherye pon sall noghte consente to manc ne to womane bat it duse, and if pon will noghte stel pon sall noghte conaite opher meusnes thynge in bi herte. Dere frende, pir are pe ten commandementes bat god gafe till Moysey in the mowe of Synay. The thre fyrste er pertenande to pe lufe of god, and the topher seune to pe lufe of pi-selfe and of thynge euenci-crestyne. [XII.] Now, after, sall pon wyt whilke ere pe seune vertuez, bat es to saye [Quo Throuthe, Trayste, and Lufe, Wysetorne and Rightwylesen, Mesure and Force. Of pe same mateire er pe seune vertus bat pe tene commandemtis, bot pis es pe varyance be-twix thythm: The ten commandementis kennes vs what we sall do, and pe seune vertus kennes vs how we

1 Ms. han.  2 Sp. in loco moris.  3 Ms. with-haldynge.  4 r. conaite.
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sall doo. The thre fyreste, þat es to say Trouthe, Tryste and Lufe, ordaynes the how þou sall lyfe als to godde, þe toþer foure how þou sall ordayne thyne awene lyfe þat [pay] sall lede till þe foyle of heunens. Dere frende, the aue to wyte þat we ere are made for ane ende, þat es to say, for to knawe godde, to hafe hym, and to lufe hym. Bot thre thynge es er nedeful at puruaye till oure cu[m]nyng[e] [to gud ende], that es, to wyte whedyr we sall ga, and þat we wyll comma thedyre, and þat we hafe tryste to com thedyre; for grete foly ware it to begyn þe thynge mane may noghte ende. Zitte one þe toþer syde, þe mane þat will wyele doo, hym nedide to hafe wysdome, myghte, and will, þat es to say, þat he konne [wele] doo, and þat he may doo, and þat he wyll doo. Bot for-bi þat we hafe noghte cuunynge, myghte, ne will of oure-selfe, for-bi hase godde gyfense vs troute for to fulfíl þe defaute of oure [cuunynge; tryste, for to fulfíl þe defaute of oure]3 myghte; sothefaste lufe4, for to ordayne oure will to þe tane and to þe toþer. Trouthe ordayns vs to godde þe Sone to whayme es appropyrde Wysdome, Tryste till godde þe fádyre to whaym es appropyrde myghte, Lufe to þe Haly goste till whaym es appropyrde gudnes. And þere-[fore]5 troute makes vs to hafe knawyng[e] [of god]6; and þat knawyng[e] vs sayse þat he es wondyrfull fíre7 es he þat one þis manere and þus largely gyfes of his gudnes, and of þat comes tryste; and [of] þat knawyng[e] þat sás þat he es gude, commes þe thyrdre sothefastnes, þat es lufe, ffor ylke a thynge lufes kyndely þe gude. [XIII.] Dere frende, here sall þou wyte whileke are þe twelue arctylees of þe troute. ¶ The firste es þis: þat godde es ane in hym-selfe and thre in persoñis, with-owttene begynnynge and with-owttene Endynge, and þat all thynge made of noghte with his worde. ¶ Þe toþer arctyle es, þat goddes sone tuke flesche and blode of þe biysed maydene Marie and was borne of hire sothefaste godde and sothefaste mane. ¶ Þe thirde es, þat he was dede and grauen, noghte for nede, bot for to by vs of his fíre will. ¶ The ferthe arctyle es, þat þe same heru rase fra dede to lyfe, and we sall rysy alswa. ¶ The fyfte arctyle es, þat þe same sothefaste god and mane stíghet vp in till heunens in manhed and godhede, and we sall stíghte vp alswa thurfet his grace. [XIV.] ¶ Þe sext arctyle es Baptýmle, þat mæse mane clene of syns þat he drawes of kynde, and gyffes grace to allynge. ¶ The seconde arctyle es Confirmaçione, þat conférmyng þe haly gaste one mane þat es cristenede. ¶ Þe aughtene arctyle es Penance, þat duse awayl all maner of syns, dedly and venyall. ¶ Þe nynde es þe sacrament of þe Auter, þat conférmyng þe penante8, and gyffes hym forse þat he fell noghte esfe in syns, and vphalde hym and reconsailymes hym. ¶ Þe tente arctyle es Ordyre, þat gyffes powere till þaye þat are ordeyne to do þaire Office and to do þe sacramentis. ¶ Þe elleuen ende arctyle es Matrimone, þat defendis dedly syns in werke of generacyone by-twix mane and womane. ¶ Þe twelved arctyle es Enoynytynge, þat men Enoynes þe seke in porrel of dede, for alegance of body and saule. [XV.] Dere frende, astyre sall þou wyte whileke are þe foure vertus cardynalles, thurgh whileke all manes lyfe es gouernede in þis worlde, þat es ¶ Cuunynge and Rightwisnes, Force and Mesure. Of þir foure saise þe haly gaste in þe buke of Wysdome þat þare es na thynge mare proftabil till man in erthe. And se nowe, where-forre. Wha-sa walde any thynge wele do, firshe hym beyonys þat he konne chese þe ill fræ þe gude, and of twa gud chese þe bettire: & þis vertu es called

1 Ms. cuunynge; to gud ende om.; Sp. tria sunt necessaria ad perveniendum ad bonum ñem.
2 om.
3 Ms. lufe es.
4 Ms. fíre es he.
5 Ms. penance.
cunynnge. Sihen þon sal lefe þe ill & do þe gude, & do þe greter gude\(^1\) and lefe þe leasse gude: and þis es the vertu þat es callede rytghtwines. And for-þi þat twa thynges lettes mane to do wele and lefe þe yll, þat es at say welayare of þis wolrde, for it deseyfes hyme with false vanytes, þe toþer es trubulacysnes, to putt hym downe with many scharpnes: agayne welefare sall þon hafe mesure þat þoun be noghte omer-hye: and þis verus es callede tempeynesse. And agayne aduerseye sall þon hafe hardynes þat þon be noghte castene downe: and þat vertue es callede force or strengthe. [XVI.] ¶ Here-efyre sall þon wyte wylike are þe seuen werkes of mercy. ¶ Thye firste werke of Mercy es, to gyffe mete to þe hungery. The toþer es to gyffe drynke to þe thristy. The thride es to clythe þe nakede. þe ferthe es to herbere þe herberles. þe fyfte es to vesete þanne þat er in preseounse. The sexte es to comfort þe seke. The sevende [es] to bery þe dede. Thyse are þe seuen werkes of mercy þat es langande to þe body. Bot nowe may þou say to me: show sulde I þat es in Religions, and noghte hase to gyffe at ete ne at dynyke, ne clothes to þe nakede, ne herbery to þe herberles, þor I am at oþer mens will and noghte at myne awene? Sfor-thi ware it better þat I ware seculere, þat I myghte do þire werkes of mercye. / A, dere frende, be noghte begleyde. Better it es to hafe pete and consolacion in þi herte of hym þat hase mysses and wrechednes, thane þou hade all þis worde to gyffe for charyte; þor it es better wyth compassion to gyffe þi-selfe, als þou erete, þan it es to gyffe þat þou hase. There-more, dere frende, gyffe thi-selfe, and þan gyffes þou mak þan es in all þis wolrde. Bot now may þou say me one þis manere: Sothe it es þat it es better to gyffe hyme-selfe þan it es to gyffe of his: bot better es þe tane and þe toþer þan es ane be it-selfe, for lesse es a gud þan tway. It es noghte swa; þor whethire es better be callede godde, or his servuande? Thow wate wele þat [it] es better to be callede godde. Bot þase þat suffirs hunstere, thryste, caulde and defaunte, and oþer wrechednes and mysses, callis oure lorde Ihesu Criste »hyme-selfe, þor he saise þus in þe gospelpe: »What als þou dyde to þe lest of myne, þou did to me... Saysnt Barneade says: »Thirle pure hase noghte in erthe, ne thirle riche hase noghte in heuenes; and pare-more if þe Riche will it hafe, thaym byhoues bye it at þe pure. / Now wate I wele þou consaytes to wyte whilke are verray pure, and whilke noghte. Now harkens with denocynse. Some are þat hase reches and lufes thaym, and þase are þe haldande & þe consaytourse of þis wolrde. Othere are þat hase þame noghte bot thay lufe thaym, and þay wald e hafe thaym gladly, and þase are þe wreche beggers of þe wolrde, and þe false folk in religynes, and þase are als riche and richere þase þe oþer [in will]. And of thame Ihesu saise in þe gospelpe þat »lyghtere it were a camelle to passe thurgite a neddil eghe, þan þe riche to come in to þe blysse of heuenes. Some are þat hase reches bot thay lufe thaym noghte, noghte—for-thay þay will wele hafe þame: and þase are þe gud mens of þe wolrde þat dispensis wele that at þay hase. Botfone are of þase! Zit it are oþer þat hase noghte reches, ne lufes noghte thaym, ne will noghte hafe þame: and þase are þe gude folke þat are in religiones, and þase are sothefastely pure, and þars es þo loye of heuenes, þor þat es the benyson of þe pure. Than it behufes þat þe riche hafe þe reuere of þat benyson; and pare-more may I say »Blyssede be þe power for þares es þe kyngdom and þe loye of heuenes». And swa may I say of þe riche for

\(^1\) om.
pairs es pyne of helle. Alswa pouver pray are hat base pouerte and lufes na reches, and pover pray are hat base reches and lufes pouert. [XVII] Now aftire his, awei he to wyte whylke are he seuen prayers of he Pater noster, hat duse away all ill and purchase all gude. And baze seuen prayers er contende in he Pater noster he whilke oure lorde Iheu Criste kennede till his discyplis how pray [suld] pray godde he sfadire, and sayd thaym one his manere: »Whene ge sall praye, one his wyse sall ge say: Pater noster qui es in celis &c.« Now, my frende, wit thou hat oure lorde Iheu Criste kenne vs in he gospelle to make his prayere. And par-fore I walde at thou wyste at he begynnynge whate es prayere or orysone, and sythyns pat thou vndirstande he prayere of he Pater noster. / Prayere or Orysone es noghte elles bot zernyg of saule, with certayne trayste pat it cownmes pat thou prayes. And in hat trayste vs settis Iheu Criste whene he kennes vs to calle godde »oure fadyre pat es in henenes«; for in hym sall man hafe certayne trayste he may and will all godnes gyffe pat oure saule kane zerne and mekkil mare, he whilke es betakynnde by, pise wordes: Qui es in celis, pat es to say »he whilke es in henenes«; for if godde will call hym-selfe oure fadyre, þan he makes vs to wiet hat he lufes vs als childyre, and he will gyffe vs all hat we hafe myster of. Bot certaunly, if all he lufe pat erer had sfadire or modire vn-to þaire childyre; or all oþer lufes of his worlde, ware gederde to-gedyre in a lufe, and þit pat lufe ware multipliede als mekkil als manes herte moghte thynke, þit it moghte na-thynge atteyne to þe lufe pat godde oure fadyre habe vn-till vs, þare where we are hys enmys. And pat sall we wele see thurgh þe grace of godde, If we se one what manere he es oure sfadyr and what he have done for vs. Wit þou pat whenes god made all creaturs of noghte, we rede noghte þat he made any creature till his lyknes bot manes allane; and par-fore godd he es, and makere of all thynges of þe worlde, bot he es noghte þaire sfadyre; bot vn-till vs, thurghe his awens myghte full of mercy, es he godde and makere and sfadyr, for þat oure saule es lelly lyke vn-till þe lyknes of þe sfadyr, and þe sone, and þe haly gasthe, þat ere hallyly a godde and person thre. And all þis werlde he base made to awene man, while manes will duelle in his lele lufe als his awens childyre. Bot als-tyte als we twyne fra þat lele lufe, for lufe of þis lyfe, or for any oþer thynge, we losse þe lordechiphe of þis worlde, and becommes thrilles dreyly to þe dewelle, þare we ware before fre, and syers of þe erytage of þe kyngdom of heuenes and to welde þe welthe of þis werlde. Allas [I] may saye, Allas, allas, what here es a sorrowfull chaunge, wha-sa it vndyr-stode! Wit þou wele þat here es gret lykynge of lufe,—when godd þat es with-owttynes begynnynge and es with-owttens chaungynge and duelys with-owttynes Endynghe, for he es alþir-myghtyeste and alþir-wyseste, and alswa alþre-besthe þat manes herte may noghte thynke, in whaym es lufe and loy endes,—here, I say, es takyne of gret lufe, þat he deyned hym to make vs till his awens lyknes righte als we had bene his awen choosen childyre, and moghte hafe lefte vs to be a fittill yyle matire als we ware made of oure modyr, þat vile es to neuene; or he moghte hafe made vs at his will [lik]2 any-kyne oþer bestis, and þane had we dyede to-gedyre bathe body and saule. Bot when he hade made vs man and gafe vs þe saule to his awens lyknes—lonede and luffede he þat lorde!—for to be syers of þe Ertyage of heuene, and lyfe in þat gret loye with-owttene Ende, now es na

3 The piece from here to the mark on p. 232 is wanting in the Latin text and Ms. Vernon.
herte sa harde þat it na moghte nesche and lufe swylke a gode with all his myghte, and his herte suld melte, filled of Ioy, If it thougte sothely of þat grace þat oure lorde hase done till vs by-fore all oþer creatures. And ðit did he mare thurghé his merci myghte. For whene we ware thorghé oure sorowful synce twynnede fra godde oure sweeteste ðfadire, and become thralles to þe ill gaste, than he, thurghé hys maste mercy, sente his awene soune, þat with hym es godde in his godhede, for to take flesche and blode of þe virgyne Marie, Maydene and modyr, lastand in Ioy; and one þis manere did he þe dede: In state of thralle take he oure flesche to suffre þe gylteste pouerte and schame and noyse and pâyynes þat neuer dyd ill ne na manor of synce, and sychene deleynde hym till þe vileste dede and þe schamefulleste þat man moghte thynke, to deleynde vrs wrecches of sorowful bands, and of þe pyndand presone puttid in hell, and to make vs to come till þe heghe heuene, whare we sall be als kynges coronde in blise, if we do þe will of þat swet lorde þat for vs ordeynede hym to dye one þe crosse als þose he had ben æ wykkid thefe. Dere fyrnde, nowe hase þou here twa thynge in þe wyylke godde hase schewedde vs þat he es oure fa-dire and þat he lufes vs al his awene childyre, þære we are agayne hym with oure wykked synce. The firste es þat he made vs till his awene lynchyn, and þe topere es þat he boghte vs fra presounhe with his preycouse dede of his manhede. For þe fyrste es man haldene till hym for to lufe hym with all his herte. Bot þan may þou aske: »What sall I do hym for þe topere thynge? ftor if I sall with þonehede lofe godde þe fadyr and lufe hym and sorne hym with all my saule and with all my herte in all thynge for þi þat he made me of noghte and gafe me saule aftir his awene lynchyn, als it was commandyd in þe alde lawe be-fore godde was borne and be-com man for vs: what moghte I now do hym whene he for me wrechid synnere sa mekill hym lawede þat he walde becomme mane, and he gafe hym to me whene he thurghé his sweeteste mercy walde dye for me, and of þe maste noyouse and þe maste vile dede þat enuer was thoghte? I wate neuer what I may say here, ftor if I myghte lyppe a hundreth þere, and if I moghte in þat tym ilk a day at a tymne dye als vile ded als he for me dide, ðit ne ware it noghte ynence his gret gyfte, when he es sothely said goddes soune of heuene, and gafe hym-selfe till vs þat tynte was thurghé synce and put in to þe pyne of helle and þære in þe dispytte of hym sorneude to þe deuelle. How sulde we þane yelde hym þe gude gret gyfte whone he walde sende his awene sone to be pyneyde for oure synce? Now I sall lere the, if god gyffe me grace, how oure dere ðfadir askes nane oþer store bot that we with herte knawe oure awene se-fibillnes and oure wrechidnes þat we hafe for oure awene synce. Thane sall we be in bittenes of penance, and crye till hym faste mercy, þat he vs saue for his haly name, ftor of oure-selfe hafe we noghte hym for to yelde. Þære-fore sall the prophete in þe psalam: Quid retribuam domino pro omnibus que retribuit? Calleam salutaris accipiam et nomen domini invocabo &c., þat es: »What sall I yelde to god for all his gud gyftes þat he me gyffes als lorde with-owttene my deserte? The coppe of hele I sall take and calle þe name of my lorde. The cope of hele whare-of dranke oure lord ðeuren oure sancour, þat es the bytternes of þe penance in his grete pynes; and þat man in all his thoughtez calles godez name, þat sotheschastly knawes þat he hase noghte of hym-selfe bot sorowe and syñne.

1 Ms. pyn and. 2 Ms. gyftez. 3 Ms. retrebeuit.
And wit thou what if sothefastenes be set faste in thi saule, þe mare þat þou knawes þe for wrecchide and febyll, þe mare sail þou meke þe and calle one hys mercy. And þus it was of oure swete lady maydene and modyr, for scho had mare of grace þane any in this lyfe man or womane þat eneþ was borne, therefore scho heldehir lesse and lawere þan any oþer wyghte, and mare cryede scho mercy þan any oþer man, whene sothefaste goddes some lighte in hir wambe. My dere frende, se now afterwaide why oure lorde Ihesus kenes vs in þe gospelle to say soure ñadire and noghte any ñadire. For by þat, will he kenne vs þat we suld gedyre all men with vs in oure prayers; for all ere oure brethire, crystende and vncristende men, for þat all of a gouernyllse hafe we a ñadire; and þat þou may þis thynge thurgte þe grace of godd clerelyere see, gyde gude Entente til þat at I say. Hym calles þou thi fleschly broþer þat hase his body of þe same manc and womanc of whaym þou hase thynge: thane sail þou wele halde hym þi þroþer þat hase his saule of þe same fadir of heunene of whaym þou hase þi saule, and of swylke a kynd, and of swylke a lyknes; for as were made godde like manc till lyknes of þe trincyte als he did þe; and þis broþerhede mare suld we lufe and mare dere halde, þan þe þroþerhede of þe flesche, in als mekill als þe saule es mare nobyll þan þe flesche, and in als mekill als godde oure fadir of heunene es mare nobill and mare for to lufe þan oure fleschly fadir. And þat suld we do if we saghe als clerely with oure gastely eghe, als we do with oure bodyly eghe. Bot for-thy þat we sec noghte bot with þe fleschly eghe, als it ware bestes, we hafe na knawynge ne na lufe bot of þat þroþerhede þat comes of þe flesche stynkande and foule. Allas, alas! what sorowfull thynge thus hase blyndid vs! Certis na thynge mare blyndis manes saule þane lufe of erthely thynge þat sofe takes Ende. For þi behuves manc lefe his propire will if he will perfitly knawe þe lufesomest þroþerhede whare-of now mekill I hafe spokene, for whatse-sa-erne we hafe in body or in saule of guednes or of fairenes, we hafe it of oure fadyr of heunene, godde, þat es till vs fadir, and Emenly till all his creatura; noghte anely for his makynge of noghte, ne for his gouernynge of his grace, for his purchasers þat he made of vs þat ware tunt childir, with þis flesche and his blode þat he for vs gafe, als saynt Austyne þe nobill clerke witnes. He sayse, þe þadir gaffe his Sonc thurgh þaym he walde by vs thralles; he gafe þe Halie gaste thurgh thaym he walde purchase þe thralles in his childir. Þe somm he gafe in pryse of ramsonc, þe halie gaste in preuenele of purchase; and þarfor þe þadir kepis hym-selhe in Erytage till his childir þat he purchases. And þarfor, dere frende, na man sail mystryste of þe lufe of his swete ñadirhede and of his dere pete, for mare es his mercy þane all oure wykkednes; for wha sa calles till hym with all his herte, with-owtene faile he will here hyme, for he es full of mercy. And þarfor, als I be-for saide, with þernynge of saule and certayne trystye, calle appone hym trewely with all thir herte. He es þi þadir perelles þat purchasece þe pees; and saye trysteile till hyme als hym-selhe vs lerede: Pater noster qui es in celis, þat es to say »Oure þadir þat es in heunene«, sanctificetur nomen tuum, þat es to say, »halyed be þi names«, aducentia regnum tuum, sit come þi kyngedome; fiat voluntas tua sicut in celo et in terra, »þi will be donne swa in ethe als it es in heunene«; panem nostrum cotidiamum da nobis hodie, »oure ylke day brede þou gyffe vs to-day«; et dimitte nobis debita nostra sicut et nos dimitterimus debitoris nostri, »and forgylfe vs oure dettis als we for-
gyffe our detours; et ne nos inducas in temptationem, & and suffrere vs noghte be ledde in to fandynge; set libera nos a malo, bot delyuer vs fra all ill thynge.

× Amen, þat es to say, Swa mot it be. × Now, my dere frende, þou sall wyt þat þis Orysonz passes all oper prayers pryncypally in twa thynge, þat es to say, in worthynes and in profyte. In worthynes, for þat god hym-selfe mad it; and for-the do þay gret schame and gret vneuerence till Þem goddes sonz þat takes þame till wordes ry[m]land 1 and curis, and lenes þe prayere þat he vs kennede, þat wate all þe will of godde þe fadidir, and þe whilke orysonz commes mare till his plesyng, and whate thynge þe wrecchede caytyfe 8 base myster at pray fore. Alsaw, als I hafe sayde, he wate anely all þe fadidir wyll, and he wate all oure nede. And þare-fore a hundrethe thousande er dyssaayede with multyplicheacione of wordes and of Orysonz, for when þay wene þat þay ghe grette denooyne, þane hafe þai a fulle 3 fleschely lykynge, ffor-thy þai ilk a fleschely lykynge delytes þame kyndely in swylke twonne language, and þare-fore I walde þat þou war warre, ffor I say þe sykerly þat it is a foule lychery for to delyte þe in rymes and slyke gulyardy. Žít one a noþer syde saynt Austyne and saynt Gregore and oþer halowes 4 prawede als was þaire lykynge. I blame noghte [þaire] 5 prayers; bot I blame þase þat lefes þe prayere of godde þat 6 hym-selfe made and lerede vs for to pray, þat es [þe] Pater noster, and takes þame till þe Órysonez of a synfull saynte whare þay fynde it wrettene; þoroure lorde Þesou hym-selfe sayse in the gospelle: «When þe will praye: prayes noghte with many wordes, but prayes one þis manere: Pater noster &c.» ¶ Dere frende, þit sall þou wit, one aþer syde, þat þe Pater noster passes all oþer prayers in [sufficiency], ffor þare-in es contende all thyngez, what sa we hafe mysryf of, till þis ilfe or till þe toþer; ffor we weyre þare-In godde þe fadyr þat he delyuer vs of all illes, and þat he gyffe vs all gudes, and þat he make vs swylke þat we may nener do ill, ne þat we may noghte fayle of gude. And [se] 5 now, all þe ille þat vs greunes, onþer es it ille þat es donde, or it es ille for to come, or elles it es ille þat we suffyre nowe. Of þat ille þat es donne and passede, we praye oure swete lorde þat he delyuer vs þer-of whone we say Dimitte nobis debita nostra &c. We pray hym delyuer vs of ill þat es for to come, whone we say et ne nos inducas in temptationem. Of illes þat we suffyre nowe, we praye hym þat he delyuer vs whone we say set libera nos a malo. ¶ Zit, dere frende, on aþer syde, wit þou þat all maner of gude þat es, onþer it es ethely gude, or gastlyly gude, or gude lastande endles; for ethelyly gude we praye whone we say panem nostrum cotidianum da nobis hodie; ffor gastlyly gude we praye whone we say siat voluntas tuae sicut in celo et in terra; for endles gude we praye when we say adueniat regnum tuum; and consermyng of all þis we praye, whone we say sanctificetur nomen tuum. ¶ Now, my dere frende, þese ere senent prayers of þe Ewangelle þat oure lorde Þem Criste kennede till his dyscypills. And þon sall wit þat þese foure wordes þat comes be-fore, þat es to wit Pater noster qui es in cellis, leres vs how we sall praye, and what oure-selle sall be in prayere. For we sall in ylke ane Orysonze hane foure thyngez, þat es to say, Perfite lufe till hym till whaym we praye, and certayne trystye to hane þat at we praye fore, and stabill trouth in hym in whaym we crowe, and sothefaste mekenes of þat that of oure-selle na gude we hane. Perfite lufe es vnþir[istandenz] in þis worde

1 Ms. rynnand. 2 r. we.. caytyfs. 3 V foul, Sp. vilem. 4Ms. þat prayede. 5 om.
6 r. þat god. 7 Ms. worthynes.
Pater, sii virtue kyndly lufes his fadir. Certayne tryst es contende in pis worde noster, sii if he be ours, pan may we sekerly tryst in hym pat he es haldene till vs. Stabilly trouthe es takene in pis words Qui es, sii whene we say qui es, pan grant we were pat godde es pat we nener sawe, and pat es ryghte trouthe, sii trouthe es na nofer thynge bot trowyng of thynge pat may noghte be sene. Sothfastes makenes es betakynede in pis worde In celis, sii when we thynke how he es heghe in Ioy, and how we are here sawe in besynes, thane we are mekide. Bot whene we hafe festenede pere foure thynges in ooure hertes, pan may we hardlyly praye and saye with all ooure afeceyon Sanctificetur nomen tuum, pat es to say shaly be pi names; als wa [say 1], stabilly pi name, pat es fadir, in vs, pat we be one pat manere pi childere pat we do na thyng pat be agaynes pi will, and pat euere-mare we doo pat at commes to pi plesyng, thurgh grauntynge of pi grace. And for-thi pat we may noghte euere-mare do pat perfitly whys we ere in pis castyfede worlde, pare-fore praye we pus and sayse Adveniant regnum tuum, pat es to say, hit comes till vs pi kyngdomes, pat we regne in pe, Ihesu, in pis lyfe thurgh thi grace, and pon in vs in pe topere lyfe thurgh Ioyw. And pis like we praye for pase pat are in purgatori. And for-thi pat we nener-mare may hafe parte with Ioye of henene if we do noghte thi will in erthe, pare-fore we praye thus: Fiec voluntas tua sicut in celo et in terra, pat es to say, thi will be donese als in henene swa in erthe; als wa say, make vs to do thi yyll; pat es to say, pon gyff vs grace to do all pat pon commands, and to lefe all pat pon defendis; and pat swa in erthe als in henene, pat es to say, als Michaelle and Gabrielle and Raphaelle, Cherubyn and Serephyne, and all pe oher angels and archangells, ... and all pase pat are Ordeynede to pe enedis lyfe in Ioy in like a kynde, in ilke ane ordire, and in ilke ane elde, thi wille duse. And for-thi pat we may noghte do thi will whills we lyffe in pis body if pon ne sustayne vs noghte, pare-fore say we pus: Panem nostrum cotidians un da nobis hodie, pat es to say, Ore like day brede pon gyff vs to-day; als wa say, pon gyff vs force in body and in saule, and hele if it be thi will of pe tan and_offer pe topere. And here es for to wit pat pare es thre maners of brede: patre es bodily brede, pat es to say floode and cleuthynge, bare es brede gastely, pat es to say of haly wrytyte pe lercynge, and pare es pe brede of Eukaryste, pat es pe grace in pe sacrament of pe autere, for to comforthe pe kynde of pe tan and pe topere. Bot for-thi pat we ere worthi na gudnes whills we ere bowndene in synne, pare-fore say we pus: Diteme nobis debita nostra sicut et nos dimittimus debitori nosstri, pis es to say, forgyffye vs oure dettis als we forgyffye oure dettours. Pon sall wyt pare oure synne byndis oure dettours to pyynne, pare-fore we pray Ihesu to forgyff vs synnes, pat es to say, all pat we hafe synned in thoghte in worde and in dede; and pat ryghte als we for-gyffy till pase pat haze mysdone agaynes vs. And for-pi pat a lyttill vs helperes for forgyffynge of synne, if we may noghte kepe vs fra synne, pare-fore pray we pus: Et ne nos inducas in tentacio nem, and pis es to say, sille vs noghe in to na fandynge; als-va say, suffer vs noghte be ouer-commes in fandynge of pe denell ne of pe flesch ne of pe werlde. And noghte allanly we pray pat we be delynered of all eyyl fandynge, bot alswa we pray pat we be delynered of all ill thynge, whene we say Set libera nos a malo, and pis es to say, Bot delynuer vs of all ill thynge, pat es, of body and of saule, of synne and of

1 Ma. als swa; say om. 2 r. pou r. in vs. 3 r. we in pe. 4 Ma. als swa. 5 Ma. pat.
pyne for syn, bat now es or sall be. Say we Amen, bat es to say, Swa be it! And for-thi sayse oure lorde Iheru Criste in þe gospelle: what-sa þou prayes my fadir in my name he sall do ite, and þer-fore say at þe Ende Père dominum nostrum Iesum Christum filium tuum &c. And now, my dere frende, vndirstande noghte þat þou sall say þi Pater noster with mouthe als I hafe it here wretyn be-fore þe. Bot say all-ane þe nakede letrir with þi mouthe, and thynke in þi herte of this þat I hafe said here, of like a worde by it-sel; and rekk noghte þof þou ne multiply many Pater nosteres; sfor it es better to say a Pater noster with gude denocyoniane þane a thousande with-owttene denocyoniane; sfor þus sais saynte Paul: appertlyy: he sayse, wne ware lener say fyve wordes in herte denotely, þane fyve thousande with my mouthe with-owttene lykynge. And one þe same manere sall þou say and do at thynke ofþe þe wcheere, for swa sayse þe prophete: Psallite saliement, and þat es to say, Synyges and versv1 wyeslyy. To2 say or to synge wyesly, þat es, þat thi herte be one þat at þou saise, and one þat at oþer saise, þat þou here it besly; sfor if þi body be at thi seruyc, and þi mouthe speke one a wyse, and thi herte thynke of wrecchidnes, cayteff þan es þou twynnedec, [and]3 when þou swa es twynnedec, þou tyne þe mede of þi seruyc; sfor þe awe to sere godde with all þi herte, with all thi soule, and with all þi vertu, and swa þou may pay þi godde. Bot þare es many thynge þat ere cause of swylke wrecchede twynnynge, als mete, drynke, Reste, clethynge, layke, discorde, Thoghte, laboure, hethynge. These makes hipherne, homerynge of medles moomelynge.4 And þare-fourere take kepe what oure lorde Iheru Criste saise in þe gospelle: Affirste, he saise, sekes þe kyngdome of heuene, and all þat þe hafe myster of sall be gyffene 3owe with-owttene any askynges. Thare-fore, dere frende, þou sall wit what þou sall hafe in þe blyses of heuene. [XVIII.] Wit þou wen þat þou sall hafe seiene gyftes in body and seiene in saule, þat es to say: Fairenes in body with-owttene yfth, Lyghtenes with-owttene slewlt, Force with-owttene feblesse, Frenes with-owttene threaldom, Lykynge with-owttene noye, Lufelynes with-owttene envye, Hele with-owttene sekenes, Lange lyfe with-owttene ende. Thorou sall hafe in saule: Wyssedome with-owttene ygnorance, Frenchipe with-owttene hateredyn, Accorde with-owttene discorde, Myghte with-owttene wayknes, Honornor with-owttene dishonesth, Sekirnes with-owttene drede, Ioy with-owttene sorow. Bot þe wrecches in helle, all þe reuerce, both in body and in saule, þat es to say: Fylth with-owttene fairenes, Slouth with-owttene lyghtenes, Feblsesse with-owttene force, Threadome with-owttene freenes, Angwyse with-owttene lykynge, Sekenes with-owttene hele, Ded with-owttene ende. Thare sall be in þair saules: Ignorance with-owttene wysdom, Hatredyn with-owttene lafe, Discorde with-owttene accord, Feblesse with-owttene powere, Schame with-owttene honon, Drede with-owttene sekenes, and Sorowe with-owttene Ioy. And for þis sall þou seke with all þi myghte þat þou may wynne þe Ioye of heuene; sfor þare es sa gret Ioye and sa mekill swetenes, þat if þou myghte lyfve fra þe begynynge of þe worlde vn-till þe ende and hafe all þe lykynge þat þou contue ordyne, þit þou sallde with gret ryghte lefe all þase, for to be a day in þe Ioye of heuene. // And thus endys þe toþer degre of contemptacleynye, þat es to say þe contemptacione of haly writte; of þe whylke if þou take gud kepe in þi herte, it sall be lyghte vn-to þe ilke a worde to halde. One ane oþer syde, þou hase5 mater to speke vn-to þe clerkes, be þay nemen swa wyse, or to lewedee

1 Vern. versele. 2 Ms. þat es to. 3 Ms. lor. 4 wanting in Spec. 5 Ms. if þou hafe.
men be þay nener so ruyde. [To] ¹ þe clerkes þou mofe som matris of þis, and [aske] ² at þou may lere more. And whan þou spekes till sympli menz and ruyde, gladly þou lere þame [Æ] with sweetnes. For þou hase enoghe whare-of þou may speke, and how þou sall þi lyfe amende and gourone, and oþer menses alswa.

[XIX.] Þe thirde degre of conwemplacyones es in Godde hym-selfe. And þat may be on twa maners, þat es, with-owttene in his manhede, and In, in his godhede so blyschede. For þus saise saynt Austyn: seforþ bi be-come godde mane, fior to make mane to se goddes in his kynede; fior wheþer-som þe yode with-in or with-owttene, euer mare moghte man fynede pasture, with-owttene, thurgh consedereacyone of his manhede, with-in thrughge contemplacyone of his godhede. Of his manhede, sall þou thynke thre thyngez: þe mekenes of his Incarnacyone, þe sweetenes of his convercasion, and þe gret charite of his passione. Bot þis may þou noghte do all att anes, and Þere-fore hase I twymned the thaym by þe seenu horues of þe daye þat þou saise in þe kyrke, swa þat nane horue passe þe þat þou ne sall be sweteley occupyeþ in þi herte. Bot nowe for to do þis, þan sall þou wit þat till ilke ane horue of þe daye es dowbyll medtyacyone, ane of his passyone, and anothor of ðe toþer sesone. [XX] ¶ Now, dere frende, before matyns sall þou thynke of þe swete byrthke of Ither Cristye alþer-syrste, and synthynes ethyrwarde of his passione. Of his byrth, sall þou thynke beslyþ þe tyme, and þe stede, and þe horue þat our lorde Ither Criste was borne of his modir Marie. Þe tyme was in myd-wynytter, whan ðe was maste calde, þe horue was at mydnynge, þe hardeste horue þat es, þe stede was in mydwarde þe strete, in a house with-owttene walles; in clowtis was þe hende and alis a childe was he bundene, and in a crybbe by-fore ane Oxe and ane Assse þat lufuly lorde layde was, for þe was na noþer stede voyde. And here sall þou thynke of þe kepyng of Marye and ³ hir childe, and of hir spouse Ioseph—wat lote Ither [hym] ⁴ sante. Thou sall thynke also of þe hyrdes þat saw þe takynge of his byrthke, and þou sall thynke of þe swete felachippe of angells, and rayse vpe þi herte and synge þwite þame Gloria in excelsis deo &c. / Of þe passione, sall þou thynke how þat he was at swylke a tyme of þe nyghte betrayed of his descyple, and takene als a traytoure, and bowndene als a thefe, and ledde als a felon ... [XXI.] ¶ Be-fore pryme, þou sall thynke of þe passiones of Ither and of his Ioyfull ryssyng. Of his passyone sall þou thynke how þe Iewes ledde hym in to þaire counsaile, and bare false wytyne agayne hym, and put appone hym þat he had saide blasefeme, þat es sclandyre in goddes, and þat he had þat said þat he suld hane distrayyde þe temple of goddes and make agayne anothor with-in the thirde day; and þane þay bygane to dryffye hym till hethyngge and to fullhe hym als a fulle, and spite one hymes in dispyte in his fairesh face; and synthynes thay hide his eghene, and gafe hymes bofetes grete and synthynes ached hymes whate þat he was þat hym smate; and synthynes þay ledde hym drelyry to þe dede, and ȝitt nener he sayde till thaym anes why þay swa dyde. Many othyre wyckyndes þay dide hym, þat lange ware to telle. / Ẓitt before pryme sall þou thynke of þe haly rysesyng: þat at þat tyme of þe daye Ither Ioyfully rase fra dede to lyfe, whene þat þat he hade distrayyde helle and delynerede haly sawles owte of þe powere of þe demelle ... [XXII.] ¶ Ẓitt be-fore vndrone sall þou thynke of þe passiones of þe in þe world. Of þe passiones sall þou thynke

¹ Ms. of. ² Ms. alswa. ³ Ms. and of; r. anent? Spec. cura b. Marie circa puerum. ⁴ Ms. þam. ⁵ The 10 Apparitiones in the Latin text are om.
how that time our Lord Jesus Christ disponibly was disposed and bounden till a tree in Pylaue house, and swa wykedly scourggede and dofiger, that of his sweete body fra þe heued till þe fste noghte was lefte hale. And at þat lyke hour þon sall thynke þat þe witsownday, how þat*tyme of þe day oure lorde Ihesu Criste sente þe haly gaste till his disciplines in llykes of fyre and of tunnges, in takynnyng þat þay sulde hafe abowndance in worde, and brynyngue in lyfe; and þat ryghte es þe puwrence of oure lorde þarwysde: for in twa maners þe wykkyd gaste be-gyleded mane in paradise, þat es to saye, with wykked enteyncement of his tunge, and with þe calndes of his venyme, and for þi come þe haly gaste in lyknes of tung agayn þe Enteyncement of þe deuell, and in fyre for to distryuere þe calndes of his venyme. [XXIII.] ¶ Be-fore myddsaye sall þon thynke of þe swnneciauncys and of Ihesu passione. Of þe swnneciauncys sall þon thynke of þe grete mercy of oure lorde Ihesu Criste, whi þat he walde be-cowme man, and flor vs suffre þe deade in þat swete manhed, sen þe moghte hafe boghte vs agayn on oþer manere. And þat dyde he, for till drawe till hym þi luſfe; flor if ane hade bene þi maker, and anþer thi byere, and hade sufferde in [his] body3 es all oure sorowe for to by all oure lyfe, than hade noghte oure trouthe bene aney in ane. Off þe passione sall þon thynke, at þat hour how oure lorde Ihesu was done one þe Crosse be-twix twa thefes, ane one his ryghte syde and anþer one his lefte syde, and hym-self þay hangede be-twix þame twa, alls mæster of thefes. [I ne wate what I may saye here]3; flor if all þe sekenes of þis werlde and all þe sorowe ware in þe body of oure lorde mane anely, and þat man myghte consayle alls mekell noye and angwynce and sorowe in his body als all þe men of þis werlde moghte thynke, gitt it ware full liltill or elves noghte to regarde of þe sorowe þat he sufferde for vs ane hour of þe daye... [XXIX.] ¶ Before noſe4 sall þon thynke of þe passione and of þe glorius ascencion. Of þe passione sall þon thynke þat at swylyke a tymge of þe daye dyed þe makere of lyfe for þi luſfe. And here sall þon thynke of þe wordes þat Ihesu spake one þe crosse, and of þe foure tookyn þat be-felle in his dede. The fyrrste wordes was þis þat he spake: »Fadir, forgýfte þame þis synce, for þay wate noghte what þay doo«. The toþer wordes was þis þat he said to þe thefe: »For soth þe say the, þis day sall þon be with me in paradise.« The thirde was þat he saide to his modire of sayne Iohanni his cosynne: »Womane, lo þare thi sonne;« and to þe discyle saide he: »Manne, lo þare thy Modire.« The fyrther wordes þat he saide was this: »Godde, my godde, whi hase þou lefte me þou?« The fyfte was: Scicio, þat es to saye, »I haſt thyriste.« The seconde wordes was this: In manus tuas domine &c., whilke es for to saye: »Fadir, in to þi hanndis I gyffe my sawle.« The senende wordes was þis: Consummatus est, þat es to say: »Now es þe prophëcye fulfilling«: and with þat wordes he helde his hede downere and gafe þe gaste. Now þe takynyn þat ware in his dede er þe þere: firste all þe erthe byganke to tremble, and þe vaile of þe temple braste in-twæ and felle doun, þe stanes rane in-soñdire, þe granue opynede and þe deede men rase; and þe sonne with-drew his lyghte fra þe werlde fra myndayey to noſce. / Of þe ascencion sall þon thynke þat swylyke a tymge of þe daye wente vpe oure lorde Ihesu Criste in till þe mounte of Olynete, seande his discyleys and his swete modire Mare; he came oþer in till heuenes, and sett hym one [his] fadir righte hande, and how his discylpe turnede agayn into þe Cete and ware in fastynge and in

1 Ms. þe. 2 Ms. thaire bodyes. 3 om. 4 = nouwe?
prayer vntill þe commynyge of þe haly gaste, and þare ware to-gedire a hundred and twenty in a house for to abyde þe commynyge of þe haly gaste, als oure lorde commande þare before. [XXV.] ¶ Before euensange sal þou thinke of Ibram passione and of his super. Of þe passione sal þou thinke how Ioseph of Aramathye pur-chaste Ibram body of Pilate, and how þey come to þe crosse þare he hange, and þay brakke þe twa thee-banes of þe twa thefes. And þare was a knyghte redye with a sperre, and perchede þe syde of Ibram, and smate hym to þe herte; and als-sone come rynnande downe þe prouyouse blode and watre. And þat was þe Rawnsone of þe whilke I before spake — louned be þat lorde! And þane Ioseph þate hym downe of þe crosse, for þþ þat na bodye sulde duelle on þe crosse in so hyc a daye als was one þe morne. / Of þe supre of Ibram sal þou thinke how þat tyme he gafe his prouyouse fleshe and his blode in lyknes of brede and of wyne þat we may see, and it es sothfastely fleshe and blode of Ibram Criste þat we may noghte see wþþ bodyli eghere. þe thirde thynge es gastyly, þe grace þat we rescylene whende we take þat flesche and þat blode. We se þare lyknes of brede and of wyne and it es noghte, but we trewe þat þare es sothfastely þe flesche and þe blode of Ibram Criste. And noghte-forthi þe lyknes of flesche ne may we noghte see. And þare-fore þare whare we sulde hafe vgylynes als vn-till oure body for to ete flesche and drynke blode of manz, our lorde Ibram Criste twernede his flesche and his blode in liknes of brede and of wyne, for to confortke our bodyli withe thurghke swylke fude als we ere wonnte for to see, and alswa for to helpe oure trouthe, thurghke þat þat we see a thynge and twrowes anoþer. And þare-fore, dere frende, whende þou sal gau for to reschaife þat swete flesche and þat blode of Ibram thi saucem, luke at þou hauue verray contricyone and repenteance and clensyng of thi syne in thi herte, sfor þare þou ressayfes in sacrament reghte als þou ressayfede hym in flesche and blode, besende be þat grace! [XXVI.] ¶ Be-fore complyme sal þou thinke how þat Ioseph and Nicodemus wande Ibram body in faire schetis, and euoynte it wþþ prouyouse oynementes, and laide it in a monumente of stane, and [þe Jewes] sett þalre seles apone þe stane, and knyghtes þat sulde it kepe. The toþer thynge þat þou sall thinke in þe same tyme es þis: how Ibram in þe daye of super, when he had sompewed, he zode in till a gardyne with his discyples, and felle downe in Orysounce, and byggane for to swete oure swylke manere þat þe dropps of blode droppede of his blyssede face vn-till þe erthe. [XXVII.] // Now hase þou matire and manere for to thynke of goddis manhede. And ethirwarde sal þou wit how þou sal thinke one hym in his heghe godhede. ¶ To þat, sal þou wit þat godde tem-perde swa his knaweynge fra þe begynnynge of mankynde, þat he walde noghte all hally schewe hym to manz, ne all hally hele hym fra manz; sfor if he hade all hally schewedhe hym to manz, þan hadde trouthe noghte bene worthe and mysabant eu hoghte bene þane ouercomen, sfor trouthe es of þe thynge þat may noghte be sene, þan þat at I see es noghte trouthe; and if he had all hally helede [hym] fra manz, þan had trouthe noghte bene helpled, and mysabant eu hade bene excusede; and for-thi þane walde he in party schewe hym, and in party hele hym. Bot now may þou aske me in how many maners he walde schewe hym. I say in twa maners, one with-In, anoþer with-owttene. With-In he schewedhe hym thurgh reuelacyone and thurgh resoun; with-owttene, thurgh halye writte and thurgh creaturs. Thurgh reuelacyone, wheres he schewedhe hym till any folke thurgh
inspiracione and thurghe myrracle. By resone commes he till þe knawyng of manc one þis manere: Ilke a mane may wele see in hymselfe þat he es, and þat he hase bene, bot he my may wele wit þat he hase noghte bene sy, and soro þat he wate wele þat sume-tyme he begane for to be, þan was þare sume tyme whenhe he was noghte. Bot whenhe he was noghte, þan moghe he one na wyseye make hym-selfe, and þis seghes mange in [ilk] creature, sfor he sees ilke a day sume ga and sume come; sfor-þi, sene like thyngey erre, and þay erre noghte of thaym-selfe, þare-fore it be-houes nede þat þare be aye to gyfte all thyngey to be, þat es to saye, of whaym alle thyngey are; thare-fore it behoues of force þat he thurghe whaym alle thyngey erre, be with-owttene begynnynge: sfor if he hade begynnynge, thame it behoufede þat he had begynnynge of sume ofer, þane had he noghte bene þe firste aowntur and þe firste begynnynge of all thyngey. Bot þare was nathyng before hymne; þan he come of na noþer, þane hade he neuer ne begynnynge. And þare-fore it be-hounes one all maner of þe werlde þat þare be a thynghe þat neuer hade begynnynge. And whende resone of manc sese of force þat it may na noþer-wyseye be, þan he begynnys for to trowe stabbly þat a thynghe [es] with-owttene begynnynge, þat es aowntur and makere and gomer-nere of all thyngey þat ere. And hym calmes menz Godde by this skil, sfor þis worde Deus, þat es to say Godde, commes of a worde of grewe þat es called theos, and þat es als mekill for to say als ane anely Godde. And þat betaikyn þis worde Godde. [XXVIII.] And, dere frend, þou aue to witt þat þare ne es bot a Godde... And þou aue to witt þat na gude may faille to godde, bot for-thi þat swette thynge and gud thynge es comforthe of felaschep, þan may noghte godde be with-owttene guernes of felaschip. Than behouede it nede þat þare ware many persoines in godde, þe hegheste gudnes. And for-thi þat felschepe may noghte be be-twix faere þane twa, þare-fore behoues it be þat in godde be at þe lest þwa persoines; and for-thi þat felschepe es littyll worth whare þere es manz alyance ne lufe, sfor-thi it behoues þat þe thirde persoines ware in godde, þat ware the alyance and þe lufe be-twix the twa. And for-thi þat anchede es gude and manyhede alsuwa, þare-fore it behouede nede þat anchede and manyhede bathe ware in godde. And by þis skil commes manz to þe knawyng of godde, þat he es a godde in hym-selfe, and thre in persoines. And þis ilke may manz see in hym-selfe; sfor he sese at þe begynnynge þat he hase in hym-selfe Powere, and synthene efect powere he hase Wysdomne. And synthene begane he for to lufe þat wysdomne, þan begynnes he for to knawe apertely þat þare es in þe saule mighte, and of þat myghte commes wysdomne, and of thaym bathe comes lufe; and when manc sese þat it es one swylyke manere in hym, of þat aue hymes to wit þat one swylyke maner awe it be in godde þat es abouene hymne, þat es to say, þat in godde es myghte, and of þat commes his wysdomne, and of powere and wysedome bathe comes lufe. And for-thi þat of þe firste persoine commes þe toþer, and owte of thaym bathe comes þe thryde, sfor-thi calles he þe firste persoine godde þe fidadre, þe toþer godde þe Sonne, þe thirde godde þe Haly gaste. And for þat it [was] womnte to be thus in-manges mene, þat þe fidadr was mare fribill þan þe sonne for his elde, and þe sonne mare wynyse þan þe fidadr for his yonthe,

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1 Ms. þat at. 2 Ms. for. 4 Ms. his. 4 Ms. þat was. 8 Sp.: et hoc tantum valet sicut creare vel nutrire; et ideo appellamus primum principium Deum quia ipse omnia creavit & emisit, hoc enim dicit ilud verbum.
and for þat a man sulde noghte wene  þat it ware swa of godde: thare-fore es powere appropirde to godde þe fædir, wysdome to godde þe Sonse; and for-þi þat þis worde Gaste sownnes sawwhelate in to fellenes, for-þi es sweotes, lufe, and gudenes appropirde to þe Haly gaste. Oppone þis maner commes manc firste to þe knaweynge of his godde, how he es with-owttene begynnynge, and whi he es called godde, ane in substance and thre in persones, and whi þe firste persone es calledode godde þe fædir, þe toþer, godde þe sonse, þe thyrde godde þe haly gaste, and whi powere es appropirde to godde þe fædir, & wysdome to godde þe sonse, and gudnes to godde þe haly gaste. In swylyke manere sall þou knawe þi godde. [XXIX.]  ... The fyrste degree of contemplacione es, þat þe saule be lede agayne to þe selve, and gedire it all with-In þe selve. The toþer degree es, þat man see whate he es swa gedyrde to-gedire. The thirde degree es, þat he lefte hym-selfe abouen hym-selfe, and payne hym for to luke one his godde in his awnyn kynde. Bot till [þe] selve may he nenere-mare comme, vn-till he hafe lerede to resfreine1 ilke a bodily ymagynacyone ethely and gastely þat commes to his awnyn herte ower of herynge or of tastynge or of sweloynge or of any oþer bodily wite, to refuse it and to defule it, þat it may see the selve swylyke as it es with-owttene þe bodye. ¶ There-fore, dere frerede, take gud hede how þe saule es wondirfull in þe selve: and howe it es ane in þe kynde, and noghte-forth þit it duse dynare thynge: for þe selve, ise þate at þou sese with thynge eginne, heris with thynge eres, swelowes with þi monthe, smelles with þi nese, and alswa þat at þou touche with all þi membris. ¶ Thynke þit Estyrwarde howe þi saule es grete, þat all-anely with a thoughte it may comprympedhe benene and ethelde and all þat in thyme are, if þay ware a hundreth falde grettere þane þay are or may be. ¶ When manes [saule]2 es [swa] grete and swa nobill þat na creature may vndirstande it pefectly: thane grete and nobill es he þat swa nobill thynge made of noghte! He es abouene all thynge, and with-In all thynge, and with-owttene all thynge, and be-nethe all thynge. He es abouene all thynge, all thynge gouernande; be-nethe all thynge, berande all thynge; with-In all thynge, fullfylande all; with-owttene all thynge, abowte-gangande all. ¶ Swylyke manere of constemplacione Engendyrys in mane fàste trouthe and sekire denocyone. ¶ Eftir þis sall þou thynke howe þat he es large; ant þat may þou see one many maners. See at þe begynnynge howe þat he es large of ethelde gude, how he gyfes his gudes als wele to þe ille als to þe gude, in alle thynges þat þou sese in erthe. Sythene efterswars see howe þat he es large for to fôrgyffe; for if a mane hym ane hade donge als mekell ille als alle þe men of þis werde moghete doo, þitt sulde he be mare redy be þe hundreth parte for to fôrgyffe hym, þan þat casylfe sulde bee for to aske of hym fôrgyfenes . . . [XXX.] ¶ Nowe, my dere frerede, if þou lyfe Eftir þis kennyng, þou sall þou lyfe honoraebiily: and þat es þe fyrste parte of ourne sermone þat I touchede at þe begynnynge. ¶ And eftir þat sall þou studye to lyfye lyufely, als to thynge euencrystene, and vntil þat sall þou sette all hilly þy myghte to lufe and for to be lufede. Thou sall lufe alle mene in godde, þat es at say, anely in gudnes, and noghte for þaire fairenes of bodye for to lufe, ne for force, ne for na noþer bodily vertu; for þay þat lufes in swylyke manere, þay lufe noghte for goddes sake; and for to lufe mene in godde, es na noþer thynge bot for to lufe hyme for any thynge þat may noghte be lufede with-owttene godde, als for gudnes or for rightewysses or

1 Ms. resayfe. 2 Ms. lyfe.
for sothefastenes. If we [be] gude, þane hafe we na frende bot gude, ne nane Enemy bot ill, and þar-fore þase þat er gude sall we lufe for-thi þat þay er gude, and þe ille sall we lufe for-thi þat þay may be gude: in þis manere lufe[i] þou nathyng bot gudnes, senz þat þou lufes all thynge for gudnes. And if þou will be lufede, schewe thi-selfe fulely. Ife þou will be fulely, resayfe these ther wordes with-wottene forgetyngne: Do þat at man biddis þe or praiæs þat gude es; Take þat at mane gyfes þe and gruche noghte; And þat at men will say þe, suffire it mekely and wretche the noghtene. If þou lyfe thus lelely, þan lyfes thou fulely. ¶ Dere systær and frende, s[i]þene efirwarde sall þou stude for to lyffe mer-kely. And to þis sall þou owne wit þat þære are twa maners of mekenes. The tane commes of sothefastenes, and þe toþer commes of charite. þe firste may þou hafe [by] knaweynge of thi-selfe: Þor thou may noghte in na manere of þis werle see þi-selfe whate þou artte in sothefastenes, if þou be noghte mekyle. The toþer manere of mekenes may þou hafe if thou thynke of þe mekenes of Ither Criste, how þat he mekid hym þat neuer dyde synæ; and swylke mekenes commes cleneley of charite. ¶ Now, my dere systær and frende, wate þou whate it es to lyffe honowræli, fulely, and mekely: and þat es to lyffe perfìtly. ¶ Now owre swete lorde Ither Criste gyffe vs grace swa godde for to honowr, and owre euencristene for to lufe, and owre-selfe for to meke, þat we may for owre honowyræge be honowrede, and for owre lufe be lufede, and for owre mekenes be lyftede vp in to þe hegte bluye of heene, þat he boghte vs to Ither with his swete blude and his preciouse passione. Amen. Explicitæ speculum sancti Edmundai cantuariensis Archiepiscopi.

Dulce nomen domini nostri Ihesu Christi sit benedicendum in secula seculorum. Amen.

II. Ms. Vernon, fol. 355.4

Heer biginneþ a good treþus
þat seint Edmound þe Bisschop made, I-wis:
þe Mirour of seint Edmound I-cleped hit is,
þat tæcheþ Mon to heene Bilis.

Pls is þe Bok sikerly þat tæcheþ to linen parfytyliche: hit is celeþ þe Mirour of seynt Edmound þe Confessour.

Ca. i0 Furst how Mon schal loken his stat.
Ca. ii0 What is to lynen parfytyliche, and what is Godes wille.
Ca. iii0 What þing makeþ Mon holi, & wyche-manner mon schal come to þe knowyng of him-self, in bodi and in soule.

Ca. iii0 Pe goode dedes of vr lord.
Ca. v0 How Mon schal spenden his tyme.
Ca. vi0 Whuche-manner Mon schal seon God in ueri creature.
Ca. viii0 Whuche-manner Mon schal seo Godes wille in holy writ.
Ca. viii0 Of þe seuene dedly synnes and of heore Braunches.
Ca. ix0 Of þe seuene blessynges of þe gospel.
Ca. x0 Of þe seuene ÿfes of þe holigost and of heore folsomnesse.
Ca. xi0 Of þe Ten Comauudemens.
Ca. xii0 Of þe seuene vertues þe wyche ben þeos: Be-leene, Hope, Loue, Qweyntysce, Rith, Methussnesse, Strængþe.

1 Ms. do. 2 Ms. By þe. 3 Ms. explicium. 4 I omit the Þ marks, and reduce the capitals after commas &c. 5 = quomodo.
The Mirror of St. Edmund: Vernon text.

Ca. xiii. Of þe twelwe articles of þe be-leene, and of þe seuen sacramens.
Ca. xiii. Of seuen dedes of Merci.
Ca. xv. Þe seuen preïzeres of þe Pater noster.
Ca. xvi. Of seene druyes of bodi and seene in soule, and of peynes of helde.
Ca. xvii. Of Contemplacion of God in his Monhede, onsweryng to seuen hours of holy chyrche.
Ca. xviii. Of Contemplacion of God in his Godhede.
Ca. xix. Of þe large ſiftes of God in moni maners.
Ca. xx. Contemplacion of þe sweotesse, of þe bounte, and of þe feyrnesse of God.
Ca. xxi. What is to luyen Honorable, Loueredenliche, and Mekeliche.

How Mon schal loken his staat. Capitulum primum.

ÞE word of þe Apostole sälleþ to Men of Religion and to alle gode cristene men: »Seoþ þe stat wherto þe beop clypte. Þis he seip, for to drawe vs to perfection. And perfere, what-time I þenke on my-self, bi day or bi niht, on on half I hauæ grete Ioye, and on a noþuer half grete Serwe. Ioye, for þe grete Religion and godnesse þat he hæþ schewed to me and to Monkynde; Serwe, for þe wrikke liuinge in me, and feble conversacion. For whi þus seip seint Eusebiæ in a Sarmow: »Cum to Religion, is a soureyn perfeccion; not parfytyliche luyen is a soureyn da[m]piuacion. »Perfore þe beste þing is whose liueþ in Religion, drawe he to þe lyf of perfection as he wilneþ his savacion, and lene al þat is in þe world & al þat þer-to sälleþ, and þíne al his power to line parfyt lyf.

What is to luyen parfyt lyf. Capitulum secundum.

Parfytyliche luyen, as seint Bernard seip, is to luyen Honorabile, Loueredenliche, and Mekeliche. Honorabile as to God, þat þon zíne þin entent to don his wille, þat is to sigure to don alle þe dedes þat þon schalt don wip honden, þenken wip herte, or speeken wip Monþ, to honour of God, and nouþ æzya his wille don wip eny of þi füe wittes, as wip Siȝt of ezên, Herynge of Eren, Swolewyngne of Tonge, Smellyngne of Neose, Touchynge of honden, Gon or stonden, Liggyn or sitten. Þenken at þe biginynge of enrych þing, þif hit beo godes wille or hit beo not. þif hit beo his wille, do hit wip al þi miȝt. þif hit beo nouȝt, do hit not fór to suﬀre deþ. / But now wol men aske: »What is godes wille?« His wille nis non oþer þing bote vre hollynesse; and þat seip þe Apostle: Hec est voluntas dei: sanctificatione vestra, þat is to æzyen: »Godes wille is þat we beþ holœ.«

What þing makeþ mon holi. Capitulum iii.

Two þinges wip-outen mo makeþ mon holi, þat is to witen Knowynge and Loue. Knowynge of sopheynesse, and Lone of godnesse. But to knowynge of God þat is sopheynesse, ne maiz þon not comen but þorw knowynge of þi-self; no to þe lone of God þat is godnesse, ne maiz þon not comen bot þorw lone of þi neizhebore. To þe knowynge of þi-self maiz þon comen wip ofte þenkyngy; to þe knowynge of God: wip clene contemplacion. To þe knowynge of þi-self þon maizt comen in þis Manere: Þenken inwardliche and ofte what þon art, what þon were, and what þon schalt ben. Furst as to þi bodi, after as to þi soule.
As to þi bodi: þou art vilore þen a dongehul. Þou were geten in so gret fulþe þat hit is schome to seye, and wlatful to þenken. Þou schallte bete to fyle todes and wormes. What þou hast ben and what þou art, non take god hede as to þi soule—what þou schalt ben, ne maigþ þou not þenken. Penk ðat þow hast don gret wikkednesses and monye, and lend mony godnesses and grete. Penk þou longe þou hast liued, and how mony goodnesses þou hast recyeued, and þou þou hast hem spendet; for whi? ereri houre þat þou hast not þouȝt on god, þou hast forloren. Þou schalt ȝelde reson of ereri idel word and ereri Idel þouȝt and ereri Idel dede; and also þoreis not an her on þin hed þat ne schal ben glorified ȝif hit he so þat þou be saaf, also þer ne schal a-skapen non houre þat ne schal be rinked to þe. A, Iheru, Merçi! Zif al þe world weore ful of smale pouder, who migte ben so sleiz þat migte departes vche [mot] bi hiȝ-self and taken from oper? Certes, non. And þe soule of Mon is grettore þen al þe world, ȝeig hit were a þounsend so gret; and is al ful of diuourse þouȝtes, willes and desyres; who migte þewne so sechen his herte þat [he] migte knoen al þat he hap don and þouȝt? Se now, goode Broþer, þat þou hast gret mester to knowynge of þi-self. Aftur tac good hede what þou art now as to þi soule. Þou hast liuet good in þe, liuet vit, or strengþe: for whi? þou desyrest al day þat þe helpeþ noȝt, and seldene or no tyme þat þe may helpen. þou art ofte decoyved, now þorw [to] grete serwe, now þorw veyne glorie; now art þow tranuyed of fere, now artow houen an heig þorw fals hope. On ȝoper half þou art so changyeable, þis þat þou wolþ to-day þou wolþ not to-morwe. And also þenk what-manner þou art bisi and tormentede aboute mony þinges zif þou hem ne hane; and þowne þou þem hyst, þen ȝaron anuyed and ful of hem. Penk þit on ȝoper maner þat þou art liht to tempten, and feble forte þeynstonden, and redi to concemtend. Of alle þeose wikkednesses þe hap delynþed þi swete lord, & schal delyýeren ereru day more and more, zif þou hit not fordo.

Of þe godnesse of vre lord, & hou mon schal spenden his tyme Cap. III.

Whowne þou were nouht, þewne he made þe, in soule after his owne liknesse, and þi bodi of soul rotes and stinkinde fom, þat is abhominacion to þenken. He made þi wittes and þi Membres so noble and so feire þat no mon may dezynen. Penk þit inwardliche, þou þat louest þi fader and þi Moder so tenderliche, and whi þou louest hem so derworþlich. Zif þou sigge þat þou louest þi fader and þi Moder for þou art getyn of heore flesch and of heore blood: also ben þe wormes þat waxes of hem eueri day. On ȝoper halne þou hast of hem neþer bodi ne soule, but of god þorw hem; for whi? what were þou? and þou heddest dwelled in þat þou hast of hem, whom þou were geten is fulþe and in synne? On ȝoper half, zif þou louest Broþer or Suster or kin for þe ben of þe selne flesch or blod þat þou art: [wip]þe selne skile scholest þou loues a pece of þe flesch of fader or Moder zif hit were awel coruen; and þat were a gret wodnesse out of mesure! Zif þow sigge þat þou louest hem for þe han þe flesch formed in liknesse of mon, and for þe han soule as hast þou: þewne is þi fleschliche broþer no nere þen a noþer, but in as muche as þou and he han of on fleschlich fader þe biginynge of þoure flesch, þat is, a liȝtel stuch and fulþe.
Loue him þenne from whom alle goodes comen; and loue alle men gostliche, and stuste herbi-forward to louen fleschliche. Zif þou þeske inwardliche of þe goodnes þat he hap do þe, and schal do zif þou wolte loue him enterliche, hit schal sture þe him to loue þe more hertlichke. For whi? as I haue i-seid bifoare, whon þou ne were, he made þe of nomt: and whosme þou were loren, he souȝte þe; whon þou were sold to synne, he bouȝte þe; whon þou were damspned, he sanede þe. Whon þou were boren in synne, he cristned þe; and afturward whon þou sungenest so ofte and so foule, þenne he suffred þe so freoli & abod longe, and receynede þe to his merci, and þe putte þow his grace in to his swete count. And eneri day, whon þou dost mis, he snibbeþ þe; whon þou sungest, he forȝueþ hit þe; whon þou doutest, þews he tecþep þe; whon þou errest, he a-Mendeþ þe. Whon þou hungrest, he fedþ þe; whon þou art cold, he het þe þe; whon þou hast hete, he kelep þe. Whon þow wakest, he saueþ þe; whon þou slepest, he lokeþ þe; whon þou riset, he susteyneþ þe; whon þou wost fallenn, he redresseþ þe; whon þou sitten, he abydeþ þe; whon þou gost, he ledeþ þe; whon þou turnest, he wentþ þe. Whon þou gost mis, he aȝeyn-calleþ þe; and eure whon þou art vnel at ese, he comþ-þeþ þe. Peose godes, and mony mo, vre swete lord hap don to þe. Wherfore in swettesse of þin herte þou schalt eure on him þenke, of him speke, him þonken, him preisen, niht and day, zif þow const ouht of lorne.

How þat Mon schal spenden his tyme. Capitolium quintum.

Furst, whon þou rieset of þi bed in Morwe-tyde and at Mid-niht, þenk how mony þou senden Men han ben perisch þat niht in bodi and soule, summe þe fuir and summe in water, [summe] in [opher] divine manere as in seþ and in lod; summe Robbede and summe I-woundede, summe slayn, summe dede sodeynliche wif-outen schrift, wherfore þei be fallen in to payne wif-outen ende. Þenk also how mony þou senden men ben fallen þat niht in to peril of soule, þat is to siggen in to dedly synne, as in Lecherie, Conetysye, and in oþur mony-maner folyes. Of alle þeose wikkednesse þe hap dilynered vre swete lord, wif-outen þi disseruyng. For whi? what seruise hastou do to him wherfore he hap so loket þe, & mony oþur forsaken & laft? Zif þou take good heede hou gret good god hap don to þe on alle halne, þou schalt fynden him occupied abouten þe as þei he dade non oþur þing bat were tendyng onlche to þe and to þin helle; and þou schalt seon him, for to loken þe, al so tentyf and bisi as he hedde forcten al þe world for to taken kepe onlche to þe. And whosne þou hast þouht þus, tak vþ þin hond and þonke þi lord of þis and of alle oþur goodnesse, in þis manere: Gracias tibi ago, domine Ihesu Christe, qui me miserum peccatorem in hae nocte custodi[sti], proteisti, visitasti, sanum, saluum, et [incolorem] ad hanc horam per- veniere fecisti, et pro vniuersis alsijs beneficijs tuis, quia michi tua sola bonitiae com- tulisti. Qui cum patre & s. s. u. & regnas deus:

Þ Ponkyngye I make to þe, my lord Ihesu Crist, þat me synful wrecche euer to þis tyme lokedest, defendest, visytest, hol, sain and vnbroken to þis tyme madest comen, and for alle þine oþure gode dedes þat to me þorw þin onlche godnesse hast wrouȝt; þat wif þe fader and þe holy gost liuest and regnest god enermore wif-outen ende. A.M.E.N. Amen.«

1 = woldest. 2 = wendeþ. 8 om.
In pe selue manere schaltou seyen whon poun risest in Morwe-tyde, and whon poun gost to bedde a-niht. At Mid-niht poun schal seyen ad hanc horam +to pis houre+, but in Morwe-tyde poun schalt seyen ad principium huius diei +to pe begynnynge of pis daie+, and at niht ad finem huius diei +to pe endynge of pis daie+. And whon poun hast don pous, poun schalt penkem inwardliche hou poun hast dispendede pe tyne from morwe-tyde pat poun ros til poun go to bedde a-niht; and also from pi liggenge to pi rysynge; and preye god Merci of pe wikkenednesses pat poun hast don, and of pe godes pat poun hast lented pe daie, or pat niht; and do no ping to pis lyf, til poun hane bitaken pi-self and pi frendes, quike and dede, in to pe hondes of vere swete lord Thur Crist, & sei pous:

In manus tuas, domine, et sanctorum angelorum tuorum cemendo in hac die animam meam & corpus meum, parentes, fratres, sorores, cognatos, amicos, familiares, benefactores meos, et omnem populum chatholicum. custodi nos in hac die, per Merita & intercessionem beate Marie & omnium sanctorum, a vicijs & concupiscencia praeviis, temperacionibus diaboli, a subitanca & inprovisae morte, & a peenis inferni. Illumina cor meum de spiritu sancto et de tua sancta gracia, fac me tuis semper obedire mandatis, et a te nunquam separari permittas. Qui visus & regnas deus per omnia secula seculorum. Amen.

In to pi hond, lord, and of piy holy Angeles I beo-take in pis dai my soule and my boedi, sfader and Modier, Brepher Sustren, Sibbe and frende, and alle myne gode-doores, and alle cristene folk. Loke vs to-day, porw pe meede and pe preyers of blessed Marie and of alle halowes, from vices and wikked couertises, fondeynges of pe deuel, and from sodeyn and vn-war depl, and from pe peynes of helle. Lihte mny berte of pe holigost and of pi holig grace, make me ever-more Boxum to pi comansdeneness, and nenore suffre me be partet from pe; pat liuest and regnest god wiþ-outen ende. Amen.«

And whon poun gost to bedde at niht, per as poun selst in pe Morwetide In hac die in pis daies, sei penne In hac noxte in pis nihte. / Zif poun do in pis manere, penne schaltou hauen trewe knownyng of pi-self. For whi? pous selb pe holli [writ]: xif poun auffy pe o pi-self, poun schalt be deleyered to pi-self; xif poun auffy pe in god, poun schalt be taken to gode. Pia Manere of consideracion of pi-self, and in pis penkyng schalt poun come to poun knowynge of God.


Præo Maners ben of Contemplacion: pe fryste is in Creatures, pe secounde in Holy writ, pe friddle in God self and in his kynde. Contemplacion nis non oþer þing but siht of pe godnesse of god. Pe goodnesse of god in his creatures, þou maìst se in pis Manere. Præo þinges ben in god: Miht, Wisdom, and Godnesse. Miht is turned 4 to god þe Fader, Wisdom to god þe Sone, Goodnesse to god þe Holigost. Porw his Miht, ben alle þinges formed, porw his Wisdom ben wonderliche ordynet, porw his Goodnesse ben eueri day Multiplieide. His miht maïhtou seon porw heore gretnesse and þow heore formyng, his Wisdom maïht þoun sen þow heore fernesse and þow heore ordynancce, his Godnesse þow heore vertues and þow heore multipling. His Mihte þow heore gretnesse maïht þoun seon in heore foure departynge, þat is to witene, þow heore heïnesse.

1 al. peccatia. 2 Ms. folk. 3 bis is? or add after þi-self: is called penkyng (Th. medynacyone). 4 Th. appropirde.
and heore depnessse, and þoru heore brodenesse, and heore longenesse. His Widsam maie þow sen þif þou take good heede how he haf þunen to eueri creature beowing: To swanne, beowing wip-oute more, as to stones; to swanne beowing and licing, as to trecon; to swanne beowing, licing, and felyng, as to beestes; to swanne beowing, licing, felyng, and vnderstonding, as to Angles and to Mon. [Stones] hauen beowing, but þei ne þer lauen, felan, ne vnderstonden. Herbes hauen beowing & licing but þei felen not.2 Beestes ben, lauen, and felen, but þei] hau ne resoun. Men hau beoinge wip stones, Linyng wip herbes, felyng wip Beestes, Resoun wip Angles. Þus þou maie seon þe dignite of Monkynynde—and þefore seip seiw Austen: «I wolde not hau þe godnesse,6 of Angel, and I mihte hau þe godnesse8 þat is ordeyne to Mone. Þenk also þat Mon is worþi gret confusion þat wol not lauen as his condicion askeþ in his degree. For whi? alle þe creatures of þis world ben maad onliche for Mon, sfor þreo enhesions: sfor to helpen vs of transylyte, sfor to cloþen vs, sfor to feeden vs. Þe nynauyte Creatures, as wikcede herbes and venimouse beestes, ben maad for þreo pinges: þor vre chastynge, sfor vre amendyng, sfor vre teching. We ben pynissed and chastised when we ben hurt: and þat is a gret Merci [of god]9, þat he wole chastisen vs now in bodi, þat we beo not wip-outes ende pynissed in soule. We ben amendet when we þenken þat al þis is comes vs þorw vre sunne; sfor whi? when we sen þat so luitel creaturess mowen vs greeuen, þenne we þenken on vre feblesse, & ben meke. We ben tanzt in þat þat we seon in suche creaturess þe wonder werkes of vre Creatour; þor more edicacion to vs is þe transylyte of þe myȝere10 þen þe strenghe of þe Beore or of þe Lyonw. Also as is seid of Beestes, also vnderstond of herbes; and whon þou hast þouȝt of þese Creatures, hef vp þin herte to þi creatour, and þenk þat hit is gret power to makes such pinges of nouzt, and gret wisdom to ordeyne hem, and gret goodnesse to encresen hem eueri day is to so gret nombre. Sei to þi lord þefore in þin herte: 1 For þou art, þefore þei ben; sfor þou art feir, þefore are þei feir; sfor þau art good, þefore are þei goode. Wip good riht þe6 honouren alle creatures, þei17 herien, þe glorifyen for heo[re] prow, blessed God in Trinite! Of whom ben alle þinges þorw his pouwer maade, and gouernede þorw8 his wisdom, & þorw his bowte multiplieide. Ipsi honor & gloria in secula s. amen.»

How Mon mai seo Godes wille in Holi writ.

Þe seconwde degree of Contemplacion is in Holi writ. But nou schalt þou asken þat art of huiel letturere: «On what manere migt I euere come to contemplacion of holi writ?»

Now vnderstond and I schal telle þe. Zif þou konst not vnderstonde þat is writen: here biepeliche þe gode þat mon seip. Whon þou herest out of holi writ, in a commynye prechinge or in priye seyinge: tak hede anon zif þou herest ouȝt þat mai auȝlyte þe to edicacion, to hate synne and lone vertues, and doute payne and desiren ioye, to dipisien þis world, towarð þe topur hizyn, what þou schalt don and what þou schal leuuen, and al þat mai lihen þin vnderstondynge, in knowynge of soþenesse, and al þat warmype þi wille [8] affeccion, is hete of charite; sfor whi? of þese two goodes ben al þat is writen in holi writ, pruelli

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1 Ma. Swanne. 2 om. 3 Sp. locum, Th. stede. 4 r. &. 5 Th. pyssamowre, Spec. formica. 6 Ma. þei. 7 r. þe? 8 Ma. and þorw.
or aperteli. Out of holiwrit þou schalt witen and knowen wyche ben þe seuene dedliche synnes, & heore Braeuæches; þe seuene blessynges of þe Ewangelie; þe seuene tifus of þe holigost; Godes ten Comumdemens; þe seuene vertues: Be-leene, Hope, Loue, Qwyncynste, Riht, Atemprenesse, & Strenghe; þe twelue articles of þe be-leene; þe seuene Sacramens; seuene dedes of Marci; seuene preieres of þe Pater noster; þe seuene druweries in bodi, & seuene in soule; þe seuene peynes of helle, & Ioyes of heuene.

Of þe seuene dedly synnes.

PE seuene dedli synnes ben þeose: Pruide, Wræphe, Envye, Accidie, Couetise, Glottenie, & Lecherie. Pruide is loute of oune heipnesse; of him waxen 1 þeose 2 seuene Braeuæches: Vnþuxmnnesse æçyn God and æçyn Souereyn, þis ðat is to siggen: leuæ þat is comauædet, or don þat is defendet. PE secounde is Auaunytæge: whon a Mon ðæ eauææþ þis of good þat he hæp of a noþer, or of an veel þat he hæp of him-self. PE þridde is Ypocrisyæ: whon mon makeþ him hanen good þat he haþownik, and hyt þe wikkeðnesse þat he hæþ. PE þførþpe is Despiæ: whon a mon blameþ a noþeres godnesse, for him-self scholde some þe betere. PE v. is Arrogans: whon mon makeþ comparision betwene his wikkeðnesse and an ompæres, so þat his may semeþ þe lasse. PE vi. is Boldnesse: whon he hæþ no schome of open synne. PE seuenþpe is Elacion: whon Mon Ioyeþ of his wikkeðnesse. Preo þinges ben wher-of mon hæþ pruide: of godes þat he hæþ of kuynde, as fleirnesse, strenghe, gode wit, canrade. PE secounde, of godes þat he hæþ of præchas, as science, vertææes, good loos, grasw, or dignite. PE þridde is, of worldliche godes, as cloþæng, housynge, Rentæ, Meync, horsynge and oþer hanyæng.—Off Envye [waxen] 3: ben glad of oþæres harn, and sorë of oþæres gode; and þat mai ben in herte þorw wille, or in Mouðe þorw detraction, or in dede þorw wiþ-drawæng of gode or procùrians of veluel. Off Ire waxæn: manaces, vileyne wordæs, scornynge, & Blasæemies. Off Accidie waxæn: heuinesse, Malice, Whonhope, Negleince aboute godes comauædetæmes, bisi þouæt aboute þinges defendet. Off Couetychæ waxen: tresouns, fials oþes, feble reste, and hard herte for to don dedes of Marci. Off Glottenie waxæn: veyn gladnesse, Lecherie, fulþæ, muche speche, and feble vnderstondyæng. Off Lecherie waxæn: Bl.Interfaces of herte, in preyeræ vastudefastænes, fol-hastinesse, loute of him-self, hate of god, loute of his world, fere and wonhope of þe world þat is to comen. Peose ben þe dedly synnes seuenæ; and wel, ben I-callet dedly, ðor whi? þe þreæ furste desplayen þe synful wrecche, and þe þeore falleþ 4 him down, þe þyþæ castæþ him out, þe sixte deceynæþ him, þe seueæ þuteþ him in to veluel seræuge. For whi? Pruide dispoyleþ mon of God, Envye of his þroþer, Ire of him-seleþ; Accidie him falleþ, Auarice þrowæþ him out, Glotonye deseyneþ him, Lecherie þat him in þo þraftædan.

8 Of seuene Blessynges 8 of þe Ewangelye.

REmedies æçyn þe seuene dedly synnes leþ þr lord Blessynges 7 seuene in þe Ewangelie, and seþ þus: »Blessed be þe meke of spirit, for heoreen is þe ioye of heuene: þat is æçyn Pruide, þat dispoyleþ mon of god. »Blessed be þe

1 From here the same text exists in the mutilated Ms. Simeon f. 163, till Contempl. of god. 
2 Ms. þe þeoœ.  
3 om.  
4 = felleþ; Sp. quærum ipsum verherat, quinimum eum prostermit. 
This Chapter is wanting in Ms. Th.  
5 Sp. virtutibus euangelicia.  
6 ad. vertues.
deboners, to his broder, for þei schulen hauve blessed erpe earlstande: þat is æseyn Enye, þat reue from mon his broder. »Blesset beo þei þat wepen, for þei schulen be custorded: þat is æseyn Wræþpe, þat bi-reue mon him-self. »Blesset beo ðe Merciful, þat han Merci of opure, for God wole hauve Merci of hem: þat is æseyn Coutetyse, þat hæf of no mon Merci ne pite. »Blesset ben þei þat han hunger after rithfulnesse, for þei schulen be fede: þat is æseyn Sionæ and negilgence. »Blesset ben þei þat han clannesse of herte, for þei schullen see þe face of god: þat is æseyn Glotonye, þat penkeþ al-wey of fiteschliche lustes. »Blesset ben þe þei pe peysybles, for þei schulen be cald godes children: þat is æseyn Lecherie, for whi? lechour mai not han reste nor pees of herte. Æsein Prude, Mon schal han in his herte and in his monþ and in his dedes, studefast mekenes. Æseyn Coutetyse, gisynge wip gode herte to pore men. Æseyn Lecherie, Chastite of bodi, of herte, of tounge, of eige. Æseyn Glotonye, Mesure of him-seluen, in Mete and drinke, nomeliche of drinke, for þorw to muche drink mony mon hæp losen his lyf, and mony Maidin hire Maidewhod; of hit comeþ mony opur wikkednesses.

Of þe seuen ægifes of þe holigost.

Now þou hast seuen Manør sekenesses, and heore medecynes., [After comeþ þe soureyen leche and takeþ his medecynes]8, þat sauen mon from þe seuen vices and conserveren him in þeæ seuen ægifes, þorw þe ægif[a] of þe holigost, þat ben þeoþe: þe spirit of wit, and of vnderstondynge, þe spirit of cowesell, and of strenghe, þe spirit of cownynge, and of pite, þe spirit of drede of god. þorw þeoþe seuen ægifes techeþ vre lord what mon hæp master [of]8 to þe lyf bodilyche and to þe lyf gostlichë. And se in what manør. Furst mon moot lene wikkednesse: and þat vs techeþ þe spirit of drede of god; and do þe goode: þat vs techeþ þe spirit of pite. And for twyene þinges ben þat letteþ mon to don good, þat is to witen Weole and Wo of þis world—Weole wip-halt him wip faytinge, Wo, wip hardnes: þerfore, þou schalt dispisen þe weole of þis world, þat þou be not disseyned: and þat þe techeþ þe spirit of cownynge; and þou schalt suffren hardnesse, þat þou be not onercomen: and þat þe techeþ þe spirit of strenghe. þeoeþe fourse suffisen to þe lyf bodiliche. þe opure fallen to þe lyf bodiliche. For whil þeþe Maners ben of contemplacion: on in Creatures, and þat techeþ þe spirit of vnderstondynge; anoþer in Holi writh, where þou maiþ see what is to don & what þou schalt not don: and þat þe techeþ þe spirit of cowesell; and þe þride maner is in God self: þat þe techeþ þe spirit of wit.

Of þe ten Comauemements and of heore Sufficience.

Þe flurʒaþte Comauemendment is: þat Mon schal wip gret Mekenës seruen and honouren God oner alle þing. þe secundis is: þat mon schal not taken Goðes nome in veyn, in Ídel ðøes; Mønnes speče schal ben to opur »Hit Is, Hit Is; Hit nis, Hit nis: Ze Ze, Nai Naye. Þe þride Comauemendment is: þat Mon schal halewe his half-day, wip holy werkes: heren denoutliche wip-outen Iangeling

1 Sp. mites, & hoc est erga proximum. 2 r. sobfast. 3 om. 4 Th. actyfe. 5 Th. contemplatye. 6 Sp. blandittia.
Masse and Matins and o[pe]r hours, and not lenen to ryfen, for no colde ne
for no sleep ne for no swot—for he more gref pat mon ha[pp] to rysen, he more
schal ben his meede zif he rise; and whon þou art at þi mete, of such goodes
of alle his gode ziftes; and a[pp]urward not gon to tume ne nor to wra[pp]elynges
nor to Carolynges, nor to ðes ve[pp] wale yeles of vanite—for of such yeles comen
ofte mis-happes and dedly synnes. / Þeose þeou Comauwde[se]w ord[se]yn[þ] mon
and techeþ hou he schal hanem him a-nontes god in trinite, to whos l[pp]k-
nesse he is formed in soule. Þe toþere seunne ord[se]yn[þ] mon and techeþ hou he
schal hanem hims anentes his broþer. Þe fyrste is: þou schalt honoure Fader
and Moder, fleschliche and gostliche, In twei maneres: þou schalt bouwe to
heom & don hem renourc[en]ce, and helpen hem in alle pinges after þi powe[þ]er zif
þel han mester; þat þou beo of long lyfe, þat is to seyen, wip-outen ende
luiunde—and þat is riht, zif þow wolt have long liuyng[e], þat þou honoure hem
of whom þow heddest biginnyc[en]ce to liuen. Þe secownde Comauwde[se]w is:
þow schalt a[pp]e no mons. Þeow Maners ben of Slauht: þer is slauht of hond,
whon a Mon slep a noþere, or put[þ]ep him in stude of sleinge2, as in prison, or in
o[pe]r stude where for to ben slayn. Slauht of tonge; þat is in t[wo] maneres: be
comauwde[se]w, or of tyisinge. Slauht of herte mai ben als in t[wo] maneres: as
whome he dis[þ]ep or couetteþ e[pp]a noþeres deþ, or whon he suffreþ a mon dyen
and wol not helpen him and dyueleren him zif he haue powe[þ]er. Þe przide[ ]
Comauwde[se]w is: þou schalt do no lecheries. And þat is riht, whos wole hane[þ]
heuene þat is wip-outen rotyng or stynt, þat he loke his soule beo not roten
nor styntinde. Þe se[þ]eþ[e] Comauwde[se]w is: þou schalt do no þefeþe, nor
falished[es]. And þat is riht, whos luneþ a noþer, þat he bi-reue him nouþ þat
he luneþ or schold he his seruen. Þe seynþ[e] Comauwde[se]w is: þou schalt
not benen fals witnesse to harm of þi broþere. And þat is riht; whos wolt not
falsliche greuen his broþer him-self, he schalt not concenten to anoþer þou wolde
him greuen, nor helpen, nor counsel[en] zuen. Þe seþeþ Comauwde[se]w is: þou schal[ ]
not couetteþ þi broþer wytþ, nor his seruauþ; nor no mon, þou þat art
wommon, nor no[þ] oþer wommon þou þat art mon. Þe seunþ[e]þ Comauwde[se]w is:
þou schalt not couetteþ þi broþeres pinge. Þeose tweyne comauwde[se]mandes ac-
corden to tweyne biferen: þow schalt don no lickereþe, one þou schalt don no 
þefþes; þor wh[ò]? horse ha[pp] an vucel will[ë] and couayetteþ faste in herte, he mai
not longe holden him from wikkede dede in wikkede occasions; and þeore[ ]
þou þat wolt not don no lecherie, loke þou hane þerof no couetynce; and þou þat
wolt not Robben nor stelen, couetyn[ce] not in herte on oþer wommes pinge. Þeou
ben þe ten Comauwde[se]w þat god gas Moyes. Þe þeou fyrste fallen to þe
loue of God, þe [oþpear] seuene to þe loue of þi broþer.

Of seuen vertues and of heore Sufficiency.

A[Z]tur anon most þou knouwen þe seuen vertues: Be-leeene, Hope, Love,
Qweynite, Rih[ë], Streng[ë], and A-temprensesse. Þe þeou fyrste, þat is to witen
Þe oþer foure ben cleped vertues Cardinals: to ord[se]yn[þ] þi-self hou þou schalt

1 Ms. he ordeyn[þ]. 2 Sp. in loco mortis.
lynen here for to komen to [he loye] wiþ-outen ende. Bow wost wel, we ben maad for þis ende, þat is to witen: to knowen god, hauen him, and louen him. But þreo þinges ben nedful to komen to þis ende: þat is to witen: Connyngæ whoder þou schalt gon, and wille to cunnynge, and hope for to cunnynge. On oþer halwe, hose wole wel don a þing, him bi-houþ þreo þinges: Connyngæ, Pouwer, and Wille; þat is to seigen: þat he con don hit, and moue, and wole. But for we han not of vre-self connyngæ, pouwer, no wille, þerfore God haþ þuen vs Be-leene, for to ful-fallen þe de-fante of vre vncunnynge; Hope, for to ful-fallen þe de-fante of vre feblenesse; Loue, for to ordeynë vre wille to þat on or to þat oþer. Be-leene ordeynë vs to God þe Sone, to whom is a-titel cunnynge; Hope to God þe Fader, to whom is a-titel strenge; Loue to God þe Holygost, to whom is a-titel godnesse. And þerfore, Be-leene makeþ vs hane knowynge of God; and þat knowynge seith to vs þat he is wonderliche, cor-teis þat in such manere, and so largeliche þineþ vs of his godes: and of þat be-leene comeþ Hope: and of þat knowynge þat he is go[o]d, comeþ þe þridde vertue, þat is Loue, for whi? everi þisg loueþ kyndeliche þe gode.—Wiþ þe foure opere vertues, þat ben vertues cardinals, is al a Monnes lyf gouerned in þis world; þat ben: Qwëynist, Riht, Strënghe, and A-temprenesse. Of þeose foure seith þe holost in þe Book of wisdam, þat þer nis no þisg more profitible to mos in corpe. Heere now, wherfore. Whose wole wel don, þurst hit beo-houþ þat he cunne chesun þe gode from þe wikke, and of tweye goode þe betere to chesun. Þe gode fro þe wikke, techeþ vs Riht. Leuen þe lasse goode for þe more, vs techeþ Qwëynist. And for twey þinges letten mon to don wel, þat is to seyen, worldes weole, þat deceynþ mon wiþ fals swevetnesse, and aduersite þat ouwer-comeþ mon wiþ grete and mony hardenesse or wiþ grete burstus: aȝeyn weole þou schalt hane Mesure, þat þou beo not to muche hauen on heiz; and deceynþ wiþ fals swevetnesse, and þat vertu is cleft A-temprenesse; aȝeyn adwersite schalt þou hane hardenesse of corage, þat þou be not feld wiþ þis hardenesse, and þis vertu is cald Strënghe.

Of þe twelue articles of þe Fei.

þe seunste poynþ of holy be-leene is: Fader and Sone and Holy gost, þoþo þreo persone ben on God, wiþ-outen begynynge and wiþouten endynge, þat made heneuene and corpe of nouþ. Þe secunde poynþ of be-leene is: þat Godes sone tok flesch and blod of þe Mayden Marie, and of hire was boren Ither Crist, verry God and verry mon. Þe þridde poynþ is: þat god and þe virgines sone Marie was pyned and cruþified and suffrede deþ on þe crois, and in seculere was leyd, in to helle his soule descended wiþ his godhede and tok out þe soules þat hedden in heere lyf don his wille. Þis passion he suffrede wiþ his oune wille, for to dilueren from helle alle þat heere don his wille. Þe fyrste poynþ is: þat Ither Crist in þe þridde day verry god and verry mon Ros from deþ to liue in flesch and bodi glorified; schwjynghe him ofte to Marie Mandeleyn and to his discipes, and spac wiþ heom; and porw þat Ressurexion, wiþ his bodi þat we han in þis world we schullen risen fro deþ to lyne. Þe fyrste poynþ is: þat vre lord Ither Crist, God and Mon, steiz in to heneuene, and þorw him schulen we, [if we]
be not cumbered with no dedly synne when we passen henne. From þenne he sende þe holigost to hise apostles; and fro þenne at þe day of doom in his monked schal comen to luggen with his apostles euere mon aftur his werkes. 

PE seuen þat comen after, ben þe seuen sacramens of holichurche, þat ben remedie to mon of alle-manner synne. Þe forste is Cristendom, þat makeþ mon cleene of þe synne þat he draue of slader and moder. Þe secund is Confirmacion, þat confermee þe holygost in Mon or woomon þat is cristned. Þe þridde is Penauence, þat doþ awel euere maner of synne. Þe þforcbe is þe sacrament of þe Aurther, þat confermee þe pennaute and þueþ him strengþ þat he ne zeyn-falle, and reconsyleþ him. Þe þysbe is Ordre, þat þueþ pouwer to ordeyne[d] to don heore Offys and make þe sacrament. Þe sixte is Matrimoyne, þat defendeþ dedli synne in waxinge of generation. Þe seuenbe is Vnecion, þat is don to þe seke in remedie of bodi and soule.

Of þe seuen dedes of Merci.

Afster þow most witen wryche ben þe dedes of Merci. Þe forste is: ðiuen þe hungræ mete. Þe secund, ðiue drynke to þe þhrustfol. Þe þridde is, clopþ þe nakede. Þe þforcbe is, herborne þe housles. Þe þysbe, visyten þe þrison neode. Þe sixte is, cumforte þe seke. Þe seuenthe is, to burie þe dede. / Peose ben þe dedes of Merci þat fallen to monnes bodi. Þat now maist þow seigen þat art in Religion: i haue no power to þiue mete nor drinke nor clopþe nor herborne, nor visyten nor cumforten þe þrison nor þe seke, þor I am al in oþures pouwer and not in myn owne. Þerforo hit weore bettre I weore at myn owne wille, and don þis dedes of Merci, þen ben in Religion. Ne be not deceedye: hit is bettre haue compassion and pite in herte of him þat is Meseyse, þen þat þou heddest al þe world to ðiuen for charite, þor better is ðiuen holliche compassion of þi-self, þen of þyn god. Zef þi-seuen, and þou geseest more þen al þe world. But nou þou wolte seien: Þop hit is þat hit is bettre gift to ðiuen þi-seuen þen þyn: But boþe were bettre þen on; þor on good is lasse þen twayne. Hit is not so; þor whi? Whedere is better be called god, or ben called his seruant? To ben called god. And þat suffren Cold, hungr and defaute and oþer meseises here, he calleþ heom him-self; þor he seip in þe Evangielie: Þat þat þe don to þe leeste of myne, þe don hit to me. On oþer halue: wheþer is better, to luggen or ben I-luggen? Certes, luggen. And þat schullen þe pore: þei schullen lugge þe riche; also þem seip in þe Evangielie: Þe þat han alle þingþ forsake for þe lofe of me: at þe day of dome when i sitte in þe see of my Mageste, þenne schul þe sitten vpon þe xii tramos and luggen [þe] xii. linages of Israel. On oþer halue: wheþer is better he han þe Ioye of heuen in possession, or in he-botyng? Certes, in possession. And þat haue þe pore of spirit, þor, as þem seip in þe Evangielie, þeorein is þe Ioye of heuenes. He seip not þere schal ben, but þere ise; þat is to vnderstonde: also silker mouwe þe pore ben of þe Ioye of heuenes, as mon is of þe þing þat is in his hondes. And þerforo seip seint Bernard: Þe pore han nouzt in corpe, ne þe riche han nouzt in heuenes; and þerforo, zif þe riche wolen hit haue, þei moten hit bugge at þe pore. Now I wot wel þow disyrest muche to witen wryche

1 Ms. seuene. 2 Ms. synnes. 3 Th. werke, Sp. in operg. 4 Ms. to þe. 5 r. proumede. 6 Ms. of þyn. Zef Goð.
ben verrey pore, and wyçche nouȝt. Now here wip deucijon. Summe ben þat han richesse, and louen hit: þo ben þe Coutouse of þis world; and summe ben þat hauen hem not, but þei louen hem and wolde gladliche hauen hem: þo ben þe wrecches\(^1\) of þe world, and þe fals religious, and [bei]\(^2\) ben also riche as þe opere or ricchore, [in wil]\(^3\). And þei ben [po]\(^4\) of whom Thern seip in þe Evangeline þat hit weore lihtore to a chansaille gon þorp þe eige of an nedele, þen þe riche entre in to þe ioye of heuenes. Summe [han] riche[se]\(^5\), but þei louen hit not, alþauþ þei [wol wele]\(^6\) h[it]? han: þo ben þe gode men of þis world þat dispenden þat þei han wel; and opure þer ben þat han nouȝt of richesse, nor louen hit, nor þei sechen not to hauen hit: þo ben þe holy men of Religion; and þei ben vercelliche pore, and heoren is þe ioye of heuenes. Þat is þe blessing of pore. þesne bihoueþ hit þat þe riche hane þe contrarie of þe blessing. And þerfore I mai sigrigen: "Blessed ben þe pore, for heoren is þe ioye of heuenes, þesne may I sigrigen: "Waried ben þe riche, for heoren is þe peyne of helle.\(^4\) Riche ben þat han richesses and louen hit, [or þat han hit not but louen hit and coneyten hit]? Pore ben þat han pouert and louen hit and coneyten hit, or þat han richesse and louen al-wel pouert.

Of þe seune pryeres of þe Pater noster. Cap. xv.

Aftur þon most knowen wyçche ben þe seune pryeres of þe Pater noster, þat fordon alle wikkednesses and bringen alle godnesses; þat verr lord Thurn Crist tauȝte his discipes how þei scholde þrȝe god þe fader, & seide hem þus: Pater noster qui es in celis: Fader vre þat art in heuenes. Sanctificentur nomen tuum: Haledew be þi nome. Adveniat regnum tuum: Come þi regne. Fiat voluntas tua, sicut in celo et in terra: Þi wille be don in eorþe as in heuenes. Panem nostrum cotidiansum de\(^8\) nobis hodie: Vre euridayes bred æþf vs þis day. Et dimitte nobis debita nostra, sicut et nos dimittimus debitoris nostri: Forþif vs vre dettes, as we forþuen vre deutonres. Et ne nos inducas in temptacionem: And do us not in to fondenge. Set liberam vos a male: But dilluere vs of wikkednesse. Amen: So beo hit. Þis orison sournounteþ alle opure orisonns, in dignite and in profyt. In Dignite: for God him-self made hit; and þerfore he dop gret schome and gret vrenocerence to god þat takeþ him to Rymede wordes & queueyte, and leueþ þe wordes and þe pryer[e] þat he vs tauhte, þat wom al þe wille of god þe fader, and wyçche orison hit brem parþep, and of wyçche þinges we wrecches han most neode\(^9\) and mester to preyen—ffor whi? as I haue i-seyd, he wom onliche al godes willle and al vre nedfulnesse. And þerfore ben an hundred þousend men deceynet þorw multiplicacion of orisons; ffor whon þei wenen han deucijon, þey han a foul fleschliche wille, ffor euer fleschliche corage delyteþ him kuyndlieche in tórend\(^10\) langage and rymed. And þerfore beo war! ffor I seye þe forsoþe, hit is a foul lecherye to delyten in such Rymynge. On oþer halfe seynt Austin and seint Gregori and opur seynte priden after her affeccion. [I]\(^11\) blame not heore orisons; bote I blame hem þat louen þe pryer[e] þat god him-seif maade and tauȝte, and holden hem to þe orisonn of a simpyle seint, wher-so he hæp founden hit writen. For-pi, bad God in þe Ewangele: Whon þe preyen, ne pryeþep not in mony wordes, bote seip þus, Pater

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2. Ms. sumwe.
3. om.; Sp. in voluntate.
4. Ms. also.
5. Ms. ben riche.
6. om.
7. Ms. hem.
8. Ms. do.
9. Ms. neode to.
10. so Th.; Spec. in talli loquela curiosa.
11. Ms. and.
nostera. On oper halue, pis Orisoun passe al oper osisoun in [sufficien[e]: for fer-Inne is contenet al pat we han mester [of] to pis lyf or to pat oper; for we preyen God pe sfader pat he delunere vs of alle wikkednesse, and pat he seue vs alle goode, and pat he make vs suche pat we mowen neuer don vuel nor saylen of goode. And seo what manere. Al pe wikkednesse pat vs greuep, pat is to siggene, outher hit is wikkednesse pat is passet, outher pat is to come, or pat is present now. Of pat is passet, we preyen vs lord pat he vs delunere whon we siggem Dimittte nobis debita nostra, sicut et nos dimittimus debitoris nostris. Of pat is to come: Et ne nos inducas in temptacionem. Of pat we suffre now, whon we siggem Set libera nos a malo. On oper halue, what good so hit be, outher hit is Bodili goode, or gostli goode, [or good] wiip-outen ende. Bodili goode preye we whon we siggem Panem nostrum catidiunum da nobis hodie. Gostli good, whon we seyen Fiat voluntas tua, sicut in celo & in terra. Good wiip-outen ende, whon we seyen Adueniat regnum tuum. Confirmation of al pis, whon we siggem Sanctificetur nomen tuum. Peose ben pe seueene preyeres of pe Ewangelye pat ther tanu thauhe his discipes. And nou schalt wel witen pat pe fowre wordes pat comen beforen, pat is to witen Pater noster qui es in celis, techen vs hou we schullen preyen, and wuxe we schulen ben in preyere. For whi? we schul hauen foure pinges in orison, pat is to witen: Parfyte lone anentes him pat we preizp to, and certeyn hope to hauen pat we asken, and studefast be-leene in whom pat we hopen, and sopfast mekenes, of pat we no good han of vre-self and fer ben from his heiznesse pat we leuuen and louen and hopen. Parfyte lone is conteynet in pis word, Pater: for whi? eueri Creature lonep kuynedeliche his sfader. Certeyn hope is vnderstondeu in pis word Noster: for whi? zij pe beo vre, peen mouwe we hemeliche seyen and hopen pat he is holdeu to vs. Studefast bi-leene is vnderstondeu in pis word Qui es: for whi? whon we seyen Qui es, we leuuen pat god is, whom we neuer sezen; and pat is rizt beleene, for felp is non oper ping but lecuyn of ping pat may not been sezen. So8 Mekenesse is vnderstondeu in pis word In celis: for whi? whon we þenken pat he is heiz, and pat we ben lowe, þesne beo we meke. // Whonne we han þese foure pinges studefastliche in vre herte, þen mouwe we hardeliche preyen and siggem wiip gret wille: Sanctificetur nomen tuum. Halewed beo þi nome; pat is to siggem: A-ferne9 þi nome, þat art sfader, in vs, þat we mowen ben in such manere þi children, þat we don enere þi wille, and þat no þing beo in vs oper þen beo al to þi paye. And for we mouwe not don þis parfyti while we ben in þis wrecchede world, þerfore we preyen, Adueniat regnum tuum: Come to vs þi regne, þat þou regne in vs in þis lyf þorw grace, and [we in þe]4 in heene wiip Ioye. And þe seleu we preyen for hem þat ben in purgatorie. And for we mowen neuer han þe Ioye of heene but we don þi wille in eorþe, we seyen, Fiat voluntas tua sicut in celo et in terra; þat is to siggem, Zif vs grace to don al þat þou comaunderst, and leuen al þat þou defendest; and þat in eorþe as in heene, þat is to siggem: As Michael, Gabriel, Raphael, Angelis and Archangeles, Prophetes, Apostles, Martires, Confessours, Virgines don þi wille in heene, also mote don þe Ordres þat ben in eorþe, þat is to witen þe Pope, þe Cardinals, Bisschopes, Abbotes, Priores, and alle heore

1 Ms. worbijnesse (= Th.). 2 Th. illes, Sp. malis. 3 omit þat—siggemen. 4 om. 5 Th. trowe. 6 Ms. Parter. 7 r. hardeliche; Sp. audaciter. 8 al. Sopfast. 9 Sp. Confirmn.
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sogettes, Erchedeknes, Officials, Denes, Parsouns, Vikers, Prestes, and alle Ordres; be Kynges, be Princes, Dyukses, Eries, Barouns, Riche Pore, Lettrede and Valetredde, and [all] be pat hou hast bough in eueriche [regne]¹, in eueriche Ordre, and in eueriche Lyncage, and Age. And for we mowe not don bi wille nor lisen in his Bodis, but zif ze vs susteyne, we seyen, Panem nostrum cotidianum da nobis hodie; pat is to seyen, Zif vs strenge pe of bodi and of soule, and hele of bope; pat is to witen², peo maner of bred: bodiliche, as mete and clop, gostiliche as hoy wriyt, and pe bred of Eukarist, to comforten pe ton and pe tobow kynde. And for we be worphi no good while we beoph in synne, we seyen, Et dimitte nobis debita nostra, sicut et nos dimittimus debitoris nostri; pat is to siggen, For-zif vs (vre misedes, as we forquin vren[!] bi pat is to siggen³) al pat we han synget wip word, wip dede, wip pouzt; as we forquin to hem pat han mistaken azeynes vs. And for hit is luitel worphi for to han forquyenesse, but zif we mowen aftur loken vs from synne, we siggen, Et ne nos inducas in temptacionem; pat is to siggen, Ne soffre not pat we ben ouer-comen wip fondynghe of pe feend, of pe fleisch, ne of pe world. (Ac pat schalt not preyen pat pou ne be not tempted, but pat pou beo not ouercomen in temptaciôn.)⁴ Set libera nos a malo: And not only of temptacion, bote delynare vs of vuel, of bodi and of soule, of sekenesse of synne and of pyne, pat nou is or pat is to come. Amen.⁵ And for god seip in be Ewangelle: «Al pat ze preyen my slader in my name, pat he schal don; perfore we seyen at pe ende of euori orison in holî chîrche, Per dominum nostrum lesum Cristum, silium tuum, Qui tecum uisit et regnat dens, per omnia secula seculorum amen,⁶ pat is to siggen: »Powy vre lord Iesu Crist, bi sone, pat wip pe lieue & regne pe god, world wipouten ende, be hit so. / Understonded pat pou schalt not seyn wip moupe al pat I hane heer wriyen: but sey onliche pe bare lettre [wip moupe],⁷ and penk in pin herte of pat I hane put here vppon euori word bi him-self. And make no fors for to multypleyn mony Pater noster; for whi¹⁰ on is more worp wip denocion and entendement, þen a pouzend wipouten entendement; and scint Poul seip: »[f]⁸ hedde lenere siggen fynye wordes wip denocion in myn herte wip entendement, þen fynye pouzend wipouten entendements. In pe seine manere þow schalt don pin offys in Qwecor; for whi? þus seip þe prophete: Psallite sapienter, Sinke and versele Godes seruise wysliches. Wysliche syngen and reden, is forte [bînkén] wip herte pat mon seip wip moupe. For whi? zif bi bodi is in qwecor of chîrche and þip lippes in þe sauter, and þyn herte in þe chepyng,⁸ þow art wrecchehliche departed.⁰ And [for]¹⁰ God seip: »Seecheþ furst Godes Reyne, and þat ze han mester of þe world schal be send zow: perfore þou schalt witen what þou schalt han in þe Ioie of heuen.⁹

Of þe seene drareries in bodi, and seune in þe soule.

Þow schalt han seene drareries in bodi, and seene in soule. Þow schalt han in bodi: Feinesse wipouten fullynge, Strengþe wipouten febleness, Freonesse wipouten praldam, Lehtnesse wip-outen henynesse, Wille wip-outen wernyng or æzyn-standynge, Hele wip-outen sekenesse, Long lyf wip-outen ende. Þow schalt hane in soule: Widasam wipouten vncmynge, Sikernesse wip-outen feyntnes,
Ioye wip-outen serwe, Loue wip-outen hate, Acord wip-outen discord, Honour wip-outen dispisynge. Bote wrecches in helle schulen han þe reuers, in bodi and in soule; þat is: Founnesse wip-outen feinnesse, Feblenese wip-outen strenghe, and so of al ðopere. And þerfore þou schalt don al þi power to han þat Ioye. For whi? hit is so gret Ioye and so gret swetnesse þat þif þou mistest liuen þoro þe begynnynge of þe world to þe endynge, and han alle þe desyres þat þou coustþent de-vysen, þe good skil þou schuldest wip good willen leten al þat, to ben o day in þe Ioye of heuenne. / þus endep þe secund degree of Contemplacion, in Holi wriþ; wherof and þou take good hede, hit schal ben liht for þe to holden enuer sarmonse. On ðopur halue, þou hast maþtere1 of spekynge to Clerkes ben þey neure so wyse, and to lewede, ben þei neure so boystes. Whon þou spekest to wyse, mene summe of þese materes, and aske. And whon þow spekest to symple, teche hem bleþeliche and sweteliche. For whi? þou hast inouþ wherof to speken, and hou þou schalt þin owne lyf leden & ðopere amenden. —

Contemplacion of God.

þe þridde degree of Contemplacion is in God self; and may beo in two Maners: Wip-outen, in his Monedhe, and wip-Innen in his heite Godhede. For whi? þus seþ jeip Austin: «Perfore bicom God Mon, to maken Mon seon God in his nature; for whi? where Mon gop Inne o oute, alle dayes and alle tymes he may fynden fedyng of God, inward þow Contemplacion of his Godhede, outward þow Consderacion of his Monedhe. Off his Monedhe, þou schalt þenke þreo þinges: þe Mekenesse of his Incarnation, and þe swetnesse of his Conversacion, and þe charite of his Passion. But þou maþt not don þis at ones: þerfore I hane distynkte hem bi [þe] houres of þe day þat þou synyst at Chirche; þat non houre þe passe þat þou ne haue þin herte occupied. þat to don, þou schalt witen þat enuer houre haþ double þenkyng: on of þe Passion, anoþer of oþer seson.

Contemplacion before Matynes.

Biþoren Matynes, þow schalt þenken enterliche þe tyme, þe stude, and þe houre whonne god was born. þe tyme was in [mid-]wynter, when hit was coldest. þe houre was at Midalht, þe hardeste houre þat is. þe stude was in-middes þe wey; in an houþ wip-outen walles I-wounden in cloutes and bounden wip a lyste, biþoren an Ox and an Asse was [he] leid in a Cracche, for þel hedde non oþer place. þou schalt þenken of þe bisynesse þat Marie hedde of hire child; of Ioseph, hire sponse, þou schalt þenken, hou þat he hedde gret Ioye. Penk of þe schepherdes devocioun, and of þe swete campanygne of þe Angeles: and heþ þin herte and synge wip hoom Gloria in excelsis deo. / Of þe passion, þow schalt þenken how þat tyme of þe nih he was bi-trayet of his disciple, and taken as a traytor, and bounden as a þef, and lad as a felowe. And penk how he proferede him-self to his enemies, and custe him þat trayede him, and callede him his fredene; and how he defendede his disciples to drawen eny wepne, and how he heled þe Ere of his enemy. And how his disciples flowen for fere and laften him one wip his enemies. And hou þei bounden him and laded him biforne Anne, and þere he was examynet & boffeted; and2 for he

1 Ms. manere. 2 om. in Spec.
onswerde not after heore wille, he was lad bi-foren Caiphas; and þer forsok seynt Peter him þrie.

Contemplacion be-fore Prime.

Bi-fore Prime, þou schalt þenken of þe Passion and of þe Resurrection. Of þe passion, þou schalt þenken how þe Iewes ladden him to heore cousseil, and how þe fals witnesses beereen him an honde, and Þis Blasemie, and how þat he hedde reneyed2 þe peple of Galyle to Jerusalem: and scornd him in diuerse maners, and spitten in his face; and hudden his face, and smitten him, and beden him prophethen and tellen who him smot. Bute for al þat swete Ihesu suffrede, he seide neuerew ðwhi do þe so?e, bote as a lomb þat is lad to sien, also he bar hym and spae not ðazeyn. Þopo monye dispites þei duden hym, whiche were longe to telle. / Of þe Resurrection, þou schalt þenken þat such tyme ros Ihesu Crist from deþe to lyne, after þat he hedde distrueed helle & deluyere þe soules þat wren hise from þe pouwer of þe feend. And þou schalt þenken also of his swete schewaynges: how he sperede þat day fyne tymes and fif tymes afterward. Furst to Marie Magdalen, whon heo wende he hedde I-beon a gardynere. Þe secunde tyme to hire and to oþer wìymen in þe wey, whon he grette hem and seide Ave, þat is to siggen «God loke þou». Þe þridde tyme to seint Peter—but we hane not þe maner. Þe þeforþe tyme to twyene disciples toward þe Castel of Emaus, whon þei wenden he hedde ben a pilgrym, and whosnes þei knewen him in brekyng of bred. Þe þyþþe tyme to ten oþere disciples whon seynt Thomas was absent: whon he stod a-middles hem and seide Pax vobis, and schewedem hem his hondes and feet, for þei wenden þei hedden seyen a spirit. Þe siþte tyme, whon seynt Thomas was wiþ hem: and bad him putten his hond in his syde. Þe seuþþe tyme he sperede to seint Peter and to seint Ion and to seint Jake & to Natanæl whon þei fasscheden in þe sée þat is cald Tiberiadis, and eet wiþ hem & askede seint Peter wher3 he louede him more þen þe oþere. Þe eihþþe tyme on þe Mount of Galileee, whon he comawedede hem gon þorw þe world and Baptizenn þe peple In þe Fader nome and Sone and Holygost. Þe Nyþþe tyme he sperede to his disciples þat day þat he stieh is to heene, whon þei weren at þe mete, and suibbede heom for heore misbileeue and hardnes of herte. Þe Tenþþe tyme to heom þe selue day, whosnes he ladde heom out of þe Cité in to þe Mount of Oylnyte4, and Comawedede hem þat þei dweldeþ in þe Cite til þei wereþ cloþed of þe virtu of god, and zaf hem his sweete blesseynge, and de-parted from hem in to heene, and sit on þe riht half of his Fader.

Contemplacion bi-foren Terce.

Bi-flore terce, þou schalt þenken of þe Passion and of þe Comynge of þe holigost. Of þe passion: how Ihesus was such tyme dispoylyet al naked and bowledem to a pilier in Pilatus hons, and beoten him5 þat from his hed to his feet was not laft on hol stude. Þenke also how Pilat sende him to Heroudes, and he forleet him and cloþed him in whit, in signe þat he heold him a fool, and sende him ðazeyn to Pilat. And Pilat wolde hane lete him gon, but furst he wolde

1 Sp. querebant falsum testimonium contra ipsum & imposuerunt ei quod blasphemarianit. 2 Sp. circuituit totam patriam a Gal. vaeque per. subuertens gentem suam. 3 = wheþer. 4 Sp. in Bethaniam. 5 omit him.
chastisen him in pe Manere hat pei duden peues hat scholden be leten gon: and his knihtes token him, and gederedes to-gedere pe peple for to be-holden him, and duden on him a Mantel of red, & geuen1 him a staf in stude of Cepstre, and a Corone of bones on his hed, and kneelden biforen him and gretten him. Bote for al peis, wolde not pe iewe leten him bequynt, but Płat, for to payen hem, diilyuvede hem [a peef]2 & tok hem Iherus to crucifyen wipbouten gult; Ĝon schalt also peken hat such tymne of pe day sende vre lord pe holygost to his disciples in liknesse of ssur [tonges]3, hat fulde hem of wordes and langages, and lone. And hat was pe rihte ordinansaue of God; for whi? in two Maners deceyuede pe wikkede gost ssur Mon in Paradys, wip tounge, & wip coldnesse of his venym, and Ĝerfore com pe holigost In tounge æseyn pe entisement of pe deuel, In furor for to destruyyen pe coldnesse of his venym.

Contemplacion biforen Midday.

Bi-foren Midday, Ĝow schalt peken of pe Annuasciacion and of pe Passion. Of pe Annuasciacion, Ĝon schalt peken [of] pe Merc, of vr lord, Ĝat he wolde bi-come mon, and sufre de in his Monhede for vs, while Ĝat he mihtte in opĕr manere han delynered vs. Bute al he dude Ĝis to vs for to drawen pe lone of vs. For whi? Ğif on hedde iben vre Creatour, and anoher vre Sancour, peeswe we mihten more han loued vre buggere pe vre make[re]; and Ĝerfore wolde vre Creatour ben vre Sancour, and suffen in his bodi alle vre serwes, for to burgeren al vre lone. Off pe Passion Ĝow schalt peken hat such tymne he was don on pe crois, bi-twene tway peenes, as þou he hedde ben heore Mayster. And Ĝerfore4 I not wȝat I may siggen: ffor þeix alle þe sekenenes and alle þe serwes of þis world woe in O Mowenes bodi, and þat mon mihte reeceney5 also mony anguisches and also mucho serwe in his bodi as alle þe men of þis world, hit were not but luytel or as now in regard of þe serwe þat he suffered for vs in in hour of þe day. For whi? Ğif I miȝte linen an hunderd þouse[n]d ßer and dyen euere day a þousand tymes for him of þe selue deþ þat he diȝede for me, ßit hit scholde not amounten to þe serwe þat he suffered in his bodi. Þeswe may sum Mon seyen þat þe serwe þat he suffered for vs on þe Crois was gretter þen þa peyne of helle is, in so luytel tyme: ffor ßif? no Creature miȝte so muche soffen as Iherus, for þer hedde non so gret vertu in him; but sum creature may suffen þe peines of helle: þeswe is þa peyne of helle lasse for þe tyme þen þa peyne of Iherus. I sei not þis certynliche, for sum mennes conscience. And Ĝerfore he seide in Jeremie: »Alle þat passen bi þe weye, takeþ kepe to me and seþ wher þer be eny serwe lyk my serwe.» Certes may, þer was neuer serwe to þe serwe of vre swete lord Iherus Crist. And also þou schalt peken of vre swete ladi seynye Marie, what anguische heo hedde whom heo stod bi his riȝt syde, and receyuede þe disciple for þe Maiuster, and þe seruanset for þe lord, Ion Zebedeus some for Iherus Godes some. And Ĝerfore heo may seigen of hire-self so as Noemi seide: »ne calleþ me not swete luitel or eni del, but calleþ me bitter herbl-forwourd, for whi? of bi[t]ernesse me ha[p]8 fult and of gret serwe god þat is al miȝtful.» Þe selue heo seide in hire song of lone: »Ne hane no menelle þat i am blo, for þe sowne haþ dias-

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1 Ms. xuen. 2 Ms. and þeef. 3 om. 4 Sp. His nescio quid dicam. 5 Sp. concipere.
6 Ms. halt.
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cothurd me so. Perfore seip on Englisch is in Maner of pite: 2

Nou goþ þe

søwne bi þe wode, me reweþ Marie þi feire rode; Nou goþ þe søwne under

tre, me reweþ Marie þi sone and þe 3. Nou þou hast, Mayden, feled þe scharpe

poynt of þat swered þat þe prophete Symeon made to þe menecon [of], þe day of

purification; nou þou hast receywed þat þe bi-hete Anne þe prophetesessæ.

Contemplacion biforn Non.

Bi-fore Non, þou schalt þenken of þe Passion of þe Ascencion. Of þe

passion, þou schalt þenken þat mehe yndem of þe day dide þe makere of lyf, for

þi lowe. Fesne þou schalt þenken of þe wordes þat he spac on þe Crois, and

of fowre signes þat fellen is his dynging. Pe fúrste spekyng was þis: 

Fader, forèf hem heore trespas, for þei wite not what þei dona. Þe seconde was þat

he sele to þe goode þef: Fowmope I sigge þe, þou schalt in to paradyg þis

day wiþ mee. Pe þridde was þat he spac of his Moder to seht Ion: 

Seco þere þi Moder, and to his Moder of his disciplo: Seco þere þi sone. 

Pe þeforpe was: I lane þurh. Pe fytþpe: Eloi, Eloi, lamanabatony, þat is to siggen: 

Mi God, mi God, whi hast þou laft me? Pe seixe was: Consummation est, þat is 

to siggen: Now hit is fulfild. Pe seconde was: Fader, into þin honden I be-

take my spirit. Fowre signes þer weren: þat al þe eorþe bi-gon to quaken; 

þe Veil of þe Temple clef a-two, and þe stones; þe granes openede, and þe

dede arisen to lyne; þe søwne wiþ-drow his liht from þe world, from Midday 

til Non. / Of þe Ascencion þou schalt þenken þat mehe yndem vor lord on þe

Mount of Olynete before his Moder and his disciples steig is to heene. And 

þer tawned is to þe Cite, & were dwellyng þer-inne in fastinge and in preyeres, 

til þei weore fuld of þe holigost, as ur lord hedde commended hem.

Contemplacion bi-foren Enensong.

Bi-foren Euen-song, þou schalt þenken of þe Soper of þe Passion. Of þe 

Passion þou schalt þenken hon Ioseph of Aramathie eode to Pousse Pilat and 

preiiede him to ginen him þe bodi of vor lord Izarn Crist, and he sæf hit him. 

And þesne þe Iewes comen to þe crois and broken þe hapes of þe twel þeounes; 

and on of þe knihtes tok a sperre and smot Izarn to þe harte: and anon com 

out blod & water. 8And Ioseph tok þe bodi & buryede hit. And þe Iewes sæten 

þe knihtes to waken hit, ñor his disciploses schulde not stelen hit and seyen falsi 

to þe peple þat he weore risen from dem to lyue. 9 / Of þe Ceene þou schalt 

þenken hon vor lord sæf his flech and his blod þat time in likenes of bred 

& wyn, in confirmancion of vor feip. For we seon & leenues gootliche, þat we 

mouwe not seon bodiliche. And þerfore, whon þou schalt receyue þat bodi, tak 

hit also as þou receuuedest hit out of Izarn Cristes syde. 10And þat tym he wusch 

his disciploses feet, and Comandede hem to lounen wchon opær, and taken ensample 

of him mekeliche [to] seruus wchone opær. 2

Contemplacion bi-foren cumplyn.

Bi-foren Cumplin, þou schalt þenken hon Ioseph & Nichodemus woundes Izarn 

bodi in feire schetes and enoynedes hit wiþ precious oyinemens. / Þe seconode 

þing þat þou schalt þenken on, is þis: þat þi swete lord Izarn Crist þe day of

1 Spec. (where the verse is om.): vanus angelicus. 2.3 added. 2.4 properly belongs to Cumplin.
pe Ceene, whom he hedde I-souped wið his disciples, he eode from hem wið Peter and Jacob and Ion, and eode wið heom in to a cortelage, and þere from heom he eode a stones cast and leide him to preye, þat þe swot of his ferde as dropes of blod resnynde to þe corpe.

Contemplacion of God and of his delte.

Now þou hast þe Manere to þenken on god in his Monhede. (Now) þou schalt witen hou þou schalt þenken on his in his hege godhede. And þou schalt understandes þat God Mesuredo so his knowyne [fr] þe bigissenynge of mankynde, þat he noupere al schewed him, nor al hud him; for whi? gif he hedde al schewed him, þeswe hedde þe bileene seure of nouht. For þe is not but of þing þat mai not ben señen; þeswe, þat I leeue and se, nis not seip. And gif he hedde al hud him, þeswe hedde felp ben but misbeleeue. And þerfore he wolde swe schewen & sum huyden. In ñouer Maners he ordeynede to schewen him: Two Maners inward, and two outward. Inward: þow godey scheywen & þow resoun. Outward: wið holy writ & þow creatures. Þow godey scheywen, whon god schewedde his to þow þir inspiracion of þe holygoost, or þow Miracle. Þow resoun schewedde god his to mon in þis manere: Eueri mon mai wel sen in him-self þat he is, þat is to understanded þat he hæf beþing, and þat he hæf not ben enere; and yppe þat he may witen þat he begon sum tyme to ben. Þeswe sum tyme was, þat he was not; þeswe he miȝte in none manere maken him-self, þeswe hit bihoueþ nede þat eueri mon come of oþer þes of him-self. þe selue may mon seon in vech creature, for he mai seon eueri day summe comen and summe gon. And þerfore, for alle þinges ben, and ben not of hem-self, þerfore behoueþ hit nede þat o þing beþ þineþ to alle þinges for to ben: þat is to seien, of whom alle þinges ben. Þeswe behoueþ hit nede þat he þow whom alle þinges ben, be wiþoute bi-ginneþing. For whi? gif þat he hedde biginnynge, hit bihounede þat he hedde hit of anoþer and þeswe wereo he not þe biginnere noþ þe makere of alle þinges, and þerfore hit bihounþ nede þat he of whom alle þinges ben, be biforn alle þinges, and no þing biþoren hym; and giþ no þing weore bifornem him, þeswe comeþ he not of anoþer; þeswe hedde he neuer bigynning: for whi? eueri þing þat hæþ biginnynge hæþ hit of anoþer, for whi þing þat is not may not þicen beoing to him-self for to ben. And þerfore hit5 bihounþ on alle maners þat o þing beþ þat neuer hedde biginnynge. And when Reson of mon seþ þat hit may non oþer wyse ben, þeswe he bigynþþ to leuen studeþatliche þat on þingis wiþouþ bigynynge, þat is makere, ordeynere, and gouernere of alle þinges þat han ben or ben or schul ben. And þat þing is cald god; for þis resum: for þis word god6 comeþ of a word of Græþat higþe þeywþ and is as muche to sigyen as »formen« or »norissehene«, and þerfore he is called god for he norissehen5 alle þing and formed alle þing. After þis comeþ Reson of Mon and seþ þat hit behoueþ nede þat on god beo and no mo: for whi? giþ two goddes weoren, hit biþouþ nede ben to mulchel in boþe, and to luitel, as al at ones; þerfore hit bihounþ þat þer be not but on god. On oþer halne: no good may God wonten, and þerfore, for noble þing and good is þe camfort of cumpanye, þeswe may not god ben wiþ-outen þe goodnesse of cumpanye: þeswe hit behoueþ nede þat persone

1 Ma. at. 2 Ma. ben. 3 rest wanting in Ma. Simeon. 4 Ma. god word. 5 Ma. norissehode, corr.
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bene in god. And for cswpanye may not ben in lasse þen of twyney, þerfore hit bǐhōneþ nede þat þer ben in god at þe lêste twyney personeþ. And for cswpanye is luitel worþ þer is not þe byndynge of loue, þerfore hit bǐhōneþ þat þe bридde persone beo in god, þat be þe image of þe oþer twyney. And for [unite] is go[ð]: and cswpanye also, þerfore hit behouch nede þat boþe be in god almiðti. For-[þi] he is þreo personeþ and o god. þe secline may eneþ mon sen in him-self: for whi? he may seo wel, at his furste begynnþeg he hedde in his-self pouwer, aﬅer pouwer gunnyngge, and aﬅer he bigon to lounen þat gunnyngge. In þis Manere may mon seo aperteliche þat he hedde in soule miht, and of þe miht comeþ cswonyngge, and of hem boþe comeþ loue. And whosene mon seþ þat hit is so in his-self, he may wel leenþen þat hit is so in God almiðti þat is muce abouen him; þat is to seyen: þat in God is miht, and of þat comeþ his cswonyngge and wisdam, and of hem boþe comeþ loue. And for þe secunde persone comeþ of þe furste, and of hem boþe þe bридde, þerfore is þe forme icaid God þe Fader, þe secunde God þe Sone, þe bريدde God þe Holi-gost. And for hit is [so] among vs þat þe fader is feblere þen þe sone for eide, and þe sone not so þe fader for souþe: þor men scholde not þe selue triumẹn of God almiðti, þerfore is þe pouwer aproþre[d] to God þe Fader, wisdam to God þe Sone; and for þe nome of þe bридde scoumjeþ gjaþstiþ, þerfore is aproþred to him loue and swetnesse. In þis Manere com mon furst to þe knawynge of his creatour, how he is wiþ-outen begynnynge, and whi is he calleþ god, on in substansew and þreo [in] personeþ, and whi þe furste is calleþ Fader, þe secunde þe Sone, þe bридde þe Holigost. In þis manere þou schalt known þi god. Such manere of knawynge is foundemente of Contemplacion. / And þerfore, when þou hast is þis Manere stablisþed þin herte in riȝt feþ, and studefast hope, and þoweþ loue, þen þou schalt heuen vp þis herte in heig contemplacion of þi Creatour. þe soule wolde sayn sen god þorw Contemplacion in his owne nature, but hit may not: and þewene hit twerneþ to his owne degrees? bi wþche hit may mounten to þe Contemplacion of God, þat hit may furst seo and known his owne nature, and after þe nature þat is abouen hit. But þif þi þouþþ þe þorw worldliche þouþþes sprad wyde, hit may neuere him-self nor his kynynde wel seken, þor whi? as fele [folle] þouþþes as he is lad wiþ, [wiþ] so fele stoppynges he is blent. þe furste degre of þis-manere contemplacion is þat þe soule twerne to him-self and gedere him al wiþ-Inne him-self. þe secunde degre is þat he see what he is when he is so gedered to-gedere. þe bридde degre is þat he heue hire-self abouen hire-self and enforce hire to sen god hire creatour in his owne kynyn. But to hire-self ne mai he neuor-more komen til þat he have lerned forte þein-stowden and wþholder alle Manere of ymaginacions bodili or worldili or heemely; al þat comeþ to his herte [of] siht, or heriþge, or touchinge, or smellyngge, or of any bodiliche wit, refusen or defoulen, þat he seo hire-self such wþch þat he is al wiþouten þe bodi. / Tac þerfore good heede þat [þe] soule is wondrouþ in hire-self: hou hec is on is hire kynynge, and doþ dinweþ pисes, þor whi? þe selue þe þe seop at þe Ægen, hereþ at þe Eren, toucheþ wiþ honden, swoleweþ wiþ Môp, smelleþ wiþ neose. Þenke also þat heo is greþ, þat of o þouþþ mai.
comprehende bene[n] and eorpe and at pot per-lane is, pei [pei]1 were a persone
gettore pen bel mouwe ben. / Zif monnes [soule]2 beo so gret and so noble pot so
creature may attenden3 hit partylliche: hou gret and hou noble is he pot so-noble
piisg made of noug! So gret: he is abonem alle piisg, beneopen alle piisg, and
wip-lane alle piisg, and wip-outen alle piisg. He is abonem alle piisg:
govenynde; binepen alle piisg vp-berynde; wip-lane alle piisg, fullynde;
wip-outen alle piisg, vironynde. Such Maner4 of contemplanacion gefundem5 is Mon
studefast bileue & siker deucioow.

Of pe largesse of God.

After þou schalt þenken þat he is la[r]ige; and þat þou maist sen in mony
maner. Loke at þe þurste þat he is large of wordly goodes, þat þineh his goodes
also to wikke as to goode, of alle-magner þinges þat ben in eorpe. After þenk
hau he is large for to [for]xi-quien; flor whi? zif a5 Mon hedde I-don also monie
wikkednesses as al þe men in þe world, hit he wolde beo rediore forte fortqiuen be
þe huedreddel, þe we scholden be to aske fortqiuenesse. Also þou schalt þenken
þat he is large of gostlich goodes, þat is to seyen of his6 virtuex: flor whi? who
haph on, he haph alle. þe sforpe, þou schalt þenken þat he is large of his
goodes pardurables, to alle þat wolles rihtfolliche asken b CF]. For wyche-maner
migt he don from vs þat þat he a-moneste þa to asken? 8on oþer halne he
wole þiuen vs gret mede so þat we wolken asken him; flor he selp: >Froþe me
ziuen ow þe foeye of heune and I schal þiuen ou alle worldliche þinges wip-outen
askynes.8. Pis Contemplanacion of his largesse makep in mon certein hope.

Of þe sweetnesse of God.

After þou schalt þenken of his sweetnesse, of his bouste, and of his feirnesse.
For to don þis, þou schalt takes good hede of þe gret sweetnesse, of gret bouste,
and of gret feirnesse þat is in bodliche creature. Sethe þewne þat suche þisg:
ben þat defytien9 bodlyche siȝt for heore feirnesse, and þe swolewynge for heore
goodnesse, and þe smellynge for heore sweetnesse, and so alle oþere monnes
witten: hou gret beute, sweetnesse, and bouste [not be in gostlich creature þat neer
schal hauve ende, if such bouste, sweetnesse & beute be]10 in such þisg þat to-dai
is and to-morewe is nout. On oþer halne, þif gret beute, sweetnesse, and bouste
be in Creadoure, how muche beute, sweetnesse, and bouste mot ben in vre Crea
tour! Pis Manere of Contemplanacion makep in mon to loues his Creadour. After,
whom þou hast in þis Manere seyen þi Creadour in siȝt of his creatures, put out
of þin herte vehe bodlyche ymaginacion, and lift þin on entendement a-bouen
alle resoun of Mon: [8] þer þou schalt fynden so gret sweetnesse, and so gret priuete,
þat mon may felen but he þat hit haph prened. And þif þou wolte witen hit wip
teeching, go to him þat haph pruced hit be assaying. And þeig I wrecche hedde
I-pruced hit, I migte not telle wip monp, no I migte not þenken wip herte; þe
þisg is so priue þat hit passeþ al-maner þouht. And þerfore I holde my speche,
and riht is þat I do: flor whi? pis teechep not tonge, but onliehe grace.

To lyuen Honorableche, Loueredewliche, and Meokeche.

Now þou hast þreo Manere of Contemplanacion: on is in creatures, a noþer in
holi writ, þe pridde in God self and in bohe his natures. Zif þou line aftur þis

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1 Ms. hit 8 Ms. lyf 9 r. entendem 4 om. 9 = o. 10 al. om. 5 Ms. bise. 6 added. 8 Ms. del. in. 80 om.
Tract on Our Lord’s prayer.

teaching, bĕscne schalton linen honurabliche—[8] pat is þe furste parti of wree sarmoun pat we touchedes at þe biginning. / After þis, þou schalt stundien to linen Ami-
bliche, as a-mentes þi broðær. And þat to don, þou schalt giuen al þia entente and al þi strængbe forte løsen and to be løned. Þou schalt løsen alle men in
god, þat is to seyen onliche for bounste, not for feinesse of bodi ne for god
synginge1 or for much-maner þinges, for whi? feinesse of bodi, or strængbe, or
 oppon-marer varnes bodiliche, mouwen be løned wiþ-outen God. And þerfore, 
louen mon in god, nisi ells les but louen his: for suse þieg þat may not be
løned wiþ-outen God, as for bounste, or for riht, or for sophes: for whi? for
þese þinges maiʒt þou not louen mon, but þif þou loue god. And þerfore when þou
louest mon for bounste or for rihtfulness or for sophes, þescne þou louest his in
god, for whi? God is bounste, riht, and sophesse. Zif we ben goode, we have no loue
but God, and non Enemy but synne: and þerfore we schulien loue þe goode for
þei ben goode, and þe wikke for þey mouwen be goode. In þis manere loueston
not but bounste, sipe þow louest alle men for bounste. Zif þow wolt beon loued,
scheu þe amiable: and þif þow wolt ben louereden, hold þeþ þære words: Do
Þat me bideþ þe, smartliche; Tace þat me szueþ þe, wiþ-outen græcchinge glad-
liche; Soþre þat mez seip to þe, Mekeliche. Zif þow lyne þus louenliche, 
þescne louest þow amiableliche. / After þow schalt fynden3 to lyuen Mekeliche.
þow schal wolst understonde and witen þat þer beon twey Maners of Mekynge: On
someþ of Sophesse, another of Charite. þe furste þou mayþ þan þow knouynge
of þi-self: fior þow maiʒt not seon þi-self sopliche wyctþ þow art, þat þou ne
schald be Meked. þe seconde Maner þou maiʒt seon and þan, þif þow þenke
ofte of þe Mekenesse of Jezu Crist, how he Meked him þat neuer synne dude;
and þis Mekynge comeþ claniiche of Charite. / Now þow wost what is to linen
Honurabliche, Amyabliche, and Mekeliche; and þat is, linen Parfytliche. Vre
lord Ihesu Crist grunyte vs.Goden so honouren, vre Breperen louen, and Vre-self
Meken, þat we mouwen for vre honouring ben honoured, fior vre loue ben loued,
and for vre Mekynge beon heïged, in þe loye of heuenes þat is ordeyned to vs.
AMen. Ihesus graunt hit vs, amen.

3. Tractatus de dominica oracione secundum ....3 &c.

f. noth

Pater noster qui es in celis. In all the words þat er stablished and sett to
say in erthe, þan es þe Pater noster þe beste, and þe heghest and þe halreste.
For god hym-selfe made it, and commandide it to his appostills for to say, and
to all þa þat in hym trowede. And þar-fore send godde hym-selfe made it,
þan awe it maсте of all othre Orysones to be Oysede in all-haly kyrie; and
vs awe for to witte and certainly to vndirstande what þis Orysons es to say and
what it be-menes, be-fore all oper Orysones. For swylyke may þay be when
þay say it, that it es mare to thaire skathe þane to þaire gude. And þarfore
sall I say ȝow and make ȝow to vndirstande what þe letter es to say and bemenys. /
When we say oure Pater noster, þan make we oure requestis till godde. In þe
firste requeste þan say we thus: »Owre fadir þat es in heuenes, blessede and

1 Spec. et pro bono tantum, nec propter alia huissamodi sicut pro fortitudine vel alia corporali
virtute que potest amari abaque deo; the transal. read et pro bono cantu. 2 r. fonden or styden.
3 name om. Cf. Hugo de S. Victore Allegoricae, Migne 175, 769. Similar expositions in verse are
found in Ms. Galba E IX, f. 73, and in Ms. of the Cursor Mundi.
halowede be ṭi nameṣ. Bot it are many when ṭay say ṭair Sophie Pater noster, ṭay call gode ṭaire fādire and with wrange ṭay call hym 1 ṭaire fādire, sfor ṭay are noghte goddes sōnnes thurghe na gode werkes ṭat ṭay do, ne thurghe na gode lyfe ṭat ṭay lede, wharefore gode knawes thaym noghte for his sōnnes, sfor sym ṭat pe denelle hase putte in thaym. The wykkedene manes ṭat dispyses godde and his commandementes, and [takes] 2 to ṭe werkes ṭat fallaes to ṭe denelle, he es noghte goddes sonne bot pe denelles sonne, as oun lorde hymself saide to ṭe Iewes ṭat made na tale of hym: 3 Vos, Inquit, ex parte diaboli estis, «Ze are of ṭat fādir ṭat es ṭe denelle». Ṭane hase he myste ṭat will godde here his prayer, ṭat he do swylke werkes ṭat god of his grace wyll knawe hym for hys sōnne; ṭan may he ryghte say his Pater noster and call gode his fādir, and ṭan will godde here hym and do ṭat that he akes hym soñe, if he see ṭat it be [goud] 3 for hym ṭat at he akes hym. And if he be noghte goddes sonne, ne gode knawes hym noghte for his sonne, gode will noghte here his prayers, sfor haly writt saise, ṭat es to say godd hymself: 4 Deus pascatorem non audit, ṭat es to say, «Godde heres noghte ṭe synfull menes». We sall vndirstande ṭat ṭay er synfull ṭat gyffes neuer tale of godde, but gladlyer duse ṭe werkes of ṭe denelle ṭan goddes commandementes. Pare-foxe like a manes amend hyme and lede haly lyfe whare-thurghe he may be-comme goddes sonne, and ṭan will godde here hym and his prayer, and ṭan he may hardely say these wordes: «Owre fādir ṭat es in henehe: halowede and blyssede be ṭi name». Es noghte godde name ay blyssede and haly? Zis, in hymself may he noghte mare be blysside ne halowede ṭan he es. Bot ṭan sall ṭe vndirstande ṭat when we say «blyssede be ṭi name», we praye noghte gode ṭat his name be blyssede in hymself, bot in thaym in whaym it es noghte u with blyssede, and in thaym in whaym it es noghte ynowge blyssede. 5 Sanctificetur nomen tuum, ṭat es to say «Lorde gode, thi nam be blyssede in ṭe hertes of paynymmes i. paganorum, and Iewes, and in ṭe mystrowande, and in all ṭa ṭat ˇon hase puruayde to be saide, ṭat ṭay stalleworthiere trowe in ṭe and ṭe mare lone ṭe and knawe ṭe for ṭaire godde and lorde of all thynge. 6 Adveniet regnum tuum, ṭat es to say: «Com-to ṭi kyngdom». God es kyng and gouernes ˇvre his kyngdom, Quia ipsa gubernat omnes creaturas suas qui sunt in celo et in terra, in mari et in omnibus abissis, ṭat es to say: «he gouernes all his creaturas ṭat er in henehe, in erthe, and in ṭe see, and in all ṭe werldes: and noghte-fin-θi if he be kynges and his kyngdom es all tymes, and regnes ay, neuer-θe-lese we praye hym ṭat he comme to his kyngdom, sfor it es many a manes in erthe ṭat trowe ṭat god regnes noghte, bot wate wele ṭat ṭe denelle regnes thurghe synne: and whene we say adveniet regnum tuum, ṭan praye we god ṭat he destruye ṭe denelles kyngdom and 3 his folke, and ṭat he put in ṭaym ṭe lawe and ṭe gadnes and the halynes ṭat he hase downe in vs and in ṭaym ṭat hym lufes, in whaym he remgnes thurghe grace. And ˇi praye we to hym whene we say adveniet regnum tuum, ṭat he come at ṭe endynghe of ṭis worlde: ṭat his Enmys may see and trowe ṭat he es vreay gode kynges alwelwand: and at hally kyrke namely sail be heghehede in heune and in erthe, and hir sōnnes and doghters—all Quaeso femino hoc seculo solus deus regnat, quia ipsa erit omnia in omnibus cum euanuerint

1 Ms. hymn hym. 2 om. 3 r. in?
tract on our Lord's prayer.

omnes principatus et potestates et virtutes, nec amplius angelus angelo vel homo homini aut demoni demoni² dominavitur. Q fiat voluntas tua sita in celo et in terra, pat es to say: Piaeae awense will be done in erthe alas it es done in heuene.

Lordynge, in heuene es goddes wylle done perfecte, Q quia Angeli Archangeli Principatus Potestates Virtutes Troni Dominaciones Cherubim Chronphým, Patriarche et Prophete, Apostoli Martyres Confessores Virgines, et omnes electorum animae odatum, pat es to say: for Angella, Archangells &c., and all pel sawles pat er in heuene before gode, er bowande till hymne, and perfectely wirkes his will and duse his commandementes. But it er many in erthe pat duse pel thynge pel god wulde noghte ware done: and pare-fore pray we whens we seye fiat volui[n]tas tua &c., pat es lorde god, als pel pat er in heuene duse thi will perfectely for pel gret godnes pat pon hase gyffene to thaym in heuene, swa pon gyffe vs grace to clenese vs of synne and do pi will in pis werde, pat we may si pi face with thynne appostells, ercheechephes and bechopes, prestes, and all pel ordeirs of haly kirke. Q Panem nostrum cotidianum da nobis hodie, pat es: pon gyffe vs to-day oun like a day brede. Manes, pat es of twa nature, pat es to say of bodyly and of gastele, hace myster of twa maneres of brede: of bodyly brede and of gastely brede. To pel saune pis gastely brede es pel lerynge and pel techeynge and pel vndirstandynge in pel commandementes of godde, whare-thurghkse pel saune es kennede an[4] lyfes. Pel topor brede es to pi hele of body, and pat sake we gladly. Bot sake we bate, and panz sall we fare wele. Bot sake we mare and oftere pel brede of saune, panz pel brede of body: for whens pel body hase pat that it will, and pel saune dyes for hungere, pat es to say es noghte kenne als it aughthe to be, panz sall bate, pat bate body and be saune wende to pi fyre of helle. Bot and it is lonede and fedde with gud techeynge and duse pare-Efter pat it aue to doo, panz sall bate, pat bate body and panz saune Entir in to pi loyte of heueng pat sye sall laste. Q Et dimittte nobis debita nostra situe et nos dimittimus debitoriis nostris, pat es to say: aand forgysse vs owe mysdedis als we forgysi to payment pat hase mysdone vs. Here may we here pat we pat will at godde forgysi vs owe synnes, pat vs bechufes forgysi payment pat hase mysdone vs, pat es to saye if he or hys pat hase mysdone will come and sake mercy and hete resonnabil amendment; but if we pan forgysi payment, in vayne say we owe Pater noster. For if we say it and will noghtte forgysi, panz saye we it to owe awense scathe, and pare ware vs better sitt still panz pray god one pis manere, till pat tym pat we will forgysi als vs awe for to do. Forgysiwe we pan to opere when pat sake als forgyssemes and hetes and offirs amendment, if we will pat godd forgysi vs owe synnas: for owe lorde saise in peggell: Eadem mensura qua massi fueritis remerciet nobis, pat es to say: with he same mesure pat pon mesure to opere, sall be mesured to the. Q Et ne nos inducass in temptacionem, pat es to say: Suffere vs noghte swa ferre to be assayed, sa ferre to be temped, pat we be ledde in to ill dedis. For pe deveel es abowte nyghte and day for to huke if he may take any mane and bryng hymne in to any ill thoghtes or dedis. He assayas pe gude men and womenes, als monkis or chanouns or heremytes, or perfit Noßnes & gude womenes, and many opere Relegous and vertuous mens and womenes, pure and riche, for to drawe theyns vs-till ill dedis or ill thoghtes.
for he walde ger þame fall in synce. Bot þe gode menes and womenc defenadis þame staworthely fra hym and his werkes and his wyles with flaynynges, Orysones, gud meditagyones, and oþer gud dedis: and forti resewyfe þay þe corounes of lyfe þat god hase bighte to all þat hym lustes. "Set libera nos a male, þat es to say: "Delyuer vs of all enyles, of body and of saule, þat es fra wikkednes of þe werld, and of þe tober þat es fra synne, and of þe thirde þat es fra þe paynes of helles." Amen, þat es to say "witterly forsothe, with-owttene any defaute, and affermes all þe thynge þat we sake godde in oure Pater nostre: with-owttene defaute Oure fiaidir þat es in heuene blisseed be thi name; and with-owttene any defaute Come-to thi kyngdome; with-owttene any defaute Done be thi will in erthe als in heuene; with-owttene any defaute Gyffe vs to-day oure ilke day brede; withowttene any defaute floggyse vs oure syñmes als we forgryfe thayne þat hase synned in vs, þat es to say trespast e agaynes vs; with-owttene defaute Sufferere noghte þe denelle to assaye vs ne lede vs in to temptacione ne in to name ill dedis; withowttene any defaute Delyuer vs fra all ill. And fiaidir endeles, withowttene any delayinge gyffe vs þe gudenes of lyfe and hele of oure saules þat es thi-selvenes. Quæ nobis prestare dignorís qui vivís & regnas &c. Explicit.

Benedicta sit sancta trinitas. Amen.

(The treatise »Of Angels' songs has been given with the text of Ms. Dd V. 55, p. 175.)

4. (Walter Hilton's) Epistle on mixed life.

The following tract is extant in several Ms. and old prints: Ms. Thornton (beginning wanting; ed. Perry Prose tr. of R. R. p. 19—41) the only northern Ms. known; Ms. Vernon, the oldest existing Ms. (and Ms. Simeon), Ms. Harl. 2254 (after the translation of Bonaventura's Stimulus amoris; beginning wanting).

Ms. Vernon, fol. 353.

Here begins þe huitel Boc þat was written to a worldli lord to þeche him how he schulde han him in his stat in ordeynd loye to god and to his suenceristene. 

"Wni gode desyres neode þe be reuled be discresion, & medeful werkes to be wroght is ðe ordre of charite: Cad[p]e, primo.

Þat þe lyf of Marie and Martha menged to-gedere is acordying to hem þat are in hig degre Ca. ii.

To whom acti lyf a-cordeþ, & to whom contempltatif Ca. iii. ou medled lyf longþeþ speciali to prelates of holychurch and also to worldly lordes þat rulen oþer men Ca. iii. iii.

Hou wre lord þru Crist & holy men in heig degre schewed ensaumple in lynyn of medlet lyf Ca. ve.

Before the beginning of Ms. Vernon, the younger Ms. and the prints have an addition which I here give from the ed. of 1507 (cf. Perry, where it is given from Ms. Reg.):


This is a dounct boke compyled by mayster Walter Hylton to a dounct man in temperal estate, how he scholde rule hyn.

"H How a man þat wol be ghostly must fyrst vsen moche bodily exerce in penance and destroyenge of synne: Cap. Primum.

Dere brother in Crist, two maner of states there are in holy chyrche by þe whiche crysten soules piesen god & geten hem the blisse of heuene; that one is bodyly, & that other is ghostly. Bodyly wekyng longeth pryncypally to wardly
(W. Hilton's) Epistle on mixed life.


Ms. Vernon.

To whom medled lyf is most a-ording, & to whom contempletyf is most medeful Ca. viii°.

Here hit is schewed what lyf is most a-ording to him þat þis bok was maad to Ca. viii°.

Pat men schulde vse medlet lyf as a man schulde hane hime to Crist & to his limes Ca. viii°.

Pat suow-tyme schulde a lord lene gostli ocupacion & gladli gene him to medeful worldli werkes Ca. ix°.

Ed. Notary.

men & wymen the whiche lefully vsen worldly goodes, & wylfully vsen worldly besynes. Also it longeth to all yonge begynnynge men the whiche comen newe out of worldly synnes to the servyce of god; for to make hem able to ghostly werkyng & for to breke downe the vexatymnes of the body by dyscrecyon [and suche] bodyly werkyng, þat it myght be supple & redy, & not mekyly contraryous to the spyrtye in ghostly werkyng. For [as] saynt poul sayth, as woman was made for man & not man for woman, ryght so bodyly werkyng was made for ghostly & not ghostly for bodyly. Bodyly werkyng goth before & ghostly comyth after; as saynt Poul sayth: «Non prius quod spirituale, sed quod animalæ, deinde [quod] spirituale.» And this is a cause why it behoyneth to be so: for we are borne in synne and corrupcyon of the fleshe by the whyche we are soo blynded & so onlayred þat we hane neyther the ghostly knowyng of god by lyghte of vnderstondryng, ne ghostly felyng of hym by clene desyre of lonyng. & therfore we may not sodeynly stert out of this derke nyght of this fleschly corrupcyon into þat ghostly lyght; for we maye not suffre it ne bere it for syknes of ourself, so more than we may with our bodyly eyen whan they are soore beholde the lyght of the son. & therfore we must abyde & werke be processe of tyme. Fyrst by bodely werkes besily tyl we be dyschargeth of this heavy burden of synne whiche lettyth vs fro ghostly werkyng; & tyl our soule be somwhat clenched fro grete outwarde synnes & abled to ghostly werke. By this bodily werkyng [that] I speke of maist thou vnderstonde al maner of god werks þat thy soule doth by þe wyttys & þe membriys of thy body, vnto thyself as is fastynge, wakynge, & is restraynynge of fleschly lustes by penamow doyng, or to thy enencristen be fullfylyng of þe dedes of mercye bodely or ghostly, or vnto god be sufferyng of al bodely myschenaes for þe lone of ryghtwysnes. / Al thyse werkes done in trouthe by charytye plesen god; withoute whiche they are nought. Than who so desyreth for to be ocupyed ghostly, it is syker & profitable to hym þat he be fyrst wel assayed a longe tyme in this bodely werkyng, for thyse bodely dedes are a token & a shewyng of moral vertues, withoute whiche a soule is not able for to werke ghostly. Breke downe fyrst pryde is bodely beryng & also within thin hert thynkyng, bastynge & praesyngh of [thyselfe and of thy dedis, presumyngh of] thyselfe [§] vayn lykyng in thyselfe of onythyng þat god hath sent to the bodely or ghostly. Breke downe also enuye & yre ageynst thyne enencristen whether

a Reg. haunten.  b R. skille.  c N. vsen.  d N. scilicet quod prius.  e al. the.  f al. forthi.  g al. stir.  h Reg. mirke plite.  i N. syn.  k N. bestly.  l R. refreyynge.

m R. b. & prikkynge & pr.
Anglieæ) by Pynson 1516 (the Col. of this ed. gives falsely 1506); the 3 firstnamed edd. have the same text (which agrees with that of the younger Ms.); the ed. of Pynson differs a little in the arrangement of the Chapters. Ms. Thornton has no Chapters, Ms. Vernon gives the text in 20 Chapters, younger Ms. and the first-

Ms. Vernon.

How be ensamople of Iacob & his two wyynes men schal ruile hem riȝt in medlet lyf Ca. xvi. Pat constemplicacion shulde be had in desyre, & actyf werkes in vse wiþpouen anger and vnklufil drede Ca. xii. Pat nedfal worldil werkis kyndel goslit desyres, proued be bodill ensamople Ca. xii. How be mekenes & diuurse gode werkes is pœ loun of god norissched in diuurse mennes hertes Ca. xiii. How þe desyr of loun wastþ al symwe & is a gret criyng in þe eres of vr lord Ca. xiii. What desyre is, & siker sweettes Ca. xvi. What difference is be-twixe desyre & þe loun of god Ca. xvii. How desyre may esur be lastynge in habyte, & not in workynge, & hou mekenes & wiþpoue scheueþ þis loun Ca. xviii. How aþer þi sleep þou schalt quiken þin herte wiþ þreieres & gode þourtes & put away vnel þourtes þat letþs denocion Ca. xviii. Hou ordeyned þenkyng of þin owne symwe & of oþer menes norisschen þi desyr to god Ca. xix. Pat diuurse þourtes of þe manhed of vre lord discretly vshed norisscheþ þi desyr to god Ca. xix. Pat þourte of moni vertes norisscheþ þi desyr to god Ca. xx. Pat þourte of diuurse seyntes & of heore vertes norisscheþ þi loun to god Ca. xxi. Pat þourte of þe mercy of vre lord schewed to synful men norisscheþ þi desyr to god Ca. xxi. Pat þourte of þe wrechednes of men, & of þe loyes of heenene norisscheþ þi desyr to god Ca. xxii. How desyre of worldely worchiphe, & þe desyr of heuen, is meeded at þe last ende Ca. xxvi. Hou discrecion is nedfal in þenkyng & preying, & hou hit is essew-tyme to passe from þat on to þat oþer Ca. xxvi. How a man schal hau his in þenkyng of þe passion of vre lord Ihesu. Whou denocion lastþe & whon hit passeþ away Ca. xxvii. Hou a man schal hau his warli in þourte & desire & wysely vse þe grace þat god hauȝ gene to him Ca. xxviii. Þe Prologue. Þe grace & þe goodeþ of vre lord Ihesu þat he hauȝ schewed to þe in wiþdrawynge of þin herte from loun & lykynge of worldil vanyte & vse of fleschli synnes, & in twynynge of þi wille enterli to his seruise & his plesauce, bringþ

Ed. Notary.

they be riche or pore, gode or bad, that thou hate hym not ne hauȝ dyseynve of hym wyfully neither in worde ne in dede. Also breke downe conetyse of worldly good, þat thou for þe holdynge [or] getyng or sanyng of it offende not thy conscience, ne breke not charyte to god & to thyne euencristen for loun of any worldly good, þat thou getyst to kepe it & spende it without loun & vayn lykynge of it, as resyn asketh, in worship of god & helpe of thyne euencristen. Breke downe also as mekil as thou mayst flesily lykynge eyther of accyde or bodyly ese, glotteny or lechery; & than when thou hast ben wel trancyled & wel assayd in all suche bodely werkit, than mayst thou by grace ordeyned the to ghostly werkyng. The grace & þe goodeþ &e.
named editions in 16 Chapters (which do no coincide with those of Ms. Vernon),
Pysson's ed. in 19 Chapters (by subdividing some of the Chapt. of the ed. of
1507). The younger Ms. and the prints add a passage at the end which is wanting
in Miss. Thornton and Vernon; the same Ms. and prints have an addition before
Ms. Vernon.

in to myn herte mache mate re for to loue his in his merci, and also hit sterte
me greatly for to strenghe þe in þi gode purposé & in þi gode worchings þat þou
hast be-guene, for to bringe hit to a good ende þif þat i coude, principali for
god, and also for tender afectione of lone wyuch þou hast to me þouȝ i be a
wrecche & vnworȝi.

Whi gode desyre neode þat to be ruled be discrecord, and medeful werkis
to be wronȝt in ordre of charite. Capitolo primo.

I knowe wel þe desyeþ of þin herte, þat þou coueȝtest gretli for to serve yr
lord þe gostli ocupacion al holi[i] wiȝ-outte lettyng or trublyng of worldi blisynes:
þat þou miȝt be grace come to more knowyngh [&]1 gostly felyng of go[d][2] & gostly
þinges. Pis desyre is good as I hope, & of god, for hit is charite, speciali set
in to hiew. Neuerþeles hit is to refreyne and to rule hit3 be discrecion as ærbynnes
outwarde doyng, after þe state þat þou art in, for charite varuled toynorph sum-
tyme to vice. And þerfore hit is seid in holi writyt: Ordinavit in me caritatem,
þat is to say: &vre lord þat to me charite set in ordre & in rule, þat hit schulde
not be lost þoww myn vndiscretionis. Riþt so þis charite & þis desyre þat wre
lord of his merci hæþ þuen to þe, is for to rule & to ordynye hou þou schalt
puryn hit, after þi de-greþe saken, and after þi liuyng þat þou hast vised befor
þis tyme, and after þe grace of vertu þat þou non hast. Þou schalt not
vturli folwe þi desyre for re to leue ocupacionis & blisynes of þe world wyuch are
nedeful to vse in rulyng of þi-sel[f] & of al opær þat are vnder þi keþing, & zene
þe holi[i] to gostli ocupacion in peryers & meditacionis as hit were a Monk or a
frene or eny opær mon þat were not bowad to þe world þe children & seruanyis
þeþ art: for hit salfk not to þe; 4þif þou do so, þou kepest not þe ordre of
charite. Also, þif þou woldest vturli leue gostli ocupacion, nomeli 5 after þe
grace þat god hæþ þuen to þe, & sette þe holliche to blisynes of þe world, to
fulfilyng of6 actif lyf, as fully as a-nopær þat neuer feled denocion, þou leoste7
þe ordre of charite: for þi stat saken for to do boþe, in diuerse tymes.

Pat þe lyf of Marie & Martha menged to-geder is aording to lew þat
are in heigh rhythm. Capitolo secundo.

þou schalt medle þe werkis of actif lyf wiȝ gostly werkis of contempletisf
lyf, and þen dost þou wel. For þou schalt o tyme wiȝ Marthe be bisy flor to
rule & gouerne þin houshould, þi children, þi seruanyis, þi neþeborns, and þi te-
nametes;—þif þei do wel, comforþe hem þerin & help hem; þif þei don vnel, tech
hem to amende hem, & chasithe hem. And þou [schalt] also loke & knowe wyul
þat þi þinges & þi worldly gods be riȝtly kepþ be þi seruanyis, gouerned
and treweþy dispended: þat þou miȝt þe more plentouen wilh hem fulþle þe dedes
of merci to þin enecristen. A nophere tyme þou schalt wiȝ Marthe leu þe blisynes
of þe world & sitte down at þe feet of yr lord be mekenes in peryers & holy
poraþes & in contempltacion of hisw as he zeneþ þe grace. And so schalt þou
1 Ms. of. 2 Ms. gost. 3 a.d. om. 4 R. & if. 5 R. n. now. 6 R. of þe werkis of.
7 R. leuyat.
the beginning of Ms. Vernon, beg. "Brother and Syster bodely & gostly" (so Fl., Rawl. A. 356), or "Brethren and Susteyne bodely & gostely" (Reg., Rawl. C. 594), or "Dere brother in Crist" (so the prints). Now the treatise is, in Ms. Vernon, directed to a worldly man, a devoun man in temporal estate (so the prints), te teach hym how Ms. Vernon.

go from hat on to hat othe meedfull & folfull bope: & thew kepeth hat wel pe orde of charite. Nearerpeles, hat hat ne hate no wonder of hat hat I say, forfore I schal tel & declare to be a laytel of his matere more open.

To whom actyl lyf a-cordepe, & to whom contemplatif. Capo. iii.º.

Pow schalt understande hat her is preo maner of livinges: On is actyl, a-nother contemplatif, pe pridde be maad of bope & is medled lyf. Actyl lyf al-on longepe to worldly men & wymmen whiche are lewed, fleschly, & boitous in knowyng of gostly occupation, for pei fele no sanowre ne denocion be fennis of love as othe men don, pei can no skile of hit, & sit nearerpeles pei han dere of god & of pei peynes of helle & forfoe pei se symme, & pei fue also desyre for to plesse god & for to come to hemene, & a good will to heore enenocrisme. To pei men hit is nedeful & spedful to vse werkes of actyl lyf as bisili as pei may, in help of hem-self & of heore enenocristen: for pei can not elles do. Contemplatif lyf alone longepe to such men or wymmen hat for pe love of god forsaken al open symmes of pe world & of heore flesch, & al bisynes, charges & grawnance of worldly godes, and make hem pore & naked, as to pe bare nede of pe bodil kynde, and flee from somerente of othe men to pe seruise of god. To pei men hit longepe for to tranayle & occupye hem [inwardly?] for to gete pow pe grace of vr lord claneses in herte & pees in consience be distrung of sinnes & receinyng of versnes, and so forto come to contemplacion; pe wychnge claneses may not be had wip-oute gret exercise bodili & continuel tranayl of spirit in deaunte preiers, fennent desyres and gostlyy meditations.

How medled lyf longepe speciali to prelates of holichirche & also to worldly lordes hat rule othe men. Capitoio iii.º.º

Pe pridde lyf, hat is medlet, longepe speciali to men of holy churche, as to prelates and to othe curates, pe wychnge han cure & somerente ower othe men for to kepe & rule hem, bope heore bodies & principali here soules, is fulllying of pe dedes of merci, bodily & gostly. To pei men hit longepe sum-tyme to vse werkes of actyl lyf, in help & in sustinance of hem-self & of her solettes & of othe also, and sum-tyme [forto] lene al bisynes outward & giue hem a tyne to prayers, meditations, redynges of hol wriyt, & to oher gostlyy occupation, after pei fele hem disposed. Also hit longepe generali to sum temporal men pe wychnge han somerente wip mache hasyng of worldly godes, and also han as hit were a lordshipe ower othe men to gowtene & susteyne hem, as a fader hap our his children, a Maister ower our servaunts, and a lord ower our tenantes; pe wychnge men also han rescuyed of pe gift of vr lord grace of denocion, & in parti sanow of gostly occupation. To pei also longepe pei medled lyf, hat is bope actyl & contemplatif. For sit pei men stondynge pe charge & pe bond hat pei hat take, wolde lene vtrwy pe bisynes of pe world, pe wychnge ouste skillful be used [in]ºº fullying of heor charge, and hol[!] seue hem to lyf contemplatif, pei do

¹ Here begins Ms. Harl. 2954. ² Ms. in pe world. ³ al. hauer. ⁴ Ms. &.
Epistle on mixed life.

(W. Hilton's) Epistle on mixed life.

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to rule himself in his estate; and in the treatise only one person (a lady in Ms. Th. p. 278) is addressed. The addition in the beginning can therefore hardly have belonged to the original work; but it may have been added later to give the treatise a wider scope. In all the prints the treatise is ascribed to W. Hilton, Ms. Vernon.

not wel, for per kepe not per ordre of charite. For charite, as [i.e., knowest, li] bope is lone of god & of [i.e., unam-tincte, and serveth hit is reasonable pat he pat hap charite vse bope in worchinge, now pat on now pat ofsw. For he pat for per lone of god in contemplacion leuep per lone of his unam-cristen [i.e., dop not to hem] 1 as his oute 2 when he is bounden perto, he fulfillep not charite. Also on per contrarie wyse who so hap so gret reward to werkes of actyf lyf & to bisynes of per world pat for lone of his unam-cristen he leuep gostill occupacion vterliche, afer god hap disposed him perto, he fulfillep not full charite. Pis is per seying of seynt Gregore.

Hou vre lord Ihesu Crist & holli men is hez degre schewed ensampele of medled lyf in lyyung. Capitolo v. 3

Oure lord for to stere sum men to vse pis medled lyf, tok vpon him-self pe personas of such manner of men, bope of prelates & curates of holy churche, & of opsw suche as are disposed as I have seid, & yaf to hem ensample he is owne worchyng pat pei schulde vse pis medled lyf as he dade. O tyme he comuned & medled wip men, schewyng to hem his dodes [of] merci: flor he tanget pe ykonwying he is his preching, he visitet pe seke & heled hem of heor sores, he fedde pe hungry, & comforted hem pat were sor. Anopsw tyme he lafte pe communicacion of al worldly men, & of his disciples also, & went alone in to desert vpon pe halles, & costyn[u]ed al pe nizt in preyers as pe gospel seip. Pis medled lyf schewed vr lord in him-self to ensampele of hem pat han take pe staat & pe charge of pis medled lyf, pat pei schulde o tyme ghe hem to bisynes of worldly pysnes is reasonable nede, & to werkes of actyf lyf in prophyt of heor unam-cristen wyuch pei hane care of; anopsw tyme ghe hem hol[i] to contemplacion be devotion, is preyer & is meditaclon. Pis lyf led[den] & vse[de]a pis holy bishops herbisore wyuch hedden care of messnes soules & mynistracion of temporel godes. For pisole men left not vterill pe ministracion ne pe loky[n] & pe disp[end]ying 4 of worldli godes, ne yaf hem hol[i] to contemplacion, as muche grace as pei had in contemplacion: bat pei lasse ful of[i] her own rest in contemplacion, whon pei hedde leuere han ben stille parrat, for lone of heor unam-cristen, and entemetede hem wip worldli pysnes is helpyng of heor solettes: & sopli pat was charite. For wyse & dissemtli pei departed heore [lyyung] 5 in two: O tyme pei fulfillep pe lower partye of charite be werkes of actyf lyf, for pei were bounde perto be takyng of heore praelie, anopsw tyme pei fullfillep pe hiore partye of charite is contemplacion of god & of gostyl pise [sic] be preyers & meditations—& so pei hedde ful charite to god & to her unam-cristen, bope is affection of here soule wip-inne and in schewyng of bodili dodes wip-oute. Ope[sw] men pat were only contemplatyf and were fre from al suche cares & praeliies, pei hedde ful charite to god & to heore unam-cristen, but hit was only is affection of heore soule, nouzt on ourev outward 6 in schewyng, and is hap so muche hit was pe more ful inward pat hit was not letted be outward dedes; flor pei nizt not, ne hit neded not, ne hit fel not to hem.

1 om. 2 Ms. oute for to do. 3 al. For-p[r] o. 4 Ms. displayng. 5 Ms. good. 6 al. in outward sch.
Ms. Thornton: Anonymous writings.

and there can be no doubt as to his authorship. More difficult is the question of his original dialect. Ms. Cambr. Ee IV. 30 f. 4 calls him "Magister Walter Hilton canonicus de Thurgarton qui obiit A. D. 1395 decimo Kal. Apriletes circa solis occasum." Thurgarton lies in Nottinghamshire, where was an Austin priory (founded in 1130 by Ralph d'Ayncourt). Now the fact is that some of the oldest and best Ms. of his works are written in the Yorkshire dialect, and many of his works are mixed up with works of R. Rolle, while he himself follows in the track of R. Rolle. I therefore assume him to be a native of Yorkshire, and to belong to the Yorkshire branch of the Hiltons (cf. Surtees Hist. of Durham II, p. 35).

Ms. Thornton fol. 203.

mene þat ware in prælacie, and oþer also þat ware haly temporealle men, had full charite in affecciona witþ-in and also in wirkyng withowttene; and þat es propriely þis mellide lyfe þat es made bathe of actyf lyfe and of conumteplatf lyfe. And sothely for swilke a manes þat es in spirituælle souneaynte as in prælacie, in cure, in governance of oþer, as prelates bene, or in temporealle souneaynte, as worldly lorde and maysters bene, I halde þis mellide lyfe beste and moste by-honely to þame, als launge als þay ere bowndenes þerto. Bot to oþer þat ere fre and noghte bowndene to temporæle mælstræcynge ne to spirituælle, I hope þat lyfe conumteplatf alle, if þay myghte comen sothastely þære-to, were beste and moste spedfull, moste medfull and faire, and moste worthi to þames for to vse and to halde, & noghte for to lene wilfully for none ouþward werkes of actyf lyfe, bot if it ware in gret nede at gret releyng & comforthynge of oþer mene ouþer of þaire body or of þaire soule. Than, if nede sake, at þe prayere and instaucce of oþer, or elles at þe byddynge of oþer governance, I hope it es gude to þames for to schewe ouþward werkes of actyf lyfe for a tymæ in helpyng of þaire enaucristene. / By this that I haue saide þon

Ms. Vernon.

To whom medled lyf is most a-cordyng, and to whom conumteplatf lyf is most medeful. Capitulum sexto.

But þeis mene þat were in prælacie, & opære also þat were hole temporell men, hedde ful charite in affeccion wiþ-inne & also is worcheung wiþ-oute: & þat is proprely þis medled lyf, þat is maad bohe of actyf lyf & of conumteplatf lyf. And soþli to such a man þat is in spiritual souneaynte as prælacie, in cure & governancie of opære as prelates & curates are, or in temporeal souneaynte as worldly lorde & maisters are, I holde þis medled lyf best & most bhonolue to hem, as longe as þei are bownde þerto. But [to] opære, þat are fre & not bownde to temporal ministracion ne to spiritual, I hope þat lyf conumteplatf alone, þif þei myght comen soþastly þerto, were best & most medeful, most feir & most spedeful, & most worpi to hem for to vse & to holde, & not forto lene hit wilfully for non ouþward werkes of actyf lyf, but þif hit were in gret nede & gret releyng & comfortynge of opære mene, ouþer of her bodies or of her soules. Pen, þif ned sake, at þe prayere & þe instaucce of opære, or elles at þe biddyng of heore souneaynte, I hope hit is good to hem for to schewe ouþward werkes of actyf lyf for a tymæ in helpyng of heore enaucristene.

1 Ms. come soþ. come.  2 al. at.
Ms. Thornton.

may be party vnderstande whilke es a lyfe and whilke es oþer, and whilke accordis maste to thi state of lyffynge. And sothely, as me thynke, this Mellid lyfe accordis maste to þe. For sene wyrde hase ordaynede þe and sett þe in þe state of souwraynte ouer oþer als mekill als it es, and lent þe haboundance of werldy godes for to rewe and sustene speycaly all þose þat are vndir thi gouernance and þi lordchipe after thi myghte & thi cswynge; and also after thou hase ressaynyede grace of þe mercy of oure lorde goddes for to hafe swmwhat knawynge of thi-selxe, and gastely desyre and sauour of his lyfe: I hope þat þis lyfe þat es mellide es beste, and accordes maste to þe for to travele þe pære-in. And þat es to depart wysely thy lyffynge in two: a tyne to þe tane, and anoþer tyne to þe toþer. For wiet þou wel, if þou lene ned-fullnesses of actyf lyfe, and be rekles and take na kepe of thi werldy godes how þay be spendide and kepide, ne hafe no force of thi sugetis and of thyne enencristenes bycause of desire and will þat þou hase anely for to gyffe þe to gastely ompacyons, wenande þat þou arte therby excusede — if þou do so, þou dose noghte wysely1. Whate are all thi werkes worthre, whethire þay be bodyly or gastely, bot if thy be done ryghtefullly and resounably, to þe wirchips of goddes and at his byddynge? Now sothely righte noghte. ¶ Thane, if þou lene þat thyng þat þou arte bowndens to, by way of charite, apons righte and resoun, and will haly gyffe þe to a noþer thyng, wilfully as it ware, for mare plesance of hym, whilk þou2 arte noghte bowndens to, thou dose noghte

1 wyse wissely crosse out before. 2 Ms. whilk þou bownde þou.

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Here hit is schewed what lyf is most a-cordyng to [him] þat þis bok was mad to. Capitulio septimo.

Be þis þat I have seid þow may in party vnderstande wæch is o lyf & wæch oþer, & wæch acordec most to þi stait of lininge. And sopli, as me þinke, þis medled lyf a-corddec most to þe. For seþ wre lord haþ ordynyd þe & set þe is þe stait of souernyte ouer oþer men as muche as hit is, and lente þe abouwedanne of werldy godes for to rule & susteyne speciali alle þo þat are vnder þi gouernans & þi lordchipe is þi miȝt & þi cswynge; and also þina-wip-al after þou hast recyved grace of þe merci of wre lord for to hane swm-what knawynge of þi-selxe & gostli desyr & sauour of his lone: I hope þat þis lyf þat is medledd is best & most acordyng to þe for to transylie in. And þat is forte deparþe wyssi þi lyuyngne in two: o tyne to þat on, and anoþer tyne to þat oþer. For, wite þou wel, þif þou lene nedful bisynes of actyf lyf, & be recheles & take no kepe of þi werldly godes, hon þei be kept & spewed, ne hane no force of þi soiettes & of þi enencristes, be cause of desyre & wille þat þou hast only for to xene þe to gostly ocupacion, wenyn þat þou art þerbi excused: þif þou do so, þou dost not wyssi. What are alle þi werkes worþ, whetheþ þei be bodili or gostli, but þif þei be don riȝtfulli & resonably, to þe worschipe of god & at his biddyng? sopli, riȝt nouȝt.

Þat men schulde vse medled lyf as a mon schulde hane him to Crist & to his lymes. Ca. viii.

Þen, þif þou lene þat þing þat þou art bownde to be wel of charite in riȝt & in resum, and wolþ holli giue þe to an oþer þing wiȝtfulli as hit were for more plesanunce to god wæch þou art not bownde to fully: þou dost not worschipe
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wirchipe discretly to hyme. Thou erte besy to wirchipe his henede and his face, and array it faire and curysly; bot þou leunes his body and þe armes and þe fete raggede and rente and takes no kepe þare-of. And þan þou wirchips hyme aoughte. For  it es a velany a man for to be curysly arrayede apone his henede with perre and precyous stanes, and all his body be nakide and bare as it ware a beggere. Righte so, gastely, it es no wirchipe to godde for to cover his henede and leue his body bare. Thou sall wnderstande þat oure lorde Iheru Criste, as manes, es henede of a gastely body, whilke es lydy kirke. The membris of this body are all cristens menes. Some are armes, and some are fete, and some ere opere membris after sundre wirkynges þat þay vse in thaire lyfynge. Than if þou be besy with all þi myghte for to arraye his henede, þat es, for to wirchipe hyme-selfe by mynde of his passione or of his opere werkes in his manhede by denocione and meditacione of hyme, and forgetis his fete, þat ere thi childire, thi seruants, thi tentantes and al thyse enencristynne, and latis þame spill for deufaete of kepynge, vnarrayde, vnkepide, and noghte tente to as þame aoughte for to be: thow pleses hyme noghte, sfor þou dase no wirchipe to hyme. Thou makes þe for to kyssse His mouthe by denocione and gastely prayere, bot þou tremis apone his fete and desoules þame, in as mekll als þou will noghte tente to thyme for neccygence of þi-selfe of whilke þou hase takynye cure. ¶ This me thynke. ¶ Neuer-þe-lese if þou thynke þat þis es noghte sothe, for it ware a sayreere Offyce to wyrcipe þe henede of hyme, as for to be alday Occupie in meditacione of his manhede, þen for to go lawere to opere werkes and make clene his fete, as for

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discretly to him. þou art besy to worschipe his hed & his face, & array hit sayvre & curiously, but þou lenes his bodi, his armes & his feet, al ragged & rent & takest no kepe þepof. & þesme worschipest him nouzt: sf or hit is a vilene ye to 1 a mon for to be curiosly arrayed vpon his hed wiþ perre & precious stanes, & al his bodi be naked & bare as hit were a beggere. Rhit so hit is, gostly, no worschipe to god þat his hed be keened, & leue his bodi bare. þow schalt wnderstande þat vre lord Iheru Crist as man is hed of a gostly bodi, þe wyghe is holy chyrche. þe limes of þis bodi are al cristens men. Swume are armes, and swume are feet, and swume are opere limes, after divers werchynges þat þei vse iv here living. þesme þif þou be besy wiþ al þi migt for to array his hed, þat is for to worschipe him-self be mynde of his passion or of his opere werkes in his manhede be denocion & meditacion of him, and forgetis his fete, þat are þi children, þi seruans, þi tenans & al þi enencristen, & letest hem spile for deufaete of kepynge, vnarrayed, vnkepide, & not tended to as hem owyte for to be; þou plesest him nouzt, þou dost no worschipe to him. þou makest þe to cus his mouþ be denocion of 2 gostly prayere, but þou tredest vpon his fete & desoulest hem, in as wyghe as þou wolt not tende to hem for neccygence of þi-selfe of wyghe þou hast take cure. þus me semeþ. Neuerþeþes þif þou þinke þat hit 3 is not sop, for hit were a sayre[er] offys to worschipe þe hed of him, as he ocupied al day in meditacion of his manhede, þen forto go lower to opere werkes & make clene his

1 al. om. 2 al. and. 3 al. þis.
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to be besy bathe in thoghte and dede aboute pe helpe of thynes euenchristen in
tyme: me thynke noghte so as vnto pe. ¶ Sothely he will cum the more
thanke for meke wascheynge of his fete whene pey ere righte foule and stynkyng
appone the, þan for all þe precyouse payntyngge and þe arrayynge þat þou kane
make aboute his heude by mynde of his manhede. For it es faire enoghge
and nedis noghte mekille to be arrayede of þe. Bot his fete and his oþer
membris, that ere thi sugetts and thyne euencriystyne, ere sumtyme ennill
arrayyde and had nede for to be lukeed to and holpyne by þe, & namely sen þou
erte bowndens pare-to; and for thaym will he cum the mekille thanke, if þou
will mekely and tendily luke þame. For þe mare lawe sernyce þat þou dase to þi
lorde, for hufe of hymes, vn-to any of his membris whene nede and rightwysnes askes, with
a glade meke herte, the mare pleser þou hyme: thynkande þat it ware enoghge
for þe to be at þe este dege & laweste state sen it es his will at it be so.
For it semys, sen he hase putt þe in þat state for to traveule and serve oþer
mens, þat it es his will þat þou suld fulfille it at thi myghte. / This ensemblle I say
to þe, noghte for þou dase noghte þus as I say—for I hope þou dase þus and
better: bot for I valde þat þou sulde do þus gladly, and noghte [lathe] 1 for to
lene sumtyme gastely ocupacyone and enternetye þe with worldly besynes in wyse
kepyngge and dispendyngge of thi worldly gudes, and 2 gud rewlyngge of þi seruantes
and þi tenentes, and in oþer gode werkes doyngge vn-to all þinne euencriesten at
þi myghte; bot 3 þat þou sulde doo bathe in dynaure tyme with a gud will. þe 1
om. 2 al. in. 3 Ms. Bot for.

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feet, as for to be bisy bope is þouç & in dede aboute [pe]! helpe [of] þis ene-
cristen in tyme: me þinke not so as vn-to þe. For sopli he wol cum þe more
þonk for meke wascheyng of his feet when þei are rigit foule & stynkyng wpon
þe, þen for al þe preciouse peyntyng & araying þat þou can make aboute his
hed in mynde of his monhede. For hit is fayr inouz & nedeþ not muche to be
arrayed of þe. But his feet & his oþer lymes, þat are þi soietyes & þin ene-
cristen, are sum-tyme vnel arayyde and hadde nede to be loked & holpe be
þe, namely seþ þou art bownden þerto; and for hem wol he cum þe moche þank,
þif þou whele mekely & tendely loke to hem. For þe more loah seruaiþ þat þou
dost to þi lord for þe loue of hym or 2 to eny of his lymes when neode & rigit-
wysnes askë hit 3, wij ða glad & a meke herte, þe more plesest þou hiw; þink-
ing þat hit were inouz to þe for to be at þe este dege & lowest state seþ
hit is his wille þat hit be so. For hit semeþ to me, seþ he haþ put þe is þat
state for to traveyle & serve oþer mens, þat hit is his wille þat þou schulde ful-
fille hit in þy miht.

Pat sum-tyme schulde a lord leue gostili occupacion and giadli geve him to
meedfuli werkes. Capitulio ix°.

 þis ensamemple I say to þe, not for þou dost [not] þus as I say, for i hope þou
dost þus & better: But I wolde þat þou schuld do þus giadli, and not forto þinke
loþ for to lene sum-tyme gostily occupacion & enternetye þe wijþ worldly bines, in
wys kepyng & dispendyng of þi worldly godes, in good rule of þi seruanstes &
þi tenauotes, & is oþer gode dedes doyng al þyn enecristen in þi miht; but
þat þou schuld do bope werkes is diverse tyme wijþ a good wille, þat on & þat

1 Ms. to. 2 al. vn-to. 3 al. om.
tane and þe toþer, if þou myghte; as, if þou hade preyede and bene occupied gestely, þou sall aftir certeyne tyme breke of þat and þou sall beslyly and gladly occupye þe in some bodily ocupacions vnto thynue euene-cristene; also when þou hase bene besye owtwarde a while with thi servaunts or with oþer menþ prefably, þou sall breke offe and come agayne to þi prayeres and thi denocyon after godde gyf þe grace, and so sall þou put away by grace of oure lorde sleuthu, ydlines, and vayne riste of thi-selfe þat comes vndir colour of contempelacions and lettes þe sumtyme fra medfull and spedfull ocupacions in owtwarde besynes, and þou sall be sy wele occupied ouþer bodily or gestely. / There-fore if þou will do wele þou sall [do] gestely as Iacob dide bodily.

Q Haly write saise þat Iacob whens he begane for to serve his Mayster Labane, he conete Rachelle his mayster doghter to his wyfe for hir fairehede, and for hir he servede. Bot whens he wende to hafe hade hire to his wyfe, he take firste Lya þe toþer doghter in stede of Rachelle, and aftirwarde he take Rachelle, and so he hade bathe at þe laste. / By Iacob in haly wrrt es vndirstande ane ouergangener of synnes. By þise two wynnemene er vndirstandene, as sayne Gregor saise, two lyfes in haly kyrke: actyfe lyfe, and contempletayfe. Lya es als mekill at say as straulyousse, and betakyns actyfe lyfe; Rachelle, wyghte of begynnynge, þat es godde, and betakyns lyfe contempletayfe. Lya was frowtfull, bot scho was sare-eghede. Rachelle was faire and luvely, bot scho was baryayne. Than righte as Iacob conetid Rachelle for hir fairehede and neuerþ-lelesse he had hir noghete whene he walde, bot firste he take Lya and aftirwarde 1 Ms. als as.

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opur, giþ þou miȝtþ; as, giþ þou heddest ben in prayer & ben occupied gostli, þou schalt after certeyn tyme breke of þat & þou schalt bisiþ and gladli occupie þe in sum bodily ocupacion vn-to þis euencristen. Also, whon þou hast be bisy outward a while wiþ þi servaunts or wiþ oþer men prefably, þou schalt breke of & twnne aȝeþ to þi preyeres & þi denocion after god þineþ þe grace. And so schalt þou put awel be grace of yr lord sleuþe, ydlines, & vayn rest of þi-self, þat comeþ vnder colour of contempltacion & letteþ þe sum-tyme from medefull & spedefull ocupacion in outward bisynes, and þou schalt be ener wel occupied ouþur bodili or gostli.

Hou be ensamemple of Iacob & of his two wynes men schal rule hem riȝt in þe meded lyf. Caæ. xⁿ.

Zif þou wole do wel, þou schalt do gostli as Iacob dide bodily. Hol writ seþ þat Iacob, whon he began to serve his mayster Laban, he couetyd Rachel his Maistres douÞur to his wyf for his fairhede, and for hire he sered. But whon he wende for to hawe I-had hire to his wyf, he tok Lias firste, þat oþer douÞur, in stude of Rachel, and afterward he tok Rachel, and so he hedde bope at þe laste. Be Iacob is holy writ is vndurstande an ouergoer of synnes. Be þise two wynnemen are vnderstande, as seint Gregore sayþ, two lynes is holy chyrche: Actyf lyf & Contempletayf lyf. Lias is [as] muche for to say as straulyousse, & be-toknëp actyf lyf; Rachel be-toknëp sïȝt of beginynge þat is god, & be-toknëp lyf contempletayf. Lias was fruiteful, but heo was sore-egchede. Rachel was bareyn, but heo was fayr & loueli. Þewe riȝt as Iacob coueitd Rachel for hire fairhede & neuerþeleþes he hedde hire nouȝt whon he wolde, but firste he tok Lias, & after-
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hir: righte so ilk manse twnede by grace of cowpu[n]euyones sothefastely fra synnes of pe weride and of pe flesch unto pe servyce of godde and clemes of gude lyfynge, hase gret desyre and gret langynge for to hafe Rachelle, þat es, for to hafe ryste and gastingly swetnes in denocyon and contemplacion, for þat es so faire and soヌly; and in hope for to hafe þat lyfe anely, he disposes hym for to serve oure lorde with all his myghtes. Bot ofte whens he wenes for to hafe Rachelle, þat es riste in denocyon, oure lorde suffers hym firste for to be assayed wele and trAwelde with Lya, þat es, ouþer with gret temptacions of þe weride or of þe deuel, or elles with ouþer worldly besynes bodily or gastingly in helpyng of his euencristen. And whens he es wele trAwelde with þame and nerhande ouþer-cowmmes, than oure lorde gyffes hym Rachelle þat es grace of denocyon and riste in conscience. And so hase he bathe Rachelle and Lya. So sall þou do after ensampl[e] of Iacob: take þise two lyfes acythe and contemplat[ye], sen godde hase setth the bathe, þe tane and þe toþer. By þe taa lyfe, þat es acythe, þou sall bryngye farthe fruyte of many gude dedis in helpe of thyne euencristen. And by þe toþer þou sall be made and bryghthe and clene in þe behaldynge of souwrayne bryghtnes þat es godde, begynnynge and ende of all þat es made. And þan sall þou be sothefastly Iacob and ouwrganer and ouwrcowmmere of al synnes, and after by þe grace of godde thi nam sall be chaudenge, as Iacob[e] name was turnede in to Israel. Israel es als mekill at say als manse seande godde. Than if þou be firste Iacob and discretly will vse þise two lyfes in tyme, þou sall be aftir Israel, þat es verray contemplat[ye]. Ouþer in þis lyfe he will delyne þe and make þe free fra charge of besynes

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ward hire: rihet so vche mon, twned be þe grace of cowpuncion sopcastli from synnes of þe world & of þe flesch to þe seruise of god & clewnes in good luyynge, hagh gret desyre & gret longynge for to hauue Rachelle, þat is for to hauue rest & gosli swetnes in denocion & contemplacion, for hit is so fair & so loneli; & þis hope forte hauue þat lyf onyl, he disposeþ him for to serve vre lord wiþ al his myghtes. But ofte whan he wende for to hauue Rachelle, þat is rest in denocion, vre lord suffred him furst to be assayed wel and tranyayled wiþ Lya, þat is ouþer wiþ grettemptacions of þe world or of þe deuel, or elles wiþ ouþer worldly besynes, bodilli or gostyly, in help of his euencristen. And whon he is wel tranyayled wiþ hem & neiþhand ouercome, þen vre lord genep hime Rachelle, þat is grace of denocion & rest in conscience; & so hol1 boþe Rachelle & Lia. So schalt þou do after ensampl[e] of Iacob, tak þe þis two lyynes acythe & contemplat[yf], sen god hagh sent þe boþe, vse hem boþe, Þat on & þat ouþer. Be þat och lyf þat is acythe, þou schalt bringe forþ fruit of moui gode dedes in helpe of þin euencristen. And be þat ouþer þou schalt be maad feir & brigt & clene in behaldynge souwrayne bryghtnes, þat is god, begynnynge of al þat is mad. And þen schalt þou be sopcastli Iacob and ouwrgore and ouwrcowmmere of all synnes. And after þis be þe grace of god þi name schal be chaudenge, as Iacobus name was turned in to Israel. Israel is as muche forte say as a mon seoyng gode. Þen þif þou be furst Iacob & discretly wol vse þise two lyynes in tyme, þou schalt after be Israel, þat is verray contemplat[yf]. For2 ouþer in þis lyf he wol dileure þe and make

1 Th. have he.  2 vse h. boþe al. om.  3 al. om.
whilike thou art bounden to, or else after this lyfe fully in this lyfesse of heaven when thou commest thedire. ¶ Contemplative lyfe es faire and medfull, and pare-fore thou tall aye have it in desyre. Bot thou shalt have in vesynge mekell this lyfe actyfe, for it es so nedful and so spedfull. And pare-fore if thou be putt frah the reste [in]1 deucyones where this ware leueste be still par-at, by thy childire, thy servantes, or by any of thine eueneristens, for pare professy9 or esse of pare hertes skillyf anaskide: be noghte angry with thame, ne heny, ne dredfull, as if godde wald be wrethe with the thyght thou lefte hym for any oher thynge, for it es noghte so; bot lyghtly thou leue of thie deucyones whether it be in prayer or in meditacyons, and goo do thi dett and thi seruyse to thine eueneristens, als redily as2 if oure lord hym-selfe bade thee do so. And suffre mekelly for his leve with owtten gruchynge if thou may, and disese and trubblynge of thy herte by-cause of mellyng theke swilke besynes. For it may fall sumtyme that theke trubllyere that thou have bene owttwarde with actyfe werkes, the mare brynynde desyre thou tall aye to goddes, and the more clere synghete of gostely thynge by grace of owrre lord in deucyones where this comest pare-to. For it fariis ber-by as if thou hade a litle colle4 and thou wald make a fyre pare-wit and get it bryne. Thow wald fyrste lay-to styckes and owr-hille theke cole, and it if it semdy as for a tymes that thou sulde qwenche theke cole with thine styckkes, neuer ber-lese where this have habedyne a while and after biwas a lyttill, onane 

1 Ms. by. 9 y in professy corre. from e. 2 Ms. als as. 4 on the margin.

Pat contemplacion schulde be had in desyr, and werkes of actyf lyf in we wiþ ounten anger & vnakilful drede. Ca. xi0.

Lif contemplatyf is feir & medeful, and berfore that schalt ener have hit is desyr. But thou schalt have in vsynge muche theke lyf actyf, for hit is needful1 & spedful. And berfore, if thou be put fro the rest is deigonion when thee were leest to be theart, be thee children, be thee servantes, or be endy of thee euenerisfent, for here professy or esse of here hertes skillyf asked, be not angry wiþ hem, ne heny, ne dredful as if god wolde be wroþ wiþ thee that left him for any oher ping—for hit is not so. But lytli lene of thee deigonion wheather hit be in prayer or meditation, and go do thee dette & thee seruise to thee euenerisfent, as rediliy as if thee lord him-selfe bad that thee do so. And suffre mekely for his lene wiþ ounten gruchynge if thee may, & disese & troubllegg of thee herte be-cause of medlyng theke such byzynes.

Pat nedful worldli werkes kundel gostli desyres, proved be bodili ensample.

Capitulo duodecimo.

Hit may fal sum-tyme that thee more troubled that thee hast ben outward wiþ actyf werkes, thee more brewnyng desyr thou schalt haue to god, & thee more cler szft of gostely pinges be grace of thee lord in deigion when thee comest tearto. For hit fareþ ber-bi as if thee hedde a lute Cole and thee wolde make a fyr ber-wiþ & make hit brewe. Thou woldest furst lei tearto stikkes and owr-hule thee cole, and thou hit seme for a tymes that thee schuldest alike thee cole wiþ stikkes, neuer ber-leles that thee hast beden2 a while & after thee blowen a while3, anon

1 Ms. needful. 2 at. abiden. 3 at. a litle.
sprynges a grete flawme of fyre: for þe stykkes ere turnede to fyre. / Righte so, gustely, thi will and thi desyre þat þou hase to godde, it es as it ware a litlet cole of fyre in þi saule, ffor it gyffes to þe swawhate of gostely hete 1 and gostely lyght; bot it es full lyttill, ffor ofte it waxes colde and turnes to fleeshele riste, and swastyne is to ydiilnes. For þi it es gude þat þou putte pare-to stykkes, þat ere gud werkes of actyfe lyfe. And if so bee þat þiire werkes as it semes, for a tymse lette thi desyre þat it may noghte be so clene ne so feruente as þou walde, be noghte to dreedfull pare-fore, bot habyde and suffere a while, and go blawe at þe fyre, þat es: firste do thi werkes and go þane allane to þi prayers and thi medytacyons, and lyfte vpe thi herte to godde, and pray hym of his godnes þat he wil accepte thi werkis þat þou duse to his plesance. / Halde þoue þame as noghte in thyne awene syghte, bot anely at þe mercy of hym. Be aknowe mekely þi wretchednes and þi frelte, and arett all þi gude dedis sothefastly to hymse in als mekell als þay ere gude; and in als mekell als þay ere badde, noghte done with all þe circumstance þat ere nedfull vn-to gude dedis, for defaute of discrecione, put thame vn-to thiselfse. And for þis mekenes sall all thi dedis turne in to flawme of fyre, as stykkes laide apone þe cole. And so sall gud dedis owtewarde noghte hyndire þi denocyeone, bot rapor make it mare. / Oure lorde sayse in haly write þus: 17

Igis in altare meo semper ardebit et sacerdos mane surgens subicet ligna ut ignis non extinguatur: xsfyre, he sayse, sall bryne in myne antur, and þe priste

lyste lyghte crossed out before hete.

Ma. Vernon.

springeþ out a grete flawme of fuyre, ffor þe stykkes are turned in to fuyre. Riht so hit is gossti; þi wille & þi desyre þat þou hast to god, hit is as hit were a luitel cole of fire in þi soule, ffor hit þineþ to þe swawhat of gostli hete & of gostli liht; but hit is ful luitel, ffor ofte hit waxeþ cold & turneþ to fleschli rest, & swastyne in to idelnes. Perfore hit is good þat þou put þerto stykkes, þat are gode werkes of actyf lyf. And þif so be þat þise werkes as hit semeþ for a tymse let þe desyr þat hit may not be so clene se so fervente as þou wolde, be not ouer-dreedful þerfore, but a-byd & suffere a while, & go bloweth at þe fyre, þat is, furest do þi werkes and go þen al-[one] to þi prayers & þi meditaciones, and lift vp þin herte to god and prei him of his godnes þat he wole accepte þi werkes þat þou dost to his plesance.

Hou be mekenes & diuere gude werkes is þe lone of god norisched in mony mesnes heretes. Capitulio xiii. 9.

Hald þi werkes as nouzt in þin owne sigt, but only of þe Merci of him. Knowe mekely þi wrecheznedes & þi frelte, and arett sofasticl al þi gode dedes to him in as muche as þei are gode, and in as muche as þei are vuelt, not don wip al þe circumstance þat are nedful to a good dede, for defaute of discrecione, put hem to þi-self. And for þis mekenes schal al þi dedes turne in to a flawme of fulir, as stykkes leid vpon þe cole. And so schal þe gode dedes outward not hynder þi denocion, but rapor mak hit more. Vre lord seip þus in holi wrt: Igis in altari meo semper ardebit et sacerdos surgens mane subicet ligna ut ignis non extinguatur: þat is to say: xsfuir schal earn brene in myn antur, and þe
Ms. Thornton: Anonymous writings.

Myrswande at morne sawl put vndre stykkys þat it be noghte wensechede. This fire es lufe and desire to godde in saule, whilke lufe nedis to be nureschede and kepide by laigne-to of stykks þat it goo noghte owte. Thise stykkes ere of dynæse matire: some ere of a tre and some er of anoþer. A manæ or a womanæ þat es letterede and hase vnderstandyngge in haly wryt, if he hafe þis desire of deuocyon in his herte, it es gude vn-to hym for to gedire hym stekks of haly ensanwpills and saynges of oure lorde by redynge þ of haly write, and noresche þe fyr wyl þyther. Anoþer manæ or a womanæ vnletterede may noght so redely hafe at his hand haly wriþt and doctours sees, and forþi it nedis to hym to do many gud werkis owteward to his euene-cristyne and kyndoll þe fire of lufe wyl þyther. And so it es gude ike manæ in his degre, aþi þe es disposede, þat he gette hym stykkes of a thyng or of opere, ouþer prayers or gude meditacyons or redynge in haly write, or gude bodili wyrynges, for to nuresche þe desire of lufe in his saule, þat it be noghte wenseschede. For þe aþfeycon of lufe es tendir, and lyghtly will vansche awaye, but if it be wele kepide and by gud dedis bodily or gastely costenally nureschede.

Now þane sene oure lorde base sente in to thi herte a littal sparke of his blysseyde fire þat es hymn-selfe, as haly wriþte saise: Deus noster ignis consumens est: Ouere lorde es fyr e wastande—ßor as bodili fyr wastes all bodilys thynges þat may be wastyde, righte so gastely fyrre, þat es goddes, wastis all maner of synæ wheare-so it fallis, and for-thi oure lorde es lykkende to fyr e wastande—I pray þe hertlye, dere syste(r)!, noresche þis fire. This fire es noghte ellis bot

1 or a w. al. om. 2 al. fire. 3 So far Ms. Reg.

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prest risynge at morewe schal put vnder stikkes, þat hit go not out.½ Þis fyr is lone & desyr to god in soule, þe wriþche lone nedep to be norisched & keep be leyg to of stikkes þat hit go not out. Þise stikkes are of diuerse materae: sum are of o tre, sum are of an opere. A mon þat es letrted & hæp vnderstandyng þe holy writ, þif he hane þis fyr of deuocyon in his herte, hit is good to him for to gedere hime stikkes of holi .... wriþ & norische þe fyr wþ þem. Anoþer man vnlettered mai not so redilie hane at his hand holy wriþt & doctours sees, and þerefore hit nedep to him to do mony gode dedes ouward to his euencristyne & kendele þe fyr of lone wþ þem. And so hit is good þat veche man in his degre do1 aþfer he is disposed, þat he gette hime stikkes of a þyng or of an opere, ouþer preiers or gode meditacyons or redynge in holy writ, or gode bodili worchynge, for to norische þe disyr of lone in his soule, þat hit ne be not slekked. For þe aþfeycon of lone is tendre, & liþli wol vansch aywe, but þif hit beo wel kept and be gode dedes bodili or gostly beo ½ continually norisched.

How þe fyr of lone wastep al synæ and is a grete criyng in þe eres of god. Cap². xiii².

Now þen seþ þe vre lord hæp sent in to þin herte a luylte sparkel of his blessed fyr þat is him-self as holy wriþt saþ—Deus noster ignis consumens, þat is, vre lord is fyrere wastynge—ßor as bodili fyr wastep al bodili þing þat may be wasted, rígþ so gostly fyr, þat is god, wastep al maner of synæ where so hit falleþ, and þerefore vre lord is likned to a fyr wastynge—I preye þe norische þis fyrere þat

1 al. om.
(W. Hilton’s) Epistle on mixed life.

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lufe and charite; pis hase he sent in till erthe as he saise in the gospelle: Ignem veni mittere in terram, et ad quid nisi ut ardetat? 1 si am commene, he saise, for to send fyre of lufe in till erthe, and whare-to [but] 2 pat it suld bryne? That es, godde sent hase fire of lufe pat es gude desyre and a gret wil vn-to 3 plese hyme in to manes saule, and vn-to pis ende pat a man sulde knawe it, kepe it, noresche it, and strenghe it; and be saude theare-by. The more desire pat pou hase vn-to hyme, pe more es this fyre of lufe in the. The lesse pat thi desire es, pe lesse es pis fire. The mesure of pis desyre how mekill it es, noþer in thi-selfe ne in na noþer knawes pou noghte, ne no manes of hym-selfe, bot godde alone pat gyffes it; and for-thi dispynte noghte with pis-selfe as if pou wolde knawe how mekill thi desire es, but be besy for to desyre als mekill als pou may, bot noghte for to wete pe mesure of thi desyre. Sayne Austyne saise pat pe lyfe of eneilk a gude cristyne manes es a continnelle desire to godde, and pat es of a gret vertue, flor it es a gret crying in pe erris of godde. Pe more pat pou desires pe heghere pou cries, pe better pou prayes, pe wyseleere pou thynkis. / And what es pis desire? Now, sothely, na thynge bot a lathynghe of all pis werldis blyssse, of all fleschely lykynges in thi herte, and a qwemfull langynghe with a thristy gernyng to heenely lye and endles blyssse. This, thynke me, may be calld a desire of godde. If pou hafe pis desire, as I hope seikely pat pou hase, I pray the kepe it wele and noresche it wyssly: and whene pou sal pray or thynke make pis desire begynnyng of all pis werke. For to encresse it, luke after na noþer .... bodily swetnes, noþer

Ms. ardiator. 1 om. 2 dl. for to.

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is not elles but lone & charite. Pis hap he sent in to pe eorpe as he seip in pe gospell: Ignem veni mittere in terram, ad quid nisi ut ardetat: pat is, si am come to sende fire in to pe eorpe, and whato, but pat hit schulde brewe? Pat 4 is: god hap sent suire of alone, pat is a god disyre & a gret wille to plese him, in to a manes saule, and to pis ende, pat a man schulde knowe hit & kepe hit, norische hit & strenghe hit & be sauned þerbi. Pe more desire pat pou hast to him, pe more is pis fuer of lone in þe. Pe lasse pat þis disyre is, pe lasse is þis fuer. Pe mesure of þis disyr hou muche hit is, in þi-self or in eny oþer knowest þou not ne no man of hiew-self, but god only þat þiaep hit. And þerfore dispose þe nouȝt to strye wip þi-self as þif þou wolde wyte hou muche þi disyr is, but be suy for to disyre as muche as þou mai, but not to wite þe mesure of þi disyre. Seint Austin seip þat þe lyf of vole good cristene mon is a continuel desyr to god. And þat is a gret vertue, flor hit is a gret cryng in þe eres of god; þe more þou desyreþe þe hisore þou criȝest, þe better þou prayest, þe wysilere þou þekst.


And what is þis desyr? Sepli, noping but a loping of al þis worldilys blisse & of al fleschil lyking in þin herte, & [a] quemeful longyng wip a tristi gernyng to heenely lye & endes blis. Pis, þinkeþ me, may be cald a desire to god. Zif þou haue þis disire, as I hope sikerli þat þou hast, I prey þe kepe hit wel & norische hit wyssyly, and whon þou schalt praye or þenke, mak þis disyr begynnyng & endyng of al þi werk. And forte encresse hit loke after non oþer felyng in

1 Ms. þas.
Ms. Thornton: Anonymous writings.

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downlyng, ne samonryng, ne wondefull lyghte, ne angells sylghte, ne if oure lorde hym-selfe as vn-to þi syghte walde appere to þe bodily, charge it bot a lytill; bot at all thi besynes be þat þou myghte fele sothfastly in thi thoghthe a lathynghe and a full forsakynghe of all maner of synce and of vncelenes, with a gestely syghte of it how foule, how vggly and how paynfull þat it es; and at þou myght he a myghty desyrlynghe to vertus, to mekenes, to charite, and to the byssye of heuenes. / This, thynke me, ware gestely comforthe and gosely swetnes in a maus saule, as for to hafe clemnes in conscience fra wikkidnes of all worldly vanyte, with stabill trouthe, meke hope, and full desyre to godde.

How so enwr it es of oþer comforthe and swetnes, me thynke þat swetnes sekire and sothfast þat es felid in clemnes of concenye by myghty forsakynghe and lathynghe of all synce and by inward syghte, by fernent desyre of gestely thynge; and oþer comforthes or swetnes or any oþer maner of felynge, bot if þay helpe and lede to þis ende, þat es, to clemnes in conscience and gestely desyre of godde, ere noghte full sekire for to riste one. / Bot now may þou aske wheþer this desyre be lufe of godde. As vnto þis, I say þat þis desyre es noghte properlly lufe, bot it es a begynnynge. For lufe properlly es a full cuppyllynge of þe infande and þe lufed to-gedyrse, as godde and a saule, in toane. This cuppyllynge may noghte be had fully in this lyfe bot anely in desyre and langynghe þare-to; as if a man lufe anoþer whilke es absent he desyria gretyly his presence,

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þi wittes, ne seke aftær non oþer bodilli swetnes nonþer souning ne samorung, ne wonderyful liȝt, ne siȝt of angeles, ne of1 wre lord hime-self as to þi siȝt wolde a-peere to þe bodily, charge hit but huetel: but þat al þi bisesnes be þat þou miȝt fele soþfasti in þi þorȝt a lōping & a ful forsakyng of al maner of synne & of vncelenes, wiȝ a gostli siȝt of hit hou soul, how vggli & hou pyneful hit is; and þat þou miȝt haue a miȝt ðerlyng to vertuæ, to mekenes, to charite, & to þe blisse of heuenes. Þis, þinke me, were gretyly cumpforþ & gostly swetnes in a mouynes soule, as to haue clemnes in conscience from wikkidnes of al worldly vanite wiȝ stable trouthe, meke hope, and ful desyr to god. Hou-so-enwar hit be of oþer cumpforþes & swetnes, me þinke þat swetnes syker & soþfast þat is feled in clemnes of conscience be miȝt forsakyng & lōping of al siȝme & be inward siȝt, wiȝ gostli desyre of gostly desyres. Al oþer cumpforþes or swetnes or eny oþer maner of felynge, but þif þel helpe & lede to þis ende, þat is clemnes in conscience & gostly desyre of god, are not fulli syker foro reste vpon.

What difference is be-twixe desyr & þe louve of god. Capo. [x]viº.

But nou askest þou wheþer þis desyre be þe louve of god. As to þis, I say þat þis desyre is not prouurli louve, but hit is a begynnyng & a tastynge of louve. For louve is propuuri ful coupyng of þe louver & þe loused to-geder as god & a soul in on. Þis couplyng may not be had fully in þis lyf, but only is desyre & longyng þerto; as þif a man lowe a noþer wyouch is absent, he desyreþ gretyly his

1 r. if? 2 &-louve om. in Th.
(W. Hilton's) Epistle on mixed life.

Ms. Thornton.

for to hafe þe vse of his lufe and his likyng. Righte so, gostely, als lang als we erre in þis lyfe oure lorde es absent fra vs, þat we may noþer se hym ne here hym ne fele hym als he es, and þare-forwe we may noghte hafe þe vis of his lufe here in fulfílling. Bot we may hafe a desire and a gret þernyng for to be present to hym, for to se hym in his blysse, and to be anede to hym in lufe. This desire may we hafe of his gyfte in þis lufe; by þe whilke we sall be safe, þor it es lufe vnto hym as it may be hade here. Thus sayne Paul 3 saide: Scientes quomiam dum sumus in hoc corpore peregrinamur a domino, per fides enim ambulamus et non per speciem; audemus autem et bonam voluntatem habemus magis peregrinari a corpore et presentes esse ad deum, et ideo contendimus sive absentis sive presentes placere illi. Sayne Paul saith þat es lange als we ere in þis body, we ere pilgrimes fra oure lordes, þat es, we ere absent fra heuen in þis exile; we go by trouthe, noghte by syghtes, þat es, we lyff in trouthe, noghte in bodiliy felynge; we dare and have gud will to be absent fra þe body and be present to goddes, þat es, we for clennes in concyence and sekire trouthe of salmacyone desire desyre gystely absent fra oure body by bodiliy dede and be present to oure lorde; Neone þe-les, for we may noghte gitt, þerfore we stryfe wherþer we be absent or present for to plese hymes, and þat es, we stryfe agayne synnes of þe werle and lykynes of þe fleshe by desyre to hym, for to brynge in þis desire all thynge þat lettes vs fra hym. Zit askes þou wherþer a man may have þis desire contennelly in his herte or noghte. Þe thynke nay. / As to þis, I may say as me thynke, þat þis desire may be hadde as for þe vertu

1 = vae. 2 n. Cor. 5. 7.

Ms. Verson.

presence, for to hane þe vse of his lufe & his lykyng. Ríght so gostlıi, as longe as we are in þis lyf, vre lord is absent from vs, þat we may noghter se him ne fele him as he is, and þerfore we may not haue þe vse of his lufe here is ful likyng. But we may have a desire & a gret þernyng forte be present to him, forte se him in his blisse, & fulli to be oned to him in lufe. Þis desyr may we hane of his rift in þis lyf. By þe wyzche we schal be saaf, þor hit is lonne vnto him as hit may be had here. Þus seide seint Poul: Scientes quia dum sumus in hoc corpore peregrinamur a domino, per fides enim ambulamus et non per speciem; audemus autem & bonam voluntatem habemus magis peregrinari a corpore & presentes esse ad deum; et ideo contendimus, sive absentes sive presentes, placere illi. Seint Poul seib þat as longe as we are in þis bodi we are pilgrimes fro vre lord, þat is, we are absent fro heuen in þis exile; we go be trouþe & not be siȝt, þat is we lene in trouþe, not in bodiliy felyng; we dar & hane a good wille to be absent fro þe bodi & be present to god, þat is, we for clennes in conscience & sikir trouþe of salucion dar desire to be absent fro vre bodi be bodiliy dede & present 1 to vre lord. Neuerþeles, for we may not gyt, þerfore we striue, whether we be present or absent, for to plese him, and þat is, we striue ægyn synnes of þe world & likyngs of þe flesch be desyr of him, for to brene in þis desire alle þyng þat lette vnto from hym.


Zit askes þou: »Maþ a man hane þis desyr in his herte contynuelleþ? Þe þinkere þay. As to þis, I may say as me þinkere, þat þis desyr may be had as for þe

1 Ma. presence.
and profite of it in habyte contynually, bot noghte in wyrkyng ne vesynge; as by þis ensample. If þou ware seke, þou sulde hae as ilke manz hase a kyndly desire of bodily hele contynually in thi herte, what so þou dide, wheþer þou slepe or þou wake, bot noghte ay ylyke: Þor if þou slepande[1] or elles wakande thynke of sum welrdily thynge þan hase þou þis desire anely in habite, noghte in wyrykyng. Bot whene þou thynkes of þi seyne and of þi bodily hele, þan hase þou it in vesynge. / Righte so, gostely, es it of desire to gode. He þat hase þis desyre of þe gyfte of gode, þose he slepe or elles thynke noghte of gode bot of welrdily thynge, þit he hase þis desyre in habyte of his saule, vntill he syns dedly. Bot whene þou thynkes of gode, or of clennes of lyfynge, or of þe Ioyes of heuene, than wyrkis his desyre als lange als he kepis his thoghte and his entente to plesse gode, ouþer in prayere or in meditacyone, or in any ouþer gud dede of actyfe lyfe. Thane es it gude þat all [ouþer] besynes be for to stire þis desire and vse it be discrecione, now in a dede now in a-nouþer, after we ere disposed and hase grace to. This desire es rate of all thi wyrk-kynges: Þor wete þou wele whate gude dede it be þat þou dose for gode, bodily or gostely, it es ane vesynge of þis desyre; and þerfore when þou duse a gude dede, or prayes or thynkis of gode, thynke noghte in thi herte douteante wheþer þou desires or noghtes, Þor þi dede schewes thi desyre. / Sum es wynkonande and wenes þat þay desire noght gode bot if þay be ay criande o[n][8] goode with words of þaire mouthe, or elles in theire hertis by desyrand words, as if þay said thus: »A, lorde, bryng me to thi bysses, »Lorde, make me safte, or stykke ouþer. The words es gude wheþer þay be sownynd in þe mouthe, or elles

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vertu & þe profyte of hit in habyte contynuely, but not in worchyng ne in vseyng; as be þis enensample. Zif þou were seke, þou schuldest hae as vche mon hag a knyndeli desyr of bodily hele contynueli in þin herte, what-so þou dedest, wheþer þou sleped or waked, but not euen iclehe; Þor zif þou slepe, or elles wakying þenkest of sum welrdily þinges, þen hast þou þis desyre in habyte, nouȝt in worchinge. But whon þou þenkest on þi syknes and on þi bodili hele, þen hast þou hit in vesynge. [Righte] so hit is gostly of þe desyre of god. He þat hag þis desyre of þe gift of god, þou ne slepe or elles þenkt not on god but on welrdily þinges, zit he hag þis desyr in habite of his soule, til he synne dedli. But whon he þenkeþ on god or on clanwes of wynynge or of þe Ioyes of heuene, þen worchþ his desyre to god as longe as he keþ þis þouȝt & his entent for to plesse god, ouþer in prayere or in meditacion, or in eni good dede of actyfe lyf. Þen is [it] good þat al vre bisynes be forto stere þis desyr & vse hit be discrecion, nou i m o dede & nou i m a noþer, after we are disposed & han grace þerto. Þis desyr is rote of al þi worchyng: Þor wite þou wel, what good dede þat hit be þat þou dost for god, bodili or gostili, hit is an vseyng of þis desyr; and þerfore whon þou dost a good dede, or prelest or þenkest on god, þenkt not in þin herte doutynge wheþer þou dysyrest or nouȝt, for þi dede scheweþ þi desyre. Sum are wynkynynge & wene þat þei desyre not god but zif þei were euer crisse on god wip words of heore mouþ, or elles in her herte be desyring wordes, as zif 13 seide þus: »A, lord, bring me to þi blisseþ, »Lorde mak me safte, or such ouþer. Pise wordes

[1 Ms. But.]  [2 Ms. ouþer.]  [3 Ms. of.]

Ms. Vernon.

al, slepe.  [2 Ms. ouþer.]  [3 Ms. of.]

(W. Hilton's) Epistle on mixed life.

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fowrmede in þe herte, þor þay stire a mans herte to þe deserynge of godde. Bot neuorþe-les, wiþ-owttene any sylwe wordes, a clene thoghte of goddez or of any gostely thynge, as of vertuþ or of þe manhede of Criste, of þe Ioyes of heene, or of vndirstandynges of haly writte, wiþ lufe, may be bettir þan slyke wordis. For a clene thoghte of goddes es sothefaste desyre to hyme, and þe mare gastely þat thi thoghte es, þe mare es thi desire, and for-thi be þen noghte in dowte ne in were when þen prayes or thynkes one goddes or ellos duse any owtwarde dedis to thyne euener cristyn. wheþer þou desyres hyme or noghte, þor thi dedis schewes it. Neuorþe-les, if it be so þat all thi gude dedis bodily and gastely ere a schewaynge of þi desire to goddes, zit es þor a dynersite by-twiz gastely & bodily dedis: þor dedis of contemplaytyle lyfe er propirly and kyndly wirkyng of þis desire, bot owtwarde dedis ere noght so, and for-thi when þen prayes or þynkes one goddes, thi desire to godd es mare hale, mare ferenct, and mare gastely, þan whenes þou duse ofþer dedis vn-to thyne euener cristyn.

Nou þan if þou aske how þou sall kepe this desire and norischte it, a littil I sall tell the, noghte for þou sall vse þe same fowrme all-way as I say, bot for þou sall hafe, if nede be, some wyssyng for to rewle the in thyne oocupacione. For I may noghte, ne I cane noghte, tell the fully what es beste ay to þe for to vse. Bot I sall say to þe suwwhate as me thyneke. / One nyghths, aþer thi slepe, if þou will ryse for to serue thi lorde, thow sall fele thi-selvse friste

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are gode wheþer þei be souned in þe monþ or elles formed in þe herte, þor þei sture a mannes herte to þe desyryng of god. But neuorþeles, wiþ-oute eny such wordes, a clene þouȝt of god or of eny gostli þing, as of vertues or of þe manhede of Crist or of þe Ioyes of heene or of þe vnderstandynges of holl writ, wiþ lone, mai be better þen such wordes. For a clene þouȝt of god is a sofaste disyr to him, and þe more gostli þat þi þouȝt is, þe more is þi disyr, and þorþere be þou nouȝt in doute ne in weere when þen preyst or þenkest on god or elles dost eny owtward dede to þin eueneristen, wheþer þou disyryst him or nouȝt: for þe dede schewep hit. Neuorþeles, þif hit be so þat aþ þe gode dedes bodili or gostli are schewed of þi disyr to god, zit is þor a dinesete be-twiz bodili & gostli dedes. For þe dedes of contemplaytellfyr are propurul & kyndelþe worshipying of þis disyr, but owtward dedes are not so, and þorþere when þen preyst or þenkest on god, þi disyr is more hol, more ferenct, & more gostly, þen when þou dost ofþer dedes to þin euener-cristen.

Hou after þi slepe þou schalt quiken þin herte wiþ preyers and gode þouȝtes & put awai vuel þouȝtes þat letten denocion. Capo. xviiiº.

Now þif þou aske hou þou schalt kepe þis disyre & norisseche hit, a luitel I schal telle þe, nouȝt þat þou schalt vse þe same forme al-weþ as I say, but þat þou schalt hane þerbi, þif ned be, sum wissyng forto rule þe is þin ocmpacion. For I may not, ne i can not, tells þe fulli what is best ever to þe for to vse. But i schal sei to þe suwwhate as me þinkeþ. In nihtes, after þi sleep, þif þou wolte ryse for to serue þi lord, þou schalt fele þi-selfe furst fleischli hechi, & sum-
fleschely heuy, and swystyme lusty. Than sall þou dispose the for to pray or for to thynke some gude thoghghte for to quyckkyne thi herte to godde, and sett all thi besynes firste forto drawe vp thi thoghghte fra werldly vanites and fra vayne ymagynacyouns fallande in to thi mynde, þat þou may fele swa denocytoun in thi sayinge, or ells, if þou will thynke of gostely thyngeþ, þat þou be noghte letterd with swylke vayne thoghghtes of þe werldre or of þe flesche in thi thynkynge. Thare are many maners of thynkynge, whilke ere beste to þe I cans noghte say; but I hope þe whilke þou felis mastre sanower in and mastre riste for þe tymes it es beste for the. / Thow may if þou will swystyme thynke ouer thi synnes be-fore donne, and of thi freeldes þat þou fallis in ilke day, and askye mercy and forgyfynes for thayma. / Also after þis þou may thynke of synnes and of wrecchynes of thynes euencristes bodidy and gostely with pete and compassions of thayynes, and cry mercy and forgyfynes for thayme als tendirly als if þay ware thynes awens; and þat es a gude thoghghte: ffor I tell þe for sothe þou may make ofer mens synnes a precyouse oynamen for to hele þyne awens sanle, when þou hase mynde of thaymy. This oynamen es precyouse all-if þe speycre in it-selfe be noghte full clene: ffor it es triacle made of venym for to distroye venymes, þat es to say thyne awens synnes and ofer mens also broghte in to þi mynde. If þou bete þame wele with sorowe of herte, pete, and compassions, þay tawne vn-to triacle whilke makes thi sanle hale fra pryde and envy, and brynges in lofe & charite to thyne euencristes. This thoghthe es gude swystyme.

Ms. Thornton: Anonymous writings.

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How ordaind [þouȝt]² of þin owne synnes and of ofer mennes norrischeþ þi desyre to god. Capitulo xix².

How may, þif þou wolde, swa-tyme þenk of [þi] synnes be-fore done, & of þi frelehe þat þou fallist in vche day, & aske merci & forgyuenes for hem. Also after þis þou mai þenke of þe synnes & þe wrecchynes of þi euencristes bodidy & gostuly wif þe Compassion of hem, & of þe merci & forgyuenes of hem as tendirli as þif þei were þin owne; & þat is a gude þouȝt, ffor i telle þe for soþe þou may make ofer mens synnes a precious oynamen³ for to hele þin owne soule wif, whon þou hast mynde of hem. Pis oynamen in hit-self is precious þouȝt þe spicerie in hit-self be not clene, ffor hit is triacle maad of venym [for to distroye venym⁴], þat is to sai þyn owne synnes & ofer menses also brouȝt in to þy mynde; þif þou beete hem wif serwe of þin herte & pite & Compassion, þei twerne in to triacle wych makeþ þi soule hol from pride & envie, & bringeþ loue & charite to þis euencristes. Pis þouȝt is gude swa-time to hane.

¹ al. om. ² Ms. loue. ³ Ms. oynamen. ⁴ om.
Ma. Thornton.

for to hafe. / Also þou may hafe mynde of þe manhede of oure lorde, in his byrthe, or in his passion, or in any of his werkes, and fede thi thoghhte with gastly ymagynacions of it, for to stirre thyne affections to mare lufe of hymne. This thoghhte es gude and spedfull, namely when it comemes frely of goddes gyfte with deucyons and ferwoun of þe sperite. Elles, if a man may noghte lightly hafe sanower ne deucyons in it, I halde it noghte spedfull þane to a man for to prese to mekill þare-till as if he walde gete it by maistry; for he sail moye breke his heued and his body and he sail neuer be þe neerre. For-thi me thynke vn-to þe it es gude for to hafe in mynde his manhede sum-tyme, and if deucyons and sanower cumes with-alle, kepe it and folowe it for a tyme, bot leue of sone and hyng noghte to lunge þare-appon. Also if deucyons cumes noghte with mynde of þe passions, stynge noghte ne prese to mekill þare-after. Take esyly þat will cumes, and go furthe to some oþer thoghhte. / Also oþer þar bene þat ere mare gostely, as for to thynke of vertus, and for to se by lyghthe of vndirstandynge what þe vertu of mekenes es and how a man sulde be meke. Also what es pacence and clennes, rightfulnes, chastitye, and sobirte, and swylke oþer, and how a man sulde gete all thiese vertus, and by swylke thoghthes for to hafe gret desire and langgyng to þise vertus for to hafe thayme, and also for to hafe a gostely syghte [*of þe thre principal vertus, of trouthe, hope & charite. Be þe sight]1 and þe desyre of þise vertus a saule sulde moye fele grete comforthe if a man had grace of 1.1 om.

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Pat fele þouȝtes of þe monhede of vre lord discretli vsed noriscep þe desyre to god. Cap. xx°.

Also þou may haue mynde of þe manhede of vre lord, In his burþe or in his passion or in eny of his werkes, and fede þi pouȝt with gos[t[i]ly ymaginacion of hit, for to sture þin affeeccion to more lone of him. Þis pouȝt is good, and nameli whon hit comeþ freli of godes þift wiþ deucion & ferwoun of þe spirit. Ac þif a man may not liȝti hane sanower ne deucion in hit, I halde hit not spedeful þonne to a mon for to prese ouer-muche þer-vpon as he wolde gete hit be maistrie; for he schal moye breke his hede & he schal neuer be þe neerre. Þerfor me þiskeþ as to þe [it] is good to hane in mynde his manhede sum-tyme, and þif deucion & sanower come wiþ-al, kepe hit & folewe hit for a tyme, but lef of sone & hang not ouer longe þer-vpon. Also þif deucion come not wiþ mynde of þe passion, striue not ouer-muche þer-after; tac esyly þat wol come, & go forþ to sum ouer þouȝt.

Pat pouȝtes of fele vertues noriscep þi desyre to god. Capitulo xxii°.

Also ouer pouȝtes þer are þat are more gostili, as for to þenke of vertues, and forto se be liȝt of vnderstandyng what þe vertu of mekenes is and hon a mon schulde be meke; and also what is pacience and clennes, riȝtwynes, chastite & sobirte, & such oþers; and how a man schulde gete þise vertues; and be suche pouȝtes for to hane gret diȝr & longyng to þis vertues for to hane hem, and also for to hane a gostili siȝt of þe þreo principal vertus: of trouþe, hope, & charite. Be þe siȝt & þe desyre of þise vertues a soule schulde mow fele gret

1.1 om. 1. Ma. þe.
Ms. Thornton: Anonymous writings.

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oure lorde, with-owtene whilke grace a mans thoughte es halfe blynde, with-owttene sanower of gastyly sweetnes. / Also for to thynke of þe sayntes of oure lorde, of Appostils, Martirs, Confessours and haly Virgynys, byhalde inwardly thaire haly lyffynge, þe grace and þe vertus þat oure lorde gafe þame here liffande, and by þis mynde for to stirre thynke awene herte to take ensampl pill of þame vn-to better lyffynge. / Also the mynd of oure lady saynt Marie abouve all oþer sayntes; for to see by gostely eghe þe abowundance of grace in hir haly saule where scho was here lyffande, þat oure lorde gafe hir allane passande all oþer creatours. For in hir was fulhede of all vertus with-owttyne weyme of synne. Scho had full mekenes and perfite charite, and fullwy þis þe bewte of all oþer vertus, so hally þat þare myghte no styrnyngge of pride, envie, ne wrete, ne fleeschel ykyngge, ne no manere of synce enter in till hir herte ne defoule þe saule in no party of it. / The behalldynge of þe fairehede of þis bliysid saule sulde stirre a mans herte vnto gostely conforthe gretyly, and mekyl mare þame abouve þis þe thynkyngge of þe saule of Iheru oure blyssid lorde, the whilke was aned fullwy to þe godhede, passand with-owttynge comparison oure ladye and all oþer creatours. For in þe persone of Iheru er twy kyndis, þat es gode & mancre, fully anede to-gedir. By þe vertu of this blyssfull anyngy, whilke may noghte be saide ne consayned þe manes wit, the saule of Iheru ressayned þe fulhede of wyssedome and lufe and all gudnes, as þe appostill saise: Plenitudee diuinitatis inhabitatis in ipso corporaliter: þat es: þe godhede

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Cumfort &if he hedde grace of vre lord, whye-oute vrnga grace a manes pouzt is half blyn, whye-oute sanower of gostli sweetnes.

Pat pouzt of diuerse sayntes & of heore vertues norisceþ þi loue to god. Capo. xxio.

Also for to þenke of þe sayntes of vre lord, as of Apostles, of Martires, Confessours & holy Virgynes, be-hald inwardli here holi liuyngge, þe grace & þe vertues þat vre lord zaf hem heere liuyngge, and be þis mynde for to store þin owne herte to take ensamplple of hem to better lyuyngge. And also þe mynde of vr ladi seynyte Marie aboue al opur sayntes; for to se oþi gostl eique þe habund-anuce of grace is bir holi soule whon heo was here lyuyngge, pat vre lord zaf hire alone passyng al opure creatures; for in hire was fulhede of all vertues whye-oute wem of synne. Heo hadde ful mekenes & partlyt charite, and fulli why peose þe beute of al opur vertues, so hole pat þer miȝt no steryng of pride, enviye, ne wrapppe ne flechli liuyngg, ne of no maner of synne entere in to hire herte ne defoule þe soule in no partye of hit. Pe behaldynge of þe fairhede of þis bleesede soule schulde gretti stere a mannes herte in to gostli cumfort. And mucbe more þen aboue þis þe pynkyngg of þe soule of vre lord Iheru, þe vrnga was fulli oned to þe godhede, passyngg whye-oute comparision vre ladi & al opur creatures. For in þe persone of vre lord Iheru are two kyndes: þat is, god & mon, fulli oned to-gedir. Be þe vertu of þis bleesed onyng vrnga may not be seid ne consayned be mannes witte, þe soule of Iheru received þe fulhede of wisdom & loue & al gudnes, as þe apostell seip: Plenitude diuinitatis inhabitatis in ipso corporaliter: þat is, þe godhede was oned fulli to þe monhede in þe soule

1 Ms. hole. 2 Ms. pynke. 3 Ms. of vre.
was anede fully to þe manhed in þe saule of Itheru, and so by þe saule duellide in þe body.  Þe mynde of þe manhed of oure lorde on þis wyse, þat es forto behalde þe vertus and þe ouer-passande grace of þe saule of Itheru, sulde be comforthable to a mans saule. / Also mynde of þe myghte, of þe wysedome, & þe gudnes of oure lorde in all his creatures; ffor in als mekill als we may noghte see godde fully in hym-selfe her lyfande, ffor-thi we sall be-halde hym, lufe hym and dremd hym, and wondire his myghte and his wysdome and his gudnes, in his werkes and his creatures. / Also for to thanke of þe mercy of oure lorde þat he have schewed to þe, and to me, and to all synfull kasytifes þat hase bene combirde in synne, speride so lange in þe deuells presone; how oure lorde sufferde vs paciently in our synne and take na vengeance of vs as he myghte ryghtfully hafe donne and putt vs til helke, if his mercy had noghte lettide hym; bot for lufe he sparede vs, he had pete of vs, and sente his grace in till oure hertes and callid vs oute of oure synne, and by his grace hase turnede oure will hally to hymne for to hafe hymne and for his lufe to forsake all maner of synne. The mynde of þis mercy and þis gudnes, made with oþer circumstance mo þan I canze or may reherse now, brynges in to my saule grete triste in oure lorde and full hope of salvacion, and it kyndyls desire of lufe myghtily to þe ioyes of heune. / Also for to thanke of þe wrecchidnes, þe myscheues and þe pereles, bodilly and gastely, þat fallis in þis lyfe; and after þat for to thanke of þe ioyes of heune, how mekill blysse þare es and how

of Itheru and so be þe soule dwelled is þe bodi. Þe mynde of þe manhed of vre lord vpon þis wyse, þat is forto be-holde þe vertues & þe passyng grace of þe soule of Itheru, & 1 þat schulde be comforthable to a mowmes soule. And also mynde of þe miȝt, þe wisdam, & þe godnes of vre lord is al his creatures; ffor is as moche as we mai not seo god fulli in him-selfe here lyuing, þerfore we schal be-halde him, lone him & drede him, & wondare his miȝt & his wisdam & his godnes, is his werkes & is his creatures.

Pat þe þouȝt of þe merci of vre lord schewed to synful men norisscheþ þi desyr to god. Capitullo xxiiii. 9

Also for to þenke of þe merci of vre lord þat he hap schewed to þe & to me & to alle synful casytýfs þat han be cumplred is synne, sperred so longe in þe deuèles prisson; hou vre lord suffred vs paciently in vre synne and tok no veniausce of vs as he mihte riȝtfulli haue don, & putt vs to helle, ríf his merci hedde nouȝt letted him; but for lone he spared vs, he hedde pite of vs, & sente his grace is to vre hertes & called vs out of vre synne, and be his grace hap turned vre wille hol to him, & for his lone for to forsake al maner of synne. Þe mynde of his merci & his godnes made wip obur circumstaunces mo þen i con or may reherse nou, bringeþ into a soule gret trust is vre lord & ful hope of salvacion, and hit cundeleþ þe desyr of lone miȝtily to þe ioyes of heene.

Pat þouȝt of [þe] wrecchednes of men & of þe ioyes of heene norisscheþ þi desyr to god. Capitullo xxiiii. 9

Also for to þenke of þe wrecchednes, þe mescheues and þe pereles bodilli & gostli þat falleþ in þis lyf; and after þat for to þenke of þe ioyes of heene, hou

1 al. om.
Ms. Thornton: Anonymous writings.

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mekill Ioye: for þare es no synse, no sorowe, no passione, no payne, no hungre, no thriste, no sare, no sekenes, no dowe, no drede, no schame, no schenchip, no defante of myghte, ne lakkyng of lyghte, no wantyyng of will; bot thare es sourayne fairenes, lyghtnes, strenghe, freedom, hele, lykynge ay-lastande, wysedom, lyfe, pees, wirchipe, seikernes, ryste, Ioy and blysse wityk-owtten ende. The more þat þou thykis and felis þe wrechednes of þis lyfe, the more fervently sall þou desire þe Ioye and þe riste of þat blysselyde lyfe. ¶ Many menz er cotouste of werldly wyrchips and ertelhy reches, and thynkes nyghte and day, dremande and wakande, how and what-maner þau myghte wyne þare-to, and forgetes þe mynde of thatyme-selfe, of þe paynes of helle and of þe Ioyes of heuene. Sothely þay are noghte wyse, thay ere lyke vn-to þe childir þat ryanes affire buttryffyes, and for þay luke noghte to thaire fete, þay fall somtyme and brekes þaire legges. What es all þe wirchipe and þe pompe of þis wylde in reches and Iolyte bot a buttirffye? Sothely noghte elles, and þitt mekill lesse. Thare-fore I praye þe be þou cotouste of þe Ioyes of heuene, and þou sall hafe wirchipe and reches þat enwer-more sall laste. For at þe laste ende whens werldly cotouste menz brynges no gud in thaire handis, for all þe wirchipes & reches er towied to noghte same sorow and payne, thane sall heueneley cotouste menz, þat forsakes trewyll all vayne wirchips of þis wylde, or elles if þay hafe wirchips & reches þay satt noghte þaire lykynge ne þaire lyfe in thatyme, bot ay in drede, in mekenes, in hope, and in sorowe sumtyme [pay]:¹ habydes þe mercy of godde pacient-

¹ Ms. and.

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muche blisse þer is & hou muche Ioye: for þer is no synse ne sorewe ne passion ne pyne ne hungwr ne þrist, sore ne sekenes, doute ne drede, schame ne schendischipe, ne defante of myght, ne lakkyng of lyght, ne wantynge of will; but þere is sourreyne fairenes, liñnes, strenghe, freedom, holy([1]) lykynge enwer lastynge, wisdom, loue, pees, worschipse, sikernes, rest, Ioye & blisse inowx wit-player ende. øe more þat þou þenkst & felest þis wrecchendnes of þis lyf, þe more fervently schalt þou desyre þe Ioye & þe rest of þe blisse of heuene.

Hou þe desyre of worldli men¹ and þe desyr of heuene is meded at þe last ende. Capituló xxvº.

Moni men are coneytous of worldli worschipse & erpil riches, and þenkuen nitt and day, slepyng & wakynge, hou & be what maner þei mytste come þerto, and forçetþ þe mynde of hem-self, & of þe paynes of helle & of þe Ioyes of heuene. Sopli þeI are not wyse, þei are like to þe children þat remen after a botterfly, and for þei loken not to heore feet, þei falle sum-tyme & breken here leges. What is al þe pompe of þis world in richesse or iolyte but a botterfly? Sopli, not elles, & muche lasse. Perfore i þrece þe be þou coneytous of þe Ioyes of heuene, & þou schalt hauere worschipse & richesse þat schall enwer laste. For at þe laste ende whon worldly coneytous men sayle, þei² bringe noþing in here handes. for al heore worschipse & here richesses are torned in to nouþ same serwe & pyne; þen schal al hemen coneytous men þat forsaken trewe in al vayne worschipse of þis world, or elles þit þei hane worschipse and richesses þei sette not her lykynge ne here loue in hit, but in drede, in mekenes, in hope & in serwe sum-tyme

¹ r. worschipse. ² sayle þei om. in Th.
(W. Hilton's) Epistle on mixed life.

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ly, pay saye þane hafe fully þat pay hafe couetid, for thy saye be corouend as kynge and sitt vpe with our lorde Iheru in þe blisse of herene. Also þat ar many ofer meditacione mo þan I kan saye willike oure lorde putdis in to a mans mynde for to stirre þe affectione and resoun of þe soule to lathe vanytes of þis weride and for to desyre þe Ioyes of herene. These wordis I saye to þe, noghte as I had fully schewed þese maners of meditaciones as þat ere wroghte in a manes soule: bot I touche thaym to þe a lyttill, for þou soule by þis litill vnderstande þe more. / Noghte-for-thi me thyke þit es gude vn-to þat þat when thow dispose þe for to thynke of godde as I hafe before saide, or one ofer wyse, if thi herte be dalle and myrke and fellis noþer witt ne sanowre ne denocyon for to thynke, bot anely a naked desyre & a wayke will, þat þou walle sayne thyke of godde bot þou care noghte—þan I hope it es gud to þe þat þou strouye noghte to mellik þi-selfe, as if þou walle by thynke awenn myghte one-come þi-selfe, for þou myght lightily fally so in to more myrkenes, bot if þou ware þe more slye in thi wirkyng; and for-thi I hald it þan moste sekyre vn-to þe for to say thi Patre noster and pine Ave maria, or þi matyns, or ells for torede apoem thi saunter, for þat es enow-mor a sekyr standarde þat will noghte falle, who so may clee þer-to he sall noghte erre, and if þou may be prayenge gete denocyon, thane, if þi denocyon be anely in affectioun, þat es in a grete desire to godde with gostly destye, halde furthe thi saynyng & brek noghte lyghtely off, for [oft] it fallys þat praynge with þe monthe getis and kepis fernowre of denocioun, and

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be abyde þe merci of god pacientili; þei schal þew haue fulli þat þei haue cousyted, for þei schal be þenne corouend as kynge & set vpe wip vre lord Iheru is þe blis of herene.

Hou discrecioun is nedeful in þenkyng & prayenge, & hou hit is sadow-tyme for to passe fro þat on to þat ofer. Capitulo xxvi.

Also þer are mony ofer meditaciones, mo þen I con saye, þe wynche vr lord putteþ in to a mownes mynde for to sture þe affectioun & þe resun of þe soule to loþe wip vanyches of þis world & for to desyre þe Ioyes of herene. Þise wordes I saye to þe, not as I hed fulli schewed þe maner of meditaciones as þei are in a mownes soule, but I touche hem a luytel to þe þat þou scholle be þis luytel vnderstande þe more. Notforþi me þinneþ hit is good to þe þat when þou disposing þer for to þenke on god as I haue before seid, or on eny ofer wyse, þif þin herte be dul & merk & þou feste north wip ne sanowre ne denocion for to þenke, but only a naked desyre & a wayk wille, þat þou wolde sayn þenke on god, but þou can nouyt: þat þan I hope þat hit is good to þe þat þou striue not enow-much wip þi-self, as þif þou wolde be þin owne miz þennowme þi-self, for þou mizt lihtli so falle is to more merknes, but þif þou were aleth in þi worchynge. And þerfore I halde hit þen most syker to þe for to say þi Patre noster or þin Ave or elles þi matyns, or for to rede on þi saunter, þor þat is enowmore a syker standart and wol not fayle, who so wole clee þerto he schal not erre, and þif þou may be prayenge gete denocioun, þan, þif þis denocioun be only in affectioun, þat [is] in a grete desire to god wip gostli dilyt, hold forþ þi saying, brek not lihtli of, þor ofte hit falleþ þat praying wip mouþe geteþ &

1 ad. om.
Ms. Thornton: Anonymous writings.

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If a man cesse of saynge, denocyon vanysche away. Neuer-þe-les if denocion of pryere brynge to thi herte gastely a thoughe of þe manhed of our lorde, or of any oþer before-said, and þis thoughe sulde be lettie by þi saynge, þan may þou cesse of saynge and occupye þe in meditacion, vntil it passe away. 

Þat Bot of certayne thynges the by-hones be warre in þi meditacion. Sum saill I telle þe. / Ane, þat wheres þou hase had a gastely thoughe ouþer in ymagynynge of þe manhed of our lorde or of swylyke bodily thynges, and þis saile hase bene fedde and comforstede þer-witt, and passas away by þe-selfe: be þou noghte to besyre for to kepe it still by maystrey: Þor it sall þou tunne to pyne and to bitternes. / Also if it passe noghte away bot duellis still in thi mynde by any tremell of þi-selfe, and þou for comforste of it will noghte lene it, and þerfore it reweys the fra þi slepe on nytghtys, or elles one dyaies fra oþer gud dedis, þis es noghte wele, thou sall wilfullly breke of whene [tyme] askis, þa sumstyme wheres þou hase maste denocyon and ware lathestre for to lene it, as wheres it passes resonabill tyne or elles it tunnes to disease of thyne euencristene, Bot if þou do so elles þou disse noghte wysely as me thynke. A worldly man or womane þat felis noghte pe wymyrter denocyon twayes in a þere, if he felid by þe grace of our lorde gret compunctionyse for his synnes, elleris by a mynde of þe passions of our lorde, þophe he ware put fra his slepe a nytght or two eller three vn-till his heued werke, it es na force, for it commes to þamre seldomes:

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kepþe fernower of denocion, & þif a mon cese of saying denocion vanisscheþ a-way. Neuerþeles þif denocion of pryere bringe to þin hert a gostli þouȝt of [þe] Monhed of vr lorde, or of eny oþer before-seid, and þis þouȝt schulde be letted be þi sayng, þen mai þow cese of þi saying & occupie þe in meditacion, til hit pas a-wai.

Hou a man schal hane him in þescynes of þe passion of vr lorde Ihesu: whon denocion lastes & whon hit paseþ a-way. Cap. xxvii.5

But of certeyn þinges þe bi-honeþ be war in þi meditacion. Sum schal I telle þe. On is, whon þou hast had a gostli þouȝt ouþer in ymagynynge of þe monhed of vr lorde or of eny oþer bodilli þinges, & þi soule hæþ be fed & comforsted þerwuþ, & hit paseþ away, be hit-self, be not ouþer-bisy for to kepe hit stille be maistrie, for þewe hit tunne þerwæþ to pyne & to bitternesse. Also þif hit pase not a-way but dwelleþ stille in þi mynde wiþ a tramayle of þi-self, & þou for comforst of hit wol not leue hit, & þerfore hit reneþ þe fro þi slepe a-niȝtes, or elles a-dyaies from oþer gode dedes, þis is not wel, þow schalt wilfully breke of whon tyne askþe. Že sum-tyme whon þou hast most denocion and were lopest forto leue hit, as when hit paseþ resonable tyne or elles þif hit tunne to eny dise of þin euencristen, but þif þou do so elles dost þou not wylliche as me þiskþe. A worldill mon or a woomon þat feleþ not þer anentere denocion1 twyges in a þere, þif he feled be grace of vr lorde gret compunction of his synnes, or elles a mynde of þe passion of vr lorde, þouȝt he were put fro his slepe & his rest a niȝt or two eller þre til his hed oke, hit is no force.

1 So far Ms. Simone, where a leaf is wanting.
(W. Hilton’s) Epistle on mixed life.

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bot to þe, or to a-anopwr manre or womane þat hase this manre of wirkynge in
custume as [it] ware like oþer day, it es spedfull for till have discrecyone in þose
wyrkynge, noghte fully fall þer-to for to folow it als mekill als will come. And
I halde þat it es gud to þe for to vse þis manre in what denocyon þat þou be,
þat þou hyng noghte to lange þare-appone ouþer for to put þe fra thi metre or
þi alepe in tymre, or for to disesse any oþer manre vnskillfully. The wyse manre
sayse: Omnia tempus habent, þat es: all thynge hase tymre. / Anopwr thyngh es
þis þat þe by-houys be warre off. If thi thoghhte be occupied in ymagynacyone
of þe manhed of owre lorde or in any swilke oþer, and after þis þou erte besy
with all þe desire of thi herte for to seke knawynge or felyng more gostely of
þe godhede: presse noghte to mekill þar-after, ne suffirre noghte thi herte fall
fra þe desire as þou ware abyndande or gapand after sum quyent sturyng, or
sum wondrful felyng vthire þan þou hase had. Thou sall noghte do so. It
es ynohte to me and to þe for to hane desyre & langynge to owre lorde, and
if he will of his fre grace, ouer þis desire send vs of his gostely lyghtte and
opynue oure gostely eghenas for to se & knawe more of hym þan we hafe had
before by comone tranell, thanke we hym þar-of; and if he will noghte, for
we er ðit noghte meke ynohte, or ells we er noghte disposede by cleemnes of
lyffynge in oþer sydis for to ressaye his grace, than sall we meklly knawe oure
aweene synce and wrecchednes, and halde vs payed with þe desyre þat we hafe to

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for hit comeþ to hem but selden. But to þe, or to anoþer man þat hæp þis
maner of worchynge in custome, as hit were vch oþer day, hit is spedful for to
hane discrecion in þoure wurkyng, nouzt fulli forto folwe hit as mche as wol
come. And I halde þat hit is good to þe for to vse þis maner in what denocion
þat þou be, þat þou hange not longe þer-vpon, ouþer forto putte fro þi þe mete
or þi alepe in tymre, or forto [disse] any oþer man vnskillful. Omnia tempus habent:
Al þing haþ tymre.

Hou a mon schal hæve [him] warli is þount & disire, & wiali vse þe grace
þat god haþ ȝinen to hym. Capitulœ xx⁰ octauo.

Anopwr þing is þis þat þe be-houreb be war of. Þif þi þount be occupied in
yimagacion of þe monhed of vr lord or in any such oþer, and after þis þou
art bisy wiþ al þi disyre of þin herte for to seke knawynge or felyng more gostly
of þe godhede, presse not ouwer-muche þer-in, ne suffire not þin herte falle fro þe
disyre as ðif þou were a-bydyng or gapynge after sum quynta sturyng, or sum
wonderful felyng, oþer þen þou hast had. þou schalt not do so. Hit is inouȝ
to þe, & to me, for to hane desyre and longynge to vr lord, and ðif he wole of
his grace, ouer þis desyre, sende vs of his gostly liȝt [& open]¹ vre gostli eȝen
for to seo & knowe more of him þen we have had bbefore be comon trauyyle,
þonke we hisme þerof, and ðif he wol not so, for we are not ðit meke inouȝ,
or elles we are not disposed be cleemnes of lyffynge on oþer sydes forte receyue
his grace, þen schal we mekelly knowe vr owne synnes & vr wrecchednes, &
hald vs payed wiþ þe disyre þat we hane to him, & wiþ vre comon þountes

¹ Ms. vpon.
Ms. Thornton: Anonymous writings.

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hyme, and with our comons thoughtes that may lyghtly fall vnder oure ymagynacione, as of oure synne, or of Cristes passion, or of swilke oφer, or ell with prayers of be saunter, or sum oφer, and loue hym with all oure hert that he wil gyff us pat. / If ou do oφerwyse, ou may lyghtly be by-gyled by be spiryte of errore, for it es presumptioνe a man by his awene wytt for to prese to mekil in to knawynge of gastly thynge, bot if he felid plente of grace: for by wyse man saise pus: Scrutator maiestatis opprimetur a gloria, pat es to say: >Ransaker of be myghte of goddr and of his maieste with-outente gret cleenes and meknes sall be ouerlaye and oppress of hym-selfe ete. explicit.

1 Ms. ours errore.

Ms. Vernon.

bat may liζli falla vnder vre ymaginaciones, as of vre synnes, & of Cristes passion, or of such oφer; or elles wiζ preyers of be saunter, or of sum oφer, & loue him wiζ al youre hertes bat he wolde geze vs bat. // Zif ou do oφer-wyse, ou mavit liζli be bigyled be be spirit of errore, for hit is presumpcion pat a man be his oune wit schulde prese ouer-muche in to knawynge of gostli pinges, but he felid plente of grace. For by wyse mon seiq: Scrutator maiestatis opprimetur a gloria, pat is forte sai: >Ransaker of be miζ & of be maieste wiζ-oute gret clasnes & meknes schal be ouerleyd & oppress of hym-selfe.«—

1 The Editions add the following conclusion:

And therfore the wyse man sayth in an other place on this wyse: Altiora te re quesceris, et fortiora te me scrutatus fueris, that is [for]1 to saye: >hygh thynges that are aboue thy wytte and thy reason seke not, & greate thynges that are aboue thy myght ransake now. By these wordes the wyse man forbedeth not vtterly for to seke and ransak ghostly and heuenly thynges, but he forbyddeth vs that as long as we are flesshely and not clenched fro vayne loue of the worlde, that we take not vpon vs by our owne transaYe ne by our owne wytte for to ransake or to fele ghostly thynges; [ne thoughue we fele ghostlye thyngys]1 and gretente forow of be loue of god so moche [that]3 we set at nought all erthly thynges and vs thynketh that we wolde for goddes loue forsake all the Ioyes and [all] the weith of this worlde, yet are we not [anone]1 able and redy for to seke and beholde ghostly thynges that are aboue vs, vntyll our soule3 be made sotyll & tyll it be made sadde & stable in vertues by processe of tyme and encresanynge of grace. For as saynt Gregory sayth: no man sodeynly is made souerayne in grace, but fro lytell he begyveth and by processe wexeth vntyl he be perfyte.

A M E N.

7 Explicit vita mixta.

Infynyte lande with thankynge manyfolde
I yeilde to god me socourynge with his grace
This boke to fyynshe whiche that ye beholde,
>Scale of perfeccyon< calde in every place,
Wherof thanctor Walter Hylton was.

(These verses are om. in Ed. Pynson, which adds a table of contents instead).

1 The words in brackets are only found in Pynson. 5 Ed. though. 6 Ed. soules.
5. (An Epistle on salvation by loue of the name of Iesus).

Wit thou wele, dere sffrende, þat þof þou had never done syn with thi bodi, dedly ne venyall, bot anely this þat es called Orygy nal for it es þe firste syn, and þat es þe losyngh of thy ryghtwyse whylke þou was mad in: suld thou never hafe bene safe if oure lord Iheru Criste by his passions hade noghte delyverde the and restored þe agayene. And þou sall wit þat þou, be þou never so mekill a wreche, hafe þou done never so mekill syns: forsake thi-selfe and all thi werkes gude & ill, cry mercy and aske anely salvacyone by þe vertu of his precyouse passyone mekly and tristely, and with-owttenes dowte þou sall haf it and fra this orygy nal syns and oure olde þou sall be safe. Za and þou sall be safe as ane ankir incluse, and noghte anely þou bot all cristens mens & wyme ne þat trowes apporne his passions and mekes þame-selfe, knawande þaire wrecchidnes, askand mercy and forgynes and þe frayte of his precyouse passiune, anely lalwand þame-selfe to þe Sacramentes of haly kyrrke, þof it es swa þat þay hafe bene cumbyrdre in syns & with syns all þaire lyfe-tyrne, and never had felyng of gastely sanower or swetnes or gastely knawynge of goddes, þay sall in this faith and in þair gud will be safe by þe vertu of þe precyouse passiune of oure lorde Iheru Criste, and com to þe blysse of heunene. / See here þe Endles mercy of owre lorde, how lawe he fallis to þe & to me and to all synfyl castyfs. Aske mercy and hafe it; thus said þe prophete in þe persone of oure lorde: Omnis enym quicunque innocuenribi nonem dominii salus erit: »Ilk man«, what þat he be, þat in-calles þe name of goddes, þat es to say askes salvacione by Iheru and by his passiune, he sall be safe.» Bot þis curtsyfe of oure lorde sum mene takes and erre safede þerby, and sum in traisfe of his mercy and his curtsyfe lyfes still in þair synnes & wenys for to hafe it when þam lyst, and þan may þey noghte, for þay erre takyne or þay wit, and swa þay dampe þame-selfe. / Bot now sayse þou, if þis be sothe, þou wondirs gretly. »For þat I fynde wreyte in sum haly mens saghes. Sum sayse, as I vnstondstane, þat he þat came noghte lufe þis blysse named Iheru ne fynd ne fele in it gastely loye and deliabilite with wondifull swetnes in þis lyfe here, sfa þe sourenye loy and gastely swetnes in þe blysse of heunene he sall be aliene and never sall he come þar-to. Sothely þise wordes when I here thayme or redia þame stonye me and makis me gretly ferde: »for I hope, as þou sayse, þat many by þe mercy of goddes sall be safe be kypynge of his commandementez and by verray repentance of þair euyl lyfe be-fore done, þe wylke felid never gastely swetnes ne inly sanower in þe name of Iheru or in þe lufe of Iheru. And for-thi I menelle me þe more þat þay saye the contrary here-to as it semys. Als vn-to þis, I may say as me thynke, that theire sayngne if it be wele vnstondstane es sothe, ne it es noghte contrarye to þat that I hafe said. For þis name Iheru es noghte ells for to saye one englische bot »heleure« or »heleure«. Nowe euyl-ilk mane þat lyfis in þis wrecchid lyfe es gastely seke, for þere es na mame þat lyfis with-owttenes swyke whilke es gastely sekes, as saym Ihoi sayse of hym-selfe and olpe perfite mene thus: Si dixerimus quia peccatum non habemus ipsi nos seducimus &c., »If we say þat we hafe na syns, we beglie oure-selfe and sothefastnes es noghte in vs; and for-thi he may never fele ne come to þe loyes of heunene,

1 ed. Perry Pr. tr. of R. Rolle, p. 42. The authorship of this piece is doubtles.
Mr. Thornton: Anonymous writings.

vn-to he first be made hale of pis gostely sekses. Bot pis gostely [hele] may na manu haf þat hase vse of resone, bot if he desire it, and lufe it, and hafe delite þar-in in als mekil als he hopis for to get it. Now þe name of ðære es noghte elcs bot pis gostely hele. Whare-forde it es sothe þat þay saþ, þat þær may na manu be safe bot if he lufe & lyke in þe name of ðære, sfor þær may na manu be gostely hale bot if he lufe and desire gostely hele. For ryght als, [1] a manu ware bodly seke þær ware name enthyly thyngh na se so nedfull to hymes ne so mekil suid be desyrid of hymes, als bodly hele—for þose þau wald gyff hymes al þe reches and þe wirchips of þis weride and noghte make hym hele if þat þau myghte, þau plesid hym noghte—righte so it es to a manu þat es seke gostely and felis þe payne of gostely sekses; nathyng es so dere, so nedfull, ne so mekil desired of hymes als his gostely hele, and þat es ðære, withowttwene while he þe loyes of heunene may noghte lyke hymes. And this es þe skill, as I hope, whi oure lorde where he tuke mankynde for oure saluycyne, he walde noghte be called by na name betakenande his endles beyng, or his myghte, or his wysdom, or his ryghtwysnes, bot anely by þat that was cause of his comynge, and þat was saluycyne of mans saule while he saluacione was maste dere and maste nedfull to manu, and þis saluycyne betakens þis name ðære. Þan bi this it semes þat þær may na manu be safe bot if he lufe ðære, sfor þær may na manu be safe bot if he lufe saluycyne, while he lufe he may hafe þat lyves and dyes in þe laweste dege of charite. Also I may say one a noþer wyse þat he þat car noghte lufe þis blessede name ðære witþ gostely my르the, ne enioye in it witþ heunene melodye here, he sail nenær hafe ne sele in þe blisse of heunene þat fulhed of souþwayne loye, þe while he þat myghte in þis lyve by habondance of þe wite charite enioye in ðære sail hafe & sele, and so may þære sayng be vndirstandenen. Nenær-þe-les he sail be safe and hafe full mede in þe syghte of godd, all-if he be in þis lyve 2 in the laweste dege of charite by kepyng of goddes commandementes. For Criste sayse in the goespelle: In domo patris mei mansiones multe sunt: »In my fadir house erre many sere dwellynges«. Sume are for þefite saules þe while in this lyve ware fulfillede of grace of þe haly gaste and sang lourydes to godd is costemplacione of hym witþ wondefull sweetnes and heenly savors: Þise saules, for þay hade maste charite, sail hane higheste mede in þe blysse of heunenes, sfor þise ere callid goddes derlynga. Othr saules þat ere in þis lyve imperite and erre noghte disposed to costemplacione of godde, ne hadde nokhte þe fulhede of charite as apostles or martiris had in þe begymynge of haly kirke: þay sail hafe þe lawere mede in þe blyse of heunene, sfor þise er called godis frendis. Þu callis oure lorde choosen saules in haly writ, sayys and thus: Comedite amici, et inebriamini carissimi: »Mi frendes ete se, and my derlynges be ze drunkynnes. As if oure lorde said one þis wyse: »Ze þat er my frendis for ze keped my commandementes and set my lufe be-for þe lufe of þe weride, and lufed me more þan any oþer enthyly thynge, ze sail be feecd with gostely fade of þe brede of lyfe. Bot ze þat er my derlynges and noghte anely kepid my commandementis bot also of þoure saune fre will fulfillede my consullles, and oure þat ze lufed me anely enterely witþ all þe myghtes of þoure saule, and brynnde in my lufe with gostely delyte as did pryncypally þe apostillis & martiris and all oþer þat myghte come by grace to þe gyfte of perfeccione, ze sail be

made drunkens with þe freeste wyne in my celer, þat es þe soureyne Ioye of lufe in þe blisse of heuenes.—To the whilke blisse he brynyng ys þat boghte ys with his prayouse passione, Ihsu Criste, goddes sone of heuenes. Amen.

6. (On Prayer.) ¹

Prayng² es a graceuous gyfte of owre lorde godd tyll ylk mana diuysed as he vouches-safe, till sum mare deltytabyll, till sum lesse, as all oþer godnes & gyftes ere gyfene till sere menz apone sere wyse as þe haly gaste will, and principally astire þat ilk a mana besyes hymes to gett goddes grace. The vertu and þe sweetnes of þe Patre nostre, and of the psalmes of þe sauty, and of all oþer prayers þat er inwardly prayede with lufe and mekenes and clennes of herte, may na tung tell, hert thynke ne eghe see. Thorowe þe soureyne wysdomze and þe grete grace of þe gloryouse gyfte of owre lorde Ihsu Criste goddes sone of heuenes, if þay be sadly sougenz or saide in a clene herte with lufe and mekenes and lucely drede in þe louyng of godd, then bryng in till vs bynghte brynynge by-haldynge mengede with myrthe, and selcouthe schynynge fra þe heghenes of heuenes with gleryng and glemyng, with myrthe and melodye, that herte vnclossande þat lufe Ihsu Criste goddes sone of heuenes with-owtens forgetynge, whare þe haly gaste dwelles balefull banes brystande with þe brynynge of lufe þare þe hegh name of Ihsu duelles euer in mynde³. / Prayere es a precyous prikkyng in a clene hert makand men myghtty firste fra þe erthe to þe syere to be-halde with a meke herte heghand one heghete, clymbande to þe clouddes all planetes perchande what⁴ so it hittes, ⁵forþere-mare foundande ferly to fele and meruelle to beholde; euer þe lufe of godd mekely desyrande, pruely puttande his grace þare hym lykes and namely to þame þat abill þame þare-to with þe helpe of godd in all þat þay may, one þe same wyse for þay sulde prenely with the desire of their herte lufe hymes agayne. Many meke herter perchance trewely lufande godd in all þat þay case her here and speke of þis lufe, walde fayne hafe sum sanowz or sweetnes of it: þe whilke for þaire gud wyll and þairs grete desyre hase it and wate noghte, and mekill thanke of godd for[þ] þair gud will; and peramter and þay wysite þat þay hadd it, þay suld noghte bere it so dredefullly as if þay wysite noghte. And þarfore he þat knawes oure wyllis and oure herties, hydes it frå vs for we suld lyffe in drede, and halde vs wele payedde of what so he sente vs, and faste folowe hymes. And ay þe faster þat menz folowes, the mare sail menz fele of þe lufe of godd. Bot by lange tymes and grete truelli trewe lufe behuse be getyne, and namely of thaymes þat gretyly hase triepaste and one lange tymes, þat felis þairs conseuencye vnclere for are-done dedis, lesse or mare whether so þay bee. And senz it may noghte clerely be getyne with-owtens lange truelli, ne noghte be felide with-owtens clennes of herte, whi sulde we þan þat ere synfull and vnclene in herte, and littill hase truelli, wrangwisly grefe vs or gruche with godd or with oure awens selve, ffor we hafe it noghte? Wate we noghte wele þat godd es sothe-faste and trewe? How dare we þan be wrathe for we hafe noghte þat we ere noghte þit worthil to hafe by þe sothefastenes of godd and by oure awens defautes?

¹ This piece is written in rhythm, with frequent alliteration. ² Ms. Srayng. ³ Ms. euer in mynde euer in mynde. ⁴ Ms. whas. ⁵ forþer-mare—beholde, and euer—desyrande, are transp. in the Ms.
What sall we þame do? Sall we þarfore cesse and waxe slawe, and þære vs to synze, and latte oure hertes dye frã all gude werkes? Nay, godd forbëde, fôr þame are we dampnabill; but wit þe grace of godd gyffe we vs styflesly to gude werkes: and we sall wunderfully fynde þat we couthe noghte seke, and grayceously se þat we neuer herde so ne neuer knewe. For vs hy-lufes nedelynges besly tranelle if we desyre for to fynd lufe; and thaym nedis meste for to tranelle that maste hase trispaste. Bot comonly thay that lesthe hase trispaste, erre leveste to tranelle, and þay þat maste hase trispaste thay are vmwhile lassthe to tranelle; and godd gyffe thaym þat listo noghte to tranelle, or may noghte tranelle, or hase lîttill will for to tranelle, couthe trowe þame als gude þat lufes for to tranelle1, als þay þat lufes for to tranelle hardes þame and trowes þat will noghte tranelle or may noghte tranelle! For thay þat lufes to tranelle hardes and trowes þame þat will noghte or may noghte, gude and mekill better þame þaym-selfe, for þaire awenz selfe inwith thatre herte seett þay att noghte, and att lëse, if þay myghte. For all-if lufe make þame to tranelle and þal[n]e2 ilike daye trispas, gitt thynke þay þat all open lufes mare and tranelles mare and trespes lesse þam þay, and þat makes þame to thynke þat þay havfe nede to hye faste astyre, þat þay myghte at the laste, if godd vouche-safe, hafe happo and grace to come with þe hyndreste. And thus are they worthy to ga with þe forthirmaste. Bot vmwhile thower grace of oure lordes godde it es gynnem sonere to thayme þat hase trispaste atone schorte tymes, þame it es some gynnem to þame þat er clene with-owttene dedly synze and with-owttene pruene byttynge of conscience, þat ay er besy to dô goddes wil after þaire myghte, that enor hase bene smindele thankeande one godd with proweere and penance and sekynge of lufe. Bot it es gynnem soneste to þase namely þat hase noghte lospe thynge þat es maste lykyngge to godde by þe way of lyffynge, þat es þe smorre of þaire goughte, if it be fastened in all open vertus in-with þe saule, and pryncypally grondid in schamefulness and mekenes. They hafe ay hadde þe luf of godd encressande inwith þe herte sene þay ware borne, þat neuer felid þaire hertes ne þaire willis fully assentande to losse þe clennes of þaire gouthewhen þay ware tempedde; and þay lîttill knewe howþay suide lufe godd what for þe lufe and what for þe drede of godd and for þe drede of payne þat es ordaynedee for syns, and what for þe lufe of godd and for þe lufe of þe loye þat es ordaynede in heuenz for all þase þat lîfes clene. Bot sootheþ þat hert þat wale fayne fele preucete of lufe, it nedid ay to be clensedee with many salte teres, fastynge and wakyynge, prayynge and thynnynge, sorowynge and syghynge, and with open smale poyntes þat perteny to penance, þat nanyakse manare of ill be lefte in oure hertes, owte-tane ilke-day falynge as oure freelle sakes—for if any saye þat þay fall noghte, þay dysayneth thaym-selfe. For þay þat hase any tendirnes or drede in þe lufe of godde, þay fall for a worde þat es vayneyly spoken owte of þe louynge of godd, but if þay be mare warre in þaire spekyng, for hurynge of þaire hertes and of þer conscience; all-if it-seme lîttill ill, it duse grete dere. It heuyes a clene herte ay till it be brente oute and with trewe contricione waschene awaye, and with the kyndilnyge

1 Ms. for to tranelle (catchword) for to tranelle; (the catchwords, though written by the same hand, have frequently a different spelling from the text, which proves that tranelle and tranelle, more and mare, go and ga, &c. were used indiscriminately by the scribe and in the dialect at that time.)
2 Ms. þaire.
of lufe clensedede and hyghtenede. Bot þay þat walde sayne lufe godd one this wyse, thynke by-honede hertly beske and besely pray wíþ-outtenes any besynes in werides wele bot at nede makes, and at þay make noghte nede ouer-large; and scett thaire mynde fully in godd wíþ-outtenes cesseynge, whare-so þay walke or dwelle or speke, solomrande and alepande, in all þat þay may wíþ þe mekenes and þe clennes of þaire hertes by-fore godd cryande, and vnwhill, if godd will, of the lufe of godd dremande, and ouer-mare of þe loye of heuens thynkande; wakande and wynkande, knelande and standande, sittande and gangande, lyggand and ryssand, ettande and drynkande and all ouer werkes wyrkande, nyghte and day, euyne and morne, midill-tyme and all tyme in trewe lufe lastande, houre ne þale wastande, bot ouer-mare freely in lufe doune fallande to þe fadir of heuens prenely prayande, to þe pereles prynce ðrum goddis sone, ant till þe haly gaste hertly besekande; and before þe haly trinitye tremble and qwak for lye and myrthe and lufely drede one godd to be-halde. Owte of whilke thre glorious personous and a godd cawmes all grace fra heuens vn-till erthe thorowe a meke herte besly prayande, all worldly thynges for þe lufe of godd vttlry fjoraksande, and all worldly solace and worldly delyte vttlry forgetande, and þaire awens selfe vndir þaire awens fuit styffelty tredande. And thus may all lufe as es before saide þat hase hade gude wille for to lufe godd and for to hæte synce fra þaire begynnynge, and whate tyme so þay cum þat mekelvill amende thayme. Alas for schame, whate may we say if we þat ere synfull and foule halde oure-selve gude, wheren þay þat ere maste clene and maste lufes goddes halde þames-selve maste synfull and maste vile and maste vne-worthi? Bot wha-sa hase na will for to lifique thus and myghte come þartill, thay hase full grete matire for to make sorowe, to purchase þame þis will. For þe werlde es wyde enogh and gude enogh to wyn þe heuens in, gete at gete maye; and it es riche enogh and lykande enogh and synfull enogh for to wynne helte wit, fée at fée maye. / Prayere frely floresches oure sauies wíþ flores of sweetnes, wíþ þe faieness & þe sweetenes of þe fruyte in to meke hertes fallande, þat es in all meke vertus freely to be-halde þe faire face of godd, wíþ þe bemys of his bryghtnes all clene conscience and meke hertes lightenede. Bot noghte perchaunce as sum thynknes wíþþ þaire hertes wheres þay hase lefte grete syns and a party begynnes to turne þames to vertus and punescchet þaire bodyes wíþ many-faulede penance sponse sere wyse, þat þay cune hase contemplacione of lye in-wíþ schorte tyme. The whilke if it so be, wele mot þay brouke it. Bot for þe drede of godde and hele of þaire saules it ware grete nede trewly to hase in-wíþ þaire hertes how þay hase cawmes þare-to, in whate tyme, in whate truelle and in whate lyfe: and if þe begynnynge be gude thurgh þe grace of godd, halde one hertly and godd will make it better; and if [it] be amys, it es gude to amendt it or elles it will be harde for to gysse accounte of all preace defantes þare þe sothe mone noghte be lỳsenede, one þe drefull daye of dome. And wha-sa felis þames-selve þat þay hase grete trempaste, and thynkes þat þay hase in-wíþ schorte tyme comforthte and lyghtnes wíþ-outtenes lang truelle, it may be lykynge & myrthe þat makes þaire hertes merie for þay hase lefte synse and thynkes þames loyefull and lyghte for þai ere clene, bot if þe sorowe of thaire hertes be þe mare tendir,
so þat it hafe clensedede þaym of all alde synnīs. Þe whilke lyghtnes es gude so þay passe noghte to ferre, and a gret be-gynnynge of gudnes mekill grace for to purschase if þay laste furthe in þaire gad tv.Profile: not noghte þit contemplegoun of joy ne noghte þit clere syghte of saule and of conscience if þay so wene, as þay sal þerdur verraylye knawe inwita þaire hertis if þay be-seke godd of grace and besy þayme to laste furthe in goddes lufe; or elles erre þay fra gud & fra all gudnes, sa þat if þay turne agayne to vanyte of þe werde, . . . . as it may sothely be herde by þe herte whene þe tunge spekes of þayme þat lufes syn, and hates goddes worde. Bot take þis worde as it es saide, for he es werre þan wode þat demes any manes herte þe whilke [he] one na wyse knawe[a]. For na manes witt may trewly knawe, ne awo noghte to knawe as by demynge, a noþer mans herte[b]; and he þat es in his witt, and with his witt passis his witt goddis prenete to knawe and the hedills of manes herte þe whilke es noghte leuefull bot dresfull to knawe, it es bot wodece and owte of all gudnes—for it falles vnto godde and noghte vn-to man for to deme mans herte, bot like man þis awene. For trewe riste in saule may na man feynde till þay kan liffa and deme neuer[c] na manes, and till þay kann trewly in-wita þaire hertis thrugh ge goddes grace halde all oþer better þane þame-selfe, and namely all þase þat gyffes þame to gude. And if þay halde thayme-selfe masse vnworthyl of all, and þerwith falles noghte[d] in to oþer-mekill drede ne is till dispaire, þay hafe bot the mare grace. Bot þus may nane meke þame with-xowtene gret grace[e], thynkynde all oþer better þane þayme-selfe. Ilke man for þame-selfe lyke þaire awene consciens how þat þay erre, and deme þayre awene selfe: for soothely þay dare deme neuer na mane þat are trewe demers of þaire awene selfe. Bot if [it] be saide of any, it es saide of þase þat bakbydys haly writte and tynvne it bakwarde, or elles þay degrade it makand [it] mare tindire þan it es, accordande to thayme; whas hertes erre so harde, and so ferre þare-fræ, þaire consciens witenandes, þat þay may vnnethes habyde to here it be spokene. Bot ane es, by mekenes a mane selfe trewly to thynke hym ferre fra it, and a noþer es, styll or lowde to thynke þat it may noghte be so, or elles to agayne-say it, and þat es maste dresfull. Bot whare þay sulde lawly knawe þaire trespas and mekel amende þame, þay caste wafull wordes agaynes goddes wordes for to defende þame and to mayntene styfle þat es noghte gade, and sayse wrange openly and ruydelly with-xowtene drede. They agayne-say godde and sayse þat (fol. 236) »godde saide neuer so, godd walde neuer say so; It may noghte be so: wha sulde be safe if it ware so?« See how þe fende pykes owte þe trouthe of cristynes menes hertes; for ouþer he makes þame to trowe þat haly writte es noghte trewe, or elles þat na mane sall be safe: and þese er noþer trewe. If they thoghte it prencely, it ware na heneues ne na charge bot anely for þame-selfe: Bot whene þay say it aþertely, þane chare þay oþer mene gretely, and namely tindir hertes to make sorowe for thayme. And þus walde þay make godd, & þay moghte, to hald with syn, and agayne godd þaire ill toj excuse—for þai[e] er noghte of will for to lene it. For, dredeles, and þay bare of will for to lene & ceesse of þaire synnes, they walde noghte say þus; and if þay hade neuer so lystyl of þe drede of godd, they darste noghte spake thus. »Bot wha sa duse þus?« Paramter fone dus þus or spekes þus. Bot

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1 Cf. p. 8.  
2 Ms. na neuer na.  
3 Ms. noghte noghte.  
4 Ms. repeats Bot thus may same.  
5 Meke þame with-xowtene gret grace.
wha so dus þus—þame nedis no noþer witnes bot thaire swene selfe—amend þame whas so will, or þat day comwe þat heuene and erthe and helle mone dampe ne vs for oure ill dedis, and all gud men sall be gloryfye for þaire gud dedis. / Thurghe þe vertu of prayere beande hate in oure hertes with þe brynynge of lufe, Þæru Criste sendis haly angels of heuene in helpyng of vs in all meschefes, myrthe for to make and þe mære glade for to be wheres mescheues fallis, and mekelik to thole dispyssyng and skorne, hatredene, ill will, angere and noy, whilke mekely to thole makes þe herte lighhte of þame þat lufes goddes. / Prayere purifies þase þat hase viede synce and þe vanite of þe weride. It slaees þaire alde synna, and fulfills þame of grace þat hadd loste þe lufe of gud thurghe þaire alde trispase, and makes þame Ioyful and lighhte for to sere gud þat with þaire ill dedis gretely hadde hyme grenede. All þat euere may þay doo for þe lufe of gud, þaym thanke it ouer-lyttill and countes it at noghte, so ful full es þaire will sette for to plese gud: þare þe lufers of þe weride, if þay oughte doo for þe lufe of gud and hele of thaire saules, thaym thank þame mare worthi to hafe thanke of gud for a gud dede, than the twewe lufers of gud thanke þame worthi for all þe gud dedis and þe twewe sowerce of all þaire lyesþyme. Bot þe lufers of þe weride & of þaire awens laste gettis neuer þe mare bot þe lesse for swilke vayne styrrynge, ne þe lufers of gud gettis neuer þe lesse bot þe mare for þaire meke thankynges. / Prayere es euere-marke plesand to gud with lowe bryghtly brennande in a meke herte, with-owttene smokyng smelland full swwetly, in all meke myndis haldand þe lufe of oure lorde gud hafe in oure hertes. / Prayere puttes at þe fende and halde wyne obake and makes hym to faile and sce as a fone standande oferree, noghte darrand come nere, hasande grete ferely how þat it faria þat his myghte es noghte bot toemede to myste; for schame of hym-selfe þe wynnes hym awaye als a cowerde clene ouer-comen. Bot powere in herte es nane agynynes þe fende with-owttene goddes grace. / Prayere slakes and slaes and stiffly brynges vnndir þe laste and þe lykynge of þe freele1 flesche, and makes þe herte Ioyfull and bryghthe with brynyng of lufe in þe louesynge of gud heuene at by-halde. / Prayere melsis oure saules and makes oure hertis lighhte, in þe lufe of gud lykand to lyfse, withi gastely wykrynge for to plese gudde, and gladly to dye bathe withi lufe & withi drede whene gud vouches-safe; meklik myrthe and solace in clene hertis festenande, withi gastely fyre of brynande lufe makand freele flesche downe for to faile, fra alkyne lustes wondirfully losand his myghte—sfor flesche es noghte myghttie þis lufe to abede; and whils þe herte lufes þe laste and þe lykynge of þe flesche, it may neuer wit what þis lufe menes. For as þe herte þat es lastely festenede in þe lufe of gud for-gettis all þe laste and lykynge of þe flesche, righte swa þat herte þat es festenede in laste and lykynge of þe flesche sfor-getes all lufe and lykynge þat it sulde hafe in gud. / Prayere opyns oure wittis and þe eghe of oure hertes one heghte to be-halde with þe leue & þe grace and þe gyfte of gودde, all-if we be vakynde, to þe kyngdom of heuene. / Frayere wesches of vs all wykkid werkis and all sare synnas; aponc all wyse it dysstubes syns and puttes it vnndire, and brynnes insundir þe banne of all bale withi a ferely fyre festened in lufe aynyhand2 oure hertes if we will hate synse, withi a ferely fyre flyande fra heuene as fyre owtt of flynte, ferly to be-halde, withi bryghthe schynynge lyghtenande þase hertes þat

1 Ms. freile?
2 Ms. anyxt and.
stiffly standis in þe lyfe and in þe lounge of gode; whilke es a brendeande lyfe lyhtenede with myrthe in a meke herte. Wha so lykes to lyfe gode with-owtene desire of werlynde vanye and with-owtene mengynge of worldly myrthe & werlynde solace, and wha so hade grace for to lyfe gode soo, þay myghte syl nerechande it and hafe of it ma dere; bot noghte in it, ne noghte mellé þame with it, with-owtene gret sorowene. / Prayere pryntedde and clode in a laghe herte with þe furly drede of gode and with mylyde mekenes, euer-mare dresande for to grene gode and euer-mare desyrande for to lyfe gode, renes fra þe pe gonge lufer of gode lykynge and luste þat pe alde lufer of gode before hase loste, and fulfills þame of loye and makes þame to lyfe angells lyfe, þat es to lyfe gode with-owtene forgetyng, and euer-mare to sette thaym saddly in his nyghte, with ay-lastande lufe and clennes of herte one hym to behalde. / Prayere gyft endelesse comforthe & loye till þame þat hase trispaste and gretly grended gode, þat ere ofte-sythis sygheand and sorowande þaire syna; þat ere of trewe will to trespase no more, bot besly to thynke one ay-lastande lyfe in þe lounge of gode. All-if þay hafe will and grace for to sorne gode, þit may þay make bot lyttill owtwarde myrthe.

7. (Six things are to wit in prayer.)

(beginning wanting; but cf. Ms. Arund. 507, p. 142).

(f. 237) mercy habydes, & sytynes for all þat mystre hase, quykke & dede; and that sowerayne mede wúnnes þe prayand, als saynt Gregore sayse: «þat is truer sal þe he herde and of his prayere speade, þat for all prayers»; & saynt Ambrose thus: Si pro omnibus reges, pro te regulam, þat es to say: «if þou pray for all, all sall praye for the»; & saynt Ierome sayse: «Nede byndis manz to pray for hym-selfe, bot charite of brethirhede stirres to pray for all: for mare it stirres gode & pays hym þat noghte nedfulnes, bot charite, þat ilkane byndis to oþer, makis to pray for all». Als god in þe Pater noster vs teches, þare he byddis vs say, «oure fadir», noghte «my fadir», and teches vs þus to say in þe same prayere, Da nobis hodie, þat es «gyf vs to-daye»; he sayse noghte «gyf to me», bot «gyf to vs», oure like day brede, to mak vs to vndirstande þat we sall pray for all, frendis & faze, and þerne thurgh þryvar þat all may be helpede.

4 Quid petendum in oratione. The ferte, what men sall sake in prayere? Now certis, grace in this lyfe, & endles loye in þe toþer. This techis god vs to pray afterwaerd, þare he sayse thus: Primum querite regnum dei & iusticiae eius, & hce omnia adicientur oibi, «first, he saise, layte with prayere þe blis of hemense, & rightwysnes, þat þe wayc makis þor-to, and þan [al] at þe nedis sall þou synde; for god es dettow to þame þat rightwysere ere to fynde þame at þam ad þam of ethry helys, for rightwyseld makis of meno goddes childir; for-thi ethryth gudes are ordayned to þe sustenance of goddes childir þof þay noghte after þame pray, and þe fadir thurgh kund es haldene to sustene his childir. Ethryth gudes ere noghte for to þerne ne þit for þame to pray, for manz wate nemer certanyly if þay be for hymes—for ofte we hafe

1 In Ms. Arund. 507, the following pieces are found in a shorter, earlier form. Whether this piece had any connection with the preceding, does not appear; in Ms. Arund. it forms part of «Our daily works», with a different passage on prayere.
herde ðat to many ðay harme; ðor-thi be ethely gudis Salamone sayse ðat knewe ðe sothe: Visignu stulti ca que siti sunt noxia cuipiam, Whare-to, he sayse,foles ðernes ðat ðame may harme? For-thi, if maie ethely gudis will ake of goðd,with gret drede ake ðe ðame of goðd, and praye by[s]1 lorde if he see ðat ðay may helpe to [hyme]5, send ðame if it be his will, & if ðay will noghte helpebot harme, with-drawe ðame at his will; for what may helpe, whate may harme, better wate ðe leche ðame ðe seke. For-thi it es noghte [ay]8 beste in prayere tobe herde to oure proprie will, bot to oure profitt. Better it es we be [noght]5 herde whence we to god praye: for of one of ðir twa sall we traye in prayere to spede:oonthir of ðat we for pray, or of ðat at better es for vs, with-owttyns any drede. It es noghte ay best in prayere to be herd to oure proprie will: ðor agaynes ðe prayere of Paule god stode, & granted to ðe fende ðat at he fore prayede, ðat myghte drede enter in till a draeke of swyne. Paule prayede to god ðat he suld for-dó þose fandynge ðat hym prynded so sare: bot god herd hyme noghte, bot he did with better ðame he prayede fore. God granted vs noghte ay ðat we for pray, ðor he will gyfe vs better ðene we after þerne, as he duse to ðonge childir ðat in þe scole leri; of4 ðay praye to god ðat ðay be noghte downgene, god heris ðame noghte, for if ðay were noghte downgene, ðay wolde noghte lere &e.

The fyfte es to wyet: what lettes prayere to be herde of god? and sex thynges 5 Quid ðer are, sothely to telle. The fyrst es, synce of þe prayande; this thurgh god inhabit me exaudiam, quis manus veste sanguine plane sunt, ðat es thus for [to] say: «Where þe to me prayers sex im-pedient, I will noghte here ȝowe, for ȝowre handis are full of blodes: ðat es, they are full of synfull werkes, ðat ðe blode by-takyn. For-thi Dauid sayse by hyme-selphe: Iniquitatem si aspexi in corde meo, non exaudisti dominus, þat es thus for to say: «If I se wyckednes in my hert, god will noghte me heres. And þe pro-phetes sayse: Peccata nostra absconderunt faciem suam a nobis, ðat es to say: «oure synnes hydes godis face fra vs. And at oure synnes lettis oure prayere to be herde, þe gospelle of sayne Iohnæ it sayse: Scimus quoniam pecatores non exaudist dominus, þat es: «sothely we wate þat god heris noghte þe synfull, ne whylle þay lykke in synæ. // The second es, þe vnworthynes of þame for whayme men prayes; for whayme god thurgh þe profess byddis þat men sall noghte praye, þat he þus sayse: Nolite6 orare pro populo isto neque asumas laudem & oracionem, quia non exaudiam, Ne pray þe noghte for þis folke, þe prophete sayse, for þif þe do, I sall noghte heres. For-thi nane affye þames in oþer prayere bot if þay lene þaire synæ. / It telles in the lyfe of haly fadyrn of ane þat boundene was in synæ, þat com to þe haly habbot saynt Antone & sayd: «haly ðadir, hafe mercy me & pray for mee!»; to whame þe haly habbot sayde: «I will hafe no mercy on the bot þou helpe thi-selphe & lene thi synæ. // The thirde es, foule thouhtes & ydill þat lettis to tynke to oure prayere, & sa merres vs of oure mede; als it falles whende þe mouthe prayes and þe hert fettis owt in foule thouhtes & ydylle, þe body in þe yrrke, þe hert with-owttynes. Of þir fals prayande spekys god thir wordes: Poppus istic labiis me honorat, cor autem eius longe est a me, þat es þus for to say: «This folke honors me with þaire lyppes, bot þaire hertes are ferre fra mees. Es this noght gret vnworthynes of þir8 wrechis, þat when

1 Ms. hym(e)1 2 Ms. þame. 3 om. 4 = þof. 5 al. Noli. 6 Ar. vs.
we speke wyth prayere till almyghty godd, & we als vnwitty herkyns noghte what we saye? Sothely, gret dispYTE we do till hym wyne we till hym praye yat he oure prayere here, & yprayere yat we till hym make, oure-selfe will noghte it here; we pray hym yat he be Entendant to vs, & we to hym ne to oure-selfe will be Entendant, bot, yat wære es, in foule thoghtes & ydille wastes oure tyne. For-thi thi to do als Abraham dyde. Whene Abraham made his sacrafye to god, founles lyghtted þer-appeonne & walde hafe fylide it: bot what dyd Abraham þat this sawe? he chasede þe fowles cleene away, þat nane durther it neghe, to alle þe tymes were passede & þe sacrafye made. Do we þane swa by thir fyandye thoghtes, þat þe sacrafye of oure prayere so fouly fyles þat þes may noghte paye wele als þas solde. This sacrafye full qwene es to god when it us cleene & cucumes of a luffande herte; for-thi [this] sacrafye askes god of man as rent for it es to hym dere, and for-thi thurgh þe haly prophett he sayse thus: Sacrificium laudis honorificabit me, et illic iterquo ostendam illi salutare dei, þat es þus for to say: »With sacrafye of prayere þou sall honour me, & þate-thurgh way þou makes to me, þat of my hevenly lykyngge & hele I may sende to the. Than by-twix vs may be fullillde þat one ynglysche es sayd: Gyff þou me & I the, & so may we frendis be. Send to me prayere & I sall sende to þe grace, & what-sa þou me duse I for-gett it noghte.«

The ferthe þat lettes oure prayere to be herde of god, þus es hardnes of herte agaynes the pure; & hereby þe prophett sayse: Qui obturat earum suas ad clamorem panperis, clamabilis ipse & non examinatus, þat es þus mekill for to say: »He þat stoppes his erys agaynes þe pure þat one hym eryes besekeand hym of helpe, whene he crik to god & of oghte hym bysekes god hym sall noghte here.« The toþer es hardnes of þame þat noghte will forgyve þame þat agaynes þame hase mysdone; & to slyke Salomone spokes: Relynque proximo tuo nocenti te, & tumc depricanti tibi peccata solvuntur, þat es þus mekill for to say: » forgfy hym þat agaynes the hase mys-done, & þane god will forgfy the thi synke when þe to hym prayes. And in þe gospelle god sayse: Cum stabitis ad orandum, di-mittite i si quid habetis adversus aliquem, ut pater vester qui in celis est dimitat vosis peccata vestræ, þat es þus mekill for to say: »when þou standis to pray, forgfy these þat hase mysdone agaynes the; þat thi fadir of heuene forgfy the thi synnes.«

The fytte es, lytill þerenyge efter þe [bynge] 3 mene prayes fore, and noghte lastande in prayere; for-thi sayse saynt Austyne: Quod homo ex toto corde confitateur 5 seruat tibi dens, quod [non]volit cito dare ut discas magna magna desiderat, þat es þus mekill for to say: »for þou sall with all thynge hert gret thynge gretly þerne, god þemys thase thynge to thi byhonne; þat he will [nogh] als tyte gyfe to the or þerefore stalworthely swynke with all thi herte, þat þou lere gret thynge hertly to þerne 4. And sayn Greggor sayse thus: »if we wtch the mouthe pray after þe blyse of heuene, & noghte þerne it with hert, eriand we halde vs 5 styke. And if we be lastande in prayere, god hyghttes vs to speide in his gospelle, þare he sayse thus: Quœ igitur perseveraruisset pulsantes: surget & dabit sibi quot 7 habet necessarier, þat es to say: »If he lastande calle one god, god sall gyffe hym þat he after prayes.

1 This is not found in Ar. 2 Ms. þerenyge. 3 Ar. Vs ex t. c. desideretur. 4 Ms. þene. 5 Ar. we are. 6 Luc. XI. 8 Sl. 7 Luc. quoquot, sc. pannes.
The sexte pat lettis oure prayere, es foule speche & ydill pat we fyle oure lyppis wyth. For if thou gafe a gret lorde drynke in a sluttie coppe & foule: ware be drynke never sa gude, hym wolde wlate with-all & byd do it awaye, thriste hym never sa sare. Sa dose god with the prayere pat comes of a foule mouthe: he latys noghte por-by & turnses hym por-fra; & for-thi saynt Gregor sayse: Os nostrum a dio tantum minus exauditur in prece, quamto plus pollutur stulta locunio, pat es pat for to say: »Als mckill es oure prayere herde lesse of god, in als mckill as oure mouthe es fyled with foule speches«. (vl.) ²Mene pat ware by-for 6 this tym, with prayere wane of god what-so pay fore prayede, for pay helde þame in sothefastnes & noght ydill spake. And this was schewedede till ane haly heremyte þat highte Florencius³, þat wonned in a wildernes vnknawen fra men. Narratio Sa mckill vermyne was abowte this heremyte stede, þat name durste thedir come, be a ferre waye. A dekenes was in þat laude þat of þis herymyte had ⁴herde: he went so lange in þat wildinesse hym to seke, as to be come to þe place whare he dwel nell was. Bot sa mckill vermyne he saw þare abowte, þat he durste come no nerre, but criede after helpe, as he þat was affedere. Pat haly manse come owte to wiete whate þat was þat cryede: & he sawe a manse stand with-owte, & he spirred hyme/weather he waldye. Pe dekyne was fayne þat he hym sawe, & thus to hym sayde: »Haly fadir, I hame soghte the ferre, for thi blyssyngay I waldke have; & now I have the founden I hafe loye ynoqhe, myghte I to þe wynn; bot sa many venemos bestes abowte I se, þat I dare come no nerre the.« Pe haly manse, whene he this herde, felle downe appone his knees & hertly to god he prayede he wold for-do þase wormes, þat þe dekyne myghte come & speke with hym. & vnaethes had this haly manse þyse prayere to god made, whene a grysely storme with throne rase, was name slyke hered ne sene by-fore, & sleeve all þe wormes by-dene. Þan sawe the heremyte þis syghte & sayd till oure ⁵lorde: »Now, lord, thi bestes lygges here slayne sa thikke one ylke a syde, þat I to hym come ne may ne he to me, bot we of thi dere wormes be evenomede. Lo, lord, þay lygge here dede: bot wha sall lette þame awaye?« Att this worde of þis haly manse sa many fowles come in a lillitt whylle þat bare all þir wormes a-waye. Here-of spekys saynt Gregore & sayse: »For-thi þat goddes sermandeg with-drawes þame fra the werilde and his werkes, ydill & vayne kanse þay noghte speke, sa to myleynce þay bynd þame-selte dare þay no worde say bot it myghte be outhir to lerenynghe or to lounyghe of god: þore-[þi] whene þay oghyte by-soghte god, he graunter þame als sone, als he dyd to þis haly manse of whame we spake. Bot we wofull wrecchys þat witþ þe werilde delis, þat all daye clatis as pyes, righte als we wittles ware; now lyes, now wryes, now ill spakes, now flyttes, now bakbytis, now soweres grete athes: thiir fyles oure prayere & lettis it to be spedee; þore als ferre es oure mouthe prayande fra god, als it es nere þe werilde with ydill speche. Mckill flitis oure oure herte & passys owt of warde, whils we are taryed to speke with[, overde mens]; þore-[þi] þe lesse we are herde of god if we to hym pray, if oure mouthe be fyled be-fore with werides speche.« For so myghtful-e full es prayere if he hafe his ryghte, þat he mayster þe fende & lettis hym to do his will. For als ⁶it tellis by an Emperor þat hyghte Ilyane⁷, þat had many fendis þat did whate þat þame baddde: this Ilyane comandid a fende to wend to

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¹ Ar. þer-with. ² The beg. of the 6th point is not marked in the Ms. ³ Cf. Greg. Dial. III. 15. ⁴ al. om. ⁵ Ma. oure oure. ⁶ r. also? ⁷ Cf. Vit. Patr. (Migne) 1003.
pe owttireste syde of pe werlde, to bryng hym hasty tdynges how it was pare. And when the fende had flowene by pe lyfte tens day bowne thedirwarde, he come flyand over a place where an hermyet duelleyd pe hight Pupillus, pe prayand was pe tyne. Pe prayere of pe holy heremyt over-gat pe fende pe he flowe, and pe still it helde hym faste as he ware boundene, ywhils tens dayes lastede—for all pe tyne pe holy heremyte wasse in prayere. & whens he cesayde of his prayere, pe fende tournede agayne; for prayere hym lettie pe he myghte na ferrere wende. / 1

1When þou hase gedirde hame thi herte with his witt, & hase for-done þase thynes pe þat prayand myghte lett, and woes to þat denoucynge þat god to þe sendis thought his dere-worthly grace: Qwykly rys þane of thi bede at þe belle rynge, if þou may it here; and if na kirke be þære þou duellis, þe Cokk be thi belle; if þow be nowthir cokk ne belle, goddes lufe þane wakkens the—and this I hald þe beste, for it payes mast to godde whens manz wakkyms and mase hym to ryse to sorne his lorde & his creafouris als to hym fallys. And ofte by goddes lufers it falles þate gleiously es in lufe ruted, þat pay wakkens be-for heath the Cokk & belle, and hase wescchen þaire face with swete lufe-terris, and þaire saulés with-in hase loye in gode with denoucynge & lykyng & mannyynge to hym, & with oþer heneusly gladynes pe god to his lufers sendis. Cely are þay by-for oþer þat lufe wakkynss, for many gladynes þay hase whens oþer faste slepis: for þay fynd by-for þame þat gladdes all, rysze þay neuer so some; for god hyghtis this till all his þäre he þus sayse: Qui mane vigilaverit ad me, inveniet me, þe þat arely wakkyms to me, for sothe I say he sall fynd me, to speke with me, to glade hymne with me, & hafe me at his will.« For-thi lere of þe lufe-buke als goddes sponse þe techis, so he dyd þare he þus sayse: Ego dormio & cor meum vigilat, þat es: ywhils I slepe my body to ese, my hert es ay wakire in gelouys to my lord.« / Qwykly þane þou rysze when any oþer(?) þe calles, & thank hertly thi gud lord for þe rest þat þou hadd, for þe mynd of angels þat god to þe sent. Ryse þane qwykly at this calle as knyght þat es called to speke witt his lord þe kynge. If a knyghte gret kynge hafe to be called to come speke with þe kynge, where he knowes sothely þat it es for his profet: with moþ skyl goddes knyghte, þat es ilke gud crystyne manc, at þe callyng of his lord godughte to be redy, sene so es he calles hym for his mekill prow, and for no thynge elles. At þis calle arely to ryse falles ilke gud crystyne manc, and namely thir thre degrees of menz, þat es at say: 2 Menc of relegions are namely haldene þat by almuys lyfes, and menc of haly kyrrke þat lyfes by tendis—for alle þe worder trawells to bryng thame to hande all þat þame nedis, so þat þay may with more ryst better sure godde, & with þaire haly dedis sangheletynge make by-twyx gud & mane; and also maydens & wedous þat hase a-vowede chaste. All thir byfore oþer ere moste holdene to pray to god and lone hymes als till ylkan falles, þat þe some rysesyng fynd þame noghte in bedde, but if þay wery be for trawelle or sekenes þat þame lettis, or any nedfull enchesone þat þay may noghte with-stande. Sobilry þou rysze with a giade chere, and thynk þow herys god calle the with þir wordes þat are wreynye in the lufe-buke, þare he þus spekes to his leue sponse: Surge propria 3 amica mea, formosa mea, et veni ostende michi faciem tuam, sonet vox tua in auribus meis: þat es þus mekill to say: «Ryse, be

1 The following shows this piece to be part of a more comprehensive treatise.  2 Cf. p. 141.  3 al. properea.
sayse, to me, my lefe, my faire thyng, & schewe thi face to me, [I] gerne þat the voyce of thi prayer ye runge in myne ere. The Cok wakyns to loute his lordes by nyghte for þat he hym made, othir mede gette he nane eftær þat he es dede: Thane anhte the, Crystyns man, þat lyghtenysde es with skylle & goddis lyknes berys, & þraysysts on þyme thurgh his grete grace heunelel mede to hane if þou hym trewly serue, for thus thi bylyene þe sayse, schame þane with thi-selfe if þou withstand his calle. Thynke þe coke es goddes messangere and with hym he the calles. Whene þou heris hyme, or wherþe þou heris þe belle rung, wakyns þane at this calle & quyklyr ye, & gedir thi herte all to-gedir, to loute thy lorde, & thanke hym of alle his gud denis þat he to þe hase done þare þou lyttill servede &c.

8. De gracia dei.

(Cf. Ms. Arund. 507, where this piece is found in a shorter form; p. 132).

Assit principio sancta Maria meo.

Off goddis grace stirrand and helpand, and þat na thyng may be done with-owttene grace.

Gracia dei vita eterna, ad Ro. Vo.: thir are þe wordis of þe haly appostill saynt Paul; þat thus are on Ynglysche: þe grace of god es lastand lyfe. Grace þe appostille settis be-fore as ledare, for with-owttynge wyssynge & stirrynge of grace nane may wyne to þe lastand lyfe: for als saynt Anstyne sayse: Omne bonum nostrum nickel facit in nobis nisi gracia dei, sælle þe gude we do to wyne with heunelel mede, grace by-fore sent it makis; for eills oure dedis are noghtes bot als false moneye whare-with mene may noghtes by. And for-þi wene we no gud to do with-owttynge grace, or þit hane gud wille, for noghtes es gud þat mane dose þofe it gude seme, bot goddes grace it lede. This the prophete witnes be god þare he sayse thus: Scio domino quia mon est via hominis ut ambulet et dirigat gressus suas: I knawe wele, lorde, sayse the prophete, þat the gude wayes of mane are [noght] of hym-selfe, to styrrre his fotesteppis to walke in the wayes. For-thi wete þay wele the fende þane foully bygylis, that wenys by þame-selfe any gude to do, with-owttene grace by-fore commande and striande þe gude, & by-twene seand & helpande. And þat this be sothe, god thurgh þe prophete sayse: Perdicco tua ex te Israel; in me est auxilium isum: Ôf thi-selfe, he sayse, þou hase þat þou may be loste, bot with-owttynge my grace helpande bese þou neuer saufe. Goddes grace command to mane wirkis in hym whare-thurgh he may be saufe, þat in his firste commeong fyndes in mane whare-fore he myghte hym dämpne thurgh his ryghteweys dome. Whate garte oure forme-fladir Paradyse wyne of Cryste, þat with his blyde handis was done one the croyse? now certis bot grace helpande, þat stirrid hyme þat tyme to forthyynke hys syns & made hym mercy to crye for his mysdede.

Off thre degreys of grace fynde we in haly write. For þe begynnynge of oure speche es of grace, it es for to wete of thre degrees of grace. An þer es þat till creatours es comone, that god gyffes till all creatours to vp-halde þame with, and this es called goddis helpe freely gyffere till all creatours; and for-owttene

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1 r. come.  2 Ms. and.  3 Ms. grace þat is; god says þus crossed out.
this gyfte of grace creatours may noghte do, ne laste in thayre kynde. For als þou may se þat water es mad hate thught strenghe of fyre, & with-drawe þe fyre þare-fras, it tunes agayne als it was & by-commes calde: righte sa it feres of creatours, als saynt Austyne sayse: *All creatours, als þare are of noghte made, but if god þame vp-halde thurgme his grace in þat þay ere, worth to noghte with-in a littill stoundes.* Pis vndirstode þe appostill by skill, & for-thi he sayse: 

*Gracia dei sum id quod sum,* *æthurgh goddes grace, quod he, I am þat I am, anely thurgme goddes grace alle this I haue. // Bot þar es anoþer grace of god & mare specyale, þat god gyffes till ilk manæ þat es gud & skilful creatoure, do it wha sa will: & this grace standis erw at the gates of oure hertis & knokkes on oure fre will & byddes late hym Ine. *This sayse god þat he duse þor þer thus sayse: Ego sto ad hostium & pulsæ; he standis, he sayse, at þe dore of thyne herte & knokkes þat þou late hym Ine. & this es calde goddes grace frely gyffene manæ or he þer-after sone; þat thurgme stirrynge of this grace manæ graythe hym swa þat he be worthy to rescyeue þe gyfte of þe haly goste, þat erw stirres the to þe gude & calles fra þe ille of mañs free will.*

*This sayse þar I now of speke, the toþer es manæs fre wyll accordand þor-till: & with-owttenes thir twa na manæ may do, thurgme oghte þat in hym es, þat helpe hym sulde to þe hele of his saule. For noþer free will forowttenæ this grace stirrande, ne this grace forowttenæ free will assentande & helpeand, noghte may do þat god may paye. For saynt Austyne sayse: Qui facit te sine te, non viniçebit te sine te,* þat es at say: *he þat made the with-owttenæ the, he wille noghte make the ryghtwyse to be bot if þou will helpe þor-toe.* And þoþe þe fre wil of manæ ne may not mak the grace of god in manæ, neuer-the-lesse do manæ þat in hym es & graythe hym swa, þat he be redy & abyll to rescyeue þe grace when it commes. Als þou may see by thi-selfe if þou ware in a myrke house one the dayes, & alle the thirlses, dores & wyndows ware stokynæ, þat na sone myght enter. If þou stod styll & walde noghte late þe sone come in, wha were to blame if þe house were myrke? For if þou opynde the dores and wyndouse, als-tyte þe sone walde come Ine & lyghte alle þe house. For-thi wyte nane bot thi-selfe if þou gracelese be; for saynt Anselme sayse: *Man wantes noghte þis grace, for god gyffes it hymæ; bot he hafes it noghte, & whi? for he rescyeusæ it noghte. & þat es, for he redies hym noghte to rescyeu þis grace als he sulde; for if he graythede hym als he sulde, with-owttenæ grace ware he noghte.* God es no chynche of his grace, for he hase þerof ynoghe—for if he dele it neuer as ferre ne to sa many, zitt lenes hym neuer þe lesse; for it wantis bot cler vesselle to rescyeue it. For-[þi] saynt Austyne sayse: *Deus ingenti libertate atque ubertate* 1 *replet omnes creaturas,* *in capacitate carum,* þat es þus mekill for to say: 

*God thurgme the gret freedome of his mekill grace helpfull:* *fills alle creatours after þat þay are abyll to rescyeue his grace.* If manæ openæ his herte to this [grace] when god it sendis to hym, in werke he walde it schewe, with-owttenæ any drede. For-thi the appostill by hym-selfe sayse when he lys grace had wonse: *Gracia eius in me vacua non fuit,* þat es: *þe grace þat god hase me gyfens es noghte vanye* 4 in me, for he noted erw in werke þe grace þat be

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1 Ms. vnbertate. 2 Ms. &. 3 om. in Ar.; Ar. fulfills. 4 Ar. vnayte.
hade. We felawchipe with god of hys grace als merchandes dus to-gedir ðat hase chafeire in mene: for god setis his grace agayne ourwe werke, to chafere with þame bathe; bot for his dede he will noghte elles, be þe byet neuer sa gret, bot lounyge & thankyngye, & alle þe prowre he will þat manes hane þat þorof may ryse. Bot many fandis to be-gyle god & refte hym his dale, þat will be loued of men for þayre gud dede; & for-thi are þay worthi to lose if þay any gude hafe, for þay stele fra þaire lorde þat falles to his dale. Agayne whayyne god sayse: *Gloriam meam alteri non dabo*, þat es to sayse: *the wirchipe þat falles to me I will gyffe nane oþer*. / And forði þat oure speche es now of manes fre will, þou sali vnþindande þat per es called fre will of manes, þat frely may turne to gude or till ille, þat manes wele knawes.

Thre statys are of manes: be-fore syns; & eþer [manes syne]¹; and eþer manes es Nota de conserved, that [es] eþer manes es departede owte of this dedely lyfe and wone to that Ioy þat neuer sali hafe ende. Mannes will was mare fre in the firste state þan in the secunde, and in the thirde mare free thane in the firste or in the secunde. In þe firste state, by-fore manes synned, was mannes will so fre þat he myghte syns & noghte syns; in his free will it was whethyr sa he wolde do wele or ille. In the laste state, þat es conservede, þan sali manes noghte mow syns ne do ill one none-kyn wyse. In the second state, in þe wylke he may syns and may noghte bot he syns: manes will es fre till ill, to it be streyned & turned agayne with grace; and whethere grace ledis þe will, þane es it free to wirke þe gude. Eþer es manes will fre: be-foreGrace it es free to wirke þe ill, & thrugh grace it es made fre to wirke þe gude; and þus es mannes will fre eþer one some wyse. Bot mannes will es noght gude, bot it be fre fra syns, thus es mannes fre will fyled with syns. Forþi-by-fore þat manes synned, na letynge hnde he þat mygtte mare hymes to do þe gude. Bot now skyle a broþer hase syns copled with oure flesche þat saynt Paule calles *Legem carnis*, þe lawe of þe flesche, þat es mayster of the flesche, swa þat eþer he withstandis goddis lawe in alle þat he may; þat lettis oure will to assente to þe gude & stirris þame to þe ill, þat he may noghte wirke þe gude, but if grace helpe & vse hym owte of syns. Ilke a manes, or he syns, hase a fre will to followe þe fendas rede or goddes rede whethyr sa he chesyes: bot fre manes thrugh werke of syns byndes hym to þe fende, he ne may thrugh na myghte of hymes-selfe wyne owte of his bandes; and þane he feres as a schipppe þat thrugh temeste hase loste alle þat sulde hyms helpe, and es castens fra wawe to wawe whedir temeste hym drynes. And rytte swa it es by manes þat goddes grace wanttis fra he be fallens in dedely syns: he duse noghte þat he walde, bot aye waywes fra hande to hande at the fendas will, and bot god gyffe hym grace to ryse owte of his syns, he sali be letfe in syns till his lyfes end; and eþer he sali be loste bathe lyfe & saule, and dampted till endeles pyn tales. And this may þou see in werldly thynges: nane may make hym-selfe kyngge bot þe folke of þe comons cheese þame skyle a kyngge als þay walde hafe; bot whern he es chose of þe folke and conservede in his rewme, þame skyle powere he hase ouer þame þat hym chase, þat, be he neuer sa ill to þame, þay may noghte do hym doune, bot if it be thrughf oþer þat hase mare powere þame he; and thus thrughke þaire awenche chose, [f. 242] be

¹ so Ar.; om. in Th.
he never so ill, nedly by-houys þame thole. Ryght so mane, or he syns, hase a fre will to chose wheþer he will be vndir god or þe fende. Bot whene he cheses witþ his will þe fende to sewe, after he may noghte whene he will come owte of his bandis, & swa þe firste fre will in till nedfulnes turnes. And on þis maner worldly mens sayse þat are boundene in syns to þame þat consysles þame to amend þaire lyfe: »fayne we walde ryse, þay say, bot we may noghte, ne þay ne may thurgþ myghte of þame-selfe; bot thurgþe goddes grace helpand þay say.

The thirde grace es meste specysalle, for it es noght gyffene to ilke skilful creature bot anely to the þat rescuyes þe secunde grace & with þaire fre will filles it cledly, & may be þame-selfe als saynt Paule sayde: Gracia eiou vena non fuit in me, þat es at say: »goddes grace ne was noghte vanyte in me. And saynt Auntyne sayse þat god in vs wyrrande fulfills þat he thurgh grace stirrane by-gane in vs: for nowþer with-owttene hym helpande may we do gude va-till oure-selfe ne till hymse pay. And this by-houes be thughte by-forre, for god sayse hym-selfe: Sine me nichil potestis facere: »with-owttene helpe of my grace, he sayse, þe may noghte speide ne do. Goddes grace stirrande gase be-forre gud will, & stirres hymse to do þe gude & leue his syns.

Whate grace dose wher he vesettis mannes saule.

Grace, wher he firste cowmes to vesete mans saule, he wakkyus hymse als of a slomeryng þat lange hase lyggene in syns: and spyrrses at hymse with the scharpe wordes, sayyande: »Whare art þou, he sayse, and whether cowmes þou, and whedir wendis þou? Firste he sayse: »Whare arte þou?, als wa say: »Vmbythynke the, vnhappy wrecche, how foule þou arte doune casynte, & whate porel þou arte in; for thurgh thi syns þou arte fallene in till thynen emmys handes, þat ouer all thynge counytes to wyrke the was; and noghte may help ne delyuer the owt of thy simes handes, bot almyghti god thi gud lorde, þat þou hase forsakenes. Sythene he spyrrses & saysse: »Whethyne cowmes þou?, als [if] he till the sayyd: »Þou werechid caytyef, by-balede all thi lyfe als þou hase wasted it in syns: thou cowmes fra þe fendis tawme of helle. Where es alle þe gudes god hase þe gyffene to [help] þe & wirchipe hym with? sa saryly þou hase þame loste so riche als thi lord the made, & þou arte by-comene a pure wirche. Sythene he spyrrses: »Whedir weyndis þou? »Wafull wrecche, he sayse, »þou wyndis to þe wafull dome þat he demes to wofull wrecches; for als þou hase sewnde, ryghte swa sall þou be demyde. Sa swefull þære-to sall god see, þat þou sall se [for]? ferde owt of þi wytte, and þe þe montsynees & hillis þou sall luke & crye with a gryllye voyce & pray þame þat þay one the sall & hyde the, þat þou noghte one hym see. Wafull wrecche, þou wendis till helle, & þou do forthe als þou hase by-gonne. Whare þou sall wende es fyre, so hathe brymmnde & sa wodly, þat all the water of þe see, if it thorowe it rane, þe lest echke of the fyre it myghte never slokene. For þou stynnkes here to ggod for thi foule synes, þarefore þou sall fele foule stynnke þare lastande for etew; & for þou luffed here myrknes & & to be in syns, thare sall þou fele so thikkke myrkienes þat þou may

1 catchword: be he never as ill. 2 r. vnaite. 3 Ms. till pay hymse. 4 Ms. als swa.
it grace; & for þou restede the here in syns agaynes goddes will, thare sall þou wepe ma† thykere & more glowne teres thes motes ere in the somne; a thowsande of thowsander þeris payne sall þou thole, euer payne after payne, to newe thy wan. // Whene goddes grace hase styrrede manz and wakkenede hymne with thir thre, & hase mad hymne to knawe the þerelle þat he es in: thane he conseynes a ferdenes of goddes awefull dome, & þere-thorowe he be-gynes to sorowe þat euer he dyd amys, and þernys to amende hymne, thurgh goddes grace þat stirres hymne to se þe enyll & gyf hym to do þe gude. Than commes grace fowlanode to helpe þe gud will of manz to fulfill it in dede. For þose þou, manz, hase a gud will to do þe gude thurgh grace byfore stirrande, the gud will þou may noghte do in dede with-owttene goddes grace fowlouande & helpeande. And [þat] the appostill affermes by hym-selue þare he þus sayse: Non autem Ego, sed gracia dei masculum: "the gud I do es noghte, he sayse, but goddes grace do it with më, as if he sayde: "na gude may I do if ne goddes grace me helpe." Than es gud we do þe firste þat grace stirres oure wyll to do, and synthen thurgh grace fowlouade to wyrke gude: & thane hase þou þat grace þat gase by-fore gud will, and gude wyll es als a hande-maydene to grace to wyrke alle hir wille. Goddes grace, þare he es, will noghte he vynnayte, but enuer he es wyrrkande; and he es waxeand ay mare & mare, to melk the mede. For-thi of this helpand grace sayse saynt Paule: "Goddess grace es noghte vanye in më. Note we þan this grace þat gud vs sendis, þat gud for-thynke hys noghte of his sande & hane it enuer in pyne for we note it noghte. For-thi do we als the appostill vs redis þare he sayse: Hortamur vos, fratres, ne in vacuum graciae dei recipiatis: "I pray gow, he sayse, & byddes gowe als my brethir in god, þat se rescueyse noghte [goddis] grace in vanye, þat notes it noghte in gud whene gud till gow it sendis." For perças if þou it with-akape & it tyne, þou sall neuer after þer-till wyn. // Isodere telles of a litill flæ þat es called Sauras, & this flæ by-takyns grace be-føre stirrand; whase kynd it es þat he [es] enemy to all wormes of venome, sa þat where he sesse any worme to-warde manz for to stange hymne whare he slepis is wildernes or in woddes, he flees by-fore to þe manz, or þe worme hymne, and lyghttes apporne þe slepend face and byttes hym a lyttile, & þar-thurgh he wakyns hym or þe best comm, þat he may be warre or he be stangede. Now by this Sauras es vndirstande grace þat gud sendis to manz, agayne the fandynge þat ende þat ofte venemosely stangges; he croyes apporne the als þe appostill witnes in [t]his words & sayse: Surge qui dormis, et esurge a mortuis, & illuminabit te Christus; he sayse: "ryse þou [þat] slepis so faste, owt of thi syns wakkene & ryse fra thi dede: & Criste sall helpe the thurgh his dere-worthi graces. Bot the vnkynde creautours duse agayne þis grace, & for-duse it with-alle, als Vergill did with this litill fleew þat I are of spake, þat sannet hym fra þe dede. He this Vergill als he slepid, a nedder come to hymne-warde for to stang hymne, as it es his kynde. Bot this litill fleew, þis Sauras, þat sawe þe neddire, flowe by-fore & lyghted in his forheneide & prykyde hymne a littil: & þere-wit he wakenne, ryghte als þe worme come. Bot þis Vergill in his wakynnynge he feled his forheneide smerte: he smate hym-selue in þe fronte, & sa he slewe þe fle, & þus qwyte he hym his gud seruyse þat sannet his lyfe.

† Ms. in a.  ‡ Ar. vynnayte.  § Ms. for thynke for thynke.  ¶ This, and some more words om.; cf. Ar.
For-thi for-do þou noghte grace where he to þe comymes to warne þe of thi harme & stirre þe to þe gode. Fayne anghte manne to be of goddes grace where god sendis it to hym, & sa riche a gyfte of god warely to þeme; for bot man hafe goddes grace in this dedly lyfe & renle hym þer-fter, wele better it ware to hymne þat he ware vnborne, þan lyfe with-owttene grace. For grace es haris of þat lastand Ioye þat is to come, als þe appostill sayse: Gracia dei vita eterna: »Goddes grace, he sayse, es als helpe & waye to sy-lastand lyfe«: & for-thi he settia grace by-fore as waye þat ledis to þe lastande lyfe & Ioye, & als a wedde, if we it wele þeme, to make in it sekrines of Endles Ioye to welde, als þe appostill sayse: Qui dedit pingmus spiritum suum in corporibus nostris: »God, he sayse, hase gyffene till vs þe halysytle als a wedde here in vs to welde of þat Endles Ioye«. Halde we þane this heueneley wele & note it wele in werke, & schape our lyfe þare-fter, in whate as we do. For wele es vs in þis lyfe whiles goddis grace vs ledes; for þere grace vs lenes, we faile of þat wele. For-thi for-do we in vs thrugh helpe of grace alle þat es agaynes grace what so enuer it be, lesse or mare, þat our synfull witte sayse es agaynes goddes will; for-do we þane by-dene, þat pay lettis vs noghte to accord to goddes will; þat es, þat we fordo all þat synne es, or þat may stirre to synne, with forthynkkyng of herte & scriste of mouthe & withstandyng with will enuer to turne agayne.

9. (Our daily work).4

(Another text is Ms. Arund. 507, p. 135).

Thre thynges are nedefull till ilk a manes of what state he be, to mekill his mede, thrugh goddes grace helpande, als abouene es sayde, þat hym sall lede. The firste es þat manes be in honeste werke with-owttene lettyngye of his tymne. The secunde, þat he his werke do with a fredome of spyrite, in stede and in tymne als till ilk werke falles. The thirde, þat his Wittire berynge, whare-so he cummes, so honeste be & faire, þat lonyngye be to god, and stirryng of gude till all þat hymse seece; þat he appostill byddynge þat ful-fill in dede, þat payse: Omnia in vosis honeste & secundum ordinem fiant., þat es at sayse: »all þat þe do, honestly be it done, [&] in ordire«.

1 At the fyrste, sall euer-ylke gud cristene manes vmbylyke hymse & euer be warre þat he tyne noghte the schorte tymne, or wrange dispende it, or in ydilnes late it ouer passe; þe tyne þat god hase lente hymse to servie hym with-all, to gedir in gud werkes tresure of grace, to by hym with heuene. The tymne of werke es schorte, & for-thi the faster it es to wirke, þat we ne tyne noghte þis schorte tymne & sa lose oure mede. & noghte anely this schorte tymne fra vs flees, bot þere flees, als þe wyse manes sayse, Nostra etas volat, þat es at say oure elde flees«. Slepe we, wake we, or whathe sa we ellis do, oure lyfe glyddes away; & als saynt Gregor sayse, Monre lyfe es lyke a manes in a schipphe: sytte he or stande, slepe he or wake he, euer he es thedirwarde whered þe schipe drynes thrugh strenth of þe wynde. Righte as we in this schorte whilee, whate sa we do, we dryne euer till oure ende. For-thi we spede vs in this schorte

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1 Ar. vs.  2 Ar. and.  3 r. þame.  4 In the Ms. this piece is not marked as a separate piece.
(R. Rolle) Our daily work.

tyrne, as our enemy folows vs envr at ðe bake with a scharpe swerde to styke vs thurghfe. And sothly our enemy, that es ðe [dede], folows vs envr at the bakke: ðor ðas Senec sayse: *Vita fugit, moris sequitur,* ðat es to say: «the lyfe flees & the dede freschely folows»; for ourlye es noghte elles bot passyenge fra lyfe, and saynt Anystye sayse ðat «lyf es bot a swyfte rynnynge to ðe dede». For-thi it es [nogh]t to tell by how lang a manlyfes, bot how wele. Þzt this schorte lyfe es vn cortaygne & vnstabilly, how long it sall laste & for-thi lob sayse: *Nescio quam diu subjiciam, & si post modicum tollati me factor mens,* «I ne wate, sayse ðe haly manse Iobe, how lange here I sall duelle, ne whene my makere will take me hythene». Here-of spekes saynt Gregor whare he þus sayse: «I ne wate noghte, sayse ðis haly manse, the while I sall duelle here, ne whene ðat I hythene8 sall be tane and ledde to ðe dome». Mannes lyfe es lykkynde to the wynde, ðat of all thynge es maste vnstabil. For saynt Gregore sayse: «Schorte es mannes lyfe, & ðat ðat schortnes es envr vn cortaygne». For-[þi] saynt Jerome sayse: «na thynges se mekell be-gyles manse als, manse ne knawes noghte ðe tymes of his lyfe, ðat to his witt vn cortane es, & ðit highte he hym-selfe lang to lyfe, als he myghte at his will dryne dede obake». Thus desceyued was ðe riche manse of whame ðe gospelle spekes, ðat sa mekell gud hade raked to-gedir ðat he ne wyster whare it to do; na thyng hym grende, so all thynges felle to his will, bot ðat he had no housesynge to do his gudes Ine; thus als vnwitty he speake to hym-selfe: «My saule, now may [þou] reste the & lede thil lyfe with esse, for reches & gudes þou hase ynogh for many þeres to spende»: bot for he thoghte all one his gudes & noghte one the dede, a voyce come fra almyghty god & sterynly to hym sayde: «xa, foule, this nghte þe fendis of helles thy saule sall fra the refe; and at þou sa lange gadirde same, wha sall it hanfe?e. Happy hatis riche manse bene and wyselyere had he wroghte, & he wolde hafe afer Salamons rede, ðat all tæches how þay sall do if reches to þame fall; Disicite si affluit, nolite apponere cor, þat es at say: «if reches to þe falle, feste noghte one þame thy hertes»; for þay are faylande & noghte lastande ay, & alepir als aane ecle, þat whene mene wenyhs he hase hym faste, als fantome he fra hym glyddys, & tynys hym for ay. And thus it es by erthely gudes ðor whame mene swynke so sare to gedir þame to-gedir þat riste may þay nane hafe ne of noghte elles thynkkes, & whene þay hafe þat þay þerne, with righte or with wrangle, or with pore mene malysouns that byterly þame bannes, þane, whene þay thynke þame maste sekire, and alle to þame falles ryghte als þay walde, sodanly þay fra þame glyde als a alepir eele mene haldes by þe tayle: for owthir þaire gudes fra þame partys whylls þay are here, or ell þay dy fra þair gudes whens þay walde fayneste lyfe, & noghte with þame beris bot malysouns & synnes þat sall wende with þame to þe staryte dome & changle þame by-fore god, for with wrangle & in ill vse þay spende þame & ouer-mekill hufede þame agaynes goddis will. Vnhappy hyme thynke þane þay ere þat for þam ouer-mekill cares. And þat manse sall noghte azy hym in reches, exemplum4: Mighte reches, þat þe worlde geldys to thase þat for þame swynkes, bynde hym to make þam sekyre þat þay sulde euer with þame laste? Zit lo, þat þame hede mene some colour ethely gudes to þerne & herly for þame to swynke als mene now dose. Bot this may

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1 Ms. deuyll. 2 & vnst. om. in Ar. 3 Ms. hythene, y corr. from e. 4 The additions to Ar. do not improve the sense.
noghte the werlde mow do one na wyse, for that thyng he ne hase of hym-
selue pat may lett that na he sall passe, and pat he hase noghte, gyffe it to
oper; for he haly wrytt be he werlde & by all his thynges thus sayse: *Mundus
transsibit, & concupiscencia eius, pat es thus mekkill for to say: »The werlde sall
passe, with all his thynges pat men here after generes, whate so ever he say be;
and the law wretyne thus sayse: That manc may gyffe na mare ryghte in a
thyngae to oper thane hym-selue hase. Righte als peu may see by a manc pat
es fellene in a wattre & thurghy strenghe it beiris hym forthe & renes hym by
grounde; if he may wyne to a stake or to a rote pat gud festenynage hase,
he may lett he water to bere hym furthe: bot if he festyne hym-selue till a
thyngae pat fletis als he duse, he may noghte pase lett he water to bere hym
furthe or whedir it will. Bot sothely, nyll we, in his werlde als in
a water with pe gudes of this werlde eaur are we passende, & noghte es in
his werlde to festyne vs by to lett vs pat we ne sall passe: for als pe haly
mane by vs sayse: *Omnes moriemur & sicut aqua dilabitur in terra, pat es
peus mekkill for to say: »Alle sall we dy and als water wendhe in to pe erthe.
For-thi pe haly mane lob sayse by hym-selue pat here I knowe pe sothe: *Ego
ille opulentiam quondam, repente centuram sum, et ecce leves amici mei transiunt,
et semitam per quam non revertor ambulo: »sloo, said his haly mane, I pat som-
tyme was so riche, to what meschefe I am now fallene! loo my schrott frendi
hase me lefte, & by pat way now I wende bot her-by I come neuer agayne; &
and als if he saide: »Riches & frendis I ha(d)er ma pase oper of pe lande, &
all tha na myghte me lett pat ne me byhouede furthe wende, & nyll I will pat
waye I wende with-ovente agayne-come. Bot whylke es pe pase manc sall
wende by, pe propheth her he schewes with thir wordis: *Omnis caro sensum, &
onmis gloria eius quasi flores agri, »Manc, he saise, es als hay, & als flowres in
the medowu pat growes, to manc pat es luflly & faire. Mennes flesche es als
haye, & all his Joy & noblaye as pe fowlr in pe medowe, pat so faire growes.
Haye fyrste waxes in grene gryssye, & sone after he brynges furthe fyrste fowres;
& if he stande after a while pase pe fowres dryes & fallues, & after he es
mawes downs wirth pe sythe & d[r]ye(d)5, sythenes es it lede to house & gemyd to
bestis fode. Thus it fayres by pe manc pat borne es in his werlde: in his childhede
he sprynges & waxes as dose pe grysse pat luflly es one to luke, efter he waxes
to manc & so he floresche in fairenes & strenghe & wytt & haynyng of ethely
gudes pat to hym fallues; pase sone after als he drawes till elde, pe flowres fallues
& fayles, pat ere his vertuis, faireshed, strenghe, wytte, syghthe, felnyng &
beryng, & efter pat he es smetine downs with the sythe of dede, sythenes led
to house to bestis fode, pat es to say, dolwes he es in pe erthe to fede wormes
with. & this wittnes pe holy manc her he thus sayse: *Cum mortuis homo habitat
inter serpentibus et bestias, pat es thus for to say: »When manc es dede, with
tadis, neddis & fouile venymos bestis sall his duellyng be. What thynges es
so wlatesome to pe werlde or vnworthi, als es »mant where he es dede? pat
pe werlde so mekkill lattis by whills manc by hym lyffes, so betheely pe werlde
lattis by hym sons he es dede, pat he ne may thole hym be in his hose
three dayes to-gedir, bot borne [he] es owte pat he harme noghte with styneke pat of

1 corr. from he. 2 Vulg. anni. 3 Ms. senectam. 4 Ms. hafe. 5 Ms. dyes. 6 al. om.
hym commes, & es gyme depe vndir þe erthe to be wormes mete. / & sior-thi it es now in þis tyne to wyrke, for in þe tyne þat es to come es na tyne to swynke, bot de ne recemes þe angell wic athe þer he þus sayse: Israeit enim angelus quod non erit tempus amplius, þat es þus mekill for to saye: »whills we have tyne do we ged till all«. And als þe appostill oþer mene redis, hym-selfe did in dede, for as þir clerkes by saynt Paule sayse, euer¹ he was styrrende in sum gude werkes: for fra þe fyrste houre of þe daye vn-to þe fyfthe he traelde with his hende to wynne his fode, & þe fyfthe houre² vn-to þe tene houre³ to þe folke he prochede, and fro none till euene he swuede to þe pure [Æ] pilgrymes with alke [gude] als he hade, also by nghte was he prayande: & thus spendid he his tyne.

In thre manes tynes manc his tyne, þat es: in ydilchipe; or in werke þat na gude⁵ commes ofte; or in gud werkes bot noghte ordyned als þay sold be. Firste [1.] it es to fordo ydilchipe, for it mekill harnes; & þis witnesse Salamone þe wytty þat thus sayse: Multam maliciam docuit ociositas, þat es þus mekill for to saye »þat mekill malece & synr leris ydilines. & for-thi sayse halþ wryte þerby: Qui septatur oculus stultissimus est, þat es þus mekyl for to saye: »he þat spendis his tyne; in ydilchipe, ower-mekill he es a foles: for he for-beres noghte þe thynge þat duse hym harnes; & þit mare folle es he for he wynnes hym na mede in þe tyne; & alþer-mastere folle es he for he wynnes hym payne. & sior-thi god blames þe ydil þare he to þame sayse: Quid hic statis tota die ociosi?, þat es to say: »whi stand þe here al þe day ydill & will noghte wyrke?« Ydilchipe wastes gudes þat are warelyn⁶ wofane, & for-thi saynte Iohannes sayse þat na thynge es ware þan ydilines, & noghte anely for he wynnes noghte, bot for he wastes þat are wôfane. Ydilines tileþ þe fende till house, & for-thi sayse saynte Iohannes: »euer be wyrkande sum gud werke þe þende fynd þe noghte ydill; sior als thurghle gude werke þe fende es lettid to enter in to manes herte, swa ydilines makes waye to manes herte & draws þe fende in. Ydilines lettis manc to lyfe mannes lyfe ordanely als to manc falles, als þe wyse Senec sayse: »he lyfyes noghte til hym-selfe þat lyfys till his wambe & to ese of his foull fiesche in all þat he mays; for he lyfes noghte til his prophete ne to manc oþer, & forþi-he lyfes noghte, sior Iob sayse: Homo enim ad laborem naturæ est, þat es at saye: »Mane es borne to trauelles: and forþi þe manc þat trauells noghte he lyfes noghte as manc. To trauelle was manc boundene after he had synned, thurghli goddes byndydne⁵ þat þus to hym sayde: In sudore vitibus tuis vescris panno duo, dones rerertaris in terram de qua assumptus es, quia terra es & in terram ibis, þat es þus mekill for to saye: »in swete of thin face þou sall ete thi brede, þat es, þou sall trauelle stalworthely & noghte fayntly, for he byddis þe trauelle with swete of thin face« — he þat trauells þat svettes herly, he þat swynkkes; & so þou sold, say till þou torne in to þe erthe, he sayse, þou erte off[e]⁶ tanes, þat es, all thil lyfe þou trauelle, þat þou lose no tyne. / This vice of ydilchipe mekill gude it lettis and [manc] manc vnworthi any

¹ Ma. euer þat. ² overlaided. ³ Ma. gudes. ⁴ Ar. are ware. ⁵ Ar. byndydne.
gud to do, and smyttis hym als it were with a parlesy þat all his lyymes dries, þat he may na gud do als he sulde; for-thi spekes þe psalme-wrytter þare he þus sayse: Manus habent et non palpabunt, pedes habent et non ambulabunt, os habent et non lugentur, oculos habent et non videbunt, aures habent et non audient, þat es þus mekill for to say: ÞThai hafe handes, he sayse, bot þay wyrke noghte, fiecte þay hafe bot þay ga noghte, Mouthes þay hafe bot þay speke noghte, Eres þay hafe bot þay here noghtes—þfor þaire lymmes are so bounden in synne þat to all thynge þat eyll es are þay lyghtes, bot to do þe gud þay are als deede. Zitt ydlines es a vyce þat wyrkes mekill eyll, for it nuresche to all þat eyll es, Saynt Clement sayse, for it makes mans rekles & for-gettil for to do þat he [es] haldene to do if he sauede sall be. For½ whene þe fend fyndes a manz ydill, þane he drawes hym nere hym to draw hym to his werkes: fiirste he puttis hym fowle thoughthes in þe herte and taries hymte with foule gyernynges of fleschly suffike or of oþer folyes þat brynges manz to synye; eftter he² prikkes hym to do thiese gyernynges in deede; & þus he makes hym to lose hym-selte in synye, ²hys tyme also, and lettis [hym] gud dedis to do þat myghte helpe hym till heuene. And sa he dose agayne þe appostell rede þat þus till all mens sayse: Noßite dare locum diabula, þat es to say: Þyffe na stede to þe fende. Bot in þat manz þat trouels in gud werkes, the fende may fynd na stede in hymte for to reste, for what vessale⁴ sa it be þat es euyn full, if menz sette mare þare-in, it castes it agayne. & þat manz manz waye to þe fende & tillis hym to reste with hymte, & fullis[is] in deede whate sa he hym byddes. / & thus he makes hym-selte vnworthi to all oþer stedis in to dweele bot anely to helle; ffor als helle es þe duellynge-stede of þe fowle fende, rughte sa it es howsayne to þe ydill manz þat herte swornes hym in synye. And at this thys be, by skyll it may be prouede. Sothe it es þe ydill manz may noghte dnuelle in heuene, ffor heuene es anely ¹full mede to þame þat in þis lyfe spendis þaire tyme in þase werkes þat þay hope be Criste to paye. In purgatorye name skye may dnuelle, [for] þare þe gade anely are purgede in þat cleensand fyre till þay be als clen of synye als whens þay crystenyd ware; & here-to witnes þe psalme-wrytter þer he þus sayse: In labore hominem non sun, ²cum hominibus non flagellantur, þat es þus for to say: ÞThe ydill trouels noghte with mene, ffor-thi þay sall noghte in purgatorye be penyd with thase mene þat are in þe waye to heuene. Bot þay sall be for ever penyd in helle with þe fende, for þay als his thralles swornes hym in synye. / Grete schame it es cristiyn mane nowe ydill to be in þe tyme þat nowe es, þat callede es þe tyme of grace, in þe whylke tyme Ensampli es schewed vs of gud werkes, & we are hyred for to wyrke, & if we wyrke als we awa grete mede vs habaydes. Firste, ensampl god sett hym-selte þat we suld lufe to wyrke, als þe apostille by hymte sayse: Eximaniit semetipsum formam semis accipient, in similiitudinem hominis factus & habitu inventus ut homo; humiliasit semetipsum facius oedemis usque ad mortem, mortem autem crucis: propter quod & deus exaltavit illum & donavit illi nomen quod est super omne nomen, ut in nomine Iesu omne genu fle cetatur, celation, terrestrium et infernorum⁶, et omnis lingua confitator quia dominus Iesu in gloria est dei patris, this es þus mekill for to saye: [Æ]?, this es goddes some of heuene, with trouelle hase wastede hym-selte, he tuke þe body of thralles, made to lyknes

1 Ar. And. ²Ma. he he. ²& hym his crossed out before hys. ⁴Ma. vessale corr. to vessale? ⁵for mede, crossed out before. ⁶Ma. informorum. ⁷om.
of manæ, in clethynge fondez as manæ; he mekid hym-selfe [&] 1 boxome by-come to þe dede, þare to dy2 on þe croyse: for-thi god hase heghede hyme & gyffene hyme name þat es aboune al þat name beres, so þat in þe name of Ither all spyritys sall knele of helle, of heuenes & erth, & all sall witnesse bere þat oure lorde Ither Criste dwelles with his fadir in Ioyce. Ourh-prowde þane es þe servunche & ouer-delycate þat in a batell will ryste, & seese his lorde by-fore his egheine of his enymysse be assayllede & of þame eyyll wondyde. / The toþer skyl es why we sulde wyrke now is þis tyme of grace: for we are goddes boghtis thralles, with þe preyc of his dere-worythe blode, noghte to sytt ydill, but for to wyrke is his wyne-garde, & gitt he hyghtes vs mede if we do with gud wyll þat we thurghf dett awei for to do. / The third skyl es: þat mare mede he hyghtes vs if we do his will, þas[4] he higte to his þrene frendis be-fore þe tyme of grace; to þame, if þey wyll dyde, he hyghte ethely gudes: to vs he higte to wonne with hyme for ever in his blisse. / The ferthe es, if he to any of his þrene frendes higte þe blisse of heuenes, lange tyme after it was or þay myghte wyne þerto, & gitt by-honed þame wende by helle & þare make lang habbydyngye, some a thowsand wynter, sum twa thowsand and some thre thowsand wyntes, or þay to heuenes myghte com: bot now is a littill while mene may wyne heuenes at will, als, if any dye some after he es crysteswede, owther if he hafe done full penance for his mysedis þat may for-do payne of purgorie þat he for þame sulde thole, or martyrs þat for goddes lufe scheddes þaire blode. The blys es now redy to maen if he it serue, and for-thi, als þe gospell tellis of saynt Luke, Misit dominus semper sumus hora sem dicere invitatis vi venirem, guia iam parata sunt omnia, þat es þus meklir for to say: «God hase sent his servant in þe soper-tyme to say þame þat bodenz warre þat þay sulde come & na dwellyng make, for alle es redy þat graythed es to the festes. This tyme of soper es tyme of grace þat now es, in whylke all es redy with-owtene lettenge to bryngle manæ with to blisse; esere es noghte ells to do bot wasche mene handes & sett þame to the mete, þat es, þat þay perfytyly be clensyde of all þe synes þat þay hafe donese senz þe tyme þat þay were borne agaynes goddes will. // What losying of[3] tyme es it to truelle abowte þase thynes þat na profet5 commes of! Noghte anely it es eyyll for to waste þe tyme in ydillnes & in wyne: bot il it es & losying of tyme to truelle abowte þase thynes þat na profete commes of, for forto truelle abowte swylye thynes [es]6 wastynge of lyfe. His lyfe es lange þat truelle is þat he may for hym-selfe, þat es to þe wyrchips of god & his saule-hele. Thow sall noghte deme the manæ þat he7 hase lang lyffede þof þou se hym white-haredce & ga stowpande with a stiffe: for þat of mannes lyfe es noghte to telle by þat þou es wasted in ydillnes & in dedly synze. For-thi ansuerde Baralame to Lysophate his disciple þat to hym sayde, «Mayster, how alde arte þou? I pray the, if it be thi will, þou telle me þe sother;» and he ansuerde & sayde: «I am of forty þeres & fyve.» «Maister, quod Lysophate, me thinke þat þou solde be of sexty þere & mare.» And than ansuerde Baralame: «If þou ask me of all þase þeres þat I haffe lyffede senz I was borne, þane haf Þe lyffed als many als þou laste sayd. Bot þase þeres I spendid in ydillnes & in synze or I take to þe lyf þat I now halde, þase þeris I halde þeris of dede. Bot all þase þeris I telle þeris

1 Ms. et. 2 r. þare-to dede? 3 Ms. this. 4 Ms. þat. 5 Ms. perfet. 6 Ms. are. 7 þat he om. in Ar.
of my lyfe & na ma, þat I hase servued Cristye my lorde in thurgh his dere-worthy grace; for þeris of dede with þeris of lyfe are noghte for to tellen. Wha so wálde vmbythynke hyme whate tyme stelis fra hyme in lang etynge & drynyngge in owtrage, whate [ina] vnmayte werkes, ydilchipe, ydill thoghtes and sole, vnmayte wordes & ofer vanytes þat mane delyttes hyme Inc, he suld sothely vndirstande & fynd þat þofe he alde be of þeris, þat littal he hase lyffed, & þat es for to say, one þe manere he sulde hafe lyffede and he hyme wele vmbythynke; for he lyffed noghte to his profet, ne wane hym no mede als he sold hafe done, bot perranæ wane hym payne, for lossyng of his tyme. Wondir thynge it ware þat the man þat gyffes hymes to þe bessynes of þia werilde mare þame nedis, had na [lettyng in] prayere, in reste of herte, in sothfastnes of worde, in perfeccione of gud werkes, in lufe to god & till all crystene mene. I trow þat wha sa þat a clene hert will charge thire many lettynges, he may fynd þat ofte tyme will lett hym no gude to serue to paye. And for-thi haly menes by-form þis tyme þat þire lettynges knewe, þay fede þe werilde with all þis vanytes rightes als it were curseide, for þame thoghte þay myghte na ryghtwyse lyfe lede þerin; and for-thi went þay vntill wyldernes, for ther they trowed þat þay myghte better serue þaire lorde to paye. For Senec þe wyse sayse: Amator vido & cruderior []& inhumanior, quia inter homines sui: »Mare ancerus I am, sayse Senec, & mare coetetus, & mare kene & lesse man I am, þat hane dwelled amanges menes.«

Off thre maners ocupacions.

Three manors of Occupacions es owtwithe, als in sere langlyng & mekilly, is vtwitb raykyng, & in mekilly trumalyng abowte werldly thynges. Firste may many truelle þame-selfe in mekilly langelynge, & agayne this Salomone sayse: Quo dimittit aquam, caput est luxurii, þat es to say: þe þat lattes owte þe water, he es heued of the stryngynge. »Late þe water owte,« es late þe tunge flete owt in mekilly langellynge, [&] als many vnmayte wordes & ydille þat manes spekes, & so many synytes he latis þe water owte. [Bot] to knawynge [of] god ne of hym-selfe may nane wyne þat latis his herte owte flete with mekilly vnmayte speche: for he mase waye to the fende, his faa, in hym-selfe; & for-thi alcke lykynes Salamone to þe cete þat es with-ovtene walles, pare he þus sayse: Sicut urbs sine murorum ambitum, Ila vir qui non potest cohisere spiritum suum in locuendo, þat es þus mekilly for to say: »Wha sa noghte refrences his tongo fra mekilly speche, he es als a cete with-ovtene walles, pare hostes may enter ouer-alle.« The fend of helle with his hoste gase thurgh þat mouhte þat enere es opynes with eyll speche. In Vysis patrum it es tolde of a haly man þat saide whene mene prayesede a felawchiphe of breþer þat he had herde of mekilly speche: Boni vitique sunt, set habitacio corum non habet Iamam; quicunque vult intet & asinum solvit, »Gude, quod he, þay ere, bot þaire wonnyng hase no gate; wha sa will may ga in and lede furth the asse,« bot es, þaire vnwytt saules. For-thi sayse sayne Iames: Si quæ putat se religiosum esse non refrenans linguam suam, sed seducens cor suam, huies vana est religio, þat es to say: »If any wenys þat he es religious and byrdills noghte his tunge, his religio[n] es vayne, he be-gyles his herte.« He sayse swythe wele »he brydlis noghte his mouthes.« A byrdill es noghte anely in the horse mouthe,
for sum as abowte þe eghne, & sum abowte þe eres, for all theres mekill nede þat þay brydild be. In the mouthe lygges the heny Iryne on þe lyghte tunge, for þat es maste to halde. Ófte we thynke whære we by-gyne to speke, for to spek lyttill & sett wele our words: bot þe tung es aleper, for it wades in wate[r], & glyddes lyttille furthe fra faa wordes to many, fra gud to sume ille, fra sothe to lese: and þane, als Salomon sayse: In multilogues non destit pecca-
tum, þat es thus for to say: »Mekill speche, by-gyne it neuer sa wele, may noghte be with-owttens synes; for fra sothe it strikes 1 in to false, owt of gud in to cuyll, fra mesure to one-mekill, and as of a drope & a drope, waxes a mekill fiode þat drownnes the saule, for with þe fletand worde fletis þe hert owt, þat lang þer-
after it may noghte gedir to-gedire. Ær þerfore sayse Gregor þus: Et os nostrum tante est des longinquum quanto mundo proximum; tante [minus] 2 exauditor in prece quanto magis inquitatur [stulta] locuzione—thir are saynt Gregor wordis in his Dialogus 3, þat er þus for to say: »Als nere als our mouthe es to þe werlde speche, als ferre es it fra gud whan we to hym speke & prays hym of oghte; fior-thi es whan we calle on hym & he with-drawes hym agayn fra our stevenz, for he will noghte it hym: fior we stynke to hym als of ydill speche and of ydill Langelyng þat vs haese fyleda. For-thi wha so will þat goddes ere be heres his mouthe when he to hym prays, drawe his herte fra þe werlde, elles may he lange cry or god hym here, als he thurgh þe prophet Ysaye sayse: Cæcum exten-
deritis manus vestras asserat oculos meos a vobis, þat es to say: ”When ge make many-falde praysere to me ge þat playes with the werlde, l ne here ðow noghte þat while, I will tumne me away when þew ðow handes lyftes to me. For sa mekill lettyng of þe gud philosophre sayse es in mekill speckynge, þat þay bynd þaire dyscypylls with sylence þaire firste fynge þere, als saynt Ambrose sayse. And wretynge it es by a haly babot þat hyghte Agathone, þat thre þere he bare a stane in his mouthe, to lere hym to halde hym stytle. / The toþer es of þese þat kanhe hafer na ryste bot cuér [er] raykand abowte fra stede to stede, & for nane ofþer enchesone bot for to fede þaire wyttes with vanytys & lstes slyke als þe flaccshe þernes. »Flee þe werlde and his þernynes, & halde [þe] 4 in ryste, and brydelle the tonge þat he noghte owte siete noþer in Langelyng ne in ydill speche, thire thre þe haly angele lerede þat abbott Arsenius þat he þam solde þene; þor forawe thir thre er haldene þat þe þangilie leri, thare es way to god [?] with-drawyn fra ill. It telles of an abbott þat fully twenty þere satt in his selle 5, þat neuer lyftede vp his heued to see þe selle-rofe. / The third es of tha þat wastes þaire tym with tronelle in couatyse to gedir þame wederly thynges ma þame þam nedis; & of slyke spekes Salamon þe wyse & telles what betis 6 to þam for all þaire grete swynke, here what for-bi þus by þame he sayshe: Vana est spes corum et labor sine fructu: »false es þair hope, he sayshe, & þair tronell with-owttens medes; & ðit he sayshe be swylke mene: Nichil assever secum de universo labore suo, þat es þus mekill for to say: »Na thyngye with hym he beris when he hythene weyndis, of all þat he hazes wonne with care & swynkew. This es ilk a day sene by þase þat are dede, þat noghte with þam beris to þaire lang hame, of all þe gudes þay hade were þay neuer sa ryche, bot a lyttill cloute of clathe to hille þaire body with—na mare the werlde vouches-saune one þame, þat þay so mekill luf-

1 r. skrithes 2 Ms. cicius. 3 Dial. n. 15. 4 Ms. men. 5 Ar. scocle. 6 r. betidis.
fede. 1Here-of sulde þe Riche thanke þat playes þame with þe wëlde, and thir conatouse mene þat þe pure pylles, 2 þat rakes hally to-gëdir þat þay may gete, rekkes he nener of whayme, be he pure or be he ryche he takes na kepe, bot ane 3 þat he hase: and alle es bot fantom & dreme þat þay with dele. Righte by a ryche mane it es þat here his lykgyn hase of golde & of syluer & of opær fieschely lykgynge where-with æs an vnworthi wreche þe wë尔d hym dysaynys, als by a pure man þat hungres swythe sare & swa sare thysters þat almaske he dyes. Efter hungere lange hase hym þyne he falles one slepe, and he dremys þat he es bodyns till a feste, & heghe sett one þe desee, & all deynes þat his herte may thanke sett by-fore hym, wyne & pymest in faire cowppes, he etis & drynkes at his will & makes hym righte glade, & all þat abowte hym standis are faynre for to do his wylle. Efter þat he hase etyns þat hym gud thynke, þe clathe es drawene & he with mekill noblaye to chambrir es gane, and þare, hym thynke, he etis sype & drynkes þe wyne, & sythere to bede he es broghte als it ware a prynce, & happed with æs ryche robes apporns hym ynewe, 4 wele furrede with vayre 5 & with gryse. Bot whenes this wreche wakyuns, he felis his legges all calde; he thynkes on þat noblaye hym thohtge he was in, & of all þat riche noblaye hym thohtge þat was abowte his bed, he grapes abowte hym if he myghte oghte fynde of þase riche clathes he wende ware one hymæ—bot þan feles he noghte elles bot taters & ragges; & mare hym hungers & thysters þan he dyd by-fore. Þame knawes he soothy it was bot a dreme; þat false fantome made hym to trovwe þat it was [a] fest. Fýsegue false reches of þe wëldre taries þe Riche, þat mase þame to wene þat all es sothe þat famonte þame leirs. So witles riches þame makes þat þay for-gete þame-selfe, and hethyng makis soper & lyghtly by þame setis þat soothly þase reches wane. Þay make feste of þase gudis þay pilled fra þe pure, and ilke man for drede es faynre to do þaire will. Bot whenes dede þame sall wakyuns of þat baefull dreme, þame fynd þay bot fan-

[3.] tome all þat þay wende had bene sothe. // The thirde maner of mene there are þat lykgyn hase etis sype & drynkes þe wyne, þat þay sulde do, þay putþ þe mede of þaire gud dede in a renens sekke, for þay lossy þaire mede þat þay sulde wyne if þay wroghte þase gud dedis in gud entent; for þare whare gud entent fayles in any gude dede, than mede þat to þe gud werk sule sulde falle, fayles alswa. And þat may fayle 7 on fourre maneres. The firste, for þe wykkenes of þe wyrkande; als it telles in þe firste buke of þe lawe that Cayme. Adam sone, offerde to godd of þe frayte þat hym newede: to þis offerand of Cayme god walden noghte luke, bot to þe offerand of Abelle, his brothir. Of þir wordes saynte Gregor spekis & sayse: »by þe hertis will of hym þat þe offerand mase es the gyfte of god rescyneyed or þer-with all reprened: for by Abelle wretyn it es þat god firste luke to Abelle & sythere to his gyfte, for to vndinstande þat noghte tor þe offerande of Abelle god was payed, bot of þe offeryng for Abelle, þat in all his werke was trew & gud, & after þat god luke. Bot to Cayme & his offerande god wold noghte luke, þat es for-thi þat he [þat] þe offerande made gretly myye[s]payed gode. Whi oure offerande myspayes god or what so we do þat gud es in kynde, þe haly prophete schewes by skyll, here & lere who so will; for þat he sayse: Cum multiplicaveritis oraciones non exaudiam, quia manus evert;

1 This passage is wanting in Ar. 2 = rob, Fr. piller. 3 r. anely. 4 r. ynewe. 5 = old Fr. vair, a sort of fur. 6 r. falle.
plenæ sanguinis sunt, pat es þus for to say: »When ge many prayers to me makes I will þame noghte here, foroure handes are full of blode«, that by-takyns synce. / Þitt whi truelle falles with-owttene mede, pat es vnaȝte 1 þat stirres many gud to do, as it es whene manc dose any gud þat gud [es]2 in his kynde, for we3 walde be þræysede of men for oure gude. For-þi sayse gud till all menæ þat er in slyke Entent to be loued of menæ: »If ge so do, for sothe I say ge tyne þoure mede«. For wynne glorie es þat thynge þat of gud makes enyll; als it es by ahoæ-dede þat in his kynde es gude, but do it for manæ þræysynge & it wynnes bot synce. / The thirde þat for gud werke refes manæ his mede, than es roysynge of þame þat dose þe gud dede; & for-thi gud in þe gospelpelle by þe þrægæne sayse þat talde his gud dedis by-fore þe folke in goddes temple thare he in þrayede, for-þi gud by hym sayde till all þat by-fore hym stode: »Sothey, þis man hase loste his mede, trayste he none ofer, for all his gud dedes«. 4 Of this þrægæne sayse Gregore: »Loo so many gud dedes are loste thurfult a synce. This manæ, als hym-selfe sayd, fasted twa dayes in a weke, & payed wele his tendis of all þat hym newede, & ouer-passed many ofer with his gud dedis: bot for he roysed hymæ of his dedis, he losed all þat he dides.« 5 Nededfult forthis it es to manæ þat he do þe gud he may, & þat he warely wmbyluke hym þat he pryde hym noghte þare-of in thoghtæ ne in worde. 4 & for-thi by þis þrægæne saynt Gregore sayse: »Als reproued of gud he went to his house, for þe merit of his gud dede he had gyffæs to hym·scheunæ & mad hym with his worde buttir þane he wasæ.« 6 For one foure maners menæ loses mede of pair gud dede. The first es when manæ wenys, þe gude he hase, þat he it hanes of hym·selfe. The toþer whenæ he trowes þat gud gyffes þase gudes for he hase þame sœmeræ. The thirde es whenæ he ruses hymæ of his gud dedis. The forthe whenæ he ofer dispyses of modis perdunt homines mercedem de bonis operibus.«

1 Ms. vnaȝte. 2 Ms. dose. 3 r. he. 4 & om. in Ar. 5 a useless insertion.

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saynt Gregor & sayse: »Many semys gud dedis þat are noghte gud, for þay are noghte done with a gud will. For 1 þis man þat þe pilgryme herberde þat was þe fende, it was for na pete þat he of hym hade, bot anely for of his bechope he speke þe ill; he called hym to house þat he suld he haldene better & mare of pete þane his bechope was, als he þat herberde þe pure þat þe bechope wíth strenge þut ott euwe þe huse. Thus it es by mony þat dose þe gude for to lessene 2 þe gud dedis of óþer men & to for-do þame with-all. / Zit gud dedis are forowttene mede als willyng to wyn by grete honoure or any werides gude, for to hafe mede of man; þose to mans dome it seme þat manu dase þe gud: þay do it anely for god, noghte-for-þi many of thir þat are abouene neuemede renes þame þaire mede. Zit thurgh syns fylande gude dede es loste; & here-to accordes þat haly wryte sayse: »Qui in vno pecusuit multis bona perdidit, þat es þus for to say: »he þat a thyng synes, many gud dedis he tynes, þat es bot he amend hym wíth schryfte & penance do þortiøre.

[II] The secur[n]de party þat teches man to do þe gude: he es haldene to do it in stede & in tyme als to ilke gud dedis falles wíth a fredome of spirite, & noghte benedite þer-to, ne wíth angir, ne wíth a dede herte. For god takes gretly to thanke þat a manu dose wíth a glade herte, for-thi þe wyse man sayse by god: »Hillærum daterem diligite deus, þat es þus for to say: »god luves þase þat hym gyffes ogiwe wíth a glade herte; & namly þase werkes þat to goddes honoure & his lounyng falles & to lykynge 3 of manes saule, & gastyly werkes als prayers & haly thoghttes, & clere mynde of god & of his gude dedis. Thir & óþer syke þe þame 4 lyttill reste will hafe if þay wele salle bee, for als þe haly manu sayse, prayers wíth-owtense de noucione es als claterynge of pyes. For prayere es a sacrëfyc þat mekill payes gode if it [be] made one þe maner þat it awe to be; for-thi god askes it of vs als dette þat we it to hym paye, þare he vs 5 sayse: »Sacrificium laudis honorificabit me, þat es to say: »withe sacrëfyc of prayere þou salle honoure me. And þat es gud skylle; for god mad man for he wolde be lound of hym, & for-thi haly wryt sayse: »Gentes creavit deus in laudem & gloriam suam, þat es þus for to say: »God made man to his honoure and his wrychip & his lounyng. For-þi þe appostill sayse: »Oportet semper orare & munquam deficer, þat es þus for to say: »for-thi behouses manu euer pray and neuer fayles. He es euer prayand þat es [ai] gud wyrk-ande. Ryghte es it by prayere als by draweyng of ande: for euer to þeryng of oure bodi lyfes vs nedis to drawe oure ande, þat es to drawe syere, & as it es by prayere to þeryng of saule lyfes. For-þi we noghte drawe of god thurgh prayere, we are to wyte. For-þi it es be tymes to drawe men fra þe wyrle and his besynes, þat þay þe beetter may serue þaire lorde in prayere & in lykynyng of hymes, wíth þase thynge þat may styre to hymes. And of 6 all be haldene to wyrchipe god wíth prayere, mene of religious are namely haldene þat by almas lyffes, and mene of haly kyrke þat lyfes by tendis: for alle þe wyrle travels to bryng þame to hande all þat þame nedis, so þat þay may with mare reste better god serue & wíth haly dedis saughtelyng make bytwey gud & man; and also maydys & wedows þat hase avowede chaste—all thir by-fore othir are maste bowndens. It es noghte by heenely werke as by óþer werkes þat in þe wyrle fall whare-to man es ofte constreynede to wyrke agayne his will, als an oxe þat

1 Ar. And. 2 Ms. lestem. 3 Ar. hele. 4 to þame om. in Ar. 5 Ar. þus. 6 = þef.
ledis þe yokke to drawe, thynke hym neuer sa ille: bot þis werke þat I of speke will be done with a fredom of spryit, & with lykyng in god, for þat softes alle truelly be it neuer sa grete. & for-thi he þat will plese god with prayere, do & thynk to demewe hym to seke grace of god, & hafe grauntely his memorie als he es taghte here, & he sall noghte fayle for to comme to grace of gode & ay-lastand hele; to þe wylke hele &c.


Ms. Thornton is the only northern Ms. known to exist, and it contains only the original treatise; the other known Ms. are southern transcriptions. Ms. Land 210 (oldest Ms.) gives it at the end, fol. 180—5, but contains separately fol. 136 in the midst of the Ms., a 2nd treatise, the Charter of the Abbey of the Holy Ghost, which in Ms. Vernon (c. 1380) is joined to the original treatise, so that the two have coalesced into one. The same combination is followed by the later Ms., which are mostly derived from Land—Vernon, while a few show, in their readings, the use of a northern Ms.; these Ms. are: Harl. 2406, fol. 61, Harl. 1704, f. 33, Corp. Chr. Coll. Oxfr. 155, Dd 11. 89, Li V. 18, Lamb. 432. Ms. li IV. 9 f. 69 contains only the original treatise. It was printed by W. de Worde, 1531. In Ms. Lamb. 432 it has the title: Here begynneth Richard Hamplull of the Abbey of the holy Goest full necessary. As no other Ms. ascribes it to him, a direct proof of his authorship is wanting; yet, as we find references to the treatise in other works of his, his authorship is very probable. A Latin treatise, Abbacía de S. Spiritu, exists in several Ms. The Charter &c. is the work of another author, not a Northerner; its plan is similar to that of The Castle of Love.

Religio Sancti Spiritus, Religio Munda.

Ms. Thornton f. 971.

Of the abbaye of saynte Spiritte, that es in a place that es callede concystence. A dere brethe and stytris, I see þat many wald be in relligione but þat may noghte, owthir for pouerte or for drede of thaire kyne or for band of maryage, and for-thi I make here a buke of þe relligeon of þe herte, þat es, of þe abbay of the holy goste, that all tho þat ne may noghte be bodyly in relligione, þat þat may be gostely. A Them mercy, whare may þis abbay beste be funde and þis relligione? Now certis, nowhile so wele als in a place þat es called Conscience²; and who so will, be besy to funde þis holy religions, and þat may

¹ Ms. norhwaire. ² On the margin the names of the Virtues &c. are given in Latin or Engl. form: Consciencia, Justicia &c.

1 here give the readings of Ms. Land 210, Vernon, Harl. 2406 f. 61 (H), Harl. 1704 (Ha), all of which are southern transcriptions:

L þis es þe abbey of þe holy gost þat is founded in a place þat is clepped concience, Ha Here is a tretis of the abbaye of the holi goost, V Heer biginneþ a tretis þat is clept þe Abbey of þe holy gost, þat is, Consciencie of Monnes herte schulde ben in þis abbey most; Title om in H. — A—systirs om. in Ha. VLH Mi inst. of A. V Brepreyn and Sustren, LH broder and sister. VLH s. wel. Ha many men. wold(e). VL.Ha ben. H reclusion. Ha & þay om. VL.Ha mowe H mowe. L nowt nowt VHHa not. all om. owthir. VH pouert. V adds or for age, LHHa or for awe. V heore, L her, om. in HHa. V kmn. H for þe. all bond. H wedlok. LHHa om. and. all þerfore. Ha here is. book H bok. all om. þe. V om. þe. is. Ha is clepid the. Ha om. þo; H þei. all om. ne. V mouwe LH mowe. VH ben L been. all in bodylych (V bodi Ha bodely) r. all om. LHHa om. þay. all in gostely. Ha A lorde god, mercy om. H mowe. all þis abbey and þis relligion. VHHa I-founded, L I-founded. all om. Now. L Sertus V Certes, H sothelichhe. H no wher, VL neere, Ha in no nother place. VLH so wel se so semely as. V clepte L cleped HHa clepid.
ilke gud cristyns mane and woman do þat will be besy þer-abowte. And at þe begynnynge, it es by-houley þat þe place of thi conscience be clensed clese of synce; to þe wilke clensynge þe haly goste sail sende two maydys þat ere conande, the one es callede Rightwynes, and þe toþer es callede Luffe of Clennes; thiese two sail cast fro þe conscience and fro þe herte all maner of fylte of foule thoghtes and desyris. / Whene þe place of þe conscience es wele clensed, than sail þe grownde be mad large 1 and depe; and this 2 two maydenes sail make. 3 þe one es callede Mekenes, þat sail make þe grownde depe thorowe lowlynes of hir-selfe, the toþer es callede Pourete, þat makis it large & wyde abowe; þat castis ouer ylke a halfe þe erthe owte, þat es to say, alle erthly lustes & woridely thoghtes ferre fro þe herte, þat if þay hafe erthly gudis with laft þay forgete þaymnes for þe tyne & castis no lufe to þame, nor hase noghte ne setis noghte for þat tyne þaire hertes no-thynge one þame—and thies ere callede pure in speyrte, of whame god spake in þe gospelle & sayse þat thaire es þe kyngdome of heunen, be thies wordes Beati pauperes spiritus, quomiam ipsorum ut rignum colorum. Blyssed es þane þat religyone þat es fusilde in pouerte and in meknes. This es agaynes many religous þat are couetous and powrde. / This abbaye also sail be satt on a gud reuer, and þat sail be þe reuer of teres; for swylyke abbyaes þat ere sett one swylyke gude ryners, þay are wele at ese, and þe

1 Ms. lange. 2 Ms. this. 3 Ms. be made.

and who so—þer-abowte al. om. all Now be-houele hit þenne at þe biginneynge. þe, om. in HHia. all be clansen þorw (H by, Ha with) wys clansynge; þe holi gost &c. VL senden, HHia fynd. V s. adoum. V twaye. H maydans al. maidens. þat ere al. om.; þat—conande om. in Ha. LH wel, V ful c. L commende VH connynge. VLH þat on, Ha one. V clept L clepud HHia clepid. Ha richesness. HHia om. and. all þat oper. is cleped; om. in V. lune. V cinnassse. V þeose, al. þese. V twayne. VL schul HHia schal. LHia caste(n) out. V from H frome. VLHa om. of. V fulþes L filþes H fylthís, Ha fylthode. VHHia and of foule, L & foule. V þorongynge L þerongyss. V And whon. HHia om. þe place of. LHia om. þe. V l-clansen LH l-clelsen. all foundement. V mad L made. all large. V deop L dep. V þat inst. of þis. LVH schal (V schal; twaye (H two) maydens make (L maken), Ha shall make other li maydens. þat om. cleped. mekesse. H and s. L s. maken, HHia makith, schal foundement. V þorw H throw Ha through. V louhnessse al. lownesse. LHIA her(c)-s. V and. þat oper. cleped. Ha pouerete. makeþ H makith. Ha wode and large. V wyd. L abonen al. abone. VHia and inst. of. VLT casteþ H casteþ. Ha caste. all out of þe herte al þat is of erpliche (V eorþliche Ha erthly H herþelyche) pinges & worldliche (H worldeliche L wordly) pouhtes þat þow (om. in V) þei (V þei þat) have erpliche goodes (H thynes and g.) wiþ lune (om. in Ha) þei ne (om. in Ha) faste (H festeþ Ha feste) not her (V heore) herter (Ha hartys) on (H in) hem (V þeer on, Ha there–vpon). V þeose L þywse HHia þese. VH benz ha be, om. in L cleped LH l-cleped. VHIA pore L ponere. Ha sprite. V wynche L wynche H wynche Ha the whiche. Ha Crist. VLHia spekeþ. V godspel. seip. V heore LHia here. H þat þe kyngdome of h. is herne. V kindom. all om. be thyse worder. L Beati inquit, quoniam—colorum om. in LH. Ha est enim. Om. ha Blyssed—powrde. VL Blessed H Blyssyd H þenne is. L þe. V foundet L y-founed. V vpon povert. L om. in; V vpon. mekenesse H mekenes. This—powrde om. in V. LH þat is. L azeyn H azeynest. þat are—powrde om. in H. L been coneytouse. LH schal also. H sette. V vpon. good ryner (V Rineer). and—gude ryner om. in LHHia; and—reuer om. in V; V of teeres: For eneri Citéé and Abbey þat ben set on goode Rineres. þay om. in V; H þat, LHia it. V ben, LH is, Ha shalbe. all þe (om. in Ha) more. Ha esse. LH om. þe. delicious(e). all om.
more dylecous duelyng es þer. One swylke a reuer was Mary Mawdelayne fowndide, flor-thy grace and recbesse come all to hir will. And for-thi sayde David thus: Fluminis impetus letificat civitatem, þat es to saye æthe gude reuer mase þe cete lykande; for it es clene, seykr, & ryche of all gude marchandysse. And so þe reuer of teris clenses goddis cete, þat es mannes saule þat es goddes cete; and also þe holy man sayse of fylthe of synne þat it brynges owte þe reches of vertus and of alle gude thewes. /And when þis grownde es made, þan shall com come a dameselle, Bowsonnes, on þe tone halfe, and dameselle Miserecorde one þe toþer halfe, for to rayse þe walles one heghte, and to make þam staworthe: with a fre hert largely gyfande to þe pure & to þamu þat myster hase; for whene we do any gud werkes of charite thorow þe grace of gode, also ofte-sythis als we þam do in þe lufe and þe louyng of god and in gud entente, als many gud stonys we laye one owre howsnynge in þe blyse of heavens, festenande to-geðir with þe lufe of gode and oure enene-crystense. We rede þat Salomons made his hewsnyng of grete precyouse stones: thesese precyous stones are almos-dedis es-mercy & holy werkes; þat sall be bowndene togedir with quykelyme of lufe & stedfast blylene, and for-thi sayse David, Omnìa opera eius in fide, þat es to saye, ðalle his werkes be done in stedfast blylene; and als a walle maye no laste with-owttene syment or mor[ter]1, also no werkes þat we wyrke are noghte worthes to god nor spedfull till oure sawles, but þay be done in the lufe 1 Ms. more.

of god and in trewe by-lene; for alle þat þe synfull dose, alle es loste. / Sythene dameselle Sufferance and damesell Forte talk rayse þe pelars, & vndirsett þam so strangely þat no wynde of wordes, angre o[r]ly styffy, fleschely nor gastely, sowre ne swete, caste þame downe. / A, dere brethir and sysyrs, gít by-hóuys þe cloystyre be made, one foure corners; and it es callede cloysters for it closys and steckys, and warely sall be lokede. My dere breþer and sysyrs, wylke of þow as will halde this gastely reglyyone & be in ryste of sawle & in swetnes of hert, halde þe with-ine þe cloyster, and so sparre þou þe gates, and so warely kepe þou þe wardes of þi cloyster, þat non o[i]r fandynges nor enyly styr-rynges hafe in-gate in þe & make þe thy sylence fortô [breke]6 or styrre the to synne; stekhe thynhe eghe frô fowle sygheþes, thynhe heres frô fowle herynes, thy mouthe frô foule speche, and thyne herte frô foule thoghtes. / Scrife sall [make] thi chapitir, Predicaciones sall make thi fratoren, Oraciones sall make thi chapelle; Contemplacione sall make thi dortore, þat sall be rayseyde one heghte with hegte þernynge and with lufe-quykkynynge to gode, and þat sall be owte of worldly noyse and of worldly angrye and besynes als fere als þou may for þe tyme thorow grace for þe tyme of prayere. Contemplaciones es a denote rysynge of herte with byrnyngge lufe to god to do wele,7 and in his delites Iloys

HHa om. in. Ha om. for—lost. LH þerefor, V an þerefore. all we sinful doa (H do). all om. alle. V loren L lorh H lore. VLH add till þat (om. in L, H but) we amenden vs. V Seþþe H sythe, Ha And. Þe þe d. S. LHa þe Fort. VHHa schul L shullen. VL rysyn vp, HHa rere vp. V pilers LHHa pelers H plyeres. VL vndersetten. Ha so mightly, VLH so studefastlich and so staldorþlich. L wordus. all (L no) of. V non a. all angres ne of gostlich fondynges (HHa tempation) ne of fleschliche lustes (L lust) þe Innorne ne (L no) þe oþtere (L vtere, H ferrer; þe L—oþter om. in Ha) ne (om. in LHHa) may (Ha shal) hem (L hym) dom casten (Ha cast hem adowne). A—sysyrs al. om. all After bis he-houþe hit (om. in LHHa) þat (om. in L) þe. V Cloistre al. cloyster. VLH of. Ha illi-cornerde. all for whi (Ha for) hit is cleped. V þe, Ha a c. closeþe. VL stekeþ, H schetteth Ha shutteth. Ha om. and—systryn. V warliche L warly; H & wárdith þat schal. VL loken H loke. V breþer and sustren, LH breþer & systere. V þif þe wollen, LHHa yþ þow wyld (H wil); V holden LHHa holde H hold; V ow, LHHa þe; VHHLHa in gostlich religion. V om. &—beret. H and of; Ha om. in. V holdeþ ow. all om. þe Cloyster. all om. so. L steke, H schette Ha shutt, V stekeþ. all om. þa. L þy, V or. H om. so. V kepeþ. þou al. om. Ha thi. HHa wordis. V þor. V oþer, LH vterre; om. in Ha. HHa tempation. Ha om. nor—&. LVH no (H ne V now) innere (inorne) mowe (H may) hauë any (om. in H) entere to make (V maken) þi sylence (L clyene) to breke (V breke; Ha make the br. thy s.) or (Ha nor) stere (V sturen) þe to synne. H schette Ha shutt. HHa þi. V Eten L eyen HHa eyen. VH from. VHLa Eten H eres. VH from. Ha fole heryngh. VH from. LH speches, Ha spekynge. VL add and from (fro) vnclene lanhires (L lanters). V om. and. Ha thy. L þoutus. V adds: þin honden from foule hondlynges, and þi Neose from vnclene smellynges. LH þe. L Chapatere—hous V Chapiþtre—hous HHa Chapitil—house. all om. sall make. LH þe. V freþore LHFr freþour. all 6 orisons. all om. sall make. LH þe. all om. sall make. LH þe. V Dortur H dortor. HHa rered. LH an. H heþe þe hie V hie þhe H heþe, Ha his. LV þernynghus, HHa desires. Ha d. of lour: and—gode om. LV quykynghus H quykyngh. all om. and þat—prayere. LHv denout(e). LHv rys. vp, Ha rys. oute. all of þe. V brennweide H brennweide HHa brennynge. V in g. Ha om. to do—saule. L dwelle H dwelle V dwellen.
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his saile, and somdele resaynes of that swetnes ðat goddis chose ðe childir sail hafe in hevene. / Rewulfnes sail make the fermorye, Deucions sail make ðe celere, Meditacion sail make the gernere. / And when all ðe howses bene made, ðan be-
hoon ðe holy gaste ordeyne ðe couent of grace & of vertu; and ðan sail ðe
holy gaste ðat ðis religyone es of, bee wardens & visite. The whilke god ðe
fadir funded thorow his powere, for ðus saise Daulde: Fundament cam alissimus,
and this es to saye: ðe hege gode ðe sfadyr shunde this relegyone; the Sone
throught his wysedome ðan ordayned it, als sayne Paule witnes it: Qwæ (sumt), a deo
ordina\textit{t}a sumt\textit{t}, ðat es at saye: sælle ðat es of god, the Sone it rewei\textit{s} & ordaynes;
the Holy goste ðe\textit{m}y\textit{s} it and vesettes it, and ðat saye [we] in holy yrke whene we
saye ðis: \textit{Veni creator Spiritus, with Qui paracletus diceras}, ðat es for to saye:
\textit{sum} gode ðe holy gaste, and thyne ðon vesetse, and fulfyl ðame with graces.

/ And than the gude lady Charite, als scho ðat es most worthy by-fore alle opfr,
sail be abbas of this se\textit{l}y abbaye. And also als ðay pat are in relegyone sail
do no thynge, ne saye thynge, ne gange in to no stede, ne take no gyte with-
owtene lene of ðe abbasse, also gastely sail none of swylike thynge be done
withowtene lene of charite; for þus commandandes sayne Paule: \textit{Omnia vestra in
caritate fiunt}, ðat es: ño what so ge do or saye or thinke with herte, alle ge mon

\textit{1} Cf. Rom. 13, 1.  \textit{2} omit of?
do in charite. A, dere Brepher and systirs, whate here es harde comandement! Bot it es [notfull] ¹ to oure sawles þat oure thoughtes & oure wordes & oure werkes be onely done for lufe. Waylesawaye, if I durste saye! for many are in religione, bot to fewe religeous þat þay ne done þe comandement of saynte Paule, or þe concelle of þe gud lady Charite þat es abbesse of this cely relegyon; and for-thi þay lose mekill tymr, and losses þaire mede, and ekis thaire paine gretly, bot if þay amende þam. Whare-fore, lene brepher and systirs, bese east-more wakire and warre, and in all þoure werkes thynke deeply þat whate-so þe doo be it done in þe lufe of gode and for þe lufe of [god]. ² Pe lady Wysdome⁴ sall be prioresse, for sco es worthi, Nam prior omnium creat[ur]um est sapiencia, þat es: suppler-firste es Wysedome mades, and thurgh þe lare and þe concele of þis prioresse sall we do alle þat we do; and this sayse Davud: Omnia in sapiencia fecit, þat es at saye: alle þat þou hase made þou hase made weseley. ³ The gud lady Meknes þat aye eyle ke makis hir-selfe lowly and vndir alle other, sall be suppiprises: hir sail þe honoure and wircihe with booxommes. A þuron, blyssede [es] þat abbaye and cely es þat religione, þat hase so haly ane abbys as Charyte, a prioresse as Wysedome, a suppirresse as Mekenes. A, dere brepher and systirs, blyssede and cely are þay; þat es to saye, those sawles are cely þat haldis þe comandement of þe abbas lady Charite, and þe techynge of þe priores lady Wysdome, and the concele of þe suppirresse lady Mekenes. For who-so es

¹ Ms. noghte full ill. ² Ms. and for þe lufe of þe lady Wysdome þat sall.

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bouxome to thir thre ladys, and þaire lyffe rewlys aftir þaire techynge, the fadir, the Sone, the Holy goste, þam salt comfurthe with many gostely Ioyes, and þam helpe and socoure in alle fandinges 1 angirs þat þay ne be noghte orcomen; þam thare drede no wrenkis ne no wylys of the fende, for why god es with þame and standis aye by þame als a trewe kepere & a strange; and sior—þi says David thus: Dominius protector vete mee, a que trepidabo? als if he sayd: >god es my champyone stalewthe and trewe, þat for me þat es so wayke and so vvmghtfull, agaynes myne enemys hase vndirante for to fyghte: whame thare me þan drede ? now trowly, righte nones. We rede in a buke of Danyle þat a myghtfull [kynge] was þat mene callede Nabogodhonesore, þat sett in [his] reme thre mene þat solde do & ordaynec and stabyl all baylyes alle þe rewme, so þat þe kynge herde no noys ne no playnte, bot þat he myghte be in pese & in Ioye & in ryse in his rewme. And righte so þe rewme of þe sawle þat thiere thse trewe bayles are Inz, and þe religione þat thres thire pretates are Inz, þat es Charite, Wysedome and Mekenex, thare es pese, ryste and lykyngne in smal & comforthe in lyfe. / Damesele Discrecynge, þat es witti and be-[for] 2 ware, sall be tresorere; soro sall hase in hir kepynge alle, and þernely lute þat all go wele. / Orysone sallte be chamterese, þat with hertly prayers sall trancle days & nyghte. 3 And whate Orysone es, þe holy manes sayse: Orazio est deo sacrificium, angelis solacium, diabo] tormentum, þat es to saye: >Orysone es a loynly sacrificce

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1 Ma. in. 2 full. 3 The same passage is part of a treatise on prayer and meditation in Ms. Reg. 17 C xvm., fol. 65.

to god, solase and lykyng to angells, and turment to pe fende. It witnes in pe leye of saynte Barthilmewe pat it es turment to pe fende: for pe fende cryede to hym and sayde: Bartholomew, incen[d]ant me oraciones tua, pat es to saye: »Bartilmew, thi prayers brynys me«. And pat [it] es lykyng to angels, saynte [Austyn] wytnes it and sayse: »Whenes we praye with denocyon of hert, the angels standis byfor [vs] dannesandes de playeande, and beris oure prayers vp, and present ßame to ße fadir of heuens; ße whilike prayers oure lorde comandmes to wryte in ße buke of lyves. [Zit it] es sacrafyce to god, [gis ane] of ßame ßat hym moste payes, and for he askes vs it per he sayse thu: Sacrificium laudis honorificabilis me, pat es to saye: ﾂe salle wyrcchip [me] with sacrifice of lounyge, / jubliaci, hir felowe, sall helpe. And what jubliaci es, a seynt it telles and sayse þat substablon ez es a grete foye þat ez conssayeude in teris thorow brynandene luffe of spirtle, þat may noghte be in all scwewede no in alle hydes; as it falls somtyme of þat god hertly hules; þere ßer after þat þay hase bene in praye and in orysone, þay are so lyghte & so lykande in god, þat whare so þay go þer hertes synges murnyngge songs of lufe-longynghe to þaire lefe, þat þay þerne with armys of lufe semelyly to falde, and with gastely mortality[m]ge of his gudnes sweety to kysae; and zit vnwhyle so depeþ þat words þam wantis; for luf-longynghe so

1 Ms. Bartilmew. 2 Ms. prayeande. 3 Ms. prayeande. 4 Ms. a pr. of. 5 Ms. þat. 6 Ms. þat. 7 This word (= praise) proves the tract to have been written in the north. 8 al seynt Gregori; cf. Greg. Mor. xxiii. 9 = biere.
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ferforth the raunches thowor: hertis þat somtyne þay ne wote noghte whate þay do. / Deuocioun e celeresse, þat kepis þe wynnys, bothe þe white and þe rede, with depe vnbythynkyng of þe gudnes of god, & of þe payynes & of þe angyne þat he tholede, and of the Ioyes & þe delytys of paradise þat he hase ordayned to his choses. / Penance sall be kychynmer, þat with grete besynes traynells daye & nyghte for to plese alle, and ofte svetys with bitter teris for angryre of hir synnes. Scho makes gud metis, þat es many bitter sorowes alle for hir gyvyle, and theys metis fedis þe saule; bot scho sparis hir-selfe thowor abstynynce and etys bot liittill, fior do scho newer so mekle ne so mony-folde of gud werkys, ay semys scho hir-selfe vnworthy and synfull. / Atemperance serue[s]e: in the fratorwe, þat scho to ylkone so lokes þat mesure be ouer-alle, þat none ouer-mekill nere ouer-lytill ete ne drynke. / Sobiernes redis at the borde the lyues of the haly fadiers, and synge and reherooses whate lyfte þat þay lede, for to take gud en-sampille to do als þay dyd, and þere-thorgowe slyke mede to wynne als þay now hafe. / Fete es spenere, þat dose seruesse to gud all þat scho maye. And Mercy hir syster sall be ambynowere: þat gyffes to alle, and noghte kane kepe to hir-sel-fere./ The lady Drede es portere, þat kepis besyl þe cloyster of þe herte & of þe conscwee, þat chases owte alle vnthewes and calles In alle gud vertus, & so

r. thaire?  Ms. amonede.  ñ = almoner.

speres þe ȝatis of þe cloystre & þe wyndows, þat none evylyle hafe none Ingate to þe herte thorowe þe ȝatis of þe mouthe ne thorowe þe wyndows of þe eghne neere of þe eris. / Honestes e maysestre of þe noyce, and teches þam alle curtasye, how þay sall speke and gange and sytt and stonde, and how þay sall bere þame with-owttene and with-Ine, howe to god, howe to manz, so þat alle þat þame sese of þam may take ensampil of alle nudnes and alle gud thewes. / Dameselle Curtasye sall be hostelere, & þay þat com[es] and bydes1 scho sall þam resafe hendely, so þat ylke one may speke [gud] of hir. And for-þi þat nowþer sall be by þame one emange the gestes—flor it myghte falle þat dameselle Curtasye solde be ouer-balde & ouer-hardy,—for-þi sall scho hafe a felawe dameselle Symplese, for þay two alyede to-gedir thorowe felawchipe are sekyre and semande; for þe tone with-owttene þe toþer vmyhile es liittil worthe: for ouer-grete symplese may make of þe symple a sott or ouer-nyce, and ouer-grete curtasye may be somewhat ouer to lyghthe here or to glade, or ouer-balde for to paye þe gestes; bot fayre and wele, & with-owttene fandynge of blame, may þay do þaire offese bothe to-gedir. / Damesele Resone sall be pwrterere3, for scho sall ordayne þe with-Ine & with-owttyne so skilful þat þere ne be no de-faute. / Damesele Lewte4 sall be fermoressse, þat sall trumule abowte & besely aȝne þe seke. And for-þi sen þat in þe fermony of this religyone are moo seke þane

1 Ms. & þat þay comande and byddes þat. 2 Ma. a. 3 r. pwrterere. 4 r. Leauncce.

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hole, mo feyll thane wighthe, and es ouergrete trouelle to sowe tham alle hyrone, sfor-þi sall scho hafe a felawe, damesele Largesse, þat sall see full wele to ylkone after þat þam nedis. /Damesele conande and wyssse þat es calde Meditacyone or Poleschesy1, es garnere: scho sall gedyre and sembyll gude whete and òpwar gud cornnes to-gedir, and þat fully, with grete plente, thowor þe whilke alle þe gud ladyse of þe howse may hafe þaire sustenance. Meditacyone es in gud thoghtes of god, of & of his werkes, and of his wordes, and of his creatures, and of his paynes2 þat he tholede, and of his grete lufe þat he had and hase to ðam for whaymes he tholede. This garnere had þe gud kyng Davyd, sfor-þi3 was he ay riche & in plente; and for-thi he sayse in þe psalmyre: In omnibus operibus tuuis meditабor ... die ac nocte, þat es to sayse: +Lorde, in thi lawe I thynke nyghte and dayes. Òs es begynnynge of all perfeccion4 where manse settis and stabylls his herte in depe thynkyng on god & on his werkes; sfor ofte es better a gud thoghte in haly meditacyone þam many wordsy sayd in prayere, sfor þe holy thoghtes in meditacyones cryes in goddes eris. Ofte it falles þat þe herte es so ouer-tane and so raunesche in holy meditacyone þat it wote noghte what it dose, heris nor sayse, or seys, so depey es þe herte festenede in god and in his werkes þat wordis hym wantis: and þe stillere þat es in styke meditacyones the luddere he cryes in goddis eris; and þerfore sayd Davyd thus: Quantiam tacevi, dum

1 o. m. Poleschay. 2 Ma. paynes. 3 Ma. sfor þer. 4 Ma. Than whene.

V beon H ben LHa be. H& inst. of þan. LVH stalworðe, Ha strong. L & ouer here myþte, H & for it were ouer her myyth, V and ouer-much hit were to hir, Ha she (and om.) were not myghty. LVH hem (om. in H) alone for (om. in V) to s., Ha to s. hem alone. all þerfore. L sche V heo H he. Ha she shal. Ha to hir a. LVH to f. V knyndenesse. all do(n). V folle L þe fulle, wele om.; H þe wille, full om., Ha om. full wele. Ha om. to. Ha hem all that they n. nedþ H nedyth. L coynyng V Coynynge H coynyng. Ha wyse & kunnyng. cleped. all om. or Pol. V Gernerhe LH gerneter; HHa add maystresse (Ha the maister) of þe gerner. L gendren; Ha gadereth, sall om. Ha om. and sembly. L assemblen V assemble H assembly. Ha the g. LH wete. L corneus H cornys. H to-gedyres. Ha so inst. of and þat. V fulliche H fulllich. L & þat p., V and at p.; HHa & (so Ha) plenteuslich. Ha that all. V om. þe. all om. gud. L mowen LVH mowe. Ha sustaunnces. LHHa om. in. H werkys Ha workes. H om. and. H wordys. L om. his. LH om. and. LV paynes, Ha peyne. all suffred. L herte inst. of grete. HHa vnto. all vs. L whom, HHa qwyn, V whuche. VLH piolethe deth. Ha deryd. V hedde. Ha om. þe pe and all for he was alwey. Ha & in gret p. H & plenteonuose. HHa om. and. all þerfor. Ha said. all santuer. In—saye om. in V. L om. operibus. LHHa meditabor; die ac nocte om. LHHHa þat ys as yff he seyd (Ha to saye). all (Lord V) I (om. in Ha) hane al-vey (H all) mi (om. in Ha) pouȝt (mi þ. om. in L) depele (om. in Ha; H depele in pouȝt) (om. in om. in H; þi werkes; & in an (om. in L) òpber stede (V stude, Ha place) he seip: In lege domini meditabor die ac nocte (V om. Latin), þat is (to saye Ha; V om. þat—saye). V schal þenke. Ha alday. Ha That. LVH þe b. VLHHa þat mon set (L se) stabliche (H stable, set om.) his b., H þat stablyth mennes h. VLH to þenke depoliche in g. & in h. w., Ha to þenke to plese god in h. w. L it is. Ha prayours. LHHa om. sfor—eris, V om. þe—eris. all ouer—come(n). ruauished H besy. Ha meditacions. VH he, Ha þey, om. in L. Ha wete, he Ha they. doþ Ha do. hereþ H herype Ha here. LVH or, Ha ne. sayþe V seoþ Ha seye. Ha depe. L is lys h., VH (hjs h. is), Ha her heritse be. all set and fastned (H festenyd). Ha workes. þat—wantis om. in Ha. L hem. L wanteþ V wonteþ, H lakkyþe. V stillore Ha still. all meditacions. V loddore Ha louder. cryþe. L godus erus, al. godes eres (H heres). LHHa om. and.
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 clamarem tota die, as if he sayd: «Lorde, lo here the whills myne herte was in depe thoughtes in the and of thi werkes, it cryed one the in holy medytacyons, and was stille as beyagne downes. And þer1 sayse þe glose, «thet grette cryes þat we crye to god þan are oure grette desyres and oure grette þerynygges. And this sayse saynte Denys, þat sayse: «When þe herte es lyfte and rauscheede to þe lufe of god with gelouse þerynygges, he ne may sownde with word þat þe herte þynke». This holy Meditacion þat es þe gernare þat kepis þeryly þe whete þat es rede with-oute and white with-Inz, þat hase þe syde clouene, of þe whilke men mase gud brede: þat es called Ihesu Criste, þat with-owttene was rede of his4 awens blode, and whitte with-In thorow his awens mekenes and clennes of lyfte, and hade his syde clouene with a spere; this es þe þred þat we ressyne and etis in þe sacrament of þe altyr. And wele þou weite þat the gernar sall be abowane þe selare: also sall be meditacion before deuocion; and-for-thi Meditacion sall be gernare, Deucocion celerrere, and Pete penetancere. Of thise thre sayse þe profete Dauid: A fructu frumenti, vini, et olei sui, multiplicati sunt, þat es at sayse: «Of the fruyte of þe whete and wyne and oyly þay ere fullfilled. In þe alde lawe in many stedis gode takis to his choisen thse thre; §Serue me. he sayse, wele, & I sall gyffe þowe plente of wyne and wyne & oyly. Plente of whete, es hertly to thynke one þe croyce and euer haffe þe passyon of Ihesu Crist hertly in mynde: this es meditacion. Plente of wyne, þet es þe wele of teres, wele for to wepe: this es devocion. Plente of oyly, þat es for to haue

1 r. þer-to. 2 Ms. hieri.

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delyte and sanoyre in god: and this es comforth. For þe oyle gyffes odoure to metis, and lyghtes in þe lærke, and byrns in the lampe; also whens goddis sermandes haste depele thoughte wþ schire herte on gode & on his werkes, wþhe lufe-longsyng to þame, þame haste god pete of þame, and sendis þam petance of com- forthe and of gastely Ioye. And th[u]s 1 gyffes [þam]², at þe begynnynge meditacione, and þis es þe whete þat god hyghttes vs; than sendis god sone after þe wyne, þat es plente of teris and deowcyone þat mest consaynes in medytacione³; and after þe wyne of swete teris than sendys þe oyle of consolacione þat gyffes þam sanour & lyghtynge [haire]⁴ knawelliggynge, and schewes to þam of his heuneuly priatyse þat es hide fro þam þat folowes fleschely desyris and gyffes þame-selfe alle to þe wysezedem of þe woorde and his fantasye, and so enfawmes þam wþhe þe blysses⁵ of his lufe þat þay taste somedelle & felo how swete he es, how gud he es, how luffande he es—bot nohtge alle fully. I wote wele þat none may fele it fully bot if his herte solde bryste for lykynge of Ioye. Sayne Austyne telles of a preste þat, whens he herde any thynge of god þat lykynge ware Inc, he wold be so raneschede in Ioye þat he walde fall downe and ligghe als he ware dede; and also in þat tyme if men layde byrnmade fyre to his flesche nakide, he felid it no more þan dose a dede corse. Sayne Bernarde spekes of

1 Ms. this. 2 Ms. hym. 3 and—medyt. precede in Ms., before sian sendise. 4 Ms. his. 5 ad. blase.

bodilyche wepyng as I trowe, but yche may haue wyll þerto. V þat, LHHa & þat. ³all sanour. VLIHa om. in god—odoure. H is god as oyle makþ men to have more delite in bodylyche metys. LHHa to metes and to (om. in Ha.) drinkes. H om. and lyghtes—lampe. LHHa & (Ha þat) lyeþe in holy chyrche (brenynge V) lamspe (lampe). HHa And qwen. V seruassse H seruanssis LHs seruanteses. V han L hauþp Ha hane. Ha derely desired. H in. V cler, HHa, om. in L. LHHa hertis. Ha to g. Ha vato. adl him. LLIHa pyte om. V him adl. hem. V sendeþ him. VLIHa pitaunce. V om. this. V wyneþp, LLIHa þenkeþp; H is conseyyn, hym om. L færst V frurst HHHa fyrst, inst. of at þe beg. Ha om. and þis—medytacione. V be-hetþep LH byboteþp. LLIVH and (om. in V) after (be L) den. conseyen (H conseydyn) men (in L) med. V and þenne. Ha god sendith hem. LLIVH godes sone. Ha om. after. L wyyn. adl om. þat es—wyne. V and þenne, Ha and þam after. L sent H seynt V sendeþp, Ha he sendyth hem om. all of comfort. L þeynt V giueþ HHHa þeneþp. ³all om. þam. H gode s. VLIH lyteþep L alyteþpe Ha lighteneth. Ha om. his km. VL know-leching, H knowlege, scheweþp. adl om. to. V him adl. hem. LLIVH prinetes of heuense; Ha om. heuenen. Ha the which. all he hydeth (hydeþp) and helyth (?huleþp H heleþp); Ha helith and hideth. VL from þo. LLIVH folowen Ha folowe. V fleshes. Ha lustes and des., L þernynghus. Ha om. and g.—fantasye. LHHa & þat. L gynen V giueþ H þeneþp. hem; selfe alle om. H om. þe. LH of þis. L & of h., V and al is, H þat is bot. L fantasyes V fantasye H fantasye. LHHa & wyche (V þo, H seche, Ha techith) þat been (Ha beth) trewe gode seuraunce[te]s he (L ho, Ha and) so (om. in Ha) e. hem (V e. h. so.). LLIHBlase. Ha þan. V tauste L tassert. L felyn V velen. he es om. (twice). louynge. V hit is; L om. he is. Ha om. alle. ²all for I trowe þat. V nomon ne. LLIVH myzt, om. in Ha. LLIVH folliche felen (L felon H felie) hit. Ha om. fully. H but, if om.; LLIHa þat. LLIVH ne scholde. L berste HHHa brest, V to-breke. Seynt. telleþp. H hard ony thykn. L of lyghtyn þat were of god. V was, HHHa were. HHHa so be. Ha glad inst. of ravn. Ha he fell. L fallen. HHHa adown. Ha adds for Ioye. Ha laye, V ligge stille. as. were. Ha that. LH so, VLIHa þanþ. VLIHa om. in þat tyne. LH om. in. VLIHa om. if. L me; V men þennen. V leiden. L brennaed V brenynde H breyngynge, om. in Ha. L fer V fair H fire Ha fyre. VLIH his nakede liche, Ha h. n. body. LLIHHe nought namore. adl om. dose. H body, Ha man. H adds as for a tyne. Ha Of these maner
be wordis of Iob þer he says 'Abcondit lucem in manibus, þat es at' say 'god hase lyghte hyde in his handis: 'Pou wote wele, he þat hase a candill lyghte bytwene his handis, he may hyde it & schewe it at his owennes will. So dose oure lorde to his chosene. Where he will he opynis his handes and lyghtenes þam with heuenly gladnes; and whende he will, he closis his handis and withdrawes þe lykyngge & þe comforthe fro þame. He wille noghte þat þas fele it fully aye, bot here he gyffes þame as for to taste & soneur somedele how swete he es, how gud he es, as Daud sayse 'Gustate et videte quioniam suanis est dominus, als if god sayd to vs, 'be þis comforthe and this lykyngge þat þou þis schorte tymen hase of me, þou may taste & fele how swete, how gude I ame to my chosyns in my blysse in þe weylder with-owttene ende'; and þus he dose for to drawe vs fro werldy besynes and þe lykyngge þer-of, and for to enflawne oure hertes with lufe-þernynge, sfor to wynne and to hafe þe lykyngge of þat ioye alle at þe full, in body and saule with hym for to be euer-more with-owttene ende. / A dameselle wyse & wele taghte þat menz calles Gelosyze,2 þat es as wykyre and besy esur ylkye wele for to do, sall kepe þe orloge, and sall wakyns þe ope ladyse & make þame arely to ryse and go þe wylylyere to þaire servysse. Per es orloges in towe þat wakyns menz to ryse to bodily trasyle, & þat es þe [cokze]3; and þer es orloges in þe cete þat wakyns þære marclante to wende abowte þaire marchandyse: þat es þe [wayte]4 þat blawe dayes. And þer es orloges

1 Ms. seke. 2 Cf. p. 144, 304. 3 Ms. as at. 4 Ms. wynde.

in relegione, of contemplacione. And this es of this holy realgion of be holy gaste, and pis es Ielosy, and this es sanouyre of perfecion. & ofte it falles in relegione, before bat be orlge orlges or any belles rynge, goddes gostely seruandes are lange wakenede be-fore, and hase wepede by-fore god, and hase waschenge pame with paire teris, and paire spryit base vesete(!) with denote prayers and gassertly comforthe. And why rose pay so arely & so tymly? witterly, for be orlge of lufe and dameselie Ielosye had wakened pame before be myne bat be handmad1 orlige felle. A, dere breper and syster[s], sely ar tho sawlies bat be lufe of god and longynge till him wakyns, and slomers noghte no slepis noghte in slowthe of fleschly lustes! For-thi he sayse in Cunticia: [Ego]3 dormio et cor meum viglet, bat es at saye: when I slepe bodily my flesche for to ese & ryste, my herte es ay wakyre in gelosy and in-fereynge to gode. That saule bat bus wake to god, [may]4 thanke [with]5 hole conscience bat werlidy mente thanke, and bat es this: leo ay le quer a-loche, ranuyile7 par amours, bat es at saye: Myne herte es styrte fro me, wakened with lufe. Whate es this bat mase be herte fro flesche to wake, and for bat es it as it were fremde to hym? witterly, Ielousyse with lufe-teres and muynynge, with lufe-longynge consayned in denote vprysynge of herte. // When this abbaye was alle wele ordaynede and goddes will seruede in ryste & in lykyng & in pese of saule: than come a tyrante of þe lande thorowe

1 Ms. handmayde. 2 be crossed out. 3 Ms. Ecce. 4 Ms. me. 5 om. 6 r. reuyele.

VHa an o. all add: r. bat wakeþ þe couent to matyns, & þer (V þat) is (an Ha, V þe) orlage of cont. all þat inst. of þis. VHa of þe. L fonde þa foundid V foundet H foundyt. VHa & þat. L geloswye. Ha om. this es. V þat. L om. es. H sanor & desire. falleþ H fallyt. all þat b. LH byfor[n]hond. all or (L er) inst. of þat. V ouerlogge, al. orlge. LHHa om. falles—belles. V falle. V om. any belles. all rynge. LV been H be, Ha is. Ha a-waked, al. wakynge. L byforn V beforen. H om. before—wepede. LV han Ha hath. LV wept(e). L to—for. H hane. HHa wasche. Ha hym. Ha om. þaire. Ha sprit, LVH spyrtyes. ben (V aren, Ha is) styred (V stured H steryd Ha stered). Ha prayoure. V cumfortes. VHHa rise L rysen. Ha om. so. all om. & so tymly. all trewly. Ha for trewly the. LHHa & (of H) Ielosey. V & þe ouerlogge of Gelesye; all om. damesele. LV hap wakyd. om in Ha. L byforn þat, HHa before or, þe myne om.; all om. hand—mayde; LH falleþ, Ha fall; V before þe falynge of þat oþer Ouerlogge. Ha O. LH broþer & syster, Ha thens. all blessed be[n]. V þat soules. LVVHHa & þe longyng makeþ (hem L) for to (V forte) wake[n] þat þey ne (om. in V). LHa slombere V slæmbre H slomer. H in slepe ne sleueþ. ne, L sleypn VHHa slepe. LHa om. noghte. Ha worldly lustes and fleschly desyres. LV lust. þefore, V and þ. all in þe. L cantylykys Ha canticles H cantikeles, V Canticlers. all Ego. Ha vigilet. H om. þat—saye, L om. at saye. L wyl Ha will V while H wyles. LV esen Ha ease. L & to, Ha & for to. LV resten. all soule. euer wakyng. londe-longyng. þe soule. Ha this. LVH me þynkeþ wyþ h. (H holy) c. Ha with holy Concience he may thanke this worde (rest om.). H þat he döyth thank þis (r. om.). LV worldly .. þenken. L om. þat. Vreur HHa coer. LH reueil V renuyile, Ha Relene. L pur. V amours Ha amours. LH om. at saye. Ha my. LHHa stert V sturt. H fram V from. LVHa y-waked H waked. V om. þis; LHHa þat inst. of þis. LV þat makeþ þe herte to (om. in V) sterte fro þe flesh and (to V) for-get it, as it (L om. as it); H þat it stert fram me þat it stert fro þe flesche & forgete it as it; Ha þat maketh hyms fro the flesh þat foryeteth as it. LVH fremd (H fremyd) were. Ha freynt vnto. all Trewly. Ha teres of lone. H þe hert. all in al byng (V þinges). Ha in all thynge was. LVH god wel. Ha god seruid yt. V om. & Ha om. & in. Ha om. in. LHHa cam. H tyrand. Ha of
his powere and did in this holy abbaye foure doghtyrs | hat he hade, hat were | lothely & & of eyyll manery, hat he fende was faidir of these doghtirs. Pe firste of | his foule barne-tyme highte Envye, the topes highte Pride, the thirde | highte Gruchyng[e], the ferthe highte False demyng of oper. These foure doghteris | hase pe tyraunt, pe deuell of helle, for eyyll will & malese, done in this | holy abbaye, & pay with paire foule vnclennes pe covert hase grendede & | harmede, so hat pay no riste ne no perse may hafe, nyghte nor daye, nor lyk- | ynge in saule. And when pe gud lady Charite saw this hat was abbas, and the | lady Wydyme pe was priersesse, & pe lady Mekenes suppioresse, & pe | toper gude ladyse of this holy abbaye, that the holy abbaye was in poynte for | to worthe to noghte thorowe pe wyckyndes of this foure, than range the chape- | toswor belle and gerdire pam alle to-gedyr, and asked concele whate was beste | to do. And than lady Dyscreeyeon pam concele pe pay solde alle falle in | prayer to pe Holy grote, hat of this abbay es vesetower, hat he haste hym for | to come, as pay grete myster hade, thare for to help and vesete with his grace. | And pay all at hire consale with grete denocyon of herte vn-to hym songe alle | with a sweete stene Vemi creator spiritus. And also sone pe holy grote come | at paire desyrnyng, & pam comforthede with his grace, and chasede bote pe | fowlie wyghtes, pose lothely fendis doghteris, and clensed pe abbayse of all pe

1 Ms. þor of.  2 Ms. pete.  3 al. thai ronce.  4 r. tham?

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fylthe, and ordyned it and restorede better þane it was by-fore. / Now I pray 
yow all in charite of god, þat all þat of this relegione redis or heris, þat by 
be bonxome witþ þære myghte, and suffire þat þe gud ladys be-fore namede 
do þaire offese ðike daye gestely withþ-In þaire hertes; and huke ylkone wysely 
þat he ne do no trispase agayne þe rewle ne þe obedyncie of þis relegione and 
of þase [sufferynes]. And if thorow vnshape selle þat any of þiþe fourse fendis 
doghetirs seke one any wyse any Ingate for to have withþ-In þoure hertis for to 
duelle, or Ingate hase wonné and withþ yow duellis, [dose] after þe concelle of 
þe lady Discrecione and gyffe yow to deducione withþ herty prayers, in hope of 
goddes helpe and of his socoure, and þe sall be delynyede thurgh þe mercy of 
oure lord Ihes Criste there, blyssede mot he be withþ-owtente ende. Amen.

Explicit Regio sancti Spiritus Amen.

II. (þe Chartre of þe Abbeye of þe Holy gost.)

Ms. Land 210, f. 136.8

Here is þe book þat spekþ on a place þat is 1-clepid þe abbeye of þe holy 
gost þe whiche schulde be foundid is eclese conscience; is whiche abbeye, as þe 
book tellþ, schulde dwellen xxix gostly ladys, among whiche Charite is þe 
abbesse, Wisdome priouesse, Mekenes supriouesse; þer is also Pouerwe & 
Clennesse, Tempeurance & Soburnesse, Penace & Buxumenesse, Schritte & Rigt-

1 Ms. luf frayners. 2 Ms. do so. 8 Title in Ms.: Here .... begynne þe abbeye of [þe] 
holie goost. This treatise is of gret beauty.

H þer; fulþes (V fulþes). L ordeyned. all restored it. VH biforen, Ha tofore. 
Ha om. yow all. LV par, HHa for. H þe ch. Ha almighi inst. of god. 
LV þo, Ha ye, om. in H. LV reden or heren, H rede or here; Ha reden or 
heren this Religion. HHa ye. L been. LV her, HHa zoure. H herte & myzt. 
Ha suffreth V to suffren. V om. þat. Ha alle þe, LVH þeþe. LV nempid 
H neþmed Ha nemyd. LV don. office. L eche H yche V vche, Ha euer. 
LVH gostlyche. all zoure. H lokeþ. L ychon H echone V vchone, om. in Ha. 
all byslyche. LV þe. HHa none. all om. ne. Ha om. no. L azeynes H 
æzenst Ha azeynst. HHa her. H ne azeyns þe. LH obedyancie. V þe, Ha 
her. all & namly. Ha azeynst. L þe seernountes, VHþa (He her) souereyns. 
LV þif þe it. Ha om. thorow. all ony. HHa myshape. all om. fendis. L sekyn 
V seychen. all in. LV kens (V kun) wyse. all to [Ha forto] haue entre. V þor. 
for al. om. all om. or-duellis. all dop, so om. LHHa om. þe conc. of. all þe 
gode l. V þineb ow. LV herlich. VH þeryere Ha þapruye. Ha om. ofg. 
V socoures. schul. LV mercy & þe grace, HaH grace & the mercy (H myzt). 
all of almytty god. LVH he (V and he) it zou (V vs) graunte þorow þe be-
sechynge of hys dere moder seynþ Marše (V om. s. M.) amen, Ha the whiche 
grace he you yeue amen Charite is of þe holy gost; VH þus endeþ þe abbeye of þe holygost, þat 
set is in (H & of þe) Conciense, in (þe H) whuche (wyche) ben founded (founded) 
alle goode vertues and alle (om. in H) foule (H wycked) vices (of synne H) ben 
(om. in H); drien (ydr.) out. V adds: and þus bigynnéþ þe Chartre of þe same 
Abbey of þe holigost.

II.

H Here bygywynþ a b. Ha This booke spekþyth. all of. cleped. Ha that 
shuld. VHþa founded. H in trw. HHa in þe wyche. telleþ. V dwelleþ 
Ha ladys. HHa þe quyche. all om. þe. VH Pouert. Ha om. &. V Claus-
enesse H clennes. Ha om. &. V sobrenesse H sobernesse. V Pacience. Ha
wysnesse, *Predicacion & Stabulnesse, Sufferause & Symplenesse, Misericord & Largenesse, Resouere & Reufulnesse, Meditacion & Orisoun, Denoccion & Contemplacion, Leaunce & Iubilacion, Honeste & Curtesye, Drede & Ieiusye*¹. Fe fader of heuene is founder of pis abbeye, & pe holy gost is wardeyn & visitour, as pe booke² tellip. But naþerþele þoug it be so þat an abbeye haue neuer so good [a] founder or a visitoure, but þif he haue also goodo dedis & charteres of here places whereþoroþe þei mowe kepen here londis, rentys & fraunchises, ³oftesþes per auenture þei schulden ben myssuered & sufferen mochel persecution of here enemies & of false men. & þat se y wel þat þis holy abbesse & here couent han many false enemies þe which wolden distroye here abbeye & byrene hem of her possessiouns, & þat were me ful lop. & þefore y make here a book þat schal be clepid þe Chartre of þe abbeye of þe holy goste, in whiche I schal tellen first whan & where & of whom þis abbeye was first l-foundid, siþem I schal tellen hou & in what tyme þat þe holy abbeye was destroyed & hou þe abbesse & [þe] prioresse & alle here content were dryven ouzt of her ordre, & afterward I schal tellen hou & in what manere þe abbeye was made newe aþen & hou þe abbesse & al here kement aþen to here ordre, & siþer-last I schal tellen hou almiñgty god hþp put his owen foure douþtren in þis holy abbeye aþens þoo foure foure feendid douþtren þe whiche þe holy gost kacchid a-wey for þei weren so foule, as þe book of þis abbeye tellip at þe laste ende.

*Here beginnþ þe forsydy chartre.*

Sciænt presentes & futuri &c.: Weþip þe þat ben now here, & þei þat schulen comen after you, þat almiñty god in trinite, fader & sone & holy gost, haþ youn & graunted & wip his owne word confirmed, to Adam, þe first man þat euer

¹ Discretion (= Reason?) and Pite are om.; Stabulnesse is þe Fort. ² Ms. boole. ³ Ms. & c.


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was, & to Eue his wyf, & to here heyses, a lytel precious place þat is clespid Conscience, þat liþ in here soules by-twixen a place þat is clespid Resouw, þe whiche knoweþ good & wykke, on þat o synde, & a place þat is I-clespid Synderises, þe whiche sterþþ a man to good & grueship æzens wykke, on þat ðære sydde; whos on ende is fastened be þe grace of god, þorou whiche euerre man may doþ wel þif he wylle; & þe ðer ende liþ in ioye & merþe of þe soule, [zif] hit be clene out of þe filþe of synne. / Þis holy place almighty god þaf hit to Adam forseyde & [to] his wyf & to here eyres, clesnich a-digt wiþ-outen any synne; in þe whiche he hym-self made a noble hous of religious, þat is clespid þe abbeye of þe holy gost, in þe whiche he put manye gostly ladyes, þat is to seye gode vertues, amonge whiche he made damysel Loue & Charite abbesse, & dame Wyt & Wysdome priouresse, & dame Mekenesse & Lownesse suppriouresse; & walled þe abbeye so wel abouten, so wel wiþ swyche myght & swyche strengþe, þat þere ne schulde neure no wycked þyng no wycked þorst haue miþt to an entrid amonget þat holy couent, þif þe forseyd Adam & Eue his wyf hadde hem-self wold. He þaf hem also þe lordschip of heuene & of erþe & of alþe woorde, to maystene wiþ þe noble ladyes in þe holy couent, so serforþe þat alle þe fysches is þe see, & alle þe briddes in þe eirye, & alle þe bestes of þe londe schulde han ben buxum to hem & to alle here eyres euere-more, þif Adam & his wyf hadde kept hem out of synne to here ende. [Habendum et tenendum]: To hauen & to holden þis precious place wiþ þe noble abbeye & al þe holy couent, to þe forseyde Adam & to Eue & to all here eyres, frelyche & pesybelyche wiþ-outen gruechyng of any man euere-more, & þer-wiþ-al ioye & blisse þat neure schulde han had ende: for þe seruyse & þe customs

Ms. þat. 2 so wel al. om. 3 Ms. eirþe.

pat longen þer[off] 1 to þe chef lord of þe see, and þat was no more but a wip-
stonedyng þe temptacion of þe fende & of his wif 2, whynche ne leste nouȝt bo[t]e 3
fully þe space of a myle weye. And almiȝtȝ god schulde han waramet to Adam
& to Eue his wyf & to here eyres þat preciouse place wip þe noble abbeye &
al þe holy counet, for to haue dwellec eure-more is more ioye & biysye þan
any tusage may telle; & also noþer he ne none of her eyrys schulde neuer han e
suffred woo ne peyne, no þei schuld neuer han e dyȝed: but when almiȝtȝ god
haddy best tyme he schulde han taken hem wip body & soulie in to þe blys of heuenec, þer to haun lyued wip-outen ende: þif sely Adam & his wyf hadde
kept hem wip-outen synne o day to þe ende—alas, why ne hadd þei do so Þat
Hiȝs testibus: Of þis bereþ witnesse angeli & man, heuenec & erþe, sone & mone
& al þe sterres, & eurecre creature þat eure was maade for man. Data apud
paradisum &c.: þe date was þouen at paradyse, on þe first day þat eure man
was made, in þe þeer of þe reigne of al-miȝti god kynge of alle kynge, whos
kynge dom neuer by-gan ne neuer schal haue ende. Explicit carta. Memoran-
dum quod primo die incarnacionis hominis &c.

Ze schullen vndurstocken þat þer was a fals tyrant apostola 4 þat hyȝte Satanac, þe
whiche was sunne-tyme priour of þe sungels ordre is þe bliss of heuenec; þe
whiche for his pride ran out of his blysfull ordre is to þe sorrowful errowr 5 of þe
peyne of helle. And þo he hadd gret envie wip þe abbesse of þe abbeye of þe
holy gost & wip alle here counet, þat þei weren so wel wip god & hadden so gret lordschip: he be-þouȝt hym of a caust of gyle hou he miȝt
distroye þe noble abbeye & hou he myȝt do þe religiouse abbesse wip al
here syre counet remeuen out of here ordre, as he dide out of his. He cam in þe
lickenesse of an addre to þe abbeye þat was al scholde haue comen

1 Ms. to. 2 overl. 3 Ms. bope. 4 Ms. apostola. 5 r. ordre?

fore to, H þerto of. H schefe. H om. þat. V bote to haue wipstonde, HHa
but only (Ha onys) withstonde. V om. &—wip. VHa þe wh. H adds ioy, Ha
all om. þe space of. VH a mile wey while. Ha and also, all haue. H warynd.
V þe same A. V þat þat. V þat holi. V forte. Ha om. enere more. VH
þen. V eny HHa ony. V tonge HHa tong. VH & also þat. Ha neither, V neuer.
VHa þey, H eue. V nor. V om. none of V om. enerec. V no wo. Ha
pyne. VHa ne, H &. H hey. H deyd. Ha om. almiȝtȝ. H god all-miȝty.
V hedde. V seyn H seyn Ha sey. V tyme best haue. HHa take. HHa om.
hedde I-kept. VH wip-out. HHa add as I saie befor (before). Ha om. o—
Ha sunne. sterves. V eureche. H eche oþer. VHa om. &c. all om. þe date
was. V giȝen H þeye H I-eue. Ha om. on Ha. Ha om. euer. V in þe furste
om. dic. V Christi inst. of hominis. &c. om. in VHa.

dron. V serful ordre. all om. And po. V he þat hedde þe g. e. H full grete.
all to. Ha om. of þe abbeye. VH & to. V for þat. V weore al. were.
religiouse. H abbay. Ha and. HHa om. al. Ha holy. V to wenden, Ha and
liknesse. V a Neddr HHa an edder. Ha yates, V zate. V om. haue. H

1. rook. 2. &.

isne, & þe porter þat men clepen Drede as þat opere book seib, was not þar redy—for gifer he hadde ben þer redy he schulde not havne comen yn, as god þif he hadde þat he hadde; & þat seib? 3. Eue þat he was þere, & as a greet fool leyt hym isne, & þawne seyde þat false schrewye to Eue: »Cur preceptus vobis demus, why, he seyde, for-bad god þat þe schulden not eten of þe apples þat growen on þe tree þat stant amydyn paradyse« & þan seyde sche: »Ne forte moriamur, last, gifer we eten þeroth, we schulden dygenthe. & þan seyde he: »Nequaquam merimini sed eritis sicut dixit &c., nay, nay, he seip, þe schul not dygenthe, gode almizty wot wel þat what tyne þat se eten þeroth þe schul ben as goddis bophe knowand good & wicked; but god wolde not þat þe were as wyse as he, & þerfore he forbed þat þe schulden not eten of þe apples. & þat seib Eue þat schelde þe so wyse, & was bophe cunnyous & lykerouse as comenicliche wymmen ben; sche seie þe apples were fayre to here sit & delicious to þe mo[n]þp: scoho wente to þe tree & took away an appail & eete þeroth, & zaf Adam þe opere deel, & he eete þeroth also. Is þe mene tyne þat Adam & his wif eten of þis appilen, þat foule tals tiraunt wip his foure tarmentours, þat is to seye Pride & Glotonye, Covenyse & Folye, wentes is to þe abbeye of þe holy gost & beren a-veye al þe good þat þe was. Sykerly I dar wel seye þei beren a-veye mo precios iuweleþ þan þis world is worþe; þei baren also away þe chartre þat god almizty zaf hem to holde bi here place,— & þerfore neþer he ne his wyf ne noon of here eyres fró þat day is to þis day hadde no rigit to chalenge þe lordship of þis world ne þe blisse of hevene, but onlyche in þe merve of god.


& not only þoyse false þenes broken þus þis holy abbeye & beren away here
goodsy, but þei deden a more cruel dede & a more reful: þei dronenes awey
dispitousliche out of þat abbeye þe faire abbesse & þe priouress & al here holy
conent, so ferforþ þat it was fyne þousande1 fyne hundird & þre & bitty ger
after þat or eure þei mynten comen azen alle to-gederes as parfitliche as þei
weren beforne./ And whan Adam & his wyf hadden eten of þat apple, he loked
on here & scho on hym, & þanne pereynd þei first þat þei weren bope robbed
& naked. Hem þouȝte greet schame of hem-seluen þat þei ferden so, & wenten
& tokene leenes of a figne-þre to hyden wip þere priȝteseyl, for þei ne hadden
noon oþere clothes—for þat tyme were no farred gomnnes ne pricked paltokys!
Þei deden hem to þe abbeye of þe holy gost, þat is to seye here conscience, &
wolde han had sumwe helpe þer: & þei seen al þe good þat þer was [ago]2, &
hem þouȝt grete schame; for þei mynt3 aþorhande han faren þere wele merye.
& þan þei wenten forþ to on þat woned þere-by-syde, to on þat men clepyd Wit,
& axed hym where þe prioures & þe abbesse were, where þei ben be-comen.
& þan seyde Wit: þe abbeye is distroyed dispitousliche, & al þe conent is
runden aweye sorfully, for þi folye &4 for þi wyneus. & Hon so? seyde þei. &
þanne seyde Wit: Wâl5 þou & þi wyf eten of þe appul þe abbeye was distroyed
wip foure false þenes, & þe abbesse & þe priouresse & al þe conent breke here
ordre & runne aweye, & seeyden as þei wenten þat þei schulden no more
comen azen to-gederes as þei weren first, þis fyne þousande þere & more, & al
was for þou & þi wyf eten of þat appul. & þan Adam & his wyf hadden moche

1 Ms. adds seer.
2 om.
3 Ms. miȝt, one 4 expunged.
4 Ms. and &.
5 h overl.

þeose H þise Ha these. H þenys. H breken VHa breke. V noble; Ha om. holy.
Ha bare. VHa goodes. V dunden Ha dede H dyd. V cruwel Ha crewel.
H rulf V reûful. VH drenue Ha drenue. H disputyllyche Ha disputiously.
Ha the faire abbesse oute off her abbey. Ha all þe. Ha In so moche. V foure
þ. LHa geer. VHa and syf. Ha om. þer after þat. H om. þat. V ER Ha ar;
H or þat e. þat. V mihte þei. Ha come, om. in H. V om. azen. V to-
gederes HHa togeder. V als. H parflytly Ha parfetely. V weore Ha were.
Ha before. Ha Thanne whan. V hed H had, om. in Ha. H etiy, Ha ete.
V þis. V appel H appyl Ha appul. H on inst. of &. HHa sche V ho.
HHa self. HHa ferd. V and þei. HHa went. VHHa toke. H leuy. HHa fygyge.
V hulen H hyl Ha hele. V priuettees HHa priuytes. V nedde. HHHa om. ne.
H om. here. haue. Ha om. &. V segen Ha sigh. V þat hit was destroyed foule
and booren aweye al þe g. HHa alle (H þat alle) þe g. þat þer was (was Ha
all om. to on. HHa clepyth. Ha axid V askeþ. all abbesse & þe priourosse.
Ha adds with alle the sayre Conent. all were become, where—ben om. V om.
al. VHa ronney H rune. V serwulliche H sorrowly. H with gret sororh.
H for foly & for wykkednes, Ha through the wikidnesse and folie that thou hast
doo. V seiden. Ha ete. VH appel. V foule inst. of foure. Ha hane broke
her ordele and alle the Conent be runne. V al heore. V breken. H ordir.
V schulde HHa schuld. Ha come nomore. V om. azen. H to-gederes. all
were. H om. fyue. V þousend. V al þat was. all of þe. HHa had, V maaden.

sorowe as no woundur was, & seyden iche to opher: »Alas, alas, what schul we do?« we ne ha nowþer closethe to doþ on, ne hous for to dwellen inne, & þerto þe abbesse & here faire content þat weren oure beest frendis hen forsakene vs & ben goon awyewe; so weylewey þe while þat enewe we eten þe appel; & asswyþe afþward þei harden god hou he spak to hem as he wente in paradysy; & þei weren aschamed of hem-selen þat þei weren naked, & also þei weren agast of hym, & stiren vsrde a tree for to van him hem. & god com & syþe hem & seyde: »O Adam, Adam, where art þou?« »A, lord, quop Adam, I harde þi woyse in paradysy, & I was a-schamed þat I was naked, & þerfore I hidde mes.»O Adam, quop oure lord, ho told [þe] þat þou were naked, any ping ellys but þat þou ete of þe appul azen my for-beddyng? Ho hap broken þe abbeye of þe holy goost, Adam, & who hap boren awyewe al þat þer was? where is þe fair abbesse, Adam, & here content þat I took þee to kepen—wheder1 ben þel went?» »A, lord, quop Adam, þe woman þat þou gæne me to my wyf let in a fals schrewse at þe abbeye gatsys, þat bad here eten of an appul þat hange on a tre in paradysy, & he seyde scho schulde wiezen as wyse as god; & sche took hit doon2 & ete þe þerof, & þaf me þat þeþere deel; & y wolde not displesen here & ete þeþerof also. & in þat mene wile þat fals þeþ wiþ oþer maner schrewces of his assent wenten in to þe abbeye & broken [hit] adou3 & beren away al þe good þat þer was, & dryen away þe abbesse & þe prioresse & al þe content I wot neuere whedur. & þe whyle he told god þis tale4 he wepte for sorowe. & þasne seyde god to Eue: »Woman, why let þou inne þat fals þeþ? & whi ete þou of þat appul? & þasne seyde scho: »A, lord, he cam to me in þe lickenesse of an eddre & byggylid wiþ faire false wordes, & I let hym inne & dede as he me bad, alas, alas þe while þat enewe knewe I hym5 & scho wepte for sorowe also, also.

1 h overl.  2 = doun.  3 Ms. adoð.  4 orig. tyle, y erased.
as I blame here not. Pan seyde god to here: For þou lete inne þat schrewe & dedest as he þe bad, & ete of þat appul, þou schalt bere þi childerew wip mochel gronyng & kare, þou & alle þe wymmen þat schul come after þe, sane on; & gi þou haddest not so doñ, wymmen schulden neuer han hadde no maner of peyne is berynge of child. Þou schalt euer-e-more also, he seyde, ben vnder mannes heste, & he schal be þi mysterw. & þanne scho hadde mochel sorowwe. & þan seyde god to Adan: For þou ete of þe appul at þi wyfes bydyng aegens myn heste, & for þou lete þe abbeye of þe holy goszt so foulliche ben distroyed & lete þe abbesse & here couent remnes awyde out of here ordre & þou ne woot neuer whider, þis schal be þi penaunce: þou schalt þis day or even ben dryuen out of paradyse is to erþe, þat is a-cursid for þi synne; þer-isse schal þou dwellen wip mochel sorowe & mochel woo alle þe dayses of þi lyf, & erþe schal bringe þe forþ þornes & brambles, & þou schalt eten gresse þat groweþ on þe erþe. In swynke & in swete of þi visage þou schalt eten þi bried, til þou turnest azen to þe erþe þat þou com fro; for whi, þou were mad but of erþe & in to erþe þou schalt turne azen. & as-swipe afterward god bad a sungel dryue Adam & his wyf out of þe blisse of paradyse is to þe wretched world, & bad hem goon & sechen þere þe abbesse of þe holy goszt, & seyde neþer he nor his wyf ne noon of here osyng schulde neuer come azen is to þe blisse of paradyse ne in to heuenne neuer, til he þien mad azen þe abbeye of þe holy goszt as wel as it was beform, & til þei hadden also brouȝt azen wip hem þe abbesse & þei priouresse & al here fayre couent is as good pliȝt as hit was be-forþ or þei wenten out. & þanne went god & mad Adam & his wyf cýper a cote of leþer, & cast hem out of paradyse, & þat was a pytouse sçit forsoþe, & þat is soþe &


...bus kemen þei forþ is to þis wrecchid world, wip mocel sorowe & kare, & þerof was no woundur. & þesme wente Adam in1 þis world in mocel sorowe & woon IX hundred & XXX2 þer & souȝte þe abbesse & her couent þat were in goon awaye, & he wolde also han had sawwhat where-wip he miȝte han aȝen þe abbeye of þe holy gost; & he miȝt neȝere fynde nouȝt þerof is al þat long tyme. & Adam hadde mocel sorowe, & fel seke & died, & his wyf bope; & here soules wenten to helle, & þat was grete pyte. & not oneliche þei alone, but al þo þat comen of hem, þe whych kehen aften þat be foure þousande sex hundred & foure þer, wenten to helle everychone—so longe was Adam in helle, & þat was for þe abbeye of þe holy gost, þat is to seyn here conscience, was not mad aȝen as fayre ne as cleene as it was be-forþ. þus was Adam & his wyf in helle many þousande þer in mocel sorowe & kare: til alle-miȝty god hadde pyte of her soules & sente adous his sweete sone & bad hym goon & sechen þe abbesse & here couent—for he wiste bettere where þei weren þan Adam wyste. & he cam dous is to þis world and souȝte hem here wel biȝly þre & þrety þeer, & at þe last he fond hem hangynge on þe rode-tree. He took hem dooȝ & laid hem in to helle, to speken wip Adam & his wyf. & when Adam saw hym komen, lord þat he was glade! & þer Crist goddes some of heuene mayd aȝen þe abbeye of þe holy gost, betere þan euer hit was, & took out of helle Adam & his wyf, þe abbesse & þe priorie & al here holy couent, & ladde hem wip hym aȝen hom is to paradise, & þer was mocel ioye & blisse at here comynge-hom.—But hou & in what manere Crist founde þis abesse & her couent, I schal tellen ȝow as-swiphe tif þee wolen abydde, & hou þe abbesse of þe holy gost & alle her couent were foundoȝ & brouȝt hom aȝen al hole.

Aftur þat Adam & his wyf were dede, þer comes many wyse men, patri-arches & prophetes & òperè men bope, þat hadden mocel sorowe for þe abbeye

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1 Ms. is to. 2 by another hand; o. m. ixxxii. ße.
of þe holy gost & for al þe couent þat þei weren so goðañ awaye: & þei wennten & souȝten after hem in many soundry cyntrrees as longe as þei lyueden: but vndre hem alle, for nouȝt þei couden doñ, miȝt þei neure synde hem. & þer were amonges òpere, foure gode men & trewe, þat is to weten David & Salomon, Ysaië & Ieromye, þat weren abouȝte day & niȝt to maken þis abbeye & to sechen vp þis couent; & for þei miȝten not han here wille, somme of hem maden mochel sorowe & mone, & I pray you listenþ what þei sayden. David sayde: »Laboraui clamans, raunce facte [sunt] sauces mee &c.«, I haue, he sayde, so runne & cried aifter hem, þat my chaules aken & ben worcen al hoes: »Domine inclina celos tuos & descendhe &c.«, & þerefore, lord, he seip, bowe dowen þin heuenenes & come doon, & help me for to sechen þis abbesse & here couent þe whyche myn herte loueþ; for I may not synde hem. Seip Salomon: »Circuibo ciuitatem per vicos & plateas & quorum quem diligist anima mea«, I schal, he seip, rysen vp & wenden al abouȝten þe citeie be wywe & be streyes & I schal sechen þe abbesse & here couent þe whyche myn herte loueþ. »Quiesui & non inueni &c.«, a, he seip, I souȝte hem & I ne fouȝte hem nouȝt; I cryed & noon of hem wolde here, non anserwe me wiþ wordes. Þanne spake [he]8 mormann[d]liche6 & sayde: »Reuertere, reuertere surnanitis, reuertere, reuertere &c.«, a, torne azen, turne azen þou sely swete wyȝt, & let vs see þer; »Wulmerasti cor meum soror mea sponsa mea, wulmerasti cor meum in uno ictu oculorum tuorum &c.«, a, þou hast woundid myn hert þou fayre sistur, þou fayre spouse, þou hast woundid myn herte wiþ a twynkelyng of þin eieþ: & he sayde ouer þat: »In lectulo meo quesui per noctes quem diligist anima mea; quesui & non inueni &c.«, a, I hawe souȝt anyȝtis in my bed þat couent whyche my soule loueþ; I haue souȝt wiþ al my mynt & I may not synden hem. & þan spak he to þe ofere maydens þat dwelleden þer-bysyde, & sayde: »Adiuvos vos filie Jerusalem, 1 Ps. 68, 4. 2 Ps. 143, 5. 3 Cant. 3, 6. 4 Cant. 3, 6. 5 Ms. I. 6 Ms. mormannliche. 7 Cant. 6, 12. 8 Cant. 4, 9.

si inuenitis dilectum meum (i. conuentum illum), an[nuncietis] [ei] quia amore linguæ & c.3, I præg zung speculâche [z] maydens [o] Jerusalem, zif [z] synen owhe [h] abissae [h] holy gost & here couent, þat þe wile sayn þat I am seke for loue-longynge of hem. & þus Salomon þe kyng mad machele mon. But zit fonde he hem noht, & þanne seyde he þus: »Mitte domine sapienciam tuam, i. filium, de celis sanctis tuis, quia mecum sit &c.8, lord god, he seip, sende doun out of þi holy heuenes þi owne dere son, þat he migt be wiþ me & helpe me for to make maken ægen þe abbye of þe holy gost in as good plit as it was & schulde ben.« But for al þat he coude crie, goddis son ne cam nouȝt zit. & þan wente Isaye þe prophete & souȝte þe abbesse & here couent many dayes & fele, & he fonde hem nouȝt; & þanne he seyde þus: »Vintam dirumperes celos & descendere6, wolde god, he seyd, þou woldest bresten heuenes & come adoon, & helfen vs for to make maken ægen þe abbye of þe holy gost & synen wþ þe couent þat is þus goon aweye. & þanne wente Ieromye þe prophete & souȝte hem also; & for he migt not fynde hem, he made a reulfone man & seyde þus: »Vc michi misero, quoniam addidit dominus dolorum dolori meo; laboravi in gemitu meo,« wo me wrecche, he seip, þat god haþ eked more sorowe to my sorowe; I hau tiresed wip-ouȝte reste in sikyne & in kare & I ne may not fynde þat I sekes. »Virgines deicite in terram, pol[i] regnum: virgines6 abierunt in capituitatem; audierunt quia ingemescens ego & non est qui consolationem meæ, idcirco ego ploravi,« alas, he seyde, þe feende haþ drownen a-waye þe virgines & made foule here Kyngdom, þe virgines ben went away in to þe wrecchid world. Pei harden me wel hou I sikede & made machele mone, & þer was noon of hem þat wolde comporte me wip a word; & þerfore I hau so wept for sorowe þat myn eyen ben in poynt to faylen me. »Quis dabit capiti meo aquam & oculis meis fontem lacrimarum, & plorabo [die ac notae] interfectionem filiæ populi meæ,« a, he seip, who shal þene me water

1 on margin. 3 Cant. 3. 8 Sap. 9. 10 Is. 6. 4 Isr. 45. 5. 9 Ms. polierunt. 7 Thren. 3. 2. 9 overlined. 2 Thren. 1. 28. 10 lb. 1. 21. 11 lb. 1. 26. 12 Isr. 9. 1.

to myn hened, & who schal ȝeuen a welle of terris to myn eyen, & I schal wepen for þe maydens þat ben þus goð away, boþe day & nght. *1 Cui comparabo te, cui assimulabo te filia Jerusalem? cui [exequabo te, & consolabor] te, [virgo]2 filia Sion3 magna valeud [mare]4 est contrito tua; quis medebitur tui? a, þou noble abbesse, he seip, to whom may I licken þe, to whom May I assemble þe þou doughter of Jerusalem? a, þou noble priouresse, to whom may I even þe þou mayden & doughter of Syon? a, þou holy count, he seip, how may I commforte þe? me þinke þi sorowe is as grete as a se: a, þou sely count, who shal ben þi helpe? *2 Cecidit corona capitis nostri, ut nobis quia persecutionis. I ne can nonȝt ellis seyn, he seip, but, þe fairest flour of al oure garland is fallen away; alsa, alas & weloway, þat ȝewe we dede symne.

Hou god ordered a way to saue man.6

& whom almighty god had hard þus þes prophethis, wiþ many oþere men, ma[k]e7 molochel mone wiþ reuly chere many þousand ȝecer for þe destruction of þe abbye of þe holy gost: he had grete pyte of hem þat þei ferden so, & þat mannis soule was þerþore in þrime of þe pyne of helle, & schulle hauve ben þer wiþ-outen ende. He beþought hym hon he miȝt best doȝt to delyueren mannis soule out of þat sorþy þrisme, & hou he miȝt fynde vp þe abbesse of þe abbye of þe holy gost & maken aȝen here conuente faire & wel as it was be-forn. He ordeyned a counsell of þe holy trinite in þe blisse of heuenne, of þe fader & of þe sone & of þe holy gost, & seyeþ: 27e weten wel, he seyeþ, we maden mannis soule to oure lickenesse, & token hym for to kepen in his owne conuense þe abbye of þe holy gost, & he for his folye let beren out of þe abbye al þe good þat þer was, & let þe abbesse & here conuente rennew away out of her ordre, & þerþore he was taken & put in to þrisme of þe pyt of helle. & þere haþ he been now foure þousand yer sexe hundred & more, & þat is grete piteþ;

1 Thren. 9. 12. 2 om. 3 overlined. 4 Ms. ierim; rest om. 5 Ms. made. 8 Thren. 5. 16.


me ðenkif hit were a good dede to doði þe abbesse & al here conent comen ægen to here ordre, & maken ægen þe abbeye as wel as euer hit was, & delynure mannsou sole out of þat sory prisone; he hæp ben in þat prisoun longe I-now, haue we pitee on hym, he is as hit were on of vs, maked to oure lickeness. & alle þe holy trinite gourned þat it schulde so be. But, he seyde, who þat shulde doði swyche a dede, hym be-houed for to be swyche on þat were be-holden for to doði hit, & also þat he miȝte doði it; but, þer was no ping þat was by-holden to delynuren mannsou sole but onliche man, no þer was no ping þat miȝte delynure hym but ðif it were god; & þerfore who so schulde do þat dede he most be boþe god & man: & so miȝt it noon be but ðif it were oon of þe þere persones in þe holy trinite; almiȝt goddis some schulde come doun in to þis world, & ben I-born of a mayden & become man, & maken ægen þat abbeye of þe holy gost, & dien for þe love of man on þe harde rode-tree, & so delynuren mannsou sole out of þe peyne of helle.

Here now how goddis dougtren pleteden for mannsou sole aforñ here fadur.

And þanne were al-miȝty goddis dougtren þere, þat is to seye Mercy & Trespe, Rigtfulness & Pese, þe whiche harden seyen þat mannsou sole schulde be de-lynured out of helle-pyne, & þel comes alle to-gedir aforñ god al-miȝty. & þanne seyde Trespe þus: »Ecce enim veritatem dilexisti, A, lord, scho seyde, þou hast þit enuermore loued wele me þat am þi miȝtre, & þanne, seyde Trespe, I pray þe for-sake noȝt þou. þou seydest þat what-tyme þat man ete of þat appul, þat he schulde diȝte & goȝ to helle; þerfore ðif þou delynurest man þanne out of þat prisoun, þou destroyest me, & þat were no skil, Quia veritas dominini manet in eternum, for whi goddis trespe schulde dwellen euere-more wip-ouen ende.

Perfore, leue lord, scho seyde, lat man be stille in helle, & forsake nouȝt mer, & panne seyde Mercy: *O pater misericordiarum & deus tocius consolationis, qui consolaris nos in omni tribulatione nostra*, A, þou fader of mercy, scho seyde, & god of al confort, þou þat confortes alle þing in anger & in woe, haue mercy of mannus soulæ þat liþ bounden in prisoun þat is helle, & bryng þi þiþ 1 is to blusse. *Quomiam dixisti, in eternum seruabo illi misericordiam*, for why, scho seyde, þou seydest þat þou schuldtest kepe to hym þi mercy wiþ-outen ende. & perfore, þif þou be trewe, þou schalt haue mercy of mannus soulæ. & panne seyde Rigtfulnesse: *Nay, nay, scho selþ, it may not ben so: Quia iustus dominus & iusticiæ dixit*, for whi, lord, scho selþ, þou art riȝtwþ & þou louest riȝtfulnesse; & perfore þou ne mayst not riȝtfulliche sauen mannus soulæ, it is riȝt & skil þat it haue as it haþ disserned. *Dominum qui se geruuit dereliquit, & oblitus est di creatoris sui*, he forsoke god þat haþ forþþ-forþ þrym, & he, lord, for-þat þe þat maydest hym of nouȝt; & perfore, leue lord, scho selþ, lat mannus soulæ be stille as it is, for þat is skil & resoun; & ellis me þenkiþ þou hast forsaken me, & þat schulddest þou not doþ: *Quia iusticia eius maneti in seculum seculi*, for why, holy wryt seþ þat þi riȝtfulnesse schal lasten is to þe worldis ende. & panne seyde Mercy to Rigtfulnesse: *A, leue suster, let ben & seye not so, it was neþer riȝt ne skil þat god schulde kepen þe & forsaken me: Quia misericordia eius super omnia opera eius, for why only goddis mercy is abonen al his werkes, Et misericordia eius ab erno & usque in eternum, & goddis mercy was wiþ-outen begynnynyg & schal ben wiþ-outen endynyg. & perfore, þif god for-soke me, he schulde forsake boþe my sister. Truþe & þe, & þat were neþer riȝt ne truþe. & perfore, leue lord, scho selþ, to sauen vs ale þre, haue þou on mannus soulæ boþe mercy & piteþe. & panne

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seide Pees to here þre sistren: *Pax domini exsuperat omnum sensum &c., Goddis pees ouergrop eueriche maner wiit. Pong it be so, sche seyt, þat Truþe seip a grete sklý wyll mannam soule schulde not be saen, & Rigtfulnesse seip also, 1newerþeles me þenkeþ þat Mercy seip aþferbest, þat man schulde be saen, for wyll ellys, scho seip, schulde god forsaken 3ow al þre, boþe Mercy, & Rigtfulnesse [& Trenþe], & þat were grete reþpe. & not only, sche seyde, he schulde þus forsaken þou þre, but he schulde also forsaken me: for wy as longe as man soule is in helle, þer schal ben discord bytwene þou þre: Rigtfulnesse & Truþe schol willen to haue hym so þere stille, & Mercy schal willen to haue hym 3ouþe; so þat pees schal ben amongys þou forsaken. þere schulde also, þif man were stille in helle, ben a discord by-twene god & man, by-twene aþgel & man, by-twene man & man, by-twene man & hym-self: so þat I, þat am pees, schulde a2 ben forsaken ouer-al, & þat were no resoun. & þerfore dop after my conseil, seide Pees, & praye we alle to-geders to god3 þat is prince of pees, þat he wol maken pees & acord by-twixen þou þre, by-twynge hym-self & man, by-twynge man & aþgel, & by-twene man & schulde, & ordeyne sich a wyse þat he miht kepen vs stille alle foure, boþe Mercy & Truþe, Rigtfulnesse & Pees. & h[e]m4 þouþe þat scho seyde best, & pryden alle to þe fadur of heuen þat he schulde so doð. And he seyde: *Ego cogito cogitationes pacis & non afflictionis &c., I þenke, he seyde, þouþis of pees & not of wickednesse. I schal, he seip, kepe þou stille alle foure, & I schal sauen mannam soule & brynge hym to blisse. I schal also, þif he seip, fynden vp þe abbesse of þe holy gost & maken aȝyn here couent & here place, betere þan euere it was. & when his doughten harden þis, þei were glad & myrle: and as-swiþe Misericordia & veritas obuiauerunt sibi, justicia &c.5

1 Ms. & n. 2 haue o. m. 3 Ms. good. 4 Ms. hym. 5 sc. justicia et pax osculate sunt; cf. Ps. 84, 11.

"Mercy & Trupe metten hem to-gederen, Rigtfulnessse & Pees weren kyste & maad at on."

_How Crist is founder of þe abbeye of þe holy gost._

And þanne as-s Wiipe almighty god þe fader sente dowm is to þis world his owne sone to be-comen man for vs & for to seche þe abbesse of þe holy gost & here holy couent, þat is to seyn lone & charite, & óphere good vertues. & þe first day he cam & founde a lady of þat abbeye þat is clepid Clennesse: for why he was conceyned wiiw-骨nten any knoweleychyn of synne of man þou vert of þe holy gost, & bor of a clene virgyne þat neuer miȝt synnes. þis clennesse he founde whyle þat he was wiiw-iswe his moders wombe, and here he kepte þere wiiw hym nyne & pritty wekes & a day: & þanne was he born of his moders is an olde broken hous at Beedleem townys ende, & leyde is an asse manager on a litil heige. & þer founde he anoþer lady of þe selne abbeye þat is Pourete: for why his moder hadde noon óphere schetis 1 to wynde hym Inne, but took a keurechef of here heuned, & kytte an olde kirtel & made þe þrof cloþis, & wond þer-Inne þere child for colde, & leyde hym on a wip in an oxé-stalle—I trowe þere was pourete I-now. Piss pourete & þis clennesse he ladde forþ wiiw hym til he was twelwe þer olde, & whan he was twelwe þer olde & more, he wente wii Joseph & his moder to Jerusalem—for þei weren wont to wynde þer eurcy þer to offren þer on estreday: & whanne þei hadden offred, & wenten æyn hon, lytel Þeru here some lefte stille þere þre dayes in Jerusalem & wente is to þe temple among þe maysters of þe lawe: & þere he fonde [i þi ladyes] of þe selne hous þe wychoye ben clepid Rigtwisnesse & Wisdom. & whanne Marie & Joseph weren comen hom & wisten neuer where swete Þeru was be-comen, þei weren

1 Ma. scheptis, t overl.; r. scheytis.

is mochel sorowe for þe swete childe, & wenten aþen to Jerusalem to sechen hym: & þanne þi founden hym aþtande 1 in þe temple among þe doctoure of þe lawe disputyng wiþ hem. & þanne seyde his moder to hym: «A, sone, scho sayde, what hast þou doþ? I & þi fader Ioseph han soþt þe & hadden mochel sorowe for þew. »Hou is it, he sayde, þat þee han soþt me? Nesciebatis quia in his quæ patris mei sunt oportet me esse? wiste þe not, he seyde, þat I most be besy aþtundon my faderes nedys? He sente me in to þis cuntre to sechen þe couent of þe holy gost, & þerfore I wente amonge þe maystres in to þe temple, & þer bane I founden twyens ladyses of þe covent, Riȝtwynesse & Wisdum, for why, now can I more good þan þei euerchoþ. & þanne wente he hom wiþ hem in to Nazaret, & þere he founde a noþer of þe selue covent þat hitte Buxumeresse: Quia erat substitus illis, for why he was lowe of herte & buxum to his moder in al maner þing. & þanne wente he forþ sementene þer & an half, & euer day he fond at his owne bord two oþer ladyses of þe selue abbeye, & þat weren þese: Temperance & Soburnesse. & he hadde hem wiþ hym in to desert to sechen mo of here felawys: & þere he fond opere two ladyses, þat is Penanuwe & here felaw þat is clepid damyseil þe Fort. Penanuwe he fonde þere, for why he fasted fourty dayes for lone ofmann soule wiþ-outen mete or drynke, & whanne he hadde fasted fourty dayes & fourty nyttys, he was for-hungred & lust to eten; & þere cam þe sel self schrewes to hym þat cam to Eue in to þe abbeye of þe holy gost, & wolde han ouercomen hym wiþ glotonye as he dede Eue, & led hym to an heap of stony & bad hym þif he were goddis sone he schulde make þe stony loses & ete of hem I-now. & þanne founde he þere þe lady damysel þe Fort, þorow whyche he wiþ-stode myþtiliche þe fondyng of þe fend;

1 Ms. settande. 9 Ms. þre ladyses.

«Non in solo pane viuit homo sed de omni verbo &c., Man lyueb not onlyche in bred, he selb, but be everyche word of gode. & panne bar þe fend hym from þennys to Ierusalem & sette hym on þe pynacle of þe temple, & wolde han overcomen hym wiþ pride & wiþ veyn-glorye & seyde: ściif þou be goddisson, skippe adoun & take no sor, & men shulles praysen þe & seyen þou hast doð s grete maistreyse. & þere also he wiþ-stode his fôndyng þorow vertu of damysyele þe Fort & seide: «Non temptabis dominum deum tuum, þou schalt not tempten þi lord god, he selb; it is no nede þat I skippe dow, I may go dow be anôdere waye wel I-nowe. & þanne ladde he hym to an hiege hille & schewede hym alle þe richesses of þis world, & wolde hane over-comen hym þorouȝ couseyse & seyde: «I schal þene þe alle þe goode þat þou1 seest, zij þou wilt knele dow & do me worschips. & þere he wiþ-stood hym myþtliche wiþ damysyele þe Fort & seide: «Vade retro satanas, dominium deum tuum [adorabis] &c., fy on þe, satanas, he seyde, & turne æze to helle; men schuld worschip alfþygod & no wiȝt ellys. & þanne þe fals schrewes was aschamed of hym-schyn þat he was so onercomen wiþ damysyele Fort, [&] ran æzen to helle as an olde schrewes. & panne went Ihern Crist in to þe lond of Galliee: & þere fond he oþer two sustren of þe self hous, þat is to seye Schrifte & Predication. Þere prechid Crist first, & þanne seyde he to þe folk of þe cuntre: «Pentemini & credite &c., schryeþ þou, he salþ, & doþ penanne, & beeþ of good bylene, þe kynģdome of heuenene neyþer faster. & he wende forþe þe to see-seyde & þerre he seyþ seynt Petre & Andrew his broþere leggynge þere nettyþ in þe see to taken fisch; þeuer were boþe pore fischers. & Crist seyde to hem: «Comeþ, he seyde, & foloweþ me, & I make þou


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fyschers of men. & þei lette here boote be stille is þe see & wente forþ wip Crist. & he wente alitiel forþere, & founden seynt Iames & seynt Ioou his brothere is a noþere boote drawynge here netty wip Zebedee here fadere; þei were also fischers. & Crist bad hem also comen & folowe hym, & þei letten¹ here fader & al þat þei hadden be stille is þe boote & wenteν wip hym. & on a day as þei wented alle to-gedere be þe weye, seynt Petre seyde to Crist: »Lord, he seyde, what shul we hame of þat þat han forsaken alle þat we hadde & folowen þe þus is pourage?, and as-swiphe Crist fonde anoder suster of þat houn þat is clepíd Largesse, & seyde: »For soðe, þe þat han forsaken al þat þe hadden & han folowede me, þe schullen han a houndred-fold so myche þerfore, & þerto þe blisse of heuenes; þis was a grete largesse! & þanne cam he on a day fro þe mounte of Olyuete is to þe temple of Ierusalem to prechen þere, & þe while he was prochynge, þe pharisëus brouhten to hym a woman þat was founden is bad wip anoder man þan here hosebounde, & seyde[n] to hym þus: »Lo, maister, þis woman was ript now taken in spousbreiche: what schulle we doo wip þe here? Moyeses biddeþ vs in oure lawe we schulde stone such to þe deep. & Crist knewe wel þe falsheed of hem þat þei deden [so] to tempten hym, & he stowped doun & wrot wip his synger on þe grounde alle þe synnes þat euer hadden þe pharisiens doun, so þat ech of hem milȝ seen hou synful opere was, & þanne he seyde to hem þus: »Si þen hit is so þat þus² woman schal be goure lawe be stoned to þe deep, þerfore whiche of zow þat is wip-outen synne, caste on here þe friste stoon: & þei were alle aschamed of hem-seluen & wented oute at þe dore ech on after opere & leten Crist stonden alone wip þe woman; & þere comen to hym two opere ladyes of þe abbeye of þe holy gost, Misericord & Reufulnesse, & þan seide Crist to þe woman: »Woman, he seyde, where ben þin enemyes? hαp any

¹ Ms. leften. ² fem.; or r. þis.

man condemped þe to þe deep? «Nay, lord, scho seyde, nomans. »No I ne schal nouȝt condempe þe; go saare wel, & be of wil neuer-more to do synne. Here was grete misericord & grete refulnesse, for why, þe most gylt scho hadde doñ was ægens hym. & afterward on a day þe pharases senten here disseiplis to Crist & wolden hanen taken hym is his words, & askede hym þif þei miten bi goddis lawe þene tribute to þe emperoure. & Crist knewe wel here malice, & seyde: «A, þe ypocrisit, what nede is hit to tempten me? lete me seen a peny of þoure monyne. & þei schewed hym on. & þanne seyde Crist: »Whos coyn is þis?« & þanne seyden þei to Crist: »þe emperoure. & þere fond Crist anopere syster of þe noble abbeye þat is clepid Resoune, & seyde: »Zeldib to þe emperour þat by-longeþ to hym, & zeldib to god þat bi-longeþ to hym; & þat is resoun. On a day afterward as Crist wente by þe way by hym-self & as he þoughte of manne soule & on þe abbeye of þe holy gost, he founde a noþer suster þat is clepid

(So far Ms. L; I give the rest from Ms. Vernon:)

Ms. Vernon fol. 360.

Gelesye: and þese tok he priuellege his twelwe apostles and wente toward Ierusalem & seide to hem þus: »Ichaue al þis two and þrilli zer and more ben aboute to heipe mownes soule and for to seche þe abbesse and hire Counent þe whuche wenten out of þe abbei of þe holygost, and ichaue fouwen sixten¹ of hem; and now wol I go to Ierusalem and ben I-boußden and I-bete, and ben honged and drawned, and dye for lones of monnes soule, to sechen yp þat opser del of þe holy Counente. Þis was a gret gelesye and a gret lone! ¶ And þese wente þei forþ to Ierusalem. And as þei weore þere on an een at heore soper, Crist fond þer opser twy ladies of þe abbey of þe holigost þe whuche men clepeþ Corteye and Honestete: flor whi? Crist fedde his disciples ript þere atte

¹ 16, if Gelesye is included.


(Readings from HHa to the Vernon text):

H þryly to hym his. H towerd, Ha to. Ha þis. HHa I hane. Ha xxxi yere and too. HHa be. seke. Ha & þe Counent of the holigost which went o. of her abbey. founed. HHa wyll. be. I-om. Ha bound. HHa bete. HHa om. ben. Ha hangid. Ha drawe. HHa þe lone. Ha and to. seke. Ha the oeder. HHa þat h. H is. Ha om. And. HHa om. þere. H at een, Ha at nyght. Ha l. of the same hous the which. H qwam. Ha clepidde. HHa honeste. Ha and þer
soper wiþ his owne flesch & wiþ his owne blood; and when he hedde so I-
don, he wasch heore feet euerichone and wipede hem wiþ a cloth. Heere weor 
mony sustren: her was Cortseye and Louhnesse1, [Honeste] and Mekenesse. And 
afterward he wente wiþ alle his disciples toward a lytel towun þat hette Geth-
samany, and þer he tok þreo of hem, Peter, Iames, and Ion, and bad þe opure 
beo þer stille til þei comen æzeyn. And as þei wente, Incepit Iesus pawere et 
tedere, Iesus bi-gon for to quake for drede, and seyde to hem þere: ÞIchauæ 
founden a nobær suster of þe abbey þat is I-cleped Drede: Tristis est anima mea 
vagae ad mortem, Ichauæ, he seide, founden muche drede æzeyn þat I schal dye. 
Siþep þer adoun, he seide, and wakeþ and biddeþ and beodes, til I come æzeyne. 
And þenne wente he forþ from hem as hit were a stones cast: & þer he fond 
twene opure sustren of þe selue hous þat weren Contemplacion and Orisoun. 
He beþouzte him on mormes soule hou hit scholde be lost wiþ-outen ende but 
hue diede þerfore, and hou he schulde þe neste day after þat ben honged on þe 
roode-tree; and he was in a gret agony as no wonder was, and for drede of 
deth he swatte dropes of blood, þe wuiche trilleden dons of his bodi to þe 
corþpe as watwr dop of an hous after reyn, and þenne preyede he to his fader 
& seide: »A, fader, giþ hit may be, let me not dye þus dispitousliche. Noþeles, 
he seþþ, þi wille beo don and not myne. And þenne com he æzeyn to his dis-
ciples & fond hem sleppyng, and þenne seide he to Peter: »A, Peter, miht þou 
not wake wiþ me on houre? Wakeþ, he seide, and preyeþ, þat þe ne falle in no 
templacion.» And he wente eft æzeyn, & þenne fond he Orisoun, & a nobær 
suster of þe hous þat hette Deucion, and þenne he seide: »Mi fader, seþþe hit 
may non oþer beo bote þat I mot to-morwen ben honged on þe rode-tre and 
dyen, beo hit as þou wolt.» And he com æzeyn to his disciples, and font hem 
sleppyng as he dide biferen. And þenne wente he eft æzeyn and preyede as he 
dide fyrst, & þer he fond wiþ Orisoun þreo of hire sustren, Contemplacion, 
Leansse, and Inbliciouis:

1 Louhnesse is not in the list.
Per com an angel down from heuene to comfort his, and tolde him how mownes soule scholde be deluyed out of helle er preo dayes to e ende, and how he scholde be at tyne ha founden al pe Cousent of pe abbey of pe holi-gost and hawe mad aseyen heor abbey, beter pe preo er at hit was. And peyne was he murie and glad in his soule, paug hit were so paug he was kyndeliche in his monhede adred of his dep. And peyne wente he aseyen to his disciples and bad hem risen vp and go wip him. And as pei wente a laytel forp, pei sezen how paug muche folk commun pe preo wip list lanternes and drawes swordes and stanes, for to take Crist, and ludas Skariot wente be-foren hem alle, and com to Crist and owste him. A, ludas, he seide, schalton be-trayen Godes some of heuene wip a cos*? And peyne token pe false Iewes Iern Crist & bounden him harde and sore as a pef: and pe seynt Petor saug pe, he droog out a sword and smot of a boyes ere pe was a Bisschopes mon, and peyne seide Crist to Petor: "Put vp pi swerd aseyen! Weneest pe nou, he seide, pe I migte preye my fader and he scholde sende me mo pe ten twelwe legions of angelis for to helpe me xif hit were neod? Al pi wol I soffe wip a good wille, for pe lone of mownes soule._-A legions is six tousend six hundred sixty six and siete._-And peyne pe false Iewes ladden forp Iern Crist to Cyphas pe Bisshop; and pe seyen his disciples, and ronne away enervichon and laften him pe alone. And peyne comen mony false shrewen and maden playnt on Crist to be Bisshop, and peyne seide Cai-phas: "What seist peon to pi pieng peo se men aseyen ins? _And Crist fond pe a noipser suster of pe boyes pe is cleped Symplesses, & spaced no word to him. And peyne wente boyes and harlothes and spitten on his face, and hadden his egen wip a clop and smites him on pe crowne and pleyedes wip him a-bobbe as pei wolde ha don wip a fol, and bedes him telle hem who smot him last; and Crist kepte Symplesses & spak no word. And afterward Cai-phas asked Crist where he heked I-prychd and what he heked i-seid. And peyne seyde

Crist: What askest thou me? make hem bet herde me preche what I seide to hem. And when he hedde I-seyd so, þer sturted þy a schrewe of Cayphas men & gaf him a buffet vnder þe cheke; and þeswe tok Crist to him Symplesses & seide to þat schrewe þat smot him: If I eucl selde, ber witnesse of vnel; & if I seide wel, whi smitest þou me? 

And afterward þe lewes token vr lord Ihsu Crist & dudem of his cloþes and bowden him to a pilare of ston as a þef, & maden hem scorges wif þip babelle of led & scharpe prikkes on þe endes and beotem Cristes precious bodi þer-wif þe while hit mihte lasten, til al his bodi Ron o-bloede. And þeswe þei duden on him a strayt selkene cloþ, þat heng faste be his flesch whon þe blod was druye; and aþer þei setten a garlond on his hed of long scharpe porn, & beotem hit doun wip stanes for þei wolde not prikken heore hormes; þei token him a read-spyr in his hond, & kneleden doun in scorn & seide: Heil sir kyng, kyng of Iewes. And whon þei heddes so I-do, þei tornded of þe cloþ of selk, & for hit heng faste to his bodi þe drowen w-aþey wip-þal muchel of his skyn, & of his flesch boþe; and whon þe lewes sejen þat, hem þouȝte hit was a fool siht, and blereden on him & spitten on his face as þei wolde ha don on a tode. And þer Crist fond a noþer sturer of þe abbe of þe holigost þat hitte Mekenesse. And þeswe duden þe false lewes Ihsu Crist beren his oune roode on his bak toward Calusarie, til he was in poyn to hane falle a-doun for feblenesse. And whon þei sejen þat, þei wolde not þat he hedde I-dyed, til þe weore an-honged: þei maden a noþer mon bere þe Roode til þat þei come to þe place þer Crist schulde beo don þeron. And enore as he wente, Mekenesse was wip him, so ferforþ, as Ysaye þe prophete seip, þat Crist wente as mekeliche 

1 Ma. þouȝte. 2 ad. balles.
to his hongyng as a lamb dop to his scherynge; sfor he made nouper bost ne noyse.

\[\text{Wene ye not pat his Moder hedde mucche serwe whon heo seig pas hire sone go to } \text{be} \text{ galewe} \text{ward? forsoipe, hit was a pitou sibth whose hedde I-segen hit! And whon } \text{bei} \text{ come to Caluarie, } \text{bei} \text{ caste doun } \text{be} \text{ roode} \text{-tre, and } \text{Crist } \text{per-on, and mak}[\text{d}] \text{ marks and holes where his hond} \text{ and } \text{his feit scholde be nayled to, and } \text{pesne } \text{bei} \text{ toke a blowt rouh ragged nayl } \text{and} \text{ smites hit } \text{por} \text{his hond wi} \text{p} \text{an homer to } \text{be} \text{ roode; and for } \text{be} \text{ peyne } \text{perof al } \text{be} \text{ bodi droug } \text{per-touward. And whon } \text{bei} \text{ wolde hane nayled } \text{pat opaw} \text{ hond to } \text{be} \text{ treo, hit was to schort to } \text{be} \text{ hole } \text{pat } \text{bei} \text{ hedden I-maad bi half a fote and more: and } \text{bei} \text{ nolde not make a newe bore, but token ropes and } \text{tgieden [to]"} \text{his hond, and drowen hit til hit was meete to } \text{be} \text{ hole } \text{pat } \text{bei} \text{ hedden I-maad; and in } \text{be} \text{ drawynge alle } \text{be} \text{ Ioyntes of bope his armes bussten in-sudder. And whon } \text{bei} \text{ wolden hane I-nayled his feire feet to } \text{be} \text{ roode} \text{-tre, al his bodi was [so] schronksen vp to-gedere for peyne } \text{bei} \text{ hit was to schort to } \text{be} \text{ hole } \text{pat } \text{bei} \text{ hedden I-maad bi a large foote: and } \text{pesne toke } \text{bei} \text{ mo rupas } \text{and } \text{tgieden to his feit, } \text{drowen hem doun harde and sore til } \text{bei} \text{ weore meete to } \text{be} \text{ hole, } \text{and } \text{bei} \text{ to-borsten in } \text{be} \text{ drawynge alle } \text{be} \text{ Ioyntes of his lendes and of kneos } \text{and } \text{his sydes; and } \text{pesne tok } \text{bei} \text{ such a nofer ragged nayl } \text{and} \text{ drinew hit } \text{wi} \text{p} \text{an homer } \text{por} \text{ bope his feet at ones in } \text{be} \text{ harde tre. A, lour, how } \text{pat} \text{ raggede nayl craschte among } \text{be} \text{ harde bones!}
\]

\[\text{And } \text{be} \text{ while he was pas nayled on } \text{be} \text{ roode-treo, per comem mony sustren of } \text{be} \text{ abbey of } \text{be} \text{ holigost, bope Poort and Bornenesse, Penauescue } \text{and} \text{ Symplessue, Suffsauescue } \text{and} \text{ Meknes, to loke hoe he ferde; and } \text{pesne seide Crist to hem, } \text{gif} \]

\[\text{Ma. and bei.} \quad \text{Ma. on.} \quad \text{Ma. holes.} \quad \text{af. fete.}\]


pei hedden heore abbesse, þewne heede þei euerichon. And whon þe leuws hedde þus nayled Crist on þe cros as men dop cloþ on a teytor, þei reisede him vp fro þe grounde to sette þe rode faste in a morteys þat was maad for þe nones, and þei hecuon him vp þewne for shrewednesse as heige as þei mihte, and lette þe cros squarten a-dowm sodeynliche in þe morteis; and in þe fall-yngge alle þe senewes of his bodi & alle þe veynes & alle þe loyaytes to-borsten euerichon. I trouwe, þer was penance I-noth1 and pouer also: for whi he heng stark-naked on þe rode-treo for þe loun of moyses soule. And þe while he heng so þere wiþ his blodi woundes, al to-ragget and to-rent, he fond þe abbesse of þe abbey of þe holigost þat is cleped Charite: Quia matorem caritatem nemo habitat [quam] ut animam suam ponat quis pro amici sui, for whi more loun and charite may no mon hane þen for to dye for loun of his frendes, as lhesus dude for loun of moyses soule.

And whon he hedde þus founden vp þe abbesse of þe holigost and hire feire Count, he was wonderliche glad in his herte, þauh he felede muche pneyne wiþ-outen in his bodi: and he asked drynke, to make þe sustren murie wiþ and to welcomen hem hom, and seide: sinicio, I am a-furst. And þe false leuws maden Þarme Crist a drynke of eysel and of galle, I-tempred wiþ mirre, and put hit to his mouþ on a sponge for to don him drynke hit; and whon he hedde assayed a luytel what hit was, he wolde no more þerof. And þewne seide he þus: Con-summum est, Ich haue al don, he seide, þat I am come fore: I haue founden vp ægyn þe abbesse of þe holigost & al hire holy count, & maad ægyn hire abbey as well as hit euer was. And now, he seip, I wol go to Adam and to Eue & dilyveren hem out of þe put of helle and leden hem ægyn in to blisse of paradys, þer for to dwelle wiþ þe noble count of þe holy gost, in Ioye and in blisse þat new er schal hane ende. And whome he hedde I-seyd þus, he yeld

vp pe gost and dyde hongynge on pe roode-treo, bolned blu & blodi, be-twene twel peues, for pe grete loun he hedde to mowyns soule.

And peyne went he doun in to helle, and tok out Adam and Eve, and oher mo pe weorem him lene, Danid, Moises and Abraham, and al pe goode wip him he nom', and ladde hem wip pe abesse & pe conent of pe holygost in to pe blisse of heene, per-inne forte dwelle, in more [loye] and blisse pen eny mon may telle.¹

How God putte his soure douhtren In to pe abbey of pe holigost.

And pe almihti God ordeynede peat his soure douhtren Merci, Trupe, Rh[t]-fulnesse, and Pees, scholde be glad amonge pe Conet of pe abbey of pe Holigost; and per he bad him-self peat Merci and Trupe scholde be Charite Chapeleyns and wenden a-boute wip hire whoder peat heo wente; and he bad also peat Rithwysnesse scholde ensmore be wip Wisdam, for heo was Prioresse; and he bad also peat Pees scholde beo wip Mekenesse, for heo was Subprioresse. He ordeynede peat peose peoce Ladyes scholde hane heor Chapeleyns, for pei weere most of worschip. And peyne he seide peat whose keppe feire and eline pei abbey of pe holygost & pe Abesse & pe Prioresse & al heore holy Conent, pei scholde sydene in pis world muche murpe in herte and in soule, and afterward, whon pei were ded, pei scholden hane for heore mede pei kendam of heene and more loye and blis pei eny ege may seo or tonge may telle or herte may penke. —

¹ Almihti God for his deoere meresi if vs grace forte kepe feire and eline pis abbey of pe holygost, peat is to seye vr Concience, and pe Abesse & pe Prioresse and al heore holy conent, peat is to seye goode vertues, in vre soules, peat we mowe come to peat loye and to peat blisse peat Ieru Crist bougte vs to wip his precious blood. To peat loye and blisse bring vs to he, peat for lome of mounes soule dizede on pe Roode-Tre. A. M. E. N.

1 Note the rhymes; the passage is taken from a poem (Spots v. 335).

Poems of Ms. Thornton. 1

Lorde, Thyn Criste, godde almyghty,
I thanke þat wyl all my herte hally
That me man schope and mad of noghte,
And of vile matere me furthe broghte,
And my body, swa made of vile matere,
Thow knyttide to-gedire in lyonete sere,
And my saule made thurgh all thyne In-
spayre,
& gaffé me luysses semly & faire.
Fra a myrke downecone þou broghte me
righte,
þat es my modirs wambe, to þis lighte;
And Efte gate me as þi barne newe-
borne
Thurghye baptyme, þat was þe fendas
childe lorne.
And fyve wittes of body þou has gyffene
me,
And skylly ware-wít þey salde reylýd bee.
And all-if I hase done agasyne þi lawe,
Thi gudes þou will noghte fra me drawe,
That a false trwyntoure aganes þe es ay
And trespas agayne the here ilke daye.
Thow sendes me here thurgh þei pur-
neunce
Ilke daye my nedefull sustenance,
That es to seye, met & clathe fre,
And all þat nedfull es to me.
Thow has tholede me & venged þe
noghte
Of my synce þat I hase agayne þe wroghte,
And þitt sufferes, & gyffes me space 25
To tærne me to þe & take þi grace.
And ay where I hase fallyne in the sendis
bawdones,
Þou has sauede me fra fynall dampna-
cyone
That I ware for my wikkidnes worthy;
Bot þou has couerde me wíth þi mercy, 30
And ay has sparede me, & þitt spares,
And kepes me fra þe denyllis snares,
And agayne his dartes has bene my
schelde.
And has sauede me bathe in ʒoute &
elde
Fra many perells in many sere stedis, 35
And fra myschance & sudayne dedes.
For all thes þat I hase rehearsed here,
And for all ofer gudes & benfettes sere
That thow toll me synfull caytife
Hase graciously done in þis lyfe, 40
I thanke þe, lorde, wíth all myn lounyng;
And prayers þe þou take me in thi
kepyng,
And saue me forthewarde as þou has
done,
And graunte me þi grace, whils I here
wonne,
To mende my lyfe & lyfe in clewnes, 45
þat I may wonne wíth þe in blisse End-
lesse. Amen.

Almyghty god in trinite,
Inwardly I thanke þe
For thy gud ded, þat þou me wroghte,
And wíth þi precyous blude me boguehe,
And of all gud þat þou lennes me, 5
Lorde, blyssede mott þou be;
Honor, Ioye, & lounyng
Be ti þi name with-owtynn endeynyn.
Amen.

1 Omitting Will. of Nassyngtons poem De Trinitate et Unitate fol. 189 (ed. Perry), and the allit. poem Of S. John the Evang. fol. 228 (ed. Altenel. Leg. N. F. p. 467). I give those shorter pieces which are, or may possibly be, R. Rolle's. His name is not given with any. Some of them have occurred before in Ms. Dd V. 64.

2 The first 4 poems immediately follow Will. of Nassyngtons poem, without special title; the first written in long lines, the 2nd and 3rd as prose, in one. The first 3 are inspired by St. Edmund's Speculum, the 2nd and 3rd paraphrase the prayers contained therein, see p. 231, 222. The connection with Will. of Nassyngton's poem might suggest his authorship; but on the other hand these pieces are followed by R. Rolle's prose treatises, and the 4th is undoubtedly R. Rolle's.

3 gode crossed out after Lorde.
Lorde god alwedande,
I be-teche to-daye in to þi hande
My saule & my body,
And all my frenaes specially,
5 Bathe þe quik and þe dede:
Graunt them parte of my bede.
Kepe vs in erthe here,
Fore þe prayer of þi modyr dere
And all thy haloghues þat are in heuene,
10 Fra þe dedly synnes seuen,
And fra fandyng of þe enyly wyghte,

And ifra sodayne dede bathe daye & nyghte.
Schelede vs fra þe paynes of hell,
þat bitter are to thole & selle,
And with þi grace fulfylle vs all,
þat redy we may be to þi call;
And late vs neuer parte fra þe.
Aills thow for vs died one a tree,
Graunte vs lorde þat [it] swa bee,
Amen, Amen), par charite.

IV. 1Herau, that dieede one the rude for þe lufe of me,
And boghte me with þi precious blode: thow hate mercy of me;
Whatte me lettes of any thynge for to lufe the,
Be it me lefe be it me lafte, do it awaye fra me.

Herau, of whayme all trewe lufe spanyges,
That for my lufe tholede payne,
Till lusty lufe of erthe lythynges
Thow thole me neuer turne agayne.
In thi lufe be my likynge,
And there-to make me glade & fayne,
And for thi lufe to make mournynges,
That for my lufe walde be slayne.
(Follow prose pieces bearing R. Rolle's name.)

V.
2Herau Criste, saynte Marye soone,
Thurgh whayme þis werilde was worthily
wroghte,
I pray þe come and in me wonne
And of all thyges clese my thoghte.
5 Herau Criste, my godde verray,
þat of oure dere lady was borne,
þou helpe now and enowr and aye,
And lat me neuer for synye be lorne.
Herau Criste, goddes sone of heuene,
10 þat for me dyede one þe rude,
I pray þe here my symple stuenes,
Thurghe þe vertue of thi haly blude.

Herau Crist, þat one þe thirde daye
Fra dede to lyisse race thurgh th small myghte.
þou gyffe me grace the seone to payse 15
And þe to wirchipe daye and nyghte.

Herau, of whayme all gudnes sprynge,
Whaym all men sowe to lufe by righte.
Thou make me to þemÆ thi biddynges
And thaym fulfull with all myghte. 20

Herau Crist, þat tholede for me
Paynes & angers bittor & selle,
Late me neuer be parteled fra þe
Ne thole þe biutter paynes of helle.

1 The 1st stanza occurs as a last stanza in a Vernon poem, cf. The Minor Poems of the Vernon Ms, p. 22.
2 ed. Perry. Some of the stanzas occur in the poems on p. 57. 60. 80; R. Rolle’s authorship is beyond doubt.
(R. Rolle) Ihesu Crist, s. Mary sone. | Prayer to the Trinity & S. Mary. 365

Ihesu Criste, welle of mercy,  
Of pete and of all gudnes,  
Of all þe synnes þat ene I  
I pray þe gyffe me forgivynes.

Iheru, þe I make my mane,  
Iheru, þe I calle and crye,  
Late neuer my saule wyl synne be slane,  
For þe mekines of þi mercy.

Iheru, þat es my sameoure,  
Þou be my Ioy and my solace,  
My helpe, my hele, my comfortoure,  
And my socoure in like a place.

Iheru, þat with thi blude me boghte,  
Iheru þou make me cleane of synne,  
And with þi lufe þou wounde my thoghte,  
And lute me neuer-mare fra þe twyne.

Iheru, I conaye to lufe the,  
And þat es hally my ðernyngge;  
Þare-force to lufe þe þou lere me,  
And I thi lufe sal synge.

Iheru, thi lufe in to me sende,  
And with þi lufe þou me sere;  
Iheru, þi lufe ay in me lende,  
Thi lufe ene be my saule mede.

Iheru, my herte with lufe þou lyghte,  
Thi lufe me make ene to forsake  
All weltely Ioy, bathe day & nyghte,  
And Ioy in þe anely to make.

Iheru, þi lufe me chanfe with-in,  
So þat na thyng be þe I seek;  
In thi lufe make my saule to bryne, 55  
Thi lufe me make bathe mylde & meke.

Iheru my Ioy and my lounyng,  
Iheru my comforthe clere,  
Iheru my godde, Iheru my kynge,  
Iheru with-owtene pere; 60

Iheru þat all baste made of noghte,  
Iheru þat boghte me dere:  
Iheru, Ioyne þi lufe in my thoghte,  
Swa þat þey never be serge.

Iheru my dere & my dreweyre,  
Delyte þou arte to synge;  
Iheru my myrthe and my melodye:  
In to thi lufe me bryngye.

Iheru Iheru, my hony swete,  
My herte, my comforthyngge: 70  
Iheru, all my bales þou bete,  
And to þi blyssse me bryngye.

3Iheru, in thi lufe wounde my thoghte,  
And lyft my herte to the;  
Iheru, my saule þat þou dere boghte, 75  
Thi lufere mak it to bee.

Now Iheru lorde, þou gyffe me grace,  
If it be thi will,  
That I may come vn-to þi place,  
And wonne ay with the stylle. 80

Thornton Amen.

VI.

Adir and sone and haly gaste,  
Lorde, to þe I make my mone,  
Stedfast kynge of myghtes maste,  
Alle-weldand gode sittand in trone:  
I praye þe, lorde, þat þou þe haste  
To forgivys þat I hafe mysdone.

Lorde, hafe mercy of my sync  
And bryngye me owte of all my care;  
Enylye to doo I couthe neuer blyne,  
I hafe ay wroghte agaynes þi lare;

þou rewye one me, bathe owte and In,  
And helle me of my woundes sare.5

Fadir of hevenes, þat all may,  
I pray þe, lorde, þat þou me lede  
In stably slouthe þe nyghte way; 15  
At myne Endynge, whene I sall drede,  
Thi grace I aske bathe nyghte & day;  
Hafe mercy now of my mysdede.

Of myne akynge say me noghte say,  
Bot helpe me, lorde, att all my ned. 20

1 Cf. p. 60. 2 Dd what. 3 Cf. p. 57. 4 ed. Perry. Same poem in Ms. Vernon; cf.  
Minor Poems of the Vernon Ms. p. 16.  
5 Vern. adds: Lord þat al þis world schal winne,  
Hele me ar I fonde and fare.
Swete lhere, þat for me was borne,
þou here my prayere loude and stille.
For paynes þat me ere laide be-forne,
Full ofte I syghe & wepis my ylle;
25 Full ofte haf I bene for-swourne,
When I hafe wroghte agaynes þi wills:
Thou late me newer be forlorne,
Lorde, for my dedis ille.

Haly gaste, I pray to the
30 Nyghte and day with gud entente:
In all my sorowe þou comforthe me,
Thy haly grace be to me sente,
And late me newer bowndene bee
In dedly synce, þat I be schente;
35 For Marie lufe þat maydene free,
In whasym þou lyghete verraymente.

I pray þe, lady meke and mylde,
þat þou pray for my mysdede,
For þe luffe of þat ilke childre
40 þat þou saghe one þe rude blede.
Ewire & ay haf I bene wylde,
My synfull saule es enwer in drede:
Mercy, lady meke and mylde,1
þou helpe me enwer at all my nedde.

45 Mercy, Mary maydene clene,
þou late me newer in synce duelle;
Pray for me þat it be sene,
And schelde me fra þe fyrre of helle.
Certis, lady, wele I wene
50 þat all my faamene may þou felle;
For þi my sorowe to þe I mene,
With dreary mode my tale I telle.

Be-thynke þe, lady, enwer and ay
þat of womene þou beris þe flower;
55 For synfull mene, as I þe say,
Our lorde hase done þe greyt honoure:
Helpe me, lady, so wele þou may,
þe behouse be my conssailleure:
Of consaille, lady, I þe praye,
60 And also of helpe & of socoure.

Nyghte and day, in wele & wa,
In all my sorowe þou comforthe me,
And be my schelde agayne my fae,
And kepe me, gyffe þi willes bee,
Fra dedly synce þat will me slaas.
6  Mercy, lady faire and freere
þou take þat þe es fallene frae,
For thi mercy and þi pete.

At myn Endynge þou stand by me,
Heyne when I sall founde and saure,
7 When I sall awake and dredfull be
And all my synnes sorwe a full sare:
Als ay my hope hase bene in the,
I pray þe, lady, helpe me þere,
For þe luffe of þe swotte tree
7 þat lhere sprede one his body bare.

7 Theu, for þat ilke harde stounde
þat þou walde one þe rude-tre blede.
At myne Endynge whens I sall founde
Hafe mercy, lorde, of my mysdede,
And helle þe þarre of þe dedes wounde,
And kepe me þare at all my nedde,
When dede me takes & brynges to

7 groudane,
Lorde, þarre I sall thi domes drede.

For my synnes to do penance
55 Before my dede, lorde, graunt þou me,
And space of verray repentance,
Inwardly I beseke the.

In thi mercy es my fysanne:
Of my foly þou hase pete,
And of me take þou na vengenance,
Lorde, for þi debonerte.

Lorde, als þou ertte ful of myghte,
Whase lufe es sweteste for to taste:
My lyfe amende, my dedis þou ryghte;
For Marie lufe þe maydene chaste:
And bryng me to þat ilke syghte2
One þe to see þeare Ioy es maste,
One þe to see þeare Ioyfull syghte,
Fadir and Susane þe Haly gaste.100


1 Vern. Merci ladi, þou me schilde.
2 Ms. sowe; Vern. I rewe.
3 Vern. kic.
4 Vern. liht.
(R. Rolle) A prayer. When Adam dalfe &c.

VII.

Ihesu Criste goddes sune of heuene, Kyng of kynges and lorde of lorde, Mi lorde & my godd: For þe mekenes of þi clene incarnacione / And thurghe þe meryte of þi harde passione / Safe vs fra dampanacione / Socoure vs in temptacione / And gysse vs thi benysone / And of all oure wykkydnes playne perdone: And full reymysione / thurghe verray contrissione / nakede confessione / and worthi satisfaccione. // Graunte vs alswa, lorde godd, in heuene ay-lastande mansione / and enwr to se þe cherefull visione / of thi faire face; for þe lufe þat þou sche-wede to mankynde Amen!.

Explicit.

VIII.

fol. 213. (Cf. p. 73, where the text of Ms. Dd V. 64 is given).

When Adam dalfe and Eue spane, go spire if þou may spede,
Whare was þanç þe pride of manz, þat nowe merres his mede?
Of erthe and lamen remarked, as was Adam makede to noye and nede,
We er als he maked to be, whills we þia lyfe sell lede.

5 With I. and E., borne er we, as Salomone vs highte,
To truell here whills we er fere, as fewle vn-to þe flyghte.

In werlde we ware castene for care, to we ware worthi to wende
To wele or wa, ane of þase twa to wele with-o-wottene ende.
For-thi, whills þou may helpe þe nowe, amend þe & hafe mynde

10 When þou sall ga, he bese thi þan þat here was are thi frene.
With E. and I., I rede forthi, vmthynke þe ay of thre:
What we er, and whate we warre, and whate þat we sall be.

Ware þou als wysse pryseide in pryce als was Salomone,
Wele fairere fude of bane & blude þa[n]³ was Absolone,

15 Strenghely⁴ and strange to wrek þi wrange as enwr was Sampsone:
þou ne myghte a day, na mare þan þay, þe dede with-stand allone.
With I. and E., þe dede to þe sall come als I þe kene,
Bot þou ne wate in whate-kyn state, ne how, ne whare, ne whesene.

⁴ When bemes sall blawe reely one rawe, to rekkenyng buse vs ryse,

20 When he sall coffe vn-to þat doðne, Þenn, to sitt Instyse.
ðat are was lene, þane mones be greue, whene all gastis sall ryse;
I say þat þane to synfull manes sary bese þat assise;
With I. and E., he sall noghte fle, if-all he his giltes fele,
He ne may hym hide, bot þare habye, ne fra þat dome appelle.

25 Of all thyne aughte, þat þe was raughte, sall þou noghte hafe, I hethe,
Bot seens fote, þare-in to rote, and a wynyngye-schete.
For-þi þou gyffe, whills þou may lyfe, or all gase þat þou may gete,
Thi gaste fra goddes, þi gudes olodde, thi flesche foldes⁵ vnndr fete.
With I. and E., full sekire þou be þat thyn þe executurs

30 Of þe ne will rekke, bot skelke⁶ andr skelke full baldely in thi boures.

¹ Dd slame. ³ Ms. þat. ⁴ Dd Strengthy. ⁵ This stanza is om. in Dd and is spurious, as Doomsday is inconsistent with the original plan. ⁶ Dd fowled. ⁷ Dd skelk.
Poems of Ms. Thornton.

To dome we drewe, þe sothe to schawe in lyfe þat vs was lente;
No latynæ ne lawe may helpe an hawe, bot rathely vs repente.
The croie, þe crowile, þe spere bese bowne þat Thærn ruggede & rente,
The nayles rrayde sail þe conclude with thyne awense argument.
35 With E. and O., take kepe pare-to, als Criste hym-selfe vs kende:
We comme and goo, to wele or wo þat dreedfull dome sail ende.

Of will and witt, þat vesettis it in worde, and þat we wroghte
Rekkene we monæ, and yeïde reson full rathely of oure thoughte;
Sail no fallace, cufere owr case, ne consaille gette we noghte,
40 No gyfte ne grace noþer pare gase, bot brwke as we hafe broghte.
With E. and I., I rede forthi, be warre nowe with þi werkes:
For terymes of þere hase þou nane here, thi medes sail be þi merkes.

What so it be þat we here see, þe fairechede of thi face,
Thi ble so bryghte, thi mayne, thi myghte, þi monthe þat myrthis mase:
45 All monæ als was to powdir passe, to grane where þat þou gase;
A gryseye geste þan bese þou preste in armes for to brace!
With I. and E., for lenæ þou me, bese nane, as I þe hetæ,
Of all þi kyth, dare slepe þe with a ngyhte vadire þi schete.

Sit nomen domini benedictum ex hoc nunc et usque in seculum Amen.

Theru Criste, hane mercy one me,
Als þou ert eynge of mageste,
And forgisse me my synnes all
þat: I hafe done battle grete and small,
And bryinge me, if it be thi will,
Till heuenæ to wonne ay with þe styll. Amen.

IX.

6
Theseu, thi sweetnes wha moghte it se
And þare-of hafe a clere knaweynge,
All ethely lufe sulde bitor bee
Bot thyne allane, with-owttene lesynge.
5 I pray þe, lorde, þat lare lere mee
Aftir þi lufe to hafe langynge,
And sadly sett my herte one þe,
In þi lufe to hafe lykynge.

So lykynd lufe in erthe nane es
10 In saule, wha sa couthe herly se;
To lufe hym wele ware melkill blysse:
For kyng of lufe callede es he.

With trewe lufe I walde, I-wyse,
So harde to hym bowndene be
Pat my herte ware hally hys,
And oþer lufe lykede noghte me.

If I for kyndnes suld luf my kynæ,
Ay me thynke þus in my thohthe
By kyndly skylly I sulde be-gyne
At hym, þat me gane make of noghte.

Hys semblant he sette my saule withæ-In,
And this weride for me he wroghte,
As fadir of fude, my lufe to wyne,
For herytage in heuenæ he me boghte.

1 This stanza is om. in Dd. 8 Dd Of welth & win, þia sal be hitt, in world þat &c. 8 Dd fals.
2 Dd Of welth & win, þia sal be hitt, in world þat &c. 8 Dd fals.
3 Dd þi breste. 4 ed. Perry. Some poem is extant in Ms. Vernon (Minor Poems p. 45), Lamb. 835 (ed. Furnivall Hymns &c., p. 8), Rawl. A 389, and Ms. Harl. 1706 fol. 9. The authorship of this piece is doubtful, as the o-forms (sore, lere, wore) are frequent; but perhaps allowance must be made for the metre; the same poet wrote the poem on Hell, Purgatory &c. in Ms. Reg. 17 B xvii. 7 r. þan.
Thesu, thi swetnes wha moghte it se.

25 As modir, of hym I may make mynde,
   Pat are my byrthke to me tuke hede,
   And seyns with baptisme weschede pat
   Strynde
   With synne was fylede with Adames dede;
   With nobill mete he mureshed me kynde,
30 For with his fleisch he walde me fede—
   A better fude may na mane fynde,
   For to lastande lyfe it will vs lede.

   My brother and yster he es by skyll,
   For he saide & lerede pat lare
35 Pat wha sa dide his fadyr will,
   Systers and brether till hym pay ware;
   My kynde also he tuke pare-till.
   Full trewly I tryste pare-fore
   Pat he will never lat me spyll,
40 Bot with his mercy sal[u]e1 my sore.

2 Eftyr his lufe me bude lange
3 For he has myne full dere boghte:
   When I was went fra hym with wrange,
   Fra heuenes to erthe he me soghte,
45 My wreched kynde for me he fange
   And all his noblay sette at noghte,
   Poyerthe he suffirde & penance strange,
   To byssse agayn are he me broghte.

   Whene I was thralle, to make me fre
50 Mi lufe fra heuenes till erthe hym ledde.
   My lufe allane hafe walde he,
   (And pat my saule sulde sauede bee;)4
   Pare-fore he lade his lyfe in wedde;
   With my saa he fanghte for mee,
   Woundide he was & bitterly bledded,
55 His precyous blude full of5 plente
   Full petevesly for me was schede.

   His sydes full bla and bludy ware,
   That sum-tyme ware full brighte of ble;
   His herte was perchede with a spere;
60 His bludy wounedes was renthe to see.
   My rausone, I-wys, he payede pare
   And gaffe his lyfe for gynte of me.
   His dulefull dede burde do6 me dere
   And perche myne herte for pure petee.

   For pete myne herte burde breke 65
   in-two,
   To his kyndenes if I tuke hede:
   Enchesonse I was of all his wo,
   He sufferde full harde for my mysdede;
   To lastand lyfe for I sulde goo,
65 The dede he tholed in his manhede.
   When his will was, to lyfe also
   He rasse agayne thrughe his godhede.

   Till heuenes he wente with mekill bysse,
   Whene he hade venquyste his bataile.
    His banere full brade displayede es,
   When so my fasa will me assaile.
   Wele sghte myne herte þane to be his,
    For he es þat frende þat nemer will faile;
   And na thynge he will [hafe], I-wys,
70 Bot trewe lufe for his transalle.

   Thus walde my spouse for me fyghte,
   And woundide for me he was full sare,
   For my lufe his dede was dyghte:
   What kyndnes myghte he do me mare?
   To selde hym his lufe hafe I na myghte, 85
   Bot lufe hym lelly I smude pare-fore,
   And wyrke his will with werkes ryghte,
   That he me leryde with lufely lore.

   His lufly lare with werkes fullfill
   Wele sghte me wrecche, if I ware go
   kynde;
   Nyghte and daye to wyrke his will,
   And euermare hafe hym in mynde.
   Bot gastely Enemyse greues me ill,
   And my frele fleisch makes me blynde;
75 Thare-fore his mercy I take me till,
   For bettirr bute I kane nane fynde.

   Bettirr bute es nane to me
   Bot till his mercy trewly me take,
   That with his blude made me fre
   And me, a wrecche, his sum walde make.100
   I praye þat lorde for his pete,
   For my synne noghte me forsake,
   Bot gyffe me grace syne for to flee,
   And in his lufe lat me neuer slake.

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1. The line is difficult to decipher.
2. Added name.
3. The line is crossed out.
4. The verse, om. in Vern., is intercalated.
5. Full gret.
6. The word is unclear.

24
Poems of Ms. Thornton.

105 A theru, for ðe swetnes þat in
the es,
Hafe mynde of me when I sall wende;
With stedfaste trouth þi my wittes wysse,
And defende me fra þe fende;
For þi mercy forgysse me my mysse,
That wikkeð werkes my saule ne 110
schende;
Bot brynghe me, lorde, vn-to þi blysse,
With þe to wonne with-owten Ende.
Amen.  
Explicit.

X.

fol. 222.  (Same poem in Ms. Dd V. 64, see p. 81).

Þi Ioy be lile a dele to serve thi godde to paye,
For all this worlde wele, þou sese, it wytes a-waye;
Thow fende his lufe to fele, þat laste will with the aye,
And þan þi care sall kele, and pyne þorne the to playe.

5 In Criste þou caste thi thoghte, hate all wretche and pryde,
And thynke þat he þe boghte with woundis depe and wyde.
Where þou [hym]1-selwe hase soghte, full wele the sall be-tyde;
Of reches rekke þou noghte, fra helle þat8 he the hyde.

3Thay þorne þairr day to nyghte þat lufes þis ertely syns,
And slayne ere in þat fyghte þare we ourle lufe sall wyns;
For þat þay lufe vnyghte, and þare-of kane noghte bluye,
Þay lose þe lande of lyghte, and helle sittis with-in.

Thou do als I þe rede, lyftande vpe thi herte,
And say till hyme was ded: »Criste, my hele þou artes.«

15 Syns synkes ay as lede, and ferre falles fra qwerte,
For-þi stabill thi stede þare smyttyne may noghte smerte.

3Lere to lufe thi kyngge, whas lufe ever-more will laste,
Hane hym in thi thynkynge, and feste his lufe sa faste
That for nane ertely thyngge na qwayntyse may it caste:

20 Thi sange (and thi swetynge he will be at þe laste.

In Criste þou cowayte4 thi solace, his lufe chanunge thi chere,
With Ioy þou take his grace5, and sygte6 to sytt hyme nere,
Euer sekande his face þou make þi saule clere:
He ordaynees hye thi place if þou þis lyfe7 will lere.

25 Thou kepe his byddynge tene, halde the fra dedly syns,
For-sake þe Ioy of mene, þat þou his lufe may wyns:
Thi herte of hyme sall bryne, 3owr lufe sall neuer twyne;
Langynge he will þe lene to wone heunene with-in.

Thow thynke of his mekenes, how pure þat he was borne,

30 Be-halde his blody flesche, his heide pungede with thorne;
Þi lufe þat8 it noghte lesse, he fande þe for-lorne
To serve hym in swetnes, for all þat hafe we sworne.

1 om.  2 Dd bot.  3 This stanza is wanting in Dd.  4 Dd knyt.  5 Dd trace.  6 Dd 
seke.  7 Dd his lufe.  8 Dd lat.
(R. Rolle) \( \text{P} \) ioy be ilke a dele &c.

1 Festynge \( \text{p} \) i herte to fiee all \( \text{p} \) is werlides care,
That \( \text{p} \) ou in ryste may be; \( \text{p} \) ou salfe \( \text{p} \) saules sare;
35 His lufe take it to \( \text{p} \) e and lufe hym mare & mare:
His face \( \text{p} \) t \( \text{p} \) ou may see, when \( \text{p} \) ou sall hepens fare.
If \( \text{p} \) ou be in fandynge, of lufe \( \text{p} \) ou haze grete nede,
To stedde \( \text{p} \) e in stabollynge, and gyffe \( \text{p} \) e grace to spedee.
Thow duell ay witt \( \text{p} \) i kynge and in his lufe \( \text{p} \) e fede:
40 For litle I hafe cawynge to tell of his fairhede.
Bot lufe hym at thi myghte, whills \( \text{p} \) ou eft lyfande here,
And luke vpe to \( \text{p} \) as syghte \( \text{p} \) as monye be the so dere;
Say till hym day and nyghte: `when may I neghe \( \text{p} \) e nere?
Rayse me vpe to \( \text{p} \) as ryghte4 thi melodye to here.'
45 In that lufe5 \( \text{p} \) e stedde \( \text{p} \) as \( \text{p} \) ou be ay lufande,
And gyffe hym lufe to wedde \( \text{p} \) as \( \text{p} \) ou with hym will stande;
Ioy in thi breste es bredd whene \( \text{p} \) ou erte hym lufande;
50 Thi saile \( \text{p} \) an hase he sedde in swete lufe ay bremmende.

6 All vanytese for-sake If \( \text{p} \) ou his lufe will fele,

50 Thi herte \( \text{p} \) ou hym by-take, he kane it kepe full wele:
Thi myrthe na mane may make, of goddes es ilke a dele;
Thi thoghte late it noghte qwake, thi lufe late it noghte kele.
Of syns \( \text{p} \) e bitternes, thow see ay faste pare-fras,
This werlides wikkednes, luke it noghte with \( \text{p} \) e gaa:
This ethely besynes, \( \text{p} \) as mane wirkede was,

55 Thi lufe it will make lesse, if \( \text{p} \) ou it to \( \text{p} \) e taa.

All we lufe some thynge, \( \text{p} \) as knawynge hase of skyl,
And hase \( \text{p} \) are-in lykynge, when it may come vs till:
For-thi doo Cristes bydlynge and lufe hym ais he will,
Whas lufe hase nane endynyge, and Ioye with-owtente ill.

70 Thay \( \text{p} \) as lufes fieschly, ere lykenede to \( \text{p} \) e swyne,
In filthe \( \text{p} \) an will \( \text{p} \) as lye, thaire fairehelde will \( \text{p} \) as tynle,
Thaire lufe partes purely, and puttede es in pyne:
Swetter es lufe gastely, \( \text{p} \) as neuere-mare will d(wyne).

75 If \( \text{p} \) ou lufe, whils \( \text{p} \) ou may, the kynge of mageste,
thi wa wendis away, thi hele hyes to \( \text{p} \),
thi nyghte taynes in to day, thi blysse monye evere be;
When \( \text{p} \) ou erte as I say, I pray \( \text{p} \) e thynke one mee.

Oure thoughtes sall we sette to-gedere in heuene to duelle,
For \( \text{p} \) are \( \text{p} \) e gude er mette, \( \text{p} \) as Criste haldes fra helle;
When we oure synns hafe grett, \( \text{p} \) e[n]7 thyndandes may we telle,
\( \text{p} \) as we fra ferre hase fette \( \text{p} \) e lufe \( \text{p} \) as mane8 sall felle.

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1 This stanzra is wanting in Dd.  2 Dd stallyng.  3 Dd vnto \( \text{p} \) as syght \( \text{p} \) as nane.  4 Dd \( \text{p} \) lyght.  5 Dd lyfe ... lyannd.  6 This is a separate poem in Dd, see p. 79.  7 Ms. \( \text{p} \) e.  8 Dd mane may.
The werilde, caste it byhynde, and say: "Thou, my sweete,
Faste in thi lufe me bynde, and gyffe me grace to grete;
75 To lufe the tennr my kynde, and for to lufe the I hete,
that I thi lufe may fynde, þat will my bales wele beste.
With lufe wounde me with-in, and to þi lyghte me lede;
thow make me clene of synne, þat me thare noghte þe drede;
As þou, to same manc kyne, suffered þi sydes to blede,
80 Gyfe me witt to wynne the syghte of þe to medes.

His lufe es (trayst) and trewe, who so hym lufcande ware;
Sen firste þat I it knewe, it kepide me fro care,
I fand it ene new to lere me goddes lare,
And now thare me noghte rewe þat I hasse sufferde sare.
85 In lufe thi herte þou hegte, and syghte to felle þe fende;
þi dayes sall be vnreghe [þat þe na sorow schende] 1;
Whene þi ded neghes neghe and thow sall heþene wende,
Thow sall hym se with eghe and come to Criste thi fende ....
(end wanting; a leaf torn out).

XII.

T he begunnyng es of thre,
Full mekill þerin men may see,
And for-thi I will, or I passe,
Schewe whate man firste was.
5 Whilom, when a man was noghte,
Bothe vnforme me and vnforthe-broghte,
He was getyne, als it was knawene,
Thurgh sedis man and sedis sawene;
His modir consayued hym synfully,
10 And bare hym sythene in hir body
With mekill bale bothe nyghtes & dayes,
Als Danid in the psaltyre sayse:
Ecce enim [in] iniquitatis con-
tecessus sum, & in peccatis concep-
t me mater mea,
20 Bot whatesome glete & lopird blode
& styynke & fylthe, als I sayd are,
With the[r] he was fytrte noresched þare.
And þer-aft, whene he borne solde bee,
Bathe hade bale his modir and he.
To þe weride he com a wrechid wyghte, 25
Bathe withowttens strenghe & myghte;
Nowþer myghte he go ne stande,
Ne helpe hym-selte with fote ne hande.
Man es mare wrechide, borne is bedde,
þan bestes þat in forestes are bredde: 30
For ylke a beste one grownde will ga
Als-tyte eftor þe byrthe, to or fran,
And man may noþer ga ne crepe,
Bot lygge weterand with wa & wepe.
The kynde es so combyrde with kare,
35 It kane noghte do bot cry and rare;
And by þe cryinge knawe þay þane
Werþer it be mane or womane.
And it [es] tane by lettres twa:
If it be man, þan sase it A: 40
þat letter es firste of his name
þat was oure forme-fadir Adame;
And if þe childe a woman bee,

1 a half-line om. in the Ms.  2 This poem is part of the Pricke of Conscience, v. 438—532; the text, however, differs much, so that it is difficult to believe the differences to be merely various readings.  3 Ms. formed.
(R. Rolle) The beginning of man’s life.

When it es borne þaw sayse it E:
45 And þat litter es firste alswa
Of one þat wroghte vs all oure wass
There–fore a clerkke on þis manere
Made this verse of metir here:

Dicitus E vel A, quotquot nascuntur ab Eva,
He sayse: *all þat sall be borne
50 Of Eue, als I have said be–forne,
At þaire berynge whate–some þay bee,
Thay sall saye owþer A or E.*
And þus es all owre begynynge
With greynosnes & gret gretynge,
55 And care þat kyndly comes to vs;
And for–thi Innocent sayse thus:

Ommes nascimus eiulanser, ut
nature nostre miseriam exprimamus,

He sayse: *alle are [we] borne gretande
And makand sorrowfull semblande,
For to schewe þere oure wrecchidnes.*

60 And for oure kynd comynge til vs es,
thus when tyme commes of our byrthe,
Alle make we murnynge & no myrthe.
When man es borne, þan es he bare
And febyll; so sall he hythene fare;
65 One þis thynge sold we thynke þane,
For thus sayse Iob þat haly manse:

Nudus egressus sum de utero
matriis mee, et nusus reveriar illuc,

*Nakid, he sayse, I am comene fra
Mi modirs wambe with mekil wa,
And nakide sall I wende away,
70 With–owttene drede, at my laste daye.*

Thus es a man at þe firste comynge
Nakid, & brynges with hym no thynges,
Bot in a rymme þat es wiatesome
Es he clede where he sall come,
75 þat es noghte bot a blody skynne,
Þat he was lethely lappede In
In þe wambe thare he fyrste laye,
that schamefull thynge es for to saye,
And foule[r] to here, als sayse þe buke,
And aþer–foulest to one to luke.

80 Thus es ylk man, als we may see,
Borne in care and kyaytefe;
And for to dre with dole his dayes,
Als Iob sothely hym–selse sayse:

Homo natus de Muliere, brevi
vivens tempore repletur multis
miseriis,

»Mane borne of womane es noghte ells 85
Bot lyfe[and]^8 schorte tyme, als he telles,
And euer fulfilled of sorrowes sere
Alle þe tyme þat he duellis here.*

Alswa, to be a man borne es
Euer in trouncyle, as Iob witnes:

Homo nascitur ad laborem, sicut
aus ad volatum,

»A man es borne trouncyle to drye,
Als a fowle es for to flye«.

For in this lyfe no rystynge es,
Bot grete trouncyle & besynes.
Als–swa es man, when he es borne,
95 the fende sone & fra god lorne,
Till he thurgh goddis grace may come
To batynge & to crystysnde.
Thus may a man se his lyfe ay–whare
Full of caytefes and of care.

XII.8

Perce michi domine, nichil
emun sunt dies mi; quid est
homo quia (magnificas eum)?

Memento Homo Quod Cinsi Es,
Et in cenereum Reuerteris.

Limnas
Erthe owte of erthe: es wonderly wroghte,
Erthe hase getyn one erthe: a dignyte of noghte,

Homo
Erthe appone erthe: hase sett alle his thoghte,

primus
How þat erthe appone erthe: may be heghe broghte.

1 Ms. emultantes. 2 Ms. lyfe &. 3 ed. Perry Rel. pieces; an enlarged text with 7 additional stanzas is extant in Ms. Lamb. 852, ed. Furnivall Hymns &c. p. 88; an old poem on the same theme, in alternate Engli. and Latin stanzas (â 6 vv.), in Ms. Harl. 913, fol. 64, ed. in Rel. Ant. II, 216, and Furnivall Early Engl. Poems Phil. Soc. 1862, p. 150.
Erthe appone erthe: wolde be a kynge;

Bot howe þat erthe to erthe sall: thynkis he no-thynge.

Whene erthe breðis erthe: and his rentis home brynge\(^1\),

Thane schalle erthe of erthe: hafe full harde partynge.

Erthe appone erthe: wynns castells and towrrys,

Thane saise erthe vn-to erthe: «this es alle owrris»;

Whene erthe apporne erthe: base bigged vp his bowrris,

Thane schalle erthe for erthe: suffe erhe scharpe scowrrys.

Erthe gose appone erthe: as golde appone golde:

He that gose appone erthe: gleterande as golde,

Lyke als erthe neuer-more: gow to erthe scholde,

And þitte schall erthe vn-to erthe: þa rathere þane he wolde.

Now why þat erthe lufis erthe: wondire me thynke,

Or why þat erthe for erthe: scholde oþer swete or swynke;

For whene þat erthe appone erthe: es broghte with-in brynke,

Thane schalle erthe of erthe: hafe a foule stynke.

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\(^1\) this v. repeated f. 279b.  \(^2\) Same v. see p. 424 v. 165.
Appendix I.

Rest of religious contents of Ms. Thornton.

1. (2 Charms for the tooth-ache.)

He says, will ye telle me?
He sais, blissede, lorde, mot ye be,
It may never getynge be,
Lorde, bot your willis be.
Settis downe appons your knee,
Gretly athe suere ye me
By Mary Modir mylke so fre;
There es no mane bot euer base nedde, ye schall hym charme & aske no mede.
And here sall I lere it the.
As ye Iewes wondide me,
Pay wende to wondde me fra ye grounde:
I helyd my-selfe bathe hale & sounde.
Ga to ye cragge of Olyuete,
Take oyle de bayes, bot es so swete,
And thris abowte this worme ye straikye.
This bethe ye worme bot schotte noghte,
Ne kankire noghte, ne falowe noghte; 35
And als clere hale fra ye grounde,
Als Iheru dide with his faire wondis.
Ye fadir & ye son & ye haly gaste,
And goddis forbott, ye wikkidy worme,
Bot awaye mote ye make any rystynge or any 40
sugorne,
Bot awaye mote ye wende
To ye erthe & ye stane.

II.

15 Thre gude brethwe are ye,
God gatis gange ye,
Haly thynge seke ye.


In dei nomine Amen. † Sancta Edlana et S. …….. e sorores quarum dentes carum fuerunt abstracte pro amore Ihesu Christi, …… vt quicunque nomina carum

1 These pieces are of various, partly recent origin, and show an important part of the current literature of the time. Of the prayers and hymns, several may possibly be R. Rolle’s, who, it seems, also wrote prayers, as several Ms. containing works of his, also contain prayers (f. 1. Arund. 307, Camb. Addit. 3049). ² ed. in Reliquiae antiquae I, p. 196. ³ crossed out in Ms., quene, and virgynce are to be tr. ⁴ r. sugorne ⁵ r. wc. ⁶ Ms. Olyuere nete; ere crossed out. ⁷ a line seems om. ⁸ or any sugorne overlined.
super se portauerint, a dolore dencium liberentur. † O d. † discedat te pater
† discedat te filius † discedat te spiritus sanctus † ab hac † fiamulis dei Amen.
† In nomine patris † Et filii † Et spiritus sancti † Amen. Pater noster & in Ave
Marla. † Amen.†

3. Epistola Sancti Salvatoris.

Hec est Epistola Sancti Salvatoris, quam Leo papa transmisit Karolo Regi, dicens
quod quicunque eam secum portauerit, in die qua eam viderit vel legerit, ferro
non occidetur, nec comburetur, nec aqua submergetur, nec malus homo nec dia-
bolus nec aliqua alia creatura ei nocere poterit illo die.
(It does not appear whether the following piece is this Epistle).

4.

Crux Christi . . es arma invincibilis. † Crux Christi † sit semper mecum. † Crux
Christi † est semper quam adoro. † Crux Christi † est vera salus. † Crux Christi †
superat gladium. † Crux Christi † solvit vincula mortis. † Crux Christi † est salus
veritatis. † Super crucem duimum aggrandior iter, † super crucem duimum . . . † Crux
Christi impedit † omne malum. † Crux Christi † dat omne bonum. † Crux Christi †
auffert penam eternam. † Crux Christi salua me. † Crux Christi † sis super me † ad
me † ante me post me. † Quia antiquus hostis fuggit, vbi te vidit. † In nomine
patris et filii Et spiritus sancti amen.

5. (A prayer).

He pot devoutly sayse þis Orysone dayly, sail hafe remyssyone of alle his
synys, and that daye he ne saill noghte dy none euylle dede. And þat daye
þat he saise þis Orysone, he or scho wheþer it be þat says þis Orysone, þay
sall spedere wele in alle þaire nedes þat þay hafe to do. And who so vssis to
say þis Orysone sail nopte be lange encombrde with synñes. And if a wome
trauell of childe, take watir of a welle and say þis Orysone wore it, and gife
it hir to drynke: and scho sail hastly be delyuerde and passe (hir) perell. Also
gerre a preste syngge a Messe ofoure lady ower þis Orysone, of þis Office:
Vultum tuum &c.; say þis Orysone denotly at þat Messe, and bere it wretyn
appone the byfore kyrh or prynce or any oþer lorde: and þau sail fynd grace,
helpe und fanaure byffore þam. And if þau trauell in þe se, and tempest wyse
appone the, take of þe see watire in a vesselle and say þis Orysone denotly
þer-onere, and caste it in þe see: and þe tempest sail cesse, and þau sail passe
ouere þer-of. And if þau sail goo to Batell, saye þis Orysone devoutly and
Ebetely one þe Croys of þi swerde, and gire the þer-wyt, and bere þis Orysone
with þe appone the: and þau sail noghte be slayne nor skomfet. And if þau
haye þe filixe, take brede made of clene whete and say þis Orysone ouer it and
þane Ete it: and þau sail some be stawnhidle. And if þau trauell in þe Contre,
say þis Orysone denotly: and þau sail noghte gu will, nor no thefes sail hafe
powere to robbe the. And wete þau wele for sothe þat þis thynge hase bene
wele profed for trewe; for saynt Paule made þis Orysone by þe Enseseneye
of þe haly gaste, and pape Innocent hafes grantyde there-to three hundrath dayes
of þerdon to alle those, man or womane, þat sayse þis blyssed Orysone devoutly.
For alle þe vertu þerof may [no] man telle. Oracio sequitur:

Domine deus omnipotens, Pater et filius et spiritus sanctus, Da michi N. Ro-
berto fiamulo tuo victoriam contra omnes Inimicos meos, vt non possint michi
resistere nec nocere neque contradicere, set dirigatur virtus et consilium eorum
Prayers.

in bonum. [Esto]1 deus fortitudo mea, refugium meum et clepius2 defenseonis mee
et turris inexpugnabilis, quatenus dispergantur & confundantur omnes adversarii
mei. Deus Abraham + Deus Ysaac + Deus Iacob + Deus omnium bene vivencium,
libera me N. Robertum famulum tuum omni pecatiss mei, tribulacionibus et
angustiis, et a cuntis periculis anime & corporis. † Da michi robur, fortitudinem,
pacientiam, perseveraneiam bonam, sanitatem mentis & corporis, seremonem rect-
tum & bene sonantem in ore meo, vt placita sint vultus & opera [mea] omnibus me
videntibus et audientibus, vt inveniam graceiam & auxilium in omnibus peticionibus
mei. Propheta clamat, apostolus dicit Christus in se confidentes salutat. Christus
vincit, Christus regnat: Christus imperare dignatur me esse triumphatorem omnium
adversariorum meorum, vt non timeam quid faciat michi homo. † cum toto spalmo
Deus in nomine tuo salutum me fac, † & † cum spalmo Deus mysereatur nostri,
† & † cum spalmo De profundis clamavi, † & † cum spalmo8: Voce mea ad do-
minum clamavi, voce mea ad dominum deprecatus sum; Effundo in conspectu eius
orationem meam: et tribulationem meam ante ipsum pronuncio. In deficiendo
ex me spiritum meum: et tu cognosci semitas mea. In via haec quia ambulabam
abscenderat laetum michi. Considerabam ad dextram et videbamus et non erat
qui cognosceret me. Perit fuga a me: et non est qui requirat animam meam.
Clamavi ad te domine, dixi tu es spes mea: porcio mea in terra vivencium. In-
tende ad deprecationem meam: quia humiliatus sum nimiris. Libera me a perse-
quenitibus me: quia confortati sunt super me. Educ de custodia animam meam ad
confitendum nominem tuo: me esse(pectant) iusti donec retribuas michi. Gloria patri
& filio & spiritui sancto: sicut erat &c. Libera me domine Ihesu Christe ab
omni hoste visibili et invisibili, qui in cruce suspensus suisti, et lancee latus tuum
perforati permisi, et tuo sancto & preciose sanguine me redimisti; et sicut liberasti
Susannam de falso crimen, et tres pueros de camino ignis ardentis—† Sidrak †
Misac † [Abdenago]—illesos abire fecisti, † et Danielem de Iacu leonum extraxisti.
† Libera me domine sicut liberasti Abraham de Caldeorun manibus, et filium eius
Ysaac de immolacione cum ariete, et Iacob de manibus Esau fratris sui, Joseph
de manibus fratrum suorum, Noye de aquis diluui, Lotth de crimine Sodomorum.
† Exaudi me domine sicut exaudisti Mariam Magdalenam peccatricem et dimissa sunt
ei peccata multa. † Ita verascer libera me Robertum famulum tuum ab omni
dolor, tribulacione et angustia, et ab omnibus malis preteritis, presentibus et
futurae. Et exaudi me in omnibus deprecationibus & peticionibus & necessitatibus
meis, & ab omnibus liberis libera me & protege me, domine Ihesu Christe rex
pussisse, qui cum patre & spiritu sancto [vivis] & signas deus per omnia secula
seculorum, amen.

fol. 177b.

6. A Prayere Off The ffyve Ioyes of owre lady in Inglys, and
Of the ffyve sorowes.4

Lady, for thy Ioyes ffyve, Wyse me the waye of Rightwys lyffe, amen.

Now mekest and joyfullyest lady saynt Marye, for þe Ioye þou hadde whene
þou conseyuede thy dere sonne of þe haly gaste in þe greynge of the angell,
the whilke Ioye was so grete þat if þe angell had dnedyl langere þans he had
made his message, for grete lyffe and Ioye in god thynk hert had cloyynge and
þou had dyde, if þou had nohthe bene strengethe of þe haly gaste: now, lady,
for þat grete Ioye, hafe Mercy one me synfull wrecche. Pater noster. Aue Maria.

1 Ms. Es tu.  2 r. clipeus. I retain the spelling of the Ms.  3 Ps. 141.  4 This prayer
is possibly by R. Rolle.
Swetteste and ioyfulleste lady, for þe gret ioye þou hade in the birtthe of thy swete some Þem: hafe Mercy one me synfull wryche; for als þou conceyended hym of þe haly gaste with gretete ioye and withowtynye any synne, swa þou Bare hym with gretete ioye & withowtynye any sorowe, Amen. Pater noster.

Als þe son schyne thorow the glasse and lyghtenyis þe place with-Ine & þe glas es noghte brokyns ne fyldle of þe sonse wherhe schynes, nor wherhe he withdrawes his bemyr nor afruit, bot es aye clere and hale: reghte swa, lady, whene þe godhede schane in thy saule and tuke Manhede of the and was borne of the, thou was noghte fyldle; bot þou was halowede of his presence swa that thou Mighte neuere be fylede. Pater noster. Aue maria.

Now blysfullest and ioyfulleste lady, for þe honoure of þe Gloryouse passyoun: þat thy blyssede some suferde for vs synfull wryche, hafe Mercy one me synfull wryche; for þe blody woundys þat he suferede, and þe precyouse blode þat he sched for vs on þe Gloryous Crosse that he was nauyede for vs, and the schamfull dede, and alle þe Bittyre paynes þat he suferede; and for alle þe sorowes þat þou hade for his paynes. Now dere lady, for þe perturbance þat þou hade whene Symenees sayde to þe, »The swerde of sorowe, he said, sail passe thorowte thyre dede to holpe me and to delynyn me owte of all my synnys and to kepe me fra all ill, Amen. Pater noster. Aue maria.

Dere lady, for þe sorowe þou hade whene þi sone was loste fra the thrè dayses & þou soughte hym with gretande her: preye thy sone to gyffe me contrycieone of alle my synnys in the Ende of my lyfe, Amen. Pater noster. Aue maria.

Dere lady, for þe sorowe þat þou hade whene þat þou wiste in spyrtyte þat þi sone was tane & solde thole þe dede: pray þi sone to delynyn me owte of alle tribulacion of body and of saule. Pater noster. Aue maria.

Now dere lady, for þe sorowe þat þou hade whene þat þou saughg thy dere sone hynte one þe Crosse with freche wondys newe-made, rede with his awnnes blode: preye thy blyssede sone to make me birnande in his luft swa þat I never forgete hymse. Pater noster.

Dere lady, for þe sorowe þat þou hade whene þat þi dere some laye dede in tynne armes: preye þi sone to saffe me fra dampnacyoun and fra harde paynes whene þat I sail passe owte of this lyfe, and fra þe gretede drede & þe temptacyounes of fendys, and fra alle Meschefes bothe boddily and gastely, and grannte me his endesesse blysse Amen. Pater noster. Aue.

Dere lady, for þe gretete ioye þat þou hade in his gloryous Restau recreacion and sawe hymse resyns fra dede to lyfe, and restauration of ayngells and redempcyoun of mankynde was made by his passyoun: hafe Mercy one me synfull wriche. Pater noster. Aue maria.

Now dere and lunyest lady, for þe gretete ioye þat þou hade whene þat þou sawe thy swete some Þem ascende in to henene fra whythynys he come, in þe Manhede he tule of the, for to be kyng of henene, lorde of ertehe, Empower of helle, kynge of all kynges, lorde of alle lordes, to Ordeyn3 the a Mansyoun4 a-bowyns alle haly ayngells and alle saynes nexte þe haly Trynyte, and for to deme bathe dede & qwyle at his wyl: hafe Mercy one me synfull wriche. Pater noster. Aue maria.

Ioyfulleste and gracyouseste lady, for þat gretete ioye þat þou hade whene þi blyssed some Þem Crist almyghty god in Trinyte Corounded the Qwene of henene.

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1 overl. 2 Ms. awzes. 3 Ms. Ordeynand, to overl. 4 e overl., r. gracyouseste.
Prayers.

Lady of erthe, Empyrece of helle, Lady and qwene of alle haly angells and alle sayntys, Modir of Mercy, socoure and comforthe to þe salueycyte of alle Man-kynde: hafe Mercy one me synfull wrecche; and of alle those þat I ame borne to preye fore, and of alle those þat trystis in my prayeres, and of alle those þat haly kyerce preyes fore, qwyle and dede, Amen. Pater noster. Aue maria. Amen.

7. Psalmus Voce mea ad dominum clamauit.

Say þis psalme, Voce mea ad dominum clamauit, with this Collett folowan þat es full Merytorye:

Domine Ihesu Christe, Quinque winera sanctissimi Corporis tu adoro, laudo et glorisco, qui non indeges laude, a cuiu[s] laude set non cessant Angeli, Troni, Dominaciones, Principatus, et Potestates, et omnes Virtutes celorum. Ita veraciter libera me Miserum famulum tuum N. de peccatis meis, et de presenti tribulatione et angustia, et a cunctis tribulationibus anime et corporis, et a potestate omni inimicorum meorum et spirituum inmundorum, visibilium et invisibilium, amen.

8. Here Bygynnys fýve prayeres to the wkichpe of the fýve wondys of oure lorde Ihesu Cryste.


Pro omnibus obprobriis que pro nobis sustenuisti in cruçe vt citra (!), dulcissime O Ihesu piissime O Ihesu, [it]em vt spuntas, alapas, irrisiones, et accusaciones, et per arborem ad quam religatus, fuisti ita atrocius dicet non reus flagellatus, et per crucem quam baluasti, et per coronam spineam capeti tuo pro nobis Miseris impositam: Custodi nos, Visita nos, Gubernia nos, Consolare nos. Da nobis indulgence de peccatis nostris propter nimmam caritatem tuo qua dilexisti nos deus, qui vivis et rigas deus per omnia secula seculorum, Amen. Ipsa crux, dulcissime Ihesu, in qua pro nostra salute suspensus fuisti, sit hodie & cotidie contra omnia telae inimici et contra omnia nobis adversaria, Amen. Oremus:

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1 Ms. alcuins.  2 Ms. idem.
Deus, qui manus tuas & pedes tuos & totum corpus tuum pro nobis peccatoribus in ligno posuisti, et coronam spinarum a iudeis in discipu tuo sacratissimi corporis super caput tuum inpositam sustenuisti, et quinque winera pro nobis peccatoribus in Crucii patibulo passus fuisti, et nos cum precioso et sacro sanguine tuo redimisti: da nobis, quesumus, hodie et cotidie ssum penitencie, abstinencie et paciencie, humilitatia, castitatia; lumen, sensum & intellectum, et veram sciemiam, vsque in finem; per te, Ihesu Christe salvator mundi, qui cum patre & spiritu sancto viuis et rignas Deus per omnia secula seculorum, Amen.


Now Ihesu goddis somne, gisere of alle vertus, vouche you safe to giife me the seuen gifts of pe haly gaste: The giife of vnstandynge to knowe the my lorde god, & denotely to knawe & wirchipe thi worthynes and to knawe my vnworthynes, and grante me of thy Blyssedhehe vertusose lyffynge. (no more is given.)

10. A Colett to owre lady Saynt Marye.

Sancta Maria, Mater Christi, Regina celorum, Domina mundi, Imperatrix inferni, que nullum despicis: noli me miserum peccatorum propter peccata mea relinquire, set existas me in tua solita pietate, & eripe me de Inimiciis vnigniti filii tui [et] fideles vius et mortuos; a mortis caliginse erue me: ipso adiuvante quem tu genuisti et in presepe posuisti, amen. Oratio. Oremus:

Deus, cuius misericordie non est numeros, suscipe pro anima famuli tuui N. preces nostras, et lucis el leticieque regionem [in] sanctorum tuorum societate concede. Oratio. Oremus:

(O) ineffectis clemente atque infinita bonitatis domine Ihesu Christe, qui non despicis ad te clamancium gemitus: magnitudinem benignitatis tuae humili desoccione imploro, vt meritis et intercessionibus sanctissimae Marie genitricis tuae, & sancti Iohannis Baptistae precorsoria tuui, ac dilecte tibi Anne genitricis Matris tuae, allorumque omnium sanctorum tuorum quos gracia tua michi dilectos detit, michi largiri digneris de preteritis peccatis mei veniam, de presentibus fugaem, et de futuris cautelam. Et fac me, prudissimae meritorum, consecui pleinsime misericordiam tuam, et ne dies nos finire facias prudissimae omnia peccata mea dimittas, et disponas pro me vt ipse vitius nosti. Exaudi, Exaudi, Exaudi me dulcissime Ihesu, ut terreore Sathane per te quem enadere. Amen.

11. Oracio in modo Collecte pro amico.

Omnipotens sempiterne deus, miserere famulo tuo N., et per intercessionem beate & gloriosae dei genitricis semperque virginitis Marie, omniumque sanctorum tuorum, dirige actus eius cotidie in bono, et omnia eius peccata dimittite, angeque illi felicitatem & tempora longeas; et mitte in cor eius tales volu[n]tatem sicut vis et sicut scis quod expedite anime eius & corpori. Da ei talem intellectum ut ex toto corde & animo tibi feliciter seruiet, et in tuo sancto serviciio vsque in finem perseveret, per dominum nostrum Ihesum Christum.

3 Ms. Regina celorum Mater Christi.
Antiphona Sancti Leonardi, cum Collecta.

O virtutum domine per secula benedictimus te, qui famulo tuo Leonardo specialiter dedisti in carcer cathenas confringere, sedentes in tenebris ad lumen reducere, disolatos releuare: dignare plebem tuam suam intercessione in pace vestiare. Versus: Ora pro nobis beate Leonarde, vt digni efficiamur promissionibus Christi.

Oremus. Maiestati tue, quesumus domine, sanctissimi confessoris tui Leonardi nos pia ingiter commendet oracio, vt quem deduto veneramur officio, ipsius suffragio sublenuemur optato, per Christum dominum nostrum, amen.

Oremus. Deus qui beatam Eustachium in temptacionibus probasti, et probatum coronasti: ipsius sociorumque eius meritis in omnibus temptacionibus tuum nobis prista auxilium, et sempiternum gaudium, per dominum nostrum Ihesum Christum filium tuum, qui tecum vivit & regnat Deus per omnia secula seculorum, amen.

Incipit A Meditacione of þe syve woundes of oure lorde Ihesu Criste, with a prayere in þe same &c.²

Adoro te piiissime Ihesu qui redimisti me.
Ihesu bone, te deprecor pro² pena nimis aspéra
Et whère quod passus es pro me in manu dextera,
Vt mentem meam dèrigas, mores, affectus, opera;
5 Vt tibi toti serviam totus cum mente libera.

Adoro te piiissime Ihesu qui redemisti me.
Ihesu dulcis, te suplico pro grani pena wlniers
Quam in synistra passus es manu pro nobis miseris,
Vt clementer indulgeas quicquid commisi secleris
10 Per tactus inmundiciam et praesitatem operis.

Adoro te piiissime Ihesu qui redemisti me.
Ihesu mítis, te deprecor per illud wlnus asperum
Quod pedem clai cuspide tuum transfixit dextera,⁴
Vt gressus meos dirigas, iter parando prosperum
15 Per mandatorum semitas tuorum et itenerum.

Adoro te piiissime Ihesu qui redimisti me.
Ihesu clemens, pro where quod pendens in patìbulò
In sinistro⁵ dignatus es pede patì, te postulo⁶
Vt digneris absoluere ab omni me piaculo
20 Quod per sinistra gradiens commissi in hoc seculo.

Adoro te piiissime Ihesu qui redimisti me.
Ihesu pie, te postulo pro venerando whneræ
Quod fixum est per lanceam tibi in dextro latere,
Vt ab omni me criminum labe velis absoluere
25 Que commissi nephario visu, verbo, et opere.

¹ Ms. reuelare. ² This Latin poem, and a others of the same Ms., N. 21, 22, which I find nowhere edited, may possibly be by R. Rolle. ³ Ms. per. ⁴ Ms. dextaram. ⁵ Ms. sinistra. ⁶ Ms. postulo.
Appendix I: Rest of religious contents of Ms. Thornton.

Adoro te plissime Ihesu qui redimisti me.
Pro me precor et populo te, Criste rex clemencie,
Auge pilis iusticiam, reis da munus venie;
Vt mortis tue memores et passionis anxie
30 Nos a mundi miseria duces ad regnum glorie, Amen.

Adoramus te Ihesu Christe et benedicimus tibi, Quia per sanctam crucem et passionem tuam redemisti mundum. / Auxiliare nobis, te deprecamur deus noster. / Omnis terra adoret te deus et psallat tibi, Psalmum dicat nominem tuo domine.
Oremus:


O crux, frutex saluticus, vino foitie rigatus,
Culius flos aromaticus, fructus desideratus
Ihesus ex deo genitus, Ihesus prefiguratus,
Ihesus emissus celtus, Ihesus Marie natus,
5 Ihesus conformis patribus, Ihesus magis monstratus,
Ihesus submissus legibus, Ihesus regno fugatus,
Ihesus baptista celtus, Ihesus hoste temptatus,
Ihesus signis mirificus, Ihesus transfiguratus,
Ihesus pastor solicitus, Ihesus fletu rigatus,
10 Ihesus rex orbi agnitus, Ihesus panis sacratus;
Ihesus dolo venumdatus, Ihesus orans prostratus2,
Ihesus turba circumdatus, Ihesus vinculis ligatus,
Ihesus notis incognitus, Ihesus vulitu velatus,
Ihesus Filato traditus, Ihesus morti damnatus,
15 Ihesus spretus ab omnibus, Ihesus cruci clausatus,
Ihesus junctus latronibus, Ihesus felle potatus,
Ihesus sol morte pallicus, Ihesus transianceatus,
Ihesus cruore madidus, Ihesus intumulatus;
Ihesus triumphans mortuus, Ihesus surgens beatus,
20 Ihesus decor precipius, Ihesus orbi prelatus,
Ihesus doctor eximius, Ihesus laxans reatus,
Ihesus largitor spiritus, Ihesus a celo leatus,
Ihesus testis veridicus, Ihesus index iratus,
Ihesus victor magnificus, Ihesus sponsus ornatus,
25 Ihesus rex regis filius, Ihesus liber sygnatus,
Ihesus solaris radius, Ihesus finis optatus.

1 The same tree in Ms. Arund. 307, fol. 28, with some additions. 2 The last halftines of v. 10 & 11 are tr.
A revelation respecting Purgatory (A. D. 1422).

1 His nos, crux, ciba fructibus, illustra cogitatus,
Sacris reple fulgoribus, spira pios afflatus,
Rectis duc itineribus, hostis\(^2\) frange constatus,
30 Sisque Christum tuentibus tranquillus vite status, Amen.

\(\textit{Antioph.}\) Nos autem gloriari oportet in cruce domini nostri Ihesu Christi, in quo est salus, vita, & resurrecicio nostra, per quem salutati & liberari sumus. \(\textit{Ves.}\) Omnis terra adore te deus & psallat tibi: Psalmum dicat nominii tuo. \(\textit{Oremus:}\)

Deus, sanctam crucem ascendisti, et mundi tenebras illuminasti: tu corda et corpora nostra clementer illuminare dignare. Qui viuisti et signas cum deo patre\(^3\) in vnitate spiritus sancti\(^4\) deus, Per omnia secula seculorum. Amen.

Ihesus pie, flos Marie, peccatorum miserere, amen.

Ihesus. Maria. Iohannes.

Nomina digna colli Ihesus coque Maria Iohannes.

R. Thornton dictus qui scriptis sit benedictus amen.

fol. 250b.

15. Hic incipit quedam reuelacio. A Reuelacyone schewed to ane holy womane now one late tyme.\(^5\)

Alle manere of thyng pat es by-gouf pat may twne to the proffytye of maynes saule, to god allenely and to oure lady saynte Marie be pe wicchippe gyffene, and to none othir ethely man ne womane. / Dere brethrir and systers, & all ower trew crystynne frendis pat redia this tretyce, lystynys and heris howe a womane was treuede in hir slepe with a sperytye of pursgatorye, and how pat scho howe hir compleytne to hir gasteley sadir and said one this wyse: \(\textit{Fadir, I do 30w to wiete how grete trybulacione I had in my slepe suppone saynt Lowrence day at nyghte, pe 3ere of oure lordes a thowsande fowre hundrethe twenty and two. I wente to my bede at eghte of pe cloke, and so I felle appone slepe; and so by-twysyne nyne and teff me thoughte I was raueschede in to pursgatorye and sodanly I sawe all the paywynes whilke was schewed me many tynis by-foure, als pe, sadir, knowe wele be my confessedyon & tellynge. Bo[s]\(^6\), dere syr, I was noghte schewedhe by no spyrtye the syghte of pat pe on pis nyghte of saynt Lowrence, bot sodanly, dere sadir, me thougte I sawe \(\textit{pam}\); & for sothe, dere sadir, I was neuer so eyllle afferde whene I woke for schewyngene of pe paywynes, als I was \(\textit{pam}\), and pe cause was pat I was noghte ledde by no spyrtye pat I knewe be-fore, pat myghtyhe hafe commorshed me. And in pis sighte of pursgatorye me thoughte I sawe thre grete syfres, and me thougte ylk a syfres was at ower ende; bot, sir, \(\textit{pam}\) was no depertynge by-twene \(\textit{pam}\), bot ylkane was eked to othir. And thies thre syfres was wondirfull and horribill, & specyally pe moste of alle, was in the myddis. For pat syfres was so horribill & so styknande pat all pe cravatus in pe werlde myghthe neuer telle pe wykkeate smellynge here-off; sfor \(\textit{pam}\) was pykke and tarre, ledde and bromestane \& oyle, and alle manere of thyng pat myghthe bryntyne, and alle manere of paywynes pat mane couthe thynke, and alle manere of crystene mene \& womene pat hadde lyfede here in this werlde of whate degre pay were. Bot amange alle \(\textit{pam}\) pat paynes pat I sawe of alle mens and wynnene, me thougte pat prestes pat hadde bene lecheouns in \(\textit{pam}\) lyne, \& \(\textit{pam}\) wynnene with \(\textit{pam}\), whether pay were releygyous mene &

\(^1\) The rest is wanting elsewhere. \(^2\) Ms. hoste. \(^3\) Ms. patri. \(^4\) Ms. sancte. \(^5\) Another revelation of this kind is that titled Spiritus Guidonis in Ms. Vernon, translated from a Latin text extant in many Mss.; which revelation took place in 1393, near Avignon. \(^6\) Ms. Bod.
wywmene or seculars, mené & wywmene of ordire, me thoghte in þat syghte þat þay hade moste payne. And in þat grete fyre me thoghte I sawe þe spiryte of a woman þat I knewe, the whilke womane was in hir lyfe a systre of ane house of relygyone, þe whilke womane þe while scho lyfede was callede Margarete: whilke me thoghte I sawe in þis horrible fyre, & had so grete paynes þat for drede I mygghte not dyscryn þame at þat tyme. And in a dreedfull fere I wokke — & by [þat] tyme smote þe howe of tenne by-forre mydnyghte. And for drede & for fere to slepe agayn I rose vpe, & a littill maydene-childe with me, & we two sayde þe seeene psalmes & þe letanye. & by we hade saide owte þe Añus deí, I was so heny of slepe I mygghte noghte make ane ende, bot made my childe go to bedde & so did I. And by þat tymes it smate Ellenesse of þe clokke. & by I had tolde þe laste stroke, I by-gane to slepe. And onone me thoghte comme to me þe seryte of þis womane Margarete þe whilke I sawe by-forre in paynes, and me thoghte scho was full of stronge wonderes als scho hade bene drawnen with kames, & so me thoghte scho was wondede & rent; bot speyaly a hir herte me thoghte I sawe a gremous & ane Orybille wounde, and owte of þat wonde come flawme of fyre. And scho said: «Cursede mote þou be & wo werte the bot if þou haste the to be my helpe.» And me thoghte by scho hade saide þat worde, I was so ferde I mygghte noghte speke; bot euer I thoghte in myne herte «Theser passioun be my helpe», and with þat I was comfortedhe in my spiryte. And þan me thoghte scho wolde hafe castene fyre appone me, & styrece to me to hafe slayne me: bot me thoghte scho hade no powere, ñor þe passyone of god commorthe me: bot þe grysely syghte of hir afferede me. And me thoghte scho had a littill honde & a littill catte folowynge hir, alle one fyre brynnyng. & þan me thoghte I said to hir: «What arte þou in goddes name, that thus sore traneilles me? And I conjuce the in þe stafers name & þe sone & the haly gaste, thre persons and o godd in trynyte, þat þou telle me whate þou arte þat þus traneilles me, and whethor þou be a sperit of purgatorye to hafe helpe of me, or a sperit of helle to oner-come me & to trouble me.» And þan scho said: «Naye, I am a sperit of purgatorye þat walde hafe helpe of, & noghte a sperit of helle to dryche the; & if þou will wiete whate spirit I am þat suffirs grete paynes in purgatorye for my synnes, I ame the spirit of Margarete the whilke was systre in a systern house of relygyone as þou knewe wele, and also þou knewe me whene I dusselle þer-in.» And in þe name of god I aske helpe of þe.» And thene I asked hir whate I sulde do. & þan scho sayde: «þou sall makte to be saide for me thirtene messis, in þe manere als I sall telle the.» And þan scho namede a guode manes name the whilke es my confessore: & byd hym saye a messe of requiem for me. And he sall saye fyre dayes alle þe psalme Misere mei deus.» And whene he bygyannes to saye Miserei mei, saye he þis verse fuye týmes Misere mei deus alle-owte to þe Ende, with castynge vp herte & eghne to godwarde — for þe more deudcly he sayd it, þe more releised suld hir paynes be, & þe gretter suld be his mede.» And whene he hase sayde this verse fywe týmes, late hym say owt þe psalme: & byd hym saye þis ympne Veni creator spiritus to þe ende fyve dayes. Also go to thi gastyly fadir, sir Iohá, & byd hym say for me three messis of þe trynyte; and Misere mei fyve dayes, with þis ympne Veni creator spiritus and so forthe, in þe manere als it es sayde byfore. And also sende to thi fadir þe recience of Westemynster, & byd hym ynge twa messis of saynt Petir for me, & saye fyve dayes for me this psalme Miserei mei deus & þis ympne Veni creator spiritus.

1 o. m. here asked scho helpe is þe name of god.
A revelation respecting Purgatory.

and so forth, in que manere a-bowne sayde. And bydde hi[m]l warne dene Perse Cowme. hat he saye two messis of que haly gaste for me, & thre dayes pis psalm Misere mei deus for me in que manere a-bowne sayde, & pis ympne Veni creator spiritus & so fortke. Also byd sir Richerde Bowme saye for me three messis of oure lady, & thre dayes pis psalm Misere mei deus & pis ympne Veni creator spiritus als it es a-bowne sayde. Also byde Dane Iohi Percy sayç for me two Messis of Alle sayntes with pis Office Gaudamus omnes in domino &c. & thre Memoris of que trényte, & thre dayes this psalm Misere mei deus & pis ympne Veni creator spiritus as it es abowne sayde. And pan I askede bih whi scho desyred to aske pis messis to be sayde on pis manere. And scho said þer was no prayere þat myghte ratheere helpe his. And I asked whi scho desyred pis psalm Misere mei deus to be saide so ofte for his. And scho said, for to hafe the mercy & þe pete of almyghty god; for als ofte, scho saide, as þat psalm with þis ympne afore-saide es said for his, so many paynes sal scho be releossed of at þat tyme. As also, scho said, what man or woman þat ves to say þis psalm with this ympne aboune-said Veni creator spiritus, & if he be in dowte of synne or dispye of feythe or of þe mercy of god, he sal thurgh þe myghte of god hafe trewe knoweng of his defawtes, & thurgh þe mercy of god be delyned of þat temptacyone as for þat tyme. And also if a man or a woman be tempe in any of the seuene dedly synnes als in thyfte, manslaughter, sclamerynge, bakbytung, or in any cursede synne of lechorye, late hym saye with a gud herte þies wordis Misere mei deus & þis ympne ale-owte Veni creator spiritus, & þa wekkened sperites þat trowells hym to þat temptacione sal be avoydide at þat tyme. As also, scho said what prophete it was for a saule to say mo messis of þe trynyte & of oure lady & of saynt Petir, þane it was of requiem. And scho said þis, þat þare was no thynge so mekill prophete for a saule, who so were of powere to do it, als for to make to be sayde for a saule ane hundrethe messis of þe trynyte & an hundreth of oure lady and halfe ane hundredth of saynt Petir & halfe an hundreth of requiem, and thre hundreth tyme till all þisse messis to say Misere mei deus & Veni creator spiritus, & what maner of synne þat he had done in his lyfe, þare sal no manere of payne in purgatorie halde hym þat ne hastily he sal be delyned fra þane, & many oþer saules be delyned, forð his sake. But if thies messis be saide for any saule þat es dampanede, þit sal the helpe and the mede turne to the neste of his kynn in purgatorie and hastily sped þam owte of þaire purgatorie—for þat es a stede of mercy and clensyng for mannys synne, & nowre eis; and anone þay salle so grete mercy þat thurgh þe myghte and þe mercy of god and þe vertu of thies haly messis, þat þay sall sone be broghte owte of þaire paynes and be ledde to ethely paraedic whare Adam was fyrste, & þare to be wasched in þe welle of grace with þe water of clensyng, & to be anonyetide with þe oyle of mercy. No more I kane telle the of þe blysse als þitt, for I ne knawe noghte þit bot paynes. And þefors what man or woman þat are of powere, make he þis haly messis to be saide for hym, and if he were in the greteste payne of purgatorie, he solde sone be delyned of þane and of alle oþer, if thies messis be sayde in þe forme lyke als I hafe talde the, with oþir gud dedis & almos doyng als it was þe dedis will. And if a man or a woman be noghte in powere to make alle þisse messis to be saide for hym: make he thies thirtene to be said for hym in the manere als I hafe saide vn-to the, with Misere mei

1 Ms. hir. 2 o. m. þe vertue of þis spalme Misere mei deus. 3 o. m. þe vertu of þis ympne Veni Creator spiritus Qui paraclitus diceres &c.
dens flolowyng and Veni creator spiritus. But the messis of oure lady sall be *Salve sancta parens.* And whene thys messis are sayde, þay sall sone be owte of þaire payne. And fadir, alle þise I hade þe friste nyghte. And þan, fadir, when scho haad saide all þise wordes, the littill [hound] and þe Catt þat brought hir to me, had hir to hir paynes agayne; and þitt, or scho went fro me, scho said I solde see hir þe neste nyghte in alle hir tournemente or scho come agayne to me, and how seuen deyllis sulde tournement hir, & how þe lyttill hounde & þe Catt sulde euere be with hir in fyre to encrese hir paynes, and how þe wurme of conscience sulde euere gnawe hir with-lne—and þat, scho saide, was þe gretestte payne þat was in þer guronarye or in helle, þor þat, scho saide, sesside neuer als lange as euere þay were in payne. And þan I askede þe spirite: *What knowes þou þe paynes of helle sene þou come neuer þære-Inne?* for what was þou telle of þame more þane of þe Ioyes of heuene?* And þan scho saide: *Zis: by þe ryghtwiseles of god and by þe resone of þe saile wele I wote þe wurme of conscience es þe moste payne bothe here and þere; bot more kan I noghte telle of helle, for I have no lene als of þer hase hade þat hase peride to the or this tymne. And of heuene I tolde þat betoþe how þat whene we were owte of þer guronarye I solde be ledd in to erethel paradyse and be waschene in þe welle of grace and clendis, and be anoynte with þe oyle of mercy, and I said more couthe I noghte telle of þe heuene for I come noghte þitt there-Inne. And þorþoere, scho saide, I telle þe some parte of helle and some parte of heuene.* And with þat worde scho said: *Fare wele, & nenne me my name,* and tak þon gud hetey of my paynes þis neste nyghte folowyng, and also of ofþer, for þou sall see bothe myne and othir. And with þat scho zode awaye with a strong arike and a grete crye, and als me thoughte scho sayde: *O dere lady, be my helpe.* And þane, my dere fadir, sone after I awoke. And by þat tymte it smote one after myndnyghte—and whene I bygone to slepe it smote euenly. And appone þe morne when I rose vp, I wente to Myaster Foreste my gastely fadir, and told hym what he sulde do for hyr: and for sothe he gruntede anone. And þan I wente to sir Iohn Wynburne myne ofþer gastely fadir, and tolde hym what he sulde do for hyr and he grunted also. And so did alle the prestes þat scho spake of þat sulde synge for hir. // Now, fadir, þe neste nyghte appow that folowyng, I wente to bede & felle one slepe: and so sodanely was schewede to me hir paynes in þer guronarye & ofþer many one. Bot, fadir, nowthir scho nor none ofþer spiryte led me þer-to, bot, fadir, when I was one slepe me thoughte I sawe þame onone with-ofttene any ledyng. And onone me thoughte I sawe Margarete in hir werste clothes as scho wente one erthe, and in þe gretestte fyre of þer þelike I sawe euere-by-eine in þer guronarye; and me thoughte I sawe abowe hir seuene deuylls, and one of þame cled hir with a longe gowne, and a longe trayle folowyng hir, and was full of scharpe hukes with-lne, & þe hune & þe hukes me thoughte were alle rede fyre. And þan þe same deenell tok wormes and pykk and tare & made lokeded and sett þame appow þat hede, & he toke a grete longe neddir and putt all abowe hir hede, and þat, me thoughte, hised in hir hede as it had bene hotte-brynnyng Iryne in þe colde water: and me thoughte scho cryede whene scho was so arrayede als me thoughte þat alle þe weride myghte hafe herde hir; and the littill hounte and þe catt forfrette in-soundir hir legges and hir armes. And þane sayd þat dele þat arrayd hir þus: *This sall þou hafe for thi foule stynkkyng pryde and boste þat þou vsede in þe weride agayne mekenes; and this hounde and þis catt sall euere frete appone the while þou erte here, for thyne vnreasonnable infe þat þou luffed þam in erthe. For I am þe dewelle of Pryde, and þære-[fore] I sall do myne Ofryce in this payne and qwyte the thi mede for þe seruyce þat þou servede me.* And me thoughte
many deuelles were with [him]1. And þan onone me thougte þat þare come ow e oþer [two]2 deuelles, and one pullede owte hir tunge, and ane oþer pullede owte hir herte, and me thougte þay raked it with Iryne rakes. »And this, þay sayd, þou sail hafe for thi wretche & thyne envy, and for false forswerynge & for bakbytte and scandirynge, for all thies þou vseyde in thi lyfe; and we are þe Wrethet of Werche and Enuye, and all thies neddis and snakes þat þou seese with vs, þal[i]3 sail towment the for thi wykkede vyses þat þou vseyde in erthe & dyde noghte thi penance or þou come here.» And þanere me thougte þat þere come owte oþer two deuelles, of þe whilke one had sharpe rasours and he ferde als he wolde forente two deelles, of þe whilke one had sharpe rasours and he ferde als he wolde forente two deelles, and so he did to my syghte, and me thougte he paride awaye all hir lyppes, and he tuke a grete huke of yrynge & smote tho- røwe-owte hir herte; and þat oþer deuele meltied lede & bromstane & ale manære of stynkynge venyme þat manæ myghte thynke, and also he ordeyned hir alle manære of lykenes of metis and drynkes þat was delycate in þis werde þe whilke þat scho vseyde to styre hir more to synæ þane to vertu: and þose metis me thougte was alle neddrys and snakkes, & þose þay made hir for to agayne hir will, and also þay made hir for to drynke alle maner of cursede venyme, and said: »Ete & drynke this for thi4 cursede glotonye & myspendynge, wastyng & takyng ouer-mekyll the while þou was one lyue.» And þanere me thougte this deuele & þat oþer deuele cutt awaye hir fresche and hir lyppes, and thirste þe huke in to hir herte. And than þay drewe hir in to a grete blake water, and þat semyd als colde als any Ise, & mekyll þeroft was freside to my syghte: and þer-in þay keste hir & possede hir vp & downe, and sayd: »Take þis þis bathe for thi slewthe & thi glotonye. And anone þay tuke hir owte of þe water and threwe hir in to a grete fryre, and þare þay lever hir styll, and þat, þay seide, solde be hir bedde for þe slewthe þat scho lusif so wele here in erthe and wolde noghte comme to goddis servyce whene scho myghte. And þer þay lever hir styll with many wormes aboute hir. And þanere me thougte þare come othir two deuelles, and one deuelle mygte melke golde and syluyre, and þat was melte and castene in hir throte, and þat rane owte of hir stomake, and he seide: »Take the this for thi cursede and wykkyede couetyse, and for thi myspedynge in waste whene þou had it and wolde noghte helpe oþer þat had nede, and for thi mysgovyrannance whene þou hade its.» And þanere me thougte þat oþer deuene broghte hir till a grete fiate of brasce, and þare-Ince was alle manere of stynkkyng thynge and alle manere of venyum, & wormes botho smalle and grete: and in this grete fatte þay putte hir amange þis foule venym .

(A leaf is wanting)

fol. 254.

. . . . I sawe of the paynes of relogeus wymmene: and thane sone afyr me thougte I sawe the paynes of weydede men and wymmene, and the paynes of þame ware thiese. They were putt in grete barells full of neddis and snakys and of all manere of stynkyng thynge, and me thougte þe barells were anone þanæ closed at bothe þe endis, and þay were stoppide þare-Ince; and þanæ me thougte those deuelles take langed gaddes of Irynæ all brynnynge and put thorowte þe barell, and als feste als þay myghte þay towmed þane abowte als men dose hernayse in barells. And þanæ me thougte þe barells brukke, and þare smote owte swylke a smoke þat it alle by-smoke þane þat was abowte. And þanæ me thougte þose deuelles toke pykke and melte it and put in thaire throtes: bot,

1 Ms. hir.  2 Ms. seuens.  3 Ms. þat.  4 Ms. this.
ffadir, it rane noghte thurgill-owt þame bot habsade still with-Ine þame. And þame me thoghte þose deuels al to-drewre þame, ylke a bane of þame fra óper. And þan sayde þose deuels to þame: "Take zow þis byttir bathe þat was in this barel, for þoure wykked and synfull lyggynde in þoure foule beddes of lecherye, and also for faile brekynge of þoure trouthe agaynes goddes will and wolde noghte kepe zowe to þoure wyffes and to þoure housbandes als the lawe of god wálde. Also take zow this byttir pykke for þe swete metis and drynkyne þat þe vsede in þowre glotonye to fulfill þoure lecherye. Also take zow þis byttir to-dræwynge for þoure softe beddis & softe weyrnye þat þe vsede to fulfill þoure synce, and also for þe wykkedde werkes þat þe did agaynes goddes will & þoure consyence." And thus me thoghte, dere ffadir, I sawe þe paynes of weddid men & wome. And onone, fadir, after thisse I sawe þe paynes of synglere men & wyymmen: and þase me thoghte was, þat þays were putt one spetis and rosted, and als many neddis & snakes & tades & newtes & anse mekefoule venyse æs myghter swarme abowte þame was sett one þame to sowke þame & to gnawe þame. And þame were þe pay takene of þe spetis and those deuels drewe þame thurgill-owtwe þe fryres with harde scharpe hokes, bothe syngele men & wyymmen, and þay all fordwre þaire herites and þaire moiste þrene membris. & þane saide þose deuels to þame: "Take zowe þissey paynes for þe disvassed þoure-selxe in þeoule taste of lecherye, and in alle óper synnes, agaynes goddes will & þoure owne consyence, and for þe disvassed þoureselxe in þe synne of lecherye with-owttene any nede whene þe myghter hafe takene þe fregeoms of wédelayke whilk þe hafede lu ne by god to take to, & þat was fre he & comun & bænvylke ðe þame & wyymman þat was with-owtynne ordir & þat was wándir þe lawe of god to be wédede, and also þe myghter hafe done & keped þow wro lecherye. And for þe wálde noghte do so & for þe dispysseye þe ordir of wédelayke and for þe dreed þat if þe were wedded, þat óper men wolde hafe takene þoure wyffes, and for this fulle mystryste & þe oule dysysne of þoure bodys, take here þissey byttir paynes in purgatorye, & þissey neddis & þissey snakes ene to gnawe on zow, to þour bandis of synne be wasted awaye & to god hafe schewedwe on zow his mercy. For wéte þe wéte this es noghte helle, bot this es an Instrument of goddis ryghtweyse to³ purge þowe of þoure synnes in purgatorye, for³ þe wólde noghte vse penance in þowre lyfes and or þe come heres. And thus me thoghte those deuels sayde þat þat was there, and þis mekef, my fadir, I saw of þe paynes of syngele men & wyymmen. And all þis me thoghte I saw fræ þe tymne þat þe sperite of Margarite went fro me til scho come agayne. And sone after scho come agayne to me, and þane scho saide to me: "Now hase þou sene my byttir paynes in þat I sufferde in þissee grete fryres of purgatorye. And þano, ffadir, me thoghte onone þat scho come owte of þe grete fatte, and come to me; and þano scho saide: "þou may knawe by þe deuels þat were my towmmentors, & by þe towmmentes þat þay did me, what synge þat I hafe done; and þere-fore þay sall neuer towmunt me more, god it the forselde and all mee helpers þat hase sped me out of my paynes." & þane I askeder hir whi scho cryde so petersonly "sweete lady, be myne helpe", & whi scho cryde more on oule lady þane scho did one god almyghty or one any óper sayntes. And þano scho said: "Zis, ffor scho es hede of all óper sayntes except god allane, and for scho es welle of mercy, I cryde one hir in my grete woo, and also for I solde þe rather be delynye þurgh hir bothe & prayere, and also the while I was one lyfe I fastede hir faste. And the sperite sayd me agayne þere sulde neuer none fayle of oure laddy helpe þat commes in to þe purgatorye, þat hase fastede

¹ Ms. dyffuse. ² Ms. & to. ³ Ms. and for.
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hir faste byfore. & pan I sakede hir whi scho cryede so dullefully in pat grete fatte pat scho was In, and why I myghte noghte see hir. And pan scho said: "If thou had sene my paynes thou salde hase bene so ferde pat thi body solde noghte wede hase borne thi sperit with-owttene grete trybulaionce of thi wittes, or els strange sexnes, for my paynes were so strange; and for I cryede so horribly. & pan I sakede hir whi pat flavme of fyre come owte of hir mouthe, & why at hir herte come owte so many sparkes of fyre & why hir herte was so wondide, and whi thi littill honde & thi cate folowed hir; and what gude did pan messeis hir & pan prayers hir pat scho bade saye for hir. And pan scho sayde: als tawckynge pe flavme of fyre at hir mouthe, pat was for hir grete athes pat scho vsede in hir lyfe; and also tawckynge pe wonde at hir herte and pe sparkelynge fyre pareof, it was for hir athes was mekyll by oure lordes hert, and pat was pe cause pat pe sparkes of fyre come owte at hir herte—and pat was one, scho sayde, of pe gretteste paynes pat scho hade; and as tawckynge the luttill homde & pe Cate: pay were hir mawemets pe whils scho was one lyfe, and scho sett hir herte to mekyll one swylke foulle wormes, & [pare-[fore]] pay folowe me to encrese my paynes, sy till pe bandes of syns be worn in-sondir. And tawckynge pe messis saying & pe prayers pat was done for me: pe hafe hasted me pe tyttler owt of my paynes; and also fro hethene forwarde I sall neuer be townment more with deuus safe with one, & pat es with my wykkyde angelle, and he sal bryngye me thurgh þise [oher] two fyre of purgatorye; and if þere be any drosse of syns, þere sal he be klesed; and þis honde ne þis cate sal neuer folow me more. & pan scho sayde: "Fare wele & nenned my name, & sald scho sald neuer tranelle me more in þe syghte of paynes bot ane oher nyghte. And pan me thoghte scho went fro me, bot scho cryede noghte als scho did by-fore. And pan, fadar, I woke of my slepe; & pan me thoght I was full wery & full eyyll affere. And, fadar, thus mekyll me thoghte I sawe on þat nyghte. // And pan, my dere fadar, me thoghte scho come to me þe neste nyghte folowynge. And pan, dere fadar, me thoghte scho was alle blake als any cole, bot scho had no flavme in hir mouthe of fyre als scho had by-fore, and also pe wonde at hir hert was closed, and alle þe wondes þat me thoghte scho had on hir body by-fore were closed vp. & pan me thoghte scho sayde to me: "Tak þou gud hede how I sall now be deyngrede of my paynes & eneter in to the blysse of paradysse. & pan me thoghte scho went fra me, & onene a deuene tuk hir and thrwe hir in to the medill fyre, & þare me thoght he had bellowes in his bande & he blewe faste, & me thoghte scho laye & fryed in þe fyre als it had bene fysche in hate oyle. & pan me thoghte he toke hir vpe agayne & led hir thurgh-owte alle þat medill fyre, and ens als scho went þe blaknes of hir felle a-waye as it had bene talowe of a candill when it drouppes for hety; and þat scho come to þe end of þat grete fyre, me thoghte scho were alle rede & wele-coloured als it had bene blode-rede fiesche. And pan me thoghte scho entird in to þe threde fyre, and that fyre me thoghte was als clerse as any ambir, & þat deuene broghte hir alway þerin, and ens als scho rode þer in þat fire scho were ens clerere and clerere. & me thoghte scho tairoed noghte in þat fyre, but me thoghte scho hyed faste owt þar-of till scho was at the ende: and by þe tymes scho was at the ende, scho wondre whitte & fayre. & pan me thoghte scho sayde: "Blysse be god & oure lady Marye þat I ame here nowe, & god zeide the & pan all þat hase helped us so son þar-to; & bot if þat I had hased grace of helpe, I salde hafe bene puneschede in purgatorye þit threre þere langare, and if þat I had noghte perid to the & had had helpe of the, I salde hafe hade more strongere payne pan I hade. And thane scho sayd: þer ere threre manere of
purgatoryes. One es þe grete fyre of purgatorye þat þou sawe me Inc fyrste, and þat es enene-lyke to þe paynes of helle, saue we selle be sauede & þay sall noghte. And thiese oþer two fyres ere counted ane oþers. And þan I askede hir if alþe þat dyde solde go to þe fyrste fyre, þat was to þat grete fyre. And scho sayd: »Naye; Iewes and Saragenses dyes & oþer heytene pople and þay sall never come þere bot þay sall streghte to þe paynes of helle, for þay sall never be sauede; & alle þat commes in þe grete fyre of purgatorye sall be sauede, what paynes þat een ðay be Inc«. And þan I sayd to hir: »I ment þife all cristens peple solde go thedir or þay went to the oþer two fyres.« And þan scho sayd: »Naye, syster, god forbeide it for þer gase1 (f. 256) many a thowsande to the medill fyre þat comes [noight] in the grete fyre, and þat es all lesse or mare thurgh grace als þay hafe [had] contricyon and hase made saffysacion and done penance for þaire syfnes. For, scho saide, þe gretteste fyre es the gretteste reddow of þe rigytt wynses of god þat es in purgatorye. For, scho said, all deddy synnes þat mene or woomane hase done in the werdale þat þay er schreuen of and hase noghte done þaire penance or þay dyede, þay sall be punesched in þe paynes of purgatorye. And also many a mene & wyymman þat will noghte lene þair synce or enene sodanly þat dede take þame. And also many a mene & woomane hase many a schrewed opynyone, fior þay will saye may þay hafe thre wordes be-fore þair dede þay rekke neuer, and þat es a full perillous worde; bot hit god of his heghe mercy grawntes many þese wordis where þay lye in þaire beddis of ded, fior hym es full lathe to lese þat he dere boghte: and for schortynge of his wittis & for payne of his sekenes he schrefes hym als wele as he cane, & puttes hym in goddes mercy—all þese maner of pople sall go to þis fyre till þe bandis of synce be wasted in-sondare, some lengere tymes & some kurttere, & al after als þay hafe frendis in erthe to helpe, and all after as þay hafe done gude in erthe or þay dyed, and after þat þay hafe sufferde sekenes and trebulacione here in þis erthe pagently or þay dyed—fior, scho sayd, a day of sekenes & tribulacione here sall stande for a zere in purgatorye. And þat sall be in þat grete fyre. Bot alle þat commes in to þe gretteste fyre, sall come throught þe medill fyre, & so enene thurgh þe clere fyre, & so passe þe paynes of purgatorye. And, scho sayd, many sall go throught þe medill fyre and come noghte in þe grete fyre, and þat are þay þat hase done2 many venyalle synnes and hase noghte bene schreuen of þame bot generall, & some were to be schreuen of in speclaly be-fore þay dyed; & many forgetyne synnes þat comes noghte to mynde; or oure-lyghte penance or oure-lyyttill or oure-necligently done þat was Ioyned þame to do, or oure-lyyttill repentance, or penance Enoynde & noghte fulfilled or þay dyede: alle these pepill sall be clensed and fulfill þaire penance in þe myddis fyre of purgatorye, and so come owte & go to the thirde fyre of clensynge als I do nowe. And many gose to the clere fyre als sone als þay bene dede, and comes noen in þe grete fyre ne zitt in the medill fyre, bot[1] righte gose to the clere fyre, & so onone to the blisse: & þat er Innocentes, & halie mene & wyymmen of religions & ancre & ancreys, & alle halie closede pepill, and alle halie Martyrs and confessours. And god hym-selfe schewede his blyssede Modyre to see þe paynes of purgatorye, bose þay neghede hir noghte. Alle maner of crystynt mene & wyymmen in þe werdale whate synæ þat een ðay hafe done, if þaire penance be fulfilled or þay dyed, [for]3 the mercy of god & þe grete tryste in god and in his mercy and þe contricyon þat þay hafe for þaire synæ.

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1 catchword þar gase?  2 Ms. þat hase done þat hase done.  3 Ms. &.
A revelation respecting Purgatory.

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spake to þe man in white: »Sone, scho said, take þis womanz and late hir be weyhez.« And anone sodanly scho was in þe weyhez: and onone þe deuele weyhed agayne hir, and a grete lange worme witt hym. And twayne scho selle drawe to þe deenele and the deenele rehersed all hir synnes whilk scho hade bene in paynes fore. And þan sayd þe macré in white: »Hir synnes ere for-getten, for scho hase done hir penance þer-fore, and scho es gyffene to þe welle of mercy þat es present, þe quene of heuen & of certe, emprye of helie & of purgatorye, & þe byllyed modir of god, & scho es gyffene to hir. Whate can þou saye to þis womanz?« And þan me thoghte þat deenele take owte þat grete worme & saide: »Here es þe worme of conscience, þat žit sall trawelle hir for a thynge þat es by-hynde, & þat es scho made a vowe to a pilgremage & fulfilled it nought.« & þane me thoghte þat þat faire lady said: »Here es one þat hase done it for hir, and my sone and I hase gyffene þis womanz mercy. And fy on the, foule sathanas! þou & þe worme of conscience sall neuer dere hir more.« & witt þat wordde me thoghte scho weyhed euene drawe to þe faire lady. & me thoghte þe deuele & þe worme made a grete crye, & anone þay voydede awaye. And þane þat faire lady take a white clothe & wrapped all aboute hir, & þane þis lady saide: »Come one, dogheter, witt me & þou sall ressayue þe oyle of mercy, & þi conscience sall be made clene. & full grete mede sall þay all hase þat hase helpede the so sone out of thi paynes, and when þay sall come to purgatorye þay sall sone fynd þe grete mercy of al-myghty god and the sonere be Speede owte of þaire paynes for þi sake.« And þan onone this fayre lady ledd hir oure a stronge byrgge, & at þe brygges ende was a faire white chapelle, and me thoghte þare came owte mekill multitude of pepill, þat come agaynes hir witt faire processione & mery sange. And þane þis faire lady & þis processione broghte hir to a fayre welle, & þare all hir body was weschen. And sodanly be-syde þe welle was a white chapelle, and this lady and this processione broghte Margarate þer-In. And anone come In thir-tene men, and one of þane sange a messe, and me thoghte þis faire lady offerde Margarate to hym, & sodanely me thoghte þer was a crowne sett one hir hede, & a septe in hir hande; and þan said þe manz þat sange the messe: »Dogheter, take here þe crownes of grace and mercy, and this septe of victorye, for þou erte passed all thyn enyms.« And me thoghte þis manz sange owte the messe, and when the messe was saide, þay wente owte of þe Chapelle ylkane; and this manz þat sange þis messe toke Margarate with hym and broghte hir ty l a goldyne gate, and þe processione with hymes. And he saide to Margarate: »Dogheter, go In at this gate and ressayue the blysse of paradyse & of heuen, whilké þat es thi kynde heritage, and þat Adame was In.« And anone, ffadir, I woke and all thynge was vaneschede. No more, ffadir, at þis tyme; bot god bryng vs to his kyngdome, amenz.«

16. Here Bygynnys Sayne Ierome Spaltyre.2

Beatus vero Ieronimus in hoc modo dispositur hoc saltierium, sicut angelus dominii docuit per spiritum sanctum. Porro propter hoc ab[b]rietiatum est quod hil qui sollicitudinem habent seculi, vel qui in infirmitatis lacent, aut operibus seu itineribus3 occupantur, qui nulium agent, qui bellum commissuri sunt, vel

1 Then follows in the Ms. the Psalm Miserere mei deus, and the Hymn Veni creator spiritus.  
2 In this piece I adjust the faulty spelling.  
3 Ms. itemibus.
Abridged Psalter, with Office.

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quos inuidia diaboli exagitat, nec aliud alicquid tribulacionis molestat, siue quociescunt uovere cotidie spalterium et implore minime possunt, vel qui ieunant et debilitantur, et qui dies festos custodiant, et qui unlit animam suam saluum facere et vitam eternam habere: hoc spalterium dicat assidue. Et sic inceptit:

Adesto [deus] vns omnipotens pater & filius & spiritus sanctus, amen.


Adesto [deus] vns omnipotens pater & filius & spiritus sanctus.


Custodi me domine vt pupillam oculi sub umbra alarum tuarum: protege me a facie impiorum qui me afflixerunt. [18, 13] Ab occultis meis munda me domine: et ab alienis parce seruo tuo. [21, 10] Tu autem ne longe facias miserationes tuas a me: ad defensionem meam conspice. Adesto deus vns.


Adiutor meus es tu, ne dereliquas me: neque despicas me deus salutaris meus. [36, 12] Legem pone michi domine in via tua: & dirigite me in semita recta propter inimicos meos. Ne tradideris me: in animas tribulacionum meo. [37] Ad te domine clamabo, deus meus ne sileas a me: nequando taceas a me et assimilabor descedentibus in lacum. Adesto vns deus.

Exaudi domine vocem deprecationis mea: dum bonum ad te: dum extollo manus meas ad templum sanctum tuum. Ne simul tradas me cum peccatoribus: & cum operantibus iniquitatem mea: perdas me. [37, 9] Saluam fac populum tuum domine & benedic hereditati tue: & rege eos & extolle illos usque in eternum.
Appendix I: Rest of religious contents of Ms. Thornton.


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1 Ms. redimisti. 2 Ms. misericordia. 3 = Ps. 34, 22; to be tr.? 4 Ms. habeam. 5 Ms. susciperunt. 6 Ms. Multipliati. 7 Ms. complaciat. 8 Ms. morieris. 9 Ms. oblueesceris.


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1 Ms. disp. 2 Ms. placiam. 3 Ms. dim. 4 al. est tu. 5 Ms. Domine. 6 Ms. humellis. 7 Ms. memeneris. 8 In Ms. here follows Respice in servus tuos &c. from Ps. 89, 16, which is repeated below. 9 Ms. salutaris. 10 al. Numquid.
animam meam quoniam sanctus sum: saluum fac seruorum tuorum deus meus sperantem
in te. Misericere mei domine: quoniam ad te clamavi tota die; Letifica animam
serui tui: quoniam ad te domine animam meam levavi. \[85, 15\] Et tu domine deus
miserator & misericors: pasciens & mulie misericordie & verax. Respice in me &
miserere mei: da imperium pueru tuo: saluum fac filium ancilie tuae. Fac mecum
signum in bonum: vt videant qui oidorunt me et confundantur: quoniam tu domine
adiuasti me & consolatus es me. Adesto deus vnum.
\[87, 3\] Domine deus salutis mee: in die clamavi & nocete coram te. Intret in
conspectu tuo oracio mea: inclina a urem tuum ad precem meam. \[88, 30\] Vbi sunt
misericordie tuae antique domine: sicunt iuresi David in veritate tua? Memor est
domine obprobrui seruorum tuorum, quod continui in sinu meo, multarum gencium.
\[89, 13\] Convertere domine; vsquequo? & deprecabilis est super seruos tuos.
Adesto deus vnum. \[89, 26\] Respice in seruus tuos & in opera tua: \[58\] dirige filios
eorum. Et sit splendor domini dei nostri super nos: & opera manuum nostrarum
dirige super nos: & opus manuum nostrarum dirige. \[90, 3\] Domine exaudi oraci-
onem meam: & clamor meus ad te veniat. Non auertas faciem tuam a me: in
quaque die tribular inclina ad me a urem tuum; In quaque die invocaveru te
telociter exaudi me. Adesto deus vnum. \[90, 44\] Punctatatem dierum meorum
domine annuncia michi. Ne reuoces me in dindim\[1\] dierum meorum; in genera-
cionem[m] & generationem anni tai. \[108, 31\] Et du domine fac mecum signum\[2\] propter
nomem sanctum tuum: quia susus est misericordia tua. Adesto deus vnum.
\[115, 26\] Dirupisti vincula mea: ubi sacrificabo hostiam landis: & nomen domini
inocavo. \[108, 31\] Libera me domine quia egentes et psueer sum ego: & cor
meum conturbatum est intra me. Sicut vmbra cum declinat alatus sum: et
excussum sum sicut locusta. \[108, 26\] Adiuvu me domine deus meus: saluum me fac
secundum magnum misericordiam tuam. Adesto deus vnum. \[118, 17\] Retriue
seruo tuu: viuifica me: & custodiam sermones tuos. Recta oculos meos: & con-
siderabo\[3\] mirabilia tua. Incola ego sum in terra: non abscondas a me mandata
tua. \[118, 24\] Aufer a me obprobrum & contemptum: quia testimonia tua exque-
siul. \[118, 24\] Confrmno me domine in sermonibus tuis. Adesto deus vnum.
\[118, 20\] Viuam inquitatis amore a me: & de lege tua miserere mei. \[118, 33\] Deduce
me in semita mandatorum tuorum: quia ipsam volui. Inclina cor meum deus in
testimonia tua: & non in auriaciam.\[5\] Auertes oculos meos ne videant vanitatem:
in via tua viuifica me. Adesto deus vnum. Statue seruo tuo eloquium tuum: in
timore tuo. \[118, 65\] Bonitatem fecisti cum seruo tuo domine: secundum verbum
tuum. Bonitatatem & disiplinaem & scientiam doce me: quia mandatis tuis credidi.
\[118, 68\] Bonus es tu: & in bonitate tua doce me justificaciones tuas. \[118, 73\] Manus
tue fecerunt me & plasmauerunt me: da michi intellectum vt discam mandata tua.
\[118, 76\] Fiat misericordia tua vt consoletur me: secundum eloquium tuum seruo
tuo. Adesto deus vnum. Veniant michi miserationes tuo & viuam: quia lex tua
meditacio mea est. \[118, 80\] Fiat domine cor meum inmaculatum: in justificatio-
nibus vt non confundar. \[118, 107\] Humiliumus\[6\] sum vsquequaque domine: viuifica
me domine secundum verbum tuum. Voluntaria oris mei beneplacita fac domine:
& iudicia tua doce me. Anima mea in manibus [mei semper]: & legem tuam
non sum oblitus. \[118, 114\] Adiutor & susceptor meus es tu: & in verbum tuum
supersperan. Adesto deus vnum. Suscipe me secundum eloquium tuum domine
et viuam: & non confundas me ab expectacione mea. Adiunca me & salus ero:
& meditabor in justificationibus tuis semper. \[118, 24\] Fac cum seruo tuo secun-
dum mise[ricordiam tuam: & justificaciones tuas doce me. Seruus tuis sum ego:

1 Ms. dimedio.  2 al. om.  3 Ms. consederabo.  4 Ms. ammoue.  5 Ms. auericiam.
6 Ms. humel.


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1 Ms. viuus.  2 Ms. dissol.  3 Ms. convertere.  4 Ms. cessionem.  5 Ms. domine.
sicut incensum in conspectu tuo: elevacion manuum meorum sacrificium vespertinum. 


Oremus:

Dona michi, queso, deus mens, vt per hec sacrosancta verba psalterii celesti melle anima mea saginetur: & dona vt leo ruginis ab imnima anima mea superetur: et dona vt per tuam gracion violentissimas ille spiritus a debilissimo vincatur: et dona vt qui de celo cecidit hic me pugnante subdatur: & dona vt si temptacionem ad tempus tua permissione patimur, nequaquam eius insacielibibus faciebamus; & fac illum tristem de nostra humilitate, qui de nostra offensione exultat: et fac me semper tuus laudibus vacare, et ad tuum quandoque dulcedinem misericordie peruenire, amen. Pater noster.


1 incensum. 2 Ms. ommes. 3 Ms. semilis. 4 Ms. absorbiamur. 5 Ms. redemere.
Adoramus te Christe & benedictimus tibi: Quia per sanctam crucem tuam redemisti mundum. Domine deus omnipotens Ihesu Christe, qui tuas manus mundas propuler nos in cruce possuit et de tuo sancto sanguine precioso nos redemisti, mitte in me sensum & intelligenciam, quomodo habeam veram penitenciam, et habeam bonam perseveranciam, omnibus diebus vite mee, saluator mundi, amen, amen.

Aue Maria, gracia plena, dominus tecum, benedicta tu in mulieribus, et benedictus fructus ventris tui Ihesus, amen.


Sancta Maria virgo super omnes feminas benedicta: intercede pro me misero peccatore et pro toto mundo, que genuisti regem orbis. Benedictatur hora qua deus homo natus est, et illa sancta virgo ex qua natus est sit benedicta: et per illam benedictam virginem de qua deus homo natus est, & per illam sacratam horam qua natus est, exaudiantur preces mee. Aue gloriosa regina mundi, Gaude quia tu es celestis sponsa; Letare quia mater Christi fieri meruisti, & virgo inviolata permanisti. Assiste nunc queso poscentis votis & repete optatum michi peccatorum. Sancta Maria omni laude dignissima, te exoro, tibi supplico tu preces queso funde coram omnipotent deo pro me peccatore: quia ego peccator ad te confugio, & quia in auxilium tuum spero & in bonitate tua confido; vt tua sancta intercessione a肋u[' celestia regna mereamur peruenire, amen. Pater noster.

Sancta Johannae Bapt., ora. Sancta Barnaba, or.
Omnes sancti patriarchae et Omnes sancti apostoli et
prophete, orate p. n. evangeliste, orate p. n.
Sancta Petre, ora p. n. Omnes sancti discipuli do-
Sancta Paule, or. mini, orate p. n.
Sancta Andrea, or. Omnes sancti innocentes,
Sancta Iohannes, or. orate p. n.
Sancta Thoma, or. Sancta Stephane, ora p. n.
Sancta Iacobe, or. Sancta Line, or.
Sancta Philipp, or. Sancta Clete, or.
Sancta Bartholomee, or. Sancta Clemens, or.
Sancta Mathee, or. Sancta Corneli, or.
Sancta Symon, or. Sancta Cipriane, or.
Sancta Iuda, or. Sancta Laurenti, or.
Sancta Mathia, or. Sancta Vincenti, or.
Sancta Luca, or. Sancta Geras, or.
Sancta Marcialis, or. Sancta Prothasy, or.

1 Ms. redimisti. 2 Ms. persineranciam. 3 Ms. potentis. 4 Ms. inanis. 5 Ms. repente.

* Ms. peccatore. " Ms. ablutum.
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Sancte Cosme, or.
Sancte Quintine, or.
Sancte Basili, or.
Sancte Edmund, or.
Omnem sancti martyres dei, orate p. n.
Sancte Silvester, ora.
Sancte Gregori, or.
Sancte Martine, or.
Sancte Ieronim, or.
Sancte Augustine, or.
Sancte Dunstane, or.
Sancte Antoni, or.
Sancte Macarie, or.
Sancte Germane, or.
Sancte Vedaste, or.
Sancte Cuthberte, or.
Sancte Iohannes, or.
Sancte Sampson, or.
Sancte Bede, or.
Sancte Maure, or.
Sancte Bricii, or.
Omnem sancti confessores, orate p. n.
Sancte Felicitas, ora.
Sancte Perpetua, or.
Sancte Scolastica, or.
Sancte Maria Magd., or.
Sancte Agatha, or.
Sancte Agnes, or.
Sancte Cecilia, or.
Sancte Lucia, or.
Sancte Margareta, or.
Sancta Petronilla, or.
Sancta Egenia, or.
Sancta Eulalia, or.
Sancta Sabina, or.
Sancta Elena, or.
Sancta Sussanna, or.
Sancta Enerlidis, or.
Sancta Barbara, or.
Sancta Brigida, or.
Omnem Sancti, orate.
Omnem Sancti & Sancte, orate p. n.
Propicius esto: parce nobis domine.
Ab omni malo: libera nos domine.
Ab hoste malo: l. n. d.
Ab insidiis diaboli: 1.
Ab infestationibus demoniun: l.
Per mysterium sancte incarnacionis tuae: l.
Per annunciationem tuam: l.
Per incarnationem tuam: l.
Per nativitatem tuam: l.
Per circumcisionem tuam: l.
Per baptismum tuam: l.
Per ieiunum tuum: l.
Per passionem & crucem tuam: l.
Per gloriosam mortem tuam: l.
Per sanctam resurreccionem tuam: l.
Per admirabilem ascensionem tuam: l.
Per graciem sancti spiri tur paracliti: l.
In die iudicii: 1.
Peccatores, te rogamus audi nos.
Vt pacem nobis dones: Te Fili dei: Te rogamus audi nos.
Vt misericordia & pietas tua nos semper custodiat: Te
Vt omnibus benefactoribus nostris semper bona retribuas: Te
Vt omnibus fidelistibus defunctis requiem eternam dones: Te
Vt nos exandire digneris: Te
Fili dei: te rogamus audi nos.
Agnus dei qui tollis pec cata mundi: Parce nobis domine.
Agnus dei qui tollis p. m.: Exaudi nos domine.
Agnus dei qui t. p. m.: miserere nobis.
Kyriel. Christel. kyriel.


Omnipotens sempiterne deus, qui dedisti nos libaramus tuis in confessione vere fidei eternae trinitatis gloriam agnosceres et in potentia maiestatis tuae adorare vitatens: quas sumus vt eiusdem fidei firmitate ab omnibus semper muniamur adver sus per Christum dominum nostrum. Amen.

1 Ms. Cuthberti. 2 Ms. Iohannis. 3 Ms. possidisti. 4 Ms. luciat.
Omnipotens sempiterne deus, dirige actus nostros in beneplacito tuo, ut in nomine dilecti filii tuui mereamur bonis operibus habundare, per Christum dominum nostrum. Amen.


Deus qui per coeternam tibi sapienciam hominem cum non esset condidisti, perditumque misericorditer reformasti: presta, quesumus, ut eadem pectora nostra inspirante te [te] tota mente amemus, ut ad te tuto corde carramus, per Christum dominum nostrum. Amen. Amen.


Omnium sanctorum tuorum intercessionibus, quesumus domine, gracia tua nos protegit: & Christianis omnibus fidelibus, viuis atque defunctis, misericordiam tuam vibine pretende, vt viuentes ab omnibus impugnacionibus defensi de tua opitulacione saluentur, & defuncti remissionem omnium [malorum] suorum accipere mereantur, per dominum nostrum Ihesum Christum filium tuum qui tecum vivit & r.

Oratio.

Domine Ihesu Christe, qui in hunc mundum propter nos peccatores de sinu patris advenisti ut de Ade peccato nos redimeres: quia scio & credo non propter iustos set propter peccatores in terris habitare voluistis, audi & exaudi me, domine deus meus, peccatorem & culpabilem & indignum et neglectum & obnoxium. Tibi confiteor omnia peccata mea & omnia mala mea quia in hoc seculo commissi, de delicto, de facto, de verbo, sinse de iniquis cogitacionibus, de omnibus veniam peto; peccavi, erravi: tamen te non negavi, quia scio & credo quia tu plus pater es: indulge michi Christe: te laudo: te magnifico: te glorifico trinitas sancta, tibi gracias ago in omnibus inimicitatibus meus, quia non habeo in aliis semper nisi in te deus meus; & ad portam ecclesie tuo configio, & ad pignorancias sanctorum prostratus indulgenciam peto. Precor & supplico te domine ut illam michi concedere digneris, Christe pro tua magna misericordia & pietate tua, vsque in finem meum; & in illa hora tremenda quando anima mea assumenda fujerit de corpore meo, presto michi sensum rectum, fidem certam: credulitatem michi concedere digneris, Christe omnipotens deus. Domine deus omnipotens, exaudi me ut animam meam de inferno inferiori salus: Domine deus omnipotens, libera me de ira inestimabili: Domine deus omnipotens, libera me de prothoplassto: Domine deus omnipotens, lira me de verme immortali & eterno: Domine deus omnipotens, libera me de omni tribulatione: Domine deus omnipotens, libera me de manibus inimicorum meorum:
Appendix I: Rest of religious contents of Ms. Thornton.

Domine deus omnipotens, libera me de tormentis impiorum: Domine deus omnipotens, libera me de angustia eternae: Domine deus omnipotens, libera me de omnibus malis: Domine deus omnipotens, liberare digneris animam meam de tenebris exterioribus: quia in te confido Christe, quia opera manuum tuarum sum ego: ne despicias me. Rogo sanctam Mariam dei genitricem beatissimam materem: Rogo viginti quatuor seniores: Omnes sanctos angelos tuos deprecor: Omnes patriarchas et prophetas tuos supplicio: Omnes apostolos & omnes martires tuos et confessoribus et virgines similiter rogo: Omnes sanctos tuos et electos tuos invoco, in auxilium michi in illa hora tremenda quando anima mea egressa erit de corpore meo. Te ergo deprecor & supplicio, sancte Michael archangeli qui ad animas accipientes accipisti potestatem, ut animam meam suscipere digeris quando de corpore meo erit egressa; & libera eam de potestate inimici, ut pertransire possit portas infernorum & vias tenebrarum, ut non se deponat leo vel draco qui consuetus est animas in inferno recipere & ad eterna tormenta perdere: Te deprecor, sancte Petre princeps apostolorum qui ciasc regni celorum accipisti & potestatem, ut portas paradisi michi aperiere digeris. Domine Ihesu Christe fili sancte Marie, preces tibi fundo ut [de] anima mea agas pietatem & misericordiam, quia in te speravi: Christe redemptor mundi, peto ut quando accusatus fuero non simul expulsus a facie tua, quia non mereor coronam uel veniam nisi michi concedere digneris Christi. Auxilatrix sis michi trinitas sancta: Exaudi me domine, tu es deus meus verus: Tu es pater meus sanctus: Tu es deus meus pia: Tu es deus meus magnum: Tu es magister meus oportunus: Tu es medicus meus potentissimus: Tu es dilectus meus pulcherrimus: Tu es panis meus vivus: Tu es sacerdos meus in eternum: Tu es misericordia mea magna: Tu es victima mea magnam immaculata: Tu es redemptio mea facta: Tu es spes mea futura: Tu es concordia mea bona: Tu es custodia mea tota: Te deprecor, te supplicio, te rogo ut per te ambulem, ut ad te perveniam, in te requiescam, & ad te surgam. Exaudi me merito Daudis siue iurasti patribus nostris: ut avertas iram tuam de me famulo tuo N. Archangelus Michael, archangelus Gabriel, archangelus Raphael, Omne angeli, Omnes archangeli, Omnes apostoli, Omnes sancti, Omnes martyres, Omnes confessores, Omnes virgines, Omnes virtutes in adiutorium & in auxilium assistent michi per dominum nostrum Ihesum Christum: Matheus, Marcus, Lucas, & sanctus Johannes, & sanctus Georgius, & omnes sancti dei intercedant pro me homine: de limo terre formasti me, ossibus, venis, nervis formasti me: Domine pro tua pietate custodi me, saluam me fac. Pax hic, deus hic, trinitas sancta hic: Domine exaudi oracionem meam & clamor meus ad te perveniat, quia tibi soli peccati & malum coram te faci, quia peccata mea innumerabilia sunt valde. Ego veniam peto a te domine pro peccatis mei ne ingravescant, pro vana gloria, pro concepiscencia carnali, pro pollutione corporis, pro detractione, pro murmuratione, pro invidia, pro superbia, pro complacencia, pro usione, pro cogitazione, pro adulterio, pro fornicatione, pro hoc quod ego ad opus dei tarde venio. Reus apparuit peccatis mei: nec diceret nec nominare possum iniquitates meas, et malicias meas non ascendi. Omnipotens sempi- terne deus credo quia tu plus pater es: non me derelinques plie pater, set dignare indulgere quod male egi. Succurra michi pietas invisibilis dulcis & amabilis, antequam me fauces interni absorbeant, antequam veniatur pars inimici super [me]: Tu michi manum porrigi, & lumen ostende, ut illa hora quando anima mea egressa fuerit de corpore meo possim . . . . . . plissime deus, misericors deus, clementissime pater; te laudo, tibi gracias ago qui me saluasti per diem: iube me saluari per noctem; fac me domine ob tuam gratiam ad te venire, te amare, te laudare, tibi servire,

Te adoro deum patrem & filium & spiritum sanctum, vnum diuinitate\textsuperscript{9}, equalem gloriam, coeternam maiestatem. Tu es deus verus, & non est alius preter te: Tu es adorandum & colendus, tremendous & venerandus, in trinitate & unitate: Tu es dominator dominus. Domine deus omnipotens, qui solus nosti fidem sicut scientiam hominum omnium, Deus propicius esto michi peccator, quia non sum dignus ego peccator lenare ocultos meos ad celum nec respiciere ad te deum patrem omnipotentem pro multitudine peccatorum meorum. Set tu misericors deus conditor noster, qui es coeternus & coequalis patri cum sancto spiritu, qui peccatores saluare venit, miserere\textsuperscript{9} michi peccator & omnium iniquitatum pondere praestat: aufer a me misericors deus omnia mala preterita, presencia, & futura, & mitte michi aiutorium sanitatem de celis, vt non dominetur mei iniquitas mea, set de illa valeam agere penitentiam que tibi sit placita, & perennium merear ad misericordiam tuam. Deus qui solus habes sapientiam, tu scis domine que michi peccatoris expediunt: prout tibi placeat & siccat in oculis tue maiestatis uitetur de me peccatore, ita fiat. Suscipe pater clemens & misericors deus preces famuli tui, & perueniant ad aures misericordiae tue preces quas pro me misero peccatore effundo coram te in hac hora, amen, amen.

Domine\textsuperscript{10} deus pater omnipotens, qui consubstantialem & coeternum tibi ante omnia ineffectiliter secula filium genuisti, cum quo, atque cum spiritu sancto ex te eodemque filio procedente celum & terram atque quacunque existunt visibilis atque invisibilis creasti: Te adoro, Te laudo, Te glorioso; esto queso propicius michi peccator, & ne despiciendas me opus manuum tueram, set salua & adiuna me per sanctum nomen tuum. Qui viuis & regnas deus per omnia secula seculorum, amen, amen.

Domine Ihesu Christe filii dei viui, qui es verus & omnipotens deus, splendor & ymago patris & vita eterna, cui vna est cum eterno patre equus honors, eadem gloria, coeterna maiestas, vna substantia: Te adoro, Te laudo, Te gloriioso; ne me, obsecro, perire paciaris, set salua & adiuna me gratuiitu munere tuo, quem dignatus es redimere precioso sanguine tuo. Qui cum patre & spiritu sancto viuis & regnas deus per omnia secula seculorum, amen, amen.

Pater & filius & spiritus sanctus, & sancta trinitas: adiuro te per maiestatem tuam vt exaudias me de celo per pictatem tuam & miserearis michi in omni misericordia tua, in sempiternum. Obsecro omnis sanctos angelos et archangeli, virtutes, dominaciones, principatus, & potestates, thronos, cherubyn & seraphyn,
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ut intercedant pro me peccatore apud iustum iudicem ut dimittat michi peccata mea: Et deprecor Michaelarem archangelum sanctum, et gloriosum Gabrielum, et Raphaellem, ut suscipiant animam meam in nouissimo die & perducant eam ad amemitatem paradisi. Simitiler & obserco per deum patrem celli & terre omnes Patriarchas & prophetas, & apostolos, & martires, et confessores, et virgines, et viduas¹, et innocentes, et omnes sanctos, ut intercedant pro me misero in omni tempore, amen, amen.

Domine deus omnipotens Pater & Filius & Spiritus sanctus, O deus pie & exandibilis, clemens & benignus: suscipe propicius hos psalmos, per intercessionem beate & gloriosae semper virginis Marie, & sanctorum apostolorum Petri et Pauli atque Andree, & omnium sanctorum tuorum, & libera me ab omnibus malis per horum intercessionem, & fac me dignum exaudi pro omnibus pro quibus tuitionem clementiam exor: Misere[re] itaque Omnibus rectoribus ecclesiasticum quia pro tuo sancto nomine laborant, & omnibus deo dicatis viribusque sexus ut ingit in tuo servitutum perseverenter. Subueniat domine pietas tua famulis & familias suis illis, simulque omni populo christianis, viuis & defunctis, quia nec in rea tuo nomine de hac vita migraverunt, & omni congregacioni serorum & ancillarum dei. Propiciare domine omnium qui me memoriam faciunt, & se mei indignis oracionibus commendaerunt, seu qui michi aliqua caritatis ad pietatis impendere offerant. Misere[re] itaque domine horum qui michi consangvitatem sine compassionis affectu proponi sunt, & omnium pro quibus te rogandi debitor sum sine aliqua voto constituere, siue pro quibusque michi [h]actentis inuentum est laborare & neclexi. Me itaque piusime deus, & hos omnes quorum nomina hic specialiter nominati, vel quorum in communi mentionem faci, ab omnibus nos in hoc seculo insidias iniici libera, & in tuo sancto servitu conservare digeret illosos, angelumque tuum sanctum nobis hic & vivam custodem & defensorum tribue: & in futuro simul cum defunctis fidelibus uniamis dona ut a te a premia consequi mereamur² eterna. Per dominum nostrum Ihesum Christum filium tuum mediatores dei & hominum, redemptorem mundi, Qui tecum vivit & regnat in vnitatem spiritus sancti deus per omniam secula seculorum, amen, amen.

Confitetur tibi domine omnia peccata mea: indulge michi quia nimium² peccavi tibi. Domine miserere mei per intercessionem omnium sanctorum angelorum atque archangelorum: Miserere mei domine per intercessionem Patriarcharum & prophetae: Miserere domine per intercessionem omnium apostolorum, martirum, confessores, simulque virginum; te deprecor domine miserere mei. Domine si in te peccavi, tamen te non negavi, nec te dereliqui, deos alienos non adoravi: Domine veniam peto a te pro omnibus culpis meis. Pius deus, sanctus deus, tibi confiteor omnia peccata mea, quia criminis agnosco in me: Deus propicius est michi peccatori seruo tuo, Non me deseras neque derelinquas. Domine deus meus miserere mei. Pius deus: miserere mei, sanctus deus, sanctus fortis & immortalis, misericors deus, clementissime pater: adiuna me humilem & peccatoem famulum tuam. Da michi cor quod te timeat: sensum qui te intelligentig: oculos qui te videant: aures que te audiant: nares que odorum tuum senci³. Domine mollifica cor meum durum & lapideum⁴, quia sum cinis mortuis. Salsa me vigilantem, custodi me dormientem: ut dormiam in pace, & vigilem in Christo, amen, amen.

Dominator domine deus omnipotens, qui es trinitas vna, cum patre in filio, & filius in patre, cum spiritu sancto, qui es semper in omnibus, et eris ante omnia, et eris per omnia dens benedictus in secula: Commendo animam meam in manus potencie tue, ut custodias eam diebus ac noctibus, horis atque momentis.

¹ Ms. veduas. ² Ms. & omnium. ³ Ms. mereamur. ⁴ Ms. nimeum. ⁵ Ms. senscient.

Ms. lapideum.
Miserere mei, deus angelorum: Dirige me, O rex archangelorum: Custodi me per oraciones patriarcharum, per merita prophetarum, per sufragia apostolorum, per victorias martirum, per fidem confessorum, qui tibi placuerunt ab inicio mundi.

Oret pro me sanctus Abel, qui primus coronatus est in martirio: Oret pro me sanctus Enoch, qui ambulatus coram deo & translatus est a mundo: Oret pro me sanctus Noe, quem dominus seruauit in diluuo propter iusticiam: Roget pro me fidelis Abraham, qui primus credidit deo & reputatum est ei ad iusticiam: Intercedat pro me iustus Ysac, qui fuit obediens patri usque ad mortem, in exemplum domini nostri Ihesu Christi qui oblatus est patri pro salute mundi: Postulaet pro me felix Iacob, qui vidit angelum dei venientem in auxilium sibi: Oret pro me beatus Moyses, ad quem locutus est dominus facie ad faciem: Subueniat michi sanctus David, quem elegisti secundum cor tuum domine: Deprecetur pro me sanctus Helyas prophetas, quem eleusasti in curru igneo: Oret pro me beatus Eleseus, qui suscitantur mortuum post mortem eius: Oret pro me beatus Ysayas, cuius mandata emicant femore ignqua celestis: Assistat michi sanctus Ieremia, quem sanctificasti in vtero matris sue: Oret pro me sanctus Ezechiel prophetas, qui vidit visiones mirabiles: Deprecetur pro me electus Daniel, qui soluit somnia regis & interpretatus est, & bis liberatus est de Iacu leonum: Subueniant michi tres pueri liberati ab igne, & viginti duo prophete, scil. Samuel, David, Natan, Helyas, Eleseus, Ysayas, Ieremia, Ezechiel, Daniel, Osee, Iohel, Amos, Abdias, Ionas, Micheas, Namu, Abacuc, Sophenias, Aggens, Zacharias, Malachias, Johannes: hos omnes invoco in auxilium meum hodie. Assit michi omnes apostoli domini mei Ihesu Christi: Petrus, Paulus, Andreas, Iacobus, Johannes, Thomas, Philippus, Bartholomeus, Mathheus, Symon, Iudas, Mathyas, Iacobus: & omnes martires tu, & omnes sancti tu, intercedant pro me. Repelle a me domine concupiscenciam gule & da michi virtutem abstinentie: Effuga a me spiritum fornicacionis & da michi ardores castitatis: Compesce a me irascendum & accende in me anime suscitatem: Abscide a me domine seculi huius cupiditatem & da michi voluntarium paupertatem: Expelle a me iactanciam mentis & tribue compunctionem cordis: Abscide a me domine tristiciam seculi & ange michi gaudium spiritale: Minue superbiam meam & perfice in me humilitatem veram. Indignum quidem ego sum & infelix homo: Quis me liberabit de corpore mortis huius nisi gracia dei, quia peccator ego sum, & inunuumable delicta mea, & non sum dignus vocari seruus tuus. Suscita in me fistum penitentiae & mollifia cor meum durum & lapideum, & accende in me igne timoris tui, quia sum cinis mortuos. Libera animam meam ab omnibus insanitiae inuiici, & conserva me in tua voluntate, & doce me facere voluntatem tuam, quia deus meus es tu. Tibi est honor & imperium in secula seculorum, Amen, amen.


Sancta & perpetua virgo Maria, domina & aducratrix mea, confiteor dominum nostrum Ihesum Christum tuum dulcissimum filium, verum deum et verum hominem, ex te natum in fine seculorum pro nostra salute; etenim te pro me incessanter interueniente, ipsi, & tibi, & omnibus sanctis confiteor peccata mea,

1 Ms. translatus. 2 Ms. eligisti. 3 Ms. speritale. 4 Ms. Meane. 5 Ms. lapedum. 6 Ms. insedila. 7 This passage is perhaps spurious, cf. p. 406. 8 Ms. patificao.
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quae unque feci ab ineunte etate mea vsque in hunc horam, vel alli per me vel pro me peccauem: pro quorum remissione, & adiutorio omnium necessitatum meorum, & illorum, & omnium affectionem at amicorum meorum, & pro omnibus Christianis viuis & defunctis ad vitam eternam predestinatis, in omni sexu & etate & ordine, offero tibi, O mater misericordiae, hec quinque verba gaudii, ut secum plagarem quas interp. ipse verus deum & verus homo suscipit in suo sanctissimo corpore pro nostra salute. Gaudei de genitrix, virgo semper Maria. Gaude que gaudium ab angelo suscepisti: Gaude que genuisti eternie luminis claritatem. Gaude mater: Gaude virgo sancta genitrix: tu sola mater inuupta: te laudat omnis creatura: deum pro nobis interpella, Amen.

Eccae ad te confugio, virgo nostra salutaris, Spes salutis & venie, mater misericordsiae. Serua ad te fugiendam, salus in te confidendum, Super omnis te exoro, super omnis te imploro. Tu es enim potentior super omnis & dulcius, Super omnis humilior, super omnis sullimir. Nullus enim iam perdetur, nullus enim confundetur, Qui se tibi commendabat, qui te pure inuocabit. O Maria mater dei, miserece precor mei, Atque pro me roga deum, vt absolutum istum reum. Ecce tibi commendo me, ut seruam tibi trado [me]: Vt domina me suscipe, et clemente hunc respice. Respice [hoc] O Maria, dei mater & filia, & visita hunc miserum, oppressum mole secelerum. Nam si tu me visitabis, visitando me purgabis; Tua enim visitacio, est peccatorum remissio. Serua tibi commendatum, & tibi servire paratum; Tue donum pietatis, me absolvt a peccatis. Te Maria invocare, hoc est opus salutare; Nomen tuum dulce nimis, memorandum est in primit; Vbi nomen tuum sonat, spem salutis michi donat.

(Rest of the page and 1/3 of following page are left vacant.)

Oremus:

Pietate tua, quesumus, domine, nostrorum solue vinula omnium delectorum, & intercedente beata Maria semper virgine cum omnibus sanctis, Reges, Antistitis, Abbates, Duces & omnes congregaciones illis commissas, & nos famulos tuos, atque loca nostra, ab omni iniquitate eripe, & in omni sanctitate & religione custodi; omnesque familiaritate & consanguinitate nobis iunctos, seu omnes Christianis, a viis omnibus purga, virtutibus illustra. Pacem & salutem nobis tribue: hostes visibles & invisibles remoue a nobis. Pestem repelle: inimicas caritatem largire: unicitatem absolutionem: peregrinantibus ad patriam reditum: infirmantibus ope salutis adhibite: & omnibus fidelibus viuis & defunctis vitam & requiem eternam concede, per dominum nostrum Ihesum Christum filium tuum, qui tecum visit & regnat.

Oratio valde deuota & magni meriti.


\[\text{Note: Some abbreviations and symbols are used in the text, which may require additional context to understand fully.}\]
dulgere omnia quecumque egi. Domine deus omnipotens qui plus potes dare quam ignocrancia mea sciat uel audeat petere, moueat vox mea humiliatis demensiam tuae pietatis, ut hec precamia meae denocionis serena benignitate acceptes. Queso domine deus cuius miseracio non habet finem, attrahe me sicut attrauxisti mulierem peccatricem: dona michi sicut donasti illi, non cessare osculigi pedes tuos, rigare lacrimis, & extergere capillis. Concede michi ut secundum magnitudinem iniquitatum meorum sit magna miseracio tua in me, ut propter immensitatem tuae pietatis omnia peccata mea dimittas michi: Et largire michi deprecor de preteritis veniam, & de presentibus emendacionem & continenciam, & de futuris canteleam. Deprecor te pissa me domine vt michi, cantis involuto [secelibus peccatorum, manum porrugas pietatis, meque a cu[n]torum crimini nexibus solue indesinenter: Et ab omni protegens malo, concede michi in tua sancta voluntate & in bonis operibus omnibus diebus vitae mea persequare. Fac me, priusquam moriar, consequi plensismine misericordiam tuam, & ne dies meos aste infrre sinas quam peccata mea dimittas; set sic sit vis & sic seis, miserere mei deus mens, ut ad tuam quandoque merear peruenire visionem, per dominum nostrum Ihesum Christum.

O vos omnes sancti & electi deis, quibus omnipotens deus preparavit regnum eternum a principio: vos deprecor per caritatem qua dilexist vos deus, succurrite mihi misero peccator, antequam me mors rapiat: Subvenite mihi infelici admodum, antequam ira dei me disperdata: Reconciliate me creatori meo, antequam me infernus deueret. O beata Maria mater dei virgo Christi, peccatorum interuentrix, exaudi me, salua me, custodi me: Optine michi pia domina fidelis rectam, spem certam, caritatem perfectam, humiliatem, castitatem, sobrietatem, & post mortem mea venite in melius quod peccata mea dimittas. Tu eciam, sancte Michael, cum omnibus milibus & angelorum, ora pro me ut cripiat me deus potestate aduersariorum meorum: Adjuna me, optine amorem dei, cordis decorum, & fidelis uigorem, ac celestis glorie iocunditatem. Vos quoque sancti patriarche & prophetae, posite michi a deo indulgencias, paciencia, constancia, perseverancia, sancte: & vitam eternam. O beati apostoli dei, soluite me a peccatis meis: defendite me, confortate me, & ad regnum celeste perducite me. Per vos, sancti martyres dei, detur michi a domino caritas, pax sincera, mens pura, vita casta, et peccatorum remissio. O gloriosi confessores dei, orate pro me ut per vos michi tributar a deo celestis concupiscencia, morum renuercia, et mandatorium observancia, ac omnium crimini absolucio. Necon et vos rogo omnes sancte virgines dei, aduante me ut habeam bonam voluntatem cordis, & corporis sanitatem, piam humiliatem, temperanciam, & omnium peccatorum meorum a deo indulgencias. Omnis sancti dei, vos quoque deprecor & supplico subuenite michi, miseremini mei, cor[yl]igite me misericorditer, & orate pro me instanter, ut per vestrar intecessionem tributari michi a deo conscientie compuncio, vite eternæ consum[m]acio landabilis, quatenus per merita vestra pervenire valeam ad eterne beatitudinis patriam: prestante domino nostro Ihesu Christo, Qui cum patre & spiritu sancto viuit & regnat deus per omniam secula seculorum. Amen. Amen.

Domine Ihesu Christe qui es verus deus, qui pro humani generis salute de celo ad terras descriasti, & de virgine natura sustinui, & totam hominis naturam absque peccato susceptisti, & a Iohanne in Iordane baptizari voluisti, & a diabolo te temptari permisisti, & in ligno crucis suspensus fuisti, & propter nos morientes mortem occidisti, & in sepulcro iacuisti, & in die tertia a mortuis resur[plexisti, & post tuam resur[lectionem per dies quadraginta consuversatus es cum discipulis tuis,
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& ipsis videntibus in celum ascendi, unde venturus es iudicaret vinos & mortuos; qui & spiritum paracletum super apostolos in linguis igneis misisti: O domine Ihesu Christe qui es verus deus & verus homo, miserere mei & libera me ab omni malo anime & corporis, & a substantia & eterna morte, per intercessionem sancte virgini Marie genitrices tuae, & sancti Ioannis Apostoli dilecti tui. Qui pro nostra salute in cruce pendens ipsam sanctam genitricem tuam eadem dilecto tuo Ioanni commendasti, dicens matri tuae: Malier, ecce filius tuus; deinde ad discipulam: Ecce mater tuae: te deprecor ut hodie per eorum merita protectus in anima & corpore, tibi omni hora placere possim, & in hora exitus mei tibi sine macula uilem presentari: Qui es patri & spiritui sancto coeternus & consubstantiales secundum divinitatem, Qui cum eodem patre & spiritui sancto vivis & regnas deus per omnia secula seculorum, amen, amen.

Oremus:

Domine Ihesu Christe fili dei patris omnipotentis, qui voluisti pro redempione mundi a Iudeis reprobati, & quasi agnus innocens ad victimam duci, atque ad conspectum Pilati presentari, a falsis quoque testibus accusari, flagellis & oprobriis vexari, & conspici, spinis coronari, cruci eleuari atque inter latrones deputari, clauorum aculis perforari, fielle & aceto potari, lancea winerari: Te per has sanctissimas penas tuas de inferni penis me libera, & per sanctam crucem tuam salua me & custodi; & libera me a cunctis iniquitatis mei & munieris malis, & tribue mihi indulgenciam & remissionem omnium peccatorum meorum. & illuc perduc me miserum peccatorem quo duxisti tecum crucifixum latronem tibi confitement, Qui viuis & regnas deus per omnia secula seculorum. Amen. Amen.

fol. 277b.

17. Ista oracio que sequitur est de VII gaudia beate Marie virginis per sanctum Thomam et Martirem Cantuariensem Archiepiscopum Edita.

(This hymn is ed. in Daniel Thes. Hymn. I, 346b).

Gaude flore virgenali,
Hono re quoque speciali
Transcendens sp[il]endiferum 4,
Angelorum principatum,
Et sanctorum decoratum
Dignitate numerum.

20 Et amplerae caritatis
Gaude nexu voluntatis
Inuncta sis altissimo,
Vt ad votum consequaris
Quidquid virgo postularis
A Ihesu dulcissimo.

25 Gaude mater miserorum,
Quia pater seculorum
Dabit te coelestibus
Congruitem hic mercedem,
Et felicem poli sedem
Rign[s] in celestibus.

30 Gaude virgo Mater pura,
Certa manens et secura
Quod hec septem gaudia
Non cessabant nec decrescent,
Set durabunt et florescent

abitania. * Cf. p. 411. 3 An Engl. translation in the same tune, see in Furnivall c. poems, p. 145; another, free, translation in Joh. Mirk's Festval, Sermo II in die sis b. Marte, cf. Altenl. Leg. N. F. p. cxvi. 4 Ms. spendeziferum. 5 Ms. co. 7 Ms. vrbem. 8 Ms. Veneratur. 9 al. felicis.
Hymnus &c. 409

Gaudete virgo mater Christi, 40 Esse tante dignitatis
Quia sola meruisti,  Quod sis sancta trinitatis
O virgo piissima,  Sessione proxima.

Vers. Sponsa dei electa, Mater dei domini nostri Ihesu Christi benedicta, Esto nobis via recta ad eterna gaudia, Vbi pax et gloria; et nos semper aue pia, dulcissima atque pilasima exaudi virgo Maria. Amen.

Oremus:

Domine Ihesu Christe, fili dei viui, qui beatissimam genitricem tuam Mariam gloriosissimam perpetuo et felicibus gaudiiis in celo letificasti, concede propicius ut eius meritis et precibus continuis salutem et prosperitatem mentis & corporis consequamur, et ad gaudia tua et eius eterna feliciter perueniamus; qui viues & signas deus per omnia sec. secl. Amen.

fol. 278.

18. Anoþer salutacioune till our lady of hir fyve Ioyes.

(ed. in Mone II p. 172.)

Gaudete virgo Mater Christi, 10 Gaude Christo ascendent, 5
Que per aurem concepisti  Et in celum, te vident, 15
Gabrielle nuncio.  Motu fertur proprio.

Gaude quia deo plena  Gaude quod post ipsum scandis
5 Peperisti sine pena  Et est honor tibi grandis
Cum pudoris lilio.  In cella palacio.

Gaude quia tui nati, 15
Quem dolebas mortem pati,
Ibi fructus ventris tui
Suffget resurrec.  Per te detur nobis frui
In perhenni gaudio. Amen.

V. Exaltata est sancta dei genitrix: super choris angelorum ad celestia signa. Oremus:

Deus, qui beatam virginem Mariam in conceptu et partu virginitate servata duplioso gaudio letificasti, quique eius gaudium filio tuo resurgent et ad celos ascendente multiplicasti, prista, quae sumus, ut ad illud ineffabile gaudium, quo assumpta gaudet in cella, eius meritis et intercessionibus valiamus peruenire, per eundem Dominum nostrum.

19. An antyme to þe ssadir of heuene, with a Colett.

Benedicce et claritas et sapiencia et gracerum accio, honor, virtus et fortitudo, deo nostro in sese, Amen.

V. Benedictus es, domine, in firmamento celli, Et laudabilis & gloriosus & superexaltatus in secula. Oremus:

Deus, in te sperancium fortitudo, adesto propicius invocationibus nostris, et quia sine te nichil potest mortalis infirmitas, prista auxiliam gracie tuæ, ut in exequendis mandatis tuis, et volu[n]tate tibi et accione placiamus, per Christum dominum nostrum.


Tuam crucem adonamus domine, Tuam gloriosam recollimus passionem: Miserere nostri qui passus es pro nobis.

Versus: Adoramus te domine Ihesu Christe & benedicimus tibi: Quia per sanctam crucem tuam redimisti mundum. Oremus:

1 Ma. tanti. 2 Ma. sancti. 3 Cf. Bonaventura Corona b. Mariae virg. Opp. XIV, p. 179. 4 al. Qui. 5 al. que. 6 Ma. gaudio.
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Perpetua, quesumus, domine, pace custodi quos per lignum sancte crucis rede-
mere dignatus es salvator mundi, qui viuis & signas deus per omnia sec. sec. Amen.


Domine Ihesu Christe, fili dei viti, qui pendens in cruco pro peccatoribus
diixisti patri tuo, Pater dimitte illis quia nesciunt quid faciunt, scilicet pro cru-
lixoribus tuis orando: obsecurt te per hoc sacramissimum dictum tum, vt dimittas
malefactoribus meis peccata eorum, quia quidem salutem eorum noueris, Amen &c.

Hec oratio prescripta dicitur in honore domini nostri Ihesu Christi crucifixi, hanc
autem scriptura[1] cum legis inspiciendo figuram. Illo nempie die pietatis manere
die Non formulabis hostes, tutusque meabis, Nec facies aliqua te contristabili
inqua &c.; & tunc dices hanc salutacionem in faciem salutoris nostri Ihesu &c.:
Saluc sancta facies nostri redemptoris, cum tota oracione & versu & colecta &c.

22.3

Crucem, coronam spiniam,
Clauos, diramque lanceam
Denote veneremur;
Acetum, fel, veronicam
Virgas, spuita, spongeam
Ingiter meditemur.

Velum, lanternam, nobilem
Pellliccium et calicem,
Arundines pungentes,
Tunicam inco[n]stulam,
Columnam minime fragilum,
Et funes vrgentes:

Adoramus te Christe & benedicimus tibi: Quia per hcc passus [sine] culpa non
a culpa misericorditer liberasti. Oremus:

Quesumus omnipotens deus vt qui redempeionis nostre temporaliter veneremur
signa, per hcc indeissenitae signi a peccatorum nostrorum nexibus liberemur, per
Christum dominum nostrum.

23. A Preyere to be wounde in Crystis syde.

Ihesus Marie filius sit michi elemens & propicius.

[This hymn is formed on Salva sancta facies nostri redemptoris, Mone I p. 156.]

Salue plaga lateris nostri redemptoris,
Ex te enim profuit fons rosei coloris;
Es vera medicina tocius doloris,
Et eterna requies humani laboris.

Salve plaga domini, salus peccatorum,
Tu es consolacio perfecta Lustorum,
Et grata refecio tu es beatorum,
Ac pacis fruicio portaeque celorum.

Antyme: Salue teca tu Messie,
Tu nos salua omni die.

1 Ms. scilicet.  2 Cf. Mone I. 156.  3 The 3 following hymns may possibly be by R. Rolle.
In 1376, Innocent V had ordered festival days in memory of the spear, nails, crown of thorns.
4 Ms. calumpnam.  5 Ms. fidiei.
Oremus:

Domine Ihesu Christe, saluator mundi, qui voluisti pro salute nostra a Iudeis reprobari, a Iuda osculo tradiri, vinculis ligari, vt agnus innocens ad victimam duci, atque conspectibus Pilati offerri, a falsis quoque testibus accusari, flagellis et ob-probris vexari, conspui, spinis coronari, et alapis cedi, cruci elevari atque inter latrones deputari, clasorum aculiis perforari, selle et aceto potari, lancea winerari, super crucem mori: O dulcissime Ihesu Christe, uniusserorum domine, per hae sanctissimas penas remitte michi omnia peccata mea, et dele cunta vicia mea, et per ardorem tantea tribulacionis tue extingue tocius fomentum libidinis ardentis in me: conserua me domine amodo ab omni cogitatione malingno, turpiloquio atque verbo occiso, simul et ab omni opere prauto, atque ab omnibus inimicis meis visibilius & invisibilius, & a subitania morte & improvisa, ab omni confusione, & a mala fama, atque ab omni periculo co[r]poris & anime, per Christum dominum nostrum. Amen.

1 Ms. tanti.
Appendix II.

Additions from Ms. Arund. 507.

I add from Ms. Arund. 507 1) the parts of the «Form of living» which here appear separate, and Ego dormio &c.4, all written by the same Durham scribe, and so showing the slight differences between the Durham and Yorkshire branches of the northern dialect2; and 2) a collection of Latin Epigrams &c., in verse, which collection was made, it seems, by a monk of Durham.

I.

II. (Four things).

fol. 36.

(= Form of living Cap. 6, p. 21—29).

Four things needes men til knowe: if he sal he right disposid is bodi & saule. Pe first: what thinges files his. Pat ope: what maiks hims cleene. Pe .iii.: what haldis his is ciennesse. Pe .iii.: what drawis his til ordeligne his wille til goddis wille. For pe first: wit pou pat we synne in .iii. thingis pat maiks vs foule, pat is, with hert, & mouth, & dede. / Pe synnes of ours hert: are ipse: il thought. il delite. assente or desir til ille. wikkiel wille. il suspacion. vnducion. if pou be any tyne ideal with-out occupation of pe luf & pe louynge of god. il dede. il huer. errower. flesheli affection til pe frens: or til ope: ioie of ani mawnes il-fare. despite of pouer or sinful men. honowser men for pare richesse. vncouenables() ioie of ani werldis vanite. sorough of pe werld. vntholemodenesse. perpleste, pat is, doute what is to do: & what noght. obstiacion in il. noy til do gode. anger til serce god. sorough pat he did na mar il, or pat he did noght pe lust & pe luyng of his flësh: when he might have done it. vnstanlesesse of thoght. pyne of penance. ypocriise. luf to pleise men, dede til displesie paime. schame of gode dede, ioie of il dede. singuleris witte. causaltise of honowser or dignite, or be halden better or wisere or richer or fairer or wrikthi: pe ope, or be mear ded. vayne glorie of gode[s] of kynne, of happe, or grace. schame of pouer frenes: pride of riche kynne, or gentil; for alle are we ilike free before goddis face: bot if oure dedes make vs better or were pe ope. despite of gode consail & of gode techinge.

Synnes of mouht: are thire: to swere oft-sithis. forsweynges. sclawuynges of Crist / or of ani of his halughs. neen goddis name with-out reuerence. gaynsale & strike / agayn sothefastenes. gruuche agayn god for ani anger or tribulacion pat mai falle. vnduoteli with-mouen reuerence: sai goddis seruice. bakkbytnges. flateringes. lesynges. missawe. warlynges. diffamynges. slatynges. manac. sowynges of discorde. treson. fals wittenes. il consail. hethinges. vmbuxom with worde. turne gode til il. for to gere paime be haldyn il: pat dose il; for we agh til lappe oure neghbur dedis is pe best: & noght is pe wrast. exite ani til ise. rephrunde any of pat pou dose pe-selke. vayne speche. foule speche.

1 All these texts are abridged; in the sins, additions have been made from other sources. The metrical portions are omitted. 2 The Durham scribe i.e., uses it, are (inst. of ea, er); avoids mon (＝ man); prefers i in endings (in, id, il); til, even before the infinitive; writes hauis, geris, brennis (inst. of has gars, byrnes); iee, hiegh, lihe (inst. of egh &c.); lune, gode, behouses (inst. of lufe, gode), &c. 3 al. kynde.
Venemouse speche. mikel speche. rosnyge. polissynge of wordis. defense of synne. criyng. is laghter. skorne or make þe mowe on ani man: for sekenes or mayne or vakynynge or ani oþer defaute. synge seculeres sanges: & luft til here þaim. praise il dedi. mare synge for lonung of men þen of god.

37. Synnes of dedis: are thire: glutonie / þat haues þire branchnis: one-erly, one-erstili, one-deliciouni, one-arantili, one-mikil, one-late, one-ostle; & marce bifallis þis synne is drynke, þen is mete. Licherie / þat haues þire kyndels: bордин, maider-loose, ineaste / þat is bitwene sibbe / fleshli or gastelli; foule willze to þe synne: with consente; egge oþer þerto / thorugh rageynge / foule spekynge or gig-laghtre; lighte latis, giftis, or flatread speche; foule handelung. Watte stede or tymne: to come þerto, & on what maner eauer þis synne be done walkand & wilfulli: it is heud-synne / bot it be in wedlailke. Drunynhedhe. sonymne. wichecraft. breyngg of þe hali-dai. saerile. seeceuyng of God or of any sacramentis is dedli synne. breyng of vowes. apostasie. dissohcion is goddis service. il ensample is ani il dede. hurt ani man is body: / or godis / or fame. thift: ranyne. vuoz. deceyte. selling of righwisnesse. herkyn þe il. gif til herlotis. with-halde necessari fra þe bodi, or gif it outrage. bigyn thing abouten oþere might. custome to synne. reciddacion. feynynge of mare gode þen we hane: for to be halden halde or wise. halde þe office / þat we sufice noht to / or mai noht be halwyn with-outyn synne. lede karols. bring vp newe gise. rebbelle til soureynas. defoule þism þat are lesse. synne is sigh & heryng / smellyng: is giftis, in waies, signis, biddyngs, wrytyngs. Tyne, stede, maner, nombrse, persone, cause, duellyng, conynge, elde: þiere cirsumstances makis þe syn mare or lesse. Couate to synne: or be temspid. constyynge him til synne.

Oþer mani synnes are, as omission, þat is / when meniens þe gode þat þai said do. nohtg think on god nor drede nor luft him, nor thank him of his benefisics. do nohtg al þe gode þat he dose: for goddis lof. sorugh nohtg for his syn as he suld. dispose him nohtg til receyyng grace; & if he haue takyn grace: vis it nohtg as him aght, nor kepis it nohtg. trowys nohtg til þe inspiracion of god. conformis nohtg his wille til goddis gode. gif nohtg entent til his praizers / bot rablis on / & rekkis nohtg / bot at þai be said. dose negligenst þat he is bonden to thorugh vowes or commandment / or enioint in penance. drawis on lenth: þat is to done. hain na loie of his negebhr proufis as of his awen; nor sorugh- and for his il-fare. stande nohtg agayn temptacions. nohtg forgif þism þat has done him harme. kepis nohtg trouth til his negebbr: as he wold þat he did til him; & þeldis him nohtg a gode dede for an oþer / if he mai. amendis nohtg þism þat synnis bifoer him. pesis nohtg strifes. techis nohtg þe vancomand. conformis nohtg þe sary, or þat are seke / or in prisone / or in pouerte / or in penance. 1studi is foule thoughtis. be fayne of fals gladynges. he heuy & mor- necan or grucean for mete or drinks or oght ellis. in silence broken. of houres missaid. with-outyn herte & deuocion / or in vynyme. of some fals wordes of sweryng, of playing. of giglaghtre. of spillyng 2 of cromes / brede / or ale / or oþer mete or drinks. latyn brede moule / ale soure / flesh & faht be lost; clothes vnsewid, Torne, vwaschien. broken cop / or disst / or doberel / or oþer vessel / or lomys, as axex / wymbils / perfours, or ani oþer swilk: þat men with delis. or hurtyng of me-self: so þat .i. was vnable til do þat to me fell. of alle þe thinges þat are in oure Rele: þat .i. haue broken.

38. Thre plingis clesnis vs of þis synnis & filthis. þe first is: sorugh of hert / agayn þe syn of thought. & þat bihoues to be so paryfe: þat þou wil neuer

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1 The text here has additions. 2 Ms. spillilung.
synne mare; & þat þou haue ai sorrow of alle þi synnes / & na ioie ne solace bot is god. // Pe .II. is schrift of mouth: agayn þe syn of mouth. & þat sal be wecriand & accusand him-selfe / noght sa/ i was nedid þerto thorough oper or þe deuel. It sa/ als be biffer: agayn þat þe thoug/ þe synne swete. halley made til an private with-out departyng. nakidley made as þe syn was done / noght schewid in faire wordis. ofte made. sone made: after þe syn is done. mekeley made / noght telle his gode dedes: bot his il dedes. schamefull made. dreadfull so þat þou drede þat þou has forgotten some of þe circumstances. hopeful of gudis merci. wise & to wise man made. sothe, to sa na marc ne isse þen þou has done. willfull made / noght nedid þerto / nor drawn o þe as þine vthanhkis. awne / noght wierre oper. stedfast / to do þe penance & leue þe syn. bithoughte lang bisfore is .v. maners: þe first / þat þou geder þi synnes of þi childhede & ai þine elde / þe .II.: þat þou geder þe stedes sunderil in ilk elde: þe .III.: trie þi synnes after þi .v. wittes; þe .III.: bi alle þi lymes in whilk þou has mast synnid with or offisid / þe .v.: trie þi synnes bi dales & tymes. // Pe .III. þat clenis vs: is satisfacion / þat has .III. parties, þat are, fasting / pray / almsede: noght anel gys þe pover mete & drink & clathis: bot als to forgif þaim þat dose þe wrange, & prau for þaim; & enforme þaim þat are is poynit till peris.

Pe .III. what haldis man in clenesse: .III. thingis. clenesse of hert, of mouth, of werke. Clenesse of hert: kepis stabil & wakir thought in god; & kepe þe .v. wittis fra alle þe wike of þe flesk; & be occupi in honeste & profes-table ocupacion. Clenesse of mouth: kepis / bisfore-vthhinkynge or þou speke: & þat þou be noght of mikkil speche, bot think þat þou lokis ai on Theu: whe-þer þou speke or noght; & þat þou lire on na maner for na thing, for ilk lire is syn & agayn gudis will. Pe thar noght telle al þe sothe sie. If þou saie a thing of þe-selfe þat semes louyang / & þou sai it til gudis louyang: þou dose wele, for gud makis some better þen oper & gys þaim mare grace: noght anel for þaim-selfs: bot for ensample til oper. Clenesse of werke: kepis / assiduel thought of þe deade; & fe fra il felaschip / þat gys mare ensample to luft þe werld þen god, erth þen heuen, filth of bodi þen clenesse of saule; alswa / tem-perance & discrisacion in mete & drinks: for outrage and mower-mikkil fasting comes bathe til ane / & are bathe agayn gudis will. If þou take þi sustenance of swilk gode as god sendis for þe tymec & þe daie / i oute-take na maner of mete / with discrisacion & mesure: þou dose wele, for swa did Crist & his apostles: if þou leue somme is na despite / bot for þe thinkes þe nedis þaim noght: þou dose wele. Rightwises is noght is fastynge nor eyngte; bot þou art right-wise: if ilike be to þe: despit & louyang / pouert & richesse / hunger & nede: as delices & daytees. If þou take þir with þe louyang of god: Þa halde þe blissid & biege biforn Theu, & noght for ogth þat þou dose with-outen; bot þi wille sal be conformed til gudis wille. & sette noght bi mernis loung ne laukkyng, & gis þou na tale if men speke les gode of þe þen þai didde: bot at þat þou be mare bremmand in gudis lufe þen þou was. I hope / god has na parte ieru servant in erth: with-out enemies of some men; for anel wretchednesse: has nane enemy—Sola miseria caret invidia.

Pe .III. what drawis vs til conforme our will to gudis wille: are ensample of halis men, þat ware entente night & dai til seriu god & drede him & laf him; & if we solugh þaim in erth: we sa/ be with þaim in heuen. An oper is: þe godenes of our lanerd / þat despicis nane, bot gladli receyus als þat wille come til his meri. Pe .III. is þe vnteldon ioie of heuen þat is so mikel þat is ielle mai na thing life for mikkil pyne / bot at þe might of god suffres þaim noght to

1 Ms. keper, s. overl.
Ego dormio et cor meum vigilat.

deic: swa ðe ioie is ðe sight of god in his godhede / is so mikil / þat þai suld deie for ioie / if it ne ware his godepes / þat wil þat his lufars be liifand ai in blisse, as his rightwisenes wil þat þa þat lôf hîm noghte: be ai liifand in fier þat is horribil aii man til thinke; bot þa þat wil noghte think it & drede it here: ðai sal suffre it þar ai with-outen ende.

2. (Ego dormio et cor meum vigilat).

fol. 40.

(Cf. p. 49ff.)

þou þat list loue, helde þi nere & herse of loue. In þe sange of loue (it is) writen: Ego dormio: & cor meum vigilat, þat is: «I slepe: & my herte w(akis)». Mikel loue he scheweþ: þat is neær irke to loue: bot ay stantand / (sittand) / gangand or other deo doand: is ay of loue thynkand, & is slepe dre(mand). Criste þe kynge of heuen þat made vs & boght vs: he askes bot ou(re) lufe. Criste cousaitis oun fairede in sau(e) & þat we giff him halî oure herte. (Do we) his wille, & enforce vs dai & night: til loue al fleshli loue / & alle li(kynge) þat lettis vs til loue him verraili. For ai whiles oure herte is heldand til (luf of) any erthli þinge: we mai noght partisell be coupelid with god. In w(ham) are ix. ordes of Angels: þat are contend in. Icararchies. Þe lowest (Ie)arche: costenes angels / archangels / & verte. Þe mydest costenes: prin(cip)ates / potestates / dominaciones. Þe heighest þat is neste god: costenes tronis / cher(ubin) / & seraphim. And þat orde þat læste is bright: is semensithe brighter þen þe s(onne). And als þou seez þe sonne: brighter þen þe candell / þe candell: brighter þen þe mone / þe mone: brighter þen þerene: als are ordes of angels i(hun) tank brighter þen oþer. And alle þat are gode & hali / when þai passe out of þis wierld: sal be taken is til þis ordes; some til þe lawest: þat ha(nes) loued mikel; some til þe midiest: þat ha(nes) loued mære; some til þe heighest: þat maste loued gerd. Seraphyn is at sal: brennand; til þe whilke orde þai ar(e) rescyen: þat læste cousaitis of þis wierld / & feles maste sweetenes in (god & haues þair hertes: maste brennand in goddes loue. Wha sa loues brennandly & stabili / whiles he is here: his seete sal be ordeynid ful heigh (bif)ore goddis face: amonge his hali angels. For in þat degeþ / fra whilke þe pro(ad d)euels felle: sal meke men & wymen / Cristes dowues / be sette / & haue rest & ioie with-outen ende: for a littel schorte penance & travail þat þai sufferd here for goddis loue. / þe thinkes now þer anentwore harde til gis þi herte fra all erth(li) thinges / fra idel & vayne specche / & fra all fleshli loue / & ga þi þe ane / til (w)ake & praie / & thinkes þe of ioie of heuen / of þe compassion of them Criste / of þe plyne of helle þat is ordeinid for synful men. bot witterli / fra þou be vsed (þei)inne: þe wil thinkes it lighter & sweeter: þen þe did any erthli solace. (Als) some als þi herte is tuched with þe swe tetnesse of heuen: þe sal litel (li)ke þe mirthes of þis wierld: for alle þe melodie & richesse & delices & game(þat) man can ordene or thinkes in þis wierld: semes & is bote noye & angere (til a) mannes herte þat is brennand verraili is goddis loue. Þou læne al fleshli (loue) & sibbe frendes / & aneli gis þi herte til couaites goddis loue & til piae him: þou sal fynd mare ioie in him / þen I can on thinkes or write. / I wat noght / ife man be in swilk loue; for ai (þe heger þat þe lyf es, þe faer folow)ers it haues.

De triplici gradu amoris spiritualis.

(Þe) first degree of loue is / when man haldes þe .x. comandmentis, & kepis him fra þe .vii. deadli synnes, & is stable in þe trouthe of hali (kirke); & when man for nane erthli thinge / wil wrathre god, bot treu[li stan]des in his service & lastis þer-inne: til his lyses ende. Þis degree of (loue) nedes ilk man til hauae.
3. (Active and contemplative life).\(^1\)

\(^1\) The treatise on active and contemplative life, frequently ascribed to R. Rolle, is nothing else but this Chapter of the Form of living, which here appears in an independent form.
Parts of the Form of living.

& for þat it is lastandare & sikarare, restfullare & delitablerer, fullare \(^1\) & mare mede-
ful; for it haues ioie is goddis luf: & ai sorugt (!) is þis life herc / if it be right
ledde. And þat felyng of ioie is þe luf of theu: passis alle oþer meritis in
erth; for it is so hard to cum till: þat þe freetee of ours fleht / & þe many
temptacions þat we are vmsatte with: lettis vs night & daie. Alle oþer things are
light til come to: in regard of it; for þat maie nane deserve: but anelli it is
gyven of goddis godnesse til þam þat verralli gyues þam luf til quiete for Creates
lufs. Þis life: haues ii. partes, a lagher: & a hegher. Þe lagher: is in medi-
tacion of halli writyng þat is goddis worde, & is oþer gode thoughts & swete:
þat men haues of þe grace of god & is his lufs; & alswe is lounynge in psalmis
& ympnis & proiers. / Þe hegher: is blhaling & gernyng of þe things of heuen
/ & ioie in þe halli gast þat men haues oft: if þat be noht proiand with þe
mounthe / but anelli thinkand of god & of þe fairede of angels & halli saulis.
Contemplacion: is a wonderful ioie of goddis lufs, þe whilk ioie is: þe lounyng
of god / þat maie noht be tald; & þat wonderful lounyng is in saule. And for
habundance of ioie & swetenesse: it ascendis is til þe mounthe / swa þat þe hert
& þe tonge acordis is in ane, & bodi & saule ioies in god lifland. A man þat is
ordeynd til contemplatif life: first god inspiris him til forsake þe werld & al þe
vanite (f. 48) & vile lust þerof. After he ledes þam bi þam ane, & speks til
þam herte, & gis þam to souke: swetenesse of þe bigynng of lufs, & þen he
setgis þam is bille til giff þam halli til proiers & meditacion & teres. Sithen
þat haue suffrid many temptacions / & þe foule anoyes of thoughtis þat
are idel & of vanities / þe whilk wil combre þam þat can noht destroie þam:
þe geres þam geder þare hert to þam / & fest it anelli is him: & oppynys til
þe iese of þare saule: þe zate of heuen; & þen þe fise of lufs: verralli lighnis
is til þare hert & brennis þer-inne, & makis it cleeve of al erthli filth. & þen
after: þat are contemplatif men / & rauist is lufs; for contemplacion: is a sight,
& þai see is til heuen: with þare gastelli iese. Bot þou sal witte þat na man
haues partit sight of heuen: whiles he is here in bodi; bot als sone as þai dele:
þai are broght bfore god: & seeþ him face til face & iese til iese: & wonces with
him with-outein ende; for him þai soght / & him þai counsil / & him þai loif
with al þare might. Þe grace of god theu: be with vs. ames.

4.

fol. 45.

(= Form of living Cap. i).

\footnote{1} al. luflare. 
\footnote{2} al. still. 
\footnote{Ms. world?}
his vengeance / is þe dai of dome. Þis iii. wrecchidnes are noght aneli is worldi
men / þat wres golotonic & lucharie & oþer synnes: bot þai are als is some þot
semes is gode life. for þe deuel when he sees a man twene halil til god / &
forßake þe riches & vanites of þe (wer)ld & sektis1 þe ioite ai-lastand: a thousand
wiliis he hanes til descenye þaim with. & when he mai noght bring þaim is til
grete & opyn synes: he bigilis þaim with so pruici synnes / þat þai can noght
perceyne his (wilis). Some he takis with error þat he puttas þaim inne. Some
with singulare witte / so þat þai wene þat þaim doings & consel is best, & for-
þi wil þai do after na consel of oþer þat can marc & better þen þai; & þat
comis of pride. Some he descenys with vayne glorie / þat hanes pride of þe
penance or of þe gode þat þai do / or ani vertu þat þai hane, or is glad þat men
rosis þaim, sari if men (l)ak þaim, or hanes enule til þat þai marc gode is spokyn
of: þen of þaim. Þai hald þaim-selfs so gode: þat þaim thanks na man suld
blame þaim for ought þat þai do or sai; & þai despice sinful men / & þat
wil noght do as þai bid. A sinfull wreche mai noght be þen swilkan isi: & he
is þe wreer: þat he wate noght þat he is ille / bot is honowrd of men: as wise
& halil. Some he descenys with oner-milk inlust is mete & drinke, & wenis þat
þai sinne noght / & for-þi þai amend þaim noght. / Some he bigilis with oner-
milk abstinence of mete & drink & slepe: for to gere þaim fail is middill þair
werkis. / Þis gilders2 las oure enemy til vs: when we bigyn til hale wikkidnes &
twene til gode. Pen some bigyns thin(g) þat þai mai neuer ende, for þai wene
þai mai do: what þair hert is sette on; bot oft þai faile or þai come is mid
gate. / We hane a lang wale til heuen: & als mani gode dedis as we do, & als
mani prieris as we make, & als mani gode thoughtis as we think is trouthe &
hope & charite: als mani pasis we til heuen-ward. Pen if we make vs so waite
þat we mai noght wirke ne prate ne thinkes: we are gretille to blame. For þe
prophete Danid sais: fortitudinem meam ad te custodiam, þat is: xal sal kepe mi
strintth til þe / þat i. mai susteyne þi servis til mi deade-dais. And saynt Jerome
sai: he makis offerand of ranyne: þat wast(is) his strintth is oure-litil mete &
slepis. And saynt Bernard: unsting, wakyng(agree) helps gastele godis: if þai be done
with discrecion; with-outen þat: þai are vices. At mi dome / men suld pahi then
 Crist if þai toke for his lufe with thankyng & lounyng of him / for to susteyne
þaire bodi is his servise & to hald þaim fra mikil speche of men / what-so-
god sent for þe tymre & þe stede / & gaf þaim sithen enterli & partefulli til þe
lufe & þe lounyng of þaire lord; swa þat þair halinesse ware marc sene in goddis
lee / þen is mannes. For-þi sais þe hali man3: x:A: what is it mikil to be worthi
lounyg & be noght louned! And what wrecchidnes it is / til hane name & habite of
halinesse / & be noght hali! A foule licherie it is til hane likynge is mannis royrung,
þat can na mare deme what we are is saile: þen þai wate what we thinkes. bot if we
h(id)(f.46) vs fra speche & rysong of þis world: god wil schew vs (til his lo)uyng & our
loie. For þat is goddis loie: þat we be staiwords agayn þe pruece & spert fandyngs
of þe deuel, & þat we seke noght bot þe lounyng & þe honoure of him, & þat we
might enterli luf him. & þat aghit to be ours desere & prayer night & daile: þat
þe fier of his lufe kyndel ours hert, & þe sweetenesse of his grace: be ours com-
forts & solace is wele & in was. God suffirs þe deuel til tempete man / for his
profite; for he sal be heigher coronid: when he hanes thorugh his helpe / oner-
comes so cruel enemy. In iii. maners hanes þe deuel power til he is man: is
a maner: hur tand þe gode þat he has of kynde, as is dombe men, & is ojer-
blemsand þaire thought. On oþer maner: renand þe godis þat þai hane of
grace; & swa is he is sinful men, þe whiles he has deceyuld thorugh delite of

1 r. seke. 2 r. gilder. 3 sc. R. Rolle.
De solitaria vita.

(= Form of living. Cap. 2—4).

 yapılan okuline ve bu iyiyle bu dünyadır / & takis him to solitarie
life / til suffire for goddis luf angers & noyes: i trow trulī pot be comfort of thens Crist / & sweetenles of his lif / with be fier of be halli gast pot purgis al syn: sal be ledant him & lerand how he sal thinke & prake & wirke; so pot in a fone
teres: he sal hauke mare delite to be al ane, & speke til his lord thens: pot if he ware lord of a thousand werelid. Men wenes pot be solitari is in grete pyne
& penance; bot he has mare ioie & mare verai delite in a das: pot men of be
wereld haues al delaire lif-tyne. Pot see oure bodi with-oute: bot pot see nought
oure hert / whare al oure solace is; if pot saigh pot: mani of paiz wold forsake
al pot pot hau & folugh vs. Pa pot are solitari: are mast abul til be schewynge
of be halli gast. Pon be godenes of god it is / pot comfortis paiz wonderfull: pot
has na comfort of be wereld / if pot gift paire hert enterli til him / & consatis
& sekis noght bot him. Pon he gift him-self to paiz: in sweetenes & delite, in
brennyanges of lief, in ioie & melodii, & dwellis al with paiz in paiz saule, swa
pot be comfort of him departis neuer fra paiz. & if pot erre thorough ignorance or
frailttee: some he cowlis 2 paiz be right waie; & al pot paiz nedis: he leris
paiz. na man comes til swilk schewynge on be first daile: bot thorough lang
troun & bisynes to luf thens Crist. Noight-for-pot / he suffers paiz til be tempit
don (sere manenes), wakand & slepend. Wakand: with foule thoughtis, vile lustis,
w(kid) delitis, with pride / ire / enui / despair / presumpccion / & oper many. bot
paire remedi: sal be praiser / gretynge / fastynge / wakynge: if pot be done with
discression. / I find writen of a reclus / pot be ille angel apperid to: in forme
of a gode angel, & said he was came til bringe hir til heynen. Whar-for sche
[was] right loiful & glad; & sche tald it til hir schriftfader. & he as wise man:
gaf hir til consaill: »When he comes: bid him pot he schew pot oure leendi saiynt
Marie, & when he has schewid hir: sal Aue marias. Sche did swa. & pot fend said:
»Pou nedes noght til see hir here: mi presence suffice til pot. & sche said: »I wil
see hir on al manere. Him nedid til do hir wille / or sche wold despice him:
& he brought forth pot fairest bodi of woman pot might be / & schewid hir. &
sche set hir on knees: & said, Aue maria: & al vanist a-waie; & for schame
neuer after come he agayn. / Alswa slepend he tempit vs: vswhile with vgl
thingis / for to make vs rad. Vmwhile with faire ymagis & sightis: for to make
vs til wene pot we are halli, & so bringe vs til pride. Vswhile sa v po pot we
are synful & wikkid: for to gere vs ful is to despeir. Bot wot pot wele / pot
synees noght slepend: if pot be eaiser wakand with-oute outrage of mete &
drinkn / & oper iuel thoughtis. / Paire are vi. maners of dremes: twa are pot na
man mai eschap; pot are, if paire wambe be ouer-tome / or ouer-ful: pot
mani vanites befalls paiz slepend. Pe thrid is of illusions of oure enemies. / Pe
.vii. is: of thought bifore & illusion folowand. Pe .v. thorough schewynge of
be halli gast / pot is done in sere maners. / Pe .vi.: of thoughtis pot are bifore / pot
fallis til Crist or halli kirke / reuelacion comand after. Bot so mikel be latter
sai we gif faith til any dreme: pot we mai noght wit sone / whilk is of be halli

1 al. tourmentes. 2 schewis.
gast / & whilk of our enemy. Bot where mani dremes are: þare are mani vanites; flor-þi salis Salomon: »Mani bisynes follow dremes: & þai felle / þat twrold is þaim. // I wil þat bon wit: þat alle are noght hal: þat has þe habite of haliness; nor þat alle are lile: þat melis þaim, with erthli bysines. Bot þa are aneli hal: þat loves noght erthli thing / & brennis ðe lufe of Ither Crist / & alle þair desires are sette ðe ioles of heuen / & hatis al syn, & cessis noght of gode weriks, & felis a sweetenesse is þaire herte: of þe lufe, with-oute ende; & newte-þe-latter: þaim thinkis þaim-selfesHighest of alle, & haldis þaim-selfes Wretched fest / este & lawest. Þis is hall mensis life; follow it: & þoun sal be hal. And if þoun will be in mede with apostels: think noght what þoun forsoke / bot what þat despisis; for als milic þai forsoke (fol. 49) þat folowes Ither Crist is wilful pour & mekenes & charite & patience: as þai mai conaite þat folowes his noght. And thinke with how milic & how gode wilë & denocion: þoun presentis þe preis before god, for til þat has he his ic. God reuis fra his lofes: þe last of flesh & of blode / & maris þaim, to wil nan erthli thing, & dose þaim til rise is til solace of him / & forgete vanites & fleshull luf; & to drede na sorugh þat mai falle; to lathe with over-milic bodill aise. To suffer for his luf: þaim think it ioie, & to be solitari: comfort hedge, þat þai be noght lettid is þaire denocion. Turne þe entrel to þi laundred Ither Crist, & leae al conaisis & likynge & occupacions & bisynes þe þe world, & fleshl luf & vayne luf; & be noght al mode-land is þe erth: as þoun was in þe world, bot be al vpward as fire / sekand þe heighest place is heuen: right to þi spouse þare he sittis is his blisse. Til his þoun art turnid: when his grace lightis þi hert / & þoun farsaks alle vicis / & convorizes þi wille to vertug; & gode thewis, & til al maner of debonerte & mekenes. & þat tou last & wax is godenes: þat tou has biguene / with-oute slavenes & sarynes & irkyng of þi lufe: // fivre things sal tou have is þi thoght. An is þe mesure of þi lufe here / þat is schort; for we life bot as is a poyn: in regard of þe þe þat lastis ai. An ofer is uncertagnete of oure endyng; for we wate noght when ne where ne we sal deie, ne whider we sal afer oure dead; & god wil noght þat we witte: for we suld be ai redi. Po er is þat we sal answere before þe righteous inge: of ai þe gyms þat we haf had here: how we haf dispindit it, & what gode we might hane done: when we war ide. For-þi enforce [we] vs to do þe gode þat we mai / whil we are here. & ilk tyne þat we think noght on god: mai we acomt as lost. / Po. iii. thing / þat we think how mikel loy þai sal hane: þat lastis is goddis lufe til þaire endyne; for þai sal be brether & felaws with angels & haloughs / lufand & banand / lound & seand þe kyng of ioie: in þe fairehede & schynge of his mageste. Po whilk sight sal be mede & mete & alle delics þat ani creature mai think / & may ani mai telle: til alle his lufars / with-out ende. It is mikel lightir ðil com til þis blisse: þal til telle it. Alswe think what sorugh & pyne & twern: þai sal hane: þat wil noght luf god oner alle þe thinges of þis world, bot ðis þair bodi & þare saule is lufe & lucheerie of þis lufe, is pride & countis & ofer synnes. Þai sal brene in þe fire of helle with þe deuel / whaim þai servid: als lang as god is in heuen, þat is euer-mare. God for his mikel grace: kep [1.4] alle fra helle: & bring vs til his blisse. amen.\(^3\)

\(^3\) Amore languedo, or Cap. 7—10 of the Form of living, is not found in Ms. Ar.\(^4\)

II. A collection of Latin epigrams.

The North is the old home of gnomical literature — of collections of sayings, sentences, epigrams, proverbs, riddles &c. — since Beda and Cynewulf. This is

\(^4\) Ms. kepis. \(^5\) Follows: Cum infelicitr florerem (a chapter of R. Rolle's Incendium amoris).
borne out also by the following collection, which, though drawn from various sources, appears to have been brought together by a Durham monk, perhaps Richard de Segbrok. Many of these epigrams are truly delightful.

Est nihil vilium humane, crede, saluti
Quam morum nonisse modos & moribus viti.—
Quam cito templas subiis, recolas cur sis homo natus;
Aut lege, vel canta, vel Christo funde precatus.

5 Quando deo seruis, vtrunque genu sibi flecte;
Ast homini solum, reliquum teneas tibi recte.
Ne facias allis, tibi quod fieri minime vis.
Qui nimis est humillis, hic stultus adesse putatur.
Sis celer ad quemuis sermonem perciplendum,

10 Sis piger ad quenuis allis tua verba loquendum.
Si tibi res desit, da verba benigna querenti.
Os mendax animam vite male priuat honore.
Risus ab ore tuo grandis raro videatur:
Per crebros risus leuitas in corde notatur.

15 Quid fueris, quid sis, quid eris, semper memoreris,
Sic minus atque minus peccatis subiceris.
Si secretarum seriem vis noscere rerum,
Ebrici, insipiens, pueri dicent tibi verum.—

Sepe rogare, rogata tenere, retenta docere:

20 Hec tria discipulum faciunt superare magistrum.

Mulier
Femineo namque de sexu prava loquerris,
Set quamcumque vides, pro posse tuo venereris;
Rusticus est vere qui tarpis de muliere
Dicit, nam vere sumus omnes de muliere.

25 Si tibi sit natus, peccantem corrigere natum,
Neue suum gratis dicare fone reatum.

Seruus
Si tibi sit seruus, hunc sub pede semper habeto;
Ne nimis elatus moneat tibi dampha, cauto.

Vitricus
Nonerca

30 Gnarus, vt allicias ipsos cum corde modo.
Si tibi priuignus sit, el tu defer honorem;
Sic populi laudem, matrique mereris amorem.

Frares discordantes
Si videas fratres inter se bella gerentes,
Neutri confer opem, set eorum corripe mentes.

Consilia

35 Raro consensus, ne consumptis cito rebus
In breuisbus fas mendicis inopisque diebus.
Te tua mensa colat; sic non discrimine curris;
Dedecus est si discordens aliena liguris. (* aut swella)
Zepheal, tu comedis aput omnes, nullus aput te;

40 Aut tu reddite vices, aut desine velle vocari.
(Dum cibus extat in ore tuo, potare canetto)².
Qua tegeris non veste manus siccato madentes,
Nec nasum tergas mappa madidum tibi sorde.
In propriis rebus laus est si largus haberis;

1 Several epigrams seem to have been contributed by R. Rolle, viz. those that are found with works of his, as in Ms. Reg. 17 B xvii (see vol. ii. p. 60). Others are found in Libellus de modo confestendi et penitendi. Daversa 1491. A similar collection by Johannes Presbyter is extant in Ms. Reg. 17 C xvii, fol. 17²—28 (280 vv.). The northern English homilies, legends &c. frequently quote Latin epigrams.

2 This v. is crossed out.
45 Dedecus, alterius res large dando¹ mereris. Bis duo sunt quibus extollit se quis sine mora: Luxus opum, proles generosa, scienza, forma. A fumo, stillante domo, nequam muliere Te remoue: tria namque solent hec sepe nocere. 50 Si tibi contingat te cum² meliore sedere, Versus eum noli sub genu crura teuere. Si peregre pergas, nunquam te imoge duobus; Disparibus raro trahtitur currus bene bobus. Ne facias officias de pane prius tibi morso; 55 Mensa tibi cubitum nunquam subsistat edenti, Set recte sedeas, tecum seruito sedenti. A pueri jubilo, serui lingua, canis ore, A manni pedibus caueas, blesque lepore, Inque domo ruis nunquam capias tibi pausam. 60 Hospitibus letum debeas ostendere vultum, Hospitibusque tuis cum discedas dato laudes; Vultus enim letus dandi duplicat tibi cultum. Iri:are canem nolii dormiture volentem, Ne moueas iram post tempora longa latentem. 65 Ne malus crumpat fetor, latrina tegatur. (Fallitur ad fora quem spes burse fert alienie).³ Nil super hoste tuo tua lingua minando loquatur, Hostem namque suum munit quicunque minatur. Alterius nolis in messem ponere falcem, Inque thorum timeas alienum ponere calcem. 70 Si tibi quis loquitur, in vultum cerne loquentis, Et sua verba tue secretis insere mentis. Si par vel maior fuerit tibi forte loquutus, Donec finis tur sua verba, sile quasi mutus. 75 Raro fideissor, vel nunquam creditor esto; Tu fugias talosque lapanar, sicque tabernam, Si decus & vitam tu queris habere supremam. Si bene vis orare deum, talanum tibi clande: Sic illi qui cuncta videt tacita prece plaude. 80 Rem de qua loquers digitu monstrare caseto. Non te lactes facturum quod tota repliere Vis tua non poterit; ne pro mendace tenere. In potum sufflare tuum nolito cibumque. Non extollaris si sors tibi prospera cedit, 85 Nam deus ingrato cito tollit manera que dat; Non tristare nimis si sors adversa tibi sit, Nam deus hos temptat quos diliget, & cito visit. Quicquid agas, hosti nunquam tua dempra loquaris, Atque tua nunquam de panpertate queraris. 90 In te si domina dominusque tuis monestur, Dum cadit ira, nichil in eos tua lingua loquatur. Effigiem Christi dum transit, pronus adora; Non tamen effigiem, set quem designet, honora. Nolito culpere dapes quas sumere speras, 95 Ni quod preponas imitans te tibi queras.

¹ orig. dando large, tr. ² Ms. tecum. ³ This v. is crossed out.
Latin Epigrams.

Pro modo tibi non est offendendus amicus;
Nullus amicicie rem perdet, nisi iniquus.
Raro brenes humiles vidi, rubeosque fideles,
Albos andaces, miror magnos sapientes.

100
Ad quamque domum perrexeris, ante sceato
Quam subeas, tussique loquens ad hostia stato.
Omnis homo quamque domo, qua sede frutatur,
Prouideat quando taceat vel quando loquatur.
Qui non dat quod amat, non accipit ille quod optat.

105
Si te forte domus aliena rogaret ad escas,
Donec sis iussus, mente loca nulla capescas.

(room for 10 vv. left vacant)

fol. 70b.

1 Subtilis visu sociorum probra videmus,
Ad discernendum propria sensus hebet.

2 Condizione bona sunt in cane bis duo dona:

110
Est lingua medicus, dominique fidelis amicus,
Pollet odoratu, fugit eius latro latratur.

1 Simia, nympha, canis, lira, nummus, auesque rapaces
Sunt ludii laycis, sunt ydola religiosia.

3 Non puer aut mulier intret portas monachorum,

115
Aut canis immundus bona consumens miserorum.

4 Tres partes factae de Christi corpore signant
Prima suam carmem, sanctisque secunda sepultos,
Tercia viuentes, hec est in sanguine tincta.

5 Dic homo quid speres qui mundo totus inberes:

120
Tu nichil inde feris, licet omnia solus haberes.

6 Sit timor in dapibus, benedicció, leccio, tempus,
Sermo breuis, hillaris vultus, pars detur egenis.

7 Si vis incolamem semper te ducere sanum,
Curas tollere graves, irasci crede prophanum,
(Parce mero, censare cane, nec sit tibi vanum
Surgere post epulas, somnsum fuge meridianum.)

125
Minctum nec ventrem retiuæ, nec cogeris anum.
(Si leius esse velia, sit tibi cena breuis.)
De cibus sume quantum vis, tempore brume,
Temporibus veris modice prandere uberis,
At calor estatis dapibus nocet inmoderatis,
Autumni fractus extremos dant tibi luctus.

130
Mensibus in quibus R, post prandia fit sopor eger;
In quibus R non est, somnus post prandia prodest.
Lote cale, stæ paste vel i, frigescce minute;
Sta satur, ablatus sua, trepidaque miututs.

7 Qui manibus sordes operum prins abhuc sordes,

135
Intus te munda, quia mundius omnia munda.

8 Morbus, mira, cibus, blasphemia, dogma, faere
Cause cur domium turbâ sequa fuit.

Homo dixit «Cur tua cana nocet carni, que carne quiescit?»

ad serpentem
 quem quasi mortuum
fonebat in sinu suo:

1 These 3 vv. are to be tr. after 141.
2 These 2 vv. are crossed out; they are repeated later (v. 397).
3 This v. is crossed out, cf. v. 316.
Appendix II: Additions from Ms. Arundel 507.

«Sic natura docet, gratesque reddere nescit.»

140 Salve caro Christi, que pro me passa fuisti;
Intus me munda caro, sanguis: panis & vnda.
Affectum, non effectum habet egra senectus.
Casu labor sui subito viso labora tua*.
Surge labora vi, bonus est veniens labor a vi.

145 Ver here mitte, pecudes poscunt heremi te;
Corpus here mitte mutat mores heremite.

f. 71. Nunc lege, nunc ora, nunc cum fero labora:
Sic erit hora brevis, & labor ipse levis.
Funde preces, plora, legito, meditare, labora;

150 Que prosunt fac tu, pede vel sermone vel actu.
Septem sunt hore: proprie cognicio culpe
Prima, secunda timor est iudicia, est breuitatis
Vite presentis meditacio tercia, quarta
Est inpronsit mortis suspicio, quinta.
Spes venie, dominique fiducia sexta lunantis,
Se deplorans contricio septima cordis.
O felix mortale genus, si semper haberet
Ethereum pre mente bonum, finemque timeret!

155 Vnde superbit homo? sitit, esurit, estuat alget,
Flet ridet, metuit sperat, habundat eget;
Sic stat & obstat, non stat & efflat, floret & arct,
Incipit & teritur, sunt ea pene simul.

2 Hen, heu, quam fragilis est nostre gracia sortis!
Spuma, sopor, fumus, flos, cinis: omnis homo.

160 Cum fex, cum limus, cum res villissima simus:
Vnde superbimus? ad terram terra redimus.8
Res homo vana: nitet sordebit, habundat egebit,
Floret marcescet, stat cadet, est nec erit.2

165 Femina: corpus, opes, animam, vim, lumina, vocem
Destruct, adnichilat, necat, eripit, ortbat, acerbat.
Nobile vincendi genus est patientia; vincit
Qui patitur; si vis vincere: disce pati.

170 Hic labor in nobis: nam spiritus & caro semper
Pugnant, & morimur si caro vincat cmm.
Sub mollis pastore lupus lanam cacat, & grex
Incustoditus dilaceratur co.
Non disce quicunque scolas vbique frequentant:
Nam veniunt plures vt videantur ibi.
Egris & sanis est sana refectione panis,

180 Set Christus panis non est sanas nisi sanis.

Gaudet epar spudio, mace cor, cerebrum quoque musco,
Pulmo liquoricia, splen capare, stoma gainga.

Herodes.
Occidit pueros Herodes Ascolonita,
Antipas Herodes Baptistam decapitavit,

Agrippa Iacobum, clandens in carcere Petrum.

Scripture verba, miracula, verba pudica,
Celica doctrina, simul & vox martirorum:
Esse deum verum tibi monstrant, perfide, Christum.

1 Ms. pena. 2-3 on the margin. 2 Cf. Poem in Ms. Thornton, p. 373.
Luxuria.

*Ne pereas cede misera Veneris, cito cede,
Eius bella fuge: vincitur arte; fuge
Visus & alloquium, contactus & oscula, factum.
Ardet in affectu Venus anxia, vexat in actu.
Inficit & fetet quando patratur opus,
Post factum fecisse piget; cito preterit illud
Quod inuat; eternum quod cruciatur erit.

Spernere diuicias, se spernere, spernere mundum,
Spernere se sperni: quatuor hec bona sunt.

Hec sunt inquirenda in ordinandis.

Corporea integritas, sine crimine, sexus, & etas,
Littera, baptismus, libertas, vita, voluntas,
Firma fides, titulus, intencio, forma, potestas,
Tempus: in ordinibus prestandis ista requiere.

Hec impediunt ordinandos.

Simon, coniugium, sententia, paplica nota,
Etas, vis, finis: indignos ordine reddunt.

Stricta fides, si sint coniuncti proximitate,
Ordo sacer, de fonte sancto suscepcio, votum
Vitat vt in claustro casteve, libido parentum.

Condicio, dispar cultus, vis, error, honestas,
Frigiditas, habitus, ordo, cognacio, votum.

Hec sunt impedimenta matrimonii contrahendi:

Votum, condicio, violentia, spiritualis
Proximitas, error dissimilisque fides,
Culpa, dies vetitus, error, ligacio, sanguis,
Quod sis affinis, quoque coire nequis.

Mistica, candela sponsali quinque notatur:
Cera, calor, lux, stappa, cinis; signantur in istic:
Mentis mundicia, dilectio mutua, purum
Cor, vite breuitas, dubie meditacio mortis.

Sobrietas.

Sobrietas carnum domat, & vitalia firmat,
Intras leticiam procurat, dat vigilare,
Augmentat donum, sic vitam temporis anget.

Euange-liste.

Virgo Iohannes anis, vitulus Lucas, leo Marcus,
Est homo Matheus: quatuor ista deus;
Est homo descendens, vitulus moriens, leo surgens,
Est anis ascendens, hic & quique manens.

Abstrahre ligna foco, si vis extingueret flamman;
Si carnis motus: oculis, vina, dapes.

Stratus humi non surgit item cum poplice flexo
Portat onus grave quo precipitatur equus:
Sic homo qui magna viciorum mole grauatur,
Non nisi deposita mole leuare potest.

Pessimum est hostis, qui cum benefeceris illi,
Fortior insurgit, bella mouendo tibi.
Sic carni fac velle sum, si bella moteri
Vis tibi; si pacem: bella domato fama.

Anni bis centum minus vno, milia quinque
Precessere tua legis nona tempora, Christe.

Ieiunium et temperum.

Dant crux, Lucia, cineres, karisnata dia,
Ne sit in angaria quarta sequens feria.

1 A similar ep. is in Ms. Reg. 17 C xviit.
2 orig. sacro santo, tr.
3 Cf. Instr. for parish priests, Ms. Harl. 4173, fol. 41.
4 Ms. Sic.
Appendix II: Additions from Ms. Arundel 507.

Leiunium. Spiritus lustus eiunat, ypocrita mundo, Phisicus vt viuat, vt burse parcat auros.

240 Dura licet denti faba sit: fanus esurienti.
Marelegus plures vbi non est sunt ibi mures.

245 In modio rendi non est vola plena secundi.
Tres condemnaronunt mundum, tres salutis carunt:
Arbor, homo, serpens; crux, pia virgo, deus.

Ave maria.

250 Dic homo mente pia, dic quinquies annu Maria:
Dic vt salueris per eam, quando morieris.
Pro miseris ora, pia mater, mortis in hora.

Peccare.

Oderunt peccare boni virtutis amore,
Oderunt peccare mali formidine pene.

Adulari.

255 Si quis dixit cupiat carusque vocari,
Disquit adulare: quia tales sunt modo cari.

1 Virtus, ecclesia, clerum, demon, symonia:
Cessat, calcatur, errat, regnat, dominatur.

Fames.

260 Morisque famae fit in M. ter C. pentaptae decem.

Thomas 255 Anno Milleno. Centeno. Septuageno
Primo, tunc primas corruit ense Thomas.

Cantuar.

Lancastre.

265 Littera prima Come, collum si demis, o Thome:
Dant tibi scire necem, sex simul atque decem.

(Space of 4 vv. left vacant.)

Medicina.

260 Dentes sic sana: porrorum collige grana,
Ne carcas thure, cum hunciam simul vrepr.

Fama.

265 Fama repleta malis pernicibus eulat alis:
Fama boni lente volat, invidia retinent.

Mora.

270 Principis obsta; sero medicina paratur,
Cum mala per longas consuahuere mors.

Fortuna.

275 Vt fortuna brevis hominem facit esse beatum,
Sic fortunatum degradat hora breuis.

Mora.

280 Mors fera, mortua sis, quia dignis parcerere nescis.

Donum.

285 Qui modicum michi dat, me vinere longius optat.

Lis.

280 Manes sit ignota lis potu vespere mota.

285 Quanto dignior es aut per genus aut per honores,
In te tanto res viciose sint grauiores.

Postquam serulit securrunt nobilitare,
Postquam nobilitas serulit cepit amare:
Nobilis & serus ceppunt degenerare.

285 Est reprosum reprobrare bonum; vos qui reprobratis,
Sic reprobus reprobrando bonos vos esse probatis.

Ter centum, ter vicenos, cum quinquie diebus,
Totque dies anno, non plus scribas, tibi dico.

In lacrimis tria sunt que multis cognita prosunt:

280 Sunt etenim clare, sunt salse, sunt & amare;
Clariet clarum, sal condit, purgat amarum.

Temporibus istis quinquae placere curabit,
Det, cupiat, querat: plurima, pausa, nichil.

285 Qui socios spernit summum se cum fore ceruit,
Fallit nos vicum specie virtutis & vmbra:
Nam multis quidem virtutes esse videntur
Quae nil virtutis, nil bonitatis habent.
Primitas in mundo tua tecum quanta tulisti?

Nudus eras primo, postea nudus eris.

Discreco.

Preculeat in cunctis discreta modestia rebus,
Qua sine virtutum grande peribit opus.

Fortuna.

Promonet inustos fortuna volubilis, vt quos
Scandere precipites facit, ad yma rotet.

Nemo bonum sapiet nisi cognicione malorum;
Quisque malum vitat cognicione boni.

Redili.

Quinque placent ori: set quatuor aere pendent;
Si tria: pars hominis; si duo: dulce sonant.

Cornix est alba, si cor tollatur ab illa.

Est nomen volucris, tantummodo dicitur tur bis.

Manuecare potes formicam, si caput aufers.

Nil porco peius, si tollatur caput eius.

Tabelle.

Floribus & lignis quoddam mirabile vas fit,
Quod si sit vacuum vel plenum, ponderat eque.

Bos portat spinam de qua facit anca ruinam;
Quod rapit anca boul, dat vitulo vel oui.

Sagitta.

Quid michi quid credi sit silvis, quid feminas neuit,
Quid pratum paut, ars fabrilis reparsuit.1

Marce trecente, Simon, si pontificent te:

Per numisma2 teres si Simon Simonis heres.

Lau tua non tua frena, virtus non copia rerum
Scandere te fecit hoc decus extimum.

Optimus esse soles; iam credo te meliorem,
Credo quod fies de meliore bonus.

Ex magna cena stomacho fit maxima pena;
Vt sis ergo lenius, sit tibi cena breuis.

Nos vexant triplici vexamine tres inimici:
Serpens antiquus, caro lubrica, mundus inquiet;
Hec tria qui poterit vincere, saluus erit.

Que petit infirmus quamvis contraria, dentur;
Tunc melius natura viget, cum vota replentur.

Dic quot quadrantes tua septimana valebit
Tot solidos & denarios tuis annus habebit.

Cum fex cum lumnas &c. = v. 165, is crossed out.

Quinque pedes passum faciunt; passus quoque centum

Viginti quinque stadium faciunt; miliare
Octo dabunt stadia; duplicatum dat tibi leuam.

Infans, postque nuer, adolescence, post iunenis, vir
Dicitur, inde senex, postea decrepitus.

Non nimis ammissis doles, nec omne quod audis

Credas, nec cupias id quo habere nequis.

In tabulis binis lex est depeeta petrinis,
Lex precepta dei continet ista decem:
Vnum credes deum, nec iures vana per ipsum;

1 After this v. follows again the couplet Floribus & lignis &c. (v. 303-4) with va(cat)on margin. 2 Ma.
umusma. 3 The next 2 Epigr. are found in Libellus de modo consistendi et penitendi, Davenrie 149r.
Sabbata sanctificas, sic tu venerare parentes;
335 A te vitentur cedes, fasciuas, furtum,
Fraus; non alterius rem, sociamque petas.

Prima rubens vnda, ranarum plagae secunda,
Inde culex tristis, post musca nocuitor istic,
Quinta pecus stranit, vesicae sexta parauit,

X. plagae Egipti.

Hinc sequitur grando, post brucus dente nepando,
Nona tegit solem, primam necat vitima prolem.

Presbiter.

Sobrius & prudentes, noto sine crimine vivens,
Doctus & ornatus verbo, manibusque modestus,
Hospes non cupidus sit presbiter atque pudicus;

Predicet & celebret, liget & solvat, legat oret.
Presbiter abstineat quem sua culpa ligat;
Quisquis ad altare stat ut celebrat, memorare
Vt sacramentis assit denocio mentis;

Curia celestis circumstat & est tibi testis
An sit denota populi vox / an tua vota.

Cum moritur dies, concurrent undique dies;
Cum pauper moritur, viam adesse videtur.

1 Dixiditur dies mortis tribus: accipit eis
Stix animam, corpus vermis, & orbis opes;

Vnica plus dupllic paras sua cuique placet.1

Ora, ne cesses: venient post semina messes,
Post fletum risus, post hunc habitum paradisus.

Quid lucra terrae, vos male ferrea corda gerentes
Queritis? omnia sunt quasi somnia; vertite mentes!

Vt stupes flamme, sic transit gloria mundi.

Est caro nostra latum, vas fetens, seruus, & hostis,
Jumentum, castrum, carcer, domus, Eua, leena,
Vt lupa sua vorax, sicariae Dalida bland.

Si moritur ous, aliquid valet illa ruina,
Extrabitar pelles & scribitur inus & extra;
Si moritur homo, moritur caro, pelles, & ossa.

Exploret, temptat, execeat, suggerit hostis,
Decipit, exultat insultans illaqueatique;

In mala propellit, & consuetudine vincit,
Vt turbo rapiens coelis, vt fulgar adueres.

Hunc exorcismus, & crux, aspersio, virtus,
Scriptura verbum, compuncate cum preci, donum
Ac exercitium sperando2 fugant inimicum.

Peccatum.

Peccatum parit exilium, damnumque, pudorem,
Obprobrium, mortem, contemptum, perditionem.

Pul. crinuo. ve. locis. for. ti. bertas. sa. nines. vo. luptas.

Dotes carnis. lon. genitas. sunt carnis amena.

Dotes anime. Sa. scientia. dilectio. con. cordia. ho. nor. po. testas. se. curitas.

Isti virtutis sunt exemplaria nobis:

Iustus Abel, pares Abraham, Samuelque benignus,
Est patiens Ysaac & Iob, Iacobque laborans,

---

1. on the margin. 2. r. superando?
*Latin Epigrams.*

Et Moyses mitis, castus Ioseph, Josueque
Constans, ac humilis Daniel, Salomonque peritus,
Discretus Daniel, Noe iustus longanimitisque.

Mechus. 385 ¶ Fur sponse: mechus est, incestus causa, statuti
Transgressor, spoliand heredes; in tria peccat.

Voce demum laudes
vt lingua deo famuletur,
vt proximus edificetur,
denocio quod repreuetur.

390 ¶
vt ei meritum cumuleetur,
ne fastus ei dominetur,
ne inveteratum errabatur
vt duplici noluit erigere.

Est qui torquetur
deus vt sic glorificetur,
vt crimen purificetur,
vt perpetuo crucueletur.

395 ¶ Dum Sathanas aliquid tibi suscenderit vt facias id:
Non vaco, dic, procul i'quis fructus? non emo tanti.

Phisicem. ¶ 1 Parce mero, cenare cane; non sit tibi vanum
Surgere post epulas; somnosoph fuge meridianos.

Misera
humana. 400 ¶ Ad nichilum redunt etas longeas dierum,
Ad te delectant friveola: decipliris,
Nam cito mirari & nescis quo rapiat.

405 ¶ Sume cibos modice: modico natura tenetur;
Sic corpus refice ne spiritus inde granetur.

Adam in in-
ferno. ¶ Quater millenis, trecentis, quatuor annis
Nexus in inferno fuit Adam criminis primo.

Mors. ¶ Canta caduca cadunt, mors omnibus imperat eque;
Cum tenebris vadunt ad mortem fortia queque.

410 ¶ Fellea columba careat, vermes fugit atque cadauer,
Optima grana legit, pullos nutrit alienos,
Pro canto gemit, in petra constitit edem,
Accipitrisque notat umbram prope fuminis vndam.

415 ¶ Fel: odium, vermes peccata notant; bona grana:
Mistica verba dei; pullos nutrire sub alis
Alterius, fertur pictas: aqua: pagina sacra;
Accipiter: demon; lacrimae vox; petraque Christus.

Circuncasio
spiritualis. 420 ¶ Sint circuncisa cunctorum membra nocius:
Circumcidatur os, ne vaga verba loquatur;
Circumcidatur cor, ne vanis capiatur;
Circumcidatur oculus qui sepe vagatur,
Vnde sumum visum non dirigat in paradisum;
Circumcidatur maxura, ne decipiatur

425 ¶ Friveola captando, sathanam portam reserando;
Circumcidatur naris nec odore trahatur

Same vv. precede v. 124. ¶ The next 3 vv. are crossed out.

¶ Ms. circumsicidatur.
Appendix II: Additions from Ms. Arundel 507.

Qui tibi fetorem sputet mortisque saporem;
Circumcidatur locus & res cui dominatur
Feror lascius, qui plus solet esse nocius;
Circumcidatur manus, vt bona facta sequantur;
Circumcidatur pes, ad mala ne graduatur.
Hec non carnalis lex est, set spiritualis.

Septem Sacramenta.
† Intrant, & pungant, pergunt, redempt, abentuque,
Scandunt, serrantur per septem sacra fideles.

Tinctio. crisma. caro. dolor. victio. lectus. & ordo
Mundat. firmat. alit. renouat. levat. vult. & ornat.
(Baptismus est sacramentum intrantum, confirmacio pugnantium, penitencia pro-
hibitum, eucharistica peregrinantium, extrema victio exequium, ordo ministrantium,
matri monium laborantium.)

Hoc modo intrat quis in ecclesiam.
† Heres peccati, natura filius ire,
Exilique reus nascitur omnis homo.
Costa viri vere uoua forma fit in muliere:
De Christi latere noua sacramenta ruere;
Virga crucem geminat, petra tuosa fluenta propinat:
Crux Christum vexit, dat aquam latus, crucer exit.
† Fatus, crux, & sal, sputum, cum crismate, vestis,
Et cera facula: sunt in baptismate signa.

Hec dant esse latex, intinctio, debita forma.
Vangitur, induitur, intinctus luce potitur,
Vt sit mens munda, caro casta, refugiat actus.
Vanguntur pueri scapule, cum pectore, vertex,
Vt Christum recolat, penset, onusque ferat.

Hec bona confert baptismum. 450†
† 2Inprimit. adnichilat. aperit. confert. relegatur
Baptismus signum. culpam. celiem. bona. plantum.
† Baptizat sanguis, contricio, limpha, fidesque.

Prelatus inquis.
† Ara prophanatae, fatum sal, cesaeque vitis,
Depastor, cecus ductor, mutus canis, olla
† Fracta, vetus rethe, laqueus: prelatus inquis.
† Omne bonum nostrum referatur ad omnipotentem;
Cum quid peccamus, hoc nobis attribuamus.

Quare dominus nasi voluit de sponsa.
† Cur de sponsata voluit de virgine nasci
Christus? causa fuit quod si foret innuba pregnans,
Vt sacramentum celaretur inimico.

† Tres partes fracte = v. 116—8, crossed out; on the margin:
† Si malus est sacerdos qui offert: non est sum quod offert / set omnium preces
& vota; nam finis oracionis, omnium voce confirmatur: dum omnes consors voce
dicunt amen.)
† Non fuit indutus, non sacratus, non inunctus:
Optulit, orault, Moyses & sanctificavit.

XII abusiones claustrallium:
† Prelatus necligens. — Forma gregis factus qui prolis despiciat actus.
465 Discipulus inobediens. — Discipulus mentis dure, spretorique iubentis.
Iunieus ociosus. — Ocia sectantes iunenes mugisque vacantes.
Senex obstinatus. — Vir gnarus etate sine mentis sobrietate.

1 Ms. Circumcidatur. 2 Same epigrams in Ms. Reg. 17 C xvii, f. 18.
Latin Epigrams.

Monachus curialis. — Sepe frequentata monachus cui curia grata.
Cenobita cansidicus. — Res nova, res subita: vir cansidicus cenobita.

470 Habitus preciosus. — In grege pannoso vir vestitus precioso.
Rumor in claustro. — Rumor clausralis clausralibus exicialis.
Dissoluco in choro. — Quoslibet ad nutus chorus absque regente solutus.
Lis in capitulo. — Illic rixari quo rixa solet rescari.

475 Irreuerencia circa altare. — Ad loca sacra reuerentia nulla relata.¹

(Homo dixit) "Cur tua cauda nocet carni, que carne quiescit?

ad serpentes respondebat
et serpens mortuus fœbat in sinu suo:

Et serpens respondit
cum secundo
versu:

Sic natura docet que grates reddere nescita.²

Infortunatus ad tres obolos homo natus

Nunquam numorum dominus valet esse duorum.

Vpocris. Plus aloe quam mellis habent in pectore tales

Quos sanctis similis simplicitate putas.

480 Clarauallorum decimas Iacobis³ petieris
A domino papa: set eis non optimus.

Dixerunt monachi se quod petiere daturos,
Si vellent infra monachorum degere muros,
Et non exire sine iussu; set Iacobini

485 Elegerunt magis mundum transcurrere bini.

Lymphæ, viror, speculum, fortissim omnium.

Tolle peripsima, post pete pulpit; spernis arillum.

Aspiciens veterem. Circum quasi Quis. Benedicta

Non licet hic, licet hic, hic non licet, hic licet, hic non.

490 Pulitibus infundat, cui copia mellis habundat.

Amittit totum: qui tendit ad omnia votum.

Detractor. Qui mel in ore gerit & me retro pungere queritis,

Eius amicijiam nolo michi sociam.

(Cum moritur dines = v. 351—2, crossed out here.)

Tempore felici multi numerantur amici;

495 Set cum desierit, nullus amicus erit.

(Dic homo quid &c. = v. 119—120, crossed out.)

Non, homo, leteris, tibi copia si fuit eris;
Hic non semper eris, memem esto quod morieris;
Es cuanebit, quod habes hic alter habebit;
Corpus patrebit, quod agis tecum remanebit.

500 Eri cur heres: eris quis non eris heres?
Dines eram per heram: michi que multam dedit eram.
Here, dines, here, non ere michi precor here:
Natus heri ganderbat heri quis prefuit eri.
Eris serus eris, si te species trahat eris.

505 Dillos te, non te pro te: set te tua propter.

Manus. Omnia vincit amor: set munus vincit amorem.

Non bene viuit amor, nisi munus pascat amorem.

¹ Follows Infortunatus &c. (= v. 476), crossed out.² The same couplet precedes v. 139—140, but is not crossed out.³ On the Jacobites (mendicants) see Math. Par. Anno 1735.⁴ This v. has however here the foll. form: Dic homo quid meres cum mundo totus adherses:

Tecum nulla feres, licet omnia solus haberes.
Dum quid habere putor, festina voce salutor; 
Set re cessante vox est seriissima \( vt \) ante.

**Mors. 510** Post mortis morsum vertit diiecto dorsum, 
Finita vita, finit amicus ita.

**Studium.** 
Vt ver dat flores, flos fructum, fructus odores: 
Sic studium mores, mos sensum, sensus honores.

**515** Cur aliena rapis? nescis tu vinere rapis*? \( (t. nepy) \)

**Est graue prestare: grauius prestata rogare;** 
Postulo perdo rem, perdo debentiam amorem.

*quid est mundus? curarum fæble pondus.* 
*quid est venter? pellis mendica frequenter.*

**520** *quid est vinum? liquor optimus ante cimensum.*
*quid est pratum? locus est ad oicis natum.*

**O. sine p. timet l., nisi p. precesserit ant c.;** 
P. dormit venit l. rapit o. fugit l. sequitur c.

**Femina.** 
Poma mericas edere dicas, mella cicutas,
Cum mulieres dicere speras res tibi tutas.
Femina dum ploral, hominem superare laborat.

**525** Qui bene vult fari, bene debet premeditari; 
Qui fari nescit, taceat dum mens sibi crescit.

**530** Qui meliora videt & deteriora sibi det: 
Vitio digna dei retribuetur eii.

**Hic pax, hic bonitas, hic laus, hic semper honestas.** 
**Qui paters bella, Christi meditare flagella.**

**535** Vermibus hic donor & sic descendere conor; 
Qualiter hic ponor, ponitur omnis honor.

**Versus funerales.** 
Quisquis ades tu morte cades; sta, respice, plora; 
Sum quod eris; quod es, ipse fui; pro me precor ora.

**540** Cocta placent, set fixa nocent, assata coberent.

**Per quo peccat homo:** 
**Gen. 44** Dat scribere suis Ioseph, suspenditur Aman, 
**ii Mach. 4** Excubat & Iason, loca gentes perdit hebreus; 
**i Reg. vit.** Euse Golysa peris: fuit ensis mors Olofernis; 
**ii Mach. 4** Quo nocuit perit Antiochus, simul & Nabal. ergo 
Ne cadat in fouem, caecat qui fedoret illam.

**545** Tatius vt peterem laycl sub imagine Romam, 
Lex sinit vt sinerem luxuriare comam.

**550** Nasus mungatur caute, pupilla regatur, 
Tussis stringatur, sputum deformare tegatur.

**Non pateat faciles senis rumoribus aures.** 
**Sunt pueri puri; parui paruo satiati**
**Curunt & ludunt, cito dant, cito pacificantur.**

**555** Scire loqui decus est, decus est & scire tacere; 
Hec duo si poteris scire: peritus eris 2. 
**Prima triangula, longa subambula, longa sequatur, **
**Grecia sit victima: talis in intima cordis amaturn.**
Saligia.\footnote{On the meaning of saligia, a word made up from the first letters of the 7 deadly sins, S(uperbia) A(varitia) L(uxuria) I(tra) G(ula) I(vidia) A(ccidia), see Lib. de modo confitendi et peitendi.}

555

\begin{itemize}
\item Die michl saligia que sunt peccata cauenda.
\item In crater meo Tethis est coniuncta Licio,
\item Est dea iuncta deo, set dea maior eo.
\item Nil valet hic vel ea nisi cum fuerint pharisae.
\end{itemize}

\begin{itemize}
\item Est arbor quedam retinens ramos duodenos,
\item Quinquaginta duos retinent rami sibi nidos,
\item Nidorum quique septem volucres habet in se,
\item Et volucrum quique sibi nomen habet speciale.
\end{itemize}

560

\begin{itemize}
\item Do quod non habeo, qui fert mea dona laborat,
\item Quod dat & hoc auferet & sit vterque minor.
\end{itemize}

Salve. 565

\begin{itemize}
\item Est vox leticie dissillaba dictio tota,
\item Est vox trium scilicet pars sit prima remota,
\item Si tollas sain dimibus dat prima saporem.
\end{itemize}

\begin{itemize}
\item Ter tria sunt septem, septem sex, sex quoque tres sunt,
\item Si numerus recte, tunc milia sunt tibi quinque.
\end{itemize}

\begin{itemize}
\item Quinque cibant, bis bina volunt, tria stant, duo pulsant.
\item Res volat ante Iouem & semper tendit ad yma;
\item Denotat esse nonum si desit littera prima.
\item Si cur. quando: fuge, promissio fit tibi nuge;
\item Frenum vel vestis: remanendi sit tibi testis.
\end{itemize}

Dapes. 570

\begin{itemize}
\item Tres sunt stultice quas, fili, discere canere:
\item Tantum lurare, tantum dare, tantum nari
\item Quod nil credaris, habeas nil, nil metuaris.
\end{itemize}

575

\begin{itemize}
\item (\textsuperscript{1/3} page left vacant; on fol. 76 is added:)
\item Die homo mente pia \&c. (\textsuperscript{= v. 246\textsuperscript{b}}--8).
\item Virtus, ecclesia \&c. (\textsuperscript{= v. 253\textsuperscript{b}}--4).
\item Dum scalpis prurit, set postquam scal[pl]seris vrit.
\item Ma[le]dictum caput canum \& cor vanum,
\item Capud tremulum \& cor emulum,
\item Canicies in capite \& perrucies in mente,
\item Frons rugosa \& lingua rugosa,
\item Cutis sicca \& fides fcta,
\item Visus caligans \& caritas claudicans,
\item Labrum pendens \& dens detractens,
\item Virtus debilitis \& vita fiebillis
\item Anni multi \& actus stult.
\end{itemize}

580

\begin{itemize}
\item Fama reptela \&c. (\textsuperscript{= v. 262--3}).
\item Amicus necessarius dicitur qui non relinquuit hominem in necessitate sua.
\item Qui seminat sitesse, non metet ille venite.
\item Est reprobum reprehare \&c. (\textsuperscript{= v. 276--7}).
\item Vestio, poto, cibo, tectum do, visito, soluo.
\end{itemize}

Pater noster. \footnote{O pater alme, tuum sit nomen sanctificatum,}

585

\begin{itemize}
\item Adveniastque tuum regnum per secla beatum,
\item Velle tuum sit in terris sicut in altis,
\item Tu panem nostrum da nobis cotidianum,
\item Debita dimitte nobis vt nos inimici,
\end{itemize}

\textsuperscript{1} On the meaning of saligia, a word made up from the first letters of the 7 deadly sins, S(uperbia) A(varitia) L(uxuria) I(tra) G(ula) I(vidia) A(ccidia), see Lib. de modo confitendi et peitendi.
Appendix II: Additions from Ms. Arundel 507.

Et non permittas vt nos temptacio vincat,
600 Set tutela malo tua nos defendat ab omni.

When pe hec beginnis &c. (see p. 156).

A few more epigrams are found on fol. 54, at the end of Joh. de Gaytryge’s Sermon:

De gula.  Prepropere, laute, nimis, ardenter, studlose.

Sic Ionatas, populus, Sodome, Seir, atque sercos.

Fastus, anaricia, torpedo, litus et ira,
Et gula, luxuria: sunt septem prima canenda.

(X precepta)

Disce deum colere, nomenque dei reueneri,
Sabata sanctifices, in honore et nemo parentes,
Noli mechari, noli de cede notari,
Furti caecus ieri, non sis testis nisi veri,
Non queras nuptas, nec queras res alienas.

Nos vexant &c. (== v. 317—8).

Dicendis horis assit mens cordis & oris,
Vox ne frustretur dum mens procul inde vagetur.

Virtus, ecclesia &c. (== v. 253—4).

Vivere vis sine, cum tu sis filius Euc:
Funde frequenter ac matri que liberat a ve.

Perfidus aspiciat Petrum, predoque latronem,

Crudelis Paulum, immunda carne Mariam,
Dives Zacheum, quem tangit cura Mathecum.

Triginta binis Christus sic vixerat annis,
Mensibus & trinis, solum decemque diebus.

Dic vbi tunc esset cum preter eum nichil esset.

Tunc vbi nnnc: in se; quoniam sibi sufficit ipse.

Other epigrams are found in different places of the Ms.:

f. 6.

(At the bottom of Bonaventura’s Arbor vite):¹

Crux finis legis, uia uite, passio regis
Cui dedit interitum gracia non meruit.

Dulcis amice, uides quos pro te porto dolore?
Nil pro me pactor, inmeritus crucior;

In cruce sum pro te; qui peccas, desine pro me!
Mortem morte domo, ne morniare, homo.
Ecce vides quanti michi sis homo; sim tibi tanti.
Si sic felicem vis fore, reddce uicem.

Dignos morte premi sic uos a morte redemli;

Qui cruce vos emi, sum cruce dignus emi.

f. 68.  Qui transis per me, cernens hoc corpus inerme
Si gemis & ploras, Christum compunctus adorares.
Aspice peecator, pro te moritur mediator;
Vt tibi salvator sit, el sis versus amator.

f. 7.  635 In cruce sum pro te; qui peccas desine pro me.
Cessa: condono; pugna: iuo; vince: corono;
Hic contristari malo quem, quam post craciari.

¹ The net 10 vv. are written in an older hand, vis, the same that wrote the vellum leaves (f. 6)—i. in the paper Ms.; but the folio verses (Qui transis) are written in the usual hand, although on the same vellum leaves.
Latin notes, prayers &c. 435

f. 10.

Synful man &c. (see p. 156).

Reminiscens beati sanguinis, quem effudit amator hominis, perfundo lacrimas; Non est locus ingratiudinis, vbi torrens tante dulcedinis pertingit ad animas.

640 Ihesu bone, cur tantum pateris, cum peccati nichil commiseris, fios innocencie? Ego reus: tu cruce moreris; ego latro: tu pena plecteris nostre nequicie.

Pro re vili cur tantum precium? quid lucraris per hoc supplicium, diues in gloria? An te fecit amor sic ebrun, vt nil putares crucis obprobrium, amoris gracia?

f. 20b.

Narrat preteritas tibi res historia gestas.

645 Vnum pro reliquo dat verbis allegoria.

Set verbum mutat ad mores tropologia (vel moralis).

De rebus tractat celestibus analogia.

650 Litera gesta docet; quid credas, allegoria;

Moralis, quid ames; quid speres, analogia.1

f. 22.

655 Indiscretus homo merito reprehenditur, omnis

Qui factis propriis spernit habere modum;

Omnibus in rebus res est discrecio summa,

Et modus in rebus recit esse bonas.

Nam quecumque facis, si non discernesis ante,

Nam quecumque facis alieni spectante rubescis:

Cum quid turpe facis aliquo spectante rubescis:

Cur spectante deo non magis ipse rubes?

1 These verses are followed by the note:

Purgatio respondet ordini tronorum, quia ibi purgatur anima vt deus in ea quasi

locum mundo resideat. Illuminacio respondet cherubin, qui interpretatur pleon-
tudo scien
ciae, quia per illuminationem, i.e. scientiam scripturarum, anima intel-
git creatorem & creaturas. Perfectio respondet seraphin, qui interpretatur
ardens, ibi enim anima tanto amore in deum furtur vt maxime corpus per exten-
sionem affectum & motum quandoque mirabiliter affigatur.

Lastly I also give here the Latin pieces, notes, prayers &c., which in the same
Ms. accompany the English texts of R. Rolle, and are partly due to the same author.

f. 34.

1 Mens humana ymago dei est; in qua sunt hec tria: memoria, intelligentia,

& voluntas. Memorie tribuimus omne quod scimus, eciam si non inde cogitamus.

Intelligentie tribuimus omne quod verum cogitando reperimus; quod eciam memorie

commendamus. Per memoriam: Patri similes sumus; per intelligentiam Filio. Spiritu

tui vero sancto nichil tam simile est in nobis quam voluntas, vel amor sive dilectio,

que excellentior voluntas est. Dilectio dei: dominum dei est, ita quod nullum
dominum hoc dono dei excellentius. Dilectio namque que ex deo est: & deus est

propric, & spiritus sanctus dicitur, per quem caritas dei diffusa est in cordibus nostris,

per quam tota trinitas in nobis habitat. Non ergo superbiat homo cum pulvis &
cinis sit; culus conceptio culpa, nasci miseria, vivere pena, mori angustia. Cur

carnem tram precesis rebus adorns, quam post paucos dies vermes vorabunt in

sepulcro; animam vero tram non oras bonis operibus, que deo & angelia eius

presentanda est in cella? Quare animam tram vilipendis & el carmen preponis?

Dominam ancillari & ancillam dominari, magna est abusio! Totus iste mundus

ad vnum anime precium estimari non potest; non enim pro toto mundo deus

1 probably by the author of Speculum peccatoris, which is falsely ascribed to R. Rolle.

28*

f. 35b. 2. Istam oracionem consequenter, videlicet Domina mea sanctissima sancta Maria, confirmavit dominus papa Innocentius III & addidit omnibus eam
Domina mea sanctissima, sancta Maria perpetua virgo virginum, mater summe benignitatis & misericordie, per illum qui animam tuam pertransuit gladium doloris dum unigenitus filius tuus dominus noster Ihesus Christus supplicium mortis pateretur in cruce; & per illum filialem affectum quo ipse materuo dolori compassus integerrime dilectionis sue vicario sancto Ioanni apostolo te prouidentam commendaturn: compate, condole, consule queso tribulationi, anxietati, aduersitati, infirmitati, paupertati, sollicitudini & quaecumque necessitati mee. O miseratrix miserorum, dulcis consolatio afflictorum, ac mater misericordiarum, desolatorum piissima consolatrix, in omni necessitate pupillorum prompta adiutrix: exaudi preces meas & respice orbitatis mee & misericordiae: quia in diversis multis & angustiis pro peccatis meis positus, penitus ignoro ad quem fugiam, nisi ad te dominam meam dulcisissimam virginem Mariam, genitrice domini nostrri Ihesu Christi, conformem & consimilem ac reformatricem humanitatis nostre. Ergo aures tuae pietatis siue consuetudine misericordie precibus meis benigne accomoda, per viscera misericordiae filii tui; per dulcedinem quam tunc filius tuus dominus noster Ihesus Christus habuit quando humanum genus amplexatus est vt liberaret vna cum patre & spiritu sancto, cernem pro nostra salute assumens fragiles angelo nunciante & spiritu sancto obumbrante de te piissima virgo Maria incarnatus est, & IX mensibus in tuo sacrificiis vero clausus, dens & homo gestatus, ac finito cursu .IX. mensium spiritu sancto cooperante gloriosam aulam tui virginalis vteri egrediens non asperrnatus est visitare mundum; per angustiam quam idem filius tuus dominus noster Ihesus Christus habuit quando in monte Oliveti patrem suum exoravit ut si fieri posset transitet ab eo calix passionis & mortis eius; per trinam oracionem eius; per tristem quoque incessum domini, quo insequa es eum cum lacrimis, ad crudele spectaculum passionis & mortis eius; per propra, sputa, colaphos, irrisiones, & per temptaciones eius, per accussaciones eius; per vestem sorte & ludo adquisitam; per vincula & flagella eius; per trinas lacrimas eius, per guttas sanguinei sordoris eius; per patientiam & taciturnitatem eius; per pauorem & tedium ac mesticiam cordis eius; per venerandum quam habuit quando denuodatus in cruce coram te piissima virgo omniisque populo peependit; per regale capit eius arundine conceptam, per spinacem coronam eius; per sitim & gustum aceti cum felle mixti; per lanceam infixam sacratissimo lateri eius, per sanguinem & aquam qui de sacratissimo latere eius fluxerunt & misericordiam & gratiam super nos effusam demonstrauerunt; per manus infixo manus & pedibus eius; per commendacionem qua patri animam suam commendavat; per dulcissimum spiritum eius quem cum clamore valido, clamando Eloy eloy lamazetabany, & inclinato capite cum dolore mortis dicens Consummatur est, emisit in cruce; per quotannis veii in templo, per obscuracionem solis & lune, per tremorem terre; per misericordiam eius factam in latrone; per crucem & passionem eius, per mortem & sepulturam eius; per ascensionem eius ad inferos, per omnes animas suas per audentem sue visitationis legitimavit; per gaudium & victoriis ac gloriis resurrectionis eius; per apparicionem .XI. dierum qua post resurrectionem suam tibi preelecta virgo & apostolos ceterisque electis apparuit; per admirabilibem ascensionem suam qua te virgo gloriosa & ipsis cernentibus est eleusatus in celum; per graciem sancti spiritus paracleti quum discipulorum cordibus in linguis igneis infudit & per eos in toto orbe terrarum longe lateque diffudit; per tremendum diem iudicii quo ipse venturus est indicare vinos
& mortuos, & seculum per ignem; & per omnes compassiones eius tecum in hoc mundo participatis; & suavitatem colloquiorum & osculorum ac amplexum eius; per ineffabile gaudium quo secum assumpta [es] in conventu (?) eiudem filii tui vbi gaudes & exultas sine fine: Letifica cor meum & exaudi me in hæc peticion mea pro qua specialiter te imploro supliciter & exoro vt sint certus sum quod ille nichil negans te honorat, ita sentiam facilius, plenius, celerius & efficacius tuum sanctissimum adiuvamen & consolamen: Secundum suavitatem misericordissimi cordis tui & dilectissimi filii tui voluntatem timentium se facientis & delectantque in se cordis peticionem dantis, & secundum necessitatem meas in his & in omnibus rebus melis pro quibus sanctissimum suplex inuoco nomen tuum & adiuvamen, vt optinas michi spud eundem dulcisissimum filium tuum in sibi catholica spem firmam, fidem rectam, caritatemque perfectam, veram cordis contricionem, fontem lacrmarum, dignam & sinceram confessionem, & sanctissimam satisfactionem, diligentiemque custodiem a peccatis, contemptum mundi, dilectionem dei & proximi; flagella misericordissimi filii tui in corpore meo inmundissimo recordari, veram patientiam portare ad omnia que pro amore filii tui sunt sustenenda & eciam si oportuerit mortem turpissimam cum exequeione votorum meorum; perserarentiam in bonis operibus, conversationem sibi placentem, felicem obitum, & in extrema hora vite mee penitenciam vehementem bonique sensus integritatem cum loquela; & animabus parentum meorum & omnium benefactorum meorum viorum atque mortuorum & omnium fideliun defunctorum requiem eternam, & viuis saubrem vitam & prosperatem in hoc seculo concedat, per eundem Christum dominum nostrum. amen. Ver. In omni tribulacione & angustia & pampertate nostra: suocurre nobis piissima virgo Maria. Oremus: Famulorum tuorum quesumus domine delictis &c. Concede quossumis misericors deus fragilitati nostre.

f. 35b. 3. Diabolus tribus modis insidiatur religiosis: sc. cum aliquis se solum estimet iustum; vel quando niuminum confidit de sua justicia; vel quando cessat ab opere bono. Eiaas se solum estimas iustum: dixit Reg. iii. 19 in fine: Domine, altaria tua subuerterunt & prophetas tua occiderunt, & ego solus remans inter eos; Cui dominus: Relinquam michi in Israel .vii. millia viorum quorum genua non sunt curata ante Baal. Petrus signans eum qui niuminum confidit de sua justicia: dixit: Si oportuerit me mori tecum non te negabo. Tobias gerens tipsum cessantium a bono opere: de sepultura fatigatus obdorminat in domo sua iactans se inxta partitem: & ex calido stercore yrundinum factus est cecus. Domus Tobie marantis caro nostra est; nidas yrundinum qui ex luto conficitor & ex plunis mollibus intus paratur, delectacionem in terrenis signat; yrundines, propter lenem volatum, super-biam cordis leuittatemque figurant: quorum inmundicia confestim cecat eos quibus dominantur; ille ergo qui incautus mentem leuitati ac superbia subicit, quasi nido yrundium suppositor dormit.

f. 36. Insidiatr eciam diabolus religiosis: per gloriem landis humane. Eleazurus, ut dicitur, elephemem occidit, & ab elephante legitur occisus, ecidunt enim elephans super Eleazurus & mole sui corporis oppressit eum. per Eleazurus: illi qui mundi fastum repudiant per humiditatem, designantur; per elefantem: mundi superbia. vbi occiditur bestia: succiditur arbor cui inclinat, & sic cadit vterque. stat semper elefants; qui sic stat: male stat, quia membra superbia inflexibilitia sunt; ad propiam voluntatem stat superbus & quasi ad arborum latus inclinat.

f. 36b. 4. Ieronimus in quadam epistola que suo kalendario preponit: Nullus dies est exempto die Kalendarum Ianuarii: qui non intra .v. millium numerum martirum reperiri possit ascriptus. Et ideo ecclesia ordinavit vt quia omnium sanctorum singulariter festa agere non possumus: saltem omnes generaliter & insimul honoremus. For als mykil &c, cf. p. 156.
f. 37. 5. Gregorius in omelia 18 super illo Io. 8 Quis ex vobis arguet me de peccato:
Nemo se contra acceptas contumellas erigit, nemo conuictis consuicium reddat.
Imitacione enim dei gloriosius est inuriam tacendo fugere, quam respondendo
superare.

Religio qualsis sit.

f. 38b. 6. Hugo de Folieto prior Canoniceorum Sancti Laurentii in pago Ambienensi,
in Tractatu de claustro anime, libro primo circa medium, sic dicit de Religione:
Religio habundans est pasperi, Sufficientes est mediocri—dat enim necessaria, &
dat gratis & dat satis; Tolerabilis est dulci, Infirnis larga, Delicatis compatiens, For-
tioribus moderata, Penitentibus misericors, Peruersis seuera, Bonis optima. Hec
sunt .ix. beneficia Religionis, in quibus singulis est diligencius inmorandum.

f. 39. 7. Oportet vnumquemque diligere animam suam: sicut & corpus suum. Corpus
autem cum esurit: querit cibum; quando sitt: querit potum; quando nudum est:
quirit vestimentum; quando laborat: querit requiem; quando granatur: querit
sompnum. Ita anima indiget hiis substantiis. Cibus autem anime: est preceptum
dei; potus: est oraclo, scienca vel sapiencia; vestimentum eius: in Christo con-
firmacio; requies eius: veritas; sompnum: humilitas. Ipsa enim deus at: Super
quem requiescam, nisi super humilem & quietem & trementem verba mea?

8. In omn claustro sunt .iii. genera monachorum. Sunt enim cenobite, in
communi monasterii regula & communi vita obediencia maiorum deseruentes. Sunt
anachorite, de quibus dicitur in IoB: qui edificat sibi solitudines; qui in communi
vita fratum positi: landabiliter tamen vacant priuata contemplaciones. Sunt gir-
usci carnales, qui corpore tantum infra septa monasterii inclusi: corde & lingua
totum mundum circueunt. Sunt & giruscae spiritualia, qui de lectione ad ora-
cionem, de oracione ad laborem, pro cordis sui leitute feruntur, in nullo operis
fructum stabilis constantia & persererant denocione prestolantes. Sunt & sarabaite,
qui seipsum amantes, que sua sunt querentes, in congregacione bini aut terni aut
quaterni communem monasterii regulam negligentes, & sententias nonas & priu-
tas sibi adiunniciones fingentes: partes & scismata in congregacione faciunt, sequ
niucem & heresim suam & scismata defendentes: gregem domini turbare non
desinuant.

9. Si quis deum voluerit reddere sibi propicium, dicit ingemiscens coram cruci-
fixo .vii. vicibus hos psalmos: Vaqueque; Ad te domine lenani. In necessitate
quis positus, cantet hunc psalmm attentius & liberabitur: In te domine sperani
.i. Cum quis aliubi est ituras vnne est sibi timendum, dicit tribus vicibus hunc
psalmum: Indica domine nocentes me. Cui temptamenta carnis sunt tedio, dicit
quadragies hunc psalmum & erit sibi remedium: Indica me deus & discerne. Cum
de lecto surrexeris, antequam quiequam incepieris dic hunc psalmum tribus vicibus
& totidem pater noster & non erit tibi illo die aliquid impedimento: Deus in
nomine tuo salum. Dum in adversitate fueris, centies in terra genibus positis die
hunc psalmum cum lacrimis & liberaberis: Exaudi deus oracionem meam & ne
despezeris, & , Misericere mei deus quoniam in te confidit. In peccatis quis positus,
implorat deum cum fletibus ut detur sibi compunctionis spiritus, & dicit psalmum:
Deus misererator nostri. Si quis ab inimicis circumdatur, deum orando cum gemi-
tibus dicit hunc psalmum decies & absque dubio liberabitur: Exurgat deus.
Quanto magis tribulatur homo: tanto magis sit eius intencio posita in oracionibus,
& conuersus ad deum & ex toto corde penitens dicit hunc psalmum in oratorio:
Salum me fac deus. Quando aliquid gravis incepturus es, voca diuinum auxilium,

f. 39b. 10. O gloriosa regina celorum, domina angelorum & hominum, o singularre refugium peccatorum, o beatissima mater salvatoris: ego reus & indignus, de tua ineffecta bonitate quam peccatoribus te deuote rogantibus feliciter ostendis confidens, tue pietati sanctissime suplico vt de potestate inimici generis humani cui me multipliciter subieci, celeriter eripias, atque filio tuo conditori meo misericorditer restitutas. Scio enim quod innumerables a ghennhe facultus tua sanctissima prece potenter eripisti. Igitur te dominra omni affectu exoro, per Ihesum Christum quem virgo parentis, virgo peperisti, lactasti & aluisti, & quem tandem pro redempcon generis humani crucifixum, in eruce pendentem, cum maxima compassionem conspexisti: quatirius michi peccatori misero in omnibus succurras aduersatibus atque temptacionibus, ab occultiis & manifestis peccatis me liberam.

Adiunca me dominra dulcissima sicut adiunisti Theophilum in te confidemt, relaxa facinora mea que sunt magna valde; scio enim quia potes, si vis. Surge ergo bona domina mea, & ante tronum filii tui, mamillis tuis pulcherrimis atque dulcisimis quibus deum & hominem lactasti [ostensis], eum si placet sic alloquere: »Filii, huius serui mei peticionibus & doloribus nequeo non moveri; iam penitet, iam te adorat & me veneratur, veniamque de commissis humiliiter petit; & ut facilius impretet, auxilium meum flagitat; nec ei negabo quod te deuote potentibus & te & me humiliiter innocuantis misericordier impedire consueveram. Ne aduerseris igitur matri pro eo suplicantis; quia ideo volisti habere matrem in terris: vt impios insinucando duceres ad celos. Nec attendas eius iniquitatem set penitenciam, non sclera set dolorem. Si illum iuste abicies: non auertas faciem tuam a me. Ecce viscosa mea que te portuerunt, ecce manus que te fouerunt, ecce vbera que te lactuerunt. Recordare fili mi dulcisime, quare hec sustinueras, quare me ministrum horum esset vos volueras. Recordare quam fragilis est humana substantia, quam prons ad peccandum, quam facilis ad lapsum, quam ruinita in profundum, nisi eam manum misericordie tue & gracie sustinueris. Audi me, domine & fili, orantem pro isto qui clamat ad me pro se & omnibus amisicis, parentibus, benefactoribus & familiaribus suis, vt connuertantur & saluentur; quia non possum deesse eis quos precioso sanguine tuo redemisti, quia eorum precium de carne mea est. Audi igitur, audi me ancillam tuam; & si non ancillam: audi matrem tuam; & da michi animam istius, & animas eorum pro quibus flagitat me ac pro quibus animam tuam preciosissimam posuisti; valeat illi obsicio spec & fiducia quas in te habet erga me matrem tuam. Sic quoque domina mea Maria, mater misericordie, consolatrix miserorum, refugium peccatorum: loquere ad filium tuum dominum nostrum Ihesum Christum; qui cum patre & spiritu sancto viuit & regnat deus benedictus per omnia secula seculorum, amen.
Latin notes, prayers &c. 441


1. This piece is a chapter of R. Rolle's Incendium amoris, but is frequently found separate.
2. This passage is quoted in Offic. de S. Ricardo eremita.
tu meus fueris. Esto ergo meus, deus meus: quia sic ero meus, & sic tuus. Si vero non es meus: nihil meum est. Quomodo ergo emam aut comparabo te? nullo certe nisi te. Necessus igitur est ut des michi te: ut te possim emere te. Peto ergo te, & prepara me ad recipiendum te, & receptus loquere tibi pro me, & andi in me te pro me. Pete michi dona tua a te, & da tibi petenti pro me. Nunc sentio, dulcissime, quid queris a me: Vnde tibi, misera creatura, tanta presumptio, tam improba egressio? Quali ceruece principalem offensum tuum, offensum detestabilem sic alloqueris? Audi, benignissime, semel, & ne irascaris; vide quo spiritu loqur; quia ego nescio; set bene sentio quod non loqui non possum. Recolo tamen quod alium adulterum & homicidam tetigisti: & psalmistam fecisti; Danielem ydiotam replesi: & indicem semen fecisti & innocentem liberasti; Magdalenam septem demonibus plenam respexit: & multa dilectione repletam apostolorum apostolam constituiti; fiere fecisti apostatam: & ordinasti in summum pontificem; publicaenum vocasti: & evangeliam consecrasti; percussisti perseveratorem: & erexisti in summum doctorem; descendisti in timidos metu indeorum inclusos: & emisisti eos audacia dissima doctrina inflammatis. Domine sancte, cum hec mente rumino, excitant me, sic alloqui te; & scio nunc quia sic docuisti me respondere tibi; & propter hoc in te spero, ad te respiro, ad te confugio. Si forte adhuc obics michi dicens: tu omnibus de quibus spera confidente assumpsi; peior es, omnes in malicia superasti; quare ergo ex illis trahis argumentum spe? Audi ergo, summa benignitas, andi ita tamen ut non incurrat indignacionem tuam misera creatura tua. Si plura sunt scelera mea & maior quam omnium eorum quos ita exemplum tue misericordie notavi: multo est misericordia tua maior quia infinita, cui eque facile est remittere mille milia peccata & vnum solum, quamuis ille cui dimittitur, propter consetuentem sit difficilior. Scio quod aliiquis in suo primo mortali discidit precitus ad mortem, alias post mille milia peccata commissa resserunt est & ad vitam predestinatus. Et in his quid, dulcissime, nisi hinc tua misericordia, illinc dei patris iusticia manifestissime apparuit? Accidit in illis duobus quod vterque post multa peccata magna & mortalia diutius reseruantur, & in fine alter ad vitam, alter ad penam transit eternam. Quid ergo in his, benignissime, nisi tua dulcissima misericordia in se uniformis, diversimode tamen operans? Nec ergo certitudinem vite eterna dat pactas peccatorum: nec desperacionem confort multitudo scelerorum. Set quoniam mellior est misericordia tua super vitas ... (rest om.).

(Ms. Arundel contains, besides, several other interesting pieces, as drawings of trees of ives &c., which cannot be reproduced here).
Addenda.

p. 3. A metrical version of The Form of Living (but exclusive of Amore langueo), in the northern dialect, is extant in Ms. Tib. E viii, which, besides, contains (Will. of Nassington's) Mirror of life, the Lamentation of St. Mary to St. Bernard on the passion of Christ, a metrical version of Spiritus Guionis (a prose text is contained in Ms. Vernon), and a set of homilies and legends—a enlargement of the original collection of Domingiaea evangelica, and of which another copy, still more enlarged, is in Ms. Harl. 4196, cf. Altegl. Leg. Neue Folge p. lxvii. Of Will. Nassington, Ms. Thornton f. 189 contains another poem, titled Incipit tractatus Willemi Nassygontis, quondam advocati curiae Eboraici: de Trinitate et Unitate, cum declaracione operum dei, & de passione Domini nostri Iesu Christi (ed. Perry Rel. pieces in prose and verse), which is mainly a metrical reproduction of St. Edmund's famous Speculum. The Mirror of life is generally attributed to him, though some Ms. ascribe it to R. Rolle. Will. of Nassington appears to be more of a translator and easy versifier, than of an original thinker and poet; and so it is probably to him that we have to ascribe the contents of Ms. Tib. E vii, incl. the metrical version of the Form of living.

p. 37. note. parcecel is a form frequently used in R. Rolle's Prose Psalter (ed. Bramley), and must, therefore, be retained in the text.

p. 104. Of the smaller pieces of Ms. Rawl. C 385, No. 1, 2, and 5, are Chap. 70, 91, 82, of W. Hilton's Scale of perfection.

p. 110. A later poem on the same subject (9 points), in the northern dialect, is found in Ms. Harl. 2409 f. 79b, beg:

Here ere neghen poyntes of gret vertu
Patoure lorde talde, swet Iesu,
Til a creature, als ye shal lere,
Pat askye hym on his manere etc. (114 vv.)

p. 128. The poem 'Bai pat withouten lawe does siame' etc., is extracted from the Prick of Conscience v. 607 ff.

p. 129. The quotation from R. Rolle on the passion, refers to the Form of living.

p. 191. 3. 1. This tale is found in R. Rolle's Forma sine regula de modo confestendi, Ms. Rawl. C 397.

p. 196. The whole of Bonaventura's Life of Christ was translated into English, in the earlier part of the 15th cent. by Nic. Love, prior of the Carthusian Monastery of Mount Grace in Yorkshire (Ms. Add. 3002: Explicit speculum vita Christi complete; late liber transaltus fuit de latino in anglicum per dominum Nicholaum Loue priorem monasterii de Mounte Grace ordinis Cartusiansis), which is extant in Ms. Add. 1900 (northern dialect, 1st fol. wanting), 31006 (last part wanting, ends in: how Christ appeared to S. Mawdeleyne), 30332, 19003 (beg. wanting, begins at the end of dies Mercuril), Arund. 3564, Ar. 172, Reg. 18 C 2 (incomplete, ends in the Crucifixion). This translation is titled be Mynrour of be blessede lyfe of Iesu Crist; it has many additions by the translator, which are marked N on the margin. The Thornton text is an independent and older translation. A previous translation is Robert Mansayng of Brunn's poem of the Meditations on the supper of our lord and the hours of his Passion.

p. 261. The same exposition of the Pater noster occurs in Ms. Harl. 4172, f. 58b; the texts, however, do not quite agree.

A metrical exposition in the northern dialect is found in Ms. Cotton Galba E E, f. 32b.

p. 295. The greater part of this epistle (from: Bot now sayse bon, if his be sothe, bon wondre etc.), is inserted in Cap. 45 of the Vernon copy of W. Hilton's Scale of perfection (but wanting in the other Ms. of the same). The author of the epistle is more probably W. Hilton.

p. 297. A similar treatise on Prayer, in rhythmical prose and with frequent alliteration, and originally written in the north, is found in Ms. Reg. 28 A x, f. 81; the beginning of the treatise is wanting (a leaf being torn out), the first part treated of ghostly battle.
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