



Rare Book Dept.

No. *G. 405. 40*  
The Public Library of the City of Boston.



Scott's Sale at Hanger - Jan. 1806  
16.6

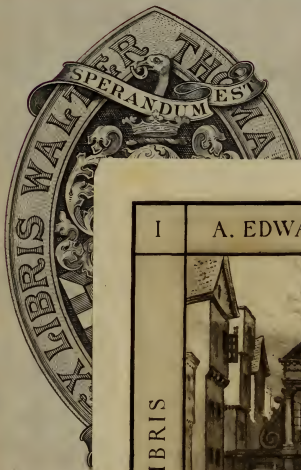
This same copy sold for 14  
at Batchelder's Auction in 1776.



WA. 185.

John Liptrop Esq. T. A. S.





616

I	A. EDWARD NEWTON	9
EX LIBRIS		OAK KNOLL
	<p>Hill's <i>Berwell</i> II 238</p>	
O	"Sir, the biographical part of literature is what I love most"	9

10-57

April

The author [Walter de Henricus] 1109  
was a Carthusian monk,  
according to Bale & Pitts  
of Lyon monastery; but  
rather of Shene, as Tanner:  
the former, according to  
Dugdale, being founded  
for Celestine monks, the  
latter for Carthusians.  
Bale & Pitts say Leffon.  
-vised in 1433; & Bp  
Tanner repeats the same,  
but adds from two MS  
notes, one at the begin-  
-ning of a MS copy in  
the Bod. Libr. the other  
at the end of a MS.  
Now. More XXXIII that  
he died in 1395. I leave  
it to the learned anti-  
-quary to settle the point.  
Herbert's ans. 121

edition of the Scala  
Perfectionis by W.  
de Wordis

- I. 1494. fol. WA. 121  
Baye tun. Hunter
- II 1525. 4 to WA. 168.
- \* III. 1533. 4<sup>t</sup> per. na.

over

Perfect

Joseph H. Beaman  
May 20 1881  
2



# Scala perfectionis.



2  
 P n  
 n (P

Tabula prime partis.

Here after foloweth the chapytres of this present volume of Walter Hylton / named in latyn (Scala perfectionis) englysshed / the ladder of pfeccyon / Whiche volume is deuyded in two partyes. The fyrst boke of this present volume conteyneth .lxxxiiij. chapytres. The seconde boke cōteyneth .xlvi. Whiche hole volume amounteth to an hondred and .xxxix. chapytres.

That the inner hauynge of mannes soule sholde be lyke to the bitter. Capitulum primum.

Of actyfe lyfe / and the Werkes therof. Ca. ij.

Of contemplatyfe lyfe / & the Werkes therof. Ca. iij.

Of the fyrst parte of contemplacyon. Ca. iiij.

Of the seconde parte of contemplacyon. Ca. v.

Of the lower degree of the seconde parte of contemplacyon. Ca. vi.

Of the hyer degree of the seconde parte of contemplacyon. Ca. vii.

Of the thyrde parte of contemplacyon. Ca. viij.

Of the twynnyng of þ̄ thyrde parte of cōtemplacyon fro the seconde parte / & of the prayfynge therof. Ca. ix.

How the shewynge to the bodyly Wyttes / and the felyng of them may be bothe good and euyll. Ca. x.

How þ̄ shalte knowe whan þ̄ shewynge to the bodyly Wyttes / & the felyng of them ben good or euyll. Ca. xi.

What knytteth Jesu to mannes soule / and what loseth hym therfro. Ca. xii.

How and in what thynges that a cōtemplatyfe man sholde be occupied. Ca. xiiij.

How in reason & wyll bertue begynneth / and in loue and in lykynge it is made perfyte. Ca. xv.

Of the meanes that byngeth a soule to contemplacyon. Ca. xvi.

Tabula prime partis.

¶ What a man sholde vse and refuse by the vertue of mekenes. Ca. xvi.

¶ Who sholde blame mennes defautes and deme them and Who not. Ca. xvii.

¶ Why men sholde Worshyp other / and lowe them selfe in theyr owne hertes vnder all other. Ca. xviii.

¶ How men sholde do y<sup>e</sup> Wanteth the felyng of mekenes in affeccyon / not dzedynge to moche therfoze. Ca. xix.

¶ How ypocrytes & heretykes for Wantynge of mekenes hygh them selfe in herte before all other. Ca. xx.

¶ What thynges men ought to byleue by a sykter sayth. Capitulum xxi.

¶ How a stable entent is nedefull to these that sholde please god / and discrecyon of bodyly Werkes. Ca. xxii.

¶ Of a lytell rehersyng of thynges sayd before / and of makynge offrynges y<sup>e</sup> sholde be offred to god. Ca. xxiii.

¶ Of prayers that is spedefull to gete clenness of herte and vertue. Ca. xxiiii.

¶ How men sholde praye / & Wheron the poynt of theyr thought shall be set in prayer. Ca. xxv.

¶ Of the fyze of loue. Ca. xxvi.

¶ That the certayne prayer in speche ordeyned of god and of holy chyrche is best to them that be newe turned to god and to deuocyon. Ca. xxvii.

¶ What peryll it is to men that in y<sup>e</sup> begynnynge of turnynge to god leue the comune prayer of the ordynaunce of holy chyrche / & gyue them to meditacyon. Ca. xxviii.

¶ Of the seconde maner of prayer y<sup>e</sup> is in speche not certayne / but foloweth the steryng of deuocyon. Ca. xxix.

¶ That the seconde maner of prayer pleaseh moche god / and maketh a man to behaue hym in body as he were dronken / and maketh hym in soule to be wounded

with the swerde of loue. Ca. xxx.



Tabula prime partis.

**H**ow the fyre of loue wasteth all flesshely lustes / as  
other fyre wasteth all bodyly thynges. Ca. xxxj.

**O**f the thynde maner of prayer / that is onely in the  
herte without speche outwarde. Ca. xxxij.

**H**ow men sholde do that ben trauayled With vayne  
thoughtes in theyr prayers. Ca. xxxiiij.

**O**f meditacyon of synfull men after that they ben ho-  
ly turned to god. Ca. xxxiiij.

**T**hat the meditacyon of the manhode of Chryst / or of  
his passyon / is gyuen frely of the holy goost / and how it  
shall be knowen Whan it is gyuen. Ca. xxxv.

**T**hat the meditacyon of y<sup>e</sup> passyon of Chryst is With-  
drawen fro them that it is gyuen to ofte sythes for dy-  
uerse causes. Ca. xxxvj.

**O**f dyuerse temptacyons of the fende. Ca. xxxvij.

**O**f dyuerse remedies agaynst temptacyons of the  
fende. Ca. xxxviii. **H**ow that god them that he cho-  
seth / he suffreth to be taken & tempted / and afterwarde  
cōfōrteth them & stableth them in grace. Ca. xxxix.

**T**hat a man shold not gyue hym to ydelnes / ne lyght-  
ly leue the grace that is gyuen hym of god. Ca. xl.

**T**hat a man sholde knowe y<sup>e</sup> measure of his gyft / y<sup>e</sup> he  
may desyre & take a better Whā god Wyll gyue it. ca. xlij.

**T**hat a man sholde trauayle to knowe his owne sou-  
le / and the myghtes therof / & breake downe the grounde  
of synne therin. Ca. xliij.

**H**ow a man shall knowe the Worthynes and the Wor-  
shyp of his soule that it had fyrst of god / and What Wret-  
chednes & myschefe it is fallen in for synne. Ca. xliij.

**H**ow euery man may be saued by y<sup>e</sup> passyon of Chryst  
be he neuer so Wretched. Ca. xliij.

**T**hat a man sholde be besy for to recouer agayne his  
Worthynes / and reforme agayne in hym the ymage



Tabula prime partis.

of the Trinite.

Ca. xlv.

How Jesu shall be sought/desyred/ & founde. Ca. xlvj.

What pfyte it is to haue y desyre of Jesu. Ca. xlviij.

Where and with what thyng Jesu shall be sought and founde. Ca. xlviiij.

Where Jesu is lost/ and founde agayne through his mercy. Ca. xlix.

What letteth a man to here and se Jesu within hym selfe. Ca. l. That mekenes and charite ben the spes cyall lyuereys of Jesu/through y whiche mannes soule is refourmed to the lyknes of hym. Ca. li.

How a man shall se the grounde of hym within hym selfe. Ca. liij. To what thyng is the ymage of synne lyke/and what it is in it selfe. Ca. liiiij.

Who so wyll fynde Jesu/ hym behoueth abydyngly to trauayle in goostly derknesse agaynst the ymage of synne. Ca. liiiij. What is properly the ymage of synne/and what cometh out therof. Ca. lv.

What pryde is/and whan it is synne. Ca. lvj.

Whan pryde is deedly synne/and how it is in flesshely lyuynge men deedly synne. Ca. lvij.

How pryde is in ypocrytes deedly synne. Ca. lviiij.

How pryde in heretykes is deedly synne. Ca. lix.

How sterynges of pryde and baynglozy in good men ben but vennyall synnes. Ca. lx.

How dyuers states in holy chirche shall haue dyuers medes in heuen/ & of two specyall medes in heue. ca. lxj.

A shorte sterynge to mekenes & to charite. Ca. lxij.

How a man shall knowe how moche pryde is in hym.

Capitulum lxiiij.

Of enuy and yre/ & of theyr braunches / & how in stede of synne mannes persone is ofte hated. Ca. lxiiij.

That it is moche maystry to loue mennes persones/

Tabula prime partis.

- and wysely hate they synnes. Ca. lxxb.
- T**hat for the same dedes dyuerse men shall haue dyuerse medes. Ca. lxxbj.
- T**hat all mennes good dedes shold be approued that hath lyknes of good/saue the open heretyke/and of the cursed man. Ca. lxxbij.
- T**hat no good dede may make men safe wout charite and that charite sele they onely that be meke. Ca. lxxbiiij.
- H**ow a man shall knowe how moche wꝛath and enuy is hydde in the grounde of his herte. Ca. lxxix.
- B**y what tokens thou shalt knowe yf that thou louest thyne ennemy/and what ensample thou shalt take of Chꝛyst for to loue hym. Ca. lxx.
- H**ow a man shall knowe how moche couetyse is hyd in his herte. Ca. lxxj.
- H**ow that a man shall knowe whan he synneth not in eatynge and drynkyng/and whan he synneth venially/and whan he synneth deedly. Ca. lxxxiij.
- H**ow the grounde of lechery sholde be destroyed with goostly trauayle and with bodyly. Ca. lxxxiij.
- T**hat a man sholde be bely to put away all sterynges of synne/but more bely of goostly synnes than of bodyly  
Capitulum. lxxxiij.
- T**hat hunger and other bodyly paynes lette moche goostly Werkynge. Ca. lxxv.
- W**hat remedy a man shall vse agaynst defaute made in eatynge or drynkyng. Ca. lxxvj.
- T**hat through bely desyre and trauayle for mekenes and charite a man cometh soouer to other vertues than by trauayle in himselfe. Ca. lxxvij.
- O**f the derknes of the ymage of synne/and what cometh in by the wyndowes therof. Ca. lxxviiij.
- T**hat y soule for defaute of knowynge of it selfe gothe

## Tabula prime partis.

- out by the. b. Wyttes to seke outward lyknyng. Ca. lxxix.
- C**hat a soule sholde not begge without for he / but within of Jesu that it nedeth. Ca. lxxx.
- C**hat the hole of y ymaginacyon nedeth to be stopped as well as the Wyndowes of the Wyttes. Ca. lxxxi.
- C**hau the vse of the Wyttes is decdly synne / & whan it is vcnvall. Ca. lxxxii.
- C**how a goostly man or woman shall haue them that come to them. Ca. lxxxiii.
- C**of the derke ymage of synne / and of the clothyng therof. Ca. lxxxiiii.
- C**whiche be y lēmes of the ymage of synne. Ca. lxxxv.
- C**wherof the ymage of Jesu is made / and wherof the ymage of synne is made / and how we be passyng forth in the ymage of synne. Ca. lxxxvi.
- C**how we sholde crucyfy this ymage of synne / and quycken the ymage of Jesu. Ca. lxxxvii.
- C**what profyte cometh of keepyng of the herte / & how moche the soule is / and what it loueth. Ca. lxxxviii.
- C**how y ymage of synne shall be brokē downe. ca. lxxxix.
- C**how a man shall behaue hym to the steryng of pryde and of all other byces. Ca. lxxxx.
- C**what thyng helpeth moost a mannes knowyng / & geteth to hym that hym lacketh / and moost destroyeth synne in hym. Ca. lxxxxi.
- C**how a man shall be shapen to the ymage of Jesu / and Jesu shapen in hym. Ca. lxxxxii.
- C**he cause why this booke was made / and how she sholde haue her in redyng therof that it was made to. lxxxxiii.
- Capitulum.

**C**here endeth the chapytres of the fyrst booke. And after foloweth the fyrst parte of this present volume.



That the inner hauynge of mannes soules sholde  
be lyke to the vtter.

Capitulum primum.



**G**ostly syster in Jesu Chryst I praye the that  
in þy callinge whiche our lord hath called the  
to his seruyce þy holde the payed & stande sted-  
fastly therin/trauaylynge besyly With all the  
myghtes of thy soule by the grace of Chryst Jesu for to  
fulfyll in sothfastnes of good lyuyng þy state whiche thou  
hast taken in lykenes & in semynge/ & as thou hast forsa-  
ke the Worlde/ as it were a deed man turned to our lord  
bodily in syght of men. Ryght so that in thy hert myght  
be as it were deed to all erthly loues and dyledes turned  
hoolly to our lord Jesu Chryst. For wyte þy Well a body-  
ly turnynge to god Without the hert folowynge is but a  
fygure and a lykenes of vertues & no sothfastnes/ Wher  
foze a wretched man oz woman is he oz she that leueth þy  
inwardly kepynge of hymselfe/ & shapeth hym Without  
forth onely a foyme & lykenes of holynes/ in habyte oz clo-  
thyng/ in speche & in bodily Werkes/ beholdynge other  
mennes dedes/ and demynge theyr defautes/ Wenynge  
hymselfe to be ought Whan he is ryght nought/ & so be-  
gyleth hymselfe. Do þy not so/ but turne thy herte w thy  
body pryncypally to god/ & shape the win to his lykenes  
by mekenes & charite/ & other goostly vertues/ and than  
arte thou truly turned to hym. I saye not that thou so  
lyghtly on the fyrst daye may be turned in thy soule by  
fulhede of vertues/ as þy myght With thy body be closed  
in a hous/ but that thou sholdest knowe that the cause of  
thy bodily closynge is/ that thou myght the better come  
to goostly closynge/ and as thy body is closed fro bodily  
conuersacion of men / ryght so that thynne herte myght  
be enclosed fro the fleshely loues and dyledes of all erthly  
thynges/ and that thou myght the better come therto



I shall tell the in this lytell woptynge as me thynketh.

Of actyfe lyfe/and the Werkes therof. Ca. ij.

**T**hou shalt vnderstande þ there is in holy chyrche two maner of lyues (as saynt Gregoꝝ sayth) in the Whiche chrysten they sholde be safe. That one is called actyfe/ & the other contemplatyfe/ wout one of these two no man may be saued. Actyfe lyfe lyeth in loue & charite shewed outwarde by good bodily Werkes in fulfylling of goddes cōmāfidentes/ & of the. vij. Werkes of mercy bodily & goostly to a mānes euen chrysten. This lyfe longeth to all woꝝldly men Whiche haue rycheſſe & plente of woꝝldly goodes to spende/ & to all other whiche haue ſtate/ offyce/ oz cure of other men/ & haue goodes to spende/ lerned & lewde/ tēporall oz ſpirituall/ & generally all woꝝldly men are boude to fulfyll it after theyꝝ myght and cunnynge/ as reason & diſcrecyon asketh/ yf he haue moche good/ moche good to do/ yf he haue lytell/ the leſſe may he do/ and yf he nought haue/ than muſt he haue a good wyll. Theſe ben Werkes of actyfe lyf/ eyther bodily oz goostly. Also a great parte of actyfe lyfe lyeth in great bodily dedes/ þ whiche a man dothe to hys ſelfe/ as great faſtyng/ moche wakynge/ & other ſharpe penaūce doynge for to chaſtyſe the fleſhe w diſcrecyon for treſpace before done/ & by ſuche penaūce for to refrayne luſtes & lykyngeſ of it/ & to make hym burom & redy to þ wyll of þ ſpyrte. Theſe Werkes though they be actyfe/ they helpe ryght moche & ordeyneth a man in the begynnynge to cōme to contemplatyfe lyfe/ yf they be bled w diſcrecyon.

Of cōtemplatyfe lyfe/ & the Werkes therof. Ca. iij.

**C**ōtemplatyfe lyfe lyeth in perfyte loue & charite feled inwardly by goostly vertues and by ſothfaſt knowynge & ſyght of god & goostly thynges. This lyfe longeth to them ſpecyally the Whiche for the loue of god

forlaketh all worldly rycheſſe / Worſhyppes & outwarde beſynelle / and hoolly gyue them body & ſoule after theyr myght & cunning to þe ſeruyce of ged by goostly occupacyon. Now than ſyth it is ſo þe thy ſtate asketh to be contemplatyfe / toz þe is thentent of thyne encloſynge / that þe myght more itely & entyerly gyue the to goostly occupacyon. Than it behoueth the to be right beſy bothe nyght and daye With trauayle of body & of ſpyryte for to come to that lyfe as nygh as thou mayſt / by ſuche meanes as thou hopeſt were beſt to the. Neuer theles before that I tell the of the meanes / I ſhall tell þe fyrſt a lytell more of this lyfe cōtemplatyfe / that þe myght ſomwhat ſe what it is / & ſythen ſet it as a marke in the ſyght of thy ſoule / Wherto thou ſhalte drawe in all thyne occupacyon.

**O**f the fyrſt parte of contemplacyon. Ca. iiii.

**C**ontemplatyfe lyfe hath thre partes. The fyrſt lyeth in knowyng of god & goostly thynges gotten by reaſon / by techynge of man / & by ſtudy in holy Wryte wout goostly affeccyon & inly ſauour feled by the ſpecial gyfte of þe holy gooſt. This parte haue ſpecially lettred men & great clerkes whiche by longe ſtudy & trauayle in holy Wryte come to this knowlege more oz leſſe after the ſubtylte of kyndly Wytte & contynuaūce of ſtudy / of þe generall wytte þe god gyueth to euery man that hath vſe of reaſon. This knowlege is good / & it may be called a parte of cōtemplacyon / in as moche as it is a ſyght of ſothenneſt / & a knowlege of goostly thynges / neuer theles it is but a ſygure & a ſhadowe of very cōtemplacyon / for it hath no goostly ſauour in god / ne inwarde ſweetnes / the whiche no man may fele but yf he be in great charite / for it is the propre Welle of our lord / to the whiche cometh none alyen / but this maner knowlege is cōmune to good and bad / for it may be had wout charite / & therfore it is

not very cōtēplacyon. As ofte sythes ypocrytes & flesshly  
 ly luyunge men haue moze suche knowlege than many  
 other chrysten men/ & yet haue these men no charite. Of  
 this maner knowlege speketh saynt Doule thus (Si ha Cox.  
 buero oēm sciētīā: & nouerim mysteria oīa: charitatē aut xiiij.  
 nō habeā/ nichil sum) yf I had full knowlege of al thyn  
 ges/ & I knewe al preuytees/ & I had not charite/ I am  
 right nought/ neuertheles yf they þ haue this knowlege  
 kepe them in mekenes & in charite & flee worldly & flesshly  
 synnes after theyr myght/ it is to them a good way &  
 a great disposyng to very cōtēplacyon/ yf they desyre &  
 praye deuoutly after þ grace of þ holy goost. Other men  
 þ haue this cūnyng & turneth it to pryde & baynglozy of  
 themselfe/ or in to couetyse & desyryng of worldly states/  
 woꝛshypps & rychelle/ not mekely takyng it to þ praylyng  
 of god/ ne charitably spendeth it in þ pfyte of theyr euen  
 chrystē/ some of them fal eyther in to heresyys & errours  
 or in to other opē synnes/ by þ which they sclaūder them  
 self & al holy chirche. Of this cūnyng sayth saynt Doule  
 thus (Sciētīa inflat: charitas autē edificat) Knowlege Paulus  
 alone lyfteth vp the hert in to pryde/ but mynge it w cha  
 rite/ & than turneth it in to edifycacyon. This knowlege  
 alone is but water vnsauery & colde/ & therfore yf they þ  
 haue it wold mekely offre it vp to our lord/ & praye hym  
 of grace/ he sholde w his blessyng turne the water in to  
 wyne/ as he did at þ prayer of his mother at þ feest of Ar  
 chitriclyne/ þ is to saye/ he shold turne þ vnsauery know  
 lege in to wysdom/ & the colde naked reason in to goostly  
 lyght & brennyng loue by the gyfte of the holy goost.

Of the seconde parte of contēplacyon. Ca. b.  
 The second parte of cōtēplacyon lyeth princypally  
 in affeccyon without lyght of vnderstandyng of  
 goostly thynges/ & this is cōmunly of simple & vnlettred



men/Whiche gyue them hoolly to deuocyon/ & this is fe-  
 led on this maner/Whan man or Woman in meditacion  
 of god by the grace of þ̄ holy goost feleth feruour of loue &  
 goostly swetnes by þ̄ mynde of Chrystes passyon/or ony  
 of his Werkes in his manhode/or he feleth a great trust  
 in þ̄ goodnes & in þ̄ mercy of god for þ̄ forgyuenes of his  
 synnes/ & for his great gyftes of grace/or else he feleth a  
 drede in his affeccion w̄ great reuerence of the p̄cuy do-  
 mes of god/the Whiche he seeth not/ & of his ryght wys-  
 nes/or in prayer he feleth þ̄ thought of his herte drawe  
 vp fro all erthly thynges streyned togyder With all the  
 myghtes of his hert/vp styenge to our lord by feruent  
 desyre & With goostly delyte. And neuertheles in þ̄ tyme  
 he hath no open syght in vnderstādyng of goostly thyns  
 ges/ne of p̄uoytees of holy W̄ypte in especyall/ but onely  
 that hym thynketh for þ̄ tyme nothyng lyketh hym so  
 moche as for to praye or thynke as he dothe/ for sauour  
 delyte & conforzte þ̄ he fyndeth therein/ & yet can he not tell  
 What it is/ but he feleth it Wel for it is a gyfte of god/ for  
 out of it spryngeth many swete teres/ b̄c̄nyng desyres  
 & styll mournynges Whiche scoureth & clenseth the hert  
 fro all the fylth of synne/ & maketh it melte in to wonder  
 full swetnes of Jesu Chryst/ buxom/ souple & redy to ful-  
 fyll all goddes Wyll/ in so moche þ̄ hym thynketh he ma-  
 keth no charge What cōmch of hymnselfe/ so that goddes  
 Wyll were fulfyllled w̄ suche many sterynges moo than  
 I can or may say. This felyng may not be had Without  
 great grace/ & Who so hath it for þ̄ tyme/ he is in charite  
 Whiche charite may not be lost ne lessted though the fer-  
 uour of it passe away/ but by a deedly synne/ & that is cō-  
 fortable. This may be called the seconde parte of cōtem-  
 placyon/ neuerthelesse this parte hath two degrees.



**O**f the lower degree of the seconde parte of con-  
templacyon. Capitulum. vij.

**T**he lower degree of this fealyng men whiche are  
actyfe may haue by grace whan they be vifited  
of our lord as myghtyly & as feruently as they þ gye  
them holy to cōtemplatye lyfe and hath this gyfte/ but  
this fealyng in his feruour cōmeth not alway whan a  
man wolde/ ne it lasteth not full longe/ it cōmeth & gothe  
as he wyl that gyueth it/ & therfore who so hath it/ meke  
hymselfe & thanke god/ and kepe it preuy/ but yf it be to  
his cōfessour/ & holde he it as longe as he may w discre-  
cyon. And whan it is withdrawen/ drede not to moche/  
but stande sadly in fayth & in a meke hope/ With pacient  
abydunge tyll it cōme agayne. This is a lytell tastynge  
of the swetnes of the loue of god/ of the whiche Dauyd  
sayth thus in the psalter (Gustate et videte qm̄ suauis Psal.  
est dñs) Taste ye & se ye the swetnes of our lord. xxxiii.

**O**f þ hyer degree of þ secōd part of cōtēplacion. Ca. viij

**T**he hyer degree of this parte may not be had and  
holden but of them þ be in greate rest of body and  
soule/ the whiche by grace of Jesu & longe trauayle bo-  
dyly & goostly fealeth a rest of hert & clenness in cōscience  
so that them lyketh nothēge so moche to do as to syt styll  
in rest of body/ & for to praye alwaye to god/ & thynke on  
our lord/ & to thynke somtyme on þ blessed name of Je-  
su/ whiche is comfortable & delectable to them/ that by þ  
mynde of it they feale them fedde in theyz affeccyō/ & not  
onely of the name/ but all other maner prayers/ as the  
Pater noster. and the Ave. or ymnēs or psalmes/ & other  
deuoute sayenges of holy chyche are turned as it were  
in to a goostly myrth & swete songe/ by the whiche they  
are cōforted & strengthened agaynst all synnes/ and moche  
releued of bodyly disease. Of this degree spekethe saynt

**E**phe. v. **D**oulc thus (Nolite inebriari uino: sed impleamini spū scō: loquētes uobis metipsis in hymnis & cāticis & psal mis spūalib<sup>9</sup>: cantātes et psallētes in cordib<sup>9</sup> v<sup>9</sup>ris dño) **W**e ye not dronken w wyne/ but be ye fulfyllled of y holy goost sayenge to your selfe in ymnes & psalmes & goostly songes/ syngynge & psalmyng in your hertes to our lord. **W**ho so hath this grace/ kepe he hys selfe in lownes & that he be euer desyringe to come to more knowlege & felynge of god in the thyrde parte of contemplacyon.

**O**f the thyrde parte of contemplacyon. Ca. viij.

**T**he thyrde parte of contemplacyon the whiche is wpyfte as ye may heare/ lyeth bothe in cognicyon & in affeccyon / that is to saye / in knowynge & in perfyte louynge of god. **A**nd that is whan a mannes soule fyrst is reformed by fulhede of vertues to the ymage of Jhesu **A**nd afterwarde whan he is visyted / he is take in fro all erthly & flesshly affeccyons / fro vayne thoughtes & ymagynynge of all bodyly creatures / & as it were moche rauylshed out of the bodyly wyttes. **A**nd than by y grace of y holy goost is illumyned for to se by vnderstandynge sothfastnes whiche is good and goostly thynges **W**ith a softe swete brennyng loue in hym so perfyty / that he be rauylshed of his loue / so the soule is oned for the tyme & cōformed to the ymage of the trinite. **T**he begynnyng of this contemplacyon may be feled in this lyfe / but the fulhede of it is kepte in to the blysse of heuen. **O**f this onyng & conformyng to our lord speketh saynt **D**oulc thus (*Qui adherent deo: unus spūs est cū illo*) **T**hat is to saye / **W**ho so by rauylshyng of loue is fastened to god than god & his soule are not two but bothe one. **A**nd sothly in this onyng is the maryage made bytwene god and the soule / the whiche shall neuer be broken.

**O**f the twynnyng of y thyrde parte of cōtemplacion

fro the seconde parte / & of the prayfynge therof. Ca. ix.

**T**he other parte may be called brennyng loue in deuocyon / & this brennyng loue in cōtemplacyon that is lower this is the hyper / that is swetter to þ bodyly fealyng / this inwardly fealyng better to the goostly fealyng / for it is moze inward / moze worthy / moze goostly / moze wonderfull / for this is verily a tastyng so lytell as is a earnest of þ syght of heuenly ioye / not clerely / but halfe in derknes / the whiche shall be fulfyllled & openly clered in þ blysse of heuen / as saynt Poule sayth (Vide- mus nūc p̄ speculū in enigmatē: tūc autē videbim⁹ facie ad faciem) We se now god by a myrour as it were in a derknes / but in heuē shall we se hym openly face to face. This is þ illuminacyon of vnderstandyng in delytes of louyng / as Dauid sayth in þ psalter (Et nox illuminatio mea i delicijs meis) My nyght is my lyght in my delytes. The other parte is mylke for childzen / this is hole meet for perfyte men / þ whiche haue wyttes assayde to knowe good fro euyll / as saynt Poule sayth (Perfectorū est solidus cib⁹: q̄ habēt sensus exercitatos ad discretionē boni et mali) The Werkynge of the full vse of this gyfte may no man haue but he be fyrst reformed to þ lykenes of Iesu by fulhede of vertues / ne there may no man lyuyng in deedly fleshe haue it cōtynually in his fulhede & in the ouerpassyng / but by tymes whan he is visyted And as I conceyue by the wytyng of holy men / it is a full shorte tyme / for soone after he falleth in soberte of bodyly fealyng / & al this werke maketh charite. And euē thus as I do vnderstande sayth saynt Poule of hymselfe (Siue excedimus deo: siue sobrii sumus vobis charitas chrysti bzgit nos) Whether we ouerpasse our bodyly wyttes to god in cōtemplacyon / or we are moze sober to you in bodyly fealyng / þ charite of Chryst strayneth vs.

i. cor.  
xiii.

Psal.  
cxliij.

Hebr.  
v.



Of this parte of contemplacyon & of reformynge to god speketh saynt Poule openly thus (Nos autē reuelata facie gloriā dñi speculamur trāsformati in eandē imaginē a claritate in claritatē tanq̄ a dñi spiritu) This is thus moche to saye. Saynt Poule in the p̄sone of hymselfe & of p̄fyte men sayth thus. We fyrst reformed by vertues / the face of our soule vnheled by openynge of the goostly eye beholden as in a myrrour heuently ioye / full shaped & oned to the ymage of our lord fro clerete of fayth in to clerete of vnderstandyng / or else fro clerete of desyre in to clerete of blessed loue / & all this is wrought of the spiryte of our lord in a mannes soule / as saynt Poule sayth. This parte of cōtemplacyon god gyueth Where he wyll / to lerned & to lewde / to men & to women occupped in prelacy / & to solytary also. But is is specyall not cōmune / and also though a man whiche all his lyfe is actyfe haue þ̄ gyfte of it by a specyall grace / neuerthelesse þ̄ fulnes of it may no man haue / but he be solytary & in lyfe cōtemplatyfe.

How the shewynge to the bodyly wyttes / and the fealyng of them may be bothe good and euyll. Ca. x.

**B**y this that I haue sayd may þ̄ somewhat vnderstande / þ̄ visyons or reuelacyons of ony maner of spiryte in bodyly apperyng / or in ymagynyng / slepyng or wakyng / or else ony other fealyng in þ̄ bodyly wyttes made as it were goostly / cyther in sownyng of care / or saueryng in þ̄ mouth / or smellyng at þ̄ nose / or else ony sensyble hete / as it were fyze glowyng & warmyng the brest / or ony other parte of the body / or ony other thyng that may be fealed by bodyly wytte / though it be neuer so cōfortable & lykynge / they be not very cōtemplatyfe / ne they be but symple / & secūdary though they be good in rewarde of goostly vertues & of this goostly knowyng & louyng of god. But all suche maner of fealyng may be

good/Wrought by a good aūgell/ & they may be deceyua-  
 ble/Wrought by a Wycked aūgell/Whā he trāsfyureth  
 hym in to an aūgell of lyght. Wherfoze syth they may be  
 bothe good & euyll/it semeth Well they are not ȳ best. For  
 Wyte ȳ Well ȳ the deuyll may whā he hath leue/seyne of  
 bodyly felynge the lykenes of ȳ same thynges ȳ Whiche  
 a good aūgell may Werke. For ryght as a good aūgell cō-  
 meth w̄ lyght/so can ȳ deuyl/ & so of ȳ other wyttes/who  
 so had feled bothe/he shold Well tell Whiche Were good &  
 Whiche Were euyll. But he ȳ neuer neyther feled/oz else  
 but the one/may lyghtly be deceyued. They are lyke in  
 the maner of felyng outwarde/ but they are full dyuerse  
 Within / & therfoze they are not for to desyre greatly / ne  
 for to receyue lyghtly/ but yf a soule myght by ȳ spiryte  
 of discrecyon knowe ȳ good fro ȳ euyl ȳ he Were not begg-  
 led/as saynt Iohā sayth (Noli credere oī spū: sed p̄ba-  
 re si ex deo sit) Saynt Iohā byddeth vs ȳ We sholde not  
 trust to euery spiryt/ but We shall assay fyrst Whether he  
 be of god oz no/Wherfoze by one assay I shall tell ȳ as me  
 thyнкeth how thou shalt knowe the good fro ȳ euyll.

**H**ow ȳ shalt knowe Whan ȳ shewynge to the bodyly  
 Wyttes/ & the felynge of them ben good oz euyll. Ca. xi.

**I**f it so be that ȳ se ony maner of lyght oz bryghtnes  
 With thy bodyly eye/oz in ymagynyng other than  
 euery man se/oz yf ȳ here ony mery wonderful sowyng  
 w̄ bodyly eare/oz in thy mouth ony swete sodeyn sauour  
 other than of kynde/oz ony heate in thy brest as it Were  
 fyze/oz ony maner delyte in ony parte of thy body/oz yf a  
 spiryte bodyly appereth to the as it Were an aūgel for to  
 cōferte the & teche the/oz ony suche felynge Whiche thou  
 knowest Well ȳ it cōmeth not of thyselke/ ne of no bodyly  
 creature/beware in that tyme oz soone after/ & wysely be  
 holde the sterynge of thy herte. yf ȳ be stered bycause of

the lykynge that thou felest to drawe out thy hert fro the mynde & behoidyng of Iesu Chryst & fro goostly occupa-  
cyon/as fro prayer & thynkyng on thyselfe & thy defau-  
tes/fro thinward desyre of vertues & of goostly knowyn-  
ge & felyng of god/foz to set the syght of thy hert & thyne  
affeccyon/ thy delyte & thy rest pryncypally therein / We-  
nyngē ȳ it sholde be a parte of heuenly ioye & of aungels  
blysse/ & foz thy the thynketh that thou sholdest neyther  
praye ne thynke nought else but all hoolly entend therto  
foz to kepe it & delyte therein. This felyng is suspect & of  
the enemy / & therfore though it be neuer so lykynge &  
Wonderfull/ refuse it & assent not therto / foz this is the  
sleyght of thennyemy / Whan he seeth a soule that wolde  
entyerly gyue it to goostly occupacyon / he is wonderly  
Wroth/foz he hateth nothēge moze than to se a soule in a  
body of synne to fele verily ȳ fauour of goostly knowynge  
& the loue of god / the whiche he wout body of synne lost  
Wylfully. And therfore yf he may not lette hym by open  
synnes/ he wolde hynder hym and begyle hym by suche  
vanite of bodyly sauours/oz swetnes in ȳ wyttes/foz to  
brynge a soule in to goostly pryde/ & in to a false lykynge  
of hymselfe/ Wenynge that he had therby a felyng of he-  
uenly ioye/and that he were halfe in paradysē foz delyte  
that he feleth aboute hym/Whan he is nere at hell ga-  
tes. And so by pryde & by presumpcyon he myght fall in  
errours oz heresyēs oz fantasys / oz in other bodyly oz  
goostly myscheues. Neuerthelesse yf it be so ȳ this ma-  
ner of felyngē lette not thy herte fro goostly occupacyon/  
but it maketh the moze deuoute & moze feruent to praye  
it maketh the moze wysē to thynke goostly thoughtes.  
And though it be so that it astony the in ȳ begynnynge/  
neuerthelesse afterwarde it turneth & quyckeneth thyne  
herte to moze desyre of vertues/ and encreaseth thy loue



more to god & to thyn euenchrysten. Also it maketh the more meke in thyn owne syght. By these tokens mayst thou knowe that it is of god/made by the presence & the touchynge of a good aungell/and that is of the goodnes of god/eyther in conforste of symple deuoute soules for to encrease theyr trust & theyr desyre to god/for to seke thers by the knowynge and the loue of god more perfyty for suche a conforste/or else yf they be pcrfyte that fele suche delyte/it semeth than that it is an earnest and as it were a shadowe of the gloryfyenge of the body whiche it shall haue in the blysse of heuen. I wote not whether there be ony suche man lyuynge in erth. This pccyplege had Mary maudeleyu as it semeth to my syght in the tyme whan she was alone in the caue. xxx. wynter/and euey daye was bozne by with aungels/& was fedde bothe body & soule by the presence of them/thus we rede in y<sup>e</sup> study of her. Of this maner assayenge of Werkynge of spyrtes speketh saynt Iohn in his epystle thus/& techeth thus (Omnia spūs qui soluit iesum/hic non est ex deo) Every spiryte that loseth or vnknytteth Iesu/he is not of god. These wordes may be vnderstande in many maners/neuerthelesse after one maner I may vnderstande them to this purpose that I haue sayd.

What knytteth Iesu to mannes soule/and what loseth hym therfro.

Ca. xij.

The knyttyng & y<sup>e</sup> fastenyng of Iesu to mannes soule/is by good wyl & great desyre to hym onely to haue hym & se hy in his blysse goostly. The more that this desyre is/the faster is Iesu knytte to the soule. The lesse y<sup>e</sup> this desyre is/the losyer is he knytte. Than what spiryte or what felyng that it be the whiche lesseth this desyre & wolde drawe it downe fro the stedfast mynde of Iesu Chryst/and fro y<sup>e</sup> kyndly styenge by to Iesu/this

Prima pars.

Spiryte Wyl vnknytte Jesu fro the soule / & therfore it is not of god / but it is the Werkyng of thennemy. Neuerthelesse yf a spiryt / or a felyng / or a reuelacion make this desyre more knytte y knottes of loue & deuocyon to Jesu faster / & open the eye of the soule in to goostly knowynge more clerely / & maketh it more meke in it selfe / this spiryte is of god. Here mayst thou se somewhat that y shalte not suffre thy hert wylfully for to rest / ne for to delyte holly in no bodyly felyng of suche maner cōfortes or swetnes / though they were good / but thou shalt holde them in thy syght nought or lytell in rewarde of goostly desyre and on stedfast thynkyng on Jesu / ne fast the nought of thy herte ouermoch on them.

How and in what thynges that a cōtemplatyfe man sholde be occupyed. Ca. xiiij.

**B**ut y shalte euer seke by great besynes in prayers that y myght come to the seconde felyng of god / and that is that y myght knowe y wysdoine of god / the endles myght of hym / y greate goodnes of hym / in hym selfe & in his creatures. For this is cōtemplacion / & that other is none. Thus saith saynt Poule (In charitate radicati et fundati: vt possitis cōprehēdere cū oībus scitis q̄ sit longitudo et latitudo: sublimitas et p̄fūdū) Be ye roted and grouded in charite y ye myght knowe. he sayth) neyther soude of the ere / ne swete sauour in the mouth / ne no suche bodyly thēges / but y ye myght knowe & sele w̄ all halowes / whiche is y length of the endles beyng of god / the bredde of the wonderfull charite & the goodnes of god / the heygth of y almyghty maicste of hym / & the groundles depnes of y wysdom of god. In knowynge & goostly felyng of these sholde be y occupacyon of the cōtemplatyfe man. for in these may be vnderstande y full knowlege of all goostly thynges. This occupacyon is y

Ephe.  
iiij.

one thynges þ̄ whiche saynt Doule coucyted sayeng thus  
 (Unū q̄ retro sunt obliuiscēs in anteriora me extēdāt: se- Whit.  
 quoz si quomodo cōprehendā supnū brauiū) That is to iij.  
 saye. One thynges (as who sayth) is best to me to coucyte  
 and that is that I myght forgete all thynges þ̄ whiche  
 ben behyndwarde or backward/and I shall stretche out  
 myne herte forwarde to fele and to grype the souerayne  
 mede of the endlesse blysse. Behyndwarde are all bodyly  
 thynges. Forwarde are goostly thynges. And for saynt  
 Doule wolde forgete all bodyly thynges/ & his owne bo  
 dy also/ with that that he myght se goostly thynges.

**H**ow in reason & Wyll vertue begynneth/ and in  
 loue & in lykynge it is made perfyte. Ca. xiiij.

**N**ow I haue tolde you a lytell of contemplacyon  
 what it sholde be. For this entēt that þ̄ myghtest  
 knowe it & set it as a marke before þ̄ syght of thy soule/ &  
 for to desyre al thy lyfe tyme to cōme to ony parte of it by  
 grace of our lordes Jesu Chryst. This is the cōfōrmyng  
 of a soule to god/ the whiche may not be had but yf it be  
 fyrst reformed by fulhede of vertues turned in to affec-  
 cyon/ & that is whan a man loueth vertues / for they be  
 good in themself. There is many a man that loueth ver-  
 tue of lownes/ pacynce & charite to his euenchrysten/ &  
 suche other onely in his reason & Wyll/ & hath no goostly  
 delyte loue in them. For oftē tymes he feleth grutchynge  
 heuynes/ & bytternes to do them. And neuerthelesse yet  
 he doth them onely by steryng of reason for drede of god/  
 this man hath vertues in reason & in Wyll/ but not loue  
 of them in his affeccyon. But whan by grace of Jesu &  
 by goostly & bodyly exercyse reason is turned in to lyght  
 and Wyll in to loue. Than hath he vertues in affeccyon.  
 For he hath so well gnawen on þ̄ bytter barke of þ̄ nutte  
 that he hath broken it/ & fedeth hym w̄ the kyzell/ that



is to saye/the vertues whiche were fyrst heuy to do/are now turned in to a very delyte & sauour/as whan a man lyketh in mekenes/in pacyence/in clenness/in sobriete/& in charitee/as in ony delytes. Sothly tyll these vertues ben turned thus in to affeccyon/he may well haue þ seconde parte of contemplacyon/but the thyrde sothfastly shall he not take.

**O**f the meanes that byngeth a soule to contemplanacyon.

**N**ow sythen vertues are disposyng to cōtemplacyon/than it behoueth þ to vse certayne meanes for to cōme to vertues. Thre meanes there be that men moost cōmunly vse that gyue them to cōtemplacyon/as redyng of holy wyte & of holy techyng/goostly meditacyon/& hely prayer wūth deuocyon shall þ se as I sayd by wretchednes thy synnes/as pryde/couctyse/glotony/slouth/lechery/& wycked sterynge of enuy/Ire/hatred/and melancōly/angrynesse/ye bytter & vnskylfull heuynesse. Thou shalt also se thy herte full of bayne shames and dyedes of thy fleshe & of the worlde. All these sterynge wyl alway boyle out of thy hert as water wyl renne out of the sprynge of a stynkyng well / & letteth & blyndeth the syght of thy soule/ that þ mayst neuer se ne fele very clerely the loue of Jesu Chryst. For wyte thou well tyll thy herte be moche clensted thrygh stable trouth and hely beholdyng of Chrystes manhode fro suche synnes. Thou mayst not haue goostly knowlege of god/perfytylly wytnessyng hymselfe in the gospell thus (Beati mūdo corde: qñ ipsi deū videbūt) Blessed be þ clene in hert/for they shall se god. Also in meditacyon þ shalt se vertues whiche be nedefull to the for to haue/as mekenes/myldnes/pacyence/ryghtwylnes/goostly strengthe/temperaūce/clennes/peace & sobernes/sayth/hope/& charite. These vertues þ shalt se in meditacyon/how good/how

sayre & how profytable they be & by prayer þ̄ shalte de-  
 syre them & gete them/ Without Whiche thou mayst not  
 be cōtemplatye. For Job sayth thus ( In abūdantia in-  
 gredieris sepulcrū ) That is to saye/ þ̄ shalte in plente of  
 good bodily Werkes & goostly vertues entre thy graue/  
 that is the rest in contemplancon.

Job  
 b.

¶ What a man  
 holde v̄se & refuse by the vertue of mekenes. Ca. xv.

**N**ow if thou sholdest v̄se wysely goostly werkes &  
 sykerly trauayle in them/ the behoueth to begyn  
 right lowe. Thre thynges the nedeth to haue first/ vpon  
 the whiche as on a syker groude þ̄ shalt set all thy Werke  
 these thre are mekenes/ syker sayth/ & hole entent to god  
 fyrst þ̄ behoueth to haue mekenes in this maner/ thou  
 shalte holde thyselfe in thy Wyll & in thy felynge (yf thou  
 may) vnable to dwell amonge men/ & vnworthy to serue  
 god in cōuersacyon With his seruantes vnprofytable to  
 thyne euenchrysten/ Wantyng bothe cūnyng & myght to  
 fulfyll good Werkes of actyfe lyfe in helpe of thyne euen  
 chrysten / as other men & Women do. And therfore as a  
 Wretche & outcast & refuse of all men & womē art sparde  
 in a hous alone / that þ̄ sholdest dere ne greue no man or  
 woman by euyll ensample/ syth þ̄ canst not p̄fyte them  
 by good Werkyng/ ouer this the behoueth to loke ferder  
 that syth thou art so vnable to serue god by bodily Wer-  
 kes outwarde / how moche more behoueth the to holde  
 the vnable & vnworthy to serue hym goostly by inwarde  
 occupacyon. For our lorde is a spiryte / as the prophete  
 sayth ( Spūs ante faciē nostrā christus dñs ) Before our  
 face a goost is our lorde Chryst / & the kyndly seruyce to  
 hym is goostly / as he sayth hymselfe ( Veri adorantes  
 adorabūt patrē in spū et veritate ) Sothfast seruantes  
 shall worshyp hym in spiryte & sothfastnes. Chan þ̄ that  
 art so buystous/ so lewde/ so flesshely/ so blynde in goostly

Creñ.

iiij.

Johā.

iiij.

thynges / & namely of thyne owne soule / Whiche the be-  
houeth fyrst to knowe yf þ̄ sholdest come to the knowlege  
of god. How sholdest þ̄ than fele thyselfe able or wortthy  
to haue state or lyknes of cōtemplatyfe lyfe / the whiche  
lyfe as I haue sayd lyeth pryncypally in goostly know-  
lege & felynge of god. This I saye to the / not that þ̄ shol-  
dest forthynke thy purpose / & be myspayde With thy clo-  
thyng / but that þ̄ sholdest fele this lownes sothfastly in  
thy hert yf þ̄ myghtest / for it is soth & no lees. And than  
thou shalt desyre nyght & daye after thy myght to come  
as nere as thou mayst to the state whiche þ̄ hast taken /  
trowyng stedfastly þ̄ it is best to the by the mercy of god  
for to trauayle in. And though it be so that þ̄ mayst not  
come to þ̄ fullhede of it here in this lyfe / that þ̄ myght be  
in the begynnynge of it / & trust sykerly to haue þ̄ fullhede  
by the mercy of god in the blyste of heuen. For sothly þ̄ is  
my lyfe I fele me so wretched & so frayle & flesshely / & so  
ferre fro true felynge fro that þ̄ I speke / that I can not  
else but crye mercy & desyre after as I may w an hope þ̄  
our lord wyll byynge me therto in the blyste of heuen.  
Do thou so / & better after þ̄ god gyueth þ̄ grace. The fe-  
lynge of this lownes shall put out of thy hert vnkyllfull  
beholdyng of other mennes dedes / and it shall dryue the  
hoolly to beholde thyselfe / as there were no man luyng  
but god & thou. And þ̄ shalte deme & holde thyselfe more  
vyle & more wretchede than is ony creature þ̄ bereth lyfe /  
that vnneth shalt þ̄ suffre thyselfe for þ̄ greatnes & nom-  
bre of synne & fylth that þ̄ shalte fele in the. Thus beho-  
ueth the to fele somtyme yf þ̄ wylte be very meke. For I  
tell the sothly yf thou wylt be truly meke þ̄ shalt thynke  
a venyall synne in thyselfe more greuous & paynfull to  
the & greater in thy syght somtyme than greate deedly  
synnes of other men. This is sothe to þ̄ yf thou wylte be



contemplatyfe / for this skylle. That thyng the Whiche putteth the soule oz letteth it moost fro the felynge and knowyng of god / ought to be moost greuous & paynfull to the. But a venyall synne of thyselpe letteth þ more fro the felynge and perfyte loue of Jesu Chryst / than other mennes synne may do / be it neuer so moche. Semeth it than that thou sholdest more aryse in thyne owne herte agaynst thyselpe for to hate & deme in thyselpe all maner of synne whiche letteth the fro þ syght of god / moze than agaynst the defautes of other men / for yf thyne herte be clene of thyne owne synnes / sothly the synnes of al other men shold not dere the. And therfore yf thou Wylt fynde rest here & in the blyste of heuen / after the couleyle of one of the holy fathers saye euery daye / What am I / & deme thou no man.

**W**ho sholde blame mennes defautes and deme them / and who not. Ca. xvij.

**B**Ut now sayest thou how may this be / syth it is a dede of charite to blame men of theyr defautes / & to deme them for theyr amendyng it is a dede of mercy. As to this I answer as me thynketh / þ to the oz to ony other the Whiche hath state & purpose of lyfe cōtemplatyfe / it falleth not to leue þ keepyng of themselfe / & to beholde & to blame other men of theyr defautes / but yf it were full great nede / so þ a man sholde peryllhe but yf þ blamed hym. But the men whiche are actyfe / & haue so ueraynte & cure ouer other / as pzelates and curates and suche other / they be boude by theyr offyce & by þ waye of charite to se & seke & deme ryghtfully other mens defautes / not to desyre & delyte to chastyse them / but onely for nede w drede of god / & in his name / for loue of saluacyon of theyr soules. Other men þ are actyfe & haue no cure of other men / they be boude to blame other men of theyr defautes by þ waye of charite onely / that whan þ synne

is deedly/and it may not well be corrected by none other man/ & whan he troweth þ he the sooner shold be amended by his vnder takyng/ else it is better that we cease. That this is sothe it semeth by saynt Johā that helde þ state of cōtemplatyfe lyfe/ & saynt Peter whiche had the state of actyfe lyfe. Whan our lord in his last souper w his disciples at þ preyng steryng of saynt Peter to saynt Johā tolde saynt Johā how Judas shold betraye hym/ saynt Johā told it not to saynt Peter as he asked/ but he turned hym & layd his heed on Chyestes brest/ & was raysshed by loue in to cōtemplacyon of goddes preyntes & so medefully to hym þ he forgoate bothe Judas & saynt Peter/ in tokenyng & tchyng to other men þ wolde be cōtemplatyfe/ þ they sholde dispose them to do þ same.

**W**hy men sholde worshyp other/ & lowe them selfe in theyr owne hertes vnder all other. Ca. xliiij.

**T**han seest þ here somwhat that þ shalt neyther deme other men ne conceyue agaynst them wofully none euyll suspicyon/ but thou shalt loue them/ ne se thou no defaute in them/ & worshyp them in thy hert suche as ledeth in the worlde actyfe lyfe/ & suffre many tribulacyons & temptacyons/ whiche þ syttinge in thy hous felest nought of/ & they haue full moche trauayle & diseale for theyr owne & other mennes sustenaunce/ & many of them had well leuer serue god yf they myght as þ doest in bodily rest. And neuer theles they in theyr worldly belyness flee many synnes/ þ whiche yf thou werc in theyr state þ sholdest fall in/ & they do many good dedes whiche þ coudest not do. It is no doubte that many do thus/ whiche they be thou wotest not/ & therfore þ shalt worshyp all/ & set them in thy herte all aboute the as thy soueraynes/ & cast the downe vnder theyr fete/ that þ be vylest & lowest in thyne owne syght/ for it is no drede ne

no peryll to þ̄ how moche þ̄ mayst lowe thyselfe byne he  
all other/ though it were so that in goddes syght þ̄ had-  
dest more grace than ony other. But it is peryll to the to  
hye the and lyfte thyselfe in thy thought wylfully aboue  
ony other man/ though he were the moost wretche/ or þ̄  
moost synfull captyfe that is in erth. For our lord sayth

*(Qui se humiliat exaltabitur: & q̄ se exaltat humiliabit)* Luce  
xiiiij.

Who so hyeth h̄ selfe/ he shall be lowed/ & who so loweth  
hymselfe he shall be hyed. This parte of mekenes þ̄ be-  
houeth to haue in thy begynnynge/ & by this & by grace  
shalt þ̄ come to the fulhede of it/ & so of all other vertues.  
For who so hath one vertue/ he hath all other vertues/  
as moche as þ̄ hast of mekenes/ so moche hast þ̄ of cha-  
rite/ of pacyence/ & of other vertues/ though they be not  
shewed outward. Be than bely to gete mekenes/ & holde  
it/ for it is the fyrst & the last of al vertues. It is the fyrst  
for it is þ̄ groude as saynt Austyn sayth. Yf thou thynke  
to buylde a hye hous of vertues/ ordeyn the fyrst a depe  
grounde of mekenes. Also it is the last/ for it is keypyng  
and sauynge of all other vertues. Saynt Gregoꝝ sayth.  
He that gadereth vertues without mekenes/ he is lyke  
to hym þ̄ whiche maketh & bereth powder of spycery in  
the wynde. Do thou neuer so many good dedes/ faste þ̄/  
wake thou/ or ony other good werke do thou/ yf þ̄ haue  
no mekenes/ it is nought that thou doest.

How men sholdr do that want þ̄ felyng of mekenes  
in affeccyon/ not dꝛedyng to moche therfore. Ca. xix.

**N** Euerthelesse yf thou may not fele this mekenes  
in thy hert with affeccion as thou woldest/ do as  
thou may meke thyselfe in wyl by reason/ trowyng that  
it sholdr be so as I saye/ though thou fele it not/ & in that  
holdr the a more wretche that þ̄ mayst not fele sothfastly  
thyselfe as thou arte/ & yf thou do so/ though thy fleshe



ryse agaynst it / & Wyl not assent to thy good Wyl / be not to moche adrad / but þ̄ shalte bere & suffre þ̄ falle felynge of thy fleshe as a payne / & than thou shalte despyse & re-  
 pzeue that felynge / & breke downe that rylsynge of thyne herte / as thou woldest be well apayde for to be troden & spurned vnder other mennes fete. And so by the grace of Iesu Chryst thurgh stedfast thynkyng on þ̄ mekenes of his precyous manhode shalte þ̄ abate moche þ̄ sterēges of pryde / & þ̄ vertue of mekenes þ̄ was fyrst in thy naked Wyl shal be turned in to felyng of affeccyō / wout whiche vertue eyther in true Wyl or in felynge who so dyspose hym to serue god in cōtemplatyse lyfe as the blynde / he shall stumble & shall neuer cōme there. The hyer he clē-  
 meth by bodily penaunce & other vertues / and hath not

Grego.

this mekenes / þ̄ lower he falleth. For as saynt Gregoꝝ sayth / he that can not p̄fytly despyse hymselfe / he foude neuer yet þ̄ meke wysdome of our lord Iesu Chryst.

**C**How ypocrytes & heretykes for lackynge of mekenes hygh themselfe in theyꝝ hertes aboue all other. Ca. xx.

**I**Ypocrytes ne heretykes fele not this mekenes ne-  
 ther in good Wyl ne in affeccion / but full dꝛye & full colde are theyꝝ hertes & theyꝝ raynes fro the softe felyng of this vertue / & in so moche þ̄ ferder they be fro it / that they wene þ̄ they haue it. They gnawe on þ̄ dꝛye barke within / but the swete kyꝛnell of it & the inly sauour may they not cōme to. They shewe outwarde mekenes in ha-  
 byte & holy speche / in lowly beryng / & as it semeth in ma-  
 ny bodily & goostly vertues / but neuertheles in þ̄ Wyl & in thaffeccyon of theyꝝ hert where mekenes sholde be / it is faynte. For they deme & despyse & set at nought other men that Wyl not do as they do & teche / they holde them eyther foolles by bncūnyng / or blyded by flesshly lyuyng and therfore lyst they themselfe bp on hye in theyꝝ owne

syght aboue all other / Wenynge þ they lyue better than  
 other / & þ they haue onely þ sothfastnes of good lyuynge  
 and in goostly felynge & syngular grace of god / bothe in  
 knowynge & in goostly felyng passing other men. And in  
 this syght of themselfe ryseth a delyte in theyr hertes in  
 whiche they woꝛshyp & prayse themselfe / as there were  
 none but they / they prayse & thanke god w theyr lypes  
 but in theyr hertes they stele as theues þ woꝛshyp & the  
 thākyng fro god / & setteth it in themselfe / & so they haue  
 neyther mekenes in felynge ne in Wyll. A Wretched cary-  
 tyfe or a synner þ falleth all daye / & is soꝛy þ he dothe so /  
 though he haue not mekenes in affeccyon / he hath it in  
 a good Wyll. But an heretyke or an ypocryte hath ney-  
 ther. For they haue the cōdicion of the pharysee / whiche  
 came (as our lordē sayth in þ gospel) w the publycane in  
 to þ temple to praye / & whā he came he prayed not ne as-  
 ked ought of god / for hym thought he had no nede / but  
 he began to thanke god & sayd thus. *Loꝛde I thanke the*  
*that þ gyuest me grace moze thā to other / that I am not*  
*as other men be / robbers / lecherous / or other suche syn-*  
*ners.* And he loked behynde hym & sawe the publycane  
 whiche he knewe for a Wretche / knockynge on his brest  
 onely cryenge after mercy / than he thāked god þ he was  
 not suche one as he was / for lordē he sayd *I fast twyse in*  
*the weke / & I paye truly my tythes.* And whan he had  
 done our lordē sayd þ he yede home agayn wout grace as  
 he came / & gate ryght nought. But now sayest þ wherein  
 trespaced this pharysee / sythen he thanked god / & was  
 sothe þ he sayd. As to this I answer & saye þ this pha-  
 rise trespaced in as moche as he demed & repleued in his  
 hert þ publycane whiche was iustified of god / & also he  
 trespaced for he thanked god onely w his mouth / but he  
 delyted pryuelly & Wylfully by a preyuy pryde in hymselfe

of the gyftes of god / stelyng y<sup>e</sup> worshyp & louynge of god & set it in hymselfe. This same condycyon of this pharise sothly hath heretykes & ypocrites. They wyl not gladly praye / & yf they praye / they meke not themselfe / knowlegynge truly theyr wretchednes / but they make themselfe by a feynynge for to thanke & loue god / & speketh of hym w<sup>th</sup> theyr mouth / but theyr delyte is bayne & false / & not in god / & they wene not so / they can not loue god. For

**Ecc. xv.** as the wyse man sayth ( *Non est speciosa laus in ore peccatoris* ) It is neyther fayre ne semely praylynge of god in y<sup>e</sup> mouth of a synner / wherfore it is profytable to the & to me & to suche other wretches for to leue the condycyon of this pharise & feyned louynge of god / & solowe the publicane in lownesse / askynge mercy & forgyuenes of synnes & grace of goostly bertues / y<sup>e</sup> we myght afterwarde w<sup>th</sup> a clene herte sothfastly thanke hym & loue hym / and gyue hym hoolly y<sup>e</sup> worshyp without feynynge. for our lord

**Esai.** asketh this by his prophete ( *Super quem requiescet spiritus meus : nisi super humilem / contritum et tremulum sermone meo* ) Upon whome shall my spiryte rest / & he answereth hymself & sayth, Upon none but vpon the meke poore & contryte in herte / & dredynge my wordes. Than yf thou haue the spiryte of god rulyng in thy herte / haue mekenes and drede hym. ¶ What thynges men ought to byleue by a sykter fayth. Ca. xxi.

**T**he seconde thyng which the behoueth to haue is sykter trowth in all thartycles of the fayth / & in the sacrametes of holy chyrche / trowynge them stedfastly w<sup>th</sup> all thy wyll in thy herte / & though thou fele ony sterynge in thy herte agaynst ony of them by suggestyon of thyne enemy for to put the in doute of them / be thou stedfast & not to moche adrad of feynge of suche sterynges / but forsake thyne owne wytte wout disputynge or



taunfakynge of them / & set thy fayth generally in y<sup>e</sup> fayth  
 of holy chyrche / and charge not the steryng of thy herte /  
 whiche as y<sup>e</sup> semeth is contrary therto. For y<sup>e</sup> steryng is  
 not thy fayth / but the fayth of holy chyrche is thy fayth  
 though thou neuer se it ne fele it. And bere than suche ste  
 rynges pacyently as a scourge of our lord / by y<sup>e</sup> whiche  
 he wyll clense thy herte & make thy fayth stedfast. Also y<sup>e</sup>  
 behoueth to loue & worshyp in thy herte all the lawes &  
 ordynaunces made by prelates & rulers of holy chyrche  
 eyther in declarynge of the fayth / or of y<sup>e</sup> sacramentes / or  
 in generall of all chrysten men / mekely & truly assent to  
 them / though it be so that y<sup>e</sup> knowe not y<sup>e</sup> cause of theyr  
 ordynaunce / & though that y<sup>e</sup> thynke y<sup>e</sup> some were unskyl  
 ful / y<sup>e</sup> shalt not deme them ne reprene them / but worshyp  
 them al though they longe but ytell to the. Ne receyue  
 thou none opinyon ne fantasy ne singular conceyte vnder  
 colour of more holynesse as some do y<sup>e</sup> are not wyse / ney  
 ther by thynedowne ymagynynge / ne by techynge of none  
 other man / whiche contraryeth to the leest ordynaunce or  
 generall techynge of all holy chyrche. And ouer this thou  
 shalt hope stedfastly that y<sup>e</sup> arte ordeyned of our lord to  
 be saued / as one of his chosen by his mercy / & stere not  
 fro this hope what so y<sup>e</sup> hearest or seest / or what tempta  
 cyon thou be in / & though y<sup>e</sup> thynke y<sup>e</sup> so great a wretche  
 that thou were worthy to synke in to hell for that y<sup>e</sup> doest  
 no good / ne seruest god as thou sholdest do / yet holde the  
 in this trowth & in this hope / & aske mercy / & all shall be  
 ryght well / ye & though all the deuylles of hell appered  
 in bodily lykenes slepyng or wakynge / sayenge to the  
 that y<sup>e</sup> sholdest not be saued / or al men lyuyng in erth / or  
 all the aungels in heuen. yf it myght be sayd to the the  
 same / y<sup>e</sup> sholdest not bylcue them / ne be stered moche fro  
 the hope of saluacyon. This I saye to the / for some ben

so weyke & so synple þ̄ wohan they haue gyuen them self  
 all hoolly to serue god after theyꝝ cūnyng yf they fele ony  
 sterunge within by thincastynge of thennemy / or else fro  
 without of ony of þ̄ deuylles prophctes whiche men call  
 sothsayers that they sholde not be saued / or theyꝝ state of  
 theyꝝ maner of lyuynge were not pleasynge to god / they  
 ben astonyed & stered with suche wordes / & so for vncun-  
 nyng they fall somtyme in a great heuynes / & as it were  
 in a despeyre of saluacyon / wherfore as me thynketh it  
 is spedefull to euery creature whiche by our lordē Iesu  
 Chyyst is in full wyll to forlake synne / and as clerely as  
 his cōscience telleth hym he suffreth no deedly synne rest  
 in hym þ̄ he ne shryueth hym soone therof / & make hym  
 to the sacramentes of holy chyꝝche / for to haue a trust of  
 saluacyon. And moche more than they that gyue thent  
 hoolly to god / and flee venyal synnes after theyꝝ myght.  
 And on þ̄ cōtrary wyse as peryllous it is to hym whiche  
 lyeth wyttyngly in deedly synne for to haue trust of sal-  
 uacyon / & in hope of that trust wyl not forlake his synne  
 ne lowe hym truly to god and holy chyꝝche.

**H**ow a stable entent is nedefull to these that sholde  
 please god / & discrecyon in bodyly werkes. Ca. xxij.

**T**he thyꝝde thyng that is nedefull to þ̄ for to haue  
 in thy begynnynge / is a hole and a stable enter-  
 cyon / that is to saye / a hole wyll and a desyre onely for to  
 please god / for that is charite / wout whiche al is nought  
 that thou doest. And thou shalt set thyne entent alway to  
 serche & trauayle how thou myght please hym / no tyme  
 to cease wyllfully of good occupacyon / eyther bodyly or  
 goostly. Ne thou shalt not set a tyme in thy hert / as thus  
 longe thou woldest serue god / & sythen to suffre thy hert  
 wyllfully fall downe in to vayne thoughtes & ydle occu-  
 pacions / woenynge þ̄ it were nedefull for sauynge of thy

bodly kynde / leuyng the kepyng of thy herte & good  
 occupacyon / sekyng a rest & cōforte for a tyme outwarde  
 by thy bodly wyttes / or inwarde vanytees / as it were  
 for recreacyon of thy spiryte / for it shold be more sharpe  
 afterwarde to goostly trauayle / for I trowe it is not soth  
 I saye not that þ̄ mayst in dede perfoyme thyne entent /  
 for ofte sythes thy bodly nede / eatyng / drynkyng / slep-  
 pyng & spekyng / & the fraylte of the flesshe shall let the  
 be thou neuer so besy / & hynder the. But I wold that thy  
 Wyll & thyne entent were alwaye hole to trauayle goost-  
 ly or bodly / & no tyme to be ydle / but alway lyftyng by  
 thy herte by desyre to god & to þ̄ blysse of heuen / whether  
 thou eate or drynke or ony other bodly trauayle þ̄ thou  
 blest / as moche as þ̄ mayst wyllfully leue it not. For yf þ̄  
 haue this entent / it shall make the euer quycke & sharpe  
 in thy trauayle / & yf þ̄ fall by fraylte or necligence in ony  
 ydle occupacyon or vayne speche / it shall smyte vpon thy  
 herte sharply as a prycke / & make þ̄ for to yzke & be wery  
 of all vanytees / & for to turne agayne hastely to inwarde  
 thynkyng of Jesu Chryst / or to some good occupacyon /  
 for agaynst thy bodly kynde it is good to vse discrecyon  
 in eatyng / drynkyng & slepyng / & in all maner of bodly  
 penaūce / & in longe prayer by speche / or in bodly felyng  
 by great feruour of deuocion / eyther in wepyng or suche  
 other / & also in ymagynyng of the spiryte whan a man  
 feleth no grace. In all these werkes it is good to kepe  
 discrecyon / for the meane is þ̄ best. But in destroyenge of  
 synne / kepyng of thyne herte / & in contynuall desyre of  
 vertues / & the blysse of heuen / & for to haue the goostly  
 knowyng & þ̄ louyng of Jesu Chryst holde þ̄ no meane  
 for þ̄ more that it is of this / the better it is. For þ̄ shalte  
 haue synne & all flesshely loues & dzedes in thy herte w-  
 out sepyng / & thou shalt loue vertues & clennes / & desyre



them without stynnyng of þy myght. I saye not that it is nedefull to saluacyon/ but I hope it is spedefull/ & yf thou kepe it þy shalte profyte more in one yere in vertues than thou shalte without this profyte in. vij. yerres.

**O**f a lytell rehercyng of thynges sayd before/ & of makinge of offrynges þy sholde be offered to god. Ca. xxiii.

**N**ow I haue tolde the fyrst of þy ende whiche thou shalte beholde in thy desyre/ and drawe toward it as nygh as þy mayst. Also I haue sayd the at the begynnyng what þy nedeth to haue/ as mekenes/ syker trowth and a hole entent to god/ vpon the whiche grounde thou shalte set thy goodstly hous by prayer & by meditacyon/ & other goodstly vertues. Than saye I to the thus/ praye thou or thynke thou or any other dede that þy doest good by grace/ or euyll by thyne owne fraylte/ or what þy thou felest/ seest or hearest/ smelllest or sauourest woutforth in thy bodyly wyttes/ or win in ymagynacyon/ knowyng or felyng in thy reason/ byng it all within the trowth & the rules of holy chyrche/ & cast all in the mortar of mekenes/ & bryke it small w a pestell of drede of god/ & throwe the powder of all this in the fyre of desyre/ & offre it so to god/ & I tell the forsothe well shall þy offrynges lyke in the syght of thy lord Iesu/ & swete shall the smoke of þy fyre smell to þy face of thy lord Iesu. This is to saye. Drawe all this that þy felest within the trowth of holy chyrche/ & bryke thy selfe in mekenes/ and offre the desyre of thyne herte onely to thy lord Iesu for to haue hym/ & nought else but hym. And yf thou do thus/ I hope by the grace of Chryst þy shalte neuer be ouercome by thyne enemy.

**C**his taught vs saynt Doule whan he said thus (Sicut manducatis sicut bibitis/ sicut quicquid aliud facitis: oia in nomine dñi facite) Whether ye eate or drynke/ or what manner of dede þy ye do/ all do ye in the name of our lord Iesu

Chryst forsakynge your selfe/and offre it by vnto hym.  
 Meanes whiche thou shalt moost vse (as I haue before  
 sayd) are prayer and meditacyon. fyrst I shal shewe the  
 a lytell of prayer/and after of meditacyon.

**O**f prayer that is spedefull to gete clenncesse of  
 herte and vertues. Ca. xxiii.

**P**ayer is profytable & spedefull to vse for to gete  
 clenncesse of herte by destroyenge of synne and re  
 ceuyng of vertues/not that thou sholdest by thy prayer  
 make our lord knowe what þy desyreth. for he knoweth  
 well ynough what the nedeth/ but for to make the able  
 and redy by thy prayer that thou myght receyue as a  
 clene vessell the grace that our lord wyll frely gyue to  
 the/whiche grace may not be felte tyll thou be assayed  
 and purifyed by the fyre of desyre in deuoute prayer. for  
 though it be so that prayer is not the cause for whiche  
 our lord gyueth grace/neuerthelessse it is a waye by the  
 whiche grace frely gyuen cometh to a soule.

**H**ow men sholde praye/and wheron the poynt of  
 theyr thought shall be set in prayer. Ca. xxv.

**W**it now desyreth thou perauenture for to knowe  
 how thou sholdest praye/and vpon what thyng  
 thou sholdest set the poynt of thy thought in thy prayer.  
 And also what prayer were best for the to vse. As to the  
 fyrst I answere and saye thus. That whan thou arte  
 wakened of thy slepe and redy to praye/ thou shalte fele  
 thy selfe flesshely and heuy euer downwarde to bayne  
 thoughtes / eyther of dreames oz fantasyes oz of vnskyl  
 full besynesse of þy worlde oz of þy fleshe. Than behoueth  
 the to quycken thyn herte by prayer/ & sterre it as moche  
 as thou mayst to some deuocion. And in thy prayer that  
 thou set not thyn herte in ony bodyly thyng/ but all

thy trauayle shall be for to drawe in thought fro behol-  
 dyng of all bodyly thynges / that thy desyre myght be  
 as it were naked & bare fro all erthly thynges / euer vp-  
 warde styenge vnto Iesu Chryst / Whom þ mayst neuer  
 se bodyly as he is in his godhede / ne by bodyly lykenes  
 in ymagynacyon. But thou mayst through deuoute and  
 contynuall beholdyng of the mekenes of his precyous  
 manhode fele the goodnes of the grace of his godhede /  
 Whan thy desyre is eased & holpen and as it were made  
 free fro all fleshely thoughtes & affeccyons / & is moche  
 lyft vp by goostly myght in to goostly sauour and delyte  
 in hym of his goostly presence / & holde therein moche of þ  
 tyme of thy prayer / so that thou hast no great mynde of  
 erthly thynges / or else the mynde greueth the but lytell /  
 yf þ can praye thus / than canst þ praye well. For prayer  
 is nought else but a styenge desyre of the herte in to god /  
 by Withdrawyng of the herte fro all erthly thoughtes /  
 and so is prayer lykened to a fyre / Whiche of his owne  
 kynde leueth the lownesse of the erth / and alwaye styeth  
 vp in to thayre. Ryght so desyre in prayer Whan it is tou-  
 ched and lyghtened of the goostly fyre Whiche is god / it  
 is euer vpsyenge to hym that it came fro.

¶ Of the fyre of loue.

Ca. xxvj.

**A** men þ speke of the fyre of loue knowe not well  
 what it is / for what it is I can not tell the / saue  
 this I may tell the / that it is neyther bodyly / ne bodyly  
 feled. A soule may fele it in prayer or in deuocyon / Whiche  
 soule is in the body / but he feleth it not With no bodyly  
 wytte. For though it be so þ it werke in a soule / the body  
 may turne in to an hete / & as it were chafed for lykynge  
 trauayle of þ spiryte. Neuertheles the fyre of loue is not  
 bodyly / for it is onely in þ goostly desyre of þ soule. This  
 is no doubte to no man or woman that feleth deuocyon.



But some be symple & wene bycause it is called fyre that it sholde be hote as bodyly fyre is / & for thy I say that I haue sayd.

¶ That the certayne prayer in speche ordeyned of god & of holy chyrche is best to them that be newe turned to god and to deuocyon.

**N**ow as for the other to knowe what prayer were best for to vse / I shal saye as me thynketh. Thou shalte vnderstande that there be thre maner of prayers. The first is prayer of speche made specially of god / as is the Vater noster. & made also more generally by thordynance of holy chyrche / as matyns / euenlonge & houres. And also made by deuout men of other speccial sayenges as to our lord & to our lady / & to his sayntes. As to this maner of prayer that is called vocal / me thynketh to the that art religyous / & by custome & rule art boude to saye matyns & houres / I holde it moost spedefull for to saye them as deuoutly as thou mayst. For whan thou sayest thy matyns / þu sayest also thy Vater noster princypally and other more. For to stere the to more deuocyon was it ordeyned to saye also psalmes and ymnes / & suche other whiche be made by þu holy goost / as the Vater noster is / & therfore þu shalte not saye them hastely & rechelesly / as thou were euyll apayd that thou art boude w them / but thou shalte gader thyne affeccyon & thy thought to saye them sadly and more deuoutly than ony other speccial prayer of deuocyon / trowyng for sothe that syth it is the prayer of holy chyrche / there is no prayer so ppytable to the whiche is vocall to vse comunly as þu is. And so shalt thou put awaye all heuynesse / & by grace þu shalte turne thy nede in to a good wyll / & thy bonde in to a greate freedom / that it shall be no lettynge to the of goostly occupacyon. And after this thou mayst yf þu wylte vse other / as thy Vater noster. or ony suche other / & of these þu whiche

thou feldest moost sauour & moost goostly cōforte in / that holde I best to the. This maner of prayer is spedefull cōmunly to euerý man in the begynnynge of his cōuersyon to vse moost of ony other goostly occupacyon. For a man in the begynnynge is rude & buystous and fleschly but yf he haue the grace / and can not thynke no goostly thoughtes in meditacion / for his soule is not yet censed fro the olde synne / & therfore I hope it is moost spedefull to vse this maner of prayer / as to saye his Vater noster and his Aue. and to rede vpon his psalter / & suche other. For he that can not ren lyghtly by goostly prayer / for his fete of knowyng & of louyng ben sycke for synne / hym nedeth to haue a syker staffe to hold hym by. This staffe is specyall prayer of speche ordeyned by god & holy chyche in helpe of mennes soules. By y<sup>e</sup> whiche prayer the soule of a fleschely man that is alway fallynge downwarde in to worldly thoughtes & fleschely affeccyon shall be lyste bp fro them & be holden by it as by a staffe / fedde With swete wordes of the prayer / as a chyld w<sup>th</sup> mylke / & ruled by it that he fall not in to errours ne fantasyes by his vayne meditacyōs. For in this maner of prayer is no deceyte / Who so wyll stedfastly & mekely trauayle therein.

**W**hat peryll it is to men that in the begynnynge of they<sup>r</sup> turnynge to god / leue the cōmune prayer of the ordynaunce of holy chyche / and gyue them to meditacyon.

Capitū. xxviii.

**W**han mayst thou se by this that these men yf ony be suche y<sup>e</sup> in the begynnynge of they<sup>r</sup> cōuersyon or soone after whan they haue felte a lytell goostly cōforte eyther in deuocyon or in knowyng / and are not yet stabled therein / they leue suche prayer vocall to soone and other bodily exercyse / & gyue them hooly to meditacyon they be not wyse / for oft sythes in they<sup>r</sup> rest for they<sup>r</sup> mes

ditacions they ymagyn & thynke on goostly thynges after they? Wytte & folowe they? bodily selyng/ & haue not yet receyued grace therto/ & therfore they by discrecyon ofte sythes ouertrauayle they? Wyttes/ & brycke they? bodily myght/ & so they fall in to fantasyes & syngular conceytes/ or in open errours/ & let y grace that god gyueth them by suche banytees/ the cause of all this is a preyv pryde of themselfe/ as Whan they haue felte a lytell grace they Wene it so moche passynge other that they fall in baynglozy/ and so they lese it. yf they Wylt how lytell it Were that they fele in regarde of that that god gyueth or may gyue / they shold be ashamed to speke ought therof but it Were in greate nede. Of this maner of prayer by speche/ spekech Dauid in the psalter thus (Voce mea ad dñm clamaui: voce mea ad dñm deprecatus sum) Loo

Psal.  
xliij.

David the pphete for to stire other men to praye bothe With herte & With mouth sayd. With my voyce I cryed to god/ & With my speche I besought our lord.

Of the seconde maner of prayer y is in speche not certayne/ but foloweth y sterynge of deuocyon. Ca. xxix.

The seconde maner of prayer is by speche/ but it is not of ony certayne specyall sayenge. And this is Whan a man or Woman feleth grace of deuocyon by the gyft of god/ & in his deuocyon spekech to hym as he were bodily in his presence With suche wordes as accordeth moost to his steryng for y tyme/ & as cometh to his mynde after dyuerse rewardes Whiche he feleth in his hert/ eyther rehersynge his synnes & his Wretchednes/ or the malyce & the sleghytes of the ennemy / or else the mercy & the goodnes of god. And With that he cryeth With desyre of herte & With speche of mouth to our lord for succour & for helpe / as a man y Were in peryll amonge his enemyes/ or in syknes shewyng his sores to god as to a



leche / sayenge as Dauid sayd (Eripe me de inimicis meis de<sup>9</sup> meis) Alorde deliuer me of myne ennemyes.

Ps. xl.

Or else thus (Sana animā meā qz peccaui tibi) Alorde heale my soule / for I haue synned agaynst the / or suche other as cometh to mynde. And also hym thynketh so moche good & grace & mercy in god / that hym lyketh w<sup>th</sup> great affeccyon of the hert for to loue hym & thanke hym by suche wordes & psalmes as accordeth to y<sup>e</sup> louyng & praylyng of god / as Dauid sayd (Confitemini dño qm̄ bonus: qm̄ in sc̄lm̄ m̄ia eius) Loue & prayse ye our lorde for he is good / & by suche other as he is stered to saye.

Psal.

**T**hat the seconde maner of prayer pleasech moche god / and maketh a man to behaue hym in body as he were dronken / and maketh hym in soule to be wounded with the swerde of loue. Ca. xxx.

**T**his maner of prayer moche pleasech god / for it is onely of the affeccyon of the herte / & therfore it gothe neuer vnspent wout some grace / this prayer longeth to y<sup>e</sup> seconde parte of cōtemplacyon as I haue sayd before / who so hath this gyft of god reuerently / hym behoueth for y<sup>e</sup> tyme to flee y<sup>e</sup> presence & cōpany of all men / and to be alone y<sup>e</sup> he be not letted / who so haue it holde it whyle he may / for it may not longe last in y<sup>e</sup> feruour. For yf grace come plenteously it is traunylous wonderfully to the spiryte / though it be lykynge. And it is moche wastynge to y<sup>e</sup> bodily kynde who so moche vse it. For it maketh y<sup>e</sup> body yf grace come myghtyly for to stere & turne here & there as a man y<sup>e</sup> were madde or dronken & coude haue no rest / this is a poynt of the passyon of loue / the whiche by greate violence & maystry bryketh downe all lustes & lykynges of ony erthly thyng / & it woundeth the soule w<sup>th</sup> the swerde of loue / that the body falleth downe & may not bere it. This touchynge is of so great myght y<sup>e</sup>

the moost bycious or fleshely man luyng in erthe / yf he were well touched ones myghtly With this sharpe swerde / he shold be ryght sadde & sobze a great whyle after / and lothe all the lustes & lyknynges of his fleshe / & all erthly thynges Whiche he had moost delyte in.

¶ How the fyre of loue wasteth all fleshely lustes / as other fyre wasteth all bodily thynges. Ca. xxxj.

**O**f this maner of felynge speketh y prophete Jere- mye thus (Et factus est in corde meo quasi ignis Crest. etitans clausulq; in ossib; meis: et defect ferro nō sustinens) This is thus moche to vnderstande. The loue & the felynge of god was made in my hert not as fyre / but as fyre glowyng. For as bodily fyre brenneth & wasteth all bodily thēges Where it cometh / ryght so goostly fyre as is y loue of god brenneth & wasteth all fleshely loues & lyknynges in a mannes soule. And this fyre is stoken in my bones / as the prophete sayth of hymselfe / that is to saye / this loue fulfilleth the myghtes of my soule / as mynde / reason / & Wyll of grace & goostly swetnes / as mary fylleth full the bone / & that within / & not without in the wyttes. Neuertheles it is so myghty within that it smyteth out in to the body / & maketh all the body quake & tremble. It is so ferre fro y bodily kynde & so vncouth that he can no skylle of it / & may not bere it / but falleth / & falleth downe / as the prophete sayth. And therfore our lord tempereth it / and withdraweth the feruour / & suffreth the hert to fall in to a soberte of moze softnes / Who can praye thus ofte he spedeth soone in his trauayle / he shal gete moze of vertues in a lytel tyme than some man without this / or an other as good shal gete in longe tyme / for all the bodily penaunce that he myght do / & Who hath this / it nedeth not to charge the bodily kynde With moze penaunce than it bereth / yf he haue it ofte.

Of the thyrde maner of prayer that is onely in the herte without speche outwarde.

**T**he thyrde maner of prayer is onely in the herte without speche by greate rest & softnes of þe body & of the soule. A clene herte hymn behoueth to haue þe shall praye well thus. for it is of suche men & women that by longe trauayle bodyly & goostly / or else by suche sharpe smytynges of loue as I haue said before come in to rest of spiryte / so þe theyr affeccyon is turned in to goostly sauour / þe they may nygh contynually praye in theyr herte & loue & prayse god without great lettynge of tēptacyons or of vanytees / as I haue before sayd in þe secunde parte of contemplacyon. Of this maner of prayer sayth saynt

**Paul** thus ( Nam si orē lingua: spiritus meus orat: mens autē mea sine fructu est. Quid ergo. Orabo et spū orabo et mente: psallā spiritu psallā et mente ) That is to saye **Paul** I praye with my tonguc onely by þe wyll of spiryte & by trauayle / the prayer is medefull / but my soule is not fedde / for it feleth not þe fruyte of goostly swetnes by vnderstandyng. What shall I than do / sayth saynt **Paul** / And he answereth & sayth / I shall praye by trauayle & desyre of þe spiryte / & I shall praye also more inwardly in my spiryte wout trauayle in goostly sauoure & swetnes of the loue & the syght of god / by þe whiche syght & felyng of loue my soule is fedde. Thus as I vnderstande saynt **Paul** coude pray. Of this maner of prayer spcketh our

**lorde** in holy wyrt by fygure thus ( Ignis in altari meo semp ardebit: & quotidie sacerdos surgēs mane subiciet ligna ut ignis nō extinguat ) This is as moche to saye / the fyre of loue shall euer be lyght in þe soule of a deuoute and clene man or woman / the whiche is þe awter of our

**lorde** / & the preeft shall every daye at mozne laye to styckes & nourysh the fyre / that is to saye / this man shall

Corin.  
xiiiij.

Leuit.  
ix.

alter



by holy psalmes / cleue thoughtes / & feruent desyre nou-  
ryll the þ fyre of loue in his herte / that it go not out in ony  
tyme. This rest our lord gyueth to some of his seruau-  
tes as it were a rewarde of theyr trauayle / & a shadowe  
of the loue whiche they shall haue in þ blysse of heuen.

How men sholde do that ben trauayled With bayne  
thoughtes in theyr prayers. Ca. xxxiiij.

**B**Ut now seest thou that I speke ouer hye to the in  
this maner of prayer / for it is no maystry to me  
to saye it / but to do it there is þ maystry. Thou sayst that  
thou canst not praye thus deuoutly ne so holy in herte as  
I speke of. For whan thou woldest haue the mynde of  
thyne herte vpwarde to god in thy prayer / þ felest so mas-  
ny thoughtes in bayne of thyne owne dedes befoze done  
or what þ shalt do / & of other mennes dedes / & suche ma-  
ny other / lettynge & taryenge / so that þ mayst neyther fele  
sauour / ne rest / ne deuocyon in thy sayenge / & ofte sythes  
the moze þ trauaylest to kepe thyne herte / þ ferther it is  
fro the / & the harder / somtyme fro the begynnyng to the  
last ende / that the thynketh it is but lost all that þ doest.  
And to this that þ sayst þ I speke to hye to the of prayer  
I graūt wel that I speke otherwyle than I can or may  
do. Neuerthelesse I saye it for this entent that þ sholdest  
knowe how we ought to praye yf we dyd well / & sythen  
we may not do so / that we knowe than our feblenes mes-  
kely / and crye god mercy. Our lord bad thus hymselfe  
whan he sayd (*Diligens dñm deū tuū ex toto corde tuo /*  
*ex tota aīa tua: et ex oībus virib⁹ tuis*) Thou shalte loue Math.  
god w all thy hert / & all thy soule / & all thy myght. It is xxij.  
impossyble to ony man to fulfyll this byddyngge so fully  
as it is sayd / lyuynge in erth. And neuerthelesse our lord  
badde vs for to loue so for this entent / as saynt Ber-  
narde sayth / that we sholde knowe therby our feblenes

and than mekely crye mercy / & We shall haue it. Neuerthelesse I shall tell the as me thynketh in this askynge. Whan þ shalt praye make thyne entent & thy Wyll in þ begynnynge as hole & as clene to god as þ mayst shortly in thy mynde / and than begyn & do as thou mayst. And though þ be neuer so moche letted agaynst thy first Wyll be not adradde / ne to angry With thyselfe / ne impacient agaynst god that he gyueth the not the sauour of goostly swetnes w deuocyon / as the thynketh that he gyueth to other creatures / but se therby thyne owne feblenes / and bere it easely / holdynge in thyne owne syght thyne owne prayer feble as it is w mekenes of herte / trustynge also sykerly in the mercy of our lord / þ he shall make it good and profyttable to þ moze than thou knowest oz felest. For Wyte þ Well that þ art excused of thy dette / & thou shalt haue mede for it as for an other good dede that þ doest in charite / though thy hert Were not therbpon in þ doynge. Therfore do that logeth to the / & suffre our lord to gyue what he Wyll / & teche hym not. And though thou thynke thyselfe recheles & necligent / and as thou Were in great defaute for suche thynges. Neuerthelesse yet shalt þ for this defaute and all other venyalles whiche may not be eschewed in this Wretched lyfe lyft by thyne hert to god knowlegyn thy Wretchednes / & crye mercy With a good trust of forgyuenes / & stryue no moze therwith / ne haue no longer therbpon / as thou woldest by maystry not fele suche Wretchednes. Leue of and go to some other good dede bodyly oz goostly / and thynke to do better an other tyme. But though thou fall on an other tyme in þ same / ye an hondreth tymes / ye a thousande tymes / yet do as I haue sayd / and all shall be Well. Ferthermore a soule that neuer may fynde rest of herte in prayer / but all her lyfe tyme is stryuyng With her thoughtes and tarpeth

and troubleth With them / yf she kepe her in mekenes & charite in other sydes / she shall haue full moche mede in heuen for her good trauayle.

**O**f meditacyon of synfull men after that they ben hoolly turned to god. Ca. xxxiiij.

**N**ow of meditacyon shall I tell the a lytell as me thynketh. Thou shalt vnderstande þ in meditacyons may no certayne rule well be set euery man for to kepe / for they are in free gyfte of our lord after þ dyuerse disposynges of chosen soules / & after the state that they be in / & also after that they profyte in vertues & in theyz estate / so he encreaseth theyz meditacyōs bothe in goostly knowynge & louynge of the. For who so is euer plyke wyse in knowynge of god & goostly thynges / it semeth þ he weyeth but a lytel in the loue of god / and that may be shewed openly in the apostles / whan they in the daye of penthecost were fulfilled with brennyng loue of þ holy goost / they were made neyther fooles ne foltes / but they were made wyse bothe in knowynge & spekyng of god & of goostly thynges / as moche as a man myght haue in fleshe lyuynge. Thus speketh holy wyte of them (Bepleti sunt oēs spū sancto: et ceperūt loqui magnalia dei) they were fulfilled of the holy goost / and they began to speke of þ great meruayles of god / & all that knowynge they had by rauylshynge in loue of the holy goost. Dyuerse meditacyons there ben / whiche our lord putteth in a mannes hert. Some shal I tell the as me thynketh for this entent. If þ fele ony of them that þ sholdest the better trauayle & labour in them / in the begynnynge of þ cōuersyō of suche a man þ hath be more fylled w worldly or flesshely synnes / cōmunly his thought is moost vpon his synnes w great cōpuncyon & sorowe of herte / with great wepyng & many teres of the eye / mekely & besply



askynge mercy & forgyuenes of god for them. And yf he be touched sharply for our lord Wyl make hym loone cleane/hym shall thēke y his synnes are euer in his syght so foule & so horryble that vnneth he shall oz may bere hym selfe / & though he shroue hym neuer so clerely / yet shall he fynde syghyng & fretynge & bytynge of his cōscyence that hym shall thynke that he is not thryuen ryght. And vnneth he shall oz may haue ony rest/in so moche that he shold not endure suche traouayle ne were it that our lord of his mercy cōforteth hym somtyme as he wyl by great deuocyon of his passyon oz of soure other as he wyl gyue it. On this maner werkech our lord in some mānes heretes moze oz lesse as he wyl. And all this is y great mercy of our lord that not onely wyl forgyue the syne oz y trespace/ but he wyl bothe forgyue the trespace and the payne for it in purgatoz for suche a lytell payne here of bytynge of cōscyence. And also yf he wyl dispoise a man to receyue ony specyall gyfte of the loue of god/hym behoueth first to be scoured & clenched by suche a fyze of conpuncyon for all y great synnes befoze done. Of this maner traouayle spekerh Dauid in many places of y psalter and specyally in the psalme (Miserere mei deus)

**¶** That the meditacyon of the manhode of Chryst/oz of his passyon is gyuen frely of the holy goost/ and how it shal be knowen whan it is gyuen. Ca. xxxv.

**A**nd than somtyme after this traouayle/and somtyme with all suche a man oz else an other the whiche by grace of god hath be kepte in innocency/our lord gyueth a meditacion of his māhode/as of his byrth oz of his passyon/and of the compassion of our lady sayne Mary/whan this meditacyon is made by y holy goost/ than it is ryght profytable & gratyous/ & that thou shalt wyte by this token/whan it is so that thou art stered to

a meditacyon in god / & thy thought is sodeynly drawen  
 out fro all worldly & fleschly thynges / & the thyneketh as  
 thou seest in thy soule thy lorde Jesu in a bodyly lykenes  
 as he was in erth / and how he was taken of the iewes  
 and bounde as a thefe / beaten & despyled / scourged and  
 demed to dethe. How lowly he bare the crosse vpon his  
 backe / and how cruelly he was beyled ther vpon. Also of  
 the crowne of thornes vpon his heed / and of the sharpe  
 spere that stycked hym to the herte / & thou in this goostly  
 ly syght felest thyne hert stered to so great compassyon &  
 pyte of thy lorde Jesu that thou mournest & wepest and  
 cryest with all the myghtes of thy body and of thy soule  
 Wondrynge of the goodnes & the loue / the pacyence & the  
 mekenes of our lorde Jesu / that he wolde for so synfull  
 a caytiffe as þ art suffre so moche payne / & neuerthelesse  
 thou felest so moche goodnes & mercy in our lord þ thyne  
 herte ryseth vp in to a loue and a gladnes of hym / with  
 many swete teres / hauynge great trust of forgyuenes of  
 thy synnes & of saluacyon of thy soule by þ vertue of this  
 precyous passyon / that whan þ mynde of Chrystes pas-  
 syon or ouy poynt of his manhode is thus made in thy  
 herte by suche a goostly syght / with deuoute affeccyon  
 answerynge ther to / wyte thou well than that it is not of  
 thyne owne Werkynge / ne feynynge of no wyched spierite  
 but by the grace of þ holy goost. For it is an open thyng  
 of the goostly eye in to Chrystes manhode. And it may  
 be called the fleschely loue of god / as saynt Bernarde cal-  
 leth it / in as moche as it is set in the fleschely kynde of  
 Chryst / & it is ryght good & a great helpe in destroyenge  
 of greate synnes / and a good waye to come to vertues /  
 and so after to contemplacyon of the godhede / for a man  
 shall not come vnto goostly lyght in contemplacyon of  
 Chrystes godhede / but yf he come fyrst in ymaginacyon

ncyl. d

Bern.

j. Cozi.  
vj.Gala.  
vj.j. Cozi.  
xvi.

by bitternes & by cōpassyon/ & by stedfast thynkyng on his māhode. Thus saynt Doule byd/ fyrst he sayd thus (Nichil indicaui me scire iter vos: nisi iesum xpm et hūc crucifixum) I shewed you ryght nought that I coude/ but Iesu Chryst and hym crucyfied. As yf he had sayd My knowyng & my truit is onely in þ passyon of Chryst And therfore sayd he thus also (Nichi aut ablit gloriari nisi in cruce dñi nri iesu xpi) Forboden be fro me all maner of ioye & lykkyng but in the crosse & the passyon of our lord Iesu Chryst. And neuerthelesse after ward he sayd thus (Predicamus vobis xpm dei virtutē et dei sapientiam) As who sayth/ fyrst I preched of þ manhode & the passyon of Chryst/ now I preche to you of the godhede. As thus/ that Chryst is þ myght of god/ and the endles wysdome of god.

¶ That the meditacyon of the passyon of Chryst is Withdrawen fro them þ it is gyuen to ofte sythes for dyuerse causes. Ca. xxxvj.

**U**his maner of meditacyon a man hath not alway whan he wolde/ but whan our lord Wyll gyue it. Unco some men & women he gyueth it all theyr lyf tyme by sythes whan he vylteth them. As some men are so tender in theyr affeccyon þ whan they heare men speke/ or else þ they thynke on his bytter passyon/ theyr hertes do melte in deuocyon/ & are fedde & conforted agaynst all maner temptacions of þ enemy/ & that is a great gyfte of god. To some men he gyueth it fyrst plenteously/ & afterwarde he Withdraweth it for dyuerse causes. Other yf a man were proude of it in his owne sight/ or for some other synne/ by þ whiche he maketh hymselfe vnable to receyue the grace. Or else our lord Withdraweth it/ and all other deuocions somtyme fro a man or a woman/ for he Wyll suffre hym to be assayed by temptacions of his enemy/ & so Wyll he dispose a man to knowe & fele hym



selfe more goostly. For he sayd of hys selfe to his disciples  
 (Expedi vobis vt ego vadā: si enim nō abiero / paraclytus Iohā.  
 tus nō veniet ad vos) It is spedeful to you that I go fro xvj.  
 you bodyly / for yf I go not / the holy goost may not come  
 to you. For as longe as he was w<sup>th</sup> them they loued hym  
 moche / but it was fleshely in his manhode. And ther-  
 fore it was spedefull to them y<sup>e</sup> he sholde withdraue the  
 bodyly foyme fro they<sup>r</sup> syght / that the holy goost myght  
 come to them / and teche them to loue hym and knowe  
 hym more goostly / as he dyd on the daye of penthecost.  
 Ryght so it is spedefull to some that our lord withdraue  
 a lytell the bodyly & the fleshely lykenes fro y<sup>e</sup> eye of the  
 soule that the herte myght be set & fyxed more besyly in  
 goostly desyre / and sekynge of his godhede.

Of dyuerse temptacyons of the fende. Ca. xxxvij.  
**N**ouertheless it behoueth a man to suffre many  
 temptacyons fyrst / & these temptacyons fall ofte  
 sythes to some men and women after whan conforte is  
 withdrawen / on dyuers maners by malyce of y<sup>e</sup> enemy  
 As thus / whan the deuyll perceyueth deuocyon moche  
 withdrawen / that the soule is left as it were naked for a  
 tyme / than sendeth he to some men temptacyons of le-  
 chery & glotony / so hote & so byrennyng that them shall  
 thynke that they feled neuer none so greuous in all they<sup>r</sup>  
 lyfe tyme before whan they gaue them moost to synne /  
 In so moche that they shall thynke it impossyble to stāde  
 longe & suffre / that they ne shall nedes fall but they haue  
 helpe / & therfore haue they than moche sorow / bothe for  
 lackynge of conforte & deuocyon whiche they were wont  
 to haue / & they haue moche drede of fallynge fro god by  
 suche open synnes. And all this werketh y<sup>e</sup> deuyll at the  
 suffraunce of god for to do them forthynke they<sup>r</sup> good pur-  
 pose & turne agayne to synne as they were wonte to do.

Psal.  
lx.

But Who so Wyll abyde a while & suffre a lytel payne / & not turne agayn to synne for nothyng / the hande of our lord is full nere / & helpeth ryght soone. For he kepeth hy full sykerly / & the man Woteth not how / as the prophete Dauid sayth in the persone of our lorde (Cū ipso sum in tribulatiōe: eripiā eū et glorificabo eū) I am With hym in his tribulacyon / & in his temptacyon I shall delyuer hym / & I shall make hym gloryous in my blysse. Some men he tempteth by goostly synnes malycyously / as by mystrowyng of the sayth / or of the sacrament of our lordes blessed body. Also of despeyre or of blasphemie in our lorde / or in ony of his sayntes / or lothyng of theyr lyfe / or bytternes / or vnskyllfull heuynes / or of to moche drede of themself & of theyr body yf they put them hoolly to gods seruyce. Some men be tempted also / & namely solytary men & Women by dzedes & vglynes / & quakynges & shakynge / eyther apperyng to them in bodily lykenes / or else in ymagynyng slepyng & wakyng / & tarveth them so that vnneth may they haue ony rest / & also on many other wyse he tempteth / mo than I can or may saye.

Of dyuerse remedyes agaynst temptacyons of the fende. Ca. xxxviij.

**R**emedy to suche men & Women that are thus trauayled / or ony other wyse / may be thus. first that they Wyll put all theyr trust in our lorde Jesu Chryst / & byyng to mynde often his passion / & the paynes that he suffred for vs / & that they than trowe stedfastly that all sorowes & trauayle y they suffre in suche temptacyons / whiche to an vnclenyng man semeth a forsakynge of god. That it is no repreuyng ne no forsakynge / but assayenge for theyr better / eyther for clensyng of theyr synnes before done / or for great increasynge of theyr mede / & dysposyng to moche grace yf they wyll suffre a while & stande

fast þ they turne not agayne wyllfully to synne. Another  
remedy is / þ they drede not ne charge not as for a synne/  
ne set not at hert suche malycyous sterynges of despayre  
oz of blasphemy / oz of the sacrament / oz ony suche other  
that were vgly to heare. For the felyng of these tempta-  
cyons syleth the soule no more than yf they herd a hoūde  
barke / oz a fle byte. They tary the soule / but they apeyre  
not þ soule / yf a man despyse them & set them at nought.  
For it is not good for to stryue with them for to put them  
out by maystry / for the more that they stryue with suche  
thoughtes / the more they cleue to them / & therfore they  
shall as moche as they may drawe out the thought fro  
them / & set it to some other occupacyon. And yet yf they  
Wyll euer hāge vpon them / than it is good to them that  
they be not angry ne heuy to fele them / but With a good  
trust in god bere them as it were a bodyly payne and a  
scourge of our lord for clenstyng of theyz synnes / as lon-  
ge as he Wyll for his loue / as he was scourged and bare  
the crosse for theyz loue. And ouer this it is good to them  
for to shewe theyz hertes to some wyse man in þ begyn-  
nyng before they be roted in the herte / & that they leue  
theyz owne wytte & folowe the counseyle of hym / & that  
they shewe them not lyghtly to none vncūnyng oz World-  
ly man whiche neuer felte suche temptacyons. For they  
myght lyghtly byunge a symple soule in to despayre by  
vncūnyng of themselfe. Of these maner of tēptacyons  
by the whiche a man semeth forlaken of god and is not.  
In conforste of them þ are tempted our lord sayth thus  
by his prophete (In modico dereliqui te / et in momento. **Estae**  
indignationis mee percussū te / et in miserationib<sup>9</sup> meis iij.  
multis congregabo te) In a lytell I forleste the / that  
is to saye / I suffre the for to be taryed a lytell / and in a  
poynt of my wyathe I smote the / that is to saye / all the  
e.ij.



Job  
rs.

penaunce & the payne that þe suffrest here is but a poynt of my Wrache in regarde of the payne of hell or of purgatory. And yet in my manyfolde mercyes I shall gader þe togyder. Whan þe thynketh that thou art forsaken/ than shall I of my great mercy gader þe agayn to me/ for whā thou Wenest that þe art as it were lost/ than shall our lord helpe þe/ as Job sayth (Cū te cōsumptū putaueris: orieris vt lucifer et habebis fiducia) That is to saye/ Whan thou art brought so lowe by trauayle in temptacion that the thynketh none helpe ne no conforzte/ but as þe were a lost man/ yet stande styfly in hope & praye god/ & sothly þe shalte sodeynly sprynge vp as the daye sterre in gladnes of herte/ & haue a very trust in god/ as Job sayth.

**H**ow that god them that he choseth he suffreth to be taryed and tempted/ and afterwarde cōforteth them/ and stableth them in grace. . . . Ca. xxxix.

Ecccl.  
iii.

**A**ld also in conforzte of suche men that they sholde not despeyre in temptacion/ the Wyse man sayth thus of our lord (In temptacione ambulat cū eo. In primis elegit cū timorē & metū et approbationē inducit sup illum: et cruciabit illū in tribulatione doctrine sue donec temptet illū in cogitationib⁹ suis: et credet anime illius ad iter directū adducet illū et firmabit illū & letificabit illū: et denudabit abscondita sua illi: et thesaurificabit sup illū scientiā et intellectū iusticie) This is thus moche to saye. This Wyse man for he wold þe no man shold despeyre in temptacyon/ in cōforzte of them sayth thus. In temptacyon our lord forsaketh not a man/ but he goth with hym fro the begynnyng to þe last ende. For he sayth/ fyrst he choseth hym/ and that is Whan he draweth a man to hym by conforzte of deuocyon. And afterwarde sorowe & drede & assayeng he byngeth vpon hym. And þe is Whan he withdraweth deuocyon and suffreth hym to be tempted.

And he sayth that he turmēteth hym in tribulacyon vntyll he haue well assayed hym in his thoughtes / & vntyll a man wyll put all his trust in hym fully / and than after this our lord byngeth hym out in to the ryght waye / & fasteneth hym to hym & gladdeth him / & sythen sheweth hym his pꝛeuytees / and gyueth hym his treasure of knowynge & vnderstandynge of ryghtwysnes. By these wordes of holy wyte mayst thou se that these temptacyons or ony other / be they neuer so vgly to a man (that by grace is in full wyll to forsake synne) are spedeful and profytable / yf he wyll suffre as he may & abyde goddes wyll / & not turne agayne to synne whiche he hath forsaken for no sorowe ne payne ne drede of suche temptacyōs but euer stande styll in trauayle & in prayer w good hope our lord of his endles goodnes hauynge pite & mercy of all his creatures whan he seeth tyme he layeth to his hande & smyteth downe þ̄ deuyll & all his power & easeth them of theyꝝ trauayle / & putteth awaye all dredes & sorowes & derknes out of theyꝝ hertes / and byngeth in to theyꝝ soules lyght of grace / & openeth þ̄ syght of þ̄ soule for to se that all the trauayle þ̄ they had it was spedefull to them / gyuyng to them also a newe goostly myght to withstāde all þ̄ sondynges of þ̄ fende / & all deedly synnes without greate trauayle / & ledeth them in to a sadnes of good vertuous lyuyng / in the whiche yf they be meke he kepeth them to theyꝝ last ende / & than he taketh them al hoolly to hym. This thyng I saye to þ̄ yf þ̄ be tarped or trauayled with ony suche maner of temptacyons / be not to moche adꝛad / but do as I haue sayd / & better yf þ̄ may / and I hope by the grace of our lord Jesu Chꝛyst thou shalte neuer be ouercōme by thyne enemy.

¶ That a man shold not gyue hym to ydelnes / ne lyghtly leue the grace that is gyuen hym of god. Ca. xl.

**A**fter this Whan thou art escaped suche tempta-  
cyons / or else our lord hath so kepte þ as he doth  
many by his mercy þ thou hast not ben taryed moche w  
none suche. Than it is good to þ that thou turne not thy  
rest in to ydelnes. For there is many a man þ taketh rest  
vpon hym to soone. But thou shalte yf thou wyllt begyn  
a newe game and a newe trauayle / & that is for to entre  
Within in to thyne owne soule by meditacyon to knowe  
What it is / & by the knowyng therof to come to þ goostly  
knowyng of god. For saynt Austyn sayth / by þ knowyng  
of my selfe I shall gete knowyng of god / I saye not that  
it is nedeful to the & dette to trauayle so / ne to none other  
man / but he fele hym stered by grace as he were called  
therto. For our lord gyueth dyuerse gyftes Where so he  
Wyll / not to one man all / ne to all men one / saue charite  
Whiche is comune to all men / and therfore yf a man or a  
Woman haue receyued a gyfte of god / as deuocyon in  
prayer / or in þ passyon of Chyyst / or ony other / be it neuer  
so lytell / leue it not to soone for none other / but yf he fele  
sothfastly a better / but holde that he hath and trauayle  
therin stably / euer desyrynge a better Whan god Wyll  
gyue it. Neuertheles yf that be Withdrawen somewhat /  
and he seeth a better / & feleth his hert stered therto / than  
semeth it a callynge of our lord to the better / and than it  
is tyme that he folowe after for to gete it / and fulfyll it  
as wyftly as he may.

**¶** That a man holde  
knowe the measure of his gyfte that he may desyre and  
take a better Whan god Wyll gyue it.

Ca. xli.

**O**ur holy fathers here tofore taught vs that We  
holde knowe the measure of our gyfte. And vpon  
that Werke not takyng vpon vs by feynynge moze than  
We haue in felyng / We may euer desyre the best / but We  
may not euer Werke þ best / for We yet haue not receyued

Aug.



that grace. A hounde that renneth after þ̄ hare onely for  
 he seeth other houndes renne/whan he is wery he resteth  
 hym/or turneth hym home agayne. But yf he renne for  
 he seeth the hare/ he Wyll not spare for Werynesse tyll he  
 haue gotten it. Ryght so it is goostly / Who so hath grace  
 be it neuer so lytel/ & leueth Wylfully þ̄ Werkynge therof/  
 and maketh hymselfe to trauayle in an other Whiche he  
 hath not yet/ onely for he seeth or heareth that other men  
 dyd so/ sothly he may renne a Whyle tyll he be Wery/ and  
 than shall he turne home agayne/ and but he beware/ he  
 may hurte his fete by some fantasyes or he come home.  
 But he that Werketh in suche grace as he hath / & desy-  
 reth by prayer mekely & lastyngly after moze / and after  
 feleth his herte stered to solowe the grace Whiche he de-  
 syreth he may sykerly renne yf he kepe mekenes/ & ther-  
 fore desyre of god as moche as þ̄ maist Without measure  
 of discrecyon of all that longeth to his loue or to heuens  
 blysse/ for who so can moost desyre of god/ moost shall fele  
 of hym. But Werke as thou mayst / and crye god mercy  
 for that þ̄ mayst not. Thus it senieyth saynt Poule sayd.  
 (Unusquisq; habet donū suū a deo: alius autē sic: alius *s. Cor. i.*  
 vero sic. *Itē.* Unicuiq; nostrū data est gratia scdm̄ mens *vij.*  
 surā donationis christi. *Itē.* Diuisiones gratiarū sunt: *Ephe.*  
 alij datur sermo sapientie: alij sermo scientie. *ꝛc.* *Item.* *iiij.*  
 Ut sciamus que a deo donata sunt nobis) Saynt Paule *s. Cor. i.*  
 sayth that euery man hath his gyfte of god / one thus / *xij.*  
 and an other thus. For to euery man that shall be saued  
 is gyuen a grace after þ̄ measure of Chrystes gyfte/ and  
 therfore it is spedefull þ̄ We knowe þ̄ gyftes Whiche are  
 gyuen vs of god/ that we myght Werke in them / for by  
 those We shal be saued/ as some by bodyly Werkes/ & by  
 dedes of mercy/ some by great bodyly penaunce/ some by  
 sorowe & Wepyng for theyz synnes all theyz lyfe tyme/

Some by prechynge & techyng/ some by dyuerse graces & gyftes of deuocyon shall be safe and come to blyffe.

**T**hat a man sholde trauayle to knowe his owne soule/ and the myghtes therof/ and breke downe the grounde of synne therein. Ca. xlii.

**N** Euerthelesse there is one Werke Whiche is nede-  
full & spedefull to trauayle in/ and I hope a hygh  
playne Waye as moche as may be in mannes Werke to  
cōtemplacyon. And that is a man for to entre in to hym-  
selfe to knowe his owne soule/ & also y myghtes therof/  
the faynes and y foulnes of it. In this inwarde behol-  
dyngge thou shalt or mayst se the Worshyp & the dignite  
Whiche it sholde haue by kynde of the fyrst makynge/ and  
thou shalt se the Wretchednes & the myschefe Whiche y  
arte fallen in for synne. And of this syght shall come a de-  
syre w great longynge in thyne herte to recouer agayne  
the dignite & Worshyp whiche y hast lost. Also thou shalt  
fele a lothyng & a greuyngge of thyselve w a great Wyll to  
destroie & bere downe thyselve & all thynges that let the  
fro that dignite & that ioye. This is a goostly trauayle  
harde & sharpe in the begynnyngge Who so Wyll quyckly  
trauayle therein / for it is a trauayle in the soule agaynst  
the grūde of all synnes lytell & moche/ Whiche grūde is  
nought else but a false mystuled loue of man to hymself.  
Out of this loue as saynt Austyn saith spzyngeth al ma-  
ner of synne deedly & venyal/ sothly vntyll this grounde  
be Well ransaked and depe doluen / and as it were nere  
dyled by by outcastynge of all flesshely & Worldly dyledes  
and loues/ a soule may neuer fele goostly the brennyngge  
loue of Jesu Chryst/ ne haue the homelynes of his gra-  
cyous presence / ne haue clere syght of goostly thynges  
by lyght of vnderstandynge. This is the trauayle that  
a man behoueth to drawe his hert and his mynde from

the fleshely loue and lykynge of all erthly creatures / fro bayne thoughtes / & fro fleshely ymagynacyons / & out fro the loue & the bycuous selynge of hymselfe / that the soule shall or may no rest fynde in no fleshely thoughtes ne erthly affeccyon. Than in as moche as the soule may not fynde his goostly rest in the loue & in the syght of Iesu Chryst / it behoueth nedefull thynges to suffre payne. This trauayle is soudele eche strayte and narowe / and neuertheles I hope it is y<sup>e</sup> Waye whiche Chryst techeth to them y<sup>e</sup> wolde be his p<sup>r</sup>yte louers in y<sup>e</sup> gospell sayenge thus (Contendite intrare p<sup>r</sup> angustiā portā / qm̄ arcta est

to entre by a strayte gate / for the Waye y<sup>e</sup> ledeth to heuen is narowe / & fewe men fynde it / & how strayte this waye is our lorde telleth in another place thus (Si quis vult venire post me / abneget semetipm̄ et tollat crucē suā et sequat<sup>r</sup> me. Item. Qui odit aiām suā in hoc mūdo / in vitā eternā custodit eā) That is to saye / Who so wyll come after me / forsake hymselfe & hate his owne soule / that is to saye / forsake all fleshely loue & hate his owne fleshely lyfe & bayne lykynge of all his bodyly wyttes for loue of me / and take the crosse / that is to saye / suffre the payne of this a whyle / & than folowe me / that is to saye / in cōtemplacyon of my manhode and of my godhede. This is a strayte waye & a narowe y<sup>e</sup> no bodyly thyng may passe through it / for it is a sleyng of all synnes as saynt Doule sayth (Mortificate mēbra vestra que sunt sup<sup>r</sup> terrā in-

mundiciā libidinē concupiscentiā malā) Slee your mem-

bres vpon erth / not the membres of the body / but of the soule / as vnclennes / lust / & vnskyllfull loue of your selfe & to erthly thynges. Therefore as thy trauayle hath ben here before to agaynstāde bodyly synnes & open temptacyōs of the enemy as it were fro without / ryght so the

Luce  
xliij.Math.  
xvi.Colo.  
iii.



behoueth now in this goostly Werke Within thyselfe for to destroye and breke the grounde of synne in thyselfe as moche as thou mayst. And that þy myght þy moze redyly brynge it aboute / I shall tell the as me thynketh.

**H**ow a man shall knowe the Worthynes & the Worshyp of his soule that it had fyrst of god / & what Wretchednes & myschefe it is fallen in for synne. Ca. xliij.

**4** **T**he soule of a man is a lyfe made of thre myghtes / mynde / reason & Wyll / to þy ymage & the lyknes of þy blessed trinite. In as moche as þy mynde was made myghty & stedfast by the vertue of the father almyghty god / so to holde hym without forgetynge / distractynge or lettynge of ony creature / & so it hath lyknes of the father. The reason was made bryght & clere wout error or derknes as perfytyly as a soule in a body vnglozfyed myght haue / & so it hath the lyknes of the sone / whiche is endles wyfdoome. And the loue & the Wyll was made clene brennyng in to god wout beestly loue of þy fleshe of ony creature by the souerayne goodnes of god & the holy goost / & so it hath the lyknes of þy holy goost / whiche is blessed loue / so that a mānes soule whiche may be called a made trinite was fulfyllled in mynde / syght & loue of þy vnmade moost blessed trinite / whiche is our lord. This is the dignite / the state & the worshyp of a mannes soule by kynde of the fyrst makynge. This state þy had in Adam befoze the fyrst synne of man. But whan Adam synned chosynge loue & delyte in hymselfe & in creatures / he lost all his worshyp & his dignite / & thou also in hym / & fell fro the blessed trinite in to a foule derke Wretched trinite. that is in to þy forgetynge of god & vnknowynge of hym / & in to a beestly lykynge of hymselfe / & that skylfully. For

**Psal.** as Dauid sayth in the psalter (Homo cū in honore esset non intellexit: cōparatus est iumentis insipientib⁹ et sicut

fact<sup>9</sup> est illis) A man Whā he Was in Worshyp he knewe it not / & therfoze he lost it / & Was made lyke a beest. Se now than the Wretchednes of thy soule. For as þy mynde Was somtyme stabled in god / ryght so now it hath forgo ten hym / & seketh his rest in creatures / now from one to an other / & neuer may fynde ful rest / for he hath lost hym in Whome is full rest. And ryght so it is of reason / & the loue also / Whiche Was clene in goostly sauour & swetnes now it is turned in to a foule beestly lust and lykynge in it selfe & in creatures / and in fleshely sauours bothe in the Wyttes / as in glotony & lechery / & in ymagynynge / as in pryde / baynglozy and couetyse / in so moche that þy mayst bnnethes do ony good dede / but yf thou be defouled with baynglozy. Ne thou mayst not Well vse none of thy fyue Wyttes clenly in no creature delectable / but yf thy herte be taken & englymed With a bayne lust & lykynge of it / Whiche putteth out the loue of god fro the herte as in feylynge & the goostly sauour / that it may not come therein. Euery man that lyueth in spiryte knoweth Well all this This is the Wretchednes of the soule & the myschefe for the fyrst synne of man / Without all other Wretchednes & synnes Whiche thou hast wylfully put therto. And wyte thou well though þy had neuer done synne With thy body deedly ne venyall / but onely this that is called ozygynall for it is the fyrst synne / and that is not else but lesynge of thy ryghtfulnes Whiche þy Were made in sholde þy neuer haue ben saued & our lorde Iesu Chryst by his precyous passyon had not delyuered the & restored the agayne.

**H**ow euery man may be saued by the passyon of Chryst / be he neuer so Wretched. Ca. xliiij.

**A**nd therfoze yf thou thynke that I haue here befoze spoken to hye to the / for thou mayst not take it ne fullfyll it as I haue sayd or shall say / I wyl now fall

done to the as lowe as thou Wylt for my ppyte as Well  
 as for thyne. Than saye I thus / though thou be neuer  
 so moche a Wretche / haue þ̄ done neuer so moche synne /  
 forsake thyselfe & all thy Werkes good & bad / crye mercy  
 and aske onely saluacion by vertue of this precyous pas-  
 syon / & trustyngly & Without doubte þ̄ shalt haue it / and  
 for this orygynall synne & all other þ̄ shalt be safe / ye and  
 thou shalt be safe as an anker in cluse / & not onely thou  
 but all chrysten soules Whiche trust vpon his passyon &  
 meke themself / knowlegyng theyr wretchednes / askyng  
 mercy & forgyuenes & þ̄ fruyte of this precyous passyon  
 onely / lowyng themselfe to þ̄ sacramêtes of holy chirche  
 though it be so that they haue ben encôbred With synne  
 all theyr lyfe tyme / & neuer had felyng of goostly sauour  
 or swetnes or goostly knowynge of god / they shall in this  
 fayth & in theyr good Wyll by vtue of this precyous pas-  
 syon of our lord Jesu Chryst be safe & come to þ̄ blysse of  
 heuen / al this knowest þ̄ Well / but yet it lyketh me to say  
 it / se here þ̄ endles mercy of our lord how lowe he falleth  
 to þ̄ & to me & to all synfull caytyues. Than aske mercy &  
 haue it. Thus sayth the pphete in þ̄ personc of our lord

Johā. x. (Dis enim quicūq; inuocauerit nomen dñi / saluus erit)  
 Euery man What þ̄ he be þ̄ calleth þ̄ name of god / þ̄ is to  
 say / asketh saluacyō by Jesu & his passyō he shall be safe  
 This curtesye of our lord some men take Well & be saued  
 therby / & some men in trust of this mercy & this curtesye  
 lye styll in theyr synne / & wene to haue it whan them lyst  
 & than may they not / for they are taken or they wyte / & so  
 they dampne themselfe. But thā sayst þ̄ / yf this be sothe  
 than wonder I greatly for þ̄ I fynde in som holy mēes  
 bokes. Some saye as I vnderstāde that he that can not  
 loue this blessed name Jesu ne fynde ne fele in it goostly  
 ioye and delectacyon With goostly swetnes / in the blysse



of heuen he shall be alyene / & neuer shall he come therto /  
 sochly these wordes whan I them redde astonyed me / &  
 made me greatly aferde / for I hope as þ̄ sayest that by þ̄  
 mercy of our lord shall be safe by keepyng of þ̄ cōmaūde-  
 mentes / & by very repentaūce for theyr euyl luyng be-  
 fore done / Whiche neuer felte goostly swetnes ne inly sas-  
 uour in the name of Jesu / & therfore I meruayle þ̄ more  
 that they saye contrary hereto as it semeth. And to this  
 I may say as me thynketh þ̄ theyr sayenge (yf it be well  
 vnderstande) is sothe / & is not cōtrary to þ̄ I haue sayd.  
 For this name Jesu is nought else to saye in englyshe  
 but healer or heale. Now euery mā þ̄ lyueth in this wret-  
 ched lyfe is goostly sycke / for there is no man that lyueth  
 wout synne / Whiche is goostly sycknes / as saynt Johan  
 sayth of hymselfe & of other perfyte men thus (Si dixer-  
 rimus quia pctm̄ nō habem⁹: ipsi nos seducim⁹ et veri-  
 tas in nobis nō est) Yf we say that we haue no synne / We  
 begyle our selfe / & there is no sothfastnes in vs. And ther-  
 fore he may neuer come to þ̄ ioye of heuen tyll he be fyrst  
 made hole of this goostly sycknes. But this goostly heale  
 may no man haue þ̄ hath vble of reason / but yf he desyre  
 it & loue it / and haue deylte therin / in as moche as he ho-  
 peth to gete it. Now the name of Jesu is nothyng else  
 but this goostly heale / wherfore it is sothe þ̄ they saye / þ̄  
 there may no man be safe / but yf he loue and lyke in the  
 name of Jesu / for there may no man be goostly hole / but  
 yf he loue & desyre goostly helthe. for ryght as yf a man  
 were bodyly sycke / there were no erthly thēge so dere ne  
 so nedefull to hym / ne so moche sholde be desyred of hym  
 as bodyly helth / for though þ̄ woldest gyue hym all the  
 ryches & worshypys of this worlde & not make hym hole  
 yf thou myght / thou pleasest hym not. Ryght so it is to  
 a man þ̄ is sycke goostly & felcth þ̄ payne of goostly syck-

Johā.

nes/nothyng is so dere ne so nedefull ne so moche couey-  
 red of hym as is goostly helthe/ & that is Jesu/ Without  
 Whiche all þ̄ ioyes of heuen may not lyke hym. And this  
 is the skylle as I hope Why our lord Whan he toke man  
 kynde for our saluacyon he wold not be called by a name  
 that betokeneth his endles beyng/ or his wysdome/ or  
 his ryght wysnes/ but onely by that that betokened the  
 cause of his comyng/ & was þ̄ saluacyon of mannes sou-  
 le/ Whiche saluacyon betokened this name Jesu. Than  
 by this it semeth sothe that there shall no man be sau-  
 ed but yf he loue saluacyon onely for to haue it through the  
 mercy of our lord Jesu/ by the merytes of his passyon/  
 Whiche loue he may haue that lyueth and dyeth in the  
 lowest degree of charite. Also I may saye on that other  
 partye/ that he that can not loue this blessed name Jesu  
 With goostly myrth ne encrease in it With heuenly melo-  
 dy here/ he shall neuer haue ne fele in heuen the fulhede  
 of souerayne ioye/ the whiche he that myght in this lyfe  
 by aboundaunce of perfyte charite in Jesu shall fele & haue  
 And so may theyr sayenge be vnderstade. Neuerthelesse  
 he shall be safe and haue full mede in the syght of god/ yf  
 he in this lyfe be in þ̄ lowest degree of charite by keepyng  
 of goddes comaundementes. For our lord sayth hymself  
 thus (In domo patris mei mansiones multe sunt) In  
 my fathers hous are many sondry dwellynges. Some  
 are perfyte soules the whiche in this lyfe were fulfilled  
 of charite and grace of the holy goost/ and longe louyng  
 to god in contemplacyon of hym With wonderfull swet-  
 nes & heuenly sauoure. These soules for they had moost  
 charite and grace of the holy goost/ shal haue hyst mede  
 in the blysse of heuen/ for these are called goddes derlyn-  
 ges. Other soules that are not disposed to cotemplacyon  
 of god/ ne had not the fulhede of charite/ as apostles and

Johā.

martyrs had in þe begynnynge of holy chyrche/ shall haue lower mede in þe blyste of heuen/ for these are called golde's frendes. Thus calleth our lord in holy wyte chosen soules/ sayenge thus (Comedite amici/ et inebriamini ni charissimi) My frendes eate ye/ & my derlynges be ye dronken/ as yf our lord sayd thus. Ye that are my frendes/ for ye kepte my cōmaūdemētes/ & set my loue before the loue of the worlde/ & loued me more than ony erthly thyng/ ye shall be fedde with goostly fode of the breed of lyfe. But ye that are my frendes ye that not onely kepte my cōmaūdemētes/ but also of your owne free wyll fulfilled my cōseyles/ & ouer that ye loued onely & entyrelly with al þe myghtes of your soules & brēned in my loue with goostly delyte/ as dyd princypally the apostles and martyrs/ all other soules that myght by grace cōme to þe gyfte of perfeccyon / ye shall be made dronken with the hyst & freshest wyne in my celler/ that is the souerayne ioye of loue in heuen.

Canat

**T**hat a man sholde be bely to reken agayne his worthynes/ & reforme agayne in hym the ymage of the Trinite.

Ca. xlv.

**N**uertheles though this be sothe of þe endles mercy of god to the & to me & to al mankynde/ We shall not therfore in trust of this be the more recheles wyllfully in our lyuyng/ but the more bely to please hym / and namely now sythen We are restored agayne in hope by the passyon of our lord to the dignite & the blyste whiche We had lost by Adams synne/ & though we myght neuer gete it fully here/ yet We sholde desyre that We myght recouer here lyuyng a fygure and a lykēnes of the dignite that our soule myght be reformed as it were in a shadowe by grace to the ymage of the Trinite/ whiche We had by kynde / & after shall haue fully in blyste / for that is the lyfe whiche is very contemplatye to begyn here



in that felynge of loue and goostly knowynge of god by openynge of the goostly eye whiche shall neuer be lost ne taken awaye/ but þe same shall be fulfilled other wyse in the blysse of heuen. This behyght our lord vnto Mary

Luce. x.

maudeleyne whiche was cōtemplatyfe/ & sayd thus of her (Maria optimā partē elegit: que non auferet ab ea) That Mary had chosē þe better parte/ that is þe loue of god in contemplycyon/ for it shall neuer be taken awaye fro her. I say not that thou mayst her lyuyng recouer so hole/ ne so pfyte clenness & innocēcy knowyng & louyng of god as þe haddest fyrst/ ne as þe shalte haue/ ne þe mayst not escape all þe wretchednes & paynes of synne/ ne thou lyuyng in deedly fleshe mayst destroye & quenche al hooly þe false vayne loue in thyselfe/ ne flee al vnyall synnes that they ne wyll but yf they be stopped by great fauour of charite spryngē out of thyne hert as water doth fro a stynkyng Well/ but I wolde þe yf þe myght not fully quenche it/ that þe myght somewhat stakē it/ & cōme to þe clēnes of soule as nere as þe mayst. For our lord behyght þe chyl- dzen of Israell whan he lad them in to þe lande of behest. And in fygure of them to all chrysten men (Omne quot calcauerit pes tuus tuū erit) That is to saye/ as moche lande as thou myght trede vpon with thy fote of very delyte/ so moche here shalte þe haue in þe lande of behest/ that is in the blysse of heuen whan þe cōmest thyder.

Deut.  
ij.

How Iesu shall be sought/ desyred & foude. Ca. xlvi.

**S**eke than þe thou hast lost/ that þe myght fynde it/ Well I wote who so myght ones haue an inward syght a lytell of that dignite & that goostly faynes whiche a soule hath by kynde/ & shall haue by grace/ he shold lothe & despyse in his herte all þe blysse/ the lyknyng/ & the faynes of this worlde as the stēche of a caryon. And he shall neuer haue wyll to do other dede nyght & daye/ sa-

uynge the fruyte & the bare nede of the bodyly kynde/ but  
 desyre/ mourne/ praye & seke how he myght come agayn  
 ther to. Neuerthelesse in as moche as þu hast not yet seen  
 what it is fully / for thy goostly eye is not yet opened/ I  
 shall tell þu one worde for all/ the whiche þu shalte seke/ des-  
 syre & fynde it/ for in that one worde is all that þu hast lost/  
 this worde is Jesu/ I meane not this worde Jesu payn-  
 ted vpon a wall/ or wyrtten by lettres on a boke/ or four-  
 med by lyppes in sounde of the mouth / or sayned in thy  
 herte by trauayle of thy mynde. for in this maner wyse  
 may a man out of charite fynde hym. But I meane Jesu  
Christ þu blessed persone god & man/ sone of the virgin  
Mary/ whom this name betokeneth that is all goodnes  
endles wysdome/ loue & swetnes/ thy ioye/ thy woorthyp  
& thyne euerlastyng blysse/ thy god/ thy lorde/ & thy sal-  
uacyon. Than yf it be so þu felest a greate desyre in thyne  
 herte to Jesu/ eyther by mynde of this name Jesu/ or by  
 mynde & sayenge of ony other worde / or in prayer / or in  
 ony dede that þu doest/ whiche thy desyre is so moche þu it  
 putteth out as it were by strength all other thoughtes &  
 desyres of þu worlde & of the flesshe that they may not rest  
 in thyne herte. Than sekest thou well thy lorde Jesu / &  
 whan þu felest this desyre to god/ to Jesu / all is one hel-  
 ped & coforted by a goostly myght / in so moche that it is  
 turned in to loue & affeccyon / goostly sauour & swetnes/  
 in to lyght & knowynge of sothfastnes/ so moche that for  
 the tyme the poynt of thy thought is set vpon nothyng  
 that is made/ ne it feleth no sterpyng of bayngloxy/ ne of  
 it selfe nother/ ne none other euyl affeccyon/ for they may  
 not appere þu tyme/ but onely is enclosed/ rested/ softed/ &  
 anoynted in Jesu/ than hast thou somewhat of Jesu/ not  
 hym as he is/ but a shadowe of hym. For the better that  
 thou fyndest hym/ þu more shalte thou desyre hym. Than

note.

by what maner prayer oz meditacyon oz occupacyō that thou may haue greatest & cleenest desyre to hym / & haue moost felynge of hym by þ occupacyon þ sekest hym best and best fyndest hym. Therfoze yf it come to my mynde as it were askynge what hast thou lost / & what sekest þ. Lyfte vp thy mynde and the desyre of thy herte to Iesu Chyyst / though þ be blynde & nought may se of his godhede / & saye that hym hast þ lost / & hym wolde þ haue / & nothyng but hym / to be w<sup>th</sup> hym where he is / none other ioye / none other blysse in heuen ne in erth but hym. And though it so be that þ fele hym in deuocyon oz in knowynge / oz in ony other thyng what that it be / rest not there as though þ haddest fully founde Iesu / but forgete that that thou had founde. And alway by desyryng after Iesu more and more for to fynde hym better / though thou haddest ryght nought foude in hym / for wyte thou well whan that thou seest of hym / be it neuer so moche / that though thou were rauylshed in to þ thyrde heuen with poule / yet hast thou not foude Iesu as he is in his ioye. Knowe thou oz fele thou neuer so moche of hym / he is yet aboue it / and therfoze yf thou wylte fully fynde hym as he is in the blysse of louynge / cease thou neuer whyle thou lyuest / ne of goostly desyrynge.

¶ What pfyte it is to haue þ desyre of Iesu. Ca. xlviij.

**S**othly I had leuer fele & haue a sothfast desyre & a clene in my herte to my lord Iesu / though I se ryght lytell of hym w<sup>th</sup> my goostly eye / than to haue wout this desyre all bodyly penaunce of all men lyuynge / all bysionys oz reuelacyons of aungels apperyng / songes and sowynges / sauours & smellynge / bzēnynges and ony lykynge oz bodyly felynges / & shortly to saye / oz all the ioyes of heuen & of erth whiche I myght haue without this desyre to my lord Iesu. Dauid the prophete felte



as I saye as I vnderstande/Whan he sayd thus (Quid **Psal.**  
 enī michi est in celo: et a te qđ volui sup trā) Lorde What **lxvij.**  
 thyng is to me in heuen/oz what wold I wout ȳ aboue  
 erth/as yf he had sayd thus. Lorde Jesu What heuēly  
 ioye is lykynge to me wout desyre of the Whyles I am in  
 erth/oz wout loue of the whan I cōme to heuen/as who  
 sayth none. Than yf ȳ Wylt fele ony thyng of hē bodyly  
 oz goostly/ coueyte not but for to fele sothfastly a desyre of  
 his grace & of his merciful presence/ ȳ the thēketh ȳ thy  
 hert may fynde none other rest in nothyng but in hym.

Thus coueyted Dauid Whan he sayd (Concupiuit aīa **Psal.**  
 mea desiderare iustificaciones tuas in oī tpe) Lorde my  
 soule coueyteth the desyre of thy ryghtwylnes in eury  
 tyme. Seke thā as Dauid did desyre by desyre. And yf ȳ  
 mayst fele by thy desyre in prayers & in meditacions the  
 homely presence of Jesu in thy soule/ bynde thyne herte  
 fast therto ȳ it fall not therfro. And yf ȳ stumble/ that ȳ  
 mayst soonē fynde hym agayne. ¶ Where and With  
 What thyng Jesu shall be sought & founde. Ca. xliiij.

**S**eke than Jesu Whome thou hast lost/ he Wyl be  
 sought/ & he may than somwhat be foude/ for he  
 sayth hē selfe (Dis qđ qrit inueniet) Euery man ȳ seketh  
 shall fynde. The sekynge is trauaylous/ but ȳ syndynge  
 is blyssfull. Do therfore after ȳ cōseyle of the Wyle man  
 yf thou Wylt fynde hym (Si quesieris quasi pecuniā sa **puer.**  
 pientiā et sicut thesaurū effodieris illā: tūc intelliges ti- **xx.**  
 morē dñi et sciētīā inuenies) yf thou seke Wylsome (the  
 whiche is Jesu) as syluer & golde/ & deluest depe theras  
 ter/ thou shalt fynde it. The behoueth for to delue depe in  
 thy herte/ for therein he is hyd/ & cast out full clenly all lo  
 ues & lykynges/ sorowes & dredes of all erthly thynges/  
 & so shalt ȳ fynde Wylsome Jesu. Be thou than lyke to ȳ  
 woman of the gospel/ of ȳ whiche our lorde sayth thus

**Luce** (Que mulier habēs dragmas decē. &c.) What woman  
**cb.** is that that hath lost a drame ꝑ she wyll not lyght a lan-  
 terne & cast her hous vpsodowne & seke tyll she fynde it/  
 as who sayth none. And whan she hath foude it / she cal-  
 leth her frendes & sayth to them thus. Make myzthe w-  
 me & melody / for I haue founde ꝑ drame that I had lost  
**Psal.** This drame is Iesu that ꝑ hast lost. And yf thou wylte  
**cxliij.** fynde hym / lyght vp a lanterne / ꝑ is gods worde / as Da-  
 uid sayth (Lucerna pedib<sup>9</sup> meis verbū tuū) Lorde thy  
 worde to my fete is a lanterne. By this lanterne shalt ꝑ  
 se where he is / & how thou shalt fynde hym. And yf thou  
 wylt ꝑ mayst wiche this lyght vp another lanterne / that  
 is the reason of thy soule / for as our lord sayth (Lucerna  
 corporis tui est ocul<sup>9</sup> tuus) The lanterne of thy body is  
 thy bodyly eye. Ryght so it may be sayd ꝑ the lanterne of  
 thy soule is reason / by ꝑ whiche ꝑ soule may se all goost-  
 ly thynges. By this lanterne mayst ꝑ fynde Iesu / & ꝑ is  
 soth yf ꝑ holde vp the lanterne fro vnderneche ꝑ busshell  
**Luce. x.** as our lorde sayth (Nemo accēdit lucernā et ponit eā sub  
 modio: sed sup candelabzū) There is no man ꝑ lyghteth  
 a lanterne for to set it vnder a busshell / but vpon a candel  
 stycke / that is to saye / thy reason shall not be ouerlayde  
 wiche erthly belynes ne bayne thoughtes & erthly affec-  
 cyons / but aye vpward aboue all bayne thoughtes and  
 erthly thynges as moche as thou mayst / & yf thou do so  
 thou shalt se than all ꝑ mull & all ꝑ fylth & small motes in  
 thy hous / for why he is lyght / that is to saye / all fleschly  
 loues & dredes in thy soule / not all / for as David sayth  
 (Delicta q̄s itelligit) Who may knowe all his trespasses  
 as who sayth no man / & ꝑ shalt cast out of thy herte all  
 suche synnes / & swepe thy soule clene w the besom of the  
 drede of god / & wiche ꝑ water of thynne eyen washe it / & so  
 shalt ꝑ fynde thy drame Iesu. He is drame / he is peny /

he is thyne herytage. This drame Wyl not be founde so lyghtly as it is sayd/ for this Werke is not of one houre/ ne of one day/ but many dayes & yeres/ w moche swete & stynkyng of body & trauayle of the soule/ & yf þ cease not but seke besply/ sorowe & sygh depe/ mourne styllly/ and stoupe lowe tyll thyne even water for anguyllhe & payne for þ hast lost thy tresour Jesu/ at the last Whan he Wyl Well shalt þ fynde thy drame Jesu. And yf þ fynde hym as I haue sayd/ that is/ yf thou mayst in clenness of conscience fele þ homely & the peacefull presence of þ blessed name Jesu Chryst as a shadowe or a glemeryng of hym Thou mayst yf thou Wylte call all thy frendes to the for to make myrth With the and melody for thou hast foude the drame Jesu.

¶ Where Jesu is lost and founden agayne through his mercy.

**S** Enow than þ curtesye & the mercy of Jesu/ thou hast lost hym/ but where/ sothly in thy hous/ þ is in thy soule/ that is to say/ yf þ haddest lost all the reason of thy soule by the fyrst synne thy soule shold neuer haue founde hym agayn/ but he lefte to the thy reason/ & so he is in thy soule/ & neuer shall be lost out of it. Neuertheles thou art neuer þ nerer to hym tyll þ haue foude hym/ he is in the thought/ he is lost fro the/ but þ arte not in hym tyll þ haue founde hym. Than Was this his mercy þ he Wolde suffre hym to be lost onely where he may be foude It nedeth not to renne to Rome ne to Jerusalem to seke hym there/ but turne thy thought in to thyne owne soule Where he is hyd/ as the prophete sayth (Uere tu es de<sup>s</sup> absconditus) Sothly lorde thou art þ hyd god/ & seketh hym there. Thus sayth hymselfe in the gospel (Simile Math. est regnū celoꝝ thesauro abscondito in agro: quē qui inuenit homo abscondit et pre gaudio illi<sup>2</sup> vadit et vendit uniuersa que habet/ et emit agrū illum) The kyngdome of

S

Math.  
xiiij.



heuen is lykened to a treasour hyd in þe felde / the whiche  
 whan a man fyndeth / for ioye of it he gothe & selleth all  
 that he hath & byeth the felde / Jesu is treasour hydde in  
 thy soule. Than yf thou myght fynde hym in thy soule /  
 & thy soule in hym / I am syker for ioye of it thou wolde  
 gyue the lykynge of all erthly thynges for to haue it / Jesu  
 slepeth in thy herte goostly / as he dyd somtyme body-  
 ly / whan he was in the shyppe with his discyple. But  
 they for drede of peryllshynge wakened hym / & soone af-  
 ter he saued them fro tempest. Do thou so / sterre hym by  
 prayer / and wake hym with greate cryenge of desyre / &  
 he shall soone ryse and helpe the.

¶ What letteth a man to heare and se Jesu within hymselfe. Ca. 1.

**N** Euerthelesse I hope better / that þe slepest ofter to  
 hym than he dothe to the / for he calleth þe full ofte  
 with his swete preyre voyce / & stereth thynne hert full styl-  
 ly that þe holdest leue al other ianglyng of al other vany-  
 tees in thy soule / & onely take kepe of hym to heare hym  
 speke. Thus sayth Dauid of our lord (Audi filia et vide  
 et inclina aurē tuā et obliuiscere pp̄m tuū et domū p̄fig-  
 tui) My doughter heare & se & bowe thynne eare to me / &  
 forget þe folke of thy worldly thoughtes / & þe hous of thy  
 flesshly & kyndly affeccyons. Lo here mayst þe se how our  
 lord calleth the & all other þe wyll harken to hym. What  
 letteth þe thā that þe mayst neyther se hym ne heare hym.  
 Sothly there is so moche noyse & cryenge in thynne herte  
 of vayne thoughtes & flesshly desyres that þe mayst ney-  
 ther heare nor se hym. Therefore put a waye vurestfull  
 noyse / & bryke the loue of synne & vanite / and bryng in to  
 thynne herte loue of vertues & full charite / & than shalt þe  
 heare thy lord speke to the. ¶ That mekenes & charite  
 ben the specyall lyuereys of Jesu / through the whiche  
 mans soule is reformed to the lyknes of hym. Ca. 1.

**A**S longe as Jesu syndeth not his ymage refour-  
 med in the / he is straunge & the ferther fro the /  
 therfore shap the for to be arayed in his lyknes / that  
 is in mekenes and charite / the whiche are his lyuerays.  
 And than he Wyll homely knowe the / and shewe to the  
 his preuytees. Thus sayd he hymselfe to his discyples  
 (Qui diligit me diligitur a patre meo / et manifestabo ei  
 meipsum) Who so loueth me / he shall be loued of my fa-  
 ther / and I shall shewe my selfe vnto hym. There is no  
 vertue ne no Werke that thou mayst do that thou mayst  
 make the lyke vnto our lozde Without mekenes and cha-  
 rite / for these two are specyally vnto god moost lefe. And  
 that senteth Well in the gospel / Where our lozde spekeh  
 of mekenes thus (Discite a me quia mitis sum & humi-  
 lis corde) Lerne of me he sayth / not for to go bare fote / ne  
 for to go in to deserte / and there to fast forty dayes / ne al-  
 so for to chose you discyples / but lerne of me mekenes /  
 for I am mylde & meke in herte. Also of charite he sayth  
 thus (Hoc est preceptum meum vt diligatis inuicem si-  
 cut dilexi vos. Item. In hoc cognoscent oēs quia disci-  
 puli mei estis: si dilectionē habueritis adinuicem) This  
 is my byddyng / that ye loue togyder as I loued you /  
 for in that shall men knowe you for my discyples. Not  
 for ye Werke myzacles / or cast out deuylls / or preche or  
 teche / but yf echone of you loue other in charite / and yf  
 thou Wylte be lyke to hym / haue mekenes and charite /  
 What charite is thou doest Well knowe / loue thyne euen  
 chrylten as thyselke.

Johā.  
xiii.Math.  
ij.Johā.  
xv.

**H**ow a man shall fynde the grounde of  
 synne Within hymselfe. Ca. lii.

**N**ow hast thou herde a lytell what thy soule is / &  
 what worshyp it had / & how thou lost it / and also  
 I haue tolde the that this worshyp myght by grace and

besy trauaile somewhat be recovered agayne in party of  
 felynge. Now shall I tell febly as I can how thou shalt  
 or mayst entre in to thyself for to se the groude of synne/ &  
 to destroye it as moche as þ mayst/ & so shalt þ or mayst  
 recouer a parte of the dignite/ thou shalt cease for a tyme  
 fro all bodyly Werkes/ fro all outwarde besynes as thou  
 mayst Well. Than shalt thou drawe in to thyselfe thy  
 thought fro thy bodyly Wyttes/ that thou take no kepe  
 what þ hearest or seest or felest/ so that the poynt of thyne  
 hert be not fyred on them. And after this drawe in nerer  
 thy thought fro all maner ymagynynges/ yf þ mayst fro  
 all bodyly thynges/ & fro all thoughtes of thy bodyly des  
 des before done/ or of other mennes dedes. This is lytell  
 maystry to do whan þ hast deuocyon/ but thou shalt do  
 thus whan þ hast deuocyon/ for than it is ryght moche  
 the harder. And set thyne entent & thy full purpose as þ  
 woldest not seke ne fele ne fynde but onely the grace & the  
 goostly presence of Jesu. This is trauaylous/ for vayne  
 thoughtes Wyll preece in to thyne herte thycke to drawe  
 thy thought downe to them. And yf þ do thus thou shalt  
 fynde somewhat/ not Jesu Whome thou sekest/ but ouely  
 a naked mynde of his name/ What than/ sothly but thus  
 thou shalt fynde a derke ymage and a paynfull of thyne  
 owne soule/ Whiche hath neyther lyght of knowynge ne  
 felynge of loue ne lykynge/ this ymage yf þ beholde Wyt  
 ly/ is all to belapped w blacke stynkyng clothes of synne/  
 as pryde/ enuy/ Ire/ slooth/ couetyse/ glotony/ & lechery:  
 this is not þ ymage of Jesu/ but it is þ ymage of synne.  
 And saynt Doule calleth it a body of synne/ and a body of  
 deth. This ymage and this blacke shadowe thou berest  
 aboute w the where so thou goest. Out fro this spyng  
 many greate stremes of synne/ and small also. Ryght as  
 out of the ymage of Jesu/ yf it were reformed in the be-



mes of goostly lyght shold stye vp to heuen/as brennyng  
 desyres/cleane affectyons/Wyse thoughtes/ & all honesty  
 of vertues. Ryght so out of this ymage spryngge steryn-  
 ges of pryde/of enuy/ & of suche other the whiche casteth  
 the downe fro þ honesty of man in to a beestes lykenes.

**T**o What thyng is the ymage of synne lyke  
 and What it is in it selfe. Ca. liij.

**N**ow peraventure þ begynnest to thynke to What  
 thyng this ymage is lyke/ & therfore that þ shol-  
 dest not longe study there aboute/ I tell the þ it is lyke to  
 no bodily thyng. What is it than sayst thou/ sothly it is  
 nought/ & that mayst þ fynde yf thou wylte assaye as I  
 haue sayd to the. Drawe in to thysel self thy thought fro all  
 bodily thynges/ & than shalte thou fynde ryght nought  
 wherin thy soule may rest. This nought is nothyng else  
 but derknes of conscyence/a lackyng of loue and lyght.  
 As synne is nought but a wantyng of good/ yf it so were  
 that þ groude of synne were moche abated & dreyed by in  
 the/ & thy soule were reformed ryght to thymage of Je-  
 su/ than yf þ dreye in to thysel self thy herte þ sholdest not  
 fynde nought/ but thou sholdest fynde Jesu/ not onely þ  
 naked mynde of this name/ but thou sholdest fynde Je-  
 su Chryst in cōscyence redyly techyng the/ thou sholdest  
 fynde lyght of vnderstandyng/ and no derknes of vnciu-  
 nyng/ þ sholdest fynde loue & lyknyng of hym/ & no payne  
 of bytternes & heuynes. But for thou arte not reformed  
 therfore whan thy soule cometh in fro all bodily thēges  
 & fyndeth nought but derknes & heuynes/ hym thēketh  
 an hondreth wynter tyll he be out agayn by some bodily  
 delyte or bayne thought/ & that is no wonder/ for who so  
 cometh home to his hous & fyndeth nothyng therein but  
 stynke & smoke & a chydyng wyfe/ he wolde soone renne  
 out of it. Ryght so thy soule whan it fyndeth no conforte

in it selfe but blacke smoke of goostly blyndnes / & greate chydynge of fleshly thoughtes cryenge vpon the that þy mayst not be in peace / sothly it is soone Wery tyl it be out agayne. This is þy derknes of conscyence.

¶ Who so Wyll fynde Jesu / hym behoueth abydyngly to trauayle in goostly derknes agaynst þy ymage of synne. Ca. liiij.

**N** Euerthelesse in this derke conscyence behoueth þy to swynke & swete / that is to say / the behoueth to drawe in to thyselpe thy thought fro all bodyly thynges as moche as þy mayst. And than Whan þy fyndest ryght nought fro all bodyly thynges as moche as thou mayst And than Whan thou fyndest ryght nought but sorowe & payne & blyndnes in this derknes / yf thou Wylt fynde Jesu the payne of this derke conscyence the behoueth to suffre & abyde a Whyle therin / & here the behoueth to be ware that thou take Jesu chryst in thy thought agaynst this eche derknes in thy mynde / & by besy prayer & feruent desyre to god / & uot lettynge þy poynt of thy thought in that foresayd nought / but in Jesu chryst whiche thou desyrest / & thynke styfly on the passion & on his mekenes and thzugh myght of hym thou shalt aryse / do as thou woldest bere it downe & go thzugh it. Thou shalt aryse & lothe this derknes & this nought ryght as the deuyll / & thou shalt despysse it & all to breke it. For all within this nought is Jesu hyd in his ioye / Whome thou mayst not fynde by thy sekynge / but yf thou passe þy derknes of conscyence. This is þy goostly trauayle that I speke of / and this trauayle is cause of all this Wrytynge / for to stere þy therto yf þy fele grace. This derknes of conscyence & this nought that I speke of / is the ymage of the first Adam.

Corin.  
1b.

Saynt Doule knewe it well / for he sayd thus of it (Sicut portauimus imaginē terreni hominis : ita portem⁹ imaginē iam et celestis) As we haue here before bozne

the ymage of the erthly man þ is the fyrst Adam. Ryght  
 so that we myght now bere the ymage of þ heuently man  
 whiche is Jesu the seconde Adam/ he bare this ymage  
 ofte full heuy/ for it was so combrous to hym þ he cryed  
 out on it/ sayenge thus (Quis liberabit me de corpore Rom.  
 mortis huius) O Who shall delyuer me fro this body & vij.  
 this ymage of deth. And than he cōforted hymselfe and  
 other also thus (Gratia dei p iesum chrystū) The grace  
 of god by Jesu Chryst.

¶ What is properly the  
 ymage of synne/ and what cōmeth out therof. Ca. 16.

**I**n haue I tolde the a lytell of this ymage how  
 it is nought/ neuertheles yf it be terre fro thy kno  
 wyng how it myght be an ymage/ for nought is but  
 nought/ but so myght thou not lyghtly vnderstande it.  
 I shall tell þ more openly of this ymage as me thynketh  
 This ymage is a false mysleued loue vnto thyselte. Out  
 fro this cōme all maner of synnes by. vij. ryuers whiche  
 are these. Pryde/ enuy/ ire/ slooth/ couetyse/ glotony & le-  
 chery. Loo this is somwhat that þ mayst fele/ by one of  
 these ryuers renneth out all maner of synne/ & putteth þ  
 out of charite yf it be deedly synne/ or it letteth þ feruour  
 of charite yf it be benyall. Now mayst þ grope that this  
 ymage is not nought/ but it is moche of badde/ for it is a  
 great spekyng of loue vnto thyselte With suche. vij. ry-  
 uers as I haue sayd. But now sayst þ how may this be  
 sothe/ I haue forlaken the world/ and I am put in to a  
 hous/ I medle with no man/ I chyde not/ I stryue not/  
 I neyther bye ne sell/ I ne haue no worldly besynes/ but  
 by the mercy of god I kepe me chaste/ & withholde me  
 fro delytes/ and cuer I praye/ I wake/ I trauayle bo-  
 dyly and goostly as I may/ how hold than this ymage  
 be so moche in me as thou spekest of. As vnto this I ans-  
 were and graunt to the/ that I hope thou doest all these



Werkes and moo therto / & yet may it be sothe as I saye.  
 Thou arte besy with all thy myght to stoppe the ryuers  
 Withouten / but þ spryng within on happe þ leuest hole.  
 Thou art lyke to a man the Whiche had in his gardyn a  
 stynkyng Well w many rennynges fro it / he yede & stop-  
 ped the rennynges & left þ spryng hole / & Wende all had  
 ben syker / but the Water sprange vp at the groude of the  
 Well / & stode styll so moche that it corrupted al þ faynes  
 of his gardin / & yet renneth no water out. Ryght so may  
 it be With the / yf it be so that þ hast by grace stopped the  
 ryuers of this ymage without / so moche it is Well / but  
 beware of þ spryng within / sothly but yf thou stoppe &  
 elense that as moche as þ mayst / it Wyll corrupte all the  
 floures of the gardyn of thy soule / shewe þ neuer so fayre  
 outwarde in syght of men. But now sayst thou / Wherby  
 shall I knowe that the groude is stopped / yf I trauayle  
 aboute it. As to this I shall tell by assaye how thou shalt  
 knowe this ymage yf it be in the / and how moche it is in  
 the / & therby shalt thou wyte how moche that it is stop-  
 ped / & how lytell also in the. And in as moche as pryde is  
 the pyncypall ryuer / I shall tell the therof fyrst.

¶ What pryde is / and whan it is synne. Ca. lvi.

**P**ryde is nought esse (as clerkes saye) but loue of  
 thyne owne excellēce / þ is of thyne owne worshyp  
 Than the moze þ louest & lykkest in thyne owne worshyp /  
 the moze is the pryde / & so the moze is the ymage in the.  
 yf thou fele in thyne hert a sterynge of pryde / thou þ art  
 holper / Wylser / better & moze vertuouus than another is /  
 that god hath gyuen the grace to serue hym better than  
 other do / & þ thynkest all other bynethe the / & the aboue  
 them / or ony other thought of thyselue / Whiche sheweth  
 to the syght of thy soule an excellence & an ouerpassyng  
 of other men or Women / & of this sterynge þ felest loue &

delyte & bayne pleasynge in thyselfe that thou art so / this is a token that þu berest this blacke ymage / Whiche yf it be proued fro mennes epen / neuerthelesse it sheweth hym openly in goddes syght. But now sayst thou that thou mayst not flee suche iterynges of pryde / for oft thou felest them agaynst thy Wyll / & therfore thou holdest them no synne / or yf they be synne / they be but venyal. As to this I saye thus / that the felynge of these sterynges of pryde or of ony other the whiche sprynge out eyther of the corruption of this foule ymage / or by incasting of þu enemy it is no synne in as moche as thou felest them / & that is a grace & a prouylege by vertue of þu passion of Iesu chryst graunted to all chrysten men baptysed in Water & in the holy goost. For sothly to iewes & sarazyns whiche byleue not in Iesu Chryst / all suche sterynges are deedly synne. For saynt Poule sayth ( Omne qd nõ est ex fide pctm est ) All that is done wout trowth in Chryst / is deedly synne. But We chrysten men haue this prouylege of his mercy that suche felynges are no synne / but they are payne of þu orygynal synne. Neuerthelesse Whan by neclygence & by blyndnes of thy selfe this feling is receyued vniwarely in thy thought & turned in to loue & lykynge / than is there synne more or lesse after þu measure of the loue / somtyme venyall / & somtyme deedly / Whan it is venyall / & Whan deedly / fully can I not tell þu / neuerthelesse a lytel I shall saye as me thynketh. ¶ Whan pryde is deedly synne / & how it is in fleschly lyuyng men deedly synne. Ca. lviij.

**W**han the sterynge of pryde is receyued & turned in to lykynge / so moche that the hert cholet it for a full rest & full delyte / & seketh none other ende but onely lykynge therein / thã is this pryde deedly synne / for he maketh and cholet this delyte as his god without agaynstandynge of reason & Wyll / & therfore it is deedly synne.

But now sayst þy What foole is he þy wolde chose pryde as his god/ no man þy lyueth wolde do so. Als to this I saye that I can not tell the in speccyall who synneth in pryde deedly/ but in general I saye that there is two maner of pryde. The one is bodily pryde/ and the other is goostly pryde. Bodily pryde is of fleschly lyuyng men. Goostly pryde is of ypocrites & heretikes. These thre synne deedly in pryde/ I meane of suche a fleschly lyuyng man as saynt Poule speketh of thus (*Sic scdm carnem vixeritis moriemini*) yf ye lyue after your fleshe/ ye shal dye. Than saye I thus/ that a worldly man whiche loueth & seketh princypally þy worlshyp of hymselfe/ & choseth the lykynge of it as rest of his herte & þy ende of his blysse/ he synneth deedly. But now sayst thou/ Who wolde chose loue of his worlshyp in stede of his god. Als to this I saye thus/ that he that loueth his worlshyp as to seme better & greater of estate than ony other/ and trauayleth about it as moche as he may/ yf he loue it so moche that for the getyng of it/ the keepynge & the sauynge of it/ he bryketh the cōtraūdement of god/ or bryketh loue & charite to his euenchrysten/ or is redy & in full wyll for to bryke it rather than he shoid forbere his worlshyp or lese it/ eyther of his name or of his estate/ or of fultyllynge of his wyll/ sethylly he synneth deedly/ for he loueth his worlshyp & choseth it more than the loue of god & of his euenchrysten. And neuertheless the man þy synneth thus deedly/ he wolde saye with his mouth that he wyll not chose pryde for his god/ but he begyleth hymselfe/ for he choseth it by his dede. Neuertheless another worldly man that loueth worlshyp of hymselfe/ & pursueth ther after yf he loue it not so moche that he wolde for the getyng or þy sauynge of it do a deedly synne/ or bryke charite to his euenchrysten/ he synneth not deedly/ but venyally more or lesse/ after þy measure of



his loue & his lykynge / With other circumstaunces.

How pryde in heretykes is deedly synne. Ca. lviij.

**A** heretyke synneth deedly in pryde / for he cho-  
seth his rest & his delyte in his owne oppnyon / &  
in his owne sayenge / for he weneth y<sup>t</sup> it is sothe / Whiche  
opinyon or sayenge is agaynst god & holy chyrche / & ther  
fore synneth he in pryde deedly / for he loueth hymselfe &  
his owne wyl & wytte / so moche that though it be openly  
agaynst the ordynaūce of holy chyrche he wyll not leue it  
but rest hym therein as in sothfastnes / & so maketh he it  
his god / but he begyleth hymselfe / for god & holy chirche  
are so oned & accorded togydet / that who so doth agaynst  
the one / he dothe agaynst them bothe. And therfore he y<sup>t</sup>  
sayth he loueth god & kepeth his byddynges / & despiseth  
holy chyrche / & setteth at nought y<sup>t</sup> lawes & the ordynaū-  
ces of it made by the heed & the souerayne in gouernaun-  
ces of all chrysten men / he lyeth / he choseth not god / but  
he choseth the loue of hymselfe / contrary to y<sup>t</sup> loue of god  
and so he synneth deedly. And in that he weneth moost to  
please god / he moost displeaseth hym / for he is blynde &  
Wyll not se. Of this blyndnes & this falle restynge of an  
heretyke in his owne sclynge speketh y<sup>t</sup> Wyle man thus  
(Est via q̄ uidet homini recta : et nouissima ei<sup>9</sup> ducit ad

puer.

iiij.

mozte) There is a waye whiche semeth to a man ryght  
full / and the last ende of it byryngeth hym to endles deth.  
This waye speccyally is called heresy. For other flesshely  
synners that synne deedly and lye therein / comūly they  
suppose amysse of themselfe / & fele bytyng in consyence  
that they go not in the ryght waye / but an heretyke sup-  
poseth that he dothe well & techeth well / and yet no man  
so well. And so weneth he that his waye is the ryght  
waye / and therfore feleth he no bytyng of consyence /  
ne no mekenes in his herte. And sothly but yf god sende

hym mekenes of his mercy / at the last ende he gothe to hell / and neuerthelesse yet weneth he to haue done well and to gete hym the blysse of heuen for his techyng.

**H**ow pryde in ypocrytes is deedly synne. Ca. lix.

**T**he ypocryte also synneth deedly in pryde. He is an ypocryte that cholet bayne ioye of hymselfe as the rest & y full delyte of hert vpon this maner wyse. Whan a man dothe many maner of good dedes bodyly & goostly / and than it is put to his mynde by suggestyon of the deuyll y beholdyng of hymselfe & of his good dedes / how good / how holy he is / how worthy in mennes dome & how hygh in goddes syght aboue other men / he percey ueth this steryng & receyueth it wyllfully / for he weneth it be good & of god in as moche as it is sothe / for he dothe these good dedes better than other men. And whan it is receyued thus by assent of his wyll as good / there ryseth of it a loue & a delyte in his hert of hymself y he so moche grace hath / that it rauylsheth his mynde out of all other thoughtes bothe goostly & flesshly for the tyme / & setteth it in bayne ioye of hymselfe as in a rest of his hert. This rauylshyng in goostly pryde is delcetable / & therfore he kepeth it / holdeth it & nourisheth it as moche as he may for this loue & bayne delyte he prayeth & waketh / he fasteth & wereth y heere / & doth other affliccyons / & al this greueth hym but lytell. He loueth / he thanketh god somtyme w his mouth: & somtyme wygeth a tere out of his eye / & than he thēketh al safe ynough / but sothly all this is for loue of hymselfe whiche he cholet & receyueth as it were loue & ioye in god / & in that is all y synne. He cholet not synne wyllfully as for synne / but he cholet this delyte & ioye that he feleth for god as the rest of his soule the whiche is synne wouten displeasyng or agaynstandyng of wyll. for he weneth it were a ioye in god / & it is

not so / & therfore synneth he deedly. Job saith thus of an ypocryte (Gaudiū ypocrite ad instar pūcti. Si ascēderit in celū supbia eius : et caput eius nubes tetigerit : velut sterquilinium in fine p̄detur) The ioye of an ypocryte is no more than a poynt. For yf he styve bp in to heuen With reysynge of herte / & though his heed touche the skyes at the last ende he shall be casten out as a dongue hepe. The ioye of an ypocryte is but a poynt / for yf that he worlthyp hymselfe neuer so moche / and ioye in hymselfe neuer so moche all his lyfe tyme / & depeynt hymselfe With all his good dedes in syght & in louyng of the Worlde / at the last it is ryght nought but sorowe & payne. But now sayst þ̄ that there are but fewe of them or else none þ̄ is so blynde that wold holde and chose bayne ioye in hymselfe as for ioye in god. As to this I can not say / ne wyll not though I coude / but one thyng I tell the þ̄ there are many ypocrytes / & neuerthelesse they wene þ̄ they be none / & there be many that drede themself as ypocrytes / & sothly they are none / Whiche is one & Whiche is other / god knoweth & none but he / Who so wyll mekely drede / he shall not be begyled / & who so weneth to be syker / he may lyghtly fall For saynt Boule sayth (Qui se existimat aliqd esse cū nichil sit: ipsi se seducit) Who so weneth h̄self to be ought Whan he is ryght nought / he begyleth hymselfe.

Gala.  
vj.

How sterpynges of pryde and baynglozy in good men be but vennyall synnes. Ca. ix.

**N**euertheles a man or a woman whiche disposeth hym to lyue in contemplacyon / yf it be so that he forsake hymselfe as in wyll / & offre hym hoollly to god w̄ a full general wyll that he wold not synne in pryde wytyngly / ne haue ioye in hymselfe wyllfully / but onely in god yf he coude & myght. And after this full wyll offred to god he feleth many sterpynges of baynglozy / and dely-



teth in them for the tyme / for he perceyuech them not.  
 This lykynge is but denyall synne / & namely yf it be so  
 that whan he cometh to hymselfe he repenceth hymselfe  
 and agaynstandeth this sterynge With dyspicalynge of  
 Wyll / and asketh mercy & helpe of god. Then the lykynge  
 whiche before Was synne / our lord of his mercy soone  
 forgyueth it / and yet he shall haue mede for his good tra-  
 uayle in the agaynstandyng. And that is a curtesy of our  
 lord graunted to all those y are specially his seruautes &  
 moost homely of his courte / as are al those y for his loue  
 forsake in a good true Wyll all Worldly & al fleshy synne  
 and gyue them hoolly body & soule to his seruyce w theyz  
 myght & theyz cūnyng. As do principally ankers in cluse  
 & true religyous folke / the whiche for y loue of god & sal-  
 uacyon of theyz soules entre in to ony religyon approued  
 by holy chyrche. Or else yf it be so y they entre fyrst for a  
 worldly cause / as for theyz bodyly sustenaunce / or for some  
 oher suche / yf they repent them & turne it in to a goostly  
 cause / as for y seruyce of god. These as longe as they ke-  
 pe this wyll & purpose it as they may vpon theyz fraylte  
 are true religyous. Also what man or woman y he be / in  
 what degre he be in holy chyrche / prest / clerke / or lewde  
 man / wydowe / mayden or wyfe y wyll for the loue of god  
 & saluacio of his soule forsake al y woorthys & lykynge  
 of this worlde in this worlde in his hert truly & fully by-  
 twene god & hym & all wyllfull besynes & erthly thynges  
 to the bare nede / & offre his wyll cutyerly for to be his ser-  
 uaūt vpon his myght by deuout prayers & holy though-  
 tes / With oher good dedes y he may do boldly & goost-  
 ly / & kepeth his wyll hole to god stedfastly. All these are  
 specially goddes seruautes in holy chyrche / and for this  
 good wyll & good purpose y they haue of the gyfte of god  
 they shall encrease in grace & in charite here luyng / and

they shall haue for this specyall Wyll a specyall mede in the blysse of heuen before other cholen soules Whiche offered not hoolly theyr Wyll & theyr body to goddes seruyce neyther openly ne pryuely as they dyd. All these Whiche I call goddes seruantes & of his courte moost specyall yf they by fraylte & by vncunnyng Whan they fele suche sterynges of baynglozy for the tyme delyte therein / & perceyue it not / for theyr reason & theyr Wytte is letted by y lpykynge y they fele that it may not se this steryng. They synne not deedly in this lpykynge of baynglozy / for y Wyll that they haue generally set in theyr hert before to please god / & to forsake all maner of synne yf they knewe it / kepeth them there in suche sterynges & in all other y come of fraylte y they synne not deedly / & shall kepe as longe as the groude of that Wyll is kepte hole. ¶ How dyuers states of holy chyrche shall haue dyuers medes in heuen And of two specyall medes in heuen. Ca. lxxj.

**A**nd ouer this I saye more in conforste of the & all other / hauynge the state of anker in cluse / & also by grace of god in conforste of them all that entre ony religioun approued in holy chyrche / that all those that by the mercy of our lord shall be safe / they shall haue a specyall mede & a syngular Worshyp in y blysse of heuen for theyr state of luyngge before other soules that had not y state in holy chyrche / though they be neuer so holy / Whiche Worshyp is better than all the Worshyp of this Worlde Without comparyson. For yf thou myghtest se What it were / thou woldest not for y Worshyp of this Worlde (yf thou myghtest haue it Withouten synne) chaunge y state eyther of an anker or of a religyous / ne lese that syngular mede in the blysse of heuen / Whiche mede is called accydentall mede. Neuerthelesse that other men mystake not this that I saye / therfore I shall saye it more openly

Thou shalt vnderstande that there are two medes in the blyffe of heuen/whiche our lord gyueth to chosē soules The one is souerayne and principall/as is louynge and knowynge of hym after the measure of charite gyuen of god to a soule lyuyng in deddly fleshe. This mede is best & souerayne/for it is god hymselfe/& it is cōmune to al þ soules that sholde be safe in what state or degre þ they be lyuyng in holy chyrche more or lesse/after the quantite & the mochenes of theyr charite in his lyfe What degre he be in. For he that moost loueth god i true charite/he shall haue moost mede in the blyffe of heuen/for he shal moost loue god & knowe hym/& that is þ souerayne mede. And as for this mede it shall fall þ some maner of man or woman/as a lorde or a lady/knyght or squyer/marchaunt or plowman/or what degre he be in man or womā/shall haue more mede thā some preest or frere/monke/chanon or anker in cluse. And why/sothly for he loueth god more in charite. An other mede there is/þ is secundary Whiche our lorde gyueth for specyall good dedes that a man doth wylfully ouer þ he is bouēden to. Of thre dedes principal doctours of holy chyrche make mynde. Of martyrdome prechyng/& manhode. These thre werkes as for an excellence in as moche as they passe al other shall haue spe cyall mede/whiche they call aureole/& þ is not else but a syngular worshyp & specyall token or deyned of god in rewarde of the specyall dede befoze other men/that dyd not so ouer the souerayn mede of þ loue of god/whiche is cōmune to hym & to all other. Ryght so it is of all other spe cyall good dedes/þ whiche yf they be done sothfastly are specyally acceptable to þ syght of god/& in þ dome of holy chyrche they are excellent/as are enclosynge of ankers done by the auctorite of holy chyrche. Also entrynge in to ony relygyon approued/& the strayter that þ religyon is



the more excellent is the dede in y<sup>e</sup> dome of holy chyrche.  
**A**lso after these & byneth these the takynge of y<sup>e</sup> ordze  
of pzeesthode/eyther for cure of mennes soules / & for to  
mynyster y<sup>e</sup> sacramets of holy chyrche / or else for syngu-  
lar deuocyon to please god & pfyte theyr euenchrysten by  
the sacrificye of y<sup>e</sup> pzeecyous body of our lord Iesu Chryst.  
Sothly they are specyall dedes & excellēt openly shewed  
in the dome of holy chyrche / and in the syght of our lorde  
Whan they are done sothfastly for god / they are excellent  
and they shall haue specyall mede eche man in his degre  
in the blysse of heuen. The state of a bysshop & prelate is  
aboue all these dedes as for this accydental mede. That  
this is sothe it semeth by holy wypte Where he sayth to y<sup>e</sup>  
prophete Danyell thus (Tu autē vade ad tēpus p̄finitū  
et requiesces et stabis in sorte tua in fine dierū) **Danie-**  
**lis.**  
thus moche to saye / the aungell Whan he had shewed to  
Danyel the pzeuytees of god / he sayd to hym thus. Go y<sup>e</sup>  
to the rest of thy bodyly deth / & y<sup>e</sup> shalt stande in thy sorte  
as a prophete at y<sup>e</sup> last daye. And sothly as Danyell shall  
stande as a prophete at the last daye of dome / & haue the  
Worshyp & the excellence of a prophete ouer y<sup>e</sup> souerayne  
blessed mede of loue & syght of god. Ryght so shalt thou  
stande as an anker in y<sup>e</sup> sorte / & a religyous in the sorte of  
religyon. And so of other excellent dedes / & haue a syngu-  
lar Worshyp passynge other men at the daye of dome.

**A** Mozte sterynge to mekenes & charite. Ca. lxiij.

**W**hy by these wordes thou mayst yf y<sup>e</sup> wylt byleue  
them / conceyue cōforte for thy degre of lyuyng / &  
also mater of mekenes / for though it be so that y<sup>e</sup> shalt  
haue so moche mede specially for thy state of lyuyng yf y<sup>e</sup>  
be safe / neuerthelesse it may be y<sup>e</sup> there is many a wyfe &  
many a worldly womā shall be nerer god than y<sup>e</sup> / & more  
shall loue god / & better knowe hym than y<sup>e</sup> shalt for al thy

state & that ought to be a shame for the / but yf thou obey  
 for to gete loue and charite as fully and as perfytyly as a  
 woꝛldly man or woman / for thou mayst haue as moche  
 charite of the gyft of god as he or she hath that dwelleth  
 styll in woꝛldly besynes / thou shalt haue as moche of the  
 souerayne mede as he shall. And thou shalt ouer that for  
 that state whiche thou hast taken haue a syngular mede  
 and a woꝛshyp whiche he shall not haue. Than yf thou  
 wylt do well meke thyselfe & forgete thy state as it were  
 ryght nought / for it is sothe by it selfe it is ryght nought  
 And that thy desyre be & thy besynes for to destroye syn-  
 nes / & for to gete charite & mekenes & other goostly ver-  
 tues / for therin lyeth all.

**C**how a man shall  
 knowe how moche pryde is in hym. Ca. lxiij.

**I** haue nygh forgotten this ymage / but now wyll I  
 turne agayne therto / yf þ̄ wylte wyte how moche  
 pryde is therin / thou mayst yet assay thy selfe thus / loke  
 now wysely & flatter not thyselfe / yf louynge / pray synge  
 or woꝛshyppynge / or flesshly sauour of woꝛldly men / or of  
 other be lykynge to thyne herte / & turne it to bayne gladi-  
 nes and wyll payenge of thy selfe / thynke styllly in thyne  
 hert that men sholde prayse thy lyfe / regarde thy speche  
 moze than of other. And also on the cōtrary wyse / yf it be  
 so that men reprene the / & set the at nought / holde þ̄ but  
 a foole or an ypocryte / or yf they sclaūder þ̄ / or speke euyll  
 of the falsly / or in ony other waye that they disease þ̄ vi-  
 skyllfully. And therfore þ̄ felest in thyne herte a greuous  
 heuynes agaynst them / & a great ryllynge in thyne herte  
 with agaynstandynge for to suffre ony shame or bylany  
 in the syght of þ̄ woꝛlde. yf it be thus w̄ the / it is a token  
 that there is moche pryde in this derke ymage / seme þ̄  
 neuer so holy in þ̄ syght of men. for though these steryn-  
 ges be not but lytell & venyall / neuerthelesse they shewe

Well that there is moche pryde hyd in þ̄ groude of thyne herte / as the fore dareth in his denne. These sterynges With many moo spryngen out of this ymage / so moche that thou mayst vnnethes do ony good dede but it shall be medled With some pryde or bayne delyte in thy selfe. And so With thy pryde thou defoulest all thy good dedes and makest them lothsom in þ̄ syght of thy lorde / I saye not þ̄ they are lost / for they are medled With this pryde / but I saye that they are not so pleasaunt to thy lorde as they sholde be yf they were symple & truly roted in þ̄ vertue of mekenes. And therfore yf thou Wylt haue clennes of herte for to come to the loue of god / the behoueth not onely to flee þ̄ rest of thyne herte in baynglozy by Wylfull assentyng to pryde / & also the recheles lykkyng therein of thy fraylte yf it be agaynst thy Wyll. But also þ̄ felyng of thy pryde þ̄ shalt flee and eschewe as moche as þ̄ mayst / but that thou mayst not do but yf þ̄ be full quykke & redy aboute the keepyng of thyne herte / as I shall tell after.

**O**f enuy & ire & of theyr braunches / & how in stede of synne mannes persone is ofte hated. Ca. lxiij.

**T**urne this ymage vpsodowne / & loke Well therein and thou shalt fynde two membrs of enuy and ire fastened therto / With many dyuers braunches spryngyng out of them / the Whiche do let loue & charite / the Whiche thou sholdest haue to thyne euenchrysten. The braunches of ire & enuy are these. Hatred / euyl suspicyon / false & vnskylfull demynge / melancoly / rysyng of herte agaynst them / despylyng / & vnkyndnes / & backbytynge / and myssayenge / vnskylfull blamyng / mysskyng / anguylthe & heuynes agaynst them that despyse the / or speke ony euyl of the or agaynst the / a gladnes of theyr disease / a felnes agaynst synfull men & other that Wyl not do as the thynketh they sholde do / With greate



desyre of thyne hert vnder colour of charite & ryght wys-  
nes that they were well punysshed & chastysed for theyr  
synne. This sterynge semeth good / neuerthelesse yf thou  
ransake it well thou shalt fynde it moze somtyme fleschly  
agaynst the persone than goostly agaynst þe synne. Thou  
shalte loue the man be he neuer so synfull / and thou shalt  
hate the synne in eche man what he be. Many are begy-  
led in this / for they set the bytter in stede of þe swete / and  
taken derknes in the stede of lyght agaynst the prophete  
sayenge (*Ue uobis que dicitis malū bonū / et bonū malū  
ponentes lucē tenebras et amarū dulce*) Woo be to them  
that saye good is euyll / & euyll is good / and set lyght as  
derknes / & bytter in stede of swete. Thus done all those  
that whan they sholde hate the synne of theyr euenchry-  
sten / and loue the persone / they hate the persone in stede  
of the synne / & wene that they hate the synne / wherfore  
it is a crafte by it selfe / who so coude do it well.

Clare  
v.

**That it is maystry to loue mennes persones / &  
Wysely to hate theyr synnes.** Ca. lxxv.

**I**t is no maystry to wake & fast tyll thyne heed ake  
ne to renne to Rome & to Jerusalem vpon thy bare  
fete / ne to go aboute & preche / as yf þe wolde turne al men  
by thy prechyng / ne it is no maystry to make chyrches  
and chapelles / for to fede pooze men & make hospitalles.  
But it is as maystry a man to loue his euenchrysten in  
charite / & wysely hate the synne of hym & loue the man /  
for though it be so þe al these dedes before said are good in  
themselve / neuerthelesse they are comune to good men &  
to bad / for eche man myght do them yf þe he wolde & had  
wherof. And for they do that eche man may do / I hold it  
no maystry / but to loue his euenchrysten in full charite &  
hate his synne / may no man do but onely good men / whi-  
che haue it of the gyfte of god / & not of theyr trauayle / as

saynt Boule sayth (*Charitas dei diffusa est in cordibus homi-  
nistris p̄ sp̄m̄ sc̄m̄ qui dat̄ est vobis*) Loue & charite is  
shedde & spred in your hertes by the holy goost/whiche is  
gyuen to you. And therfore it is more precyous & y more  
deynty to come by. All other good dedes withouten this  
maketh not a man good ne worthy y blysse of heuen but  
this alone/ & onely this maketh a man good/and all his  
good dedes medeful. All other gyftes of god & werkes of  
man are comune to good & bad/ to cholen & to reprovued.  
But this gift of charite is onely of god & of cholen soules

**C**hat for the same dedes dyuerse men  
shall haue dyuerse medes. Ca. lxxvj.

**A** Good man for the loue of god fasteth/Waketh/  
gothe on pilgrymage/ & forsaketh all y lykynge  
of the worlde sothfastly in his hert wouten feynynge/he  
shall haue his mede in y blysse of heuen. And an ypocryte  
for baynglozy of hymselfe dothe the same dedes/ & recey  
ueth his mede here. Also a very precher of goddes worde  
fulfylled of charite and of mekenes/ sente of god & of holy  
chyrche receyued/ yf he preche & teche goddes worde/he  
shall haue a specyall mede of god/ y is the aureole for his  
prechyng. An ypocryte or an heretyke y hath no meke-  
nes ne charite/ nor are sent of god nor yet of holy chyrche  
yf they preche/they haue theyr mede here. Also a good  
man in worldly state for loue of god maketh many chyr-  
ches/chapelles/ abbcys/hospytals/ & dothe many other  
good dedes of mercy/he shall haue his mede in y blysse of  
heuen/not for the dede of it selfe/ but for y good wyl & the  
charite y he hath of the gyfte of god to do tho good dedes.  
An other man for vanite of hys selfe & worshyp & pleasur  
of the worlde/ & for his owne name dothe the same good  
dedes/ & hath his mede here/the cause is in al these that  
the one hath charite/ & the other none/whiche is one and

Whiche is other our lord knoweth / and none but he.

**T**hat all mennes good dedes shall be appro-  
ued that hath lykenes of good / saue the open  
heretyke and the cursed man. Ca. lxviij.

**A**nd therfore we sholde loue & worshyp all men in  
our hertes / approue / examyn & receyue all theyr  
dedes that haue y<sup>e</sup> lykenes of goodnes though y<sup>e</sup> doers in  
goddess syght be bad / saue of y<sup>e</sup> open heretyke & of y<sup>e</sup> open  
cursed mā. Of these two specially we shall flee & eschewe  
the mesence of y<sup>e</sup> cōmyng w<sup>th</sup> them / & we shall reprove &  
refuse theyr dedes / seme they neuer so good / as longe as  
they are rebel to god & holy chyrche. And yf a worldly cur-  
sed mā make a chyrche or fede poore men y<sup>e</sup> mayst syker-  
ly holde it nought & deme it as it is. Also yf an open here-  
tyke y<sup>e</sup> is rebell to holy chyrche preche & teche / though he  
cōuerte an hondred thousande soules / holde y<sup>e</sup> dede as to  
hymselfe ryght nought. For these men are openly out of  
charite / without whiche is all nought y<sup>e</sup> a man dothe.

**T**hat no good dede may make men safe wout charite  
and that charite fele they onely that be meke. Ca. lxviij.

**A**nd therfore it is a greate maystry a man to can-  
loue his euenchrysten in charite. All this sayeng  
may be openly proued by y<sup>e</sup> wordes of saynt Poule thus

f. Cori. (Si linguis hoim loquat et angelorū: charitatē non ha-  
xiiij. bucro / nichil sum: et si habucro omnē fidē ita vt montes  
trāfferā: charitatē aut nō habeā / nichil sū: et si uouerim  
mysteria oīa: et si distribucro oēs facultates meas in ci-  
bos pauperū: et tradidero corp<sup>9</sup> meū igni vt ardeā: cha-  
ritatē aut nō habucro nichil michi pdest) Saynt Poule  
in praylyng of charite saith thus. yf I speke y<sup>e</sup> lāguage  
of all men & of aungels also / yf I haue no charite / I am  
ryght nought / & yf I haue so great fayth y<sup>e</sup> I may turne  
hylles & bere thē away / & I haue no charite I am ryght



nought / & also though I had al maner of knowlege of all  
 pꝛeuytees / wout charite I am ryght nought / & yt I gy-  
 ue all that I haue to pooze men / & my body to þ̄ fyze to be  
 bꝛent / & I haue no charite it pꝛyteth me nought. Here it  
 semeth by saynt Poules woꝛdes that a man may do all  
 good dedes bodyly wouten charite / & þ̄ charite is nought  
 else but to loue god aboue al / & his euenchriſtē as h̄ſelſe  
 How ſhold thā ony wꝛetched caytyl lyuyng in erth what  
 that he be haue delyte oꝛ truſt oꝛ ſykernes in himſelſe foꝛ  
 ought that he can oꝛ may do w̄ all his bodyly myghtes /  
 oꝛ his kyndly reaſon / ſyth all this is nought woꝛth wout  
 loue & charite to his euenchriſten. And this charite may  
 not be gotten w̄ werkyng of hymſelſe / foꝛ it is a free gyft  
 of god lent in to a meke ſoule / as ſaynt Poule ſaith / Who  
 than dare hardly ſaye that I haue charite / oꝛ I am in  
 charite. Sothly no man may ſaye it ſykerly / but he that  
 is perſyctly & ſochfaſtly meke. Other men may trowe of  
 themſelſe / & hope that they be in charite by tokens. But  
 he that is pꝛyctly meke ſeletteth it / & therfoꝛe myght he full  
 ſykerly ſaye it. Thus meke was ſaynt Poule / & therfoꝛe  
 ſayd he thus hymſelſe ( *Quis ſeparabit nos a charitate Rom.  
 dei. Tribulatio an anguſtia. &c.* ) Who ſhall departe me viij.  
 fro þ̄ charite of god. Trybulacyon oꝛ anguylſhe. &c. And  
 he anſwereth hymſelſe & ſayth. There ſhall no creature  
put me fro þ̄ charite of god whiche I haue in Chryſt Je  
ſu. Many men do dedes of charite / & haue no charite as  
 I haue ſayd. Foꝛ to reprove a ſynner foꝛ his ſynne to his  
 amendyng and in couenable tyme / it is a dede of cha-  
 rite / but to hate the ſynner in ſtede of the ſynne / it is a-  
 gaynſt charite / he that is verily meke can departe that  
 one from that other / and no man but he. Foꝛ though a  
 man had all moꝛall vertues of all philoſophers / he cou-  
 de not do this / he ſholde hate the ſynne in all other men.

for he hateth it in hymselfe / but he coude not loue þ man  
 in charite for all his philosophy. Also yf a man had kno-  
 wyng of all clergye & of diuinite / & be not sothfast meke  
 he shall lyghtly erre & stumble & take þ one for the other.  
 But mekenes is worthy to receyue a gyfte of god þ whi-  
 che may not be lerned by cunnyng of man / & therfore he  
 that is meke can hate þ synne / & truly loue the man. But  
 now perauenture þ begynnest to drede for þ I haue sayd  
 that charite may not be gotten by no werke that þ mayst  
 do / how shalte þ than do. As to this I saye þ there is no  
 thyng so hard to gete as charite / this is soth as within  
 our trauayle. And on the cōtrary wyse I saye þ there is  
 no gyft of god that may so lyghtly be had as charite. For  
 our lord gyueth no gyft so frely ne so gladly ne so cōmun-  
 ly as he doth charite. How shalte þ than haue it sayst þ /  
 be meke & loue in spiryte & thou shalt haue it. And what  
 is lyghter to do than to be meke / sothly nothyng. Than  
 semeth it þ there is nothyng þ so lyghtly may be had as  
 charite / & therfore the nedeth to be moche adrad / be meke  
 & haue it. This sayd James thapostle (De<sup>o</sup> supbis re-  
sistit : humilibus aut dat gratiā) Our lorde agaynstan-  
 deth proude men / but to meke men he gyueth grace / whi-  
 che grace is properly his charite / for after þ measure of  
 thy mekenes so shalt þ haue charite / yf þ haue mekenes  
 imperfyty onely in wyll / & not in affeccyon / than shalt þ  
 haue imperfyte charite / this is good / for it suffyseth to  
 saluacyon as Dauid sayth (Imperfectū meū uiderūt ocu-  
li mei) Lorde w̄ thyne eyen of mercy þ seest myne imper-  
 feccyō. But yf þ haue mekenes perfyty / than shalt thou  
 haue perfyte charite / & that is best / the other behoueth  
 vs nedely to haue yf we wyll be safe / & this shold we des-  
 syre. Than yf þ aske me who is perfyty meke / þ shalt no  
 moze haue of me of mekenes at this tyme but this. De

Psal.

is make that sochfastly knoweth hymselfe as he is.

mont. 1918

**H**ow a man shall knowe how moche Wrath & enuy  
is hydde in the grounde of his herte. Ca. lxx.

**N**ow turne yet agayne to this ymage yf þe Wylte  
Dassaye how moche ire & enuy is hyd in thyne hert  
that thou felest not. Loke Well & beholde thyselke Wylsely  
Whan suche sterynges of ire & enuy agaynst thyne euen  
chrysten sprynge out of thyne hert / the more stered that þe  
art by melancoly / bytter / or Wycked Wyllyl agaynst hym /  
the more is thyne ymage in the / for the more þe grutchest  
by impacynce eyther agaynst god for ony tribulacion or  
sycknes / or other bodyly diseale sente of god / or agaynst  
thyne euenchrysten for ought þe dothe agaynst the / the  
lesse is þe ymage of Jesu reformed in the. I saye not that  
suche grutchynges or fleschly angrynes is deedly synne /  
but I saye that they let þe clenness of herte & peace of cons  
scynce that þe mayst not haue þe full charite by þe Whiche  
thou sholdest come to lyfe cōtemplatylfe. For þe ende is the  
purpose of al my sayenge / that þe sholdest not onely clense  
thyne herte from deedly synne / but also from benyall as  
moche as þe mayst. And that the groude of synne myght  
by grace of Jesu Chryst com what be slaked in the.

**B**y what tokens thou shalt knowe yf thou  
louest thyne ennemy / & what ensample thou  
shalt take of Chryst for to loue hym. Ca. lxx.

**E**Or though it be so that þe felest none euyl agaynst  
thyne euenchrysten for a tyme / yet art þe not lyk  
that the groude of ire is quenched in the / ne yet art þe not  
lorde of the vertue of charite. For suffre hym to touche þe  
a lytell by angre or a shrewde worde / & þe shalt fele anone  
yf thyne hert be yet made holy by fulnes of charite. The  
more þe art stered & euyl Wylled agaynst the persone / the  
ferther arte þe fro charite. And yf þe be not stered agaynst



the persone/neyther by angry chere outwarde/ ne by no  
 prouy hate in thy herte for to despyse & deme hym / or to  
 set hym at nought/ but þ̄ more shame oz bylany he dothe  
 to the in worde oz in dede/ the moze pyte & compassyon þ̄  
 hast of hym/ as þ̄ woldest haue of a man that were out of  
 his mynde/ & the thynketh thou canst not fynde in thyne  
 hert to hate hym/ for loue is so good in h̄selfe/ but praye  
 for hym & helpe hym/ and desyrynge his amendyng/ not  
 onely With thy mouth as ypocrytes can do/ but w̄ affec-  
 cyon of loue in thyne hert/ than hast thou perfyte charite  
 to thyne euenchrysten. This charite had saynt Steuen  
 perfytly Whan he prayed for them þ̄ stoned hym to deeth/  
 this charite couſepled Chryst to those þ̄ wold be his per-  
 fyte folowers Whan he sayd thus (*Diligite inimicos ve-  
 ſtros: bñfacite his q̄ odert vos. &c.*) Loue your ennemyes  
 and do good to them þ̄ hate you/ praye for them þ̄ pursue  
 you. And therfore yf þ̄ wylt folow Chryst/ be lyke to hym  
 in this craft: letne to loue thyne ennemyes & synful men  
 for all these are thyne euenchrysten. Loke & bethynke the  
 how Chryst loued Judas Whiche was bothe his deedly  
 ennemy & a synful carytyf/ how godly Chryst was to hym  
 how benygne/ how curteys/ & how lowly to hym that he  
 knewe damnable/ and neuerthelesse he chase hym to his  
 apostle/ & sente hym to preche w̄ other apostles / he gaue  
 hym power to werke myracles / he shewed þ̄ same good  
 chere to h̄ in worde & in dede as he dyd to other apostles  
 He wasshed his fete & fedde hym w̄ his precyous body/ &  
 preched hym as he dyd other apostles/ he bewrayed him  
 not openly for it was prouy/ ne myssayd h̄ not/ ne despy-  
 sed hym not/ ne spake neuert he euyll of him/ & yet though he  
 had done he had sayd but sothe/ & ouermoze whā Judas  
 toke hym/ he kyssed hym & called hym his frende/ al this  
 charite shewed Chryst to Judas þ̄ Whiche he knewe for

damnable/in no maner feynynge ne flaterynge but in the sothfastnes of good loue and clene charite / for though it were soth þ̄ Judas was not worthy to haue had ony gyft of god or ony sygne of loue for his wyckednes / neuertheless it was worthy & skylfull þ̄ our lord shold shewe as he is / he is loue & goodnes to al his creatures as he was to Judas. I saye not þ̄ he hym loued for his synne / ne he loued hym not for his chosen as he loued Peter / but loued hym in as moche as he was his creature / & shewed hym tokēs of loue yf he wold haue be amēded therby. folowe after som what yf þ̄ mayst / for though þ̄ art in a hous w<sup>th</sup> thy body / neuerthelesse in thy herte where þ̄ stede of loue is þ̄ mayst haue parte of suche loue to thyne euenchrystē as I speke of / Who so weneth hymselfe to be a perfyte louer & folower of chrystes techyng in his lyuyng as some mā weneth þ̄ he is / in as moche as he precheth & techeth & is pooze of worldly good as chryst was / & can not folow chryst in this loue & charite to loue his euenchrysten / eche man good & bad frendes & foos wout feynynge / flaterynge & despylyng in herte agaynst þ̄ man / angrynes / malycyous reyproung / sothfastly he begyleth hymselfe / ȳ nerer he weneth to be / þ̄ ferther he is. For chryst said to them þ̄ wolde be his discyples thus (*Hoc est p̄ceptū meū vt diligatis inuicē sicut dilexi vos*) This is my byddyngē þ̄ ye sholde loue togyder as I haue loued you. For yf ye loue as I haue loued / thā are ye my discyples. But now thou sayst / how shalt þ̄ loue hym þ̄ is badde as well as he þ̄ is good. As to this I saye thus / that thou shalt loue bothe good & badde in charite / but not for the same cause as I shall tell you. Thou shalt loue thyne euenchrysten as thy selfe. Now thou shalt loue thyselſe onely in god or else for god / in god thou louest thyselſe whan thou art ryghtfull by grace and vertuous / and louest not thyselſe but onely

Johā.  
xv.

for þy rightwysnes & vertues þy god gyueth þy than louest thou thyselfe in god / for þy louest not thyselfe but god. Also for god þy louest thyselfe / as yf þy were in deedly synne & woldest be made ryghtful & vertuouus / than louest þy thyselfe not as þy art / for þy art vnrighfull / but as þy woldest be. Ryght so shalt þy loue thyne euenchrysten / yf they be good & ryghtfull / thou shalt loue them by charite in god onely for they be good & ryghtful / for thā louest thou god in them as goodnes & ryghtwysnes / more thā yf they be bad in deedly synne / as thyne ennemyes that hate the or other / of the whiche þy hast full euydenice þy they are not in grace / yet shalt thou loue them / not as they are / nor as good men & ryghtful men / for they are badde & vnrighfull / but þy shalt loue them for god þy they myght be good & ryghtful / & so shalt þy nothyng hate in them but þy thēge that is cōtrary to ryghtwysnes / & that is synne / this is as I vnderstāde the techyng of saynt Austyn to departe the loue of the man fro the hate of the synne / & the loue of thyne euenchrysten. He that is meke or wolde sothfastly be meke / can loue thus his euenchrysten / & none but he.

**H**ow a man shall knowe how moche couetyse is hydde in his herte. Ca. lxxi.

**I**yste Well by this ymage & loke Well aboute / & þy shalt now se couetyse & loue of erthly thynges occupy a greate party of this ymage / though it seme lytell. Thou hast forsaken rycheesse & moche honour of this world / & art sparde in a dongeon / but hast thou forsaken clenly þy loue of this / I hope not yet / it is lesse maystry to forsake worldly good / than to forsake the loue of it. Peraventure þy hast not forsaken thy couetyse / but thou hast chaūged it fro greate thynges in to small / as fro a pounde to a peny / and fro a syluer pece to a dysse of a halfpenny. This is a symple chaunge / thou art no good marchaūt.



These ensamples are chyldys/ the neuertheles they beto-  
ken moze/ yf þ þ trust not me/ assay thyselpe/ yf þ haue loue  
and delyte in the hauyng & holdyng of ony thyng that þ  
hast suche as it is/ w the whiche loue þ fedest thyne hert  
for a tyme. Or yf þ haue desyre to haue some thyng that  
thou hast not/ w whiche desyre thyne hert is trauayled &  
trouble by vnskylfull besynesse that þ clene desyre of ver-  
tue & of god may not rest therein/ this is a token þ there is  
couetyse in this ymage. And yf þ wylte assay better/ loke  
yf ony thyng that þ hast be taken away fro þ by maystry  
or by borowynge/ or other wyse/ & thou mayst not gete it  
agayn/ & for that thou art diseased/ angred & troubled in  
thyne herte/ bothe for þ wantest þ thyng that þ woldest  
haue & mayst not haue it/ & also agaynst hym that hath  
it thou arte stered to stryue & chyde w hym for he myght  
restoze it agayne & wyll not/ this is a token that þ louest  
wozldly goodes. For thus do wozldly men/ whan theyr  
good & theyr ryches is takē fro them they are heuy/ soyr  
& angry/ & stryue agaynst them þ haue it openly by wo-  
de & dede/ but þ doest al this in thyne hert pryuely where  
god seeth it/ & yet thou art in moze defaute thā a wozldly  
man/ for þ hast forsake in lykenes þ loue of wozldly thyn-  
ges. But a wozldly mā hath not done so/ & therfore he is  
excused though he stryue & pursue for his goodes by law-  
full wayes to haue them agayn. But now sayst þ that þ  
behoueth to haue thy necessaryes of suche thēges as lon-  
gen to the as well as a wozldly man. I graunt well ther-  
to/ but þ shold not loue it for it selpe/ ne lykynge haue in þ  
holdyng & kepyng/ ne sorowe ne heuynesse fele in the les-  
synge or in þ withdrawyng of it. For as saynt Grego-  
ry Grego.  
sayth. As moche sorowe as þ hast in lesynge of a thyng  
so moche loue haddest þ in þ kepyng/ & therfore yf thyne  
herte were made hole/ & þ haddest sothfastly felte desyre

of goostly thynges / & had therewithall a syght of the leest  
 goostly thyng that is / all the loue and the lykynge of ony  
 erthly thyng thou sholdest set it at nought / it sholde not  
 cleue vpon the. For to loue & to haue moze than þy nedeth  
 skylfully onely for lust & lykynge it is a defaute. Also for  
 to set thy loue vpon that thyng that þy nedeth for it selfe  
 it is a defaute / but not so greate. But to haue & vse that  
 thyng þy the nedeth without loue of it moze than kynde  
 or neede asketh / wout whiche þy thyng may not be vfed /  
 it is no defaute. Sothly in this poynt as I trowe many  
 that haue þy state & the lyknes of pouerte are moche let-  
 ted & hyndred fro the loue of god / I accuse no man / ne no  
 state reprene / for in eche estate some are good / & some are  
 other. But one thyng I saye to euery man or woman þy  
 hath taken þy state of Wylfull pouerte whether he be reli-  
 gyous or secular / or what degre he be in / as longe as his  
 loue & his affeccyon is bouiden & fastened / and as it were  
 glewed with the loue of ony erthly thyng that he hath  
 or wolde haue / he may not haue ne fele sochfastly þy cleue  
 loue & the clere syght of goostly thynges. For saynt Au-  
 g. styn sayth to our lord thus. Lord he loueth the but ytell  
 that loueth ony thyng w the / that he loueth not for the.  
 For the moze loue & couetyse of ony erthly thyng is w the  
 the / the lesse is the loue of god in thyne herte. For though  
 it be so that this loue of erthly thyng putteth them not  
 out of charite / but yf it be so moche that it stranglet h the  
 loue of god & theyrcuen chryste / sothly it hyndreth them  
 and letteth them fro þy feruour of charite / & fro that spe-  
 cyall mede whiche they shold haue in the blysse of heuen  
 for perfyte pouerte / & that is a great losse yf they myght  
 fe it. For who so myght knowe goostly mede how good /  
 how precyous / & how worthy it is / for it is cuer lastyng /  
 he wolde not for the loue of all erthly ioye or fauour of all

erthly thynges yf he myght haue it Without synne lette  
 ne leue y leest mede of þ blyffe of heuen whiche he myght  
 haue yf that he wolde. I speke ferther than I do. But I  
 praye the do thus as I saye by the grace of god yf thou  
 mayst or ony other man who so wyll. For þ were a con-  
 forte to my herte that yf I may not haue it in my selfe as  
 I saye that I myght haue it in the or in ony other crea-  
 ture which hath receyued more plente of his grace than  
 I. But se now than syth couetyse in the naked grounde  
 letteth a man or a woman so moche fro þ goostly saynge  
 of the loue of god. How moche more than it letteth and  
 combyeth worldly men & women the whiche by al theyr  
 wyttes & bodily belynes nyght & daye study & trauayle  
 how they myght gete rychesse & plente of worldly good/  
 they can none other delyte haue but in worldly thynges  
 ne they wyll not for they serche it not. I saye no more of  
 them at this tyme for in this wytyng I speke not to  
 them. But this I saye yf they myght se and wolde se  
 what they do they sholde not do so.

How a man shall knowe whan he synneth not  
 in eatynge and drynkyng and whan he synneth  
 veynally and whan deedly. Ca. lxxij.

**E**t mayst þ se more in this ymage though it be  
 derke & that is flesshly loue to thyself in glotony  
 excesse & lechery these flesshly lyknynges maketh  
 a man ful beestly & ferre fro þ inly sauour of þ loue of god/  
 & fro the clere syght of goostly thynges. But now sayst þ  
 that it behoueth nedeles to ete and is no synne drynke &  
 slepe & that mayst þ not do without lyknyng therfore þ  
 thynketh thus. As to this I saye þ yf þ kepe in eatynge  
 or in drynkyng & in other nedefull thynges of thy body  
 measure in thy nede & thou receyue no more lyknyng tha  
 kynde asketh & al this þ doest for goostly delyte whiche þ



felest in thy soule. I graunt þ̄ for soth that þ̄ than synnest  
 not therein for thā canst þ̄ wel ete & slepe. Sothly & wout  
 doubtte I am ferre fro þ̄ knowlege & feether fro the wer  
 kyng. For to ete I haue by kynde / but to can ete I may  
 not but by the grace of god. Saynt Poule had by grace  
 this cūmynge as he sayd hymselfe thus (*Ubiq̄ et in ois  
 bus institut⁹ sum: scio satiari et esurire: habū dare et pe  
 nuriā patrioia possū in eo q̄ me cōfortat*) I am enformed  
 & knowe in all thynges / for I can hunger & I can ete / I  
 can w̄ plente & I can w̄ pouerte / I may all in hym that  
 strengtheth me. Saynt Austyn sayd to our lord thus.  
 Lorde þ̄ hast teched me þ̄ I holde take meate as a medici  
 cyn. Hunger is a sycknes of kynde / & meate is a medicyn  
 therto. Therefore þ̄ lykynge þ̄ cōmeth wal in as moche as  
 it is kyndly & nedeful / it is no synne / but whan it passeth  
 in to lust and wylfull lykynge / than it is synne / & therfore  
 therein lyeth all þ̄ maystry to can departe wylsely nede fro  
 lust & wylful lykynge / they are so knyghtoged þ̄ the one  
 cōmeth w̄ the other / so þ̄ it is harde to receyue þ̄ one as þ̄  
 nede & repproue þ̄ other as wylful lust / whiche oft cōmeth  
 vnder colour of nede. Neuertheles syth it is so þ̄ nede is þ̄  
 groūde of this / & þ̄ nede is no synne / for be a mā neuer so  
 holy / hym behoueth to ete & drynke & slepe / therfore þ̄ lust  
 & the lykynge þ̄ cōmeth vnder the colour of this & passeth  
 this nede is þ̄ lesse synne. For a man synneth not deedly  
 cōmunly in glotony / but yf he be encombred with other  
 deedly synnes before done / thā may he þ̄ lyghtlyer synne  
 deedly in this. For it is soth he that choseth lust & lykynge  
 of his fleshe & delyteth in welfare of meate or drynke / as  
 full rest of his herte that he wolde neuer haue other lyfe  
 ne other blyffe / but lyue euer in suche lustes of his fleshe  
 yf he myght / it is no doubtte but that he synneth deedly /  
 for he loueth his fleshe more than god. But he that lyeth

Phil.  
iii.

Aug.

in deedly synne of pryde or enuye, or suche other, he is so  
 blynded by the deuyll, that for þ̄ tyme he hath no power  
 of his free wyll, & therfore he may not well agaynstande  
 flesshely lyknynges whan they come, but falleth downe  
 wyllfully to them as a beest dothe to a caryon. And in as  
 moche as he hath no generall wyll befoze to god princy-  
 pally bycause þ̄ he is in deedly synne, therfore the lust of  
 glotony the whiche he falleth in lyghtly is to hym deedly  
 synne, for he maketh none agaynstandyng general ne spes-  
 cial. But another man or woman whiche in grace & cha-  
 rite hath alwaye a good general wyll to god in his soule  
 whether he slepe or wake, eate or drynke, or what good  
 dede that he dothe, so that it be not euyll in it selfe, by the  
 whiche wyll & desyre cholethe god aboue al thyng, & hath  
 leuer for bere all thyng of þ̄ woerde than wyath his god  
 for loue of hym, this wyll though it be but generall, it is  
 of so great vertue by þ̄ grace of our lord Iesu, that yf he  
 fall by fraylte in lust & in lyknyng of meate & drynke, or of  
 suche other sicknes, eyther by excesse of to moche eatyng  
 or to gredply or to lustly & delicatly, or to soone in vntyme  
 it saueth hym & kepeth hym fro deedly synne. And this  
 is sothe as longe as he is in charite by other dedes, & ke-  
 peth his general wyll to all that he doth, & namely yf he  
 knowe amonge his owne wretchednes & crye after mercy,  
 & be in purpose specyally to agaynstande suche flesshy  
 ly lustes, for our lord is good & mercyfull, & these venyal  
 synnes of glotony he forgyueth full soone to a meke soule  
 for the sterpyng & the lyknyng of glotony, in as moche as  
 they are hardest to flee, bycause of nede of þ̄ bodyly kynde  
 amōge all other synnes are moost excusable & leest peryl-  
 lous. And therfore þ̄ shalt not ryse agaynst the groude of  
 this synne as þ̄ shalt agaynst all synnes, for þ̄ groude of  
 this synne is onely nede, whiche may not be escaped but

yf thou Wylt do worse/as see that uede (as many fooles do) Whiche sholde see the these & spare y true man/ that is to saye/they sholde see vnkylfull lust and the Wylfull lykynge/ & spare & kepe y bodyly kynde/ & they do not so. But agaynst all other synnes y shalt aryle for to destroye not onely deedly synnes and the greate benyals/ but also agaynst y grounde of them as moche as y mayst. Se by this skyll/ thou mayst not lyue Without meate & drynke but thou mayst lyue Without lechery yf thou wylte/ and neuer the better. And therfore thou shalt not see onely the dede of it Whiche is deedly synne/ but also wylfull lykynge of it in thyne herte Withouten dede/ Whiche is benyall synne/ & somtyme it is deedly / but also thou shalt trauayle agaynst the grounde of it to destroye the felyng and the rylynge of flesshely sterynges.

**H**ow the groude of lechery sholde be destroyed With goostly trauayle and With bodyly. Ca. lxxiij.

**B**ut this trauayle agaynst the grounde of lechery shall be goostly/as by prayers & goostly vertues/ and not by bodyly penaunce. For Wyte y Well that yf thou fast & Wake & scourge thyselpe/ & do all y thou canst/ thou shalt neuer haue y clenness & the chastite Wout the gyfte of god and the grace of mekenes. Thou sholdest sooner see thyselpe than thou sholdest see flesshly sterynges and felynges of lust and lechery eyther in thyne hert or in thy fleshe by ony bodyly penaunce/ but by the grace of Jesu in a meke soule the grounde may be moche stopped and destroyed / & the sprynge may be moche dryed / and that is very chastite in body and in soule. On the same manner may it be sayd of pryde and of couetyse/ and of suche other / for thou myght lyue yf thou were not proude ne coueytous / and therfore thou shalt destroye all the felynges of them as moche as thou mayst. But in gloto



ny thou shalte aryse and smyte awaye the vnskylfull ster-  
rynges / and saue the grounde hole.

**T**hat a man sholde be bely to put awaye all  
sterynges of synne / but more bely of goostly  
synnes than of bodyly. Ca. lxxiiij.

**A**nd therfore he that ryseth agaynst the felonyng of  
fleshly lykynge in meate & drynke more fully and  
more sharply than of pryde or couetyse / Whiche for they  
seme fayrer / not lyghtly reprocud / or of enuy / or of lecher-  
ry / I saye that he is halfe blynde / for he seeth not yet no  
goostly vncleannes / as of pryde and enuy how soule it is  
in goddes syght / I hope yf a man myght se with his eye  
goostly how soule pryde & couetyse are in y<sup>e</sup> syght of god /  
and how contrary to hym / he sholde more lothe a steryng  
of pryde & the bayne lykynge of it / & also he sholde y<sup>e</sup> more  
angre & ryle agaynst the euill Wyll of enuy or ire to his  
euen chrysten than many a sterynge or lykynge eyther  
of glotony or of lechery. Neuerthelesse all men Wenynge  
not so / for comunly men more eschewe to fele a sterynge  
of fleshly synne / and haue for it more sorowe & heuynesse  
than for y<sup>e</sup> great lykynge in baynglozy / or in other goost-  
ly synnes. But they are not Wylse / for yf they wyll vnder-  
stande holy Wryte & as doctours saye therof / they sholde  
synde as I saye / Whiche I ne may ne wyll reherse now.  
I Wyll not excuse them that in lykynge of glotony and  
lechery that they synne not. For I Wote Well that all the  
spices of them are synne more or lesse / after y<sup>e</sup> measure of  
the lust of the synne & other lykynge / With Wylfull cir-  
cūstaunces. But I Wolde that thou knewe and charged  
all lyke synnes as it is / more the more / as are goostly  
synnes / lesse the lesse / as are flesshely synnes. And yet  
shalte thou neuerthelesse hate and flee all / bothe bodyly  
and goostly vpon thy myght. For Wryte thou Well that  
i.iiij.

fleschly desyres & vnskyllfull lyknynges in meate & drynke  
 oz ony lyknynges that longeth to the body passyngre reaso-  
 nable nede/ though they be not alwaye greate synnes to  
 hym that is in charite/ neuerthelesse to a soule that desy-  
 reth clennes and goostly felyng of god/ they are full heuy  
 paynfull and bytter/ and greatly to be eschewed. For the  
 spiryte may not fele his kyndly sauoure Within tyll the  
 fleshe haue lost his beestly sauour Without.

**¶** That hunger and other bodyly paynes let-  
 teth moche goostly Werkyngre. Ca. lxxv.

**A**nd therfore yf þe Wylte come to clennes of herte  
 the behoueth to agaynstande vnskyllful sterfynges  
 of fleschely desyres/ but agaynst the grounde thou shalt  
 not ryle/ as I haue sayd before. For the grounde of it is  
 nede/ as kyndly hunger whiche thou shalt not delynge  
 fele and tende therto in tyme/ & helpe thyselfe agaynst it  
 by medicyn of meate/ as thou woldest helpe thyselfe rea-  
 sonably agaynst a bodyly syknes/ that thou myght more  
 frely serue god bothe bodyly and goostly. For wyte thou  
 well what man oz woman that shall be occupied goost-  
 ly in thoughtes/ vnskyllfull payne oz hunger wylfully ta-  
 ken/ oz bodyly syknes in the stomacke/ oz in the heed/ oz  
 in ony other partye of the body/ for defaute of good ru-  
 lynge of hymselfe/ by to moche fastyngre/ oz by ony other  
 wyse/ shall moche lette the spiryte/ & moche hynder hym  
 fro the knowlege and beholdyng of goostly thynges/ but  
 yf he haue the more grace. For though it be so that body-  
 ly payne/ eyther of penaunce oz of syknes/ oz else body-  
 ly occupacyon somtyme letteth not the feruoure of loue  
 to god in deuocyon/ but ofte encreaseh it. Neuerthelesse  
 I hope that it letteth the feruoure of loue in contempla-  
 cyon/ the whiche may not be had ne feled sadly/ but in  
 rest of body and soule.

What remedy a man shall vse agaynst defaute  
made in eatynge or drynkyng. Ca. lxxvj.

noba

Wherefore do thou skylfully that longeth to the/ and  
kepe thy bodyly kynde vpon reason/ & suffre god  
than to sende what he wyll/ helth or sycknes/ take it glad-  
ly/ & grutche not agaynst god Wylfully/ do þ as I saye/  
take thy meate as it cometh/ and ordeyn for it yf nede be  
vpon reason/ and take it gladly as for nede. But be well  
Ware of lust that cometh With nede/ eschewe to moche  
as well as to lytell. And so Whan thou hast done/ than it  
cometh to thy mynde the bytyng of conscyence that thou  
hast eaten to moche/ & so than begynnest for to tary the/  
and drawe to ouercome bytternesse. Lyfte by þ desyre of  
thyne herte to thy good lord Iesu/ and knowe thy selfe  
for a wretche and a beest/ and aske hym forgyuenes/ and  
saye that thou wylte amende it/ and trust of forgyuenes  
Leue of than and tary no lenger Withall/ ne stryue not  
moche as thou woldest destroye it bitterly. For it is not  
Worth for to do so/ thou shalte neuer bynng it so aboute/  
but redyly ordeyne the to some other occupacyon bodyly  
or goostly/ after thou felest the disposed that thou mygh-  
test more profyte in other vertues/ as mekenes & charite  
For wyte thou well he that hath his desyre & in his tra-  
uayle none other rewarde to none other thyng but to  
mekenes and charite/ aye cryenge after them how he  
myght haue them/ he shall in that desyre Werkynge fo-  
lowe/ & after profyte and Ware in al other vertues/ as in  
chastite/ abstynence/ & suche other/ yf he haue but lytell  
rewarde in them in a yere moze than he shold withouten  
this desyre. pfyte in seuen/ yf he stryue With glotony/ le-  
chery & suche other contynually & bete hymselfe w scour-  
ges eche daye fro morowe to euenlonge tyme.

mofuz

That thugh besy desyre & trauayle for mekenes



and charite a man cometh sooner vnto other vertues than by trauayle in themselfe. Ca. lxxvij.

**O** Ete to the than mekenes & charite. And yf thou wylte trauayle & swynke belyly for to haue them thou shalt haue ynough for to do in getyng of them / & yf thou mayst gete them / they shall rule the & measure y full ppyuely how thou shalt eate / & how y shalt drynke and socour al thy bodyly nede / y there shall no man wyte it but yf thou wylte / & that shall be in no perplexite / ne in ire / ne in anguysshnesse & heuynesse / ne in lustes / ne in lykynge / but in peace of glad conscyence with a sadde restfulnes. I speke farther than I thought to haue spoken in this mater / but neuerthelesse do yf y mayst as I saye / & I hope god shall make all well. By this y I haue sayd mayst y somdeale se in this ymage of synne how moche it letteth the. The gospell sayth how Abraham spake to the ryche man that was buryed in hell on this wyse. (Chaos magnū inter nos et vos firmatū est vt hī q̄ volunt trāsire ad vos nō possunt nec huc trāsire) There is a greate cause / y is to saye / a thycke derknes bytwene vs and the / that we may not come to the / ne thou to vs. This derke ymage in thy soule & myne also / may be called a greate cause / that is greate derknes / for it letteth vs that we may not come to Abraham whiche is Iesu / & it letteth hym that he wyll not come to vs.

**O** f the derknes of the ymage of synne / and what cometh in by the wyndowes therof. Ca. lxxvliij.

**I** yste by the lanterne and se in this ymage fyue wyndowes / by the whiche synne cometh in thy conyuge in to a soule / as the prophete sayth (Vox ingreditur per fenestras nostras) Deth cometh in by our wyndowes. These wyndowes are the fyue wyttes / by the whiche thy soule goth out by hymselfe / & secheth his

delyte & his fedynge in erthly thynges agaynst his owne kynde/as by the eye for to se curyous & fayre thynges/ & so of other Wyttes. By the vnskylfull blyngge of these Wyttes in to vanite Wylfully/ thy soule is moche letted fro goostly Wyttes Within/ and therfore the behoueth to stoppe these Wyndowes or sparre them/ but onely whan nede asketh for to open them.

**T**hat the soule for defaute of knowynge of it selfe goth out by the fyue Wyndowes for to seke outwarde lykynge.

Ca. lxxix.

**A**nd that were lytel maystry to the yf þy myghtest ones se thy soule by clere vnderstandynge what it is / and how fayre it is in his owne kynde. For it were that it is so ouerlayde With a blacke mantel of this foule ymage / but for thou knowest it not/ therfore thou leuest the inly syght of thy selfe & sekest thy meet forth Without as a beest vnreasonable. Thus sayth our lord/ menal- synge to a cholen soule in holy Wryte (*Si ignoras te o pulchra inter mulieres: egredere & abi post bestigia gregum sodalium tuorum et pasce hedos tuos*) Thou fayre amonge Women yf thou knowe not thy selfe/ go out and walke after þy steppes of the flocke thy felowes and fede the gotes / and it is thus moche for to saye. Thou soule fayre by kynde made to the lyknes of god frayle as a woman in the body for the fyrst synne bycause that thou knowest not thy selfe / that aungelles fode sholde be thy delytes therin. Therfore thou goest out by thy bodily Wyttes and sekest thy meate and thy lykynge as a beest of the flocke/ that is as one repreued/ and therwith thou fedest thy thoughtes and thyne affeccyons whiche are vnclene as gotes. It is a shame to the for to do so.

Cant. i.

**T**hat a soule sholde not begge Without forth/ but Within of Jesu that it nedeth.

Ca. lxxx.

**A**nd therfore turne home agayne in thyselfe and holde the within/and begge no more withouten uamely wyues meate. for yf þe wylte nedes be a bigger aske and craue within of thy lord Jhesu/ for he is ryche ynough/ & gladlyer wyll gyue the than thou wylte aske. And renne no more out as a beest of the stocke/ that is a worldly man oz woman that hath no more delyste but in his bodily wyttes. And yf þe do thus thy lord Jhesu wyll gyue the all that the nedeth/ for he may lede the in to his wyne celler/ & make the for to assay of his wyne whiche the lyketh best/ for he hath many tonnes. Thus a cholen soule ioyenge in holy wyte sayth of our lord (Intro-  
duxit me rex in cellā binariam) A kynge ladde me in to a wyne celler/ & that is for to saye/ in as moche as I forsake the dronkenness of fleshely lustes & worldly lykynge Whiche are bytter as wormewode/ for thy/ the kynge of blysse lord Jhesu ledde me in/ that is to saye/ fyrst in to my selfe for to beholde & knowe my selfe/ & after he ledde me in to his celler/ that is to saye/ aboute my selfe by ouer passynge onely in to hy/ & gaue me to assay of his wyne/ that is to taste a sykernes of goostly swetnes & heuenly ioye. These are not þe wordes of me a wretched captyfe lyuyng in synne/ but they are the wordes of the spouse of our lord in holy wyte/ & these wordes I saye to the that thou myght drawe in thy soule from without/ and folowe after as thou mayst.

**T**hat þe hole of þe ymaginacyon nedeth to be stopped as well as the wyndowes of þe wyttes. Ca. lxxxj.

**B**ut now sayst thou that thou doest so/ thou seest no worldly thynges/ ne hearest none/ ne hast none vse of thy bodily wyttes more than nede asketh/ & for that thou art enclosed. As to this I saye. yf thou do thus as I hope thou doest/ than hast þe stopped a great wyndowe

Cant.  
is.



of this ymage / but yet arte thou not sure / for þ̄ hast not  
 stopped the preuy holes of þ̄ ymagynynge in thyne hert.  
 For yf thou se me not With thy bodyly eye / thou mayst se  
 me in thy soule by ymagynacyon / & so mayst thou do of  
 all bodyly thynges. Than yf thy soule be fedde Wylfully  
 by ymagynacyons of vanytees of þ̄ Worlde / & desyringe  
 of Worldly thynges for a Wylfull cōforte & ease / sothly yf  
 thy soule be Within as for the bodyly wyttes / it is neuer  
 theles ful ferre Without by suche vayne ymaginacyons  
 But now askest þ̄ Whether it be ony greate synne a soule  
 to occupy hym in suche vanytees / eyther in wyttes or in  
 ymagynynge. As to this I saye / that I Wold that thou  
 Woldest neuer aske man this questyon. For he that Wyl  
 sothfastly loue god he asketh not cōmunly Whether this  
 is greater synne or this. For h̄ shall thynke What thyng  
 letteth hym fro the loue of god is greate synne / & hym  
 shall thynke nothyng synne but that thyng Whiche is  
 not good / and letteth hym from the loue of god / What is  
 synne but a Wantyng or a forberying of good / I saye not  
 that it shall be paynfull to hym as a deedly synne or a be-  
 nyall sholde be / no / I saye not but that he knoweth deede-  
 ly from benyall / and moze fleeth it.

¶ Whan the ble of the Wyttes be deedly synne  
 and Whan benyall. Ca. lxxxij.

**N** Euertheles somdeale shall I saye to thy questyon  
 for thy desyre draweth moze out of myne herte  
 than I thought to haue sayd in the begynnynge. Our  
 lord sayth in the gospels thus (Homo quidā fecit cenam  
 magnā et vocauit multos: et misit seruū suū dicere inuis-  
 tatis ut venirent. Primus dixit. Villā emi: rogo tē habe-  
 me excusatū. Scōs dixit. Juga boum emi quinq;: et eo  
 pbare illa. Et tertius dixit. Uxorē duxi: ideo nō possū ve-  
 nire) A man made a greate souper & called many thereto

Luce  
 xiiii.

and sent his seruaunt at souper tyme after them þ̄ wrote  
 prayed. The fyrst excused hym & sayd on this wyse / þ̄ he  
 myght not come / for he had bought a towne. That other  
 also excused him þ̄ he myght not come / for he had bought  
 fyue yokes of oxen & yede toz to assaye them. The thyrde  
 for he had wedded a wyse. I leue for to speke of the fyrst  
 and of the last / & I shall tell the of þ̄ myddelmost / of hym  
 that bought the oxen / for he is to this purpose. Fyue yokes  
 of oxen betoken the fyue wyttes whiche are beelty  
 as an ore. Now this man that was called to the souper  
 was not reþreued / for he bought these oxen / but for that  
 he wente to assaye them / & so he wolde not come. Byght  
 so saye I to the / for to haue thy wyttes and vse them in  
 nede / it is no synne / but yf þ̄ go wyllfully to assaye them  
 by vayne delyte in creatures / thā it is synne. For yf thou  
 chose that delyte as for a fynall rest of thy soule / and as a  
 full lykynge / that thou kepest to haue none other blyse  
 but suche maner worldly vanite / than it is deddly synne  
 for þ̄ chosest it as thy god / & so shalte þ̄ be put fro the sou-  
 per. For saynt Poule forbade vs that we shold not assaye  
 our wyttes so / whan he sayd thus (Post concupiscentias  
 tuas nō eas) Thou shalt not go after thy lustes / ne wyll-  
 fully assaye thy lykynges. A man or a woman that is en-  
 combred with deddly synne / shall not well escape deddly  
 synne in this / though he se it not / but I hope it toucheth  
 not the / neuertheles yf þ̄ by fraylte delyte in thy wyttes  
 & suche vanite / but in that þ̄ kepest þ̄ in charite in other  
 sydes / & thou chosest not this delyte for a full rest of thy  
 soule / but thou settest aye god before al thyng in thy de-  
 syre / this synne is venyall after the circumstance more or  
 lesse / ne þ̄ shalt not for these venyall synnes be put fro the  
 souper in the blyse of heuen / but thou shalt wante the  
 tastynge & the assayenge of that delycate souper lykynge

in erthe / but yf thou be bely With all thy myghtes for to agaynstande suche venyall synnes. For though it be so that venyall synnes breke not charite / sothly they let the feruour and the goostly felynge of charite.

**H**ow a goostly man or Woman shall behaue them to them that come to them. Ca. lxxxiiij.

**B**ut now sayst thou that thou mayst not kepe þ fro hearynge of vanytees / for dyuerse men worldly & other come ofte for to speke with the / and to tell the tales of vanite. As to this I saye thus / that comyng w thyne euenchrysten is not moche agaynst the / but helpeth the somtyme yf þ werke wysely. For þ mayst assaye therby the measure of thy charite to thyne euenchrysten / whether it be moche or lytell. Thou art bounde as eche man and woman is to loue thyne euenchrysten principally in thyne hert & also in dede / to shewe them tokens of charite as reason asketh after thy myght & after thy knowynge. Now sythen it is so that thou oughtest not to go out of thy hous for to seke occasion how thou myghtest profyte thyne euenchrysten by dedes of mercy / bycause thou art enclosed / neuerthelesse thou art boide to loue them all in thyne hert / & to them that come to the to shewe them tokens of loue sochfastly / & therfore Who so wyll speke With the What that he be / or in What degre that he be / & thou knowe not What he is / ne Why he cometh / be soone redy With a good Wyll to wyte What his Wyll is. Be not dasygerous / ne suffre hym not longe to abyde þ / but loke how redy & how glad thou woldest be yf an aungell of heuen wolde come so and speke With the / so redy & so buroni be thou in Wyll for to speke With thyne euenchrysten When he cometh to the / for thou wotest not what he is / ne Why he cometh / ne What nede he hath of the / or þ of hym / tyll thou haue assayed / & though thou be in prayer or in deuo



32n cft
 cyon that the thynketh lothe to breke of / for þ̄ thynketh þ̄  
 holdest not leue god for no maines speche / me thynketh  
 not so in this case. For yf þ̄ be wyse þ̄ shalt not leue god  
 but þ̄ shalt fynde hym & haue hym & se hym in thyne cue  
 chrysten as well as in prayer. But on an other maner þ̄  
 shalt haue hym than in prayer. Yf thou canst well loue  
 thyne euen chrysten / it sholde not hynder þ̄ to speke with  
 them discretly. Discrecyon shalt þ̄ haue on this maner  
 as me thynketh / who so cometh to þ̄ / aske of hym meke-  
 ly what he wyll. And yf he come to tell his disease & to be  
 coforted of thy speche / heare hym gladly / & suffre hym to  
 saye what he wyll for ease of his owne herte / & whan he  
 hath done / coforte hym yf thou can gladly / goodly & cha-  
 ritably / & soone breke of. And than after þ̄ yf he wyll fall  
 in to ydle tales or vanities of þ̄ world / or of other menes  
 dedes / answer hym but ytell / ne fede not his speche / &  
 he shall soone be wery / & soone take his leue. Yf it be an  
 other man that cometh to teche the / as a man of holy  
 chyrche / heare hym lowly with reuerence for his ordre /  
 and yf his speche coforte the aske of hym / & make the not  
 for to teche hym / it falleth not to the for to teche a prest  
 but in nede. Yf his speche coforte the not / answer ytell  
 & he wyll soone take his leue. Yf it be an other man that  
 cometh to gyue the his almes / or else to heare the speke /  
 or to be taught of the / speke goodly & mekely to them all /  
 repyue no man of his defaultes / it falleth not to the / but  
 yf he be þ̄ more homely with the that þ̄ wotest well that  
 he wyll take it of the. And shortly to saye as þ̄ conceyuest  
 that sholde profyte thyne euen chrysten / namely goostly  
 mayst thou saye yf thou can & he wyll take it. And of all  
 other thynges kepe scyence as moche as thou mayst / &  
 thou shalt in shorte tyme haue but ytell prests that shall  
 let the. Thus me thynketh / do better yf thou can.

Of the darke ymage of synne/and of the  
clothyng therof. Ca. lxxxiiij.

**B**y this that I haue sayd mayst thou se a lytell the  
darknes of this ymage of synne / not for I haue  
delcryued it fully to the as it is / for I can not. Neuerthes  
lesse by this lytell þ mayst se moze yt thou loke Well. But  
now sayst thou / Wherby Wotest thou that I bere suche  
an ymage aboute With me as þ spekest of. As to this I  
can answer / I may take vpon me a worde sayd by the  
pophete / & it is this (Inueni idolum michi) That is to Dsee  
saye / I haue founde a talle ymage that men call a man xii.  
met in my selfe Wel foule disfygured and forshapen With  
Wretchednes of all these synnes Whiche I haue spoken  
of / by the Whiche I am cast downe in many fleshely ly-  
kynges and Worldly banytees fro clenness of herte and  
felyng of goostly vertues moze than I can oz may saye  
and that me repenteth / and I crye god mercy. By this  
Wretchednes that I fele in my selfe moze than I haue  
sayd / may I the better tell þ of thyne ymage. For all we  
come of Adam & Eue / clothed With clothes of a beestes  
hyde / as holy Wryte sayth of our lorde thus (Fecit deus Gen.  
ade et vroxii eius tunicas pelliceas) Our lorde made to iiij.  
Adam & to his Wyfe clothes of a beestes hyde / in token  
that for his synne he was forshapen lyke to a beest / With  
whiche beestly clothes we al be bozne and lapped in / and  
disfygured fro our kyndly shape.

Whiche be þ lēmes of þ ymage of synne. Ca. lxxxv.

**A**han is this an vgly ymage for to loke vpon / the  
heed is pryde / for pryde is the fyrst & pryncypall  
synne / as the wyle man sayth (Initium ois peccati sup Ecccl. i.  
bia) The begynnyng of al maner of synne is pryde / the  
backe & the hynder parte of it is couetyse / as saynt Pous  
le sayth (Que retro sunt obliuiscens in anteriora me ex Phil. 3.

tendo) I shall forgete all worldly thynges þ which are  
backwarde / and I shall stretche me forwarde to endles  
thynges. The best in the which is the herte is enuy/  
for it is no flesshely synne / but it is a deuyles synne / as  
the Wylse man sayth (*Inuidia diaboli mors inuauit in*  
*orbē terrarū. Imitantur illū oēs qui ex parte eius sunt*)

Sap.  
ij.

By enuy of the deuyll deth cometh in to all the worlde.  
For all thole þ are of his partye folowe hym therein. The  
armes of it are Wrathe / in as moche as a man Wreketh  
hym of his Wrathe by his armes agaynst Chrystes byds

Math.  
xv.

dyng in the gospel (*Si quis te pcusserit sup vnā maxil-*  
*lam prebe sibi alterā*) If a man smyte the vpon that one  
cheke With his hande / thou shalt not smyte hym agayne  
but offre hym that other cheke. The bely of this ymage

i. Cozi.  
vj.

is glotony as saynt Doule sayth (*Esca ventri et venter*  
*escis: deus hūc et has destruet*) Meate serueth to þ bely/  
and the bely serueth to gete meate / but god shall destroye  
bothe bely & meate. That shall be at the last ende in the  
full reformyng of his chosen and in demyng of repro-  
ued. The membres of it are lechery / of the which saynt  
Doule sayth thus (*Nō exhibeatis membra vestra arma*  
*iniquitatis ad peccatū*) Ye shall not gyue your membres  
specyally your preuy membres for to be armes of synne.

puer.  
vj.

The fete of this ymage is sloth / therfore the Wylse man  
sayth to the slowe for to sterer hym to good Werkes) *Dis-*  
*curre festina suscita amicū tuum*) That is to saye / runne  
quyckly aboute vnto good Werkes and haste the soone /  
for the tyme passeth / and reyle by thy frende which is  
Jesu by deuout prayer and meditacyon. Here hast thou  
herde the membres of this ymage.

¶ Wherof the ymage of Jesu is made / and wherof  
the ymage of synne / and how we be passyng forth  
in the ymage of synne.



**T**his is not y ymage of Iesu / it is lyker an ymage of the deuyll / for y ymage of Iesu is made of vertues With mekenes & perfyte loue & charite / but this is of false flesshely loue to thy selfe With all these membyres fastened therto. This ymage berest þ & euery man what that he be / tyll by grace of Iesu it be somdeale destroyed and broken downe. Thus it semeth that Dauyd sayth in the psalter boke (*Verūtamen in imagine ptransit homo: sed in frustra conturbatur*) This is to saye / though it be so that a man were made in the begynnynge to the ymage of god stable and stedfast / neuertheles bycause of synne he passeth farre lyuyng in this worlde in this ymage of synne / by the whiche he is vnsable and troubled in bayne. Also saynt Poule speketh of this ymage thus (*Sicut portauimus imaginē terreni hominis: sic portemus imaginē celestis*) That is to saye / yf we wyll come to the loue of god / as we haue here befoze bozne the ymage of the fyrst erthly man Adam / that is the ymage of synne. Ryght so now let vs bere the ymage of y heuently man Iesu / whiche is the ymage of vertues.

Psal.  
viij.

**H**ow we sholde crucifye this ymage of synne / & quycken the ymage of Iesu. Ca. lxxxvii.

**W**hat shalte thou than do with this ymage. I answered the by a worde y the iewes sayd to Pylate of Chryst (*Crucifige eum*) Take þ this body of synne & do hym on the crosse / this is to saye / breke downe this ymage and see the false loue of synne in thyselfe / as Chrystes body was slayne for our synne & our trespace. Ryght so y behoueth yf þ wylte be lyke to Chryst see thy bodyly lykynge & flesshly lustes in thy selfe. Thus sayth saynt Poule (*Qui aut christi sunt carnē suā crucifixerūt cū vitij et cōcupiscentijs*) These that are Chrystes followers hath crucifyed and slayne theyr fleshe / that is

Johā.  
xviij.

Gala.  
h.

the ymage of synne With all þ lustes & the vnskylfull ly-  
 kynges of it. Slee than & breke downe pryde/and let by  
mekenes. Also breke downe ire & enuy/ & reyse by loue &  
 charite to thyne euen chryste. Also in stede of couetyse/ po-  
 uerte in spiryte. In stede of slooth/ seruour in deuocyon/  
 With glad redynesse to all good dedes. And in the stede of  
 glotony & lechery/ soberte & chastite in body and in soule.

Ephe.  
 iij.

This cōsidered saynt Poule Whan he sayd thus (Depo-  
 nentes veterē hominē cū suis actibus q̄ cor̄rūpitur sc̄dm  
 desideria erroris: et induite nouū hoīem qui sc̄dm deum  
 creatus est in sanctitate et iusticia) Þe shall put downe þ  
 olde man þ is the ymage of synne of the olde Adam With  
 all his membres/ for he is rotten in desyres of erreure/ &  
 ye shall shape you & clothe you in a newe man/ Whiche is  
 the ymage of god by holynes & rightwysnes & fulhede of  
 vertues. Who shall helpe þ to breke downe this ymage.  
 Sothly thy lordes Jesu/ in the vertue & in þ name of hym  
 Walte thou breake downe this madnet of synne/ praye  
 hym bslyly and desyre/ and he shall helpe the.

What profyte cōmeth of keppng of the hert/ & how  
 moche the soule is/ & What it loueth. Ca. lxxxviij.

puer.  
 iij.

Other than thyne hert togyder & do after the coun-  
 seyle of þ Wyle man Whan he sayth thus (Omni  
 custodia serua cor̄ tuū: qm̄ ex ipso vita procedit) With all  
 thy besynes kepe thyne herte/ for out of it cōmeth lyfe/ &  
 that is soth/ Whā it is Well kepte. For than wyle though-  
 tes/ clene affeccyons/ & bzennynge desyres of vertues &  
 of charite & of þ blysse of heuen cōmen out of it/ and ma-  
 keth the soule to lyue a blessed lyfe. Also on the contrary  
 Wyle yf it be not kepte/ than as our lordes sayth in þ gos-  
 pell (De corde exiuit cogitationes male que coinquant  
 hominem) Euyll thoughtes & vnclene affeccyons cōme  
 out of þ herte/ þ Whiche defoule man as our lordes sayth.

They eyther benym the lyfe of the soule by deedly synne  
 oz else they feble the soule and make it sycke / yf they be  
 benyall. For What is a man but his thoughtes and his  
 loues / these make a man onely good oz badde. As moche  
 as thou louest god and thyne euen chrysten and knowest  
 hym / so moche is thy soule / and yf thou lytell loue hym /  
 lytell is thy soule / & yf thou nought loue hym / nought is  
 thy soule / it is nought as for good / but it is moche as for  
 synne / & yf that thou wylte wyte What thou louest / loke  
 Where vpon thou thynkest / for Where the loue is / there  
 is the eye / and Where the lykynge is / there is moost thyne  
 herte thynkyng. yf thou loue moche god the lyketh to  
 thynke vpon hym moche / and yf thou loue lytell / than ly  
 tell thou thynkest vpon hym. Rule Well thy thoughtes &  
 thyne affeccyons / and than arte thou vertuous.

**H**ow the ymage of synne shall be  
 broken downe.

Ca. lxxxix.

**B**Egyn than on and bzeke this ymage Whan thou  
 hast inwardly bethought the of thy selfe & of thy  
 wretchednes as I haue sayd / how proude / how bayne /  
 and how enuyous / how melancolpous / how coueytous /  
 how flesshly / and how full of corrupcyon. Also how lytell  
 knowynge / felynge / oz sauoure þ hast of god & of goostly  
 thynges. How wyse / how quycke / & how moche sauour  
 thou hast in erthly thynges. And shortly þ the thynketh  
 also full of synne as þ hyde is full of fleshe. Be thou not  
 to moche adrad though thou thynke so of thy selfe. And  
 Whan thou hast done thus lyft vp than the desyre of thy  
 herte to thy lorde Jesu / and praye hym of helpe / crye to  
 hym by great desyres & syghynges that he wyll helpe þ  
 to bere this great burthen of this ymage / oz else that he  
 wyll bzeke it / thynke also suche a shame it is for the to be  
 fedde With wynges meate of flesshly sauours that sholde



fele a goostly sauoure of heuently ioye. yf thou do thus than begynnest thou to aryse agaynst the hole grounde of synne in the as I haue sayd / & it may so be that thou shalt fele payne and sorowe. For thou shalt vnderstande that there may no soule lyue wout greate payne / but yf he haue rest or delyte eyther in his creatour or in a creature. Than Whan thou rysest agaynst thy selfe by a feruent delyze for to fele of thy lorde Jesu / and for to drawe out thy loue fro all bodyly thynges / & fro rest in thy bodyly felynge / in so moche that thou art encombrd of thy selfe / and the thynketh that all creatures ryse agaynst y and all thynges that thou haddest delyte in before / turneth y to payne. And Whan thou forsakest thus thyselfe and thou mayst not lyghtly fynde conforzte in god / nedes thy soule shall suffre payne. Neuertheles I hope Who so wolde suffre this payne a Whyle stedfastly cleuyng vpon that delyze and naked mynde of Jesu Chryst / and vpon delyze that he wolde not haue but his lorde / and fall not lyghtly therfro / ne seke no conforzte outwarde for a tyme for it lasteth not longe. Our lorde is nygh and soone shall ease the herte / for he wyll helpe to beare thy body full of corrupcyon / & he wyll with his mercyfull myght of gracypous presence breake downe this false ymage of loue in thyselfe / not all at ones / but lytell and lytell / tyll thou be somdeale reformed to his lyknes.

**H**ow a man shall behaue hym agaynst the sterunge of pryde & all other vyces. Ca. lxxx.

**A**fter suche a hole rysyng agaynst thyselfe Whan it is passed thou shalt moze soberly & moze easely rule thyselfe / & the moze sadly for to kepe thy thoughtes and thyne affections for to knowe them Whether they be good or badde. And than yf that thou feale a sterunge of pryde in ony maner of speche of it / be soone Well Ware yf

that thou mayst / & suffre it not to escape lyghtly awaye /  
 but take it in mynde & rent it / bryke it & despyse it / & do all  
 the shame þ thou mayst therto / loke thou spare it not / ne  
 byleue it not / speke he neuer so fayre / for it is false though  
 it seme soth / as the prophete sayth (Popule meus qui te Esaie  
 beatū dicūt: ipsi te decipiunt et in erroꝛē mittūt) That is iiij.  
 to saye / thou man of my people / they that saye thou arte  
 blessed & holy / they begyle & brynge the in to errour. And  
 yf thou do thus often belyly / thou shalt (by the grace of  
 Jesu) Within shORTE tyme stoppe moche of the sprynge of  
 pryde / & moche abate þ bayne delyte therof / that þ shalt  
 bnnethes fele it. And whan þ felest it / it shall be so weyke  
 as it were halfe dede / that it shall not moche greue the / &  
 than shalt thou haue a goostly syght of mekenes / how  
 good & how fayre it is / & thou shalt desyre it & loue it for  
 the goodnes of it selfe / that the shall lyke for to beholde  
 as thou arte / & yf nede be for to suffre gladly despyte and  
 reпреse for the loue of ryghtwynnes. Upon þ selfe maner  
 whan thou felest sterynges of ire & of melancoly rylynge  
 of herte / or any other euyll Wyll agaynst thyne euen chri-  
 sten for any maner of cause / though it seme reasonable &  
 for charite / beware of it / and be redy w thy thought to re-  
 frayne it / that it turne not in to fleschly appetyte / agayn-  
 stande it & folowe it neyther in worde ne in dede as moche  
 as þ mayst / but as he rylseth smyte hym downe agayn / &  
 so shalt þ see it w the swerde of dyede of god / þ it shall not  
 greue the. For wyte þ Well in all these sterynges of pryde  
 baynglozy / enuy / or any other / þ as soone as þ perceyuest  
 it / & With displeasaunce of thy Wyll & of thy reason thou  
 agaynstāde it / thou seeest it / though it be so þ it cleue styll  
 vpon thy herte agaynst thy Wyll & wyll not lyghtly passe  
 awaye / dyede it not / for it letteth thy soule fro peace / but  
 it defouleth not thy soule. Ryght so vpon the same wyse

Shalt þ do agaynst all euyll sterynge of couetyse / Gouth /  
glotony / or lechery / that thou be alwaye redy With thy  
reason & thy Wyll for to reprove them & despyse them.

**W**hat thyng helpeþ moost a mannes knowynge  
and geteth to hym that he lacketh / and moost de-  
stroyeth synne in hym. Ca. lxxxix.

**A**nd that mayst þ do the better & the moze redyly  
yf thou be bely for to set thyne herte moost vpon  
one thyng / and that thyng is nought else but a goostly  
desyre to god to please hym / to loue hym / to knowe hym /  
to se hym / & to haue hym by grace here in a lytell felynge  
and in the blysse of heuen in a full beyng. This desyre yf  
thou kepe it / shall Well tell the Whiche is synne & Whiche  
is not / & Whiche is good & Whiche is better. And yf thou  
Wylte fasten thy thought therto / it shall teche the al that  
the nedeth / and it shall gete the al that the wanteth. And  
therfore vhan þ shalt ryle agaynst the grounde of synne  
in generall / or else in ony specyall synne hange fast vpon  
this desyre / & set þ poynt of thy thought moze vpon god  
Whome thou desyrest than vpon the synne Whiche thou  
repreuest. For yf thou do so / than fyghteth god for the / &  
he shall destroye synne in the / þ shalt moche sooner come  
to thy purpose yf þ do so / than yf þ leue thy meke desyre  
to god pryncypally / & Wyll set thy hert onely agaynst the  
sterynge of synne / as though thou woldest destroye it by  
maystry of thyselfe / þ shalt neuer so bynge it aboute.

**H**ow a man shall be shapen to the ymage of  
Jesu / and Jesu shapen in hym. Ca. lxxxix.

**B**ut do as I haue sayd & better yf thou mayst / and  
I hope by the grace of Jesu thou shalt make the  
deuyll ashamed / & all suche wycked sterynge thou shalt  
bryke away / that they shall not moche greue the / & vpon  
this maner wyse may þ ymage of synne be brokē downe



in the & destroyed / by the whiche thou art forshapen fro  
 the kyndly shappe of Chrystes ymage. And thou shalt be  
 shapen agayne to the ymage of Jesu man by mekenes &  
 charite / and than shalt thou be full shapen to the selfe  
 ymage of god here lyuynge by a shadowe in contempla-  
 cyon / & in the blysse of heuyn in full sothfastnes. Of this  
 shapyng to the lykenes of Chryst speket saynt Poule  
 thus (Filioli quos iterū parturio donec christus formet **Gala.**  
 in vobis) My dere chyldezen whiche I bere as a woman **iiij.**  
 bereth her chylde vnto Chryst be agayne shapen in you.  
 Thou hast conceyued Chryst by trouthe / & he hath lyfe in  
 the / in as moche as thou hast a good wyll & a desyre for  
 to serue hym & please hym / but he is not yet full shapen  
 in the / ne thou in hym by fulnes of charite / and therfore  
 saynt Poule bare the and me & other also with trauayle  
 as a woman bereth a chylde / vnto the tyme that Chryst  
 hath his full shape in vs / and we in hym.

How a man shall be shapen to the ymage of  
 Jesu / and Jesu shapen in hym. **Ca. lxxxvij.**

**W**ho so wenech to come to the Werkynge & to y full  
 ble of cōtemplacyon / & not by this waye / that is  
 to saye / not by fulhede of vertues / he cometh not  
 by y doze / & therfore as a thefe he shall be cast out. I saye  
 not but that a man may by y gyfte of god haue by tymes  
 a tastynge & a glemeryng of lyfe cōtemplatyfe in the be-  
 gynnynge. But the sadde felynge of it shall he not haue /  
 for Chryst is the doze / & he is porter / & without his leue  
 and his lyuerey may there no man come in / as he sayth  
 hymselfe (Nemo venit ad patrē nisi per me) There com **Johā.**  
 meth no man to the father but by me / that is to saye / no **iiij.**  
 man may come to contemplacyon of the godhede / but he  
 be fyrst reformed by fulnes of mekenes and charite to  
 the lykenes of Jesu in his manhode.

**T**he cause Why this boke Was made. And how she sholde behaue her in the redyng thereof that it Was made to.

Ca. lxxxiiij.

**I** have tolde the a lytell as me thynketh fyrst of contemplatye lyfe What it is / and sythen of þe wayes Whiche by grace lede therto / not for I haue it in felynge & in Werkynge as I haue it in sayenge. Neuerthelesse I wolde by these wordes suche as they are fyrst stere myne owne neclygence for to do better than I haue done. And also my purpose is for to stere the or any other man or woman that hath taken the state of lyfe contemplatye for to trauayle more besyly and more mekely in that maner of lyfe by suche symple wordes as god hath gyuen me grace for to saye / and therfore yf ony worde be therein that stereth the or conforteth the more to the loue of god / thanke god / for it is his gyfte / & not of the worde. And yf it conforte the not / or else thou takest it not redyly / study not to longe theraboute / but laye it besyde the tyll an other tyme / & gyue the to thy prayers / or to other occupacyon. Take it as it wyll come / and not all at ones. Also these wordes that I wyte take them not to straitly / but there as the thynketh by good aduysment that I speke to shortly / eyther for lacking of englyshe or wantyng of reason / I praye the amende it onely Where nede is. Also these wordes that I wyte to the / they longe not all to a man that hath actyfe lyfe / but to the or any other Whiche hath the state of lyfe contemplatye.

**T**he grace of our lordes Jesu Chryst be With the.

A M E N.

**T**hus endeth the fyrst parte of this present boke. And here after foloweth the table of the seconde parte of this boke.

Tabula secūde partīs.

Here begynneth the table of the seconde parte.

That a man is the ymage of god after the soule / and not after the body. Capitulum primum.

How it neded to mankynde that onely through þe passyon of Chyyst it sholde be restored & reformed that was forshapen by the fyrst synne. Ca. ij.

That the iewes and paynymis and also false chrysten men be not reformed affectually through the vertue of the passyon for theyr owne defaute. Ca. iij.

Of two maner of reformynges of this ymage / one in fulnes / and an other in fayth. Ca. iiij.

That reformyng in partye is in two maners / one in fayth / and an other in felynge. Ca. v.

That through the sacrament of bapty m that is grounded in the passyon of Chyyst this ymage is reformed fro orygynall synne. Ca. vj.

That through the sacrament of penaunce that standeth in contricyon / confessyon & satisfaccyon this ymage is reformed fro actuall synne. Ca. viij.

How that the sacrament of bapty m and of penaunce through a prey and vnperceyuable Werkynge of the holy goost this ymage is reformed / though it be not seen ne felte. Ca. viij.

That we sholde byleue stedfastly in reformyng of this ymage / yf our conscyence wytnesse to vs a full forsakynge of synne / and a true turnyng of our Wyll vnto good lyuyng. Ca. ix.

That all the soules that lyue mekely in the fayth of holy chyche / & haue theyr fayth quyckened in loue and charite / ben reformed by this sacrament / though it be so that they may not felc the specyall gyfte of deuocyon or of goostly felynge. Ca. x.

That soules reformed nedeth euer to fyghte and to l. ij.



Tabula secūde partis.

stryue strongly agaynst þe sterpynges of synne Whyle they lyue here / & how a soule may knowe Whan it assenteth to sterpyng / and Whan not. Ca. xi.

¶ That this ymage is bothe fayre & foule Whyle it is in this lyfe here / though it be reformed. And of dyuersite of felynges pryuely had bytwene these soules that ben reformed / and other that be not. Ca. xii.

¶ Of thye maner of men / of the Whiche some be not reformed / and some be reformed onely in fayth / and some in fayth and in felynge. Ca. xiii.

¶ How men that be in synne forshape themselves in to dyuerse beestes lykenes / and they be called the louers of this Worlde. Ca. xiiii.

¶ How louers of this worlde vnable them in dyuers maners to the reformyng of theyr owne soule. Ca. xv.

¶ A lytell counseyle how louers of this Worlde sholde do if they wyll be reformed in theyr owne soule before theyr partynge hence. Ca. xvi.

¶ That reformyng in fayth and in felynge may not so depnly be gotten but by grace and moche bodyly & goostly trauayle in length of tyme. Ca. xvii.

¶ The cause Why so fewe soules in regarde of the multitude of other cometh to this reformyng in fayth and in felynge. Ca. xviii.

¶ Another cause also of the same / & how wyllfull bodyly customes indiscretly rewarded and bled somtyme hindereth soules fro felynge of more grace. Ca. xix.

¶ How þe wout moche bodyly & goostly besynes / & wout moche grace & mekenes soules may not be reformed in felynge / ne be kepte therein after they come therto. Ca. xx.

¶ An entree how a soule shall behaue her in demeanyng and Werkynge that wyll come to this reformyng by ensample of a pylgrym goynge to Jherusalem / and of

two maner of mekenesses.

Ca. xxi.

¶ Of taryenges & temptacions that soules fele by theyr goostly enemyes in theyr goostly knowynge & goynge to Ierusalem / & of remedyes agaynst them. Ca. xxii.

¶ Of a generall remedy agaynst wycked sterynges and paynfull taryenges that fall to theyr hertcs of þ̄ fleshe / and of the woꝛlde / and of the fende. Ca. xxiii.

¶ Of an euyll daye and a good nyght what it meaneth / and how the loue of þ̄ woꝛlde is lykned to an euyll daye / and the loue of god to a good nyght. Ca. xxiiii.

¶ How that the desyre of Iesu felte in this lyghtsome derknes sleeth all sterynges of synne / & ableth the soule to perceyue goostly lyghnynges fro the heuenly Ierusalem that is Iesu. Ca. xxv.

¶ How a man shall knowe false illumynacyons fayned by the fende fro the true lyght of knowynge that cometh out of Iesu / and by what tokens. Ca. xxvi.

¶ How greate profyte it is vnto the soule to be brought through grace in to lyghtsome derknes / and how a man shall dispose hym yf he wyll come therto. Ca. xxvii.

¶ That in refoꝛmyng of a soule þ̄ Werkynge of our lord Iesu is departed in to foure tymes / that is callynge / ryghtynge / magnyfyenge / & glozfyenge. Ca. xxviii.

¶ How it falleth somtyme that soules begynnynge and profytnge in grace seme to haue more loue as by outward tokens / than some haue that be perfyte / and yet it is not so in sothe within. Ca. xxix.

¶ On what maner a man shall haue knowynge of his owne soule / and how a man sholde set his loue in Iesu god and man one persone. Ca. xxx.

¶ How this maner of spekyng of refoꝛmyng in fe-lyng of a soule shall be taken / and on what wyse it is refoꝛmed / and how it is founde in saynt Doules woꝛdes.

That a man is the ymage of god after the soule / & not after the body. Caplm̄ p̄mū.



As moche as thou coueytest greatly & askest it for charite for to heare moze of an ymage þ̄ whiche I haue before tymes in partye descryued to the / therfore I wyll gladly with drede fall to thy desyre / & helppynge þ̄ grace of our lorde Jesu Chryst / in whom I fully trust / I shall open to þ̄ a lytel moze of this ymage. At þ̄ begynnynge yf þ̄ wyll wyte playnly what I meane by this ymage. I tell þ̄ forsothe that I vnderstande nothyng else but thyne owne soule / for thy soule & my soule & euery reasonable soule is an ymage / & that a worthy ymage / for it is the ymage of god / as þ̄ apostle sayth (Vir est ymago dei) That is to saye / a man is the ymage of god / & made to þ̄ ymage & lyknes of hym / not in the bodyly shappe wout / but in þ̄ myghtes of it with  
 in / as holy wyte sayth (formauit de<sup>o</sup> hoīem ad imaginem et similitudinē suā) That is / our lorde shaped man in his soule to his owne ymage & lyknes. This is that ymage that I haue spoken of / this ymage made to the ymage of god in þ̄ fyrst shapynge was wonders fayre & bryghtfull of brēnyng loue & goostly lyght / but through synne of the fyrst man Adam it was dysfygured & forshapen in to an other lyknes / as I haue before sayd. For it fell fro þ̄ goostly lyght & that heuenly sede in to paynfull derknes & lust of this wretched lyfe / exiled & flemed out from the herytage of heuen that it sholde haue had yf it had stande styll in to the wretchednes of this erth / & afterwarde in to the pryson of hell / and there to haue ben without ende / fro þ̄ whiche pryson to þ̄ heuenly herytage it myght neuer haue comen agayne / but yf it had ben reformed to the fyrst shappe & the fyrst lyknes. But that

Gen. ij.



refozmyngge myght not be made by none erthly man / for euery man was in the same myschefe / and none myght suffyse to helpe hymselfe / & so moche lesse an other man. Therfore it nedeth to be done by hym that is more than man / that is onely god / & that was skylfull that he shold refozme & restore man to blysse yf he shold be safe / whiche of his endles goodnes fyrst shope hym therto. How than it myght be reformed / & how it is reformed to the fyrst lykenes by hym that fozmed it / by the grace of god I shall tell the / for that is the entent of this Wzytynge.

**H**ow it neded to mankynde that onely through the passyon of Chryst it shold be restored and reformed that was forshapen by the fyrst synne. Ca. ij.

**T**he ryghtwylnes of god asketh yf a trespase done be not forgyuen without that amendes be made for it / yf it may be done. Now it is sothe mankynde that was hole in Adam the fyrst man trespaced agaynst god so wonders greuously whan it forfayted yf specyall by dyngge of hym / and assented to the false counseyle of the fende / that it deserued ryghtfully for to haue ben departed from hym / and dampned to hell withouten ende / so farforth that standynge yf ryghtwylnes of god it myght not be forgyuen / but yf amendes were fyrst made & full satisfaccyon therfore. But this amendes myght no man make that was man onely / and comen out of Adam by kyndly generacyon for this skyl. For the trespase & vn-wozshyp was endles great / & therfore it passed mannes myght to make amendes for it. And also for this skyl. He that hath trespaced and shall make amendes / hym beho ueth for to gyue to hym that he hath trespaced vnto all that he oweth / though he had not trespaced / & also ouer that hym behoueth to gyue somwhat that he oweth not but onely for that he trespaced. But mankynde had not

Wherwith that he myght paye god for his trespase ouer  
 that he ought hym. For what good dede þ man myght  
 do in body or in soule it was but his dette/for euery man  
 ought as þ gospell sayth to loue god with all his herte/ &  
 all his soule/ & all his myght/ & better myght he not do  
 than this. And neuertheles this dede suffyled not to the  
 refoymynge of mankynde/ ne this myght he not do but  
 yf he had ben first refoymed. Than neded it þ yf mannes  
 soule sholde be refoymed/ & the trespase made good/ that  
 our lord god hymselfe sholde refoyme this ymage/ and  
 make amēdes for this trespase sythen þ no man myght.  
 But that myght he not do in his godhede/ for he myght  
 not ne ought not to make amēdes by suffryng of payne  
 in his owne kynde/ therfore it neded þ he shold take that  
 same mākynde þ had trespassed & becōme man. And that  
 myght he not by þ cōmune lawe of generacyō/ for it was  
 impossyble goddes sone to be bozne of a touched woman.  
 Therfore he must becōme man through a gracypous ge-  
 neracyon by the Werkynge of þ holy goost of a cleue gra-  
 cypous mayden our lady saynt Mary/ & so was it done/  
 for our lord Jesu goddes sone became man/ & through  
 his precypous deeth that he suffred made amēdes to þ fa-  
 thcr of heuen for mannes gylte/ & that myght he well do  
 for he was god/ and he ought not for hymselfe/ but in as  
 moche as he was man bozne of the same kynde þ Adam  
 was that fyrst trespassed/ & so though he ought it not for  
 his owne propre persone/ for hymselfe myght not synne.  
 Neuertheles he ought of his free wyll for the trespase of  
 all mankynde/ the whiche mankynde he toke for the sal-  
 uacyon of man of his endles mercy. For sothe it is/ there  
 was neuer man þ myght yelde to god ony thyng of his  
 owne that he ought not/ but onely this blessed Jesu/ for  
 he myght paye god one thyng that he ought not/ as for

hymselfe / & that was but one thyng / that was to gyue his precyous lyfe by Wylfull takynge of deth for loue of sothfastnes. This ought he not / as moche good as he myght do to the worlshyp of god in this lyfe / all were but dette. But for to take deth for loue of ryghtwylnes / he was not bofide therto. He was bounde to ryghtwylnes / but he was not bounde to dye / for deth is onely a payne ordeyned to man for his owne synne / but our lord Jhesu synned neuer / ne he myght not synne / and therfore he ought not to dye. Than sythen he ought not to dye / and yet Wylfully he dyed / than payed he to god more than he ought. And sythen y was the best mannes dede & moost worthy that euer was done. Therfore was it reasonable that the synne of mankynde shold be forgyuen / in as moche as mankynde had founde a man of the same kynde without wēme of synne / that is Jhesu that myght make amendes for y trespace done & myght paye our lord god all that he ought / & ouer more that he ought not. Than syth that our lord Jhesu god & man dyed thus for saluacyon of mannes soule / it is ryghtfull that synne sholde be forgyuen / & mannes soule that was his ymage sholde or myght be reformed & restored to the fyrst lyknes and to the blysse of heuen. This passyon of our lord & this precyous deth is y groude of all y reformynge of al mannes soule / without whiche myght neuer mannes soule haue ben reformed to the lyknes of hym / ne come to the blysse of heuen / but blessed may he be in all his Werkynge. Now it is so that through the vertue of his precyous passyon the brennyng swerde of Cherubyn that droue Adam out of paradylse is now put away / and the endles gates of heuen are open vnto euery man that Wylle entre in therto. For the persone of Jhesu is bothe god and kyng of heuen in the blysse of the father / & as man he is



porter at the gate redy to receyue euey soule that wyll be reformed here in this lyfe to his lyknes / for now may euey soule (yf that he wyll) be reformed to the lyknes of god / syth that the trespace is forgyuen / and the amendes through Jesu is made for the fyrst gylte. Neuertheless though this be sothe / all soules haue not the profytenne the fruyte of this precyous passyon / ne are not reformed to the lyknes of hym.

**T**hat the iewes & paynymys and also false chrysten men be not reformed affectually thzugh the vertue of the passyon for theyz owne defaute. Ca. iij.

**T**wo maner of men are not reformed by the vertue of this passyon. One is of them that byleue it not. An other is of them that loue it not / as iewes and paynymys haue not the benefyte of his passyon / for they byleue it not. Jewes byleue not that Jesu the sone of the virgyn Mary is goddes sone of heuen. Also y paynymys byleue not that the souerayne wysdom of god wolde become the sone of man / and in manhode wolde suffre the paynes of deth. And therfore y iewes helde the prechynge of the crosse & of the passyon of Chyzt nought but sclauder & blasphemty. And the paynymys helde it nought but fantasy and foly. But true chrysten men helde it the souerayne wysdome of god & his greate myght. Thus sayd

**Cor. i. j.** saynt Poule (Predicamus vobis christum crucifixum / iudeis quidem scandalum: gentibus autem stulticiam: ipsis autem vocatis iudeis et grecis christum dei virtutem et dei sapientiam) That is / We preche to you that ye byleue that Jesu Chyzt crucyfyed the sone of Mary is goddes sone souerayne vertue & wysdome of god / the whiche Jesu to iewes and paynymys that byleue not in hym is but sclauder and foly. And therfore these men by theyz vntrouth put themselfe fro the reformynge of

theyr owne soule / & standynge theyr vntrouth shall they  
 neuer be safe nor come to þe blyſſe of heuen. For soth it is /  
 fro the begynnynge of the worlde vnto the last endynge  
 Was there neuer man safe / ne shall be safe / but yf he had  
 trouth generall or ſpecyall in Jeſu Chryſt / to come or comen.  
 For ryght as all choſen ſoules þe were befoze the incarnation  
 vnder the olde teſtament had trouth in Chryſt that he ſholde come  
 & refozme mānes ſoule / eyther openly as patryarkes & prophetes  
 and other holy men had / or elſe pryuely & generally as chyldren  
 & other ſymple & imperfyte ſoules had that knewe not ſpecyally þe  
 preuite of the incarnacyon. Ryght ſo all choſen ſoules vnder the  
 newe teſtament haue trouth in Chryſt that he is come eyther  
 openly or ſelyngly / as goostly men and wyſe men haue / or elſe  
 generally as chyldren haue þe dye chryſtened & other ſymple  
 & lewde ſoules haue that are nouryſſhed in þe boſom of holy  
 chyrche. Syth this is ſoth than thynketh me þe theſe men greatly  
 & greuouſly erre / that ſay þe Jewes & ſaralyngs by keepynge  
 of theyr owne lawe may be made ſafe though they byleue  
 not in Jeſu Chryſt as holy chyrche byleueth / in as moche  
 as they wene that theyr owne fayth is good & ſure & ſuffyſant  
 to theyr ſaluacyon. And in that byleue they do (as it ſemeth)  
 many good dedes of ryght wyſnes. And pauenture yf they  
 knewe that the chryſten fayth were better than theyr  
 owne is / they wold leue theyr own & take it / therfoze  
 they ſhold be ſafe. Naye it is not ynough ſo / for  
 Chryſt god & man is bothe waye & ende / & he  
 is mediatour bytwene god & man / and without hym  
 may no ſoule be reconſyled / ne come to the blyſſe  
 of heuen. And therfoze they þe byleue not in hym  
 þe is bothe god & man / may neuer be ſafe ne come  
 to blyſſe. Other men alſo that loue not Chryſt nor  
 his paſſyon are not refozmed in the ſoule to the  
 lykeneſ of hym / and

these men are false christen men þ̄ Whiche are out of cha-  
rite / & lyue & dye in deedly synne. These men byleue Well  
as it semeth that Jesu is goddes sone / & that his passion  
suffyleth to saluacyon of mānes soule / & they byleue also  
all the other artycies of the fayth. But it is an vnshaply  
trouth & a deed / for they loue hym not / ne they chose not  
the fruyte of his passyon / but they lye styll in theyr synne  
and in the false loue of this Worlde vnto theyr last ende /  
& so they be not reformed to the lyknes of god / but go to  
the paynes of hell endlessly / as ielwes & sarasyns do / and  
in to moche moze greater payne than they / in as moche  
as they had the trouth & kepte it not / for that Was moze  
trespace than and yf that they had neuer had it. Than  
yf thou Wylte Wyte Whiche soules are reformed here in  
this lyfe to the ymage of god through the greate vertue  
of his precyous passion / sothly onely those that byleue in  
hym / and loue hym / in Whiche soules the ymage of god  
that Was through synne forshapen / as it Were in to a  
foule beestes lyknes is restored & reformed to the fyrst  
shape / and to the worthynes & worshyp that it had in the  
begynnynge / Without Whiche restorynge & reformynge  
shall there neuer soule be safe ne come to blyffe.

**O**f two maner of reformynges of this ymage /  
one in fulnes / and an other in fayth. Ca. iiii.

**N**ow sayst thou how may this be sothe that the  
ymage of god the whiche is mannes soule myght  
be reformed here in this lyfe to his lyknes in ony crea-  
ture. It semeth not / it myght not be so. For yf it Were re-  
formed / than sholde it haue stable mynde / clere syght / &  
clere brennyng loue in god and goostly thynges euerla-  
styngly as it had in the begynnynge / but that is no crea-  
ture as thou byleuest lyuynge here in this lyfe. For as  
agaynst thy selfe thou canst Well saye the thynketh full



ferre therfro / thy mynde / thy reason / & þy loue of thy soule  
 are so moche set in beholdyng & in loue of erthly thynges  
 that of goostly thynges þy felest ryght lytell. Thou felest  
 no reformyng in thyselfe / but thou art so belapped With  
 this blacke ymage of synne for ought þy thou mayst do /  
 that vpon What syde thou the turne thou felest thy selfe  
 defouled & spotted With flesshely sterpynges of this soule  
 ymage / other chaungyng felest þy none fro flesshlynes in  
 to goostlynes / neyther in preuy myghtes of thy soule w-  
 in / ne in bodyly felyng Without / Wherfoze ye thynke that  
 it myght not be that this ymage myght be reformed.  
 Or else yf it myght be reformed / than askest thou how it  
 myght be reformed. To this I answer and saye thus.  
 There is two maner of reformynges of þy ymage of god  
 Whiche is mannes soule. One is in fulnes / an other is  
 in partye. Reformyng in fulnes may not be had in this  
 lyfe / but it is delayed after this lyfe to þy blysse of heuen /  
 Where mannes soule shall fully be reformed / not to that  
 state that it had at the fyrst begynnynge by kynde / or  
 myght haue had through grace yf it had stande hole / but  
 it shall be restored to moche more blysse and moche hyer  
 ioye through the great mercy & the endles goodnes of god  
 than it sholde haue had yf it had neuer fallen / for than  
 shall the soule receyue the hole & the full felyng of god in  
 all þy myghtes of it / Without medlyng of ony other affec-  
 cyons / & it shall se mankynde in þy persone of Jesu aboue  
 the kynde of aungels oned to the godhede / for than shall  
 Jesu bothe god & man be all in all / & onely he / and none  
 other but he / as the prophete sayth (*Dñs solus exalta-*  
*bitur in illa die*) That is / our lord Jesu in that daye that  
 is þy euerlastyng daye shall be hyghed onely / & none but  
 he. And also the body of man shall than be gloryfyed / for  
 it shall receyue fully the ryche dowary of vndeedylnesse

Clare  
 ij.

With al that logeth therto. This shall a soule haue With the body / & moche more than I can saye / but that shall be in þe blysse of heuen & not in this lyfe. For though it be so þe passyon of our lord bycause of al this full refozmyng of mannes soule / neuertheles it was not his Wyll for to graunte this full refozmyng ryght anone after his passyon to all cholen soules that were lyuyng in the tyme of his passyon / but he delayed it vnto the last daye / & that was for this skylle. Soth it is that our lord Jesu Chryst of his mercy hath ordeyned a certayne nombze of soules to saluacyō / whiche nombze was not fulfilled in þe tyme of his passyon / & therfore it neded that by length of tyme thzugh kyndly generacyon of men it sholde be fulfilled. Than yf it had so ben that as soone after the deth of our lord euery soule that wolde haue byleued in hym sholde by his lyfe haue ben blessed & full refozmed without ony other abydyng / there wolde no creature that lyued than haue ben that he ne wolde haue receyued the sayth for to haue ben made blessed / and than shold generacyon haue ceased. And so sholde we þe are now cholen soules lyuyng and other soules that come after vs not haue ben bozne. And so sholde our lord haue fayled of his nombze. But þe may not be / & therfore our lord puruayed moche better for vs / in that þe he delayed þe full refozmyng of mannes soule tyll the last ende / as saynt Poule sayth (De<sup>o</sup> p nobis melius puidete: ne siue nobis summareretur) That is to saye / our lord puruayed better for vs as in þe delay of our refozmyng than yf he had graunted it than. For this skylle þe the cholen soules here before shold not make a full ende wout vs þe come after. An other skylle is this. For sythen that man in his fyrst fozmyng of god was set in his free Wyll / & had free chosyng whether he wolde haue fully god or no. It was therfore reasonable þe syth

Dec. ij.

he wolde not chose god than/ but wretchedly fell fro hym  
 yf he sholde afterwarde be reformed that he sholde be set  
 agayne in the same free chosynge that he was fyrst in/  
 Whether he wolde haue the prylyte of his reformyng or  
 no. And this may be a cause why mannes soule was not  
 reformed fully as fast after the passyon of Jesu Chryst.

¶ That reformyng in party is in two maners

One in fayth/ an other in felynge. Ca. b.

**A**nother reformyng of this ymage is in partye/  
 and this reformyng may be had in this lyfe/ and  
 but yt it be had in this lyfe/ it may neuer be had/ ne the  
 soule may neuer be safe. But this reformyng is in two  
 maners. One is in fayth onely/ an other is in fayth & in  
 felynge. The fyrst reformyng in fayth onely suffyseth  
 to saluacyon. The seconde is worthy to haue passynge  
 mede in the blysse of heuen. The fyrst may be had lyght-  
 ly & in shorte tyme. The seconde may not so/ but through  
 length of tyme & moche goostly trauayle. The fyrst may  
 be had with the felyng of y ymage of synne. For though  
 a man fele nothyng in hymselfe but all sterēges of synne  
 & fleschly desyres/ not agaynstandyng that felynge/ yf he  
 wylfully assent not therto/ he may be reformed in fayth  
 to the lyknes of god. But the seconde reformyng put-  
 teth out the lykynge in felynge of fleschly sterēges and  
 worldly desyres/ & suffreth no suche spottes to abyde in  
 this ymage. The fyrst reformyng is onely of begyn-  
 nyng & prylytyng soules/ & of actyfe men. The seconde  
 is of perfyte soules & of cōtemplatyfe men. For by y fyrst  
 reformyng the ymage of synne is not destroyed/ but it  
 is lefte as it were all hole in felynge. But the seconde re-  
 formyng destroyeth the olde felynges of this ymage of  
 synne/ & byngeth to the soules newe gracious felynges  
 throughe the Werkynge of the holy goost/ the fyrst is good



the seconde is better / but the thyꝛde that is in the blyſſe of heuen is moost best. fyrst let vs speke of the one / & after of the other. And so we shall come to the thyꝛde.

**T**hat thꝛugh the sacrament of baptyꝛm that is grounded in the passyon of Chꝛyst this ymage is reformed in oꝛygynall synne. Ca. vij.

**T**wo maner of synnes maketh a soule to lese the shappe & lykenes of god / that one is called oꝛygynal / & is y fyrst synne / that other is called actual / that is synne wylfully done / these two synnes put a soule fro y blyſſe of heuen / & dampneth it to y endles payne of hell / but yf it be thꝛugh the grace of god reformed to his lykenes oꝛ it passe hens out of this lyfe. Neuertheles two remedies are there agaynst these two synnes / by y which a forshapen soule may be restored agayne. One is the sacrament of baptyꝛm agaynst oꝛygynal synne / an other is the sacrament of penaũce agaynst actuall synne. A soule of a chylde that is boꝛne and is vnchꝛystened / bycause of oꝛygynal synne hath no lykenes of god / he is nought but an ymage of the fende & a byonde of hell. But as soone as it is chꝛystened / it is reformed to the ymage of god / and thꝛugh the vertue of fayth of holy chꝛyche sodeynly it is turned fro the lykenes of the fende & made lyke an aũgell of heuen. Also the same falleth to a iewe oꝛ to a sarazyn y whiche oꝛ they be chꝛystened are nothyng but mancyples of hell. But whan they forsake theyꝛ errour and fall mekely to the tꝛouth in Chꝛyst & receyue baptyꝛm of water in the holy goost / sothly without ony more taryenge they are reformed to the lykenes of god / so fully as holy chꝛyche beleueth / y yf they might as soone after baptyꝛm passe out of the woꝛlde they sholde streyght flee to heuen without ony more lettynge / had they done neuer so moche synne before in y tyme of theyꝛ vntꝛouth / & neuer sholde

they fele þ paynes of hell ne of purgatory / & þ pꝛeuylege  
 sholde they haue by the mercyte of Chꝛystes passyon.

**T**hat thꝛough the sacrament of penaũce that stan-  
 doeth in contricyon / cõfessyon / and satisfaccyon this  
 ymage is reformed fro actuall synne. Ca. vij.

**A**lio What chꝛysten man or woman þ hath lost þ  
 lyknes of god thꝛough a deddly synne bꝛekþuge  
 goddes cõmaũdementes / yf he thꝛough the touchyng of  
 grace sothfastly forlake his synne With sorowe & contri-  
 cyon of hert / & be in full Wyll for to amende hym / & turne  
 hym to good lyuyng / & in this foresayd Wyll receyuet h  
 the sacrament of penaunce yf he may / or yf þ he may not  
 he is in Wyll therto. Sothly I saye þ this mannes soule  
 or womans that was forshapen fyrst to the lyknes of þ  
 deuyll thꝛough deddly synne / is now by the sacrament of  
 penaũce restored and shapen agayne to the ymage of our  
 lord god. This is a great curtesy of our lord & an endles  
 mercy that so lyghly forgyueth all maner of synne / & so  
 sodelyny gyueth plente of grace to a synful soule that as-  
 keth mercy of hym / he abydeþ not greate penaunce do-  
 yuge / ne paynfull flesshly suffryng or he forgyue it. But  
 he asketh a lothyng of synne & a full forsakynge in Wyll  
 of the soule for the loue of hym / & a turnyng of the herte  
 to hym. This asketh he / for this gyueth he / and whan  
 he seeth this without ony delayenge / he forgyueth the  
 synne and reformeth the soule to his lyknes / than the  
 synne is forgyuen that the soule shall not be dampned.  
 Neuerthelesse the payne detted for the synne is not yet  
 fully forgyuen / but yf contricyon and loue be the moze.  
 And therfore shall he go & shewe hym and shꝛyue hym to  
 his goostly father / & receyue penaunce enioyned for his  
 trespass / & gladly fulfyll it / so that bothe the synne & the  
 payne may be done awaye or he passe hens. And that is

the skylfull ordynaūce of holy chyꝛche for greate pꝛyete of  
mannes soule that though þ̄ synne be forgyuen through  
the vertue of contrycyon / neuerthelesse in fulfyllynge of  
mekenes / & for to make hole satisfaccyon / he shall (yf he  
may) shewe to his pꝛeest playner confessyon / for þ̄ is his  
token & his waraunt of forgyuenes agaynst al his ennes  
myes / & þ̄ is nedefull to haue. For yf a man had forseyted  
his lyfe agaynst a kyng of this erth / it were not ynough  
to hym as for a full surenes to haue onely forgyuenes of  
the kyng / but yf he haue a charter the Whiche may be  
his token & his Waraūt agaynst all other men. Wyght so  
may it be sayd goostly / yf a man haue forseyted agaynst  
the kyng of heuen his lyfe through dedly synne / it is not  
ynough to hym to full surenes for to haue forgyuenes of  
god onely by contrycyon bytwene god & hym / but yf he  
haue a charter made by holy chyꝛche / yf he may come  
therto / & that is þ̄ sacrament of penaūce þ̄ Whiche is his  
charter & his token of forgyuenes. For syth þ̄ he forseyted  
bothe agaynst god and holy chyꝛche / it is nedeful that he  
haue forgyuenes for that one / & a Waraūt for that other.  
And this is one cause why that cōfessyon is nedefull. An  
other cause is this. For syth this reformynge of the soule  
standeth in fayth onely & not in felyng / therfore a flesshly  
man that is rude & buystous & can not deme lyghtly but  
outward of bodyly thynges / shold not haue byleued that  
his synnes had be forgyuen hym / but yf he had some bo  
dyly token / & that is cōfessyon / through the Whiche token  
he is made al sure of forgyuenes / yf he do that is in hym  
This is the byleue of holy chyꝛche as I vnderstande it.  
Also another cause is this. Though þ̄ groūde of forgyue  
nes stande not pꝛyncypally in confessyon / but in contryc  
cyon of þ̄ herce / & in forthyntyng of synne / neuerthelesse  
I hope there is many a soule that shold neuer haue felte

fit is no god  
returne



very contrycyon / nor had full forsakynge of synne / yf con-  
 fessyon had not ben. For it falleth ofte sythes that in the  
 tyme of cōfessyon grace of compūccyon cometh to a soule  
 that before neuer feled grace / but euer was colde & drye  
 and farther fro felynge of grace. And therfore syth cōfess-  
 syon was so profytable to y more partye of chrylten men  
 holy chyrche ordeyned for the more surenes generally to  
 all chrylten men y every man & woman sholde ones in y  
 yere at the leest be shryuen of all theyr synnes that come  
 to theyr mynde to theyr goostly father / though they had  
 neuer so moche contrycyon before tyme. Neuertheles I  
 hope well y yf all men had ben as besy aboute y keepyng  
 of themselfe in eschewyng of all maner of synne / & had  
 comen to as moche greate knowyng & felynge of god as  
 some man hath / that holy chyrche sholde not haue ordey-  
 ned y token of cōfessyon / as for nedefull bande / for it had  
 not neded. But for that all men are not pfyte / and pera-  
 uenture moche of y more party of chrylten men is vnper-  
 fyte / therfore holy chyrche ordeyned confessyon / by waye  
 of generall bonde to all chrylten men y wyll knowe holy  
 chyrche as theyr mother / & wolde be burton to her byd-  
 dyng. Yf this be sothe / as I hope it is / than erreth he  
 greatly that generally sayth y cōfessyon of synnes for to  
 shewe a preest is neyther nedefull to a synner ne behoue-  
 full / & that no man is bounde therto. For by that that I  
 haue sayd it is bothe nedefull & also very spedefull to all  
 those soules y in this myserable & wretched lyfe are de-  
 fouled through deedly synne forshapen fro the lyknes of  
 god / whiche may not be reformed to his lyknes but by  
 the sacrament of penaunce / that princypally standeth in  
 contrycyon & sorowe of herte / & secondaryly in shryfte of  
 mouth folowynge after / yf it may be had. And thus on  
 this maner by the sacramēt of penaūce is a synfull soule

reformed to the ymage of god and to his lyknes.

**H**ow in the sacrament of bapty[m] & of penaunce through a p[re]uy vnperceyuable Werkynge of the holy goost this ymage is reformed though it be not seen ne felte.

Ca. viij.

**B**ut this refozmyng standeth in sayth/ and not in felynge. For ryght as the properte of the sayth is for to byleue that y[ou] seeest not/ ryght so it is for to byleue y[ou] thou feelest not. But he that is reformed in his soule by y[is] sacrament of penaunce to the ymage of god he selet[n] no chaungynge in hymselfe neyther in his bodyly kynde w[ith]out/ ne in the p[re]uy substau[n]ce of the soule w[ith]in other than he dyd/ for he is as he was vnto his felynge/ & he selet[n] the same sterynges of synne & the same corrupeyon of his fleshe in passyons & worldly r[es]yng in his herte as he dyd before. And neuertheles he shall bylue y[ou] he is through grace reformed to the lyknes of god/ though he neyther fele it ne se it. He may well fele sorowe for his synnes & a turnynge of his wyll fro synne to clenness of lyuynge/ yf y[ou] he haue grace & take good hede of hymselfe/ but he may neyther se ne fele the refozmyng of his soule how it is wonderly & vnperceyuably chaunged fro y[is] fylth of the fende vnto y[is] saynes of an aungell through a p[re]uy gracyous Werkynge of the holy goost/ that may he not se but he shall byleue it. And yf he byleue it/ than is his soule reformed in trowth. For ryght as holy chy[r]che byleueth by the sacrament of bapty[m] sothfastly receyued a iewe or sarazyn or a chyilde borne/ is reformed in soule to the lyknes of god through a p[re]uy vnperceyuable Werkynge of the holy goost/ not agaynstandynge all y[is] fleshy sterynges of his body of synne/ the whiche he shal fele after his bapty[m] as well as he dyd before. Ryght so by the sacramēt of penaunce mekely & truly receyued a false

chrysten man that hath ben encōbzed With deedly synne  
 all his lyfe tyme is reformed in his soule Within vnper-  
 teyuably/out taken a turnynge of his Wyll thzugh a pre-  
 uy myght & a gracyous Werkynge of the holy goost þ̄ so  
 deynly Werketh/ & in tyme of a moment oz a tbownyng  
 of an eye ryghteth a frowarde soule / and turneth it fro  
 goostly fylth to fayrnes vnseable / and of a seruaūt of the  
 fende maketh a sone of ioye / & of the prysoner of hell ma-  
 keth a pceuer of heuenly herytage / not agaynstandyng  
 all the fleschly felynge of this synfull ymage that is the  
 bodyly kynde / for þ̄ shalt vnderstande þ̄ the sacrament of  
 bapty m oz of penaunce is not of þ̄ vertue for to lette & de-  
 stroye vtterly all þ̄ sterynges of fleschly lustes & paynfull  
 passyons þ̄ a mannes soule neuer fele no maner ryllynge  
 ne steryng of them no tyme. For yf it were so / than were  
 a soule fully reformed here to þ̄ Worshyp of the fyrst ma-  
 kyng / but that may not be fully in this lyfe / but it is of þ̄  
 vertue þ̄ it clenseth a soule fro all the synnes befoze done.  
 And yf it be departed fro þ̄ body it saueth it fro dampna-  
 cyon. And yf it dwell in þ̄ body / it gyueth the soule grace  
 to agaynstande the sterynges of synne / and it kepeth it in  
 grace also þ̄ no maner of lusty sterynges oz of passyons þ̄  
 it feleth in the fleshe (be it neuer so greuous) shall hurt it  
 ne departe it fro god / as longe as it Wyllfully consenteth  
 not therto. Thus saynt Boule meaned Whan he sayd.

(Nichil dampnationis in hijs qui nō scdm carnem am- Rom.  
 bulāt) That is to saye / these soules that are reformed to viij.  
 the ymage of god in fayth thzugh the sacrament of bap-  
 tym oz of penaunce shall not be dampned for felynges of  
 this ymage of synne / yf it so be that they go not after the  
 sterynges of the fleshe by dede doynge.

¶ That We sholde byleue stedfastly refozmyng  
 of this ymage / yf our conscyence Wytnesse to vs



a full forsakyng of synne/and a true turnyng of  
our Wyll to good lyuynge. Ca. ix.

Heb. x.

Rom.  
v.

**O**f this refozmyng in fayth speketh saynt Poule  
thus (Justus ex fide uiuit) The ryghtwyle man  
lyueth in fayth/þ is / he þ is made ryghtfull by bapty  
oz by penaunce/he lyueth in fayth whiche suffyleth to sal  
uacyon & to heuenly peace/as saynt Poule sayth (Justi  
ficati ex fide pacē habem⁹ ad deū) That is / We that are  
ryghted & refozmed through fayth in Chryst hath peace  
& accorde made bytwene god & vs/not agaynstādyng the  
vycyous felynges of our body of synne / for though this  
refozmyng be pzeuy & may not Well be felte here in this  
lyfe/neuertheles Who so byleueth it stedfastly & shapeth  
his Werkes besply to accorde to his trowth / & þ he turne  
not agayne to deedly synne. Sothly Whan the houre of  
deth cōmeth/& the soule is departed fro this bodily lyfe  
than shall he fynde it sothe that I saye now. Thus sayd  
saynt Johñ in conforzte of chosen soules that lyue here in  
fayth vnder the felyng of this paynfull ymage (Charis  
simi et nūc sum⁹ filij dei: sed nondū apparuit qđ erimus.  
Scimus autē qm̄ cū xp̄s apparuit tūc apparebimus cū  
eo similes ei in gloria) That is / my dere frendes We are  
now Whyle We lyue here þ sones of god/for We are refoz  
med by fayth in Chryst to his lyknes. But it sheweth  
not yet What We are/but it is all pzeuy/neuertheles We  
knowe Well þ Whan our lorde shall shewe hym at the last  
daye/than shall We appere w̄ hym lyke to hym in endles  
ioye. Þf thou Wylte Wyte than þf thy soule be refozmed  
to the ymage of god oz no / by that I haue sayd þ mayst  
haue entree/ransake thy cōscyence/& loke What thy Wyl  
is/for therein standeth all. Þf it be turned fro all maner of  
deedly synne/that þ Wolde for no thyng Wyttyngly and  
Wylfully breke the cōmaūdemēt of god/& for that thou

hast mysdone here befoze agaynst his byddynges / þ hast  
 shyuen the therof mekely With full herte to leue it / and  
 art sozry that thou dydest it / I saye than surely that thy  
 soule is reformed in fayth to the lyknes of god.

**¶** That all the soules that lyue mekely in þ fayth  
 of holy chyrche / & haue theyz fayth quykened in  
 loue and charite / be reformed by this sacrament /  
 though it be so that they may not fele the specyall  
 gyfte of deuocyon oz of goostly felynge

Ca. x.

**I**n this refozmyng þ is onely in fayth / the moost  
 parte of chosen soules lede theyz lyfe that set theyz  
 Wyll stedfastly to flee al maner of dedely synne / & to kepe  
 them in loue & charite to theyz euen chrysten / & to kepe þ  
 comaundementes of god after theyz cūnyng. And Whan  
 it so is þ Wycked sterynges & euyll Wylls ryzen in theyz  
 hertes of pryde oz enuy / of ire oz lechery / oz of any other  
 heed synne / they agaynstande them & stryue agaynst thē  
 by displeasyng of Wyll / so þ they folowe not in dede these  
 Wycked Wylls. And neuertheles yf they fall lyghtly as  
 it were agaynst theyz Wyll thzugh fraylte oz vncūnyng  
 as soone theyz cōscyence greueth them & payneth them  
 so greuously þ they may haue no rest tyl they be shyuen  
 and may haue forgyuenes. Sothly all these soules that  
 thus lyue in this refozmyng & ben founde therin / in the  
 houre of deth they shall be safe & cōme to the very full re  
 fozmyng in the blysse of heuen. Though it be so þ they  
 myght neuer haue goostly felynge ne inwarde sauoure /  
 ne special grace of deuocyon in all theyz lyfe tyme / oz else  
 yf thou saye þ no soule shall be safe but yf it were refoz  
 med in goostly felynge / þ it myght fele deuocion & goost  
 ly sauour in god as some soules do thzugh special grace  
 than sholde fewe soules be safe in rewarde of multytude  
 of other. Nay it is not for to byleue þ for the soules that

onely are deuoute & by grace come to goostly felyng/ and  
 for no mo our lord Iesu sholde haue taken mankynde/ &  
 suffred y<sup>e</sup> hard passio<sup>n</sup> of deeth/ it had ben a lytell purchase  
 to hym for to haue come fro so farre to so nere/ and fro so  
 hye to so lowe for so fewe soules. Nay his mercy is spred  
 larger than so. Neuertheles on y<sup>e</sup> contrary wyse yf y<sup>e</sup> by-  
 leue y<sup>e</sup> the passion of our lord is so precyous/ & his mercy  
 so moche y<sup>e</sup> there shall no soule be dampned/ & namely of  
 no christen man/ do he neuer so yll/ as some fooles wene.  
 Sothly y<sup>e</sup> erreth greatly/ therfore go in y<sup>e</sup> meane/ & holde  
 the in the myddes/ & byleue as holy chyrche byleueth/ &  
 that is that y<sup>e</sup> moost synfull man that lyueth here/ yf he  
 turne his wyll thurgh grace fro deedly synne w<sup>ith</sup> sothfast  
 repentaunce to the seruyce of god/ he is reformed in his  
 soule/ and yf he dyed in that state he shall be safe. Thus

**Eliaie.** behyght our lorde by his pphete sayenge thus ( In qua  
**xxviii.** cūq; hora conuersus fuerit peccator et ingemuerit : bita  
 uiuet et nō moriet ) That is/ in what tyme y<sup>e</sup> it be that y<sup>e</sup>  
 synful man is turned to god fro synne/ & he haue sorowe  
 therfore/ he shal lyue/ & shall not dye endlessly. And on the  
 other syde/ who so lyueth in deedly synne & wyl not leue  
 it/ ne amende hym therof/ ne receyue y<sup>e</sup> sacrament of pe-  
 naunce/ or else yf he receyue it/ he taketh it not sothfastly  
 for the loue of god/ that is/ for y<sup>e</sup> loue of vertue & clenness  
 but onely for drede or shame of y<sup>e</sup> world/ or for drede one-  
 ly of y<sup>e</sup> paynes of hell/ he is not reformed to y<sup>e</sup> lyknes of  
 god/ and yf he dye in that plyght/ he shal not be safe/ his  
 trouth shall not saue hym/ for his trouth is deed & lac-  
 keth loue/ & therfore it serueth hym not. But they that  
 haue trouth quyckened w<sup>ith</sup> loue & charite are reformed to  
 the lyknes of god/ though it be but y<sup>e</sup> leest degre of cha-  
 rite/ as are symple soules y<sup>e</sup> whiche fele not the gyfte of  
 specyall deuocyon ne goostly knowyng of god/ as some



goostly men done/ but byleue generally as holy chyrche  
 bylcueth/ and knoweth not fully what it is/ for it nedeth  
 not to them/ & in that byleue they kepe them in loue and  
 charite to theyz euen chrysten as they may/ & flee al deed  
 ly synne after theyz conyng/ & do the dedes of mercy to  
 theyz euen chrysten. All these longe to þ blysse of heuen.  
 For it is Wryten in þ apoca. thus (Qui timetis deū pu- Apoca.  
 silli et magni laudate eū) That is/ ye þ drede god bothe xvi.  
 small and great thanke hym. By great are vnderstande  
 soules þ are pftyng in grace/ or else perfyte in the loue  
 of god / the whiche are reformed in goostly felynge. By  
 small are vnderstande soules vnpfyte of worldly men &  
 women/ & other þ haue but a chyldes knowyng of god  
 and full lytell felynge of hym/ but are brought forth in þ  
 bosom of holy chyrche/ & nourysshed with the sacramēt  
 as chyldren are fedde w mylke. All these sholde loue god  
 and thanke hym for the saluacyon of theyz soules by his  
 endles mercy & goodnes. For holy chyrche þ is mother  
 of all these & hath tender loue to all her chyldren/ goostly  
 prayeth & asketh for them al tenderly of her spouse/ that  
 is Jesu/ & geteth them heale of soule thrygh þ vertue of  
 his passyon/ & namely for them þ can not speke for them  
 selfe by goostly prayer for theyz nedc. Thus I fynde in þ  
 gospell / that the woman of Chanane asked of our lord  
 heale to her doughter þ was trauayled with a fende / &  
 our lord made fyrst daūger bycause she was an alyene.  
 Neuertheles she ceased not for to crye tyll our lord had  
 graūted her askyng/ & sayd to her thus. A womā moche  
 is thy trowth/ be it to þ ryght as thou wylt. In þ same  
 houre was her doughter hole. This womā betokeneth  
 holy chyrche þ asketh helpe of our lord for synple uncon-  
 nyng soules that are trauayled with temptacions of þ  
 world/ & can not speke pftyly to god by feruour of deuo-

cyon ne byennynge loue in contemplacyon. And though it seme that our lorde make daunger fyrst/ bycause that they are as it were alyeied fro hym. Neuertheles for þe greate trowth & deseruyng of holy chyrche/ he graūteth to her all that she Wyll. And so are these symple soules that byleue stedfastly as holy chyrche byleueth/ and put them fully in the mercy of god / & make them vnder the sacramētes & lawes of holy chyrche safe thzugh prayer and trowth of theyr mother holy chyrche.

**¶** That soules reformed nede euer to fyght & stryue agaynst the sterynges of synne Whyle they lyue here And how a soule may knowe Whan it assenteth vnto the sterynge/ and Whan not. Ca. xi.

**¶** His reformynge in fayth is lyghtly gotten/ but it may not so lyghtly be holde/ & therfore What mā or Woman þe is reformed to the lykenes of god in trowth moche trauayle & besynes must they haue/ yf they Wyll kepe this ymage hole & cleue/ þe it fall not downe agayne thzugh Weykenes of Wyll to þe ymage of synne. He may not be ydle ne recheles/ for the ymage of synne is so nere fastned to hym/ & so cōtynually presteth vpon hym by dyuers sterynges of synne/ þe but yf he be ryght Well Ware he shall full lyghtly thzugh assent fall agayne therto / & therfore hym nedeth euer to be stryuyng and fyghtyng agaynst the Wycked sterynges of this ymage of synne/ & that he make none accorde therw / ne take no frendshyp to it for to be burdon to his vnskylfull byddynges. For yf he do/ he begileth hys self. But sothly yf he stryue w them he nedeth not moche to drede of assentyng/ for stryfe bryketh peace & false accorde. It is good that a man haue peace w all thyng/ saue w the fende & w ith this ymage of synne/ for agaynst them hym nedeth euer to fyght in his thought & in his dede / tll he haue gotten on them þe

maystry & that shall neuer be lully in this lyfe/as longe  
 as he bereth & feleth this ymage. I say not but y a soule  
 may thzugh grace haue the hyer hande ouer this ymage  
 so farforth y he shall not folowe nor assent to y vnkyllfull  
 sterzges of it/ but to be so clene delyuered fro this ymage  
 that he sholde fele no suggestyon ne tanglynge of fleshe-  
 ly affectyon/ ne of bayne thought no tyme/ may no man  
 haue in this lyfe. I hope that a soule that is reformed in  
 felynge by rauylshyunge of loue in contemplacyon of god  
 may be farre fro y sensualite & fro bayne ymagynacyon  
 and so farre drawen out & departed fro y flesshy felynge  
 for a tyme/ that it shall not fele but god/ but that lasteth  
 not euer/ & therfore saye I/ that euery man behoueth to  
 stryue agaynst this ymage of synne/ & namcly he that is  
 reformed in sayth onely that so lyghtly may be deceyued  
 therw. In the persone of whiche men sayth saynt Poule  
 (Caro ꝛcupiscit aduersus spm: et spūs aduersus carnē) Gala. b.  
 That is/ a soule reformed to the lyknes of god fyghteth  
 agaynst the flesshely sterynge of this ymage of synne/ &  
 also this ymage of synne stryueth agaynst y Wyll of the  
 spiryte. This maner of fyghtyng of this double ymage  
 saynt Poule knewe whan he layd thus (Inueni legē in Rom.  
 mēbris meis repugnantē legi mētis mee: et captiuū me vij.  
 ducentē in legē pcti) That is/ I haue founde two lawes  
 in my selfe/ one lawe in my soule within/ and an other in  
 my flesshly lēmes wout/ fyghtyng w it/ that ofte ledeth  
 me as a wretched prysoner to y lawe of synne. By these  
 two lawes in a soule I vnderstande this double ymage.  
 By the lawe of the spiryte I vnderstande y reason of the  
 soule whan it is reformed to the ymage of god. By the  
 lawe of the fleshe I vnderstand y sensualitytes/ whiche  
 I call the ymage of synne. In these two lawes a soule re-  
 formed ledeth his lyfe as saynt Poule sayth (Mente eū



Rom.  
vij.

seruio legi dei: carne enim legi peccati) In my soule y is  
 in my Wyl & in my reason I serue to the lawe of god/ but  
 in my flesshe y is. in my flesshely appetyte I serue to the  
 lawe of synne. Neuerthelesse y a soule reformed shall not  
 Despayre though he serue to the lawe of synne by felynge  
 of the bycypous sensualite agaynst the Wyll of the spiryte  
 bycause of corrupcyon of y bodyly kynde. Saynt Poule  
 excuseth it/ sayenge thus of his owne persone (Nō enim  
 qđ volo bonū hoc ago: sed malū qđ odi hoc facio. Si autē  
 malū qđ odi hoc facio: nō ego operor illud/ sed quod habi-  
 tat in me pctm) I do not that good that I wolde do/ that  
 is/ I wolde fele no flesshely sterpyng/ & that do I not. But  
 I do y euyll that I hate/ that is y synfull sterpyng of my  
 flesshe I hate/ & yet I fele them/ neuertheles syth it is so  
 that I haue y wycked sterēges of my flesshe/ & yet I fele  
 them & oft delyte in them agaynst my Wyl/ they shall not  
 be rehersted agaynst me for dāpnacyon/ as yf that I had  
 done them. And Why. For y corrupcyon of this ymage of  
 synne doth them/ & not I. Lo saynt Poule in his persone  
 conforteth all soules that through grace are reformed in  
 fayth/ that they sholde not to moche drede the burden of  
 this ymage w the vnskyllfull sterpynges therof/ yf it so be  
 they lent not Wylfully therto. Neuertheles in this poynt  
 many soules that are reformed in trowth are oftē tymes  
 moche turmented & troubled in bayne/ as thus. Whan  
 they haue felte flesshely sterpynges of pryde or enuy/ of co-  
 uetyse or lechery/ or of any other heed synne/ they wote  
 not somtyme whether they assent therto or no/ and that  
 is no great wonder. For in tyme of temptacyon a frayle  
 mannes thought is so troubled & so ouerlayde y he hath  
 no clere syght ne freedom of hymselfe/ but is taken oft w  
 lykynge vnderely/ & goth forth a great whyle/ or that he  
 perceyue it. And therfore fall some in doubte & fere whey

ther they synned in tyme of tēptacyon oz no. As agaynst this poynt I saye as me thynketh / that a soule may haue assayeuge in this maner Whether he assent oz no. yf it be so y a man is sterred to ony maner synne / & y lykynge is so great in his flesshely felynge y it troubleth his reason / & as it were with maystry occupyeth y affectyon of the soule / neuertheles he kepeth hym y he foloweth not in dede / ne he wolde not yf he myght / but is rather paynfull to hym for to fele the lykynge of the syene / & fayne he wolde put it awaye yf he myght. And than Whan y sterynge is ouerpasse / he is glad & wel apayde y he is deliuered of it. By this assaye may he wyte y were the lykynge neuer so great in the flesshely felynge y he assented not / ne synned not / namely dedely. Neuertheles a remedy there is sure to suche a symple soule y is marred in it selfe & can not helpe it / that he be not to bolde in hymself vtterly Wenyng that suche flesshly sterynge w lykynge are no synne / for he myght so fall in to rechelesnes & in to false surenes / ne also y he be not to dredeful ne to symple in wytte to denie them al as deedly synnes / nor as great vnyals / for neyther is sothe / but that he holde them all as synnes & wretchednes of hymselfe / and that he haue sorowe for them / & be not to besy to denie them neyther deedly ne vnyal. But yf his cōscience be greatly greued that he hastely go & shewe to his cōfessour in generall oz in specyall suche sterynge / & namely euery sterynge y begynneth to fasten ony rote in y herte / & moost occupyeth it for to drawe it downe to synne & worldly vanite. And than Whā he is thus shryuen generally oz specially / by leue than stedfastly that they be forgyuen / & dispute no more aboute them that are passed & forgyuen / Whether they were deedly oz vnyal. But that he be more besy to kepe hym better agaynst them y are cōpyng. And yf he

do thus than may he come to rest in conscience. But than some are so fleshly & so vnconnyng / y they wolde fele or se or heare forgyuenes of theyr synnes as openly as they myght fele & se a bodily thyng / & for as moche as they fele it not so / therfore they fall ofte in suche feres & doubttes of themselves / & neuer may come to rest / & in y are they vnwyle / for sayth goth before felyng. Our lord sayd to a man y was in y palsey whan he healed hym thus (Con

**Math.**  
**ix.** fide fili remittuntur tibi pctā tua) That is / sone byleue stedfastly thy synnes are forgyuen the / he sayd not to hē se or fele how thy synnes are forgiuen y / for y forgiuenes of synnes is done goostly & vnseable thurgh the grace of the holy goost / but byleue it. Ryght on y same Wyle eue-ry man that wyll come to rest in conscience / hē behoueth fyrst yf he do y in hym is byleue without goostly felyng forgyuenes of his synnes / & yf he fyrst byleue it / he shall afterwarde thurgh grace fele it / and vnderstande it is so.

**Ecclie**  
**vij.** Thus sayth y apostle (Nisi credideritis nō intelligitis) That is to saye / but yf ye fyrst byleue ye may not vnderstande. Trough goth before & vnderstandyng cometh after / the whiche vnderstandyng that I call the lyght of god / yf it be gracypous a soule may not haue but thurgh

**Math.**  
**v.** great clenness / as our lord sayth (Beati mūdo corde: qm̄ ipsi deū videbunt) Blessed be they that be clene of herte / for they shall se god / not wlt̄ theyr flesshly eye / but with the inner eye / the whiche is vnderstandyng clensted and lyghted thurgh grace of the holy goost for to se sothfastnes / y which clenness a soule may not fele but yf he haue stable trouth goyng before / as the apostle sayth (Fide mūdans corda eoz) That is / our lord clenseth y hertes of his chosen thurgh sayth / therfore it is nedefull that a soule byleue fyrst y reformyng of hymselfe made thurgh the sacrament of penaunce / though he se it not / and that



he dispose hymselfe fully for to lyue ryghtfully and vertuouly as his fayth asketh / so that he may after come to the syght and to the reformynge in felynge.

**T**hat this ymage is bothe fayre and soule Whyle it is in this lyfe here / though it be reformed. And of dyuersite of felynges pryuely had bytwene these soules that be reformed / and other that be not. Ca. xij.

**F**ayre is a mannes soule / & soule is a mānes soule. Fayre in as moche as it is reformed in fayth to þe lykenes of god. But it is soule in as moche as it is medled With flesshly felynges & vnskyllfull sterynge of this ymage of synne. Soule Without as it Were a beest / fayre Within lyke to an aungell. Soule in felyng of þe sensualite fayre in trowth of the reason. Soule for the flesshly appetite / fayre for the good Wyll / thus fayre & thus soule is a chosen soule / sayenge holy Wryte thus (Nigra sū sed for mola filie hierlm sicut tabernacula cedar & sicut pellis salomonis) That is / I am blacke / but I am fayre & shaply ye doughter of Jerusale as þe tabernacles of cedar & as the skynne of Salomon. That is / the aūgels of heuen þe are doughters of the hye Jerusalem Wonder not on me / ne despise me not for my blacke shadow / for though I be blacke Without bycause of my flesshely kynde as is a tabernacle of cedar / neuertheles I am ryght fayre Within as þe skynne of Salomō / for I am reformed to þe lykenes of god. By cedar is vnderstāde a reproued soule / þe which is a tabernacle of þe deuyll. By Salomon is vnderstande our loyde Iesu / for he is peace & peasyble. By þe skynne of Salomon is vnderstande a blessed aūgell in Whome our loyde dwelleth / & is hyd as is the lyfe hyd in þe skynne of a quycke body / & therfore is an aūgell lykened to a skynne. Chan may a chosen soule With meke trust in god & gladnes of herte saye thus. Though I be blacke bycause of

Cant. j.

Cant. j.

my body of synne as a reprobued soule that is one of þ̄ tabernacles of the fende/ neuertheles I am win full tarye thzugh trowth and good wyll/ lyke to an aūgell of heuen/ for so sayth he in an other place ( Nolite cōsiderare me q̄ fulca sum : qm̄ decolorauit me sol ) That is/ beholde me not that I am blacke/ for the sonne hath defaded me/ the sonne maketh a skynne blacke onely wout/ & not within/ and it betokeneth this flesshly lyfe. Therfore sayth a chosen soule thus. Repreue me not for that I am blacke/ for the blacknes that I haue is all Without of touchynge & of bearynge of this ymage of synne/ but it is nothyng Within. And therfore sothly though it be so that a chosen soule reformed in sayth dwell in this body of synne & fele the same flesshly sterynge/ & vse þ̄ same bodily Werkes as doth a tabernacle of cedar/ so farforth that a mannes dome there sholde no difference be bytwene that one and that other. Neuerthelesse Within theyz soules there is a full greate diuersite/ and in the syght of god there is full moche twynnyng. But the knowynge of this Whiche is one & Whiche is other onely kepte to god/ for it passeth mannes dome & mannes felyng/ & therfore We shall no man deme as euyll for þ̄ thyng that may be vled bothe euyll and Well. A soule that is not reformed is taken so fully With the loue of the woorld/ & so moche ouerlayde With the lykynge of his fleshe in all his sensualite/ that he cholet it as a full rest of his herte/ and in his prey meanynge he wold not else haue but that he myght euer be sure therof. He feleth no lycour of grace sterynge hym for to lothe his flesshly lyfe/ ne for to desyre heuēly blyss. And therfore I may saye that he bereth not this ymage of synne/ but he is bozne of it as a man that were sycke & so weyke that he myght not bere hymselfe/ and therfore he is layde in a bedde & bozne in a lytter. Ryght so suche

a synfull soule is so Weyke and so bnnmyghty foꝛ lackyng of grace / that he may neyther meue hande noꝛ fote foꝛ to do ony good dede / ne foꝛ to agaynstande by displeasyng of Wyll the leest sterynge of synne Whan it cometh / but it falleth downe therto as it were a beest vpon a reyne. But a soule that is reformed though he vse his flesshely Wyttres / and fele flesshely sterynges / neuerthelesse he lotheth them in his herte / foꝛ he wolde foꝛ nothyng fully rest in them / but he fleeth the rest as the bytyng of an adder / and had leuer haue his rest & the loue of his herte in god yf that he coude / & somtyme desyꝛeth therto / and often grutcheth of the lykynge of this lyfe foꝛ loue of the lyfe euerlastyng. This soule is not boꝛne in this ymage of synne as a sycke man / though he fele it / but he bereth it / foꝛ through grace he is made myghty and stronge foꝛ to suffre and beare his body With all the euyll sterynges of it / Without hurtyng or defoulyng of hymselfe / and that is in as moche as he loueth them not / ne foloweth them not / ne consenteth not to them & Whiche are deedly synnes as an other dothe. This Was bodily fulfilled in the gospel / of a man that had the palsey / & Was so feble that he myght not go / & therfoꝛe Was he layde & boꝛne in a lytter / & brought to our lord. And Whan our lord sawe hym in myschefe / of his goodnes he sayd to hym (Surge et tolle grabatum tuum et vade in domū tuam) That is / ryse bp and take thy bedde and go in to thy hous / and so he dyd / and Was hole. And sothly ryght as this man bare vpon his backe (Whā he Was made hole) the bedde that befoꝛe bare hym. Ryght so it may be sayd goostly / that a soule reformed in faythe beareth this ymage of synne / the Whiche bare hym befoꝛe. And therfoꝛe be not adrad to moche of thy blacknesse that thou hast of bearyng of this ymage of synne. But as agaynst the shame

Johā. i.



and the discomfytur that thou hast of beholding of it / & also agayne vpbzaydyng that þ̄ felest in thy herte of the goostly enemyes whan they sayd to the thus / Where is thy lord Jesus / What seekest thou / Where is þ̄ saynes þ̄ thou spekest of / What felest thou ought but blyndnes of synne / Where is that ymage of god that þ̄ sayst is reioyced in the. Cōfōrte thyselfe and be faythfull styfly as I haue befoze sayd. And yf þ̄ do so / thou shalt by thy fayth destroye all the temptacyons of thyne enemyes. Thus sayd the apostle Poule (Accipe scutū fidei in quo oīa tela hostis nequissimi poteris extinguere) That is / take to þ̄ a shelde of stedfast trowth / thzough þ̄ whiche thou mayst quenche all the brennyng dartes of thyne enemy.

Ephe.  
vi.

Of thze maner of men of the whiche some be not refozmed / and some be refozmed onely in fayth / and some in fayth and in felynge. Ca. xiiij.

**B**y this that I haue sayd mayst thou se that after dyuerse partyes of the soule are dyuerse states of men. Some men are not refozmed to the lyknes of god / and some are refozmed to the lyknes of god / and some are refozmed onely in fayth / and some are refozmed in fayth and in felynge. For thou shalt vnderstande that a soule hath two partyes. That one is called sensualite / & that is fleschly felyng by the syue outwarde wyttes / the whiche is cōiune bothe to man and beest / of the whiche sensualite whan it is vnskylfully and inoꝝdynatly ruled is made the ymage of synne / whan it is not ruled after reason / soz than is þ̄ sensualite synne. That other partye is called reason / and that is departed in two / in the ouer partye and in the nether. The ouer partye is lykned to a man / soz it sholde be mayster and souerayne / and that is properly the ymage of god. For by that onely the soule knoweth god and loueth hym. And the nether is lykned

to a Woman / for it sholde be buxom to the ouer partye of reason / as Woman is buxom to man / and that lyeth in knowynge & rulyng of erthly thynges / for to vse them discretly after nede / & to refuse them whan it is no nede for to haue euer w<sup>th</sup> an eye v<sup>er</sup>warde to y<sup>e</sup> ouer partye of reason With drede & reuerence to folowe it. Now may I saye that a soule y<sup>e</sup> lyueth after lykynge & the lustes of the flesshe / as it were an buskylful beast / & neyther hath knowynge of god / nor desyret vertues ne good lyuyng / but is all blynded in pryde / frette w<sup>th</sup> enuy / ouerlayde w<sup>th</sup> couetyse / defouled w<sup>th</sup> lechery & other great synnes / is not reformed to the lykenes of god / for it lyeth & resteth fully in the ymage of synne / that is sensualite. An other soule that dredeth god & agaynstandeth deedly sterynges of y<sup>e</sup> sensualite / & foloweth them not / but lyueth reasonably in rulyng & gouernaunce of Worldly thynges / & setteth his entent & his Wyll for to please god by his outwarde Werkes / is reformed to the lykenes of god in fayth / and though he fele y<sup>e</sup> same sterynges of synne as y<sup>e</sup> other doth it shall not diseale hym / for he resteth not i<sup>n</sup> them as that other dothe. But an other soule y<sup>e</sup> fleeth thurgh grace all deedly sterynges of the sensualite and veyals also farforth that he feleth them not / is formed in felyng / for he foloweth the ouerpartye of reason in beholdyng of god and goostly thynges / as I shall tell the afterwarde.

How men that be in synne / forshape themselfe in to dyuerse beestes lykenes / and they be called the louers of the Worlde.

Ca. xiiij.

**A** Wretched man is he than y<sup>e</sup> knoweth not y<sup>e</sup> Worthynes of his soule / ne Wyll not knowe it / how it is the molt worthyest creature that euer god made / outtake an aungell whome it is lyke to hve aboue all other kynde bodyly / to y<sup>e</sup> whiche nothyng may suffise as full

rest but onely god / & therfore he sholde nothyng loue ne  
 lyke but hym onely / nor yet coueyte nor seke but how he  
 myght be reformed to his lyknes / but for he knoweth  
 not this / therfore he seketh & coueyteth his rest & his ly-  
 kyng outwarde in bodyly creatures worse than hym-  
 selfe is. Unkyndly he doth & vnrasonably he werkethe &  
 leueth y<sup>e</sup> souerayne good & euerlastyng lyfe / that is god  
 vnought & vnloued / vnknowen & vnworshypped / & cho-  
 seth his rest & his blysse in a passyng delyte of an erthly  
 thyng. Neuertheles thus do al y<sup>e</sup> louers of this worlde  
 that haue theyr ioye & theyr blysse in this wretched lyfe  
 Some haue it in pryde & bayne glozy of themselves / that  
 whan they haue lost y<sup>e</sup> drede of god / they trauayle & stu-  
 dy nyght & day how they may come to the worshypp and  
 praylyng of y<sup>e</sup> worlde / & make no force how it be / so that  
 they myght come therto & ouerpasse all men / eyther in  
 clergy or in crafte / in name or fame / in rycheesse or in reue-  
 rence / in soueraynte & maysterlyshypp / in hys state & lord-  
 shypp. Some men haue theyr rest in rycheesse & in outra-  
 gyous behaouure of erthly good / and set theyr hertes so  
 fully to gete it / that they seke nought else but how they  
 myght come therto / some haue theyr lykynge in flesshly  
 lustes of glotony & lechery / & in other bodyly vncleines /  
 & some in one thyng & some in an other. And thus wret-  
 chedly these that do than forshape themselves fro y<sup>e</sup> wor-  
 thynges of man / & turne them in to dyuerse bestes lyke-  
 nes. The proude man is turned in to a lyon for pryde / for  
 he wold be drad & worshypped of all men / & that no man  
 agaynstande y<sup>e</sup> fulfylling of his flesshly wyll / neyther in  
 worde nor in dede / & yf ony man wold let his mysproude  
 wyll / he wereth fell & wroth / & wyll be auenged of hym  
 as a lyon wreketh hym on a lytell best. This man that  
 doth thus / is no man / for he doth vnrasonably agaynst



the kynde of man / & so he is turned & transformed in to a lyon. Enuyous and angry men are turned in to howdes thurgh Wyrath & enuy y bzeketh out agaynst theyr euen chryste / & byteth them by Wycked & malycious wordes and greueth them that haue not trespased w Wrongfull dedes / harmynge them in body & in soule agaynst gods byddyng. Some men are forshapen in to asses / that are slowe to the seruyce of god / & euyl Wylled to do ony good dede to theyr euen chrysten / they are redy ynough for to renne for Worldly pfyte & for erthly Worschyp / or for plea saunce of an erthly man. But for goostly mede & for helpe of theyr owne soules / or for the Worschyp of god / they are soone Wery / they Wyll not therof. And yf they ought do they go but a pace / & w a frowarde Wyll. Some are turned in to swyne / for they be so blynded in Wyt & so beestly in maners that they haue no drede of god / but folowe oncly the lustes & lykynge of theyr fleshe / & haue no re garde to the honeste of man / ne for to rule them after the byddyng of reason / nor for to refrayne y vnskyllfull sterynges of the flesshely kynde / but as soone as a flesshely sterynge cometh of synne / they are redy for to fall therto and folowe as swyne do. Some are turned into Wolues that lyue in rauyne / as false couetous men do / y thurgh maystry and ouerledynge robbe theyr euen chrysten of theyr Worldly goodes. Some men are turned in to foxes as fals men & deceyuable men that lyue in trechery and gyle. All these & many other mo that lyue not in y drede of god / but bzeke his comaundementes / forshape them selfe fro the lykenes of god / & make them lyke to beestes ye and worse than beestes / for they are lyke to the fende of hell. And therfoze sothly these men that lyue thus / yf they be not reformed Whan the houre of dethe cometh / and the soules of them are departed fro the body / than

Shall theyr eye be opened ȳ is now stopped With synne/ & than shall they fele & fynde ȳ paynes of theyr Wretchednes ȳ they lyued in here. And for as moche as ȳ ymage of god was not reformed thrygh ȳ sacramēt of penaūce in them neyther in fayth ne in felynge here in this lyfe/ they shall be as cursed cast out fro the blessed face of our creatour/ & they shall be dampned w̄ the deuyll in to the depnes of hell/ there to be w̄out ende. Thus sayth saynt

Apoca.  
xii.

Johā in thapocalipse (Tumidis & incredulis execratis et homicidis fornicatorib⁹ beneficis et ydolatrīs et oib⁹ mēdacib⁹ pars illoꝝ erit i stagno ardēti igne & sulphure) That is/ to proude men & men of mysbylue/ to cursed & to men sleers/ to lecherous & to couetous/ to poysoners & woꝛshyppers of mawmettes/ and to al false lyers/ theyr dwellyng shall be w̄ the deuyll in ȳ pyt of hell brennyng With fyze & brymstone. Yf ȳ louers of this woꝛlde wolbr oft thynke on this how al this woꝛlde shal passe & dꝛawe to an ende/ & how all wycked loue shall be harde punysshed/ they sholde win shozte tyme lothe all woꝛldly lustes that they now most lyke/ & they sholde lyft by theyr hert to loue god/ & they shold besyly seke & traually how they myght be reformed to his lyknes oz they passe heng.

How louers of this woꝛlde vnable them i dyuers maners to the reformyng of theyr owne soule. Ca. xv.

**B**Ut now sayth some of them thus. I wolde sayne loue god & be a good man/ & forlake the loue of the woꝛlde yf that I myght/ but I haue no grace therto/ yf I had the same grace ȳ a good man hath I sholde do as he doth/ but for I haue it not/ therfoze I may not/ & so it is not to me to wyte but I am excused. Unto these men saye I thus/ loth it is as they saye ȳ they haue no grace & therfoze they lye styll in theyr synne & may not ryle out/ But that auayleth them not agaynst god/ for it is theyr

owne defaute. They vnable them by dyuerse Wayes so moche that the lyght of grace may not shyne to them/ ne rest in theyr hertes. For some are so frowarde that they Wyl no grace haue/ ne they Wyl no good men be/ for they Wote Well þ̄ yf they sholde be good men they must nedes forbere the great lykynge & the lust of this Worlde þ̄ they haue in erthly thynges/ and that Wyll they not/ for they thynke it so swete þ̄ they Wyll not forgo it. And also they must nedes take Werkes of penaunce/ as in fastynge/ Wa kyng/ prayenge / & many other good dedes doyng/ In chastylynge of theyr flesshe/ & in Withdrauyng of theyr Wyll/ and that may they not do. For it is made so sharpe and so dzedefull to theyr thynkyng/ that they lothe for to thynke vpon it/ and so cowardly & Wretchedly dwell they styll in theyr synne. Some Wold haue grace as it semeth & begyn to able them therto/ but theyr Wyll is Wonders Weyke / for as soone as ony steryng of synne commeth though it be cōtrary to þ̄ byddyng of god/ they fall anone therto/ for they are so boude through custome by ofte fals lynge & ofte assentyng to synne befoze/ that they thynke it impossyble to agaynstande it/ and so feyned hardynes of perfozmyng Weyketh theyr Wyll and smyteth it downe agayne. Some also fele steryng of grace/ as Whan they haue bytyng of consyence for theyr euyll luyng/ and that they sholde leue it/ but that is so paynfull to them & heuy/ that they Wyl not suffre it ne abyde it/ but they flee therfro & forgete it yf they may/ so farforth þ̄ they seke ly kyng & conforte outwarde in flesshely creatures/ so that they sholde not fele this bytyng of consyence win theyr soules. And moze ouer some men are so blēded & so beestly/ that they Wene there is none other lyfe but this/ ne þ̄ there is no soule other than a beest/ and that þ̄ soule of a man dyeth With þ̄ body as the soule of a beest/ & therfoze



Psal.

they saye/eate We/drynke We/ & make We mery here/ for  
of this lyfe We be full sure/ We se none other heuē. Sothly  
ly suche are Wretches y say thus in theyz hertes/ though  
they saye it not With theyz mouth. Of the Whiche men y  
prophete sayth thus (Dixit incipiens in corde suo nō est  
deus) That is/ the vnWylse man sayd in his herte/ there  
is no god. This vnWylse man is euery Wretched man y  
lyueth & loueth synne/ & cholet y loue of this Worlde as  
rest of his soule/ he saith there is no god: not w his mouth  
for he Wyl speke of hym somtyme Whan he fareth Well  
flesshely as it were in reuerence/ Whan he sayth. Blessed  
be god. Somtyme in despyte Whan he is angry agaynst  
god or his euen christen/ and swereth by his blessed body  
or ony of his membyres/ but he sayth in his thought that  
there is no god/ & that is eyther for he wenchth y god seeth  
not his synne/ or y he Wyl not punysshē it so hard as holy  
Wryte sayth/ or y he Wyl forgyue hym y synneth though  
he se it not/ or else y there shall no christen man be dāpned  
do he neuer so euyll. Or else yf he fast our ladyes fast/ or  
saye euery daye a certayne or eyson / or heare euery daye  
two masses or thze/ or do a certeyn bodily dede/ as it were  
in y Worshyp of god/ he shall neuer go to hell/ do he neuer  
so moche synne/ though he for sake it not/ this man sayth  
in his herte y there is no god/ but he is vnWylse as y pro-  
phete sayth/ for he shal fele & fynde in payne y he is a god  
Whome he forgate & set nought by/ but set by y Welc of y  
Worlde/ as the prophete sayth (Sola be ratio dabit intel-  
lectum auditui) That is/ onely payne shall gyue vnder-  
standyng/ for he that knoweth not this here nor Wyl not  
knowe it/ shall Well knowe it Whan he is in payne.

Iere.  
xxviii.

Allytell counseyle how louers of this Worlde sholde  
do/ yf they Wyl be reformed in theyz soules before  
they departynge hens.

Ca. xvij.

**T**hese men though they wote well y they are out  
of grace & in deedly synne / they haue no care / ne  
sorowe / ne thought therfore / but make flesshely myrth &  
worldly solace as moche as they may. And the farther  
they be fro grace y more myrth they make / & perchaunce  
some holde them well apayde that they haue no grace / y  
they may as it were the more sully & frely folowe the ly-  
kyng of flesshly lustes / as though god were a slepe and  
myght not se them. And this is one of y moost defautes  
that may be / and thus by theyr owne frowardnes they  
stoppe y lyght of grace fro theyr owne soule / y it may not  
rest therein / the whiche grace in as moche as in it is / shyn-  
neth to all goostly creatures redy to entre in / there it is re-  
ceyued / as the sonne shyneth ouer all creatures bodyly /  
there it is not letted / thus sayth saynt Iohā in y gospels.  
(Lux in tenebris lucet / et tenebre eā nō comprehendūt) **Iohā. i.**  
That is / the lyght of grace shyneth in darknes / that is /  
to meynes hertes that are darke thugh synne. But the  
darknes taketh it not. That is / these blynde hertes re-  
ceyue not y gracysous lyght / ne haue not the profyte of it /  
but ryght as a blynde man is belapped With y lyght of  
the sonne whan he standeth therein / & yet seeth it not / ne  
hath no profyte therof for to go therby. Ryght so goostly  
a soule blynded With deedly synne / is all belapped With  
this goostly lyght / & yet he is neuer the better / for he is  
blynded / & wyll not se ne knowe his blyndnes / & that is  
one of the moost lettynge of grace / that a wretched man  
wyll not be a knowen of his owne blyndnes for pryde of  
hymselfe / or else yf he knowe it / he careth not / but ma-  
keth myrth & game as he were ouer all sure. Therfore  
to all these men that are thus blynded and bounde With  
the loue of this worlde / and are foule forshapen fro the  
faynes of man / I saye & counseyle that they thynke on

theyr soule / & that they able them to grace as moche as they may / & that may they do on this Wyse yf that they Wyll. Whan they fele themselfe out of grace & ouerlayde With deedly synne / than þ they thynke What myschefe & What peryll it is to them to be put out of grace & departed from god as they be. For there is nothyng þ holdeth them fro the pyt of hell that they sholde not ryght soone fall therin but a bare syngyll threde of this bodyly lyfe Wherby they hange / What lyghtlyer may be lost than a syngyll threde may be broken in two / for Were the bꝛeth stopped in theyr body (& that may lyghtly fal) theyr soule shall passe forth & anone be in hell Without ende. And yf they Wolde thynke thus / they shold quake and shake for Drede of the ryghtfull domes of god / & of þ harde punysshynge of synne / & they sholde make sorowe & mourne for theyr synne & for lackyng of grace / & sholde than crye and praye that they myght haue grace / and yf they dyd thus than sholde grace fall in & put out darknes & hardnes of hert & Weykenes of Wyll / & gyue them myght & strength to forsake þ fals loue of this worlde as moche as is deedly synne. For there is no soule so far fro god thꝛough Wickednes of Wyll in deedly synne / I out take none that lyueth in this body of synne þ he may not thꝛough grace be ryghted & reformed to clenness of luyung / yf he Wyl bowe his Wyll to god With mekenes for to amende his lyfe / & hertely aske grace & forgyuenes of hym / and excuse our loꝛde / & fully accuse hymselfe. For holy Wryte sayth (No lo moꝛtē peccatoꝛis : sed magis vt conuertatur et uiuat) That is / our loꝛde sayth. I Wyll not the deth of a synner but I Wyll rather that he be turned to me and lyue. For our loꝛde Wyll that the moost frowarde man that lyueth forshapen thꝛough synne / yf he turne his Wyll and aske grace that he be reformed to his lykenes.



That reformynge in fayth and in felynge may not sodeynly be gotten but by grace and moche bodyly and goostly trauayle in lengthe of tyme. Ca. xviij.

Whis reformyng is in fayth as I haue before sayd that lyghtly may be had. But after this cometh reformynge in fayth & in felynge / that may not lyghtly be gotten but through longe trauayle & moche besynesse. For reformynge in fayth is comune to all chosen soules though they be in the lowest degre of charite. But reformynge in felyng is specyally of these soules þ̄ may come to the state of perfeccyō / & that may not sodeynly be had / but after great plente of grace & moche goostly trauayle a soule may come therto / & that is Whan he is fyrst healed of his goostly sycknes / & Whan all bytter passyons & flesshely lustes & other olde felynges are brente out of the herte With fyre of desyre & newe gracypous felynges are brought in With brennyng loue & goostly lyght. Char ryght nygh hygheth a soule to pfeccyon & to reformynge in felynge. For soth it is / ryght as a man that is brought nye to deth thurgh bodyly sycknes / though he receyue a medycyne by the Whiche he is restored & sure of his lyfe / he may not therfore anone ryse vp and go to Werke as a hole may / for þ̄ feblenes of his body holdeth hym downe that he must abyde a good Whyle & kepe hym Well With medycynes / & dyete hym by measure after the techynge of a leche / tyll he may fully recouer bodyly heale. Ryght so goostly / he that is brought to goostly deth thurgh deed ly synne / though he thurgh medycyne of þ̄ sacrament of penaūce be restored to lyfe that he shall not be dampned / neuerthelesse he is not anone hole of all his passyons and of all his flesshely desyres / ne able to contemplacyon / but hym behoueth to abyde a great Whyle / & take good hede of hymselfe / & rule hym so þ̄ he myght recouer full heale

of soule / for he shall lynger a greate Whyle or that he be fully hole. Neuerthelesse yf that he take medycynes of a good leche / & vse them in tyme w<sup>th</sup> measure & dylectyon / he shall moche y<sup>e</sup> sooner be restored to his goostly strength and come to refoymynge in felynge. For refoymynge in fayth is the lowest state of all cholen soules / for byncthe that myght they not Well be. But refoymynge in felyng is the hyst state in this lyfe that the soule may come to. But fro the lowest to the hyst may not a soule sodeynly starte no moze than a man y<sup>e</sup> Wylly clymbe bypon a ladder hys / & setteth his fote bypon y<sup>e</sup> lowest stele / may at y<sup>e</sup> nexte flec by to y<sup>e</sup> hyst / but hym behoueth to go by processe one after an other / tyll he may come to y<sup>e</sup> hyst. Ryght so it is goostly / no man is made sodeynly souerayn in grace / but thrygh long exercise & Oye Werkynge of a soule may come therto / namely whan he helpeth and techeth a Wretched soule in Whome all grace lyeth. For wout special helpe & inwarde techynge of hym / may no soule come therto.

**T**he cause Why so fewe soules in regarde of the multytude of other come to this refoymynge in fayth and in felynge. Ca. xviii.

**B**ut now sayst thou / syth our lozde is so curteys of his goodnes / and of his gracys gystes so free / wonder it is than that so fewe soules (as it semeth in regarde of the multytude of other) may come to this refoymynge in felynge. It semeth that he were daügerous / & that is not soth / or that he toke no regarde of his creatures / the Whiche by takynge of fayth are become his seruautes. Unto this I may answere & saye as me thynketh / that one encheson is this. Many that are refoymed in fayth set not theyz hertes for to profyte in grace / ne for to seke no hys estate of good lyuynge thrygh besytrauayle in prayenge and thynkyng / & other bodyly and

goostly Werkynge / but they thynke it ynough to them to  
 kepe them selfe out of deedly synne / & for to stande styll in  
 that plyght as they are in. For they saye y it is ynough  
 to them for to be safe & haue y leest degre in heuen / they  
 Wyl coneyte no more. Thus perchaunce doth some of the  
 chosen soules that lede in the World actyfe lyfe / and that  
 is lytell wonder of them. For they are so occupied With  
 Worldly besynes that nedeth to be done / that they may  
 not fully set theyz hertes for to profyte in goostly Wer-  
 kynge. And neuertheles it is peryllous to them / for they  
 fall out all daye / and are now bp / and now downe / and  
 may not come to the stablenes of good lyuyng / neuer-  
 theles they are somwhat excusable for theyz estate of ly-  
 uyng. But other men & Women that are free fro World-  
 ly besynes yf they Wyll & may haue theyz nedefull suste-  
 naunce Without great bodyly besynes / specially as reli-  
 gious men & Women may / that bynden them selfe to the  
 state of perfeccyon by takynge of religyon / and other men  
 also in secular estate y haue moche reason in great kynds  
 ly wytte / and myght yf they wolde dispose them ther-  
 to come to moche grace. These men are moze to blame /  
 for they stande styll as they were ydle / and Wyll not pro-  
 fyte in grace / ne in no farther sekynge for to come to the  
 loue and the knowynge of god. For truly it is peryllous  
 vnto a soule that is reformed onely in fayth / and Wyll  
 no more seke profyte / ne gyue hym besply vnto goostly  
 trauayle / for he may so lyghtly lese that he hath / and fall  
 agayne to deedly synne. For a soule may not stande styll  
 allwaye in one state Whyle that it is in the fleshe / for it  
 is eyther profytinge in grace or payryng of synne. For  
 it fareth by hym as it dothe by a man that were drawn  
 out of a pyt / and whan he were bp / he wolde no farther  
 go than the pyttes byrnyke. Sothly he were a very foole



for a lytel puffed of Wynde or an vnwarely steryng of hym  
 selfe sholde soone cast hym downe agayne Worse than he  
 was before/neuerthelesse yf he flee fro þe byrke as farre  
 as he may / and go forth on the erth / than though there  
 come a greate storme he is the more syker / for he falleth  
 not in the pyt. Wyght so goostly / he that is drawn out of  
 the pyt of synne thurgh reformynge in fayth / and Whan  
 he is out of deedly synne / he thynketh hym selfe sure  
 ynough. And therfore he Wyll not profyte / but holdeth  
 hym styll as he is by the pyttes byrke as nere as he  
 may / sothly he is not wyse. For at the leest temptacyon  
 of his ennemy or of his fleshe he falleth in to synne agay  
 ne. But neuertheles yf he flee fro the pyt / that is to saye  
 yf that he set his herte fully for to come to more grace /  
 and for to trauayle besyly how he may come therto / and  
 gyue hym hertely to prayenge / thynkyng / & other good  
 Werkes doyng / though great temptacyōs rylse agaynst  
 hym / he falleth not lyghtly to deedly synne agayne / and  
 sothly it is wonder to me / that sythen grace is so good &  
 so profytable / Why that a man Whan he hath but a lytell  
 therof / ye so lytell þe he myght no lesse haue / that he wol  
 de saye hoo / I Wyll no more of this / for I haue ynough /  
 Whan I se a Worldly man / though he haue of Worldly  
 good moche more than hym nedeth / yet he Wyll neuer  
 saye hoo / I haue ynough I Wyll no more of this / but he  
 Wyll coueyte more & more / & trauayle all his Wyttes and  
 his myghtes / and neuer Wyll stynte of his couetyse tyll  
 he may haue no more. Moche more than sholde a chosen  
 soule coueyte goostly good that is euerlastyng & maketh  
 a soule blessed / & he sholde neuer cease of his coueytynge  
 yf he dyd Well to gete What he gete myght. For he that  
 moost coueyteth moost shall haue. And sothly yf he dyd  
 thus / he sholde profyte and Ware in grace greatly.

Another cause also of the same / & how Wylfull bodily customes indiscretly regarded & vsed / somtyme hyndze soules fro selynge of moze grace. Ca. xix.

**A**nother encheleon is this / some men that are reformed in fayth in the begynnynge of theyr turnynge to god / set themselfe in a certeyn maner of doynge Whether it be bodily oz goostly / and thynke euer to kepe that maner of Werkyng tozt / & not to chaunge it for none other that cometh thzugh grace / though it were better / for they wene that þ doynge shold be best for them alway to holde / & thertore they rest therein / and thzugh custome they bynde them so therto / that Whan they haue fulfilled it / they thynke them wonderly eased. For they wene that they haue done a great thyng to god. And pchaunce yf it fall þ they be lettred fro the custome (though it be for a skylfull cause) they be heuy & angry / & haue troubling of consyence / as yf they had done a greate deedly synne. These men hyndze themselfe som what from selynge of moze grace / for they set theyr perfeccion in a bodily Werke / and so they make an ende in the myddes of the Waye where none ende is. For why / bodily customes that men vse i theyr begynnyng are good / but they are but meanes and Wayes ledyng a soule to perfeccion. And therfore he that setteth his perfeccyon in a bodily Werke oz a goostly Werke that he feleth in þ begynnynge of his turnynge to god / & he Wyl no farther seke / but euer rest therein / he hyndzeth hymselfe greatly. For it is a synple craft that a pzentyle is euer in lyke wyse in / & that can on the fyrst daye as moche of it as he can thyrty wynter after / oz else yf that the crafte be good & subtyll / he is of a dull wytte / oz else of an euyl Wyl that ppyteth not therein. But than it is sothe that of all craftes that are / the seruyce of god is the moost souerayne & the moost subtyll / the hyghest

and hardest for to come to the perfeccyon of it / & also it is moost profytable & moost of Wynnynge to hym that may sothfastly perfoyme it. And therfore it semeth that the pyncples of it that are euer Jlyke farforth in lernynge / eyther are they dull Wytted / or else euyll Wyllled. I re-  
 pzeue not these customes y men vse in the state of begyn-  
 nyng / Whether they be bodyly or goostly / for I saye that they are full good and spedefull for them to vse. But I  
 Wold that they helde them not but as a Waye & an entre  
 towarde goostly selyng / & that they vled them as a coue-  
 nable meane tyll a better come / & that they in vlyng of  
 them coueyted after better / and than yf better came that  
 Were moze goostly & moze drawyng in the thought from  
 flesshlynes / & from the sensualite & bayne ymaginacion /  
 yf that sholde be lettred bycause of theyr customes / y they  
 leue than theyr custome Whan it may be left wout sclau-  
 der or disease of other / and folowe that they sele. But yf  
 neyther let other / than that they vse bothe yf they may.  
 I meane not of customes nedefull thugh bonde of lawe  
 or of rule / or of penaunce / but of other Wylfully taken.  
 Thus techeth vs y prophete in y psalter / sayenge thus.

**Psal.** (Etenim benedictionē dabit legislatoꝝ ibūt de virtute in  
 lxxxiij. virtutem videbitur deus deoꝝ in syon) That is / sothly  
 the bynnger of the lawe shall gyue blessyng / they shall go  
 fro vertue in to vertue / and god of goddes shall be seen in  
 syon. The bynnger of the lawe / y is our lord Jesu Chryst  
 shall gyue his blessyng / that is / he shall gyue his grace  
 to his chosen soules / caillyng them fro synne / & ryghtyng  
 them by good Werkes to his lyknes / through Whiche  
 grace they shall profyte & Ware fro vertue to vertue / tyll  
 they come to syon / that is / tyll they come to contempla-  
 cyon / in the Whiche they shall se god of goddes / that is /  
 they shall se Well that there is not but one god.



**C**how that Without moche bodyly and goostly  
belynesse/ and Without moche grace & mekenes  
soules may not be reformed in felynge/ ne kepte  
therin after they come therto.

Ca. xx.

**N**ow sayst thou / syth it is so that refozmynge in  
fayth is so lowe & so peryllous to rest in / bycause  
of drede of fallyng agayne/ and refozmynge in felyng is  
so hygh & so sure/ Who so myght come therto. Than co=  
ueytest thou to Wyte What maner trauayle Were moost  
spedefull to be vsed / by the Whiche a man myght pro=  
fyte in / & come therto. Or yf there Were ony certayne tra=  
uayle or specyall dede by the Whiche a man myght come  
to that grace & that refozmynge in felynge. As vnto this  
I saye thus. Thou Wotest Well that What man or Wo=  
man that Wyll dispose hym to come to clenness of herte/  
and to felyng of grace/ hym behoueth to haue moche tra=  
uayle & great fyghtyng in Wyll and in Werke lastyngly  
agaynst Wycked sterynge of all y<sup>e</sup> heed synnes/ not one=  
ly agaynst pryde or enuy/ but agaynst all other/ With all  
the spyces that come out of them/ as I haue sayd befoze  
in the fyrst Wrytyng. For Why/ passyons & fleshely de=  
sires let the clenness of herte and peace in cōscyence/ and  
hym behoueth also for to trauayle to gete all vertues/  
Not onely chastyte and abstynce / but also pacyence  
and myldnes / charite and mekenes / and all the other/  
and this may not be done by one maner of Werke / but  
by dyuerse Werkes and many/ after sondry disposicyons  
of men / as now prayenge / now thynkyng / now Wer=  
kyng some good Werkes / now assayenge them selfe in  
dyuerse Wyle/ in hunger/ in thurst/ in colde/ and in suf=  
fryng of shame and despyte yf nede be/ and in other bo=  
dily diseases for loue of vertue and sothfastnes. This  
knowest thou Well / for this redest thou in euery booke

that teacheth of good luyunge. Thus sayth euery man þ  
 Wyll stere mennes soules vnto the loue of god / & so it se-  
 meth that there is no specyall trauayle ne certayne dede  
 through Whiche onely a soule myght come to that grace  
 but pryncypally through grace of our lordes Jesu / and by  
 many dedes & great in all that he may do / & yet al this is  
 lytell ynough / & one skyll may be this. For syth our lordes  
 Jesu hymseife is specyall mayster of this crafte / & he is  
 specyall leche of goostly sycknes / for Without hym all is  
 nought / it is therfore reasonable that after þ he teacheth  
 and stereth / so a man to folowe & Werke. But he is a syn-  
 ple mayster that can not teche his dyscyples Whyle he is  
 in lernynge but euer one lesson / & he is an vnwyse leche  
 that by one medycyne Wyll heale all sores. Therfore our  
 lordes Jesu that is so Wyse & so good for to shewe his Wyl-  
 dome and his goodnes / he teacheth dyuerse lessons to his  
 discyples after that they profyte in theyr lernynge / & gy-  
 ueth to dyuerse soules fere and dyuerse medicynes after  
 the felynge of theyr sycknes. Also an other skyll is this /  
 yf there were ony certayne dede by the Whiche a soule  
 myght come to the perfyte loue of god / than shold a man  
 Wene that he myght come therto by his owne Werke / &  
 through his owne trauayle as a marchaunt cometh to his  
 mede by his owne trauayle onely & by his owne Werke.  
 Nay it is not so goostly in þ loue of god / for he that Wyll  
 serue god Wylfely & come to þ perfyte loue of god / he shall  
 coueyte to haue none other mede but hē onely. But than  
 for to haue hym / may no creature deserue onely by his  
 owne trauayle. For though a man myght trauayle as  
 moche bodyly & goostly as all creatures that euer were  
 myght he not deserue onely by his werkes to haue god to  
 his mede / for he is souerayne blysse & endles goodnes / &  
 passeth Without comparyson al mennes deseruynges / &

therfore he may not be gotten by no mānes specyall Werkes as bodyly mede may / for he is fre & gyueth hymselfe Where he Wyll & Whan he Wyll / neyther for this ne for þe ne this tyme ne after þe tyme / for though a soule Werke al that he can or may al his lyfe tyme / pyte loue of Jesu shall he neuer haue tyll our lord Jesu Wyll frely gyue it. Neuertheles on that other syde I say also / I hope he gyueth it not but yf a man Werke & trauayle all that he can & may / ye tyll hym thynke he may no moze / or else be in full Wyll therto yf he myght. And so it semeth þe neyther grace onely Without ful Werkyng of a soule that in it is / ne Werkyng alone Without grace bryngeth a soule to the reformyng in felyng / the whiche reformyng standeth in perfyte loue and charite. But that one ioyned to that other / that is grace ioyned to Werkyng breaketh in to a soule the blessed felyng of perfyte loue / the whiche grace may not rest fully but on meke soules that be full of the drede of god. Therfore may I saye / he that hath no mekenes / ne doth his besynes / may not come to this reformyng in felyng / he hath not full mekenes that can not fele of hymselfe iothfastly as he is / as thus. He that doth all the good dedes that he can / as in fastyng / Wakyng / Wearyng of the heare / & all other suffryng of bodyly penaunce / or doth al the outwarde Werkes of mercy to his euen chrysten / or else inwarde / as prayenge / Wepyng / syghyng & thynkyng / yf he rest euer in them / & lene so moche to them / & regardeth them so greatly in his owne syght / þe he presumeth of his owne deseruynges / & thynketh hymselfe euer ryche & good / holy & vertuous / sothly as longe as he feleth thus / he is not meke ynough / ne though he saye or thynke that all þe he doth is of goddes gyfte / & not of hymselfe / he is not yet meke ynough / for he may not yet make hymselfe naked of all his good de-



des/ne make hym pooze sothfastly in spyte/ne fele hym selfe not as he is. And sothly vntyll a soule can fele ably thrygh grace hymselfe nought/ & bareyn hym fro all the good dedes þ he doth thrygh beholdynge of the sothfastnes of Jesu/ he is not perfytylly meke. For what is mekenes but sothfastnes / sothly nothyng else. And therfore he that thrygh grace may se Jesu how that he doth all/ and hymselfe dothe ryght nought/ but suffreth Jesu for to werke in hym what hym lyketh/ he is meke. But this is full harde/ and as it were impossyble & vnreasonable to a man that werketh all by mannes reason/ and seeth no farder for to do many good dedes/ & than for to abyde all to Jesu/ and set hymselfe at nought. Neuer thelesse who so myght haue a goostly syght of sothfastnes / he sholde thynke it full true and full reasonable for to do so. And sothly he that hath this syght/ shall neuer do þ lesse but he shall be stered to trauayle bodily & goostly moche the moze and with the better wyll. And this may be one cause why some men perauenture swynke & swete and pyne theyr wretched body with outragvous penaunce all theyr lyfe tyme/ and are cuer sayenge ozeysons & psalters & many other bedes/ & yet may they not come to the goostly felynge of the loue of god/ as it semeth that some do in shorte tyme with lesse payne/ for they haue not that mekenes that I spake of. Also on that other syde I saye he that doth not his besynes that thynketh thus/ wherto sholde I trauayle / wherto sholde I praye or thynke/ wake or fast/ or any other bodily penaunce do for to come to suche grace / sythen it may not be gotten ne had but onely of the free gyfte of Jesu/ therfore I wyll abyde in fleschlynes as I am/ & ryght nought do of suche werkes bodily ne goostly vntyll he gyue it. For yf he wyl gyue it he asketh no werkynge of me what so that I do / & how

ytell that I do I shall haue it. And yf he Wyll not gyue it / trauayle I neuer so fast therfore / I gete it neuer the sooner. He that sayth thus / may not come to this refozmyng / or he draweth hymselfe Wyllfully to ydelnes of fleshe / and vnablieth hym vnto the gyfte of grace / in as moche as he putteth fro hym to the inward Werkyng that standeth in lastyng desyre and in longyng to Iesu / and outward Werkyng by trauayle of his body in outward dedes / so may he not haue it / therfore I saye he that hath no true mekenes ne full hertely belynges eyther inward onely by great feruour and lastyng desyre and bely prayer and thought in god / or else bothe inward and outward / he may not come to this goostly refozmyng of this ymage.

**A**n entre how a soule shall behaue her in demeanyng and Werkyng that Wyll come to this refozmyng / by ensample of a pilgrym goyng to Ierusalem / and of two maner of mekenes. Ca. xxi.

**N**everthelesse for thou coueytest to haue some maner Werkyng / by the whiche thou myghtest the rather come to that refozmyng / I shall say as methynsketh (by the grace of our lord Iesu) the shortest & the redyest helpe that I knowe in this Werkyng / & how that shal be I shall tell the by an ensample of a good pilgrym on this wyse. There was a man that wolde go to Ierusalem / & for he knewe not the waye / he came to an other man that he hoped knewe the waye better thyder / and asked whether he myght come to that cite. That other man sayd to hym that he myght not come thyder without greate diseale and moche trauayle / for the waye is longe and peryllous and full of great theues & robbers / and many other greate lettynge there be that fall to a man in the goyng / and also there are many sore wayes

as it semeth ledyng thyderwarde. But men all daye are  
slayne & despoyled / & may not come to þ̄ same place that  
they coueyte. Neuerthelesse there is one waye þ̄ whiche  
who so taketh it & holdeth it / he wyl vnder take that he  
sholde come to that Cite of Jerusalem / & he sholde neuer  
lese his lyfe / ne be slayne / ne dye for defaulte / he shold ofte  
be robbed & euill bette / & suffre moche discaise in þ̄ goyn-  
ge / but his lyfe shold be safe. Than sayd the pylgryn / so  
that I may haue my lyfe safe & come to þ̄ place that I co-  
ueyte to / I care not what myschere I suffre in goynge.  
And therfore saye to me what thou wylt / & sothly I pro-  
myse the for to do after the. That other man answereth  
and sayth thus / loo I set the in the ryght waye / this is  
the waye / & that thou kepe þ̄ lernynge that I teche the /  
what so þ̄ hearest / seest / or felest that sholde let the in the  
waye / abyde not w̄ it wylfully / tary not for it wylfully /  
beholde it not / lyke it not / drede it not / but euer go forth  
in thy waye / & th̄ke that thou woldest be at Jerusalem  
for that thou coueytest / & that thou desyrest / and nought  
else but that. And yf men robbe the & despoyle the / beate  
the / scoorne the / despise the / stryue not agaynst it / yf thou  
wylte haue thy lyfe / but holde the with the harme that  
thou hast / & go forth as nought were / that thou take no  
more harme. And also yf men wyl tary the with tales / &  
fede the with lesynges for to drawe the to myrthes / & for  
to leue thy pylgrymage / make a dese care & answer not  
agayne / & saye nought else but that þ̄ woldest be at Je-  
rusalem. And yf men profer the gyftes & wyl make the  
ryche w̄ worldly good / tende not to them / thynke euer on  
Jerusalem. And yf thou wylt holde this waye & do that  
I haue sayd / I vnder take thy lyfe that thou shalt not be  
slayne / but þ̄ shalt come to that place that þ̄ coueytest to.  
Goostly to our purpose / Jerusalem is as moche to saye



as a syght of peace / & betokeneth contemplacyon in per-  
 fyte loue of god. For cōtemplacyon is not else but a syght  
 of god Whiche is very peace. Than yf thou coueyte for to  
 cōme to this blessed syght of very peace / & be a true pyl-  
 grym to Jerusalem Warde / though it be so that I Were  
 neuer there / neuertheles as farforth as I can I shall set  
 the in the Waye thyder Warde / the begynnynge of þ hve  
 Waye in þ Whiche thou shalt go / is refozmynge in fayth  
 grounded mekely in the fayth & in þ lawes of holy chyrche  
 as I haue sayd befoze. For trust surely though thou ha-  
 ue sinned here befoze / yf thou be now reformed by the sa-  
 crament of penaūce after the lawe of holy chyrche / than  
 thou art in the ryght Waye. Now than sythen thou art  
 in the sure Waye / yf thou wylte spede in thy goynge and  
 make good iourneys / the behoueth to holde these two  
 thynges ofte in thy mynde / mekenes & loue / & that is /  
I am nought / I haue nought / I coueyte nought but one.  
 Thou shalt haue þ meanyng of these wordes in thyne  
 entent and in habyte of thy soule lastyngly / though thou  
 haue them not euer specyally in thy thought / for the ne-  
 derth not. Mekenes sayth / I am nought / I haue nought  
Loue sayth / I coueyte nought but one / & that is Iesu.  
 These two strynges well fastened w the mynde of Iesu  
 maketh good accorde in þ harpe of the soule Whan they  
 be craftely touched With þ synger of reason. For þ lower  
 thou smyttest vpon that one / the hyer sowneth that other  
 The lesse thou felest that þ art or hast of thy selfe thrygh  
 mekenes / the more thou coueytest for to haue of Iesu in  
 desyre of loue / I meane not onely of that mekenes that  
 a soule feleth in the syght of his owne synne for fraylnes  
 and wretchednes of this lyfe / or of þ wretchednes of his  
 euen chrysten. For though this mekenes be sothfast and  
 medycynable / neuerthelesse it is buystous & flesshely / as

In regarde not cleue ne softe ne louely. But I meane also this mekenes that the soule feleth thurgh grace in ryght and beholdyng of the endles beyng and the wonderfull goodnes of Jesu / & yf thou mayst not see it yett wih thy goostly eye / that thou byleue it. For thurgh ryght of his beyng epyther in ful fayth or in telyng / thou shalt holde thy leife not onely the moost wyctche that is / but also as nought in substaunce of thy soule / though thou haddest neuer done synne / and that is louely mekenes. For in regarde of Jesu that is sothfastly al / y art ryght nought / & also that thou thynke y thou hast ryght nought / but art as a vessell y standeth euer to me as nought were therein as of thy selfe / for do thou neuer so many good dedes outwarde or inward / tyll thou haue and fele that thou hast the loue of Jesu / thou hast ryght nought / for wih y precyous lycour onely may thy soule be fulfylled / and wih none other / and for as moche as that thyng alone is so precyous & worthy / therfore what y hast / or what thou doest / holde it as nought (for to rest in) wihout y ryght of y loue of Jesu / cast it all behynde the & forgete it / that thou myghtest haue that y is best of all. Ryght as a true pilgrym goynge to Jerusalem / leueth behynde hym hous and laude / wyfe & chylde / and maketh hymselfe poore & bare fro all thyng y he hath / that he myght go ryghtly wihout lettynge. Ryght so yf thou wylt be a goostly pilgrym / thou shalt make thy selfe naked fro all that y hast that are bothe good dedes & badde / and cast them all behynde the / that y be so poore in thyn owne felynge y there be nothyng of thyn owne Werkynge that y wylle lye upon restyngly / but euer desyrynge more grace & leue / & euer sekynge the goostly presence of Jesu / & yf y do thus thou shalt thou set in thyn herte fully that y woldest be at Jerusalem / & at none other place but there / & that is y

shalte set in thyne herte hoolly & fully that thou woldest  
nothyng haue but þy loue of Iesu & of þy goostly syght of  
hym as he wyll shewe hym/ for to that onely art þy made  
and bought/ & that is thy begynnynge & thyne endynge/  
thy ioye & thy blysse/ & therfore what so euer thou haue/  
be thou neuer so ryche in other dedes bodyly or goostly/  
but yf thou haue that & knowe & fele that þy hast it/ holde  
that þy hast ryght nought/ prynte well this reason in the  
meanyng of thy hert/ & cleue sadly therto/ & it shall saue  
the fro all perylls in thy goynge/ that thou shalte neuer  
perylls/ & it shall saue the fro the theues & robbers/ the  
whiche I call vnclene spirytes/ that though they spoyle  
the & beate þy thugh dyuerse temptacions/ thy lyfe shall  
euer be safe. And shortly yf thou kepe it as I shall tell the  
thou shalt escape all perylls & myscheues/ & come to the  
cite of Ierusalem within shorte tyme. Now thou art in  
that waye & knowest what the place hyght/ & whether  
thou shalte drawe to/ begyn than for to go to thy iourney.  
Thy forth goynge is nought else but goostly Werkynge  
and bodyly also whan nede is/ whiche thou shalt vse by  
discrecyō on this wyse/ what werke that it be that thou  
shalte do/ after the degre & the state that thou standest in  
bodyly or goostly/ yf it helpe this gracypous desyre that  
thou hast for to loue Iesu/ and make it more hole/ more  
easly & more myghty to all vertues/ and to all goodnes/  
that werke holde I best/ be it prechynge/ be it thynkyng/  
be it redynge/ be it Werkynge/ & as longe as that werke  
strengtheneth moost thy herte and thy wyll to the loue of  
Iesu/ & farthest draweth thyne affeccyon & thy thought  
fro worldly vanite/ it is good for to vse it/ and yf it be so  
that thugh vse the sauour of þy lesseth/ and the thynketh  
an other werke sauoureth the more/ & thou felest more  
grace in an other/ take an other & leue that. For though



thy desyre & the varynunge of thy herte to Jesu sholde be euer vchaugeable / neuerthelesse thy goostly Werkes that thou shalt vse in prayenge or thynkyng (foz to fede and nouryshe thy desyre) may be dyuerse / and may Well be chaunged after that thou felest the disposed through grace in applyenge of thyne owne herte. For it fareth by Werkes & by desyre as it dothe by styckes and by a fyre / for the more styckes are layde to y<sup>e</sup> fyre / the greater is the fyre. Ryght so / the more dyuerse goostly Werkyng that a man hath in his thought for to kepe hole his desyre / the myghtyer & more brennyng shall his desyre be to god / and therfore loke wysely what Werke thou canst best do and that moost helpeth to saue hole this desyre to Jesu / yf thou be free and art not bounde but vnder the comune lawe / & that do. Wynde the not to Wylfull customes vchaugeably that sholde let the fredome of thyne herte for to loue Jesu / yf grace wolde visyte the specyally. For I shall tell the whiche customes are euer good & nedeful to be kepte. Lo suche customes is euer good to holde that standeth in getyng of vertue and lettynge of the synne / that custome sholde neuer be leste / for thou shalt euer be meke / pacyent / sobre and chaste / yf thou do Well / and so of all other vertues / but the custome of an other thyng that letteth a better / is good to leue whan tyme is / there a man may / as thus. yf a man haue in custome to saye thus many bedes / or to thynke this maner of thought thus longe tyme / or for to wake or knele thus longe / or any other suche bodyly dede / this custome is for to leue somtyme whan reasonable cause letteth / or else yf more grace come other wyse.

**O**f tarynges & temptacyōs that soules fele by theyr goostly ennemyes in theyr goostly knowyng & goyng to Jerusalem / & of remedyes agaynst them. Ca. xxij.

**N**ow art thou in þ waye & wotest how þ shalt go  
 now beware of enemyes þ will be besy to let the  
 yf they may/for theyr entent is to put out of thyne hert þ  
 desyre & that longynge that þ hast to þ loue of Iesu/ & to  
 dryue the home agayne to the loue of worldly vanite/for  
 there is nothyng þ greueth them so moche. These enne  
 myes are pryncypally flesshely desyres & bayne dredes þ  
 ryle out of thy herte through corrupcyon of thy flesshely  
 kynde/ & wolde let thy desyre of the loue of god/ that they  
 myght fully & restfully occupye thy herte. These are thy  
 nexte enemyes. Also other enemyes there are/as vn  
 cleane spirytes þ are besy w sleightes & wyles to deceyue  
 the. But one remedy shalt þ haue þ I sayd before/ what  
 so it be þ they saye/ byleue them not / but holde forth thy  
 waye/ & onely desyre þ loue of Iesu/ answere euer thus/  
 I am nought / I haue nought / I coueyte nought but  
 onely þ loue of our lord Iesu. yf thyne enemyes saye to  
 the fyrst thus by sterynge in hert that þ art not shryuen  
 aryght/ or there is some old synne hyd in thyne hert that  
 thou knowest not/ ne neuer were shryuen aryght/ & ther  
 fore thou must turne home agayne & leue thy desyre & go  
 shryue the better/ byleue not this sayenge/ for it is false/  
 for þ art shryuen trust surely/ & that þ art in þ way/ & the  
 nedeth no more ransakyng of shryfte for that þ is passed.  
 Holde forth thy waye & thynke on Ierusalē. Also yf they  
 saye that þ art not worthy to haue þ loue of god/ wherto  
 shalt þ coueyte that þ mayst not haue/ ne art not worthy  
 therto/ byleue them not/ but go forth & say thus. Not for  
 I am worthy/ but for I am vnworthy/ therfore wold I  
 loue god/ for yf I had it/ that holde make me worthy/ &  
 sythen I was made therto though I holde neuer haue  
 it/ yet wyll I coueyte it/ & therfore wyll I pray & thynke  
 that I myght gete it. And than yf thyne enemyes se þ

thou begynest to Ware bolde & Well Wylled to thy Werke they begyn to Ware aterde of the/ neuer theles they Wyll not ceale of taryenge the Whan they may/ as longe as þ art goynge in the Waye/ What W drcide & thyttenyng on that one syde/ What With flaterynge & talie pleasyng on that other syde for to make þ bycake thy put pole & tu ne home agayne/ they Wyll saye thus. þ i þ holde forþ thy desyre to Jesu so fully trauaylyng as þ begynnest/ thou shalt fall in to sycknes/ or in to fantasies/ or in to tranties as þ seest that some do. Or þ shalt fall in to pouerte & bodily myschefe/ & no man shall Well helpe the/ or þ myght fall in to pzeuy temptacyons of the tende/ that thou shalt not helpe thyselfe/ loz it is Wöders peryllous to ony man for to gyue hym fully to þ loue of god & leue all þ Worlde/ & nothyng coueyte but onely the loue of hym/ loz so many perylls may fall þ a man knoweth not of/ & therfore turne home agayn & leue his desyre/ loz thou shalt neuer byynge it to the ende/ and do as other Worldly men done. Thus saye thyne enemyes / but byleue them not / but holde forþ thy desyre/ and saye not eite but thou Woldest haue Jesu & be at Jerusale. And yf they perceyue than thy Wyll so stronge/ that thou Wylte not spare loz synne ne for sycknes/ for fantasies ne for frantyes/ for doubttes ne for dzedes of goostly temptacyons/ for myschefe ne for pouerte/ for lyfe ne for deth/ but euer forþ þ Wylte W one thyng/ & nothyng but one/ & makest a defe care to them as though þ herde them not / & holdest the forþ styfy in thy prayer & in thyne other goostly Werkes Without styn tyng/ W discrecyon after couiseyle of thy souerayne/ or of thy goostly father/ than begyn they to be Wrothe & to go a lytell nere the / than they begyn to robbe the & to beate the/ & do the all the shame þ they can. And that is Whan they make that all þ dedes that thou doest/ be they neuer



so Wel done) are demed of other men as euyl / & turned in to the Woyle party. And what so euer it be that þ̄ Woldest haue done in helpe of thy body or of thy soule / it shall be letted or hyndred by other men / so that þ̄ shalt be put fro thy Wyl in all thēge that thou skylfully coueytest / & this they do that thou sholdest be stered to ire or melancoly / or euyl Wyll agaynst thyne euen chrylten. But agaynst all these diseases & all other that thou mayst fele / vse this remedy. Take Jesu in thy mynde / & angre þ̄ no more With them / tary not With them / but thynke on thy lesson that thou art nought / that þ̄ hast nought / þ̄ maist nought lese of erthly good / þ̄ coueytest nought but the loue of Jesu / & holde forth thy Waye to Jerusalem w̄ thy occupacyon / & neuerthelesse yf thou be taryed somtyme thugh fraylte of thyself With suche vneases that fall to thy bodily lyfe thugh euyl Wyll of man / or malyce of þ̄ fende / as soone as thou mayst come agayn to thyselfe / leue of thy thynkyng of thy disease / & go forth to thy Werke / abyde not longe With them for drede of thyne ennemyes.

**O**f a generall remedy agaynst wycked sterynges & paynfull tarynges þ̄ fall to theyr hertes of the fleshe and of the Woyle / and of the fende. Ca. xxiij.

**A**nd after this whan thyne ennemyes se þ̄ thou art so Well Wylled that þ̄ art not angry nor heuyne Wrothe / ne more stered agaynst no creature for ought that they may do / or speke agaynst the / but settest thy herte fully for to suffre all that may fall / ealy or vneasy / praylyng or lackyng / & that þ̄ Woyte charge nothyng With that that thou myghtest kepe all thy thought and thy desyre hoolly to the loue of god / than are they moche abalshed. But than Wyll they assaye þ̄ With flateryng & bayne pleasynge. And that is whan that they do bynng to the spght of thy soule all thy good dedes and vertues /

and beate vpon the that all men may prayse the & ipeke good of thy holynesse / & how that all men loue the & woꝝlypp the for thy holy lyuynge. Thus do thyne cunemyes that þ̄ sholdest thynke theyꝝ sayenge sothe / & haue deirte in this vayne ioye & rest ȳ therin. But yf þ̄ do well thou shalt holde all suche iangiynge falshe & flaterynge of thyne cunemy that profreth ȳ to dꝛynke venym tempered with hony / & therfoze refuse it & saye þ̄ Wylte not therof / but thou woldest be at Jerusalem. Suche lettynge thou shalt fele / or else other lyke / What of thy fleshe / What of the woꝛlde / & What of the fende / mo than I may reherse now. For a man as lōge as he suffreth his thought Wylfully to renne aboute the woꝛlde in beholdyng of sondꝛy thynges / he pꝛeꝛueth fewe lettēges. But as loone as he dꝛaweth all his thought & his yꝛnyng to one thyng onely to haue that / to knowe that / to loue that / & that is onely Jesu / than shall he wel fele many paynfull lettynge / for euery thyng ȳ he feleth & is not that ȳ he coueyteth is lettynge to hym. Therfoze I haue tolde ȳ of some specyally as for example / and euermoze I say generally that What steryng that thou felest of thy fleshe or of the fende / pleasaunt or paynfull / bytter or swete / lykynge or dꝛedeful / gladsome or soꝛowful / that wold dꝛawe downe thy thought & thy desyre fro the loue of Jesu to woꝛldly vanite / & let vtterly thy goostly couetyse that thou hast to the loue of hym / & that thy herte sholde be occupied w̄ that steryng restyngly / set it at nought / receyue it not Wylfully / tary not therw̄ to longe. But yf it be a woꝛldly thyng that behoueth nedes to be done to thy selfe or to thyne euen chꝛysten / spede the soone of it / & bynge it to an ende / that it hange not on thyne hert. Yf it be another thyng ȳ nedeth not / or else it toucheth not the / & charge it not / iangle not therw̄ / ne angre the not / dꝛede it not

lyke it not/ but smyte out thyne herte redply & saye thus  
 I am nought / I haue nought / neught I seke noz co-  
 ueyte but the loue of Iesu. Knytte thy thought to this  
 desyre & strength it / & maynteyne it With prayer & With  
 other goostly Werkes that thou forgete it not / and it shall  
 lede the in to thy ryght Waye / & saue þ from all perylls /  
 that though thou tele them / thou shalt not peryshe / and  
 I hope that it shall bynge the vnto þ persyte loue of our  
 lozde Iesu. Neuerthelesse on that other syde I saye also  
 What Werke oz What sterynge it be that may helpe thy  
 desyre / strength it & nouryshe it / and make thy thought  
 farthest fro lust & mynde of the Worlde more hole & more  
 bynnyng to the loue of god / Whether it be prayenge oz  
 thynkyng / styllesse oz spekyng / redyng oz hearng /  
 onclynesse oz comonyng / goynge oz syttyng / kepe it for  
 the tyme & Werke therin as long as sauour lasteth. Yf  
 it be so that thou take ther With meet & drynke & slepe as  
 a pylgrym dothe / & kepe discrecyon in thy Werkynge af-  
 ter counseyle & ordynaunce of thy souerayne / for haue he  
 neuer so greate haste in his goynge / yet he Wyll eat and  
 drynke & slepe. Do thou lyke wyse / for though it let the  
 one tyme / it shall forther the an other tyme.

**O**f an euyll daye & a good nyght / What it meaneth  
 And how the loue of the Worlde is lykened to an euyll  
 daye / & the loue of god to a good nyght. Ca. xxiiij.

**I**f thou Wylt Wyte than What this desyre is / soth-  
 ly it is Iesu / for he maketh this desyre in the & gy-  
 ueth it the / and he it is that desyret in the / & he it is that  
 is desyred / he is all / & he doth all / yf thou myght se hym.  
 Thou doest nought but suffrest hym Werke in thy soule  
 and assentest to hym With great gladnes of hert that he  
 Wyll bouchesafe to do so in the / thou art nought else but  
 a reasonable instrument Wherin he Werketh / & therfore



Whan thou felest thy thought by touchynge of his grace taken by w<sup>ch</sup> desyre to Jesu With a myghty deuoute Wyll to please hym & loue hym/ than thynke y<sup>e</sup> thou hast Jesu for he it is that y<sup>e</sup> desyrest/ beholde hym well/ for he gothe afoze y<sup>e</sup>/ not in bodyly lykenes/ but vncleably by preuy presence of his myght. Therefore se hym goostly yf y<sup>e</sup> mayst/ and fasten all thy thought & thyne affeccion to hym/ & forlowe hym where so he gothe/ for he shall lede the y<sup>e</sup> ryght waye to Ierusalem/ that is the syght of peace & contentment placyon. Thus prayed y<sup>e</sup> prophete to the father of heuen sayenge thus (*Emitte lucē tuam et veritatē tuā ipsa me deduxerūt et adduxerūt in montē sanctū tuū et in tabernacula tua*) That is/ father of heuen sende out thy lyght and thy sothfastnes/ y<sup>e</sup> is thy sone Jesu/ & he shall lede me by desyre in me to y<sup>e</sup> holy hyll & in to thy tabernacles/ y<sup>e</sup> is to the felynge of perfyte loue & heygth in contemplacyon.

Of this desyre speketh y<sup>e</sup> prophete thus (*Memoriale tuū in desiderio aīe meae. Anima mea desiderauit te in nocte: sed et spūs me<sup>9</sup> in precordijs meis*) That is/ lord Jesu the mynde of y<sup>e</sup> is prynted in y<sup>e</sup> desyre of my soule/ for my soule hath desyred the in the nyght/ & my spryte hath coueyted the in all thynkynge/ & Why the prophete sayth he hath desyred god all in the nyght as a tyme full space bytwene two dayes/ for whan one day is ended/ another cometh not anone/ but fyrst cometh nyght & departeth y<sup>e</sup> dayes somtyme longe & somtyme shorthe/ and than after cometh an other daye. The prophete meaned not onely of this maner of nyght/ but he meaned a goostly nyght. Thou shalt vnderstande that there be two dayes or two lyghtes. The fyrst is a false lyght/ the seconde is a true lyght. The false lyght is the loue of this worlde y<sup>e</sup> a man hath in hymselfe of corrupcyon of this fleshe. The true lyght is the perfyte loue of Jesu/ felte through grace in a

Psal.  
xliij.

Esaie  
xxvj.

mannes soule. The loue of this Worlde is a false lyght /  
 for it passeth awaye and lasteth not / and so it perfozmith  
 not that that it behoteth. This lyght behyght the sende  
 to Adam Whan he stered hym to lynnne & sayd thus (Ape Gen. iij.)  
 rientur oculi vestri et eritis sicut di) That is / your eyen  
 shall be opened and ye shall be as goddes / & he sayd sothe  
 there / for Whan Adam had synned / anone his inner eye  
 was sparde & goostly lyght withdrawen / and his viter  
 eyen were opened / and he felte and sawe a newe lyght of  
 flesshely lykynge & worldly loue that he sawe not before /  
 and so sawe he a newe daye / but this was an euill daye.  
 For this was it that Job Warped / Whan he sayd thus.  
 (Dereat dies in qua natus sum) That is / peryshe the Job. iij.  
 daye in the whiche I was bozne. He Warped not y daye  
 remynge in the yere that god made / but he Warped that  
 daye that man made / that is / the concupyscence and the  
 loue of this Worlde / in the whiche he was bozne / though  
 he felte it not. Than this daye and this lyght he asked  
 of god / that it shoulde peryshe and no lenger laste. But  
 the euerlastynge loue of Jesu is a true daye and a blef-  
 sed lyght. For god is bothe loue and lyght / & he is euer-  
 lastyng / as saynt Johñ sayth (Qui diligit deum / manet pxi. Jos  
 in lumine) That is to saye / he that loueth god / dwelleth hã. ij.  
 in the lyght. Than what man that perceyueth & seeth  
 the loue of this Worlde false and faylynge / and for that  
 he wyll forsake it / and seke the loue of Jesu. He may not  
 as forme fele the loue of hym / but he must abyde a whyle  
 in the night. For he may not sodeynly come fro that one  
 lyght to that other / that is as moche to say / as from the  
 loue of the Worlde to the very perfyte loue of god. This  
 nyght is nought else but a forberyng & a withdraynge  
 of the thought and of the soule from erthly thynges / by  
 greate and feruent desyre and parynge for to loue and

se & fele Jesu & goodly thynges. This is the nyght / for  
 ryght as the nyght is darke & euer hydynge fro all body-  
 ly creatures / and a restyng of all bodyly dedes. Ryght so  
 a man that setteth hym fully to thynke on Jesu / and to  
 desyre onely the loue of hym / is bely to hyde his thought  
 fro bayne beholdyng & perceyuyng / and his affeccyon  
 fro flesshly lykynge & louynge of all bodyly creatures / so  
 that his thought may be made free and not subgette / ne  
 his affeccyon bounde ne pyned ne troubled in nothyng  
 lower ne woyle than hymself. And yf he may do so / than  
 it is nyght with hē / for than he is in derknes. But this  
 is a good nyght and a lyght derknes / for it is a stoppyng  
 out of the false loue of this woylde / & it is a nyghtyng of  
 the true daye / & sothly the derker that this nyght is / the  
 nerer is the true daye of the loue of Jesu. For the more  
 that y soulē may thzugh longyng to god be hyd fro noyse  
 and synne of flesshly affeccyons and vncleue thoughtes /  
 the nerer it is for to fele y lyght of the loue of hym / for it  
 is euen at it. Thus semeth it that the prophete meaned  
 Whan he sayd thus (Cū in tenebris sedeo / dominus lux  
 mea est) That is / Whan I lye in derknes our lord is my  
 lyght / that is / Whan my soule is hyd fro all sterynges of  
 synne / as it were a slepe / than is our lordē my lyght / for  
 than nygheth he of his grace to shewe me of his lyght /  
 neuertheles this nyght is somtyme paynfull / fyrst Whā  
 a man is very foule / and is not thzugh grace bled to be  
 often in this derknes / but wolde fayne haue it / and ther  
 fore he doth set his thought and his desyre to god warde  
 as moche as he may / he wolde not fele nor thynke but on  
 hym onely / and bycause that he may not lyghtly haue it  
 therfore it is paynfull / for the custome & the homelynes  
 that he hath had with synnes before of the woylde and  
 of flesshly affeccyons & erthly thynges / and his flesshly



dedes pzees so bpon hym/and euer smyte in by maystry  
 and drawe downe all the soule to them/that he may not  
 Well be hyd fro them as soone as he wold/therfoze this  
 derknes is paynfull to hyni/ & namely Whan grace tou-  
 cheth not haboundauntly. Neuerthelesse yf it be so With  
 the/ be not to heuy/ ne stryue not moche as though thou  
 Woldest thzugh maystry put them out of thy thought/  
 for thou mayst not do so/ but abyde grace/ suffre easely &  
 bzeke not thyselke to moche/ & slyly yf thou mayst drawe  
 thy desyre & thy goostly beholdynge to Jesu/ as yf thou  
 Woldest not care for them. For Wyte y Well Whan thou  
 Woldest desyre Jesu and onely thynke on hym/and thou  
 mayst not frely for pzeelynge in of suche worldly though-  
 tes/sothly thou art outwarde of the false daye/and thou  
 art entrynge in to this derknes. But thy derknes is not  
 restfull bycause of disease & vnconnyng and vnclennesse  
 of thyselke/and therfoze ble it ofte/and it shall by processe  
 thzugh selyng of grace be moze easly and moze restfull to  
 the/and that is Whan thy soule thzugh grace is made so  
 free and so myghty & so good / and so gadzed in to it selfe  
 that it lysteth not to thynke on ryght nought. Than is it  
 in a good derknes. This nought I meane thus / that a  
 soule may thzugh grace be gadzed in to it selfe frely and  
 hoolly/ & not be dzyuen agaynst y Wyll ne drawn downe  
 by maystry for to thynke oz lyke oz loue With cleuyng of  
 affeccyon to ony synne oz baynly ony erthly thyng/ than  
 thynketh the soule nought/ for than thynketh it on none  
 erthly thyng cleuyngly. This is a ryche nought / and  
 this nought and this nyght is a greate ease for the soule  
 that desyrez y loue of Jesu. It is in ease as for thought  
 of ony erthly thyng/ neuerthelesse it is full bely for to  
 thynke bpon hym. What thyng maketh this derknes.  
 Sothly nought else but a gracypous desyre for to haue

the loue of Iesu. For that desyre & that longynge that it hath þ̄ tyme to the loue of god for to le hym & haue hym / dyueth out of the herte all worldly vanytees & fleshely affeccyons / & gadzeth the soule in to it selfe / & occupyeth it onely for to thynke how it might come to þ̄ loue of hym & that tyme may it frely & deuoutly behelde Iesu / Whether it wyll praye or thynke / and so it byngeth it to this ryght nought / and sochly it is not all derke ne nought Whan it thynketh thus. For though it be derke fro false lyght it is not all derke fro the true lyght / for Iesu that is loue & lyght is in this derknes / Whether it be paynfull or restfull / yf it be paynfull / than he is in the soule as tra uaylynge in desyre & longynge to lyght / but he is not yet as restynge in loue ne as theyngynge his lyght / & therfore it is called nyght & derknes / in as moche as the soule is hyd fro the false lyght of the Worlde / & hath not yet fully felynge of true lyght / but is in abydynge of that blessed loue of god Whiche it desyret. Than yf thou wyll wyte Whan thou art in this sure derknes / & Whan not / thou mayst assaye thus and seke no farther but thus / Whan thou felest thyne entent & thy wyll fully set for to desyre god / & thynke onely on hym / thou mayst as it were syrst aske thyselfe in thyne owne thought / Whether þ̄ coueyte for to haue ony thyng of this lyfe for loue of it self / or for to haue þ̄ vse of ony of thy bodily wyttes i ony creature / and than yf thyne eye answereth þ̄ thus / I Wolde se ryght nought / and thy mouth I Wolde sauour ryght nought / and after thyne care / I Wolde heare ryght nought / & thy body / I Wolde fele ryght nought / & after yf thy hert saye I Wolde thynke ryght nought of erthly thyng / ne of bodily dede / ne I Wolde not haue affeccyon fastened fleshely to no creature but onely in god & to godwarde / yf that I may / and Whan they answer al thus to the / & that is

done ful redyly yf grace touche the/than art thou entred  
 som what in to this derknes/ for though thou fele & per-  
 ceive glentynge and proferynges of bayne thoughtes  
 and p̄selynge in of flesshly affeccyons/ neuertheles thou  
 art in this p̄syttable derknes/ yf it be so that thy thought  
 be not fixed in them/ for suche bayne ymaginacions that  
 fall in ȳ hert bnaupsedly trouble this derknes/ & p̄nyeth  
 the soule som what bycause it wold be hyd fro them and  
 may not/ but they do not awaye the profyte of this derk-  
 nes/ for ȳ soule shall by that waye come to restfull derk-  
 nes/ & than is this derknes restfull whan ȳ soule is hyd  
 for a tyme fro ȳ paynfull felyng of all bayne thoughtes/  
 & onely is rested in desyre & longyng to Jesu w̄ a goostly  
 beholdyng of hym/ as it shall be sayd afterwarde/ but  
 that lasteth but a whyle hole/ neuerthelesse though it be  
 but a shorte tyme/ it is full profytable.

**H**ow that the desyre of Jesu felte in this lyghtfont  
 derknes/ sleeth all sterynges of synne/ and ableth the  
 soule to perceyue goostly lyghtynges fro the heuenly  
 Jerusalem that is Jesu.

Ca. xxv.

**W**han sythen this derknes & this nyght is good & z  
 so restfull though it be shorte ȳ standeth onely in  
 desyre & longyng to the loue of Jesu w̄ a blynde thyn-  
 kyng on hym/ how good than and how blessed is it for to  
 fele his loue/ and for to be illumyned w̄ his blessed vn-  
 seable present lyght for to se sothfastnes/ ȳ whiche lyght  
 a soule receyucth whan the nyght passeth/ and the daye  
 spryngeth. This I hope was ȳ night that the prophete  
 meaned whan he sayd. My soule hath desyred the in the  
 night/ as I haue befoze sayd/ it is moche better to be hyd  
 in this derke nyght fro beholdyng of the worlde though  
 it were paynful/ than for to be out in false lyknyng of this  
 worlde/ whiche semeth so shynnyng and so cōfortable to



them that are blynde in knowynge of goostly lyght. For  
 Whan thou art in this derknes þ art moze nere Jerusa  
 lem than Whan thou art in þ myddes of the falle lyght/  
 therfoze apply thyne herte fully to the sterynge of grace/  
 and ble to dwell in this derknes/ & be often assaenge to  
 be homely therin/ & it shall soone be made restfull to the/  
 & the true lyght of goostly knowynge shall sprynge to the  
 not all at ones but pryuely by lytell & lytell as þ prophete  
 Esaiē  
 vi. sayth (Inhabitantib<sup>9</sup> in regione vmbre mortis: lux orta  
 est eis) That is/ to þ dwellynge in þ coultre of þ shadowe  
 of deth/lyght was sprōge/that is/lyght of grace sprāge  
 and shall sprynge to all them þ can dwell in þ shadowe of  
 deth/that is in this derknes þ is lyke to deth/for as deth  
 sleeth a lyuyng body & all fleishly felynges of it/ryght so  
 desyre to loue Jesu felte in his derknes/sleeth all synnes  
 all fleishly affeccyons & al vnclene thoughtes for þ tyme/  
 and than nyghest thou fast to Jerusalem / thou art not  
 yet at it / but by small sodeyn lyghtynge that shyne out  
 thzugh small caues from that cite/mayst þ se it tro farre  
 or that thou cōme therto. For wyte thou wel though that  
 thy soule be in this restfull derknes Without troublynge  
 of wooldly vanytees / it is not yet there it sholde be/it is  
 not yet clothed all in lyght ne turned all in to fyre of loue/  
 but it feleth Wel þ there is somewhat aboute it selfe that it  
 knoweth not ne hath not yet / but wolde haue it/ & bren  
 nyngly desyret it/ & that is nought else but the lyght of  
 Jerusalem wout forth/the whiche is lyke to a cite þ the  
 prophete Ezechiell sawe in his visyons/ he sayth that he  
 sawe a cite set vpon a hyll holdyng to þ south/that to his  
 syght Whan it was metten was no moze of lengt he & of  
 bredde than a rodde þ was. vi. cubytes & a palme of length  
 but as soone as he was brought in to þ cite & loked about  
 hym/than thought he that it was wonders moche / for

he sawe many halles & chaumbres bothe open & preuy/  
 he sawe gates & porches vtterwarde & innerwarde/and  
 moche moze buyldynge than I sawe now on length & on  
 brede many hondred cubytes/ than Was this wonder to  
 hym how this cite Was so longe & so large Within/ that  
 Was so lytell to his syght Whan he was wout. This cite  
 betokeneth the perfyte loue of god set in þe hyll of contem-  
 placyon/ the whiche to the syght of a soule þe Without the  
 telynge of it trauayleth in þe desyre towarde semeth som-  
 what/ but it semeth but a lytell thyng/ no moze than a  
 rodde that is. vii. cubytes & a palme of length. By. vii. cu-  
 bytes are vnderstand the perfeccyon of mannes Werke.  
 And by the palme a lytell touchyng of cōtemplacyon. He  
 seeth Well þe there is suche a thyng þe passeth þe deserte of  
 al the Werkyng of man as lytel as the palme passeth the  
 syre cubytes/ but he seeth not Within what it is/ neuer-  
 thelesse yf he may cōme Within the cite of cōtemplacion/  
 than dothe he se moche moze than he sawe fyrst.

**H**ow a man shall knowe false illumynacyons fay-  
 ned by the fende fro the true lyght of knowynge that  
 cōmeth out of Jesu/ & by what tokens. Ca. xxvj.

**B**ut now beware of þe myddaye fende that fayneth  
 lyght as it came out of Jerusalem/ & is not so/ for  
 the tēde seeth þe our lord Jesu sheweth lyght to his lo-  
 uers of sothfastnes/ therfore in the deceuyng of them þe  
 are vnwylc he sheweth a lyght þe is not true vnder colour  
 of a true lyght and deceyueth them/ neuerthelesse how a  
 soule may knowe þe lyght of sothfastnes Whan it shyneth  
 from god/ & Whan it is fayned thrygh þe enemy/ I shall  
 saye as me thynketh by an ensample of the firmament.  
 Somtyme þe firmamēt sheweth a lyght fro the sonne/ &  
 semeth þe sonne & is not/ & somtyme sheweth þe true sonne  
 truly. A knowynge of that one from þe other is this. The

fayned sonne sheweth hym not but bytwene two blacke  
 rayny clowdes. Than bycause þ sonne is nere there shy-  
 neth out fro the clowdes a lyght as it were a sonne / & is  
 none. But the true sonne sheweth hym whan the firma-  
 ment is clere oz moche clered fro þ blacke clowdes. Now  
 to our purpose / some men as it semeth forsaketh the loue  
 of the Worlde & wolde come to þ loue of god & to the lyght  
 of vnderstandynge of hym. But they that wyll not come  
 thugh this derknes that I haue spoken of before / they  
 wyll not knowe themselfe truly ne mekely what they ha-  
 ue ben before / ne what they are yet thugh synne / ne how  
 nought they are in theyr owne kynde agaynst god / they  
 are not bely for to entre in to themselfe all other thynges  
 outwardly leste / & flee all wycked sterynges that ryle in  
 theyr hertes of pryde / enuy / ire / oz other synnes thugh  
 lastynge desyre to Iesu / in prayenge & in thynkynge / in  
 scylence & in wepyng / & in other bodily & goostly exer-  
 cise / as deuout men & holy men haue done. But as soone  
 as they haue forsaken the worlde as it were outwarde  
 in lykynge / oz else soone after they wene that they are ho-  
 ly & able to haue the goostly vnderstandynge of þ gospell  
 and of holy wyte / & namely yf they may fulfyll letterly  
 the comaundementes of god / and kepe them fro bodily  
 synnes / than they wene that they loue god perfyty / and  
 therfore they wyl auone preche & teche all other men / as  
 yf they had receyued grace of vnderstandynge in perfec-  
 cyon of charite thugh specyall gyfte of þ holy goost / and  
 also they are moche more stered for as moche as they fele  
 somtyme moche knowyng / as it were sodenly gyuen to  
 them without greate study before had / & also moche ser-  
 uour of loue as it semeth for to preche trowth and ryght-  
 wysnes to theyr euen chrysten / therfore they holde it as  
 a grace of god that bisyteth them with his blessed lyght



before other soules. Neuerthelesse yf they wyll loke well  
 aboute them they shall fynde y this lyght of knowyng &  
 the herte y they fele cometh not of the true sonne/ y is our  
 lord Iesu/ but it cometh fro y myddaye fende y tayneth  
 lyght & lyketh hym to y sonne/ and therfore shall he be  
 knowen by example before sayd. Lyght of connyng y is  
 fayned by y fende to a derke soule is shewd by twene two  
 blacke rayny cloudes/ the ouer clowde is presumption &  
 hyghyng of themselfe/ y nether clowde is a downe put-  
 tyng & a lowyng of his euen chrysten. Chan what lyght  
 of knowyng oz telyng of feruour y it be that shyneth to a  
 soule w presumption & hyghyng of it selfe & disdeyn of  
 his euen chryste y same tyme feled/ it is no lyght of grace  
 gyuen of the holy goost/ though the knowyng in it selfe  
 were sothfast/ but it is eyther of the fende (yf it come so-  
 deynly) oz else of manes owne wytte/ yf it come by study  
 And so it may well be knowen y this fayned lyght of kno-  
 wyng is not y lyght of y true sonne/ therfore they y haue  
 this knowyng on this maner are full of goostly pryde &  
 se it not/ they are so blynde w this fayned lyght that they  
 holde y hyghnes of theyz owne herte & the unbuxomnes  
 to the lawes of holy chyrche as it were perfyte mekenes  
 to the gospel & to the lawes of god/ & they wene that the  
 folowyng of theyz owne wyll were fredome of spryte/ &  
 therfore they begyn to rayne as blacke cloudes water of  
 errours & heresydes/ for y woordes that they shewe by pre-  
 chynge sowne all to backbityng and to stryuyng and to  
 discorde makyng/ rep, cuyng of states and of persones/  
 and yet saye they that all this is charite & zeale of ryght-  
 wysnes. But it is not sothe/ for saynt James the apostle  
 sayth thus (Ubi enim zelus et contentio ibi incōstantia  
 et omne opus prauum. Non est sapientia hec desursum  
 descendens a patre luminū : sed est terrena asalis et dia-

bolica) That is / Where so enuy is and chydying / there is vnstabilenes & all euyll Werkes / & therfore þ̄ conyngē þ̄ byngeth forth suche synnes cometh not from þ̄ father of lyght þ̄ is god / but it is erthly / becessly & fendly. And so by these tokens / þ̄ are pryde / p̄sumpcyon / vnburcomnes / indignacyon / backbytyngē / & other suche synnes / for by these þ̄ folowe after may the fayned lyght be knowen fro the true. For the true sonne shyneth & sheweth hym not by specyall visytacyon to gyue lyght of vnderstandyngē or perfyte charite to a soule but the firmoment be fyrst made byght & clere fro cloudes / that is / but yf the conscience be made clene thurgh fyre of brennyngē desyre to Jesu in this derknes the whiche wasteth & brenneth all wycked sterynges of pryde / baynglozy / ire / enuy / and all other synnes in the soule / as the prophete sayth (Ignis ante ipsum precedet & inflamabit in circuitu inimicos eius) fyre shall go before hym / that is to saye / desyre of loue shall go before Jesu in mānes soule / & it shal brenne al his enemyes / that is / it shall waste al synnes / for but yf a soule be fyrst smytten downe fro the heyght of it selfe by degre & mekenes / & be well examyned & bzent in this fyre of desyre / & as it were purysyd fro all goostly fylthe by longe tyme in deuoute prayers & other goostly exercyses / it is not able to suffre the shynyng of goostly lyght ne to receyue þ̄ p̄cious lycour of þ̄ perfyte loue of Jesu but whan it is purysyd & made subtyll thurgh the fyre than may it receyue the gracys lyght of goostly knowyngē & the perfecyon of loue / that is a true sonne. Thus sayth holy wyte (Vobis q̄ timetis deū oziet sol iusticie) The true sonne of ryghtwysnes (þ̄ is our lord Jesu) shall spryngē to you that drede hym / that is / to meke soules þ̄ meke themself vnder theyz euen chrysten by knowyng of theyz owne wycthednes / & cast themselfe downe vnder

psal.  
lxvj.

mō.  
liij.

god/be nothyng of themselfe in theyr owne substance  
 thzugh reuerence/drede/and goostly beholdyng of hym  
 lastyngly/ for that is þe perfyte mekenes/vnto these lou-  
 les the true sonne shall spzyng & illumyne theyr reason  
 in knowyng of sochfastnes/ & kendeletly theyr affecyon  
 in brennyng of loue/and than shall they bothe brenne &  
 shyne/they shall thzugh the vertue of this heuenly sonne  
 brenne in perfyte loue/and shyne in knowyng of god and  
 goostly thynges / for than they are reformed in felyng.  
 Therfore he that wyll not be deceyued/ I hope it is good  
 to hym to drawe downe hymselfe/and hyde hym in this  
 derknes. Fyrst from entermetynge of other men / as I  
 haue sayd/and forgete all þe woꝛlde (yf that he may) and  
 folowe Jesu with lastyng desyre offred in prayers and  
 thyngyng on hym. Than I byleue that the lyght that  
 cometh after this derknes is suche and sochfast / & that  
 it shyneth on the Cite of Jerusalem from the true sonne  
 to a soule that trauallyeth in derknes / and cryeth after  
 lyght for to shewe it the ryght waye / and conforthe it in  
 trauallye. For I hope after true derknes befoze cometh  
 neuer fayned lyght / that is to saye / yf that a man tru-  
 ly and sully set hym to forsake the loue of the woꝛlde/and  
 may thzugh grace come to felyng & knowyng of hym  
 selfe. And yf he holde hym mekely in that felyng/he shall  
 not be deceyued with no erroures noz heresydes/ne with  
 fantasyes. For all these come by the gate of pryde. Than  
 yf that pryde may be stopped out/ than there shall no su-  
 che synne rest in a soule. And though that they come and  
 profer them/they shall not entre. For grace that the soule  
 feleth in this meke derknes / shall teche the soule soch-  
 fastnes/and shewe to hym that al suche proferynge are  
 of the enemyes.

**H**ow great pfyte it is to a soule to be brought thzugh  
 Sca. pfer. r. iij.



grace in to lyghtsome derknes / and how a man shall  
dispose hym yf he wyll come therto. Ca. xxvii.

**U**Here are many deuout soules that through grace  
come in to this derknes and fele the knowyng of  
themselve / and yet wote they not fully what it is / & that  
vnknowyng in partye hyndreth them. They fele well  
often theyr thought and theyr affeccyon drawn out and  
departed fro the mynde of erthly thynges / and brought  
in to great rest of a delectable softnes / without paynfull  
troublyuge of vayne thoughtes or of theyr bodyly wyt-  
tes / & they fele þ tyme so great fredome of spiryte / þ they  
may thynke on Jesu peasybyly / & offre theyr psalmes &  
prayers myghtyly / sauourly & swetely to hym / as longe  
as fraylte of bodyly kynde may suffre it / they wote well  
that this felyng is good / but they wote not what it is /  
therfore vnto al suche soules I say as me thynketh / that  
this maner of felyng (though it be but shorte & seldome)  
it is sothfastly this derknes that I speke of / for it is a fe-  
lyng of themself fyrst / & a rysing aboue themselfe through  
brennyng desyre to the lyght of Jesu. Or else (yf I shall  
saye more sothly) this gracuous felyng is a goostly lyght  
of Jesu. And yf they may kepe them in þ rest / or bynge  
it through grace in to a custome / so þ they myght lyghtly  
and frely haue it whan them lyst / & hold them in it / they  
sholde neuer be ouercome by temptacyons of þ fende / ne  
of the flesshe / ne by erroures ne heresyas / for they are set  
in the gate of cōtemplacyon able and redy for to receyue  
the perfyte loue of Jesu. Therefore he þ hath it / it is good  
that he knowe it mekely / kepe it tenderly / and pursue it  
feruently / that no creature let hym vterly fro it / that he  
ne folowe it whan he may. And that he forgete and set at  
nought all thyng þ shold put hym fro this / yf he be free  
of hymselfe & may do what he wyll / without sclauder or

disease of his euen chrystē. For me thynketh that he may not come to this rest lyghtly but yf he haue great plente of grace / & let hym for to iolowe after yf stryngē of grace & that ought he to do / for grace wyll euer be līce / namely fro synne & woorldly belynes / & from all other thynngs that lette the Werkynge of it / though they are no synne. Neuerthelesse an other soule that hath not yet receyued this fulnes of grace / yf he desyre to come to this goostly knowynge of Jesu / as moche as in hym is he must able hymselfe to it / & put away al lettynge yf stoppe grace as moche as he may. He must lerne to dye to yf woorldē & forsake yf loue of it truly. Fyrst pryde bodyly & goostly / that he desyre no woorldlyp / woorldly cōnyng / ne woorldly crafte benelytes ne rycheesse / precyous clothyngē / nor woorldly araye / ne nothyngē where thrygh he sholde be woorldlyp ped aboue other men. He shall coueyte none of all these / but yf they be put vpon hym / take them w<sup>o</sup> drede / so that he be pooze bothe outwarde and inwarde / or else fully inwarde in herte / and that he coueyte for to be forgoten of the woorldē / that men regarde hym no moze (be he neuer so ryche ne so connyngē) than yf poozest man that lyueth. Also that he suffre not his herte to rest in beholdynge of his owne dedes / or in his owne vertues / Wenyngē that he doth better than an other / for he forsaketh the woorldē and other do not so / & therfore setteth Well by hymselfe. Also he must leue all rysyngē of herte / and all euyll of ire and enuy agaynst his euen chrystē / and that he diseale no man / nor anger hym vnskylfully in woorde nor yet in dede / nor gyue ony man ony cause where thrygh that he myght skylfully be angred or stered / so that he myght be free from euery man. And also that he forsake all coueytse / and that he coueyte ryght nought of erthly goodes but onely aske his bodyly sustenaunce that hym nedeth

and holdeth hym payde Whan god stereth other men to gyue hym. And that he put no maner of trust in hauour of ony worldly good / ne in helpe or fauour of ony worldly frende / but princypally and fully in god. For yt he do otherwyle / he byndeth hymselfe to the woorld / and therefore he may not be free for to thynke on Iesu. And also glotony and lechery and all other flesshly viciennes vtterly he must leue / that the affeccyon be bounde to no woman by flesshely homelynesse. For it is no doubte that suche blynde loue that is somtyme bytwene a man and a woman / and semeth good and honest for as moche as they wolde not synne in dede / in the syght of god is full vncleane & a very greate synne. For it is a great synne that a man shail suffre his affeccyon that sholde be fastened to Iesu and to all vertues & to all goosly clenness for to be bounde with ony flesshly loue of ony creature Wylfully / namely yf it be so moche that it bereth downe y thought and maketh it vnrestfull / that he may haue no fauour in god. Thus I holde it Wylfully that a man dothe it and sayth it is synne / or else is so blynded with it / that he wyl not se it. And also y a man coueyte not delytes of meates and drynkes onely for lust of his fleshe / but holde hym payde with suche meate as he may easely haue without greate besynes / namely yf he be hole what meate it be y Wyl do away hunger / & kepe y body in comune strength vnto y scruyce of god. And that he grutehe not ne cryue not / ne angre not hymselfe for his meate / though he be somtyme not serued as y fleshe wolde. All these synnes and all other must be forsaken vtterly in his Wyl and in dede whan he may / & other thynges that letteth hym / so that he may dispose hym to thynke frely vpon Iesu. For as longe as these lettynge and suche other hange vpon hym / he may not dye to the woorld / ne come in to



this derknes of knowyng of hymselfe. And therfore that he myght come therto / he must do all these as dyd saynt Poule / sayenge thus ( *Nichi mundus crucifixus est : et ego mundo* ) This worlde is slayne and crucifyed to me / and I to the worlde / that is / he that hath forsaken the loue of the worlde in worshyppes and rycheffe / and in al other worldly thynges ( before sayd ) for the loue of god / & loueth not it / ne pursueth not it / but is well apayde that he hath ryght nought of it / ne wolde haue / though he myght / sothly to hym the worlde is deed / for he hath no sauoure nor delyte therein. Also yf the worlde set hym at nought and hath no regarde to hym / ne fauour ne worship / ne set no pryce by hym / but forgeteth hym as a deed man / than is he deed to the worlde. And in this plyght was saynt Poule set perfyty / and so must an other man in partye that wolde folowe and come to the perfyte loue of god. for he may not lyue to god fully but yf he dye fyrst to the worlde. This dyenge to the worlde is this derknes / and it is the gate of contemplacyon and to reformyng in felynge / and none other than this. There may be many sondry wayes and sore werkes lettynge & ledyng sondry soules to cōtemplacyon / for after dyuerse dispolynge of men / and after sondry states / as are religiuous and seculars that they are in / as dyuerse exercises in werkynge. Neuerthelesse there is no gate but one / for what exercises it be that a soule hath / but yf he may come by that exercyse to this knowyng and to a meke felynge of hymselfe / and that is / that he be moztifyed & deed to the worlde as in this loue / and that he may fele hymselfe somtyme in this restfull derknes / by y<sup>e</sup> whiche he may be hydde fro the vanite of the worlde / as in his loue / and that he may fele hymselfe what he is / sothly he is not yet come to the reformyng in felynge / ne hath

not fully contemplacyon / he is full farre therfro / & yf he  
 Wyll come by ony gate / he is but a thefe & a bryker of the  
 Wall / & therfore as vnworthy he shall be cast out. But he  
 that can brynge hym selfe fyrst to nought thzugh grace  
 of mekenes / and dye on this maner / he is in the gate / for  
 he is deed to the woꝛlde / & he lyueth to god. Of þ̄ whiche

Gala. iij.

saynt Poule speketh thus (Mortui enim estis / et uita ve-  
 stra abscondita est cum Christo in deo) Ye are deed / that  
 is to saye / ye that for the loue of god forsake all the loue  
 of the woꝛlde / are deed to the woꝛlde With Chryst in god  
 that is / ye lyue goostly in the loue of Jesu / but your lyfe  
 is hydde from woꝛldly men as Chryst lyueth & is hydde  
 in his godhede from the loue and the syght of fleshely  
 louers. This gate our loꝛde hymselfe shewed in the gol-

Matt.  
 xiiij.

pell When he layd thus (Omnis qui reliquerit patrem  
 aut matrem / fratrem aut sororem propter me / centupli  
 accipiet : et vitam eternam possidebit) Euery man that  
 forsaketh for my loue father or mother / syster or brother  
 or ony goodes erthly / he shall haue an hondꝛeth folde in  
 this lyfe / and afterwarde the blysse of heuen. This hon-  
 dꝛeth folde that a soule shall haue / yf he forsake þ̄ woꝛlde  
 is nought else but the pfyte of this lyghty derknes / the  
 whiche I call the gate of contemplacyon. For he that is  
 in this derknes and is hydde thzugh grace fro woꝛldly  
 vanite / he coueyteth nought of woꝛldly good / he seketh  
 it not / he is not taryed therwith / he loketh not after it /  
 he loueth it not. And therfore hath he an hondꝛeth folde  
 moꝛe than þ̄ kynge / or than he hath þ̄ coueyteth moost of  
 erthly good / for he that nought coueyteth but Jesu hath  
 an hondꝛeth folde. For he hath moꝛe rest / moꝛe peace in  
 herte / moꝛe very loue & delyte in soule in one daye / than  
 he that moost coueyteth of the woꝛlde / and hath all the  
 wele of it vnder his welth in all his lyfe tyme. This is

than a good derknes and a ryche nought that byngeth  
 a soule to so moche goostly ease and so styll a softnes. I  
 trowe Dauid meaned of this nyght/ or of this nought  
 Whan he sayd thus ( Ad nichilū redactus sum ⁊ nesciui )  
 That is to saye/ I was brought to nought/ and I wytt  
 it not/ that is/ the grace of our lordē Jesu Chryst sente in  
 to my herte/ hath slayne in me and brought to nought  
 all the loue of this deceyuable and Wretched Woorldē/ and  
 I coude not tell after what maner/ for thugh no Wer-  
 kyngē of my selfe/ ne by myne owne wyttē I haue it not  
 but of the grace of our lordē Jesu Chryst. And therfore  
 me thynketh he that wyll haue the lyght of grace and  
 fullonly fele þe loue of Jesu Chryst in his soule/ he must  
 forsake all the false lyght of woorldly loue / and abyde in  
 this derknes. And neuertheles yf he be adrad fyrst for to  
 dwell therein / turne not agayne to the loue of the woorldē  
 but suffre a Whyle/ ⁊ let hym put all his hope ⁊ his trust  
 in Jesu Chryst / and he shall not longe be without some  
 goostly lyght. Thus byddeth the prophete ( Qui am-  
 bulat in tenebris et non est lumen ei: speret in domino et  
 inuitatur super deum suum ) Who so gothe in derknes  
 and hath no lyght/ that is/ Who so wyll hyde hym from  
 the loue of the woorldē/ and may not redyly fele the lyght  
 of goostly loue / despayre not / nor turne not agayne to  
 the woorldē / but hope in our lordē Jesu Chryst and lene  
 vpon hym / that is/ trust in our lordē god / and cleue to  
 hym by desyre/ and abyde a Whyle ⁊ he shall haue lyght.  
 For it falleth therby as it doth yf a man had ben a greate  
 Whyle in the sonne/ and after that cometh sodeynly in to  
 a derke hous there as no some shyneth / he sholde be as  
 he were blynde and se ryght nought. But yf he wolde  
 abyde a whyle/ he myght soone se about hym/ first great  
 thynges and after small/ and after all that euer there is

Psal.

Esa. x.



in the hous. Ryght so it is goostly / he that forsaketh the  
 loue of the Worlde / & cometh to hymselfe in to his owne  
 cōscyence / it is first derke somwhat & blynde to his syght  
 but yf he stande styll & holde forth With bely prayenge &  
 often thynkyng of þ same Wyll to þ loue of Jesu / he shall  
 se afterwarde great thynges & small that he fyrst knewe  
 not. Thus it semeth the pphete behyght / sayenge thus  
 (Quierur in tenebris lux tua & tenebre tue erūt sicut me-  
 ridies et requiē dabit tibi dñs de⁹ tuus et implebit aiām  
 tuā splendoribus) That is / lyght shall spryng to the in  
 derknes / that is / thou that forsakest sohtastly the lyght  
 of all Worldly loue / and hydest thy thought in this derk-  
 nes / lyght of blessed loue & goostly knowyng of god shall  
 spryng to the / & thy derknes shall be as mydday / that is  
 the derknes of trauaylyng desyre / & thy blynde trust in  
 god that thou hast fyrst shall turne in to clere knowyng &  
 in to surenes of loue / & thy lorde god shall gyue rest to the  
 that is thy flesshely desyres and thy paynfull dyedes and  
 doubttes & Wycked spirytes that haue cōtynually before  
 tyme trauayled the / all these shall weyke & lese moche of  
 theyr myght / & thou shalt be made so stronge that they  
 shall not hurte the / for thou shalt be hyd in rest fro them /  
 and than shall our lorde Jesu fulfyll thy soule With thy-  
 nynges / that is / Whan thou art brought in to this goostly  
 rest / than shalt thou more casely rende to god / & nought  
 else do but loue hym / and than shall he With beames of  
 goostly lyght fulfyll all the nyghtes of thy soule. Haue  
 thou no wonder though I call the forsakynge of Worldly  
 loue derknes / for the prophete calleth it so / sayenge  
 thus to a soule (Intra in tenebras tuas sicut caldcorū)  
 Go in to thy derknes þ doughter of caldee / that is / thou  
 soule þ art as a doughter of caldee for loue of the Worlde /  
 forsake it and go in to thy derknes.

That in reformynge of a soule the Werkynge of our  
 lozde Iesu is departed in to foure tymes / y is / callng /  
 ryghtynge / magnifyenge / & gloryfyenge. Ca. xxviii.

**I** I haue sayd to the a lytell / yf thou coueyte for  
 to be reformed in felynge / how thou shalt dispose  
 the towarde it in thy forth goynge / neuerthelesse I saye  
 not that thou mayst do thus of thyselfe / for I wote well  
 that our lozde Iesu byngeth all this to thende Where y  
 he wolde / for he onely thugh his grace stereth a soule / &  
 byngeth a soule in to this derknes fyrst / & after in lyght  
 as y prophete sayth (Sicut tenebre er<sup>o</sup> ita et lumē eius)  
 That is / ryght as the lyght of knowynge & the felynge  
 of goostly loue is of Iesu / ryght so the derknes / that is /  
 the forsakynge of worldly loue is of hym / for he doth all /  
 he formeth & reformeth / he formeth onely by hymselfe /  
 but he reformeth vs With vs. For grace gyuen and ap-  
 plyenge of our Wyl to grace Werketh all this / & on what  
 maner wyse he dothe that / saynt Poule reherseth thus.  
 (Quos de<sup>o</sup> p<sup>re</sup>sciuit fieri conformes ymagines filij eius  
 hos vocauit : et quos vocauit hos iustificauit : et quos  
 iustificauit hos magnificauit : et quos magnificauit hos  
 et glorificabit) These that god knewe befoze sholde be  
 made shapely to the ymage of his sone / these he called /  
 these he ryghted / these he magnifyed / and these he glo-  
 ryfyed. Though these wordes may be sayd of all chosen  
 soules in the lowest degre of charite that are reformed  
 onely in fayth / neuerthelesse they may be vnderstande  
 more specyally of these soules that are reformed in fe-  
 lynge / to the whiche our lozde god sheweth moche plente  
 of grace / and doth moche more besynes aboute them / for  
 they are his owne sones / specyally y here the full shappe  
 and the lykenes of his sone Iesu. In the whiche wor-  
 des saynt Poule departeth the Werkynge of our lozde in

Psal. c  
 xxxviii.

Rom.  
 viii.

foure tymes. fyrst is the tyme of callynge of a soule fro  
 worldly vanite/ & that tyme is often caly & consofiable.  
 For in þe begynnynge of turnyng suche a man þe is dispo-  
 sed to moche grace/ is so quyeckly & so felyngly inspired/ &  
 feleth ofte so great swetnes of deuocyon/ & hath so many  
 teres in obpunccon/ that he thynketh hym somtyme as  
 he were halfe in heuen/ but this softnes passeth after for  
 a tyme. And than cometh the second tyme/ þe is the tyme  
 of ryghtynge/ þe is trauaylous. For when he begynneth  
 for to go forth myghtyly in the waye of ryght wylnes/ &  
 setteth his wyll fully agaynst all synne without & with-  
 in/ & stretcheth out his desyre to vertues & to þe loue of Je-  
 su/ than feleth he moche lettynge bothe with hymselfe of  
 frowardnes & hardnes of his owne wyll/ & fro without  
 forth thrygh temptacon of his enemy/ that he is ofte  
 in full great turment/ & that is no wonder/ for he hath so  
 longe ben croked to þe false loue of þe worlde/ that he may  
 not be made ryght/ as a croked staffe may not be made  
 euen but yf he be cast & weyked in the fyre. Therfoze our  
 lorde Jesu seynge/ sendeth what thyng is behoueful to  
 a frowarde soule/ suffreth it to be trauayled & taried by  
 sondry temptacions/ & for to be well examyned thrygh  
 goostly tribulaccon/ that al the rust of vncleynes myght  
 be bzent out of it. And that shall be bothe win of dydes &  
 doubtes & perplexitees/ that it shall nerehande fall in to  
 despayre/ and it shall seme as it were forsaken of god/ &  
 leste all in the handes of þe fende/ out taken a lytell prey-  
 trust that it shall haue in the goodnes of god & in his mer-  
 cy/ for that prey trust our lorde leueth in suche a soule/  
 go he neuer so farre fro it/ by the whiche a soule is borne  
 by fro despayre/ and saued fro goostly myschese. And al-  
 so without it selfe it shall be mortyfied and pyned in the  
 sensualite/ eyther by dyuerse sycknesses/ or by feble tur-



ment of our goostly ennemy the fende / or else thugh a preyng myght of our lorde god / the sely soule by selynge & bearynge of the Wretched body shall be so payned / and it shall not wyte how that it shall suffre for to be in y body / yf it were not that our lorde Jesu Chryst kepte it therein. And yet neuerthelesse had the soule leuer to be in all this payne / than for to be blynded with the false loue of the Worlde / for that were hell to suche a soule. But the suffrynge of this maner payne / is nought else but purgatory / and therfore he suffreth it gladly / and he wolde not put it awaye though he myght / for bycause it is so profytable. All this dothe our lorde Jesu in great profyte of the soule / for to dryue it out of y sensualite / that it myght receyue goostly lyght. For after this whan the soule is thus moztifyed and brought fro worldly loue in to this derknes / that it hath no more sauour nor delyte of worldly lykynge than of a strawe / but he thynketh it bytter as Wormewood. Than cometh the thyrde tyme of magnifyenge / and that is whan the soule is reformed in selynge in partye / and receyueth the gyfte of perfeccyon / and also the grace of contemplacyon / and that is a tyme of greate rest / for than is our sauour Jesu Chryst more homely with a soule. And than after this commeth the fourth tyme of glozpyenge. That is whan the soule shall be fully reformed in the blysse of heuen. For these soules that are thus called fro synne and thus ryghted / or else in ony other maner lyke / by dyuerse assayenges / bothe thugh fyre & water. And afterwarde whan they are thus magnifyed / they sholde be glozpyed / for our lorde Jesu Chryst shall gyue them fully that they haue here coueyted / and more than they coude coueyte / for he shall reyle them aboue al other chosen soules to the euen bede of Cherubyn and Seraphin / sythen they passed all

Estate  
xliij.

other in knowynge and louynge of god here in this lyfe. Therfore he that wyll come to this magnyfyenge drede not this ryghtynge / for that is the waye. For our lord sayth by his pphete a worde of great coforte to all suche soules that are examyned with fyre of tribulacyon thus (Duer meus noli timere; si transieris per ignem flama non nocebit te) That is / my chylde yf thou passe through fyre / drede not for the flambe shall not hurte the. It shall clense the from all fleshely fylthe / and make the able to receyue goostly fyre of the loue of god / and that nedeth to be done fyrst. For as I haue before sayd / it may not else be reformed in felynge.

How it falleth somtyme that soules begynnynge and profytnge in grace / seme to haue moze loue (as by outwarde tokens) than some haue that be perfyte and yet it is not so in soth within. Ca. xxix.

**B**ut now sayst þ how may this be sothe / for there are many soules newe turned to god that haue many goostly felynges. Some haue great compuncion for theyr synnes / and some haue greate deuocyon & feruours in theyr prayers / & often haue sondry techynge of goostly lyght in vnderstandynge / and some men haue other maner of felynges of confortable heate and greate swetnes / and neuertheles these soules come neuer fully in this restfull derknes that I speke of with feruent desyre and lastynge loue and thought in god. Than askest thou whether these soules be reformed in felynge or not. It semeth yes / in as moche as they haue suche greate goostly felynges / that other men that stande onely in fayth fele not of. Unto this I may saye as me thynketh that these goostly felynges whether they stande in compuncyon or deuocyon / or in goostly ymagynacyon / are not the felynges whiche a soule shall haue and fele in the

grace of contemplacyon / I saye not but they are lothfast  
 and graciously gyuen of god. But these soules that fele  
 suche are not yet reformed in felynge / ne they haue not  
 yet the gyfte of perfeccyon / ne goostly the brennyng loue  
 of Iesu / as they may come to. And neuerthelesse often it  
 semeth other wyse / that suche soules fele moze of y<sup>e</sup> loue  
 of god than other that haue the gyfte of perfeccion / in as  
 moche as the felynge sheweth moze outwarde by greate  
 feruour of bodyly tokens / in wepyng / prayenge / kne-  
 lunge & spekyng / and other bodyly steryng / so larforth  
 that it semeth to an other man that they were euer ra-  
 uysshed in loue / & though me thynketh it is not so / Well  
 I wote that these maner felynges and feruours of deu-  
 cyon and compuncyon that these men fele are gracious  
 gyftes of god sente in to cholen soules for to drawe them  
 out of worldly loue and flesshely lust that hath ben longe  
 tyme roted in theyr hertes / fro y<sup>e</sup> whiche loue they sholde  
 not be drawen out by suche feble sterynges of greate fer-  
 uours / neuertheles that the feruours is so moche in out-  
 warde shewyng / it is not onely for mochenes of loue that  
 they haue / but it is for lytelnes & weyknes of theyr soule  
 that may not bere a lytell touchyng of god / for it is yet  
 as it were flesshly fastened to the fleshe / and neuer was  
 yet departed fro goostly moztifyenge / and therfore the  
 leest touchyng of loue & the leest sparkle of goostly lyght  
 sent fro heuen in to suche a soule is so moche and so cofor-  
 table & so delectable ouer all the lykynge that euer it felte  
 before in flesshely loue of erthly thyng / that it is ouertas-  
 ken with it. And also it is so newe and sodayne and so vn-  
 couth / that it may not suffre for to beare it / but bryketh &  
 sheweth out in wepyng / sobbyng / and other bodyly ste-  
 ryng. Ryght as the costrell that is olde whan it recey-  
 ueth newe wyne that is freshe and myghty / the costrell



boyleth out / & is in poynt for to cleue and brest butyll the Wyne hath boyled & spourged out all vnclennes / but as soone as the Wyne is fyned and clered / than it standeth styll and the costrell hole. Ryght so a soule that is olde thrygh synne / Whan it receyueth a lytell of y<sup>e</sup> loue of god that is so freshe & so myghty / that the body is in poynte for to cleue and to breke / Were it not that god kepeth it hole. But yet it bresteth out at the eyn by wepyng / and at the mouth by spekyng / and that is moze for weyknes and feblnes of the soule than for mochenes of leue. For afterwarde Whan loue hath boyled al the vnclennes out of the soule by suche great feruours / than is y<sup>e</sup> loue clere and standeth styll / and than is bothe the body and the soule moche moze in peace / and yet hath the soule moche moze loue than it had befoze / though it shewe lesse outwarde. For it is now all hole in rest within / and but lytell or nought in outwarde shewyng of feruoure. And therfore I saye that these soules that fele suche great bodyly feruours / though they be in moche grace are not yet reformed in felynge / but they are greatly disposed towarde it. For I trowe that suche a man namely that hath ben greatly defouled in synne / shall not be reformed in felynge but yf he be fyrst brente and purifyed with suche great compūccyons goynge befoze. And that soule that neuer was moche defouled with loue of the Worlde but hath euer ben kepte fro greate synnes in innocency / may lyghtlyer & moze pryuely (without greate feruour shewed outwarde) come to this reformyng. Than is this sothe (as I hope) that suche cofortes and feruours that a soule feleth in the state of begynnynge or of profytynge are as it were his goostly sode sent from heuen for to strengthe hym in his trauayle. Ryght as a pylgrym trauayleth all daye meatles and drynkles / and is vere

hande ouercōmen With Werynes / falleth at the last to a good Iune / and there hath he meate and drynke / and is Well refreshed for the tyme. Ryght so goostly / a deuoute soule that Wyll forsake the loue of the Worlde / and Wold sayne loue our lozde god / and letteth all his besynes ther to / prayeth and trauayleth all daye bodyly and goostly / and somtyme feleth no conforzte ne sauoure in deuocyon. Than our lozde Jesu Chryst hauynge pite vpon all his creatures / that they sholde not peryshe for defaute / ne turne in to heynesse or grutchynge / sendeth it now and than amonge his goostly fode / and conforzteth it in deuocyon as he voucheth safe. And Whan the soule feleth ony cōforzte / than holdeth he hym Well apayde for all his trauayle & all the disease that it had on the daye Whan it faareth Well at euen by selyng of ony grace. In y same wyse falleth it of other soules that are profyting and farforth in grace / they fele oftentymes gracypus touchynges of the holy goost in theyr soules / bothe in vnderstandynge and syght of goostly thynges and in affeccyon of loue. But yet be they not reformed in selyng / nor they are not yet perfyte / for Why all suche selynges cōme to them in that state as it were vnwarly / for they cōme or they knowe it / and gothe fro them or they Wyte it / & they can not cōme therto agayne / ne Wote not Where they shall fynde it / for they haue not yet homelynes With them of thought and lastynge desyre in Jesu / ne the eye of theyr soules is not opened to y beholdynge of goostly thynges but they nygh fast towarde it / & therfore they are not yet reformed in selyng / ne they haue not yet the full gyfte of contemplacyon.

**C**On What maner a man shall haue knowynge of his owne soule / and how a man sholde set his loue in Jesu god and man one persone.

**I**nedeth a soule that wolde haue knowynge of  
 goostly thynges for to haue fyrst knowynge of it  
 selfe. For it may not haue knowynge of a kynde aboute it  
 selfe/ but yf it haue knowynge of it selfe. And þ is Whan  
 the soule is so gadred in to it selfe/ & departyng fro beholds  
 dynges of all erthly thynges/ & fro the vse of bodyly Wyt-  
 tes that it feleth it selfe as it is in the owne kynde With-  
 out body. Than yf they coucyte for to knowe and se thy  
 soule what it is/ thou shalt not turne thy thought With  
 ymagynacyon in to thy body for to seke it and fele it as it  
 were hyd within thyne herte/ as thy herte is hyd & hol-  
 den within thy body. yf thou seke so/ thou shalt neuer  
 fynde it in it selfe. The more thou sekest for to fynde and  
 fele it as thou woldest fele a bodyly thyng/ the farther  
 thou art therfro. For thy soule is no body but a lyfe vn-  
 seable not hyd & holden within thy body as a lesse thyng  
 is hyd and holden within a more/ but it is holdyng and  
 quyckenynge thy body moche more than thy body is in  
 myght & in vertue. Than yf þ wyit fynde it/ Withdrowe  
 thy thought fro al bodily thynges outward/ & fro mynde  
 of thyne owne body/ also fro al thy fyue wyttes as moche  
 as thou mayst / and thynke on the kynde of a reasonable  
 soule goostly as thou woldest thynke for to knowe ony  
 vertue/ as sothfastnes or mekenes/ or ony other vertue.  
 Ryght so thynke that a soule is a lyfe vndeedly and vn-  
 seably/ and hath myght in it selfe for to se and knowe the  
 souerayne sothfastnes/ & for to loue the souerayne good-  
 nes that is god/ Whan thou seest this/ than felest þ som-  
 what of thy selfe. Seke thy selfe in none other place/ but  
 the more fully & the more clerely þ thou mayst thynke of  
 the kynde & the worthynes of a reasonable soule what it  
 is/ and what is þ kyndly Werkynge of it/ the better seest  
 thou thy selfe. It is full hard for a soule that is rude and



moche in the flesshe for to haue syght & knowynge of it/  
 or of an aūgell/or of god/it falleth anone in to ymagyna-  
 cyon of bodyly shappe/ and it Weneth therby for to haue  
 the syght of it selfe/and so of god/ & so of goostly thynges.  
 And that may not be/for al goostly thynges are seen and  
 knowen by vnderstandynge of the soule / not by ymagy-  
 nacyon. Wycht as a soule seeth by vnderstandynge that  
 the vertue of rightwysnes is for to gyue to euery thyng  
 that it ought to haue. Wycht so & on suche a maner may  
 the soule se it selfe by vnderstandynge. Neuerthelesse I  
 saye not that thy soule shall rest styll in this knowynge/  
 but it shall by this leke hyer knowynge aboute it selfe/and  
 that is the kynde of god. For the soule is but a myrroure  
 in y<sup>e</sup> whiche thou shalt se god goostly. And therfore thou  
 shalt fyrst fynde thy myrroure & kepe it byght and clene  
 fro flesshely fylth & worldly vanite / and holde it well by  
 fro the erth that thou myght se it / & our lord therein also  
 for to this ende trauayle all chosen soules in this lyfe in  
 theyr meanyng & in theyr entent/though they haue not  
 specyally the felyng of this/and therfore it is sayd before  
 that many soules begynnynge & profytnge haue many  
 greate feruours & moche swete deuocyon/ & as it semeth  
 byrenhynge al in loue/and yet haue they not perfyty loue  
 ne goostly knowynge of god. For wyte y<sup>e</sup> well/fele a soule  
 neuer so moche feruour/so moche that h<sup>e</sup> thynketh that  
 the body may not bere it/or though he melte all in to wes-  
 pyng/as longe as his thynkyng and his beholdyng of  
 god is moost/or all in ymagynacyon & not in vnderstan-  
 dyng/he cometh not yet to perfyte loue/ne to cōtemplas-  
 cyon. For thou shalt vnderstande that y<sup>e</sup> loue of god is in  
 thye maner wyse. All are good/but echone is better than  
 other. The first cometh onely thrygh fayth without gra-  
 cyous ymagynacyon or goostly knowynge of god. This

loue is in the leest soule that is reformed in fayth in the  
 lowest degre of charite / & it is good / for it suffyleth to salu  
 uacyon. The seconde loue is that a soule feleth thzugh  
 fayth and ymagynacyon of Iesu in his manhode / this  
 loue is better than the fyrst Whan the ymagynacyon is  
 stered by grace / for Why / the goostly eye is opened in the  
 beholdyng of our lordes manhode. The thyrde loue that  
 the soule feleth thzugh goostly syght of y godhede in the  
 manhode as it may be seen here / that is best and moost  
 Worthy / and that is perfyte loue / this loue a soule feleth  
 not vnto it be reformed in felynge / soules begynnynge &  
 profytyng hath not this loue / for they can not thynke  
 on Iesu / ne loue hym goostly / but as it were all manly &  
 fleshely / after the condicyons & lyknes of man / and vps  
 on that regarde they shape all theyz Werkynge in theyz  
 thoughtes and in theyz affeccyons / they drede hym as a  
 man / & Worshyp hym & loue hym pzyncypally in manly  
 ymagynacyon / and go no farther / as thus. yf they haue  
 done amyse & trespaced agaynst god / they thynke y god  
 is Woioch With them as a man sholde yf they had trespa  
 ced agaynst hym / & therfore they fall downe as it were to  
 the fete of our lord With sorowe of herte and crye mercy  
 And whan they do thus / they haue a good trust that our  
 lord of his mercy Wyll forgyue them theyz trespace.  
 This maner of doynge is ryght good / but it is not goostly  
 as it myght be. Also Whan they Wyll Worshyp god /  
 they present them in theyz thought as they were before  
 our lordes face in a bodyly lyknes / & ymagyn a wonder  
 full lyght there our lord Iesu is / & than they reuerence  
 hym & Worshyp hym & drede hym / and fully put them in  
 his mercy / for to do With them what he wyll / also Whan  
 they Wyll loue god / they beholde hym / Worshyp hym / &  
 drede hym as a man / not yet as god in man eyther in his

passyon/oz in some other thyng of his manhede/ and in  
 that beholdyng they fele they hertes moche stered to þ  
 loue of god. This maner of Werkynge is good and gra-  
 cyous/ but it is moche lesse & lower than is the Werkynge  
 of vnderstandyng / that is / Whan the soule graciously  
 beholdeth god in man / for in our lord Jesu are two kyn-  
 des / the manhede / and the godhede / than ryght as the  
 godhede is more souerayn and more Worthy than is the  
 manhede. Ryght so the goostly beholdyng of the god-  
 hede in Jesu man is more Worthyer and more goostlyer  
 and also more medefull than þ beholdyng of þ manhede  
 alone / Whether he beholde the manhede as deedly oz as  
 glozfyed. And ryght so by the same skyll / the loue that a  
 soule feleth in thynkyng & beholdyng of the godhede in  
 man Whan it is graciously shewed / is Worthyer / goost-  
 lyer & more medefull than the feruour of deuocyon that  
 the soule feleth by ymagynacyon onely of the manhede  
 shewe it neuer so moche outwarde / for in regarde of that  
 this is but manly / for our lord sheweth hym not in ymas-  
 gynacyon as he is / ne that he is / for the soule myght not  
 that tyme for frayltye of the flesshehede suffre it / neuer-  
 theles vnto suche soules that can not thynke on the god-  
 hede goostly / that they sholde not erre in they deuocyon  
 but that they sholde be confortyd and strengthened thurgh  
 some maner of inward beholdyng of Jesu to forsake  
 synne and the loue of the worlde / therfore our lord Jesu  
 tempzeth his vnseable lyght of his godhede / & closeth  
 it vnder þ bodyly lykenes of his manhede / and sheweth  
 it vnto the inner eye of a soule / and fedeth it With þ loue  
 of his pzyous flesshe goostly. The Whiche loue hath  
 so greate myght / that it sleeth all maner of Wycked loue  
 in the soule / and strengteth it for to suffre bodyly pe-  
 nauce and other bodyly disease in tyme of nede for the



loue of Jesu. And this is the shadowe of our lord Jesu ouer a chosen soule / in the Whiche shadowynge the soule is kepte from brennyng of Worldly loue. For ryght as a shadowe is made of a lyght and of a body / ryght so this goostly shadowe is made of the blessed vnscable lyght of the godhede and of the manhode oned therto shewed to a deuoute soule. Of the Whiche shadowe y prophete sayth thus (*Spūs ante faciē nostrā xps dñs sub vmbra eius viuim⁹ inter gētes*) Our lord Chryst before our face as a spiryte vnder his shadowe We shall lyue amonge folke That is / our lord Jesu in his godhede is a spiryte that may not be seen of vs lyuyng in fleshe as he is in his blessed lyght / therfore We shall lyue vnder the shadowe of his manhode as long as We are here / but yf this be true that this loue in ymagynacyon be good / neuerthelesse a soule sholde desyre for to haue goostly loue in vnderstandynge of the godhede / for that is the ende & the full blysse of the soule / & all bodyly beholdynge are but meanes leryng a soule to it / I saye not that We sholde refuse the manhode of Jesu & departe god fro man / but thou shalt in Jesu man beholde drede / wonder and loue goostly the godhede / and so shalt thou without departyng loue god in man / & bothe god & man goostly & not fleshely. Thus taught our lord Mary maudeleyne that sholde be contemplatye / Whan he sayd thus (*Non tange me nōdū enim ascendit ad patrē meū*) Touche me not / I am not yet styed vp to my father / that is to saye / Mary maudeleyne loued Well our lord Jesu before y tyme of his passyon / but her loue was moche bodyly & lytell goostly / she trowed Well that he was god / but she loued hym a lytell as god / for she coude not than / and therfore she suffred all her affeccyon & all her thought fall in hym as he was in forme of man. And our lord blanted her not than / but

Johā. x.

prayed it moche. But after whan he was risen fro deeth  
 and appered to her / she woide haue woꝛshypped hym  
 With luche maner of loue as she dyd befoꝛe / and than our  
 loꝛde foꝛbade her and sayd thus. Touche me not / that is  
 to saye / set not thy rest ne the loue of thy herte in that  
 foꝛme of man that thou seest With thy felly eye one-  
 ly foꝛ to rest therein. Foꝛ in that same foꝛme I am not  
 styed vp to my father / that is / I am not euen to the fa-  
 ther / foꝛ in that foꝛme of man I am lesse than he. Tou-  
 che me not so / but set thy thought and thy loue in that  
 foꝛme in whiche I am euen to the father / that is the  
 foꝛme of the godhede / and loue me / knewe me / and woꝛ-  
 shypp me as god & man godly / not as a man manly. So  
 shalt thou touche me. Foꝛ sythen I am bothe god & man  
 and all the cause why I shall be loued and woꝛshypped /  
 is foꝛ I am god / and foꝛ I toke the kynde of man. And  
 therfoꝛe make me god in thyne hert and in thy loue / and  
 woꝛshypp me in thyne vnderstandyng as Iesu god and  
 man / souerayne sothfastnes / and souerayn goodnes and  
 blessed lyfe / foꝛ that I am. And thus taught our loꝛde  
 Iesu there as I vnderstande / and also all other soules  
 that are disposed to contemplacyon and able thereto / that  
 they sholde do so. Neuerthelesse other soules that are not  
 subtyll in kynde / noꝛ are not yet made goostly through  
 grace / it is good to them that they kepe soꝛth theyꝝ owne  
 Werkynge in ymagynacyon With manly affectyon / tyll  
 moꝛe grace come trely to them. It is not sure to a man  
 foꝛ to leue a good thyng vtterly / tyll that he se and fele a  
 better. On the same maner of wyse it myght be sayd of  
 other maner felynges that are lyke vnto body / as hea-  
 ryng of delectable songes / oꝛ felyng of cōfoꝛtable heate  
 in y body / sepyng of lyght / oꝛ swetnes of bodyly sauour.  
 These are not goostly felynges / foꝛ goostly felynges are

felte in the myghtes of the soule / pyncypally in vnder-  
 standynge & loue / and lycell in ymagynacyon. But these  
 felynges are felte in the myghtes of the body in ymagy-  
 nacyon / and therfoze they are not goostly felynges. But  
 Whan they are best and moost trewest / yet are they but  
 outwarde tokens of the inly grace whiche is felte in the  
 myghtes of the soule. This may be openly proued by ho-  
 ly Wryte / sayenge thus ( Apparuerunt apostolis disper-  
 Acf. tite lingue tanq̄ ignis: seditq̄ supra singulos cor̄ sp̄ri-  
 tus sanctus ) The holy goost appered to the apostles in  
 the daye of penthecost in the lykens of brennyng tong-  
 gues and enflambed theyz hertes / and sate vpon eche of  
 them. Now sothe it is the holy goost that is god in hym  
 selfe vnseable Was not that fyze / ne ȳ tongues that were  
 seen / ne that brennyng ȳ Was felte bodily / but he Was  
 vnseably felte in ȳ myghtes of theyz soules / for he lyght-  
 ned theyz reason & kendeled theyz affeccyon through his  
 blessed p̄sence so clerely & so brennyngly / that they had  
 sodeynly the goostly knowynge of sothfastnes & the per-  
 feccyon of loue / as our lord behyght them / sayenge thus  
 Joh. ( Spiritus sanctus docebit vos omne veritatem ) That  
 is / the holy goost shall teche you all sothfastnes. Than  
 Was that fyze & that brennyng nought else but a body-  
 ly token outwardly shewed in wytnessynge of that grace  
 that Was inwardly felte / and as it Was in them / so is it  
 in other soules that are vpsyted and lyghtned within of  
 the holy goost / and hath with that suche outwarde fe-  
 lyng in conforste and wytnessyng of the grace inwarde.  
 But that grace is not ( as I hope ) in all soules that are  
 perfyte / but there as our lord wyll. Other imperfyte  
 soules that haue suche felynges outward / and haue not  
 yet receyued inwarde grace / it is not good to them to rest  
 in suche felynges outward / but in as moche as they



helpe the soule to more loue and to more stableness of thought in god. For some may be true/ and some may be fayned. as I haue sayd before.

How this maner of spekyng of refozmyng in felyng of a soule shall be taken/ and in what wyse it is reformed/ and how it is sounde in saynt Poules wordes.

Ca. xxxi.

**N**ow I haue sayd to the a lytell of refozmyng in sayth/ and also I haue touchd to the a lytell of the forthgoynge fro that refozmyng to the hygher refozmyng that is in felyng/ not in that entent that I wolde by these wordes sette goddes Werkynge vnder a lawe of my spekyng/ as for to saye thus Werketh god in a soule/ and none other wyse. Naye I meane not so/ but I saye after my synple felyng/ that our lord Werketh thus in some creatures as I hope/ and I hope well that he Werketh other wyse also that passeth my wytte and my felyng/ neuertheles whether he Werke thus or other wyse by sondry meanes in lenger tyme or shorter tyme/ With moche trauayle or lytel trauayle/ yf all come to one ende/ that is for to saye/ to the persyfte loue of hym/ than it is good ynough. For yf he wyll gyue one soule on one daye the full grace of contemplacyon & without any trauayle as he well may/ as good is that to y same soule as yf that he had ben exanyshed/ payned/ mortyfyed and puryfyed twenty wynter/ and therfore vpon this maner wyse take in my sayenge as I haue sayd/ & namely as I thynke to saye/ for now by the grace of our lord Iesu I shall speke a lytell as me thynketh more openly of refozmyng in felyng/ what it is/ and how it is made/ and whiche are goostly felynges that a soule receyuech. Neuerthelesse fyrste that I take not this maner of spekyng of refozmyng of a soule in felyng/ as saynyng

Rom.  
xij.

or fantaſye / therfore I ſhall grounde it on ſaynt Poules  
 woꝛdes / Where he ſayth thus ( Polite conformari huic  
 ſeculo: ſed reſormamini in nouitate ſenſus beſtri ) That  
 is to ſaye / ye that are thꝛough grace reſormed in ſayth /  
 conforme you not from hens foꝛwarde to the maners of  
 the woꝛlde / as in pryde / in couetyſe / and in other ſynnes /  
 but be ye reſormed in newhede of ſelynge. Loo here thou  
 mayſt ſe that ſaynt Poule ſpeketh of reſormynge in ſe-  
 lynge. And What that newe ſelynge is / he expowneſh in  
 an other place thus ( Ut impleamini in agnitione volun-  
 tatis eius in omni intellectu et ſapientia ſpūali ) That is  
 We praye god that ye may be fulfylled in knowynge of  
 goddes Wyll in all vnderſtandyng in all maner of gooſt-  
 ly Wyſdome. This is reſormynge in ſelynge. For thou  
 ſhalte vnderſtande that the ſoule hath two maner of ſe-  
 lynes. One without of þ̄ fyue bodyly Wyttes / an other  
 within of þ̄ gooſtly Wyttes / the whiche are properly the  
 myghtes of the ſoule / mynde / reaſon and Wyll. Whan  
 theſe myghtes are thꝛough grace fulfylled in all vnder-  
 ſtandynge of the Wyll of god and gooſtly Wyſdome / than  
 hath þ̄ ſoule newe gracys ſelynges. That this is ſoſh  
 he ſheweth in an other place thus ( Renouamini ſpiritu  
 mentis beſtre et induite nouum hominem / qui ſecun-  
 dum deum creatus eſt in iuſticia: ſanctitate et veritate )  
 Be ye renewed in ſpiryte of your ſoule / that is / ye ſhall  
 be reſormed not in bodyly ſelynge / ne in ymagynacion /  
 but in the ouer partye of your reaſon / and clothe you in  
 a newe man that is ſhapen after god in ryghtwyſnes /  
 holynes / and ſoſhfaſtnes. That is / your reaſon that is  
 properly the ymage of god thꝛough grace of þ̄ holy gooſt  
 ſhall be clothed in a newe lyght of ſoſhfaſtnes / holynes /  
 and ryghtwyſnes / and than it is reſormed in ſelynge.  
 For whan the ſoule hath perſytc knowynge of god / than

Col. 3.

it is reformed. Thus sayth saynt Poule (Expoliantes veterē hominē cum actibus suis induite nouum qui renouatur in agnitione dei scdm ymaginem eius qui creauit eum) Spoule yourselfe of the oide man With all his dedes / that is / cast fro you the loue of þ̄ Woꝛlde With all Woꝛldly maners / and clothe you in a newe man / that is / ye shall be renewed in the knowynge of god after þ̄ lykenes of hym that made you. By thele woꝛdes thou mayst vnderstand that saynt Poule wolde haue mēnes soules reformed in perfyte knowynge of god / for that is þ̄ newe felynge that he spekethe of generally. And therfoze bpon his woꝛdes I shall saye more openly of this reformyng as god wyll gyue me grace. For there is two maner of knowynge of god / one is had pꝛyncypally in ymagynacyon / & lytell in vnderstandynge. This knowynge is in chosen soules begynnynge and pꝛofyting in grace / that knowe god & loue hym all manly / not goostly With manly affeccyons and With bodily lykenes / as I haue sayd befoze. This knowynge is very good / and it is lykened to mylke / by the whiche they are tenderly nourysshed as chyldzen / vntyl they be able to come to the fathers borde and take of his hande hole breade. An other knowynge pꝛyncypally felte in vnderstandynge and lytell in ymagynacyon. For the vnderstandynge is lady / and ymagynacyon is mayden / seruyng to the vnderstandynge Whan nede is / knowynge his hole breade mete for to pꝛofyte soules / and it is reformed in felynge.

How god openeth the inner eye of the soule to se hym / not all at ones / but by dyuerse tymes / & of thze maner of reformynges of a soule by ensample.

Ca. xxxij.

**A**fter that ryghted and assayed / mortyfied and purfied (as I haue sayd befoze) our loꝛde Jesu of his



mercyfull goodnes reformeth it in felyng Whan he vou-  
 cheth safe he openeth the inner eye of the soule Whan he  
 lyghteneth the reason through touchynge & thynnyng of  
 his blessed lyght for to se hym & knowe hym / not all fully  
 at ones / but ytell & ytell by dyuerse tymes / as the soule  
 may suffre hym. He seeth hym not what he is / for that  
 may no creature do in heuen ne in erthe. For he seeth  
 hym not as he is / for that syght is onely in the blysse of  
 heuen. But he seeth hym / that he is an vnchaungeable  
 beyng / a souerayne myght / souerayne sothfastnes / so-  
 uerayne goodnes / a blessed lyfe / an endles blysse. This  
 seeth the soule and moche moze that cometh withal / not  
 blyndly and nakedly & vnsauourly / as doth a clerke that  
 seeth hym by his clergye onely through myght of his na-  
 ked reason / but he seeth hym in vnderstandynge / that he  
 is confortd and lyghted by the gyfte of the holy goost  
 With a wonderfull reuerence and preuy brennyng loue  
 and with goostly sauour and heuenly delyte moze clere-  
 ly and moze fully than it may be wyrtten or sayd. This  
 syght though it be but shorte and ytell / it is so worthy  
 and so myghty / that it withdraveth and rauylsheth all  
 the affeccyon of the soule from beholdynge & the mynde  
 of all erthly thynges therto / for to rest therein euer moze  
 yf it myght. And of this maner of syght and knowynge  
 the soule groundeth all his Werkynge inwarde in all the  
 affeccyons / for than it dredeth god in man as sothfast-  
 nes / wondreth hym as myght / loueth hym as goodnes.  
 This syght and this goodnes / and this knowynge of  
 Jesu With the blessed loue that cometh out of it / may be  
 called reformynge of a soule in felyng and in fayth that  
 I speke of. It is in fayth / for it is darke yet / as in re-  
 garde of the full knowynge of Jesu With the blessed loue  
 that cometh out of it that shal be in heuen. for than shall

We se hym / not onely that he is / but as he is / as saynt  
 Johñ sayth (Tunc videbimus eum sicut est) That is to  
 saye / than shall We se hym as he is. Neuerthelesse it is  
 in felynge also as in regarde of that blynde knowynge  
 that a soule hath standynge onely in faythe. For this  
 soule knoweth somwhat of the very kynde of Jesu god  
 thzugh his gracysous syght / but that other knoweth not  
 but onely byleueth it is sothe. Neuerthelesse that thou  
 the better mayst perceyue what I meane / I shall shewe  
 these thze maner refozmynges of a soule by ensample  
 of thze men standynge in the lyght of the sonne. Of the  
 whiche thze / one is blynde / another may se / but he hath  
 his eyen stopped / & y<sup>e</sup> thyrde loketh forth With ful syght.  
 The blynde man hath no maner of knowynge that he is  
 in the sonne / but he byleueth it yf a true man tell hym.  
 And he betokeneth a soule that is onely refozmed i fayth  
 that byleucth in god as holy chyrche techeth and wo-  
 teth not what. This suffyseth as for saluacyon. That  
 other man seeth a lyght of the sonne / but he seeth it not  
 clerely what it is / for the lyddes of his eyen letteth hym  
 that he may not se / but he seeth thzugh the lyddes of his  
 eyen a glymerynge of greate lyght / and he betokeneth a  
 soule that is refozmed in fayth and in felynge / and so is  
 he contemplatysse / for he seeth somwhat of the godhede  
 of Jesu thzugh grace / not clerely ne fully / for the lyddes  
 that is this bodyly kynde / is yet a Walle bytwene his  
 kynde and the kynde of Jesu god / and letteth hym from  
 the very clere syght. But he seeth thzugh this Wall af-  
 ter that the greate mercy and grace toucheth hym moze  
 or lesse that Jesu is god / and that Jesu is the moost so-  
 uerayne goodnes / and moost souerayne beyng / and a  
 blessed lyfe / and all suche other goodnes cometh of hym.  
 Thus seeth the soule by grace not agaynstandynge the

 pti. Joa  
 hã. iij.

bodyly kynde / & the more clere and subtyll that the soule  
 is made / & the more it is departed from flesshly hede / the  
 sharper syght it hath / & the myghtyer loue of y godhede  
 of Iesu. This syght is so myghty / y though none other  
 man luyng wold byleue in Iesu / ne loue hym / he wold  
 neuer byleue the lesse / ne loue hym the lesse / for he seeth  
 it sothfastly that he may not but byleue it. The thyrde  
 man that hath full syght of the sonne / he byleueth it not  
 for he seeth it fully / and he betokeneth a full blessed soule  
 that without ony wall of body or of synne seeth openly y  
 face of Iesu in the bysse of heuen / there is no fayth / and  
 therfore he is fully reformed in felyng. There is no state  
 aboue the seconde refozmyng that a soule may come to  
 here in this lyfe / for this is the state of perfeccyon and  
 the waye to heuenwarde. Neuerthelesse all the soules  
 that are in this state are not all lyke farforth / for some  
 hath it lytell / shortly and seldome / & some lenger / clerer  
 and oftener / and some hath it best / clereft and longest af-  
 ter the abouidyng of grace / & yet all these haue the gyfte  
 of contemplacion. For the soule hath not perfyte syght of  
 Iesu all at ones / but fyrst a lytell and a lytell / and after  
 that it profyteth & cometh to more felyng / and as longe  
 as it is in this lyfe / it may waxe more in knowyng and  
 in this loue of Iesu / and sothly I wote not what were  
 more lese to suche a soule that hath felte a lytell of it than  
 vtterly all other thynges leste and set at nought. Tende  
 onely therto for to haue clerer syght & clere loue of Iesu  
 in whome is all y blessed trinite. This maner knowyng  
 of Iesu (as I vnderstande) is the openyng of heuen to  
 the eye of a clene soule / of the which holy men speke of in  
 theyr wytyng. Not as some wene that the openyng of  
 heuen is as yf a soule myght se by ymaginacyon thugh  
 the skyes aboue the fyrmanent how our lord Iesu syt



teth in his mageste in a bodyly lyght as moche as an hondreth sonnes. Pave it is not so / ne though he se never so hygh on that maner / sothly he seeth not the goostly heuen. The hygher he styeth aboue the sonne for to se Jesu so by suche ymagynacyon / the lower he falleth byueth the sonne. Neuerthelesse this maner syght is sufferable to symple soules that can no better seke hyme whiche is vnseable.

**How Jesu is heuen to the soule / and Why he is called fyre.** Ca. xxxiiij.

**W**hat is heue to a reasonable soule / sothly nought else but Jesu god / for yf that be heuen onely that is aboue all thynge / than is god onely heuen to mannes soule / for he is onely aboue the kynde of a soule. Than yf that a soule may through grace haue knowynge of that blessed kynde of Jesu / sothly he seeth heue / for he seeth god. Therfoze there are many men that do erre in vnderstandynge of some wordes that are sayd of god / for they vnderstande them not goostly. Holy Wrytynge sayth that a soule that wyll fynde god / shall lyfte vpwarde the inner eye / and seke god aboue it selfe. Than some men that wolde do after this sayenge / vnderstande this worde aboue themselfe / as for hygher settynge in stede / and worthynes of place / as one element or planet is aboue another in settynge & worthynes of a bodyly place. But it is not so goostly. For a soule is aboue all bodyly thynge / not all onely by settynge of stede / but by subtyltee and worthynes of kynde. Ryght so on the selfe wyse god is aboue all bodyly and goostly creatures / not by settynge of stede / but through subtyltee and worthynes of his vnchaungeable blessed kynde / and therfoze he that wyll wyfely seke god & fynde hym / he shall not renne out with his thought as he wolde clymbe aboue the sonne.

and parte the firmament/ and ymagyn the mageste as  
 it were an hondzeth sonnes/ he shal rather drawe downe  
 the sonne and all the firmament and forgete it / and cast  
 it byuethe hym there he is/ and set all this and al bodyly  
 thynges also at nought/ & thynke than yf he can goostly  
 bothe of hymselfe & of god also. And yf he do thus/ than  
 seeth the soule aboute it selfe/ than seeth it in to heuen/  
 vpon this selfe maner shal this Worlde Within be vnder  
 stande/ it is comuunly sayd that a soule shall se our lord v  
 in all thyng and With it selfe/ sothe it is that our lord is  
 Within al creatures/ but not on that maner that a kernel  
 is hydde Within the shell of a nutte/ or as a lytell bodyly  
 thyng is holden Within an other moche/ but he is With  
 in all creatures as holdyng & keypyng them in theyr be-  
 yng through subtyltye & myght of his owne blessed kynde  
 & clenness vnseable. For ryght as a thyng that is moost  
 precyous & moost clene is layde innermost/ ryght so by y  
 lyknes it is sayd that y kynde of god that is moost pre-  
 cyous moost clene & most goodly farthest fro bodyly hebe  
 is hyd Within al thynges. And therfore he that wyl seke  
 god Within / he shall forgete fyrst all bodyly thynges fro  
 all that is Without/ & his owne body/ and he shal forgete  
 thynkyng of his owne soule/ and thynke on the vnmade  
 kynde that is Jesu that made hym / quyckeneth hym/  
 holdeth hym and gyueth hym reason and mynde/ & loue  
 the Whiche is Within hym through his myght and soue-  
 rayne subtyltye. Upon this maner shall the soule do vhan  
 grace toucheth it/ or else it wyl but lytell or nothyng a-  
 uayle to seke Jesu/ and to fynde hym Within it selfe and  
 also Within all creatures as me thynketh. Also it is sayd  
 in holy Wryte that god is lyght / so sayth saynt Johan.

pzi. Jo:  
 han.

(Deus lux est) That is / god is lyght. This lyght shall  
 not be vnderstande as for bodyly lyght / but it is vnder-

stande thus / god is lyght / that is / god is trouthe & sothfastnes / for sothfastnes is goostly lyght. Than he that moost graciously knoweth sothfastnes best seeth god / & neuertheles it is lykened to þe bodyly lyght for this skyll. Ryght as the sonne sheweth to the bodyly eye it selfe and all bodyly thynges by it / ryght so sothfastnes that is god sheweth to the reason of the soule it selfe fyrst / & by it selfe all other goostly thynges that nedeth to the knowynge of a soule / thus sayth the prophete (Domine in lumine tuo videbimus lumen) Lorde We shall se thy lyght by thy lyght / that is / We shall se the that art sothfastnes by thy selfe. On the same wyse it is sayd that god is fyre. (Deus noster ignis consumens est) That is / our lorde is fyre wastynge / that is to saye / god is not fyre elementall that heateth a body and brenneth it / but god is loue and charite / for as fyre wasteth all bodyly thynges that may be wasted / ryght so the loue of god brenneth and wasteth all synnes out of the soule / and maketh it clene as fyre maketh clene all maner metalles. These wordes and all other that are spoken of our lorde in holy wyte by bodyly lyknes / must nedes be vnderstande goostly / or else there is no maner of sauoure in them / neuerthelesse the cause why suche maner of wordes are sayd of our lorde in holy wyte is this. For we are so flesshely that we can not speke of god / nor vnderstande of hym but yf we by suche wordes fyrst be entred in / neuerthelesse whan þe inner eye is opened thugh grace for to haue a lytell syght of our lorde Iesu / than shall the soule turne lyghtly ynough all suche wordes of bodyly thynges in to goostly vnderstanding. This goostly openynge of the inner eye in to knowynge of the godhede I call reformynge in fayth and felynge / for than the soule somwhat feleth in vnderstandynge of that thyng that it had

Psal.  
xxxv.

Hebre.  
xij.



before in naked byleuyng / & that is the begynnynge of  
contemplacyon / of the Whiche saynt Doule sayth thus.

i. Cozi.  
iiij.

(Non cōtemplantib⁹ nobis q̄ vident / sed que nō vidētur  
quia que videntur tēporalia sunt: que autē non videntur  
etna sunt) That is / our cōtemplacyon is not in thynges  
that are scen / but it is in thynges vnseable. For thynges  
that are seen are passynge / but vnseable thynges are  
euerlastynge / to the Whiche syght euery soule sholde de-  
syre for to come to bothe here in partye / & in the blysse of  
heuen fully. For in that syght & in that knowynge of Je-  
su is fully the blysse of a reasonable soule & endles lyfe.

Johā.  
vj.

Thus sayth our lord (Hec est autē vita eterna vt cognos-  
cant te verū deū et quē misisti iesum xpm) That is / fa-  
ther this is endles lyfe that thy chosen soules knowe the  
and thy sone Whome thou hast sente one sothfast god.

**O**f two maner of loues / reformed and vnrefo-  
med / What it meaneth / and how We be bounde to  
loue Jesu moche for our makynge / but more for  
our agayne byenge / but moost of all for our sauynge  
thrygh the gyftes of his loue. Ca. xxxiiij.

**B**ut now wondrest thou sythen this knowynge of  
god is the blysse and the ende of a soule / Why than  
haue I sayd here before that a soule sholde nought else  
coueyte but onely y loue of god. I spake nothyng of this  
syght that a soule sholde coueyte this. Unto this may I  
saye thus / that the syght of Jesu is full blysse of a soule /  
and that is onely for y syght / but it is also for the blessed  
loue that cometh out of that syght. Neuer theles for loue  
cometh out of knowynge / and not knowynge out of loue /  
therfore it is sayd that in knowynge and in syght princy-  
pally of god With loue / is the blysse of a soule / & the more  
he is knowen / the better he is loued. But for as moche  
as to this knowynge or to this loue that cometh of it

may not the soule come without loue / therfore sayd I þ  
 thou sholdest coueyte loue / for loue is cause Why a soule  
 cometh to this knowyng & to this loue that cometh of it.  
 And on what maner that is / I shall tell the more open-  
 ly. Holy Wryters saye / and sothe it is / that there is two  
 maner of goostly loue. One is called formed / an other  
 is called vnformed. Loue vnformed is god hym selfe  
 the thyrde persone in Trinite / that is the holy goost / he  
 is loue vnformed and bnnade / as saynt Iohan sayth.  
 (Deus dilectio est) God is loue / that is the holy goost.  
 Loue formed in the affeccyon of the soule made by the  
 holy goost of the syght and of the knowyng of sothfast-  
 nes / that is god onely stered and set in hym. This loue  
 is called formed / for it is made by the holy goost. This  
 loue is not god in hymselfe / for it is made / but it is the  
 loue of the soule felte of the syght of Iesu / and stered to  
 hym onely. Now mayst thou se that loue formed is not  
 cause Why a soule cometh to the goostly syght of Iesu /  
 and some men wolde thynke that they wolde loue god so  
 brennyngly / as though it were by theyr owne myght /  
 that they were worthy to haue the goostly knowyng  
 of hym. Naye it is not so / but loue vnformed (that is  
 god hymselfe) is cause of all his knowyng / for a blynde  
 wretched soule is so farre fro the clere knowyng and the  
 blessed felyng of his loue through synne & fraylte of the  
 bodyly kynde / that it myght neuer come vnto it / ne were  
 the endles mochenes of the loue of almyghty god. But  
 than bycause he loued vs so moche / therfore he gyueth  
 vs his loue / that is the holy goost. He is the gyuer / and  
 the gyfte / & maketh vs than by that gyfte for to knowe  
 and loue hym. Loo this is the loue that I spake of / that  
 thou sholdest onely coueyte and desyre this vnformed lo-  
 ue / that is the holy goost. For sothly a lesse thyng or a

xi. Jo:  
hā. iij.

pr. Jo:  
han.

lesse gyfte than he is may not auayle vs for to byrnye vs  
 to the blessed syght of Iesu/ and therfore sholde we fully  
 desyre and aske of Iesu onely this gyfte of loue/ that he  
 wolde for the mochenes of his loue so blessed touche our  
 hertes With his vnscable lyght to the knowyng of hym/  
 and departe With vs of his loue/ that as he loueth vs/  
 that we myght loue hym agayn. Thus sayth saynt Jo:  
 han ( Nos diligamus deum/ quoniam ipse prioz dilexit  
 nos) That is/ loue we god now/ for he fyrst loued vs/ he  
 loueth vs moche Whan he made vs to his lyknes/ but  
 he loued vs more Whan he bought vs With his precy-  
 ous blode thzugh wyllfull takynge of deith in his man-  
 hede fro the power of the fend and fro the payne of hell/  
 but he loueth vs moost Whan he gyueth vs the gyfte of  
 the holy goost/ that is loue/ by y<sup>e</sup> whiche we knowe hym  
 and loue hym/ and are made sure that we are his sonnes  
 chosen to saluacyon/ for this loue are we more boude vnto  
 to hym/ than for ony other loue that euer he shewed for  
 vs/ eyther in our makynge/ or in our agayne byenge/ for  
 though he had made vs and bought vs/ but yf he saue  
 vs Withall/ what shold it profyte else to vs our makynge  
 or our byenge/ sothly ryght nought. Therfore the moost  
 token of loue shewed to vs (as me thynketh) is this/ that  
 he gyueth hymselfe in his godhede to our soules. He dyd  
 gyue hym selfe fyrst and formest in his manhede to vs  
 for our raunsome Whan that he dyd offre hymselfe vnto  
 the father of heuen vpon the awter of the crosse. This  
 was a meruaylous fayre gyfte/ and also a ryght greate  
 token of loue. But what tyme he gyueth hymselfe in his  
 godhede goostly vnto our soules for our saluacyon/ and  
 also maketh vs for to knowe hym/ and for to loue hym.  
 Than he loueth vs fully/ for than gyueth he hymselfe  
 to vs/ and more myght he not gyue vs/ nor lesse myght



not suffyse to vs. And for this same cause it is sayd that the ryghtynge of a synfull soule thugh forgyuenes of synnes is arrected and appropzyed princypally vnto the Werkynge of the holy goost / for the holy goost is loue / and in the ryghtynge of a soule our lordes Jesu sheweth to a soule moost of his loue. For he dothe away all synne and oneth it to hym / & that same is the best thyng that he may do to a soule / and therfore it is appropzyed vnto the holy goost / the makynge of the soule is appropzyed vnto the father / as for the souerayne myght and power that he sheweth in the makynge of it / the byenge of it is arrected to the sone / as for the souerayn Wytte and Wyldome that he shewed in his manhede / for he ouercame our goostly enemy the fende princypally thugh Wyldome / and not thugh strengthe / but the ryghtynge and the full sauynge of a soule by forgyuenes of synnes is appropzyed to the thyrde persone / that is the holy goost / for therein sheweth Jesu moost loue vnto mannes soule / and for that thyng shall he be moost loued of vs agayne. His makynge is comune to vs & to all reasonable creatures / for as he made vs of nought / so made he them / and therfore is this Werke greatest of myght / but not moost of loue / also the byenge is comune to vs and to all reasonable soules / as to iewes and sarazyns and to false chrysten men / for he dyed for all soules flyke / and bought them yf they Wyll haue the perfyte loue of it / and also it suffyseth for the byenge of all / though it be so that all haue it not / and this Werke was moost of Wyldom / & not moost of loue. But the ryghtynge & the halowynge of our soules thugh the gyfte of the holy goost / that is onely the Werkynge of loue / and that is not comune / but it is a speccyall gyfte onely to chosen soules / & sothly that is moost Werkynge of loue to vs that are his chosen chylderne.

This is the loue of god that I spake of / the whiche thou  
 shouldest coueyte and delyze / for this loue is god hym selfe  
 and the holy goost. This loue vnforned whan it is gy-  
 uen to vs / it werketh in our soule all that good is / and  
 all that longeth to goodnes. This loueth vs or that we  
 loue hym / for it cleneth vs fyrst of our tynnes / & maketh  
 vs for to loue hym / and maketh our wyll stronge for to  
 agaynstande all synnes / and stereth vs for to assaye our  
 selfe thurgh dyuerse exercyses bothe bodyly and goostly  
 in all vertues. It stereth vs also for to forsake the synne  
 and fleshely affectyons & worldly dyledes. It kepeth vs  
 fro malycyous temptacyons of the iende / & dryueth vs  
 out fro belynes and vanite of the woerde / and fro couer-  
 sacyon of worldly louers. All this dothe the loue of god  
 vnforned whan he gyueith hymselfe to vs / we do ryght  
 nought but suffre hym and assent to hym / for that is the  
 moost that we do that we assent wyllfully vnto his gra-  
 cyous werkynge in vs. And yet is not that wyll of vs  
 but of his makynge / so that me thynketh that he dothe  
 in vs all that is well done / and yet se we it not. And he  
 dothe not all oncely thus / but after this loue dothe moze /  
 for he openeth the eye of the soule / and he sheweth to the  
 soule the syght of Iesu wonderfully / and the knowynge  
 of hym as the soule may suffre it thus by lytell and by  
 lytell / and by that syght he rauylsheth all the affecty-  
 on of the soule to hym / and than begynneth the soule for to  
 knowe hym goostly / and brennyngly to loue hym. Then  
 seeth the soule somwhat of the kynde of the blessed god-  
 hede of Iesu / how that he is all / and that he werketh all  
 and that all good dedes that are done and good thoug-  
 tes are oncely of hym / for he is all souerayne myght and  
 all souerayne sothfastnes & all souerayne goodnes / and  
 therfore euer y good dede is done of hym / & by hym / and

he shall onely haue the Worshyp & the thanke for all good dedes / and nothyng but he / for though Wretched men steie his Worshyp here for a Whyle. Prueri hellesse at the last ende shall iochastnes shewe Well that Jesu dyd all / and man dyd ryght nought of hymselfe / and than shall theues of goodes that are not accorded With hym here in this lyfe for theyr trespase be denied to deth / and Jesu shall be fully Worshypped and thanked of all blessed creatures for his Werkynge. This loue is nought else but Jesu hymselfe / that for very loue Werketh all this in mannes soule / & refozmeth it in felyng to his lyknes as I haue before sayd & somewhat as I shall saye. This loue byngeth in to the soule the fulhede of all vertues / & maketh all clene and true / softe and easy / & turneth hym all in to loue & in to lpyng. And on What maner Wyse he dothe that / I shall tell the a lytell after Warde. This loue draweth y<sup>e</sup> loule fro bayne beholdynge of all Worldly thynges in to cōtemplacyon of goostly creatures and of goddes preuytees / fro flesshelyhede in to goostlynes / fro erthly felyng in to heuenly sauoure.

**H**ow some soule loueth Jesu by bodyly feruours and by theyr owne manly affeccyons that be stered by grace & by reason / and how some loue Jesu more restfully by goostly affeccions onely stered inwardly through specyall grace of the holy goost. Ca. xxxv.

**W**han may I saye that he that hath moost of this loue here in this lyfe moost pleaseh god / & moost clere syght shall haue of hym / and moost fully loue hym in the blysse of heuen / for he hath the moost gyfte of loue here in erth / this loue may not be had by mannes owne trauayle as some Wene. It is frely had of the gracypus gyfte of Jesu after moche bodyly and goostly trauayle goynge before / for there are some louers of god y<sup>e</sup> make



themselfe to loue god as it were by theyr owne myght/  
 for they strayne themselfe thurgh great byolence / & pant  
 so strongly that they brest in to bodyly feruours / as they  
 wolde drawe downe god fro heuen to them / & they saye  
 in theyr hertes and with theyr mouthes. *A lorde I loue  
 the / and I wolde loue the / I wolde for thy loue suffre  
 deth.* And in this maner of Werkynge they fele great fer-  
 uour and moche grace / and sothe it is / me thynketh this  
 Werkynge is good and medefull / yf it be well tempered  
 with mekenes & with discrecion. But neuertheles these  
 men loue not / ne haue not the gyfte of loue on that maner  
 as I speke of / ne they aske it not so / for a soule that hath  
 the gyfte of loue thurgh gracypous beholdynge of *Jesu  
 as I meane* / or else yf he haue it not yet / but wold haue  
 it / he is not bely for to strayne hymselfe ouer his myght  
 as it were by bodyly strength for to loue it by bodyly fer-  
 uours / and so for to fele the loue of god / but hym thyn-  
 keth that he is ryght nought / and that he can do ryght  
 nought of hymselfe / but as it were a deed thyng onely  
 hangynge and bozne vp by the mercy of god. He seeth  
 well that *Jesu* is all and dothe all / and therfore asketh  
 he no maner thyng else but the gyfte of loue / for sythen  
 that the soule seeth that his owne loue is nought / ther-  
 fore it wolde haue his loue / for that is ynough / therfore  
 prayeth he / and that desyrezeth he that the loue of god  
 wold touche hym with his blessed lyght / that he myght  
 se a lytell of hym by his gracypous ptesence / for than shol-  
 de he loue hym. And so by this maner of meanes cometh  
 the gyfte of loue (that is god) in to a soule / the moze that  
 a soule noughteth it selfe thurgh grace by syght of his  
 sothfastnes somtyme without ony feruour outwardly  
 shewed / & the lesse that it thynketh that it loueth or seeth  
 god / the nerer it mygheth for to perceyue the gyfte of the

blessed loue/for than is loue mayster and Werketh in the  
 soule/maketh it to forgete it selfe/ and for to se & beholde  
 onely how loue dothe/ & than is the soule more suffrynge  
 than doynge/ and that is cleue loue. Thus saynt Poule  
 meaned whan he sayd thus (Quicūq; spiritu dei agun- Rom.  
 tur hij filij dei sūt) All these that are wrought with the vii.  
 spiryte of god are goddes sones / that is/ soules that are  
 made so meke and so buxom to god that they werke not  
 of themselves/ but suffre the holy goost to sterc them and  
 werke in them felynges of loue with a swete corde of his  
 sterynges. These are specyally goddes sones moost lyke  
 vnto hym. Other soules that can not loue thus/ but tra-  
 uayle themselves by theyr owne affliccyons & sterc them  
 selfe thrygh theyr owne thynkyng of god & bodyly exers  
 cyle/ for to draue out of themselves by maystry þ felyng of  
 loue by feruours & other bodyly signes/ loue not goostly/  
 they do well & medefully / yf so be that they wyll knowe  
 mekely that theyr Werkynge is not the kyndly gracys  
 felyng of loue/ but it is manly doynge by a soule at the  
 byddyng of reason/ & neuerthelesse thrygh the goodnes  
 of god bycause that the soule dothe þ in it is/ these manly  
 affeccyons of the soule stered in to god by mannes Wer-  
 kyng are turned in to goostly affeccyons/ & are medefull  
 as yf they had ben done goostly in the fyrst begynnynge.  
 And this is a greate curtesy of our lord shewed to meke  
 soules that turneth all these manly affeccyons of kynd-  
 ly loue in to the affeccyon and in to the mede of his owne  
 loue/ as yf that he had wrought hym all fully by hym  
 selfe. And so these manly affeccyons so turned/ may well  
 be called affeccyons of goostly loue through purchase/  
 and not through kyndely byngynge forthe of the holy  
 goost. I saye not that a soule may werke suche manly  
 affeccyons onely of it selfe without grace. For I wote

i. Cori. Well that saynt Doule sayth that We may ryght nought  
 ii. do ne thynke that good is of our selfe without grace (Nō  
 enī qđ sumus sufficiētes cogitare aliqđ ex nobis quasi ex  
 nobis: sed sufficientia nostra ex deo est) That is / We that  
 loue god / Wene that We suffylse for to loue or to thynke  
 good of our selfe onely / but our suffylsynge is of god / for  
 god Werketh in all bothe good Werke and good Wyll / as  
 Phil. saynt Doule sayth (Deus est qđ operatur in nobis et uelle  
 et p̄ficere p̄ bona uolūtate) That is / it is god that Wer-  
 keth in vs good Wyll & fulfyllynge of good Wyll. But I  
 saye that suche affeccyon are good made by the Wyll and  
 meane of a soule after the generall grace that he gyueth  
 to all chosen soules / not of specyall grace made goostly  
 by touchyng of his gracypous presence as he Werketh in  
 his perfyte louers / as I sayd before / for in vyperfyte lo-  
 uers loue Werketh frely by the affeccyons of man / but in  
 perfyte louers loue Werketh nerely by theyr owne goostly  
 affeccyons / & sleeth in a soule for the tyme all other af-  
 feccyons / bothe flesshely / kyndly / & manly / & that is pro-  
 perly the Werkynge of loue by hymselfe. Thus loue may  
 be had in a lytell in party here in a clene soule thzugh the  
 goostly syght of Jesu / but in the blysse of heuen it is ful-  
 fylled by clere syght of his godhede. For there shall none  
 affeccyon be felte in a soule but godly and goostly.

That the gyfte of loue amonge all other gyftes of  
 Jesu is worthiest & moost profytable. And how Jesu  
 dothe all that is well done in his louers onely for loue /  
 and how loue maketh the blyng of all vertues and  
 all good dedes lyght and easy. Ca. xxxvi.

**A**Ske thou than of god nothyng but this gyfte  
 of loue / that is the holy goost / for amonge all the  
 gyftes that our lord gyueth / there is none so good ne so  
 profytable / so worthy ne so excellent as this is / for there



is no gyfte of god that is bothe the gyuer and the gyfte  
 but this gyfte of loue. And therfore it is the best and the  
 Worthiest. The gyfte of prophccy / the gyfte of myra-  
 cles Werkynge / the gyfte of greate knowynge and coun-  
 seyllynge / and the gyfte of greate fastyng oz of greate pe-  
 naunce doynge / oz ony other suche are great gyftes of the  
 holy goost / but they are not the holy goost / for a repro-  
 ued soule and a dampnable myght haue all these gyftes  
 as hath a chosen soule / and therfore all these maner gyf-  
 tes are not greatly for to desyre ne moche for to care / but  
 the gyfte of loue is the holy goost god hymselfe / and hym  
 may no soule haue & be dampned Withall / for that gyfte  
 saueth it onely fro dampnacyon / and maketh it goddes  
 sone / partener of heuenly herytage. And that loue as I  
 haue before sayd is not the affeccyon of loue that is for-  
 med in a soule / but it is the holy goost hymselfe / that is  
 loue vnformed that saueth a soule. For he gyueth hyn  
 selfe to a soule fyrst oz the soule loueth hym / and he for-  
 meth the affeccyon in the soule / & maketh the soule for to  
 loue hym onely for hymselfe / & not onely that / but also by  
 this gyfte the soule loueth it selfe & all his euen chrysten  
 as it selfe onely for god / and this is the gyfte of loue that  
 maketh shedyng bytwene chosen soules & reprobued / and  
 this gyfte maketh fully peace bytwene god and a soule /  
 & onely all blessed creatures hoolly in god / for it maketh  
 Iesu for to loue vs / and we hym also / and eueryche of vs  
 for to loue other in hym. Coueyte thou this gyfte of loue  
 pryncypally as I haue sayd / for yf he Wyll of his grace  
 gyue it the on that maner wyse / it shall open & lyghten y  
 reason of thy soule for to se sothfastnes y is god & goostly  
 thynges / and it shall stere thyne affeccyon hoolly for to se  
 sothfastnes / that is god & goostly thynges / & it shall stere  
 thyne affeccyon hoolly & fully for to loue hym / and it shall

Werke in thy soule onely as he Wyll / & thou shalt beholde  
 Jesu reuerently With softnes of loue / & se how he dothe.  
 Thus byddeth he by his pphete y We sholde do / sayenge  
 thus (Uacate et uidete qui ego sum deus) Cease ye and  
 se that I am god / that is / ye that are reformed in felyng  
 and haue your inner eye opened in to the syght of goostly  
 thynges / cease ye somtyme of outwarde Werkynge / & se  
 that I am god / that is / se onely how I Jesu god & man  
 do / beholde you me / for I do all / I am loue / and for loue  
 I do all that I do / and ye do nought. And that this is  
 sothe I shall shewe you / for there is no good dede done by  
 you / ne good thought felt in you / but yt it be done thzugh  
 me / that is / thzugh myght & wysdome / & loue myghty-  
 ly / wytly and louely / else it is no good dede. But now is  
 it sothe that I Jesu am bothe myght and wysdome and  
 blessed loue / and ye nought / for I am god / than may ye  
 Well se that I do all your good dedes / and all your good  
 thoughtes / and all your good loues in you / & ye do ryght  
 nought / and yet neuertheless be all these good dedes cal-  
 led yours / not for ye Werke them pryncypally / but for I  
 gyue them to you for loue that I haue to you / and ther-  
 fore sythen I that am Jesu / & for loue do all this / cease  
 ye than of the beholdynge of your selfe / and set your selfe  
 at nought / & loke on me / and se that I am god / for I do  
 all this. This is somwhat of the meanyng of the verse  
 of Dauid befoze sayd / se than & beholde what loue Wer-  
 keth in a chosen soule that he reformeth in felyng vnto  
 his lykenes Whan the reason is lyghtned a lytell to the  
 goostly knowynge of Jesu / and to the felyng of his loue  
 than byngeth loue in to the soule the fulhede of vertues  
 and turneth them all in to softnes and in to lykynge / as  
 it were without Werkynge of the soule / for the soule stry-  
 ueth not moche for the getynge of them as it dyd befoze /

but it hath them easely / and seleth them restfully onely  
 thugh the gyfte of loue / that is the holy goost / and that  
 is a greate conforzte and gladnes vnspekable Whan it se-  
 leth sodely and Woteth not how þ vertue of mekenes  
 and pacyence / soberte and sadnes / chastite and clenness /  
 louynge to his euen chrylten / and all other vertues / the  
 Whiche were to hym somtyme trauaylous / paynfull &  
 harde to kepe / are now turned in to softnes & lykynge / &  
 in to wonderfull lyghtnes / so farforth that hym thyn-  
 keth no maystrye ne no hardnes for to kepe euery vertue /  
 but it is moost lykynge to hym for to kepe it / and all this  
 maketh loue. Other men that stande in the Waye of cha-  
 rite / & are not yet so farforth in grace / but werke vnder  
 the byddyng of reason / they stryue and fyght all daye  
 agaynst synnes for the getyng of vertues / and somtyme  
 they be aboue / and somtyme vnderne the / as Wrastrlers  
 are / these men do full Well / they haue vertues in reason /  
 & Wyll / not in sauour noz yet in loue / for they fyght With  
 themselfe / as it were by theyz owne myght for them /  
 and therfore may they not haue full rest / ne fully also the  
 hyper hande. Neuerthelesse they shall haue moche mede /  
 but they are not yet meke ynough / they haue not yet  
 put themselfe all fully in goddes hande / for they se hym  
 not yet. But a soule that hath goostly syght of Iesu / ta-  
 keth no great kepe of stryuyng for vertues for that tyme  
 he is not aboute them specyally / but he setteth all his  
 belynes for to kepe that same syght and that beholdyng  
 of our lord Iesu that it hath for to holde the mynde sted  
 fastly therto / and than bynde the loue onely to it / that it  
 fall not therfro / and forgete all other thynges as moche  
 as it may / & Whan it dothe thus / than is Iesu sothfast-  
 ly agaynst al maner of synnes / and beshadoweth it With  
 his blessed presence / and geteth it all maner of vertues /



and the soule is so confortyd & so bozne by With the softe felynge of loue that it hath of the syght of Iesu / that it feleth no greate discaise outwarde. And thus sleeth loue generally all synnes in a soule / and reiozmet h in the newe felynges of vertues.

**H**ow loue through gracypus beholdynge of Iesu sleeth all sterynges of pryde / & maketh the soule to lese sauour & delyte in all erthly worshyp. Ca. xxxvij.

**N**euerthelesse how loue sleeth synnes & refozmet h vertues in a soule moze specyally shall I say / and fyrst of pryde / & of mekenes that is contrary vertue thereto. Thou shalte vnderstande that there is two maner of mekenes / one is had by Werkynge of reason / an other is felte of y specyal gyfte of loue / bothe are of loue / but that one loue Werketh by reason of y soule / but that other he Werketh by hymselfe / the fyrst is vnperfyte / that other is perfyte / the fyrst mekenes that a man feleth of beholdynge of his owne synnes and of his owne wretchednes through y whiche beholdynge he thynketh hymselfe vnworthy for to haue ony gyfte of grace or ony mede of god but hym thynketh it ynough that he wolde of his great mercy graunte hym forgyuenes of his synnes / and also he thynketh hym bycause of his owne synnes that he is worse than the moost synner that lyueth / and that euery man dothe better than he / and so by suche beholdynge thursteth he hymselfe downe in his thought vnder all men / and he is besy for to agaynstande the sterynge of pryde as moche as he may / bothe bodyly pryde & goostly / and despyset h hymselfe so that he assente h not to the felynges of pryde. And yf his herte be taken somtyme With it / that it be defouled With vayne ioye or worshyp or of connyng / or of pray synge / or of ony other thyng / as soone as he may perceyue it / he is euyl apayde With

hymselfe & hath sorowe for it in herte / & asketh forgyuenes of it of god / & sheweth hē to his cōfessour / & accuseth hymselfe mekely / & receyucth his penaūce / this is good mekenes / but it is not yet perfyte mekenes / for it is of soules that are begynnynge & profytyng in grace caused of beholdyng of synnes. Loue Werketh this mekenes by reason of the soule. Perfyte mekenes a soule feleth of the syght & the goostly knowyng of Jesu / for Whan the holy goost lyghtneth the reason in to the syght of sothfastnes how Jesu is all / & that he dothe all / ȳ soule hath so great loue & so great ioye in that goostly syght / for it is so sothfast / that it forgereth it selfe / & fully leneth to Jesu w̄ all the loue that it hath for to beholde hym / it taketh no kepe of no vnworthynes of it selfe / ne of synne afoze done / but setteth at nought it selfe With all the synnes & all ȳ good dedes ȳ euer it dyd / as yf there were nothyng but Jesu Thus meke Dauid Was Whan he sayd thus (Et substantia mea tanq̄ nichilū ante te) That is / lorde Jesu ȳ syght of thy blessed vnmade substaūce and thyne endles beyng sheweth Well to me that my substaunce & beyng of my soule is as nought agaynst the / also agaynst his euen chrysten he hath no regarde to them / ne demyng of them / Whether they be better or worse than hymselfe is For he holdeth hymselfe & all other men as it were euen plyke nought of themselfe agaynst god / & that is sothe / for al the goodnes that is done in hymselfe or in them / is onely of god / Whome he beholdeth as all / & therfore setteth he all other creatures at nought as he doth hēselfe / thus meke Was the prophete Whan he sayd thus (Dēs gentes quasi non sint sic sunt coram eo et quasi nichilū et mane reputate sunt ei) All men are befoze our lorde as nought / & as vnnotefull & nought they are accounted to hym. That is agaynst the endles beyng / and the vn-

Psal.  
xxxviiij.

Esa. x.

chaſteable kynde of god/mankynde is as nought/foz of  
 nought it is made/ & to nought ſhold it returne but yf he  
 kepte it in y beynge that made it of nought/this is ſoth-  
 faſtneſ / and this ſholde make a ſoule meke yf it myght  
 ſe thrygh grace this ſothfaſtneſ. Therfoze Whan loue  
 openeth the ynnur eye of the ſoule foz to ſe this ſothfaſt-  
 neſ/With other circūſtaūces that cōmeth Withall/than  
 begynneth the ſoule foz to be ſothfaſtly meke / foz than  
 by the ſyght of god it ſeeth and ſeeth it ſelfe as it is/and  
 than foꝛlaketh the ſoule the beholdynge and the lenynge  
 to it ſelfe/and fully falleth to y beholdynge of Jeſu. And  
 Whan it doth ſo/ than ſetteth the ſoule nought by all the  
 Joye and all the Worſhpy of the Worlde. Foꝛ the Joye of  
 Worldey Worſhpy is ſo lytell and ſo nought in regarde  
 of that Joye and that loue that it ſeeth in the goostly  
 ſyght of Jeſu and knowyng of ſothfaſtneſ/that though  
 it myght haue it Without ony ſynne / he Wolde nought  
 haue of it/nor though men Wolde Worſhpy hym/prayſe  
 hym/and fauour hym/oz ſet hym at greate eſtate/it ly-  
 keth hym nought/nor though he had the connyng of al  
 the ſeuē artes of clergy/and of all the craftes vnder the  
 ſomme/oz had power foꝛ to Werke all maner of myꝛacles/  
 he hath no moze deynty of all this/ne no moze ſauoure of  
 them/than to gnawe on a drye ſtycke/ he had Well leuer  
 foꝛgete all this and foꝛ to be alone out of the ſyght of the  
 Worlde/than foꝛ to thynke on them and be Worſhpyed  
 of all maner of men. Foꝛ the herte of a true louer of Je-  
 ſu is made ſo moche and ſo large thrygh a lytell ſyght of  
 hym and a lytell ſelynge of his goostly loue / that all the  
 lykynge and all the Joye of all erthe may not ſuffyſe foꝛ  
 to fylle a corner of it. And than it ſemeth Well that theſe  
 Wretched Worldey louers that are as it Were rauyſhed  
 in loue of theyꝛ owne Worſhpy / and purſue after it foꝛ



to haue it With all the myght and all the Wytte that they haue/they haue no sauoure in this mekenes / they are Wonders farre therfro / but the louer of Jesu hath this mekenes lastyngly/and that not With heuynes and stryuyng for it / but With lykynge and gladnes / the Whiche gladnes it hath not bycause it forsaketh the Woꝛshyp of the Woꝛlde / for that Were a proude mekenes / that longeth to an ypocryte / but for bycause he hath a syght and a goostly knowynge of sothfastnes and Woꝛthyneſſe of Jesu thꝛough the gyfte of the holy goost / that reuerent syght and that louely beholdynge of Jesu conforteth the loue so Wonderfully / and beareth it by so myghtyly and so softly / that sothly it may haue no lykynge / ne fully rest in none erthly ioye / ne it Wyl not / he maketh no force Whether men lacke hym / or prayse hym / Woꝛshyp hym / or despyle hym / as for hymselfe / he letteth it not at herte / neyther for to be Well apayde yf men despyle hym as for more mekenes / ne for to be euyl apayde / that men sholde Woꝛshyp hym or prayse hym / he had leuer to forgete bothe that one and that other / and onely thynke on Jesu & gete mekenes by that Waye / and that is moche the surer Waye / who myght cōme therto. Thus dyd Dauid Whan he sayd (*Oculi mei semper ad dominū / quoniam ipse euellet de laqueo pedes meos*) That is to saye myne eyen are euer open to our lord Jesu / for Why / he shall plucke my fete fro snares of synnes. For Whan he dothe so / than forsaketh he vtterly hymselfe and vnder casteth hym hoolly to Jesu / & than is he in a sure Warde for the shelde of sothfastnes the Whiche he holdeth / kepeth hym so Well that he shall not be hurte thꝛough no steryng of pryde / as longe as he holdeth hym Within the shelde / as the prophete sayth (*Scuto circūdabit te veritas eius non timebis a timore nocturno*) Sothfastnes

Psal.  
xiii.

Psal. x.

shall beclepe the With a sheelde / and that is / yf thou (all  
 other thynges leste) onely beholde hym / for than shalt  
 thou not drede for the nyghtes drede / that is / thou shalt  
 not drede the spryte of pryde / Whether he come by nyght  
 or by daye / as the nexte verse sayth after thus (A sagit-  
 ta volante in die) Pryde cometh by nyght for to assaile a  
 soule Whan it is despyled & reproued of other men / that  
 it sholde by that fall in heuynes and in to sorowe. It cometh  
 also as an arowe fleyng on the daye Whan a man  
 is worshypped and prayled of all men / Whether it be for  
 worldly doynge or for goostly / that he sholde haue bayne  
 ioye in hymselfe restyngly / & false gladnes in a passyng  
 thyng. This is a sharpe arowe and a perylous / it fleeth  
 swyftly / and it stryketh softly / but it woundeth deedly.  
 But the louer of Jesu that stably beholdeth by deuoute  
 prayers & bely thynkyng on hym / is so belapped With  
 the sure sheelde of sothfastnes that he dredeth not / for this  
 arowe may not entre in to the soule / ne though it come  
 it hurteth not / but glenteth awaye and passeth forthe.  
 And thus is the soule made meke (as I vnderstande) by  
 the Werkynge of the holy goost / that is the gyfte of loue /  
 for he openeth the eye of the soule for to se and loue Jesu /  
 and he kepeth the soule in that syght restfully and surely /  
 and he fleeth all the sterynges of pryde wonderfully  
 and pryuely and softly / and the soule woteth not how.  
 And also he byngeth in by that waye sothfastnes / and  
 onely the vertue of mekenes / and all this dothe loue / but  
 not in all his louers plyke full / for some hath this grace  
 but shortly and lytell as it were in the begynnynge of it /  
 and a lytell assayenge towarde / for the consyence is not  
 yet cleused fully thrygh grace / and some haue it more  
 fully / for they haue clerer syght of Jesu / & they fele more  
 of this loue / and some hath it moost fully / for they haue

the full gyfte of contemplacyon. Neuerthelesse he that leest hath on this maner as I haue sayd / I hope sothly he hath the gyfte of perfyte mekenes / for he hath the gyfte of perfyte loue.

**C**how loue sleeth all sterynges of Wzath & enuy softly / and refozmeth in the soule the vertues of peace and pacyence and of perfyte charite to his euen chrysten / as he dyd speccyally in the apostles. Ca. xxxviij.

**T**he Wyll / for he sleeth myghtyly ire and enuy / and all passions of angrynes & melancoly in it / & bryngeth in to the soule vertues of pacyence & myldnes / peasyblyte and amyte to his euen chrysten / it is full harde and also a great maystry to a man that standeth onely in Werkynge of his owne reason for to kepe pacyence / holy rest & softnes in herte & charite to his euen chrysten / yf they disease hym vnskylfully and do hym wzonge / that he ne shall do som what agayne vnto them thzugh sterynge of ire or of melancoly / eyther in spekyng or in Werkynge / or else bothe / and neuerthelesse though a man be stered & troubled in hymselfe and made vnrestful / yf it be so that it be not to moche passynge ouer the bondes of reason / & that he kepe his hande and his tongue and be redy to forgyue the trespace whan mercy is asked / yet this man hath y vertue of pacyence / though it be but weyke and nakedly for as moche as he wolde haue it / & trauayleth besyly in refraynyng of his vnskylfull passions / that he myght haue it / and also is sozry that he hath it not as he sholde. But to a true louer of Jesu it is no greate maystry for to suffre all this / for why / loue syghteth for hym and sleeth wondrous softly suche sterynges of Wzath and of melancoly / and maketh his soule so easy and so peasyble / so suffrynge and so goodly thzugh the goostly syght of Jesu /



With the felynge of his blessed loue / that though he be  
despyfed and repleued of other men / or take wronge or  
harne / shame or bylany / he chargeth it / he is not moche  
stered agaynst hym / he wyll not be angred ne stered a-  
gaynst hē / for yf he were moche stered / he sholde forbere  
the cōforte that he feleth within his soule / but þ̄ wyll he  
not / he may lyghtlyer forgete all the wronge that is done  
to hym than an other man may forgyue it / though mer-  
cy were asked / and so he had wel leuer forgete it / for hym  
thynketh it moost easy to hym. And loue doth al this / for  
loue openeth the eye of the soule to the syght of Jesu / and  
stableth it with the lykynge of loue that it feleth by that  
syght / & conforteth it so myghtly / that it taketh no kepe  
what so men iangle or do agaynst hym / it hangeth no  
thyng vpon hym / the moost harne that he might haue  
were a forberynge of the goostly syght of Jesu / and ther  
fore it is leuer to hym for to suffre all harmes than that  
alone. And all this may þ̄ soule do well & easely without  
greate troublynge of the goostly syght whan disease fals  
leth all without forth & toucheth not the body / as back-  
bytynge or scozynyng / or spoylynge of suche as he hath /  
all these greueth not / but it gothe somewhat nercer whan  
the flesshe is touched and he feleth smerte / than is it har-  
der / neuertheless though it be harde & impossyble to the  
frayle kynde of man to suffre bodily penaunce gladly &  
pacyently without bytter sterēges of ire / angre & melan-  
coly / it is not impossyble to loue that is þ̄ holy goost / for  
to werke this in a soule there he toucheth with the blef-  
sed gyft of loue / but he gyueth a soule that is in þ̄ plyght  
myghty felynges of loue / & wonderfully fasteneth it to  
Jesu / and departeth it wonders farre fro the sensualite  
thruugh his preuy myght / & cōforteth it so swetely by his  
blessed presence / that the soule feleth lytell payne / or else

none of the sensualite / and this is a special grace gyuen  
to the holy martyrs / this grace had the apostles as holy  
Wryte sayth of them thus (Ibant apostoli gaudentes a  
cōspectu cōsulij qm̄ digni habiti sunt p̄ noie christi contu-  
meliā pati) That is / the apostles wente ioyenge fro the  
cōseyle of ȳ iewes / whan they were beaten with scour-  
ges / & they were glad that they were woorthy to suffre  
ony bodily disease for the loue of Iesu / they were not ste-  
red to ire ne to felnes to be auenged vpon the iewes that  
bette them / as a worldly man wolde be whā he suffreth  
a lytell harme / be it neuer so lytel of his euen christen / ne  
they were not stered to no pryde / ne to hyghnes of them-  
selve & to disdeyne & to demynge of ȳ iewes / as ypocrytes  
& heretykes are that wyll suffre moche bodily payne / &  
are somtyme redy to suffre deth with great gladnes and  
with myghty wyll / as it were in ȳ name of Iesu for loue  
of hym / sothly that loue & that gladnes that they haue  
in suffrynge of bodily myschefe / is not of the holy goost /  
it cometh not fro the fyre that brenneth in the hie aduer  
of heuen / but it is fayned by the fende enflambed of hell /  
for it is fully myngled with the heyght of pryde and of  
presumpcyon of themselve and despyte & demynge / and  
dysdeyne of them that thus punyssheth them / they wene  
that all this is charite / and that they suffre all that for  
the loue of god / but they are begyled of the myddaye fende.  
A true louer of Iesu whan he suffreth harme of his  
euen christen is so strengthened through grace of the holy  
goost / and is made so meke / so pacient / so peasyble / and  
that so sothfastly / that what wronge or harme it be that  
he suffre of his euen christen / he kepeth euermoze meken-  
nes / he despyseth hym not / he denieth hym not / but he  
prayeth for hym in his hert / & hath on hym pite & cōpas-  
syon moche moze tenderly than of an other man ȳ neuer

Act.  
vi.

dyd hym harme/and sothly better loueth hym and more feruently desyret the saluacyon of his soule/bycause that he seeth that he shall haue so moche goostly profyte of the euyll dede of that other man/though it be agaynst his Wyll/ but this loue and this mekenes Werketh onely the holy goost aboue the kynde of man/in them that he maketh the true louers of Jesu.

**H**ow loue sleeth couetyse/lechery and glotony/and sleeth the fleschly sauour and delyte in all the fyue bodyly Wyttes softly and easely thzugh a gracypous beholdynge of Jesu. Ca. xxxix.

**C**ouetyse also is slayne in a soule by the Werkynge of loue/foz it dothe make the soule so couetous of goostly good and to heuently rychesse so ardaunt/that it setteth ryght nought by all erthly thynges / it hathe no more deynty in hauynge of a pzeccyous stone than a chalke stone/nor he hath no more loue in an hondzeth pounce of golde/than in a pounce of lede. It setteth all thyng that shall peryllhe at one pryce/no more regardeth he that one than that other as in his loue/foz it semeth well that all these erthly thynges that worldly men set soo greate pryce of/ & loue so deyntyly sholde passe away and turne to nought/bothe the thyng in it selfe and the loue of it/ and therfoze he byngeth it in his thought betyme in to that plyght that it shall be after/and so accounteth it as nought. And Whan worldly louers stryue & fyght and plede for erthly good/who may fyrst haue it/the louer of Jesu stryueith with no man/but kepeth hymselfe in peace/and holdeth hym payde with that that he hath and wyll stryue for no more. For hym thynketh that he nedeth no more of all the rychesse in erth than a scant bodyly sustenaunce for to saue the bodyly lyfe withall/as longe as god wyll/and that he may lyghtly haue/and



therfore Wyl he no moze than scantly hym nedeth for the tyme/ that he may frely be discharged fro besynesse aboute the keypyng & the dispendyng of it/ and fully gyueth his herte & his besynesse aboute the sekynge of Iesu for to fynde hym in clenness of spiryte/ for that is all his couetyse / for Why/ onely clene of herte shall se hym. Also fleschly loue of father & mother & other worldly frendes hangeth not vpon hym/ it is euen cutte from his herte With the swerde of goostly loue/ that he hath no moze affeccyon to father or mother or to any other worldly frende than he hath to an other man/ but yf he se or fele in them moze grace or moze vertue than in other men/ out take this/ that his father and his mother had the selfe grace that some other men haue / but neuerthelesse yf they be not so / than loueth he other men better than them/ that is charite. And so sleeth goddes loue couetyse of y<sup>e</sup> Worlde and byngeth in to the soule pouerte of spiryte/ and that dothe loue/ not onely in them that haue ryght nought of worldly goodes / but also in some creatures that are in greate worldly estate/ and haue dispendyng of erthly rychesse / and loue sleeth in some of them couetyse so farforth that they haue no moze lykynge nor sauour in hauyng of them than a strawe / ne though they be lost for defaute of them that sholde kepe them/ they set ryght nought therby / for Why / the herte of goddes louer is thrygh the gyfte of the holy goost taken so fully With the syght of the loue of an other thyng that is Iesu / and that is so p<sup>r</sup>ecyous and so worthy / that it Wyl receyue none other loue restyngly that is contrary therto / and not onely dothe loue this but also it sleeth the lykynge of lechery & all other bodily vnclennes / and byngeth in to the soule very chastite / and turneth it in to lykynge / for the soule feleth so great delyte in the syght of Iesu / that

it lyketh for to be chaste / & is no great hardnes to it for to  
 kepe chastite / for it is so moost ease & moost rest / & vpon  
 the selte wyse the gyfte of loue seeth lustes of gloiery / &  
 maketh the soule ioye & temperate / and beareth it vp so  
 myghtly / þ̄ it may not rest in lykynge of meate & drynke /  
 but it maketh meate & drynke what it be þ̄ leest greueth  
 the bodyly complexyon / yf he may lyghtly come therto.  
 Not for loue of it selfe / but for þ̄ loue of god. On this maner  
 wyse the louer of god seeth Well that hym nedeth for  
 to kepe his bodyly lyfe With meate & drynke as longe as  
 god Wyl suffre them to be togyder / than shall this be the  
 discrecion of þ̄ louer of Jesu as I vnderstande that hath  
 felynge & Werkyng in the loue / that vpon what maner  
 that he may moost kepe his grace hole / and leest be letted  
 fro Werkyng in it thzugh takynge of bodyly sustenaunce  
 so shall he do / that maner of meate that leest letteth & leest  
 croubleth the hert & may kepe the body in strength / be it  
 fleshe be it fylshe / be it breade & ale / that I trowe þ̄ soule  
 cholet for to haue / yf it may come therto. For all the be-  
 synges of the soule is for to thynke on Jesu With reuerent  
 loue euer wout lettynge of ony thyng yf that it myght / &  
 therfore sythen it must nedes som what be letted & hynd-  
 red / þ̄ lesse that it is letted & hyndred by meate & drynke  
 or ony other thyng / the leuer it is / it had leuer vse þ̄ best  
 meate & moost of pryce vnder the sonne / yf it letted the ke-  
 pyng of his herte / than for to take but breade & Water / yf  
 that letted hym more / for he hath no regarde for to gete  
 hymi great mede for þ̄ payne of fastynge / & be put therby  
 fro softnes in herte / but all his besynges is for to kepe his  
 herte / as stably as he may in þ̄ syght of Jesu & in the se-  
 lynge of his loue / & sothly as I trowe he myght w̄ lesse  
 lykynge vse the best meate / that is god in the owne kynde  
 than an other man that Werkeþ all in reason Without þ̄

Speerall gyfte of loue sholdest se the worst/out take meate  
 that through crafte of curiosite is onely made for luste.  
 That maner of meate may he not Well accorde Withall.  
 And also on þ other syde/ yf lytel meate as onely breade &  
 ale moost helpeth & easeth his herte & kepeth it moost in  
 peace/ it is moost lese than to him to vse it so/ & namely yf  
 he fele bodyly strength onely of þ gyfte of loue Withall/ &  
 yet dothe loue more/ for it sleeth slouth & flesshly ydelnes  
 & maketh the soule to be occupyed in goodnes/ & namely  
 inwarde in beholdyng of hym/ by þ vertue of whiche the  
 soule hath sauour & goostly delyte in prayenge/ in thyn-  
 kyng/ and in all other maner of doynge that nedeth to be  
 done (after the state that he is in) Without heuynesse oz  
 paynfull bytternes/ Whether he be religyous oz secular/  
 also it sleeth the bayne lykynge of the fyue bodyly Wyttes  
 for the syght of the eye/ that the soule hath no lykynge in  
 the syght of ony worldly thynge/ but feleth rather payne  
 and diseale in beholdyng of it/ be it neuer so fayre/ neuer  
 so pteccyous/ neuer so Wonderful/ & therfore as worldly  
 louers renne out somtyme for to se newe thynges for to  
 wonder on them/ and so for to fede theyz hertes With the  
 bayne syght of them. Ryght so a louer of Jesu is belye  
 for to renne aWaye and Withdrawe hym fro the syght of  
 suche maner thynges/ that the inner syght be not letted/  
 for he seeth goostly an other maner thynge that is fayrer  
 and more Wonderful/ and that Wolde he not forbear.  
 Ryght on the selve wyse is it of spekyng and hearyng/  
 it is a payne to the soule of a louer of Jesu for to speke oz  
 heare ony thynge that myght let the fredome of his hert  
 for to thynke on Jesu/ What songe oz melody oz mynstral  
 spe outwarde that it be/ yf it let the thought þ it may not  
 frely and restfully praye oz thynke on hym/ it lyketh hym  
 ryght nought/ and the more delectable that it is to other



men the more vsauery it is to hym. And also for to heare  
 any maner of spekyng of other men but it be som what  
 touchyng the Werkyng of his soule in þe loue of Iesu/ it  
 lyketh hym ryght nought / he is else ryght soone Wery  
 therof/ he had well leuer be i peace & heare ryght nought  
 ne speke ryght nought than to heare the spekyng & the  
 techyng of the greatest clerke of erth w all the reasons þe  
 he can saye to hym thzugh mānes wyttes/ but yf he can  
 speke felyngly & steryngly of the loue of Iesu/ for that is  
 his craste princypally/ & therfore wolde he not else heare  
 ne se but that myght helpe hym & forder hym in to more  
 knowyng & better felyng of hym. Of worldly speche it  
 is no doubtte that he hath no sauoure in spekyng / ne in  
 hearyng of it/ ne in worldly tales ne in tydynges/ ne no  
 suche bayne tanglyng/ that longeth not to hym/ & so it is  
 in smellyng & saucryng/ the more þe thought sholde  
 be distracte & broken fro goostly rest by the vse eyther of  
 smellyng or saucryng/ or of ony of the bodyly wyttes/  
 the more he sleeth it. The lesse that he feleth of them/ the  
 leuer is hym/ & yf he myght lyue in the body without the  
 felyng of ony of them/ he wolde neuer fele them/ for they  
 trouble the herte oftentymes/ & putteth it fro rest/ & they  
 may not fully be eschewed. Neuerthelesse the loue of Ie-  
 su is somtyme so myghty in a soule that it ouercōmeth &  
 sleeth all that is contrary therto for a tyme.

**W**hat vertues & graces a soule receyueth thzugh ope-  
 nyng of þe inner eye in to þe gracious beholdyng of Iesu/  
 & how it may not be gotten onely thzugh mānes trauayle  
 but thzugh specyall grace & trauayle also. Ca. xl.

**T**hus Werketh loue in a soule openyng the goostly  
 eye in to beholdyng of Iesu by inspiracyon of  
 specyall grace/ and maketh it clene/ subtyll & able to the  
 werke of cōtemplacyon/ What this openyng of þe goostly

eye is the greatest clerke in erth can not ymagyn by his wytte ne shewe fully by his tongue/for it may not be gotten by study ne through mannes trauayle onely/but principally by grace of the holy goost & with trauayle of man. I drede moche to speke ought of it/for me th'keth I can not/I passe myne assay/and my lyppes are vnclene/neuerthelesse for I hope loue asketh & loue byddeth/therefore I shall say a lytell more of it as I haue loue techeth. This openyng of the goostly eye is that lyght darknes and ryche nought that I spake of before/and it may be called pouerte of spiryte & goostly rest/inwarde stylnes & peace of conscience/hyghnes of thought and onelynes of soule/a lyghtly felyng of grace and preuite of herte/the waker slepe of the spouse & tastyng of heuenly sauoure/brennyng in loue & shynnyng in lyght/entre of contentplacyon/and reformyng in felyng. All these reasons are sayd in holy wytyng by dyuerse men/for euery of them spake of it after his felyng in grace/& though all these be dyuerse in shewyng of wordes/neuerthelesse they are all in one sentence of sothfastnes/for a soule that through visytyng of grace hath one/hath all. For why a syghyng soule to se the face of Iesu whan it is touched through speyall grace of the holy goost/it is sodenly chaunged and turned fro the plyte that it was in to an other maner of felyng. It is wonderfully departed & drawen fyrst in to it selte fro the loue and the lyknyng of all erthly thynges so moche that it hath lost the sauoure of the bodyly lyfe & of all thynges that is/saue onely Iesu/& than it is clene fro all the fylth of synne/so farforth that the mynde of it and all vnordayned affeccyon of ony creature is sodenly washed & wyped away/that there is no mene lettynge betwene Iesu and the soule but onely y bodyly eye/and than it is in goostly rest. For why/all paynfull doubtis

and dyedes and all other temptacyons of goostly annoyces are dyruen out of the hert/ that they trouble not ne synke not therin for the tyme. It is in rest fro þe noyce of woorldly besynesse and paynfull taryenges of wycked sterynge/ but it is full besy in the free goostly Werkyng of loue/ and þe moze it trauayleth so/ the moze rest he felcth. This restful trauayle is full farre fro fleschly ydelnes & blynde surenes/ it is full of goostly Werkes/ but it is called rest/ for grace louseth the heuy yoke of fleschly loue fro the soule/ and maketh it myghty and free thzugh the gyfte of goostly loue for to Werke gladly/ softly and delectably in all thynges that grace stercth it for to Werke in/ and therfore it is called a holy ydelnes and a rest moost besy/ and so it is in regardi stylnes fro the great cryenge of the beestly noyse of fleschly desyres and vncleue thoughtes. This stylnes maketh þe inspiracyon of the holy goost in beholdyng of Jesu/ for Why/ his voyce is so swete and so myghty/ that it putteth scylence in a soule to ianglyng of all other spekers/ for it is a voyce of vertue softly sowned in a clene soule/ of the whiche the prophete sayth thus (Vox domini in virtute) That is/ the voyce of our lord Jesu is in vertue/ this voyce is a lyuely worde and a spedy as the apostle sayth (Viuus est sermo dei efficac et penetrabilior omni gladio) That is to saye/ quycke is the worde of Jesu and spedy/ moze peryllhyng than ony swerde is/ thzugh spekyng of this worde is fleschly loue slayne/ and the soule kepte in scylence fro all wycked sterynge. Of this scylence it is sayd in þe apocalypse thus.

**Apoca.** (Factū est scilentiū in celo quasi dimidia hora) Scylence was made in heuen as it were halfe an houre. Heuen is a clene soule thzugh grace lyfte by fro erthly loue to heuenly cōuersacyon/ & so it is in scylence/ but for as moche as that scylence may not last hole cōtynually for corrup-



cyon of the bodyly kynde / therfoze it is lykened to þ̄ tyme of halfe an houre / a full shor̄te tyme the soule thynketh that it is / be it neuer so longe / and therfoze it is but halfe an houre / and than hath it peace in conscyence / for Why / grace putteth out gnawynge / pryckyng & stryuyng and fyghtyng of synnes / and bynygeth in peace and accorde and maketh Jesu & a soule bothe one in full accordeance of Wyll / there is none bybzydyng of synnes / ne sharpe reпреуynge of defautes made that tyme in a soule. For they haue kyssed & be made frendes / and all is forgyuen that was mysdone. Thus feleth the soule than With ful meke surenes and great goostly gladnes / and cōceyueth a full greate boldnes of saluacyon by this accorde makynge / for it heareth a p̄euy Wytnessyng in conscyence of the holy goost that he is a chosen sone to heuenly herytage / thus saynt Poule sayth ( Ipse spiritus testimoniu perhibet spiritui nostro quoniam filij dei sumus ) That is / the holy goost beareth Wytnes to our spiryte that we are goddes sones. This Wytnessyng of conscyence sothfastly felte thzugh grace / is the very ioye of the soule / as the apostle sayth ( Gloria mea est testimoniu conscientie mee ) That is / my ioye is the Wytnes of my cōscyence / & that is Whan it Wytnesseth peace / cōcorde / true loue and frendshyp bytwene Jesu and a soule. And Whan it is in this peace / than is it in hyghnes of thought / Whan the soule is bounde With loue of þ̄ Worlde / than is it bynethe all creatures / for euery thynge ouergoeth it & beareth it downe by maystry / that it may not se Jesu ne loue hym / for ryght as the loue of the Worlde is bayne and flesshly / ryght so the beholdyng and thynkyng and blyng of all creatures is flesshly / and that is a thraldome of þ̄ soule / but than thzugh openyng of the goostly eye in to Jesu that loue is turned / and the soule is receyued by after

1. Cor. 1.

his owne kynde aboue al bodyly creatures / and than the beholdynge & thynkynge & the vlynge of them is goostly / for the loue is goostly / the soule hath than full greate disdeyne for to be buxom to the loue of worldly thynges / for it is hygh set aboue them thzugh grace / it letteth nought by all the worlde / for why / all shall passe and peryssh / vnto this hyghnes of hert whyle þ soule is kepte therin / cometh none errour ne decepte of the fende / for Jesu is sochfastly in syght of the soule that tyme / and all thyng bynethe hym. Of this the pphete spekethe thus.

Psal.  
lxij.

(Accedat homo ad cor altum et exaltabitur deus) Come man to hygh herte / & god shall be hyghed / that is / a man that thzugh grace cometh to the hyghnes of thought shall se that Jesu is onely hyghed aboue all creatures / & he in hym. And than is the soule aboue moche chaunged fro the felawshyp of worldly louers / though theyr body be in the myddes amonge them / full farre be they departed from flesshely affeccyons of creatures / it careth not though it neuer se man ne speke with hym / ne haue confort of hym / yf it myght euer be so in þ goostly felynge / it feleth so greate homelynes of the blessed presence of our lord Jesu / & so moche sauour of hym / that it may lyghtly for his loue forgete the flesshely affeccyon & the flesshly mynde of all creatures / I saye not that it shall not loue ne thynke on other creatures / but I say þ it shall thynke on them in tyme / and se them and loue them goostly and frely / not flesshly and paynfully as it dyd before. Of this

Osee  
rij.

onelynes spekethe the prophete thus (Ducam eam in solitudine: et loquar ad cor eius) I shall lede her in to onely stede / and I shall speke to her herte / that is / the grace of Jesu ledeth a soule fro noyous company of flesshely desyres in to onelynes of thought / & maketh it to forgete þ lykynge of the worlde and sovneth by swetnes of his in-

spiracyon wordes of loue in the eares of the hert. Onely  
 is a soule whan it loueth Iesu / & tendeth fully to hym / &  
 hath lost the sauoure and the conforzte of the worlde / and  
 that it myght the better kepe this onelynes / it fleeth the  
 company of all men / yf it may / & seeketh onelynes of bo-  
 dy / for that moche helpeth to onelynes of the soule / and  
 to the free werkyng of loue. The lesse lettynge that it  
 hath without of bayne ianglyng / or within of bayne  
 thynkyng / the more frce it is in goostly beholdyng / and  
 so it is in preyte of herte. All without is a soule whyles  
 it is ouerlayde & blynded with worldly loue / it is as cō-  
 mune as the hye waye / for euery steryng that cometh  
 of the flesshe or of the fende / synketh in and gothe thrygh  
 it. But than thrygh grace it is drawen in to the prey-  
 chambze in to the syght of our lord Iesu / and heareth  
 his prey counseyle / and is wonderfully conforzed in the  
 hearyng. Of this speketh the prophete thus ( Secretū Esate  
 meum michi : secretū meum michi ) My preyte to me / + xxiii.  
 my preyte to me. That is for to saye / the loue of Iesu  
 thrygh inspiracyon of grace taken by fro outwarde fe-  
 llyng of worldly loue / and rauylshed in to the preyte of  
 goostly loue / yeldeth thankynge to hym / sayenge thus.  
 My preyte to me / that is / my lord Iesu thy preyte is  
 shewed to me and pryuely hydde fro all the louers of the  
 worlde. For it is called hydde manna / that may lyght-  
 lyer be asked than tolde what it is / and that our lord  
 Iesu behoteth vnto his loue / sayenge thus ( Dabo sibi Apoca.  
 manna absconditū qd nemo nouit nisi qui accipit ) That  
 is / I shall gyue manna hyd that no man knoweth but  
 he that taketh it. This manna is heuenly meate & aun-  
 gelles fode / as holy wyte sayth. For aungelles are fully  
 fedde and fylled with clere syght in brennyng loue of our  
 lord Iesu / and that is manna. For we mowe aske what  
+



it is / but not wyte what it is. But þ̄ louer of Jesu is not  
 fylled yet here / but he is fedde by a lytell tastynge of it  
 Whyles he is bounden in this bodyly lyfe. This tastynge  
 of this māna is a lyuely felyng of grace had thrygh ope-  
 nyng of the goostly eye. And this grace is not an other  
 grace that a chosen soule feleth in the begynnynge of his  
 cōuersyon / but it is the same and the selfe grace / but it is  
 otherwyle felt & shewed to a soule / for why / grace wereth  
 With þ̄ soule / & the soule wereth With grace / & the more  
 clene that the soule is farre departed fro the loue of the  
 Worlde / the more myghty is the grace / more inwarde &  
 more goostly shewynge in the presence of our lord Jesu /  
 so that þ̄ same grace that turneth them fyrst fro synnes /  
 and maketh them begynnynge & profyting by gyftes of  
 vertue & exercyse of good Werkes maketh them also pers-  
 fyte. And that grace is called a lyuely felyng of grace / for  
 he that hath it / feleth it Well / and knoweth Well by expe-  
 ryence þ̄ he is in grace / it is full lyuely to hym / for it quye  
 keneth the soule Wonderfully / & maketh it so hole that it  
 feleth no paynful disease of the body / though it be feble &  
 syckly / for why / than is the body myghtyest / moost hole  
 and moost restfull / & the soule also. Without this grace þ̄  
 soule can not lyue but in payne / for it th̄keth þ̄ it myght  
 euer kepe it / & nothyng sholde put it awaye. And neuer-  
 theles yet it is not so / for it passeth away full lyghtly / but  
 neuertheless though þ̄ souerayne felyng passeth away &  
 Withd̄rauweth / the relese leueth styll & kepeth the soule in  
 sadnes / & maketh it to desyre the cōmyng agayne. And  
 this is also the waker slepe of the spouse. Of the whiche  
 Cant. v. holy wyte sayth thus. (Ego dormio et cor meū uigilat)  
 I slepe & my hert waketh / that is / I slepe goostly whan  
 thrygh grace the loue of the Worlde is slayne in me / and  
 wyched sterynges of flesshely desyres are deyd / so moche

that bnnethes I fele them / I am not tarped With them  
 my herte is made free / & than it waketh / toz it is sharpe  
 and redy for to loue Iesu & se hym. The moze I slepe fro  
 ourwarde thynges / the moze Waker I am in knowynge  
 of Iesu & of inwarde thynges / I may not Wake to Iesu  
 but yf I slepe to the worlde. And therfoze the grace of the  
 holy goost sperynge the flesshely eye dothe the soule slepe  
 fro worldly vanite / & openynge y goostly eye waketh in  
 to the syght of goddes mageste healed vnder the cloude  
 of his precyous manhode / as the gospeil sayth of the a-  
 postles Whan they were With our lord Iesu in his trās-  
 fyguracyon. Fyrst they slepte (Et euigilantes viderunt  
 maiestatem) They Wakynge sawe his mageste. By sles-  
 pe of the apoitles is vnderstande dyenge of worldly loue  
 thzugh inspiracyon of the holy goost. By theyz Wakynge  
 contemplacyon of Iesu. Thzugh this slepe the soule is  
 brought in to rest fro noye of flesshely luste. And thzugh  
 Wakynge it is reysed bp in to the syght of our lord Iesu  
 and in to goostly thynkyng. The moze that the eyen are  
 sparde in this maner slepe fro the appetyte of all erthly  
 thynges / the sharper is the inner syght in louely behol-  
 dyng of heuenly fayrhede. This slepyng and this Wa-  
 kyng loue Werketh thzugh the lyght of grace in y soule  
 of the louer of our lord Iesu.

**H**ow specyall grace in beholdyng of our lord  
 Iesu Withdraweth somtyme fro a soule / & how  
 a soule shall behaue her in the absence & presence  
 of Iesu. And how a soule shall desyre that in it is  
 alwaye the gracypous presence of Iesu. Ca. xli.

**S**hewe me than a soule that thzugh inspiracyon of  
 grace hath openynge of the goostly syght in to bes-  
 holdyng of Iesu that is departed and drawn out fro  
 the loue of the worlde / so farforth that it hath purete

and pouerte of spiryte/goostly rest/inward scyence/and  
 peace in conscyence/hyghnes of thought/onelynes/and  
 pzeuite of herte/Waker slepe of the spouse/that hath lost  
 lykynge and ioyes of the Worlde taken With delyte of he-  
 uenly sauour/euer thrustyng & softly hyghyng the bles-  
 sed pzeience of Jesu/and I dare hardyly pronounce that  
 this soule brenneth all in loue/& shyneth in goostly lyght  
 Worthy for to come to the name and to y<sup>e</sup> Worshyp of the  
 spouse / for it is reformed in felynge/made able and re-  
 dy to contemplacyon. These are the tokens of inspira-  
 cyon in openyng of the goostly eye / for Why/Whan the  
 eye is opened/ the soule is in full felynge of all these ver-  
 tues befoze sayd for that tyme. Neuerthelesse it falleth  
 oftentymes that grace Withdraweth in partye for cor-  
 rupcyon of mannes fraylte/& suffreth than the soule for  
 to fall in to it selfe in flesshly hede/as it was befoze. And  
 than is the soule in payne and in sorowe / for it is blynde  
 and vnsauery and can no good/it is Weyke & vnmighty  
 encombred With the body & With all the bodyly Wyttes.  
 It seketh & desyret after the grace of Jesu agayne/& it  
 may not fynde it. For holy Wryte sayth of our lorde thus  
 (Postq̄ vultū suū absconderit/non est qui contemplatur  
 eum) That is/after Whan our lorde Jesu hath hyd his  
 face/there is none y<sup>e</sup> may behold hym/Whan he sheweth  
 hym/the soule may not vse hym/for he is lyght/& Whā  
 he hydeth hym/it may not se hym/for the soule is darke.  
 His hydynge is but a subtyll assayenge of the soule. His  
 shewynge is a Wonders mercyfull goodnes in cōfozte of  
 the soule. Haue ye no Wonder though the felyng of grace  
 be Withdrawen somtyme fro a louer of Jesu. For holy  
 Wryte sayth the same of the spouse that she saith thus.

Can. 3. (Quæsiui et nō inueni illū; vocaui et nō respondit michi)  
 I sought and I founde hym not/ I called & he answered



not that is Whan I fall downe to my fraylte/thā grace  
 Withdraweth/ for my fallynge is cause therof/ & not his  
 fleynge. But thā fele I payne of my Wretchednes in his  
 absence/ & therfore I sought hym by great desyre of hert  
 and he gaue to me no feble answerng. And thā I cryed  
 With all my soule (Reuertere dilecte mi) Turne agayne  
 thou my loued. And yet it semed as he herde me not. The  
 paynfull felynge of my selfe and the assaylyng of fleschly  
 loues & dredes in this tyme & the Wantyng of my goostly  
 strength is a contynuall cryenge of my soule to Iesu.  
 And neuertheles our lorde maketh straūge & cōmeth not  
 crye I neuer so fast/ for he is sure ynough of his louer &  
 he Wyll not turne agayne to worldly loue fully/ he may  
 haue no sauour therein/ & therfore abydeh he the lenger/  
 but at y last Whan he Wyll he cōmeth agayn ful of grace  
 and of sochfastnes/ & bysyteth y soule that languyssheth  
 in desyre by syghynges of loue to his p̄sence/ & toucheth  
 it and anoynteth it full softly With the oyle of gladnes/ &  
 maketh it sodeynly hole from al payne/ & than cryeth the  
 soule to Iesu in goostly voyce With a gladde herte thus.

(Oleum effusum nomē tuū) Oyle yshedde is thy name. Cant. f.  
 Thy name is Iesu/ that is heale/ than as long as I fele  
 my soule soze & sycke for synne payned w̄ the heuy burden  
 of my body soze & dredyng of perylles & Wretchednes of  
 this lyfe/ so longe lorde Iesu thy name is oyle spered not  
 oyle yshedde to me/ but Whan I fele my soule sodeynly  
 touched With the lyght of thy grace healed and softed fro  
 all the fylth of synne/ and cōforted in loue & in lyght With  
 goostly strengthe and gladnes vnspekable/ than may I  
 saye With lusty louyng and goostly myght to the. Oyle  
 yshedde is thy name Iesu to me/ for by the effecte of thy  
 gracypous visytynge I fele Well of thy name the true ex-  
 pownyng that y art Iesu heale/ for onely thy gracypous

presence healeth me fro sorow & fro synne. Blessed is that soule that is euer fedde in felynge of loue in his presence / or is bozne by by desyre to hym in his absence / a Wylse loouer is he and Well taught that sadly & reuerently hath hym in his presence / and louely beholdeth hym Without dyssolute lyghtnes / and pacyently & easely beareth hym in his absence Without venymous despayre & ouer payn full bytternes. This chaungeabilite or absence & presence of Jesu that a soule feleth is not perfeccyon of the soule / ne it is not agaynst the grace of perfeccyon or of contentplacyon / but in so moche perfeccyon is the lesse. for the more lettynge that a soule hath of it selfe fro contynuall felynge of grace / the lesse is the grace / and yet neuertheless is the grace in it selfe grace of contemplacyon. This chaungeabilite of absence & presence falleth as Well in y state of perfeccyon as in y state of begynnynge / but in an other maner / for ryght as there is diuersite of felynge in the presence of grace bytwene these two states / ryght so is there in y absence of grace / & therfore he that knoweth not the absence of grace is redy to be deceyued / & he that kepeth not the presence of grace is vnkynde to the bysytynge / Whether he be in state of begynniers or ppyte. Neuertheless the more stablenes there is in grace vnhurte and vnbroken / the louelyer is the soule & more lyke vnto hym in Whome is no chaungeabilite as y apostle sayth. And it is full semely that y spouse be lyke to Jesu spouse in maners & in vertues full accordeynge to hym in stablenes of perfyte loue / but that falleth seldom now here but in the specyall spouse / for he y perceyueth no chaungeabilite in felynge of his grace / but ppyke hole and stable vnbroken & vnhurt as hym thynketh / he is eyther full perfyte or full blynde. He is perfyte that is sequestred fro all flesshly affectyons & comonynges of all creatures / and all

meanes are broken away of corrupcyon and of synne by-  
 twene Jesu & his soule fully oued to hym with softnes of  
 loue/ but this is onely grace aboue mannes kynde. He is  
 full blynde that fayneth hym i grace Without goostly fel-  
 lunge of goddes inspiracyon/ & setteth hymselfe in a ma-  
 ner of stablenes as he were euer in felyng & in Werkyng  
 of specyall grace/ demyng that all is grace that he doth &  
 feleth Without & Within/ thynkyng that what so euer he  
 doo/ speke is grace/ holdyng hymselfe vnchaungeable in  
 specialite of grace. yf there be ony suche as I hope there  
 be none/ he is full blynde in felyng of grace. But than  
 myght I saye thus/ that we sholde loue onely in trouth/  
 and not coueyte goostly felynges ne regarde them yf they  
 come/ for y apottle sayth (Iustus ex fide uiuit) That is/  
 the ryghtwylse man lyueth in trouth. Unto this I saye  
 that bodly felynges be they neuer so cofortable we shall  
 not coueyte ne regarde moche yf they come/ but goostly  
 felynges suche as I spake of/ yf they come in the maner  
 as I haue sayd of before/ we sholde euer desyre/ that are  
 sleynge of all worldly loue/ openyng of y goostly eye/ pu-  
 rete of spiryte/ peace of cōseyence/ & all other before sayd/  
 we shold coueyte to fele euer y lyuely inspiracion of grace  
 made by the goostly presence of Jesu in our soule yf that  
 we myght/ and for to haue hym in our syght With reue-  
 rence/ & euer fele the swetnes of his loue by a wonderfull  
 homelynes of his presence. This sholde be our lyfe & our  
 felyng in grace after the measure of his gyfte in Whome  
 all grace is/ to some more and to some lesse/ for his pre-  
 sence is felte in dyuers maner wylse as he voucheth safe/  
 and in this we sholde lyue and werke that longeth to vs  
 for to werke/ for without this we may not nor can not  
 lyue/ for ryght as the soule is the lyfe of the body/ ryght  
 so is Jesu the lyfe of the soule by his gracys presence

Heb. x.



and neuerthelesse this maner of felynge (be it neuer so moche) is yet but trouth as in regarde of that that shall be of the selfe Iesu in the blysse of heuen. Lo this felynge sholde we desyre / for euery soule reasonable ought for to coueyte With all the myghtes of it wyghyng to Iesu and onyng to hym thrygh felynge of his gracypous vnseable presence / how þ presence is felt / it may better be knowen by experyence than by ony Wrytyng / for it is the lyfe & the loue / the myght & the lyght / the ioye and the rest of a chosen soule / and therfore he that hath ones felte it sothfastly / may not forbere it Without payne / he may not vndesyre it / it is so good in it selfe and so comfortable. What is moze comfortable to a soule here than to be drawen out thrygh grace fro the byle noye of Worldly belynes & fylth of desyres / and fro bayne affeccyon of all creatures in to rest and softnes of goostly loue / pryuely perceuyng the gracypous presence of Iesu / felably fedde With þ sauour of his vnseable blessed face / sothly no maner thyng methynketh / nothyng may make the soule of a true louer full of myrth but the gracypous presence of Iesu Chryst as he can shewe hym to a clene soule. He is neuer heuy ne sozy but Whan he is With hymselfe in flesshlynes / he is neuer full glad ne mery but Whan he is out of hymselfe as he Was With Iesu in his goostlynes / and yet is that no full myrth / for euer there hangeth a heuy lumpe of bodyly corruptyon on his soule / & beareth it downe / & moche letteth the goostly gladnes / and that must euer be Whyles it is here in this lyfe / but neuerthelesse for I speke of chaungeabilite of grace / how it cometh & gothe that thou mystake it not / therfore I meane not of the comunc grace that is had and felt in trouth & in good Wyll to god / Without the Whiche hauynge and lastynge therein / no man may be safe / for it is in the lcest chosen soule

that lyueth/ but I meane of specyall grace/ felte by inspi-  
 racyon of the holy goost/ in the maner as is befoze sayd/  
 the cōmune grace (þ is charite) lasteth hole What so euer  
 a man do/ as longe as his Wyll & his entēt is true to god  
 Without the Whiche hauynge & lastynge þ he wolde not  
 synne deedly/ ne þ dede þ he Wylfully doth is not forbede  
 as for deedly synne/ for this grace is not lost but for deeds  
 ly synne/ and than it is deedly synne Whan his cōscyence  
 Wytnesseth With a bysemēt that it is deedly synne/ & yet  
 neuertheles he doth it/ or else his cōscyence is so blynded  
 that he holdeth it no deedly synne/ al though he do þ dede  
 Wylfully/ the Whiche is forbodē of god & holy chyrche as  
 deedly synne/ specyall grace felte thugh the vnseable pre-  
 sence of Jesu þ maketh a soule a perfyte louer lasteth not  
 euer Ilyke hole in þ hyghnes of felynge/ but chaūgeably  
 cōmeth & gothe/ as I haue sayd befoze. Thus our lord  
 sayth (Spūs vbi vult spirat/ et vocē ei⁹ audis/ et nescis  
 vñ veniat aut quo vadat) The holy goost spyreth Where  
 he Wyl/ & thou hearest his voyce/ but þ Wotest not whan  
 he cōmeth ne Whether he goth. He cōmeth pryuely som-  
 tyme Whan þ art leest Ware of hym/ but thou shalt Well  
 knowe hym or þ go/ for Wonderfully he stereth & mygh-  
 tyly turneth thy herte in to beholdynge of his goodnes/ &  
 doth thy hertielte delectably as Ware agaynst þ fyre in  
 to softnes of his loue/ & this is þ voyce that he sowneth/  
 but than he gothe or thou Wotest it/ for he Withdꝛaweth  
 hym somwhat/ not in al/ but fro excesse in to soberte. The  
 hyghnes passeth/ but the substāuce & the effecte of grace  
 dwelleth styll/ & that is as longe as þ soule of a louer ke-  
 peth hym clene/ & falleth not Wylfully to rechelesnesse or  
 dissolucyon in flesshlynes/ ne to outwarde vanite/ as som-  
 tyme it dothe/ though it haue no delyte therein for fraylte  
 of it selfe/ of this chaūgeabilite in grace speke I of now.

Joh.  
 iii.

**A** cōmendacyon of prayer offred to Iesu of a soule contemplatylfe/ and how stablesnes in prayer is a iute werke to stande in/ and how euery felynge of grace in a chosen soule may be sayd Iesu/ but the moze clener a soule is/ the woerthyer is the grace. Ca. xlii.

**T**he soule of a man whyle it is not touched w' spe-  
 ciall grace is blunt & buystous to goostly werke  
 and can nought theron/ it may not therof loz weykenes  
 of it selfe/ it is bothe elde & dnye/ vndercouthe & vnfaucy  
 in it selfe/ but than cometh the lyght of grace/ & thrygh  
 touchynge maketh it sharpe and subtyll redy and able to  
 goostly werke/ & gyueth it a great fredome & a hole redy-  
 nes in Wyll soz to be buxom to all the sterynge of grace/  
 redy soz to werke after that grace stereth the soule/ soz by  
 openyng of the goostly eye it is applied as fully to grace  
 redy to praye. And how the soule prayeth than shall I  
 tell the. The moost speyciall prayer that the soule v'eth  
 and hath the moost hope in/ I hope is the Pater noster. oz  
 else the psalmes of y' psalter/ the Pater noster soz lewde  
 men/ and psalmes and hymnes and other seruyce of ho-  
 ly chyche soz letted men. The soule prayeth than not in  
 maner as it dyd before in cōmune maner of men by hygh  
 nes of voyce/ oz by reasonable spekyng out/ but in iuil  
 greate stylnes of voyce and softnes of herte/ soz why/ his  
 mynde is not troubled ne taryed w' outwarde thynges/  
 but hole gadzed togyder in it selfe/ and the soule is set as  
 it were in a goostly p'elence of Iesu/ and therfoze euery  
 worde & euery syllable is sowned sauery/ swetely & dele-  
 ctably w'ith full accorde of mouth & of herte/ soz why/ the  
 soule is turned than all in to fyze of loue/ & therfoze euery  
 worde that it p'yuely prayeth/ is lyke to a sparke spyn-  
 gyng out of a fyze bynde/ that chafeth all the myghtes  
 of the soule/ & turneth them in to loue/ & lygheneth them



so cōfortably that þy soule lysteth euer to praye / & do none other thyng / the more it prayeth / the better it may / the myghter it is / for grace helpeth þy soule Well / & maketh al thyng lyght & easy / that it lysteth ryght Wel to psalme and synge the louynges of god With goostly myrth in heuently delyte. This goostly werke is sode of the soule / and this prayer is of moche bertue / for it wasteth & byngeth to nought all temptacyons of the fende preuy & aperte / it sleeth all þy mynde & the lykynge of þy Worlde / & of flesshly synnes / it beareth vp the body & the soule fro paynfull felonyng of Wretchednes of this lyfe / it kepeth the soule in felyng of grace & Werkynge of loue / & nouryssheth it euer plynke hote & freshe / as styckes nouryssheth fyre / it putteth away all pryngynge & heuynes of herte / & holdeth it in myght & in goostly gladnes. Of this prayer speketh Dauid thus. (*Dirigatur oratio mea sicut insensum in conspectu tuo*) That is / blessed be my prayer lord as ensence in thy syght / for ryght as ensence that is cast in the fyre maketh a swete smell by the smoke styenge vp to the ayre Ryght so a psalme sauourly and softly songe or sayd in a byrennyng herte gpyeth vp a swete smell to þy face of our lord Iesu / & to all þy courte of heuen / there dare no flesshe flye rest vpon þy pottes bynke boylunge on þy fyre. Ryght so may there no flesshly delyte rest vpon a clene soule that is lapped & warmed all in the fyre of loue boylunge and blowynge psalmes and louynges to Iesu. This prayer is euer herde of Iesu / it yeldeth grace to Iesu / and recey ueth grace agayne / it maketh a soule hontely and felowly With Iesu / and With all the aungelles of heuen / ble it who so may / the Werke is good & gracypous in it selfe / and though it be not all fully contemplacyon in it selfe / ne the Werkynge of loue by it selfe / neuerthelesse it is a parte of contemplacyon / for Why / it may not be done on

this maner Wyse but in plente of grace thzugh openyng  
 of the goostly eye. And therfore a soule that hath this fre  
 dome & this gracypous felynge in prayenge With goost-  
 ly sauour & heuenly delyte/ hath the grace of contempla-  
 cyon in maner as it is. This prayer is a ryche offrynge  
 fylled all in fatnes of deuocyon / receyued of aungelles  
 & presented to the face of Jesu. The prayer of other men  
 that are bely in actyfe Werkes / is made of two Wordez /  
 for they often tymes forme in theyz hertes one Worde  
 thzugh thynkyng of Worldly besynes / & sounde in theyz  
 mouth an other Worde of the psalme songe or sayd / & not  
 for that / yf theyz entent be true / yet is theyz prayer good  
 and medeful / though it lacke sauour & swetnes / but this  
 maner of a man cōtemplatyfe is made but of one Worde  
 for as it is formed in the hert / ryght so hoolly it sowneth  
 in the mouth as it were nought but one thynge that for-  
 meth and sowneth. And sothly no moze it is / for the soule  
 thzugh grace is made hole in it selfe so farre departed  
 fro the flesshly hede / that it is mayster of the body / and  
 than is the body nought else but as an instrument and  
 a trumpe of the soule / in the Whiche the soule bloweth  
 swete notes of goostly louynges vnto Jesu. This is the  
 trumpe that Dauid spake of thus (Buccinate in neo-  
 menia tuba in insigni die solempnitatis bestre) Blowe  
 ye With a trumpe in the newe mone. That is / ye soules  
 that are reformed in goostly lyfe thzugh openyng of the  
 inner eye / blowe ye deuoutly sownyng psalmes With  
 the trumpe of your bodyly tongue / and therfore bycause  
 that this prayer is so pleasaunt vnto Jesu and so profy-  
 table to the soule. Than is it good to hym that is newe  
 turned to god (What so cuer he be) that wold please hym  
 and coueyteth to haue some queynt felynge of grace / for  
 to coueyte this felynge / that he myght thzough grace

Psal.  
 lxxx.

come to this libertie of spiryte/and offre his prayers and his psalmes to Iesu continually/ and stably & deuoutly With hole mynde & brennyng affeccyon in hym to haue it nere hande in custome Whā grace Wyll stee hym ther to. This is a syker felynge and a sothfast/ yf thou mayst come therto & holde it/ the nedeth not to renne about here and there/ & aske questyons of euery goostly man What thou sholde do/ how thou shalte loue god / and how thou shalte serue god and speke of goostly maters that passen thy knowyng/as perchauce some done. That maner of doynge is not profytable but yf moze nede make it. Kepe the to thy prayers styllly fyrst w̄ trauayle that þ̄ myght come afterward to this restfull felynge of goostly prayer and that shall teche þ̄ wysdome ynough sothfastly Without faynyng or fantasye/and kepe it forth yf thou haue it/ and leue it not/ but yf grace come otherwyse and Wyll remeue it fro the for a tyme / & make the for to werke on an other maner/ than mayst thou leue it for a tyme / and after turne agayne therto. And that hath this grace in prayer/ asketh not wher vpon he shal set the poynt of his thought in his prayer / whether vpon the wordes that he sayth / or else on god/ or on the name of Iesu/ as some aske/ for the felynge of grace techeth hym well ynough. For why/ the soule is turned in to the eye and sharply beholdeth the face of Iesu/ & is made syker that it is Iesu that it feleth & seeth. I meane not Iesu as he is in hym selfe in fulnes of his blessed godhede/ but I meane Iesu as he Wyll shewe hym to a clene soule holden in body after the clenness that it hath. For wyte thou well that euery felynge of grace is Iesu/ and may be called Iesu/ and after that the grace is/ moze or lesse / so feleth the soule moze or lesse Iesu/ yf the fyrst felynge of specyall grace in a begynner/ that is called grace of compunccon and contricyon for his synnes/ is verily Iesu/ for why/ he ma-



keth that contricyon in a soule by his presence/ but Jesu  
 is than full buystously and rudely felte/ but ferre fro his  
 goostly subtylte/ for the soule can no better ne may no bet  
 ter for vncleennes of it selfe than. Neuertheles after ward  
 yf the soule profyete & encrease in vertues and in clenness/  
 the same Jesu and none other is seen and felte of y same  
 soule Whan it is touched With grace/ but y is moze goost  
 ly/ nere to the godly kynde of Jesu. And sochly that is the  
 moost thyng that Jesu loueth in a soule/ that it myght  
 be made godly and goostly in syght & in loue lyke to hym  
 in grace/ to that that he is by kynde/ for that shall be the  
 ende of all louers. Than mayst thou be syker that What  
 tyme thou felest thy soule stered by grace/ specyally in  
 that maner as it is before sayd/ by openyng of thy goost  
 ly eye/ thou seest and felest Jesu/ holde hym faste Whyle  
 thou mayst/ & kepe the in grace / and let hym not lyght  
 ly go fro the. Loke after none other Jesu but that same  
 by felynge of that selfe grace moze godly / that it myght  
 Were in the moze and moze. And vrede the not though  
 Jesu that thou felest be not Jesu as he is in his full gods  
 hede / that thou sholdest therfore mowe be deceyued yf  
 thou lened to thy felynge/ but trust thou Well yf thou be  
 a louer of Jesu that thy felynge is true / and that Jesu  
 is truly felte and seen of the thrygh his grace/ as thou  
 mayst se hym here. And therfore lene fully to thy felynge  
 Whan it is gracypous and goostly/ and kepe it tenderly/ &  
 haue greate deynty (not of thy selfe / but of it) that thou  
 myght se and fele Jesu euer better and better. For grace  
 shall euer teche y by it selfe (yf thou Wylt fall therto) tyll  
 thou come to the ende. But perchaunce thou begynnest  
 to wonder Why I saye one tyme that grace Werketh all  
 this / & on an other tyme that loue Werketh/ or god Wer  
 keth. Unto this I saye thus / that Whan I saye y grace  
 Werketh/ I meane loue/ Jesu/ & god / for all is one / and

nought but one / Jesu is loue / Jesu is grace / and Jesu is god. And for he Werketh all in vs by his grace for loue as god / therfore may I vse what worde of these. iij. that me lyst after my sterynge in this Wrytynge.

**H**ow a soule thugh the openyng of the goostly eye receyueth a gracypous loue able to vnderstande holy Wryte / & how Jesu that is hyd in holy Wryte sheweth hymselfe to his louers. Ca. xliij.

**T**han the soule of a louer seeth Jesu in prayer in the maner before sayd / & thynketh that it wolde neuer sele other wyse. Neuerthelesse it falleth that somtyme grace putteth seylence to vocall prayenge / and steryeth the soule to se and to sele Jesu in an other maner / and that maner is fyrst to se Jesu in holy Wryte. For Jesu that is all sothfastnes is hyd & couered therein / wounden in a softe sendell vnder sayre wordes / that he may not be knowen ne felte but of a cleue herte / for why / sothfastnes wyll not shewe it self to enemyes but to frendes that loue & desyre it with a meke herte. For sothfastnes and mekenes are full true systers fastened togyder in loue and charite / and therfore is there no lerynge of counseyle bytwene them two. Mekenes presumeth of sothfastnes and nothyng of it selfe. And sothfastnes troweth well on mekenes / and so they accorden wonders well. Than for as moche as a soule of a louer is made meke thugh inspiracyon of grace by openyng of the goostly eye / and seeth that it is nought of it selfe / but onely hangeth in the mercy and the goodnes of Jesu lastyngly is borne by by fauour and by helpe of hym onely / and truly desyringe the presence of hym / therfore seeth it Jesu / for it seeth sothfastnes of holy Wryte wonderly shewed & opened aboue study and trauayle and reason of mannes kyndly wytte. And that may well be called the sclyng and the perceyvinge of Jesu. For Jesu is Welle of Wyl-

dome / and by a lytell heeldyng of his Wyldome in to a  
 clene soule / he maketh the soule Wyse ynough for to vn-  
 derstande all holy Wryte / not all at ones in specyall behol-  
 dyng / but thurgh that grace the soule receyueth a newe  
 ablenes and a gracyous abylite for to vnderstande it spe-  
 cyally Whan it cometh to mynde. This openyng & this  
 clerenes of Wytte is made by the goostly ptesence of Je-  
 su. For ryght as y<sup>e</sup> gospell sayth of two dyscyples goynge  
 to the castell of Emmaus / brennyng in desyre & spekyng  
 of our lozde Jesu / our lozde appered to them presently as  
 a pylgryn / & taught them the prophecyes of hymselfe.  
 And as the gospell sayth (Aperuit illis sensum vt intellis-  
 gerent scripturas) He opened to them clerenes of Wytte  
 that they myght vnderstande holy Wrytyng. Ryght so  
 the goostly ptesence of Jesu openeth the Wytte of his lo-  
 uer / that it brenneth in desyre to hym / & byngeth to his  
 mynde by mynystracyon of aungels y<sup>e</sup> wordes & the sen-  
 tences of holy Wryte vnought & vnaupsed one after an-  
 other / & expowndeth them redyly / be they neuer so harde  
 ne so preuy. The harder that they be & farder fro manes  
 reasonable vnderstandyng / the more delectable is the  
 true shewyng of them / Whan Jesu is mayster it is ex-  
 pownded & declared lytterally / morally / mystyly & heuen-  
 ly / yf y<sup>e</sup> mater suffre it. By lettre that is lyghtest & moost  
 playne / is bodily kynde confortted. By moralyte of holy  
 Wryte the soule is enformed of vyces & vertues Wylsely /  
 to con departe that one fro y<sup>e</sup> other. By mystyhedede it is il-  
 lumined for to se y<sup>e</sup> Werkes of Jesu i holy chyryche / redyly  
 for to applye y<sup>e</sup> wordes of holy Wryte to Chryst our heed  
 & to holy chyryche that is his mysty body. And the fourth  
 that is heuenly longeth onely to the Werkyng of loue / &  
 that is Whan all sothfastnes in holy Wryte is applyed to  
 loue / & for that is moost lyke to heuenly felyng / therfore  
 I call it heuenly. The louer of Jesu is his frende / not for

Luce  
 xliij.



he hath deserued it / but for Iesu of his mercysfull goodnes maketh hym his frende by true accord. And therfore as to a true frende þy pleaseth hym With loue / not serueth hym by drede as a thrall / he sheweth his preyte. Thus he sayth hymselfe to his apostles (Nam vos dixi amicos quia quicumque audiui a patre meo nota feci vobis) Now I saye that ye are frendes / for I make knownen to you all thynges that I haue herde of my father / to a cleue soule that hath þy pallet purifyed from fylth of flesshly loue / holy Wyte is lyuely fode & sustenaunce delectable / it sauoureth wonders swetely whan it is well chewed by goostly vnderstandyng / for why / the spiryte of lyfe is hyd therin that quyckeneth all þy myghtes of þy soule / & fylleth them full of swetnes of heuenly sauour and goostly delyte / but sothly hym nedeth to haue whyte tethe & sharpe & well pyked that sholde byte of this goostly breed / for flesshly louers & heretykes may not touche the inward flour of it / theyr tethe are bloody and full of fylth / therfore they be fastyng fro selyng of this breed. By teche is vnderstande the inly wyttes of the soule / the whiche in flesshly louers and in heretykes ben bloody / full of synne & of worldly vanytees / they wolde and they can not come by curiosite of theyr kyndly wytte to þy sothfastnes in knowyng of holy Wyte / for theyr wytte is corrupte by ozygynall synne / & actuall also / & is not yet healed thzugh grace / & therfore they do but gnawe vpon the barke without / speke they neuer so moche therof / the inner sauour within they fele not of / they be not meke / they be not cleue for to se it / they be not frendes to Iesu / and therfore he sheweth them not his counseyle / the preyte of holy Wyte is closed vnder a key / sealed with a sygnet of Iesus synger / that is þy holy goost / and therfore without his loue & his leue may no man come in / he hath onely the key of conyng in his keypyng / as holy Wyte sayth / & he is key hymselfe / and he

Johā.  
xv.

letteth in Whome he Wyll by inspiracyon of his grace / & bryketh not the cell / & that dothe Iesu to his louers / not to al plyke / but to them that are specially inspired to seke sothfastnes in holy Wyte w<sup>th</sup> great deuocyon in prayenge and w<sup>th</sup> moche besynes in studyenge goynge before / these may come to fyndynge Whan our lord Iesu Wyll shewe it. Se now than how grace openeth the goostly eye & cleareth the Wytte of the soule wonderly aboue the fraylte of corrupte kynde / it gyueth the soule a newe ablenes / Whether it Wyll rede holy Wyte / or heare or thynke it / for to vnderstande truly & sauourly the sothfastnes of it / in the maner before sayd. And for to turne redyly all reasons & Woordes y<sup>e</sup> are bodyly sayd in to goostly vnderstandynge / & that is no great meruayle / for y<sup>e</sup> same spiryte expowneith it & declareth it in a clene soule / in conforste of it that fyrst made it / & that is the holy goost. And this grace may be & is as well in lewde as in lettred men / as anent the substaunce & the true felynge of sothfastnes & the goostly sauour of it in general / though they se not so many reasons in specyall / for y<sup>e</sup> nedeth not. And Whan the soule is thus abled and lyghtned thurgh grace / than it lysteth for to be alone somtyme out of lettynge or comonyng of all creatures / that he myght frely assay his instrument / that I call his reason / in beholdynge of sothfastnes that is cōteyned in holy Wyte. And than there fall to mynde Woordes and reasons and sentences ynough to occupy hym in full ordynate & full sadly / & What cōforste & goostly delyte / sauoure and swetnes a soule may fele than in his goostly Werke thurgh dyuerse illuminacions / unly pceyuynges / pzeuy knowynges & sodeyn touchynges of y<sup>e</sup> holy goost / by assay the soule may Wyte / & else not / & I hope that he shall not erre / yf it be so y<sup>e</sup> his tethe (that be his inwarde Wyttes) be kepte whyte & clene fro goostly pryde & fro curiosite of kyndly Wyte. I hope y<sup>e</sup> Dauid felte full greate

delyte in this maner Werke/Whan he sayd thus (Quā dulcia faucibus meis eloquia tua sup mel ori meo) How swete are thy spekynges lord Iesu to my chekes ouer hony to my mouth / that is / lord Iesu thy holy Wordes endited in holy Wryte brought to my mynde thzugh grace are swetter to my chekes (that are y affeccyons of my soule) than hony is to my mouth. Sothly this is a fayre Werke Without paynfull trauayle for to se Iesus thus / this is one maner of syght of Iesu / as I sayd befoze / not as he is / but clothed vnder lykenes of Werkes & Wordes (Her speculū in enigmatē) By a myrroure and by a lykenes / as the apostle sayth. Iesu is endles myght / Wyl- dome & goodnes / ryghtwylnes / sothfastnes / holynes / & mercy / and What this Iesu is in hymselfe / may no soule se ne heare. But by the effecte of his Werkynge he may be seen thzugh the lyght of grace / as thus / his myght is seen by makynge of all creatures of nought / his Wyl- dome inozdynate disposynge of them / his goodnes in sayuyng of them / his mercy in forgyuenes of synnes / his holynes in gyftes of grace / his ryghtwylnes in harde punysshynge of synne / his softnes in true rewardynge of good Werkes. And all this is expressed in holy Wryte / and this seeth a soule in holy Wryte With all other accy- dentes that fall therto / & Wryte thou Well that suche gra- cyous knowynge in holy Wryte oz in other Wrytyng that is made thzugh grace / are nought else but swete lettres sent and made bytwene a louynge soule and Iesu loued / oz else yf I shall saye sothlyer / bytwene Iesu the true lo- uer & the soules loued of hym. He hath full great tender- nes of loue to all his chosen chyldzen that are here closed in clay of this bodyly lyfe / & therfoze though he be absent fro them hyghed aboue in the bosom of the fathet fullyl- led in delytes of the blessed godhede / yet not Withstan- dyng he thynketh vpon them / & by syteth them full ofte



Roñ.  
xv.

thugh his gracypous goostly p̄sence / & cōforteth them  
by his lettres of holy Wryte / & d̄ryueth out of theyr hertes  
heuynes & Werynes / doubtēs & d̄redes / & maketh them  
glad & mery in hym / trully byleuyngē all his behelstes / &  
mekely abydyng ȳ fulfylling of his Wyll. Saynt Poule  
sayth thus (Quocūq; scripta sunt / ad nostram doctrinā  
scripta sūt: vt p̄ cōsolationē scripturarū spem habeam⁹)  
All ȳ is Wryten to our techyngē / it is Wryten ȳ by cōforte  
of Wrytyng We myght haue hope of saluacyon / & this is  
an other Werke of contemplacyon to se Jesu in scripture  
after openyngē of ȳ goostly eye / the clener ȳ syght is be-  
holdyngē / the moze cōforted is the affeccyon in tastyngē.  
A full lytell sauoure felte in a clene soule of holy Wryte in  
this maner befoze sayd / shold make ȳ soule set lytel pryce  
by knowyng of all the. viij. artes / or of all ȳ Worlde & of all  
Worlde cōnynges / for the ende of this knowyngē is sal-  
uacyon of a mannes soule in euerlastyng lyfe / & the ende  
of that other (as for themselfe) is but vanite & a passyng  
delyte / but yf they be turned thugh grace to this ende.

**O**f the preuy boyce of Jesu sownyngē in a soule  
and wherby it shall be knowen / & how all the gra-  
cypous illumynacyons made in a soule / ben called  
the spekynges of Jesu.

Ca. xliiij.

**T**hese are sayre newe felynges in a clene soule /  
& yf a soule were fulfyllēd with suche / it myght  
sothly be sayd that it were reformed somwhat in felyng  
but not fully / for why / yet Jesu sheweth moze / and le-  
deth the soule inner / and begynneth to speke moze home-  
ly and moze louely to a soule than to folowe the steryngē  
of grace. For the prophete sayth (Quocūq; ibat spirit⁹  
illuc gradiebantur et rote sequētes eū) Whether so yede  
the spiryte / thyder yede the wheles folowyngē hym. By  
wheles are vnderstande the true louers of Jesu / for they  
are rounde in vertue without ony gyle of frowardnes /

and lyghtly Whyrllynge thurgh redynesse of Wyll to the  
 sterynge of grace. For after that grace stereth & techeth/  
 so they folowe & Werke/as the prophete sayth. But they  
 haue fyrst a full syker assaye and a true knowynge of the  
 voyce of grace/or they may do so that they be not decey-  
 ued by theyr owne faynynges/or by the myddaye fende.  
 Our lordes Jesu sayth thus of his louers (Quies mee vo-  
 cent mea audiunt et cognosco eas/ et cognoscut me mee)  
 My shepe heare my voyce/and I knowe them/and they  
 knowe me. The preyuy voyce of Jesu is full true/& it ma-  
 keth a soule true. There is no faynynges in it ne fantasye  
 ne pryde/ne ypocryse. But softnes/mekenes/peace/lo-  
 ue and charite/& it is full of lyfe/love & grace. And ther-  
 fore Whan it sowneth in a soule/it is of so greute myght  
 somtyme that the soule sodeynly layeth of hande all that  
 there is/prayenge/spekynge/redynge/or thynkynge in  
 the maner befoze sayd/and all maner of bodyly Werke/&  
 lysteneth therto fully hearynge & perceyuyng in rest & in  
 loue the swete steuen of this goostly voyce/as it were  
 rauylshed fro the mynde of all erthly thynges. And than  
 somtyme sheweth Jesu in this peace hymself as a hawt-  
 full mayster/and somtyme as a reuerent father/& som-  
 tyme as a louely spouse. And it kepeth a soule in a Won-  
 derfull reuerence and in a louely beholdyng of hym/that  
 the soule lyketh Well than/& neuer so Well as than. For it  
 feleth so great sykernes & so great rest i Jesu/& so moche  
 fauoure of his goodnes/that it wolde euer be so/& neuer  
 do other Werke/it thynketh that it toucheth Jesu/and  
 thurgh vertue of that vnspekable touchynges/it is made  
 hole & stable in it selfe/reuerently beholdyng onely Jesu  
 as yf there were nothynges but Jesu one thynges/and he  
 an other/borne bp onely by the fauour & the Wonderfull  
 goodnes of hym/that is y thynges that he feleth & sceth.  
 And this felynges is oftentymes Without specyall behol-

Joh. x.

dyng of holy Wyrte/ne but With fclwe Wordes formed in  
 the hert nought but thus among fallen in swete Wordes  
 accordynge to the selynge eyther louynge oz Worshyp-  
 pyng oz Wondryng/oz otherwyse sowynge as y herte  
 lyketh. The soule is moche departed fro loue oz lykynge  
 of the Worlde thugh vertue of this gracypous selynge/ &  
 also fro mynde of the Worlde moche in the meane tyme/  
 it taketh no hede therof/ for it hath no tyme therto. But  
 than somtyme anone With this falleth in to a soule dy-  
 uerse illumynacyous thugh grace/ the Whiche illumy-  
 nacyous I call the spekynges of Jesu/ and the syght of  
 goostly thynges. For Wyte thou Well that al the besynes  
 that Jesu maketh aboute a soule/ is for to make it a true  
 perfyte spouse to hym in the hyghnes and fulnes of loue  
 and that may not be done so sodeynly/ therfore Jesu that  
 is loue/ & of all louers y Wyfest/ assayeth by many wyses  
 and by many wonderfull meanes oz it may come about.  
 And therfore that it myght come to the effect of true spous-  
 sage he hath suche gracypous spekynges this maner of a  
 Wower to a chosen soule. He sheweth his prey iewelles  
 many thynges he gyueth/ & moze he bchotheth/ and cur-  
 teys dalyaunce he sheweth. Ofte he visyteth With moche  
 grace and goostly conforzte/ as I sayd befoze/ but how he  
 dothe this in specyall all fully can I not tell the/ for it nes-  
 deth not. Neuerthelesse somwhat shall I saye after that  
 grace stereth. The drawynge of a soule fully to perfyte  
 loue is fyrst by the shewynge of goostly thynges to a cle-  
 ne soule/ whan the goostly eye is opened/ not that a soule  
 sholde rest therein/ and make an ende there/ but by that  
 seke hym & loue hym onely that is hyghest of all/ With-  
 out ony beholdynge of ony other thyng than hymselfe.  
 But what are these goostly thynges sayest thou/ for I  
 speke ofte of goostly thynges. To this I answer & saye  
 that goostly thynges may be sayd all the sothfastnes of



holy scripture. And therfore a soule that thurgh lyght of grace may se þe sothfastnes of it / it seeth goostly thynges as I haue before sayd.

¶ How thurgh gracypous openyng of the goostly eye / a soule is made wyse mekely & sothfastly to the dyuersite of degrees of holy chyche as traauaylinge / and for to se aungels kynde / and fyrst of reprobued. Ca. xlv.

**N** Euerthelesse other goostly thynges there ben also / the whiche thurgh lyght of grace are shewed to the soule / and are these. The kynde of all reasonable soules and the gracypous Werkynge of our lord Iesu in them. The kynde of aungels / blessed and reprobued / and theyr Werkynge / and the knowynge of the blessed trinite after that grace techeth. Holy wyte sayth in the boke of songes of the spouse thus (Surgā et circuibō ciuitatem et querā quē diligit anima mea) I shall ryse and I shall go aboute the cite / and I shall seke hym that my soule loueth / that is / I shall ryse in to hyghnes of thought and go aboute the cite. By this cite is vnderstande the vnyuersite of all creatures bodyly and goostly / ordeyned and ruled vnder god by lawes of kynde / of reason & of grace / go aboute this cite whan I beholde the kyndes and the cause of bodyly creatures / the gyftes of grace & the blysses of goostly creatures / and in all these I seke hym that my soule loueth. It is fayre lokynge with the inner eye vpon Iesu in bodyly creatures / for to se his myght / his wysdome / & his goodnes in ordynaunce of theyr kynde / but it is moche fayrer lokynge on Iesu in goostly creatures. Fyrst in reasonable soules bothe cholen and reprobued to se the mercyfull callynge of hym to cholen / how he turneth them fro synne by lyght of his grace / how he helpeth them / techeth them / chastyseth them / conforteth them / he ryghteth / he clenseth / he fedeth / and he maketh them brennyng in loue & in lyght by plente of his grace.

Cant.

And thus dothe he not to one soule onely / but to all his chosen / after þe measure of his grace. Also of all reprocued how rightfully he forsaketh them / & leueth them in theyr synnes / & doth them no wrong. How he rewardeth them in this woorld / suffrynge them to haue the fulfylling of theyr Wyll / & after to punyshe them endlesly. Lo this is a lytell beholdyng of holy chyrche Whyles it is in trauayling in this lyfe / to se how blacke & how soule it semeth in soules þe are reprocued / how fayre & how louely it is in chosen soules. And all this goostly syght is nought else but the syght of Jesu. Not in hymselfe but in his mercyfull preyue Werkes / and in his ryghtwysse domes eucry daye shewed & remembred and renewed to reasonable soules. Also ouer this to se With þe goostly eye þe paynes of repro- ued / & the ioye & the blysse of chosen soules / it is full comfortable / for sothfastnes may not be seen in a clene soule Without great delyte & Wonderful softnes of blessed brennyng loue. Also the syght of aungels kynde / syt of damned / & after that of the blessed. It is a full fayre content- placyon of þe fende in a clene soule Whan grace bryngeth the fende to the syght of the soule as a clumfed captyfe bounde With the myght of Jesu / that he may not hurte. Than the soule beholdeth hym not bodyly / but goostly seynge his kynde and his malyce / & turneth hym bp so downe / & spoyleth hym & renteth hym al to nought / scoz- ueth hym & despyseth hym / & setteth nought by his ma- lice. Thus byddeth holy wyte whā it sayth thus (Uerte impiū et nō erit) Turne þe Wycked / that is þe fende bp so downe / & he shall be as nought. Moche Wonder hath the soule þe the fende hath so moche malyce & so lytell myght. There is no creature so vnynghty as he is / and therfoze it is a great cowardnes that men drede hym so moche / he may nothyng do Without leue of our lord Jesu / not so moche as entre in to a swyne / as þe gospell sayth. Moche

lesse may he do than to noye ouy man. And than yf our lord Jesu gyue them leue to tary vs/ it is ful woorthly & mercyfully done that our lord Jesu doth/ & therfore Welcōme be our lorde Jesu by hymselfe & by all his messengers/ the soule dzedeth no more the blustyng of the fende than the sterynge of a mous/ Wonders woorth is þ fende yf he durst saye nay/ but his mouth is stopped With his owne malyce/ his hādes are boude as a thefe/ woorthy to be denied & hanged in hell/ & than the soule accuseth hym & ryghtfully demeth hym after þ he hath deserued/ wonder not on this sayenge/ for saynt Poule meaned þ same Whan he sayd thus (Fratres nescitis qm̄ angelos iudicabimus) Wetherne wote ye not well that we shall deme aūgels that are wycked spirytes thryugh malyce þ were made good aūgels by kynde/ as who sayth yes/ this demynge is fygured befoze þ dome in contēplatyfe soules/ for they fele a lytell tastynge in lykenes of all that shall be done afterwarde of our lord Jesu openly in sothfastnes/ shamed & spent is the fende greatly in hymselfe Whan he is thus fared w a clene soule/ he wolde fayne flee away & he may not/ for the myght of þ hvest holdeth hym styll/ & that greueth hym more than all þ fyre of hell/ Wonders mekely falleth the soule to Jesu than w hertely louynges that he so myghtyly saueth a symple soule fro all malyce of so fell an enemy by his greate mercy.

How by þ same lyght of grace þ blessed aungels kynde may be seen. And how Jesu is god & man aboue all creatures after that the soule may se hym here. Ca. xlvj.

**A**nd than after this by þ selfe lyght may the soule se goostly the faynes of aungels/ the woorthynes of them in kynde/ the subtyltye of them in substaunce/ the confermyng of them in grace/ and the fulnes of endles blysse/ the sondryhede of ordres/ the distincçyons of persones/ how they lyue all in lyght of sothfastnes endles/ &

Corin.  
vj.



how they bycme all in loue of þ̄ holy goost after the woꝝ-  
 thynges of ordꝛes / how they se & loue & prayse Jesu in blef-  
 sed rest without ceasynge / there is no lyght of body / ne no  
 fygure in ymaginacyon in this maner Werkynge but all  
 goostly / & of goostly creatures / than begynneth the soule  
 to haue great aqweyntaunce of þ̄ blessed spyrtes & a great  
 felawshyp / they are full tender & full bely aboute suche a  
 soule to helpe it / they are maysters to teche it / and oiten  
 thꝛough theyꝝ goostly pꝛesence & touchynge of theyꝝ lyght  
 dꝛyue out fantasyes fro þ̄ soule / & they illumyne the soule  
 graciously / they cōferte þ̄ soule by swete wordes sodeyn-  
 ly sowned in a clene herte. And yf ony disease fall goostly  
 they serue the soule & mynystre to it al þ̄ it nedeth. Thus  
 saynt Poule sayd of them ( *Nōne oēs sūt administratori  
 spūs missi propter eos q̄ hereditatē capiūt salutis* ) Wote  
 ye not well þ̄ holy spyrtes are mynystres sent of Jesu for  
 them þ̄ take þ̄ herytage of helth / these are chosen soules /  
 as who sayth yes / for wyte þ̄ well þ̄ all this goostly Wer-  
 kyng of wordes & of reasons brought to the mynde / and  
 suche fayre lykenges are made by þ̄ mynistry of aungels  
 Whan the lyght of grace habōūdauntly shyneth in a clene  
 soule / it may not be tolde by tongue þ̄ felynge / þ̄ lyght-  
 nynges / þ̄ graces & the cōfortes in specyall þ̄ clene soules  
 perceyue thꝛough fauourable felawshyp of blessed aūgels  
 the soule is well at ease w̄ them to beholde how they do þ̄  
 it wolde tende to nochyng else. But than w̄ the helpe of  
 the aūgell yet the soule seeth moze / for knowynge ryseth  
 aboue all this in a clene soule / & that is to beholde þ̄ blef-  
 sed kynde of Jesu / fyrst of his gracious manhede how it  
 is hyghed worthyly aboue al aūgels kynde / & than after  
 of his blessed godhede / for by knowynge of creatures / is  
 knowen þ̄ creatour / & than begēneth þ̄ soule to perceyue  
 a lytell of the pꝛeuytees of the blessed trinite / it may well  
 ynough / for lyght of grace goth befoze / & therfoze she wal-

Heb. j.

not erre as longe as she holdeth her With þ̄ lyght. Than  
 is it opened sochfastly to þ̄ eye of the soule the onely hede  
 in substauice & distinceyon of persones in the blessed tri-  
 nite as may be seen here / and moche other sochfastnes of  
 the blessed trinite partinent to this mater / the Whiche is  
 openly declared & shewed by Wrytynge of holy doctours  
 of holy chyche. And wyte þ̄ Well that þ̄ same & the selfe  
 sochfastnes of the blessed trinite that these holy doctours  
 enspired thrygh grace Wryten in theyr bookes in streng-  
 thyng of our trowth a clene soule may se in knowynge  
 thrygh the selfe lyght of grace. I Wyll not expresse to  
 moche of this mater here specially / for it nedeth not / won-  
 ders great loue feleth the soule With heuenly delyte in se-  
 lynge of this sochfastnes / Whan it is made thrygh spe-  
 cyal grace / for loue & lyght goth before togyder in a clene  
 soule / there is no loue that ryseth of knowynge & of spe-  
 cyal beholdyng that may touche sooner our lord as this  
 loue may / for why / this knowynge is Worthiest & best  
 in it selfe onely of Jesu god & mā / yf it be specially shewed  
 by the lyght of grace / and therfore is þ̄ fyre of loue flam-  
 bynge of this more brennyng than it is of knowynge of  
 ony creature bodyly or goostly / and all these gracys  
 knowynge felte in a soule of the bnyuersite of all crea-  
 tures in maner before said / & of our lord Jesu maker & ke-  
 per of al this fayre vniuersite. I call them fayre wordes  
 & swete spekynges of our lord Jesu to a soule the whiche  
 he Wyl make his true spouse / he sheweth preuytees / and  
 profereth ryche gyftes of his tresoure / and arayeth the  
 soule w̄ them full honestly / she nede not be ashamed With  
 the company of theyr felowes to appere after ward to the  
 face of Jesu her spouse / al this louely daliuance of preuy  
 speche bytwene Jesu and a soule may be called a hydde  
 worde / of the whiche holy Wryte sayth thus (Doro ad Job  
 me dictū est verbū absconditū et venas susurris percepit iii.)

auris mea) Sothly to me is sayd a meruaylous hydde  
 Worde / & the baynes of his rownynges myne care hath  
 perceyued. The inspiracyon of Jesu is a hyd worde / for  
 it is ppyuely hyd fro all þ loouers of þ Worlde / & shewed to  
 his louers / thzugh Whiche a clene soule pceyueth redyly  
 the baynes of his rownynges / that are special shewynges  
 of his sothfastnes / for euery gracyous knowyng of loth  
 fastnes felte With inly sauour & goostly delyte is a pceuy  
 rownyng of Jesu in the eare of a clene soule / hym beho-  
 ueth to haue moche clenness & mekenes and all other ver-  
 tues / & to be halfe dese to noyse of Worldly iauglyng / that  
 shold wysely perceyue these swete goostly rownynges / þ  
 is the voyce of Jesu. Of the Whiche Dauid sayth thus.  
 Psal. (Vox dñi preparatis ceruicis et reuelabit condensa) The  
 voyce of our lord Jesu arayenge hartes / & he shall shewe  
 thycke / that is / the inspiracyon of Jesu maketh soules  
 lyght as hartes þ starte fro þ erth ouer bushes & byeres  
 of all Worldly vanite / and he sheweth to them the thycke  
 that are his pceuytees that may not be perceyued but by  
 sharpe eye / these beholdēges sothfastly grounded in grace  
 and in mekenes / maketh a soule wyse & byrennyng in des-  
 tyre to the face of Jesu / these are þ goostly thynges that  
 I spake of before / & they be called newe gracyous felyn-  
 ges / & I do but touche them a lytell for Washyng of the  
 soule / for a soule that is cleue stered by grace to vse of this  
 Werkynge may se moze in an houre of suche goostly ma-  
 ters than myght be Wryten in a greate boke.

¶ Thus endeth this present booke / Whiche expowneth  
 many notable doctrynes in cōtemplacyon / Whiche is (as  
 me semeth) ryght expedyent to those þ set theyr felicity in  
 occupyenge themselve specyally for theyr soules helth.



**T**his is a deuoute boke compyled by mayster  
Walter Hylton/to a deuoute man in tempo-  
rall estate/how he sholde rule hym.

**H**ow a man that Wyll be goostly must fyrst vse moche  
bodily exercyse in penaunce & destroyenge of synne. Ca. i.

**E**re brother in Chryst /two maner of states  
there be in holy chyrche/by the Whiche chry-  
sten soules pleasen god/and geten them the  
blysse of heuen /that one is bodily/ and that  
other is goostly. Bodily Werkyngge longeth  
pyncypally to Worldly men & Women/the Whiche leful-  
ly vse Worldly goodes and Wylfully vse Worldly besynes  
Also it longeth to all yonge begynnynge men /the whiche  
comen newe out of Worldly synnes to the seruyce of god/  
for to make them able to goostly Werkyngge/ & for to breke  
downe the vnburonnes of the body by discrecyon/vsen  
bodily Werkyngge /that it myght be souple and redy/and  
not moche contraryous to þe spiryte in goostly Werkyng.  
for saynt Poule sayth / as Woman was made for man/  
and not man for Woman /ryght so bodily Werkyng was  
made for goostly /and not goostly for bodily. Bodily Wer-  
kyng goth before / & goostly cometh after as saynt Poule  
sayth ( Non prius qđ spirituale: scilicet qđ prius animale  
deinde spirituale) And this is a cause why it behoueth  
to be so /for We are bozne in synne & corrupcion of þe fleshe  
by the Whiche We are so blynded & so ouerlayde /that We  
haue neyther þe goostly knowynge of god by lyght of vn-  
derstandynge /ne goostly felynge of hym by clene desyre  
of louynge / and therfore We may not sodeynly starte out  
of this darke nyght of this flesshely corrupcyon in to the  
goostly lyght /for We may not suffre it /ne bere it for syck-  
nes of our selfe /no more than We may With our bodily  
eyen Whan they are sore beholde the lyght of the sonne / &

therfore We must abyde and Werke by processe of tyme.  
Fyrst by bodyly Werkes besyly / tyll We be discharged of  
this heuy burden of synne / Whiche letteth vs fro goostly  
Werkynge / & tyll our soule be somwhat clenched fro great  
outwarde synnes / & abled to goostly Werkes. By this bo  
dyly Werkynge that I speke of / mayst thou vnderstande  
all maner of good Werkes that thy soule dothe by the  
voyttes & the membres of thy body vnto thy selfe / as in  
fastynge / wakynge / and in restraynyng of fleschly lustes  
by penaunce doynge / or to thyne euen chrysten by fulfyl  
lynge of the dedes of mercy bodyly or goostly / or vnto  
god by suffryng of all bodyly myscheues for the loue of  
ryght wysnes. All these Werkes done in trouth by chari  
te please god / Without Whiche they are nought. Than  
Who so desyret to be occupied goostly / it is syker and  
profytable to hym that he be fyrst well assayed a longe  
tyme in this bodyly Werkynge / for these bodyly dedes  
are a token and a shewynge of mozaill bertues / Without  
Whiche a soule is not able to Werke goostly. Breke down  
fyrst pryde in bodyly bearyng / and also Within thyne  
herte thynkynge / boostynge and praysynge of thy selfe /  
bayne lykynge in thy selfe of ony thyng that god hath  
sente to the bodyly or goostly. Breke downe also enuy and  
ire agaynst thyne euen chrysten / Whether they be ryche  
or poore / good or badde / that thou hate hym not / ne haue  
disdeyne of hym Wylfully / neyther in worde nor in dede.  
Also breke downe couetyse of worldly good / that thou for  
the holdynge / getynge / or sauynge of it offende not thy  
conscience / ne breke not charite to god and to thyne euen  
chrysten for loue of ony worldly good / but that thou ge  
test to kepe it / & spende it Without loue & bayne lykynge  
of it / as reason asketh in woorthyp of god & helpe of thyne  
euen chrysten. Breke downe also as moche as thou mayst  
fleschly lykynge / eyther of slouth or of bodyly ease / glo

tony or lechery. And than when thou hast ben well tra-  
uayled & well assayed in all suche bodyly werkes / than  
mayst thou by grace ordeyne y to goostly Werkynge / the  
grace and the goodnes of our lord Iesu Chryst that he  
hath shewed to the in Withdrawinge of thyne herte fro  
lust & lykynge of worldly vanyte & vse of flesshly synnes /  
and in that turnynge of thy Wyll entyerly to his seruyce  
and his pleasaunce / byngeth in to my herte moche mater  
to loue hym in his mercy / & also it stereth me greatly to  
strengthen the in thy good purpose & in thy Werkynge that  
thou hast begon / for to bynge it to a good ende / yf that I  
coude / and princypally for god / and sythen for tender af-  
feccion of loue that thou hast to me / for yf I be a wretche  
and vnworthy / I knowe well the desyre of thy hert / that  
thou desyrest greatly to serue our lord by occupacyon all  
hoolly withouten lettynge or troublynge of worldly besy-  
nes / that thou mightest come by grace to more knowynge  
and goostly felynge of god and of goostly thynges. This  
desyre is good (as I hope) and of god / for it is set vpon  
hym in charite spiritually / neuerthelesse it is to refrayne  
and rule by discrecyon as agaynst outwarde Werkynge  
after the state that thou art in / for charite vnrulid tur-  
neth somtyme in to vyce. And therfore it is sayd in holy  
Wryte (Ordinauit in me charitatē) That is to saye / our  
lord gyuynge to me charite / set it in orde & in rule / that  
it sholde not be lost through myne vndiscrecyon / ryght so  
this charite and this desyre that our lord hath gyuen  
of his mercy to the / is for to rule and ordeyne how thou  
shalte pursue it after thy degre asketh / and after the ly-  
uynge that thou hast vled before tyme / & after the grace  
of vertues that thou now hast / thou shalte not vtterly for-  
lowe thy desyre for to leue occupacyon and besynes of the  
Woorld / the whiche are nedefull to vse in rulyng of thy  
selfe and of all other that are vnder thy keepynge / & gyue



the entyerly to goostly occupacyon of prayers and holy medytacyons / as it were a frere or a monke / or an other man that were not bounden to the worlde by chyl dren & seruauntes as thou art / for it falleth not to the / & yf thou do so / thou kepest not the ordze of charite. Also yf thou woldest leue vtterly goostly occupacion / namely now after the grace that god hath gyuen the / and set the hoolly to the besynes of the worlde / in fulfyllng of the werkes of actyfe lyfe as fully as an other man that neuer seled deuocyon / thou leuest the ordze of charite. For thy state asketh to do bothe / eche of them in dyuerse tymes / thou shalt meddle the werkes of actyfe lyfe w goostly werkes of lyfe cōtemplatye / and than doest thou well. For thou shalt one tyme be besy with Martha for to rule and gouerne thyne housholde / thy chyl dren / thy seruauntes / thy neyghbours and thy tenauntes / yf they do well / cōferte them therin and helpe them / yf they do euyll / for to teche them to amende them / & chastyse them. And thou shalt also loke & knowe wysely thy thynges and thy worldly goodes be ryghtly kepte by thy seruauntes / gouerned & truly spended / that thou myght y more plenteously fulfyll the dedes of mercy with them vnto thyne euen chrysten. And thou shalt with Mary leue the besynes of the worlde / and syt downe at the fete of our lord by mekenes in prayers and in holy thoughtes and in contemplacyon of hym as he gyueth the grace / and so shalt thou go fro that one to that other medefully / and fulfyll them bothe / and than kepest thou well the ordze of charite.

**U**nto what maner of man longeth actyfe lyfe. Ca. ij.

**N**euerthelesse that thou ne haue no wonder of this that I saye / therfore I shall tell the & declare to y a lytell more openly. Thou shalt vnderstande that there is thre maner of lyuynges / one is actyfe / an other is cōtēplatye / the thyrde is made of bothe / & that is medled.

Actyfe lyfe alone longeth vnto Woꝛldly men and Women  
the Whiche are lewde in knowyng of goostly occupacion/  
foꝝ they ne fele sauour ne deuocyon by feruour of loue as  
other men do/ne they can no skylle of it/and yet neuerthe  
lesse they haue drede of god and of the paynes of hell/and  
therfoꝛe they flee synne/and haue desyre foꝝ to please god  
and to come to heuen/and a good Wyll they haue to theyꝝ  
euen chrysten/vnto these men it is nedefull and spedefull  
to vlen the Werkes of actyfe lyfe as besyly as they may/  
in the helpe of themselfe and of theyꝝ euen chrysten/foꝝ  
they can not else do.

**U**nto Whome longeth contemplatyfe lyfe. Ca. iij.  
**C**ontemplatyfe lyfe longeth alone to suche men &  
Women that foꝝ the loue of god forsaken all open  
synnes of the Woꝛlde & theyꝝ fleshe/ & all besynes/char  
ges and gouernaũce of Woꝛldly goodes/ and make them  
selfe pooze and naked to the bare nede of þ̄ bodyly kynde/  
and flee fro soueraynte of all other men to the seruyce of  
god. Vnto these men it longeth to trauallye and occupye  
them inwardly foꝝ to gete thꝛough the grace of our loꝛde  
clennes in hert & peace in cōscience by destroying of synne  
and receyuyng of vertues/ & so foꝝ to come to contempla  
cyon/Whan the clennes may not be had wout great exer  
cyle of body & contynuall trauallye of þ̄ spiryte in deuoute  
prayers/feruent desyres/and goostly meditacyons.

**U**nto Whome longeth medled lyfe. Ca. iij.  
**T**he thꝛyde lyfe (that is the medled lyfe) longeth to  
men of holy chꝛyche/ as to pꝛelates & to other cu  
rates/ the Whiche haue cure and soueraynte ouer other  
men foꝝ to teche and rule them/ bothe theyꝝ bodyes and  
theyꝝ soules/ pꝛyncypally in fulfyllynge of the dedes of  
mercy bodyly & goostly. Vnto these men it longeth som  
tyme to vlen Werkes of mercy in actyfe lyfe in helpe and  
sustenaũce of themselfe & of theyꝝ subiectes/and of other

also. And somtyme for to leue all maner of besynes out-  
warde/and gyue them to prayers & meditacyons/as re-  
dyng of holy Wryte & to other goostly occupacyons/ after  
that they fele them disposed. Also it longeth to some ten-  
porall/ Whiche haue soueraynte With moche hauoyze of  
Woorldly goodes/and haue also (as it were) lordshyp ouer  
other men to gouerne & sustayne them/ as a father hath  
ouer his chylzen/ & a mayster ouer his scruautes/ & a  
lorde ouer his tenautes/ the Whiche men haue also recey-  
ued of our lordes gyfte grace of deuocyon/ & in partye sa-  
uour of goostly occupacyon. Unto these men also longeth  
medled lyfe/ that is bothe actyfe & contemplatyfe/ for yf  
these men (standyng y charge & the bonde that they haue  
taken) Wyll leue vtterly y besynes of y Woorld/ y Whiche  
ought skylfully to be vled in fulfyllinge of theyr charge  
and hoolly gyue them to contemplatyfe lyfe/ they do not  
Well/ for they kepe not the ordre of charite/ for charite as  
thou knowest Well lyeth bothe in y loue of god & of thyne  
euen chrysten/ & therfore it is that he that hath charite to  
vse bothe in Werkynge now to that one/ & now to y other/  
for he that for the loue of god in cōtemplacyon leueth the  
loue of his euen chrysten/ & doth not to them as he ought  
Whan he is bounde therto/ he fulfylleth not charite. Also  
on the contrary Wyse/ Who so hath so greate regarde to  
Werke of actyfe lyfe and to besynes of y Woorld/ that for  
the loue of his euen chrysten he leueth goostly occupation  
vtterly/ after that god hath disposed hym therto/ he ful-  
fylleth not charite/ this is the sayenge of saynt Gregoꝝy.  
For though our lorde for to sterre some to vse this medled  
lyfe/ toke vpon hymselfe the persone of suche maner men  
bothe of prelates of holy chyrche/ & of suche other as are  
disposed therto/ as I haue sayd/ & gaue them ensample  
by his owne Werkynge that they sholde vse this medled  
lyfe/ as he dyd that tyme y he spake With men & medled



With them / shewēg his dedes of mercy for them / taught  
the vnconnyng & vnkowen by his prechynge / he byly-  
ted the sycke & healed them of theyr diseases / he fedde the  
hungry / and cōforted the soyr / neuerthelesse other tymes  
he lette the cōuersacyon of all woꝝldly men & of his disci-  
ples & went in to deserte vpon the hylles / & contynued all  
nyght in prayers alone / as the gospell sayth. Therefore  
this medled lyfe shewed our lord in hymselfe to ensample  
of all other men that haue taken y charge of this medled  
lyfe / that they sholde one tyme gyue them to besynes of  
woꝝldly thynges at reasonable nede / & to the werkes of  
actyfe lyfe in profyte of theyr euen chrysten / whiche they  
haue cure & charge of / & an other tyme gyue them to de-  
uocyon & to contemplacyon in prayers & meditacyons.

How holy bysshops vled medled lyfe. Ca. v.

**T**his lyfe ledde holy bysshops / whiche had cure of  
mennes soules & mynistracion of tēporall goodes  
for these holy men lefte not vtterly y mynustracyon & the  
lokynge & the dispendynge of woꝝldly goodes / and gaue  
them hoolly to cōtemplacyon as moche grace of contem-  
placyon as they had / but they lefte full ofte theyr owne  
rest in cōtemplacion whan they had well leuer haue ben  
styll / for loue of theyr euen chrysten / & entermeted them w  
woꝝldly besynes in helpyng of theyr subiectes / & sothly y  
was charite / for wysely & dyscretly they departed theyr  
lyuyng in two. One tyme they fulfyllid y lower party of  
charite by werkes of actyfe lyfe / for they were boude ther  
to by takynge of theyr prelacye. And an other tyme they  
fulfyllid the hygher partye of charite in contemplacyon  
of god & of goostly thynges by prayers & medytacyons /  
and so they had charite to god and to theyr euen chrysten /  
bothe in affeccyon of soule within / & also in shewynge of  
bodily dedes without. Other men that were onely con-  
templatyfe / and were free fro all cures and prelacye / they

had full charite to god and to theyz eu eu chrysten / but it was onely in affeccyon of theyz soule / & not in outwarde shewyng / and in happe so moche it was the moze full inwarde / that they myght not / ne it neded not / ne it fell not for them to shewe it outwarde. But these men y were in prelacy & other also that were holy tēporall men had full charite in affeccyon within & also in Werkynge / & that is properly this medled lyfe / bothe of actyfe & of contempla tye lyfe / and sothly for suche a man that is in spirytuall soueraynte as prelates and curates ben / or in tempozall soueraynte / as worldly lordes & maysters are / I holde this medled lyfe best & moost behouely to them / as longe as they are bounden therto. But to other that are free & not bounden to tempozall mynystracyon / ne to spirituall I hope that lyfe contēplatyfe alone (yf they myght cōme therto sothfastly) were best / moost spedeful / moost nedes full / moost fayze / & moost woorthy to them to vse & holde / and not to leue it woylfully for ony outwarde Werkynge of actyfe lyfe / but yf it were in great nede at great releuyng and cōfortyng of other men / eyther of theyz bodyes or of theyz soules / & than yf nede aske it at y prayer & instaūce of other / or else at y byddyng of his souerayne / I hope it be good to shewe it to them in outwarde werkes of actyfe lyfe for a tyme / & in helpyng of theyz eu eu chrysten.

¶ What lyfe moost accorded to hym that this was wyten to. Ca. vi.

**B**y this that I haue sayd a partye mayst thou vnderstande whiche is one & whiche is an other / & whiche accordeth moost to thy state of lyuyng / & sothly as me thynketh this medled lyfe accordeth moost to the / sythen our lorde hath ordeyned & set the in y state of soueraynte of other men / as moche as it is / & lent the habou daunce of worldly goodes for to rule & sustayne specially all these that are vnder thy gouernaunce & thy lordshyp /

after thy myght & connyng / & also therewith thou hast re-  
ceyued grace of þe mercy of our lord for to knowe thyselfe  
and goostly desyre & sauour of his loue / I hope that this  
lyfe that is medled is best / & accordeth moost to the / and  
that for to departe wysely thy lyuyng. For wyte þe Well  
yf thou leue nedefull besynes of actyfe lyfe / & be recheles  
& take no kepe of thy worldly goodes how they are spen-  
ded & kepte / ne makest no force of thy subiectes & of thyne  
euen chrysten / bycause of desyre and wyll that thou hast  
onely to gyue the to goostly occupacyon / Wenynge that  
thou art by that excused. Yf þe do so / thou doest not wysely.  
For what are all thy werkes worth / Whether they  
be bodyly or goostly / but yf they be done ryghtfully and  
reasonably to the worshyp of god / & after his byddyng /  
sothly ryght nought. Than yf thou leue that thēge that  
thou art bounde to by the waye of charite of ryght & rea-  
son / and wylt entyerly gyue the to another thyng wyl-  
fully as it were to a more pleasaunce of god / whiche thou  
art not fully bounde to / thou doest no worshyp discretly  
to hym / thou art besy to worshyp his heed and his face /  
and to araye it fayre & curyously / but thou leuest his bo-  
dy with the fete ragged & rent / and takest no kepe therof  
and there thou worshyppest hym not / for it is a bylany  
and no worshyp a man to be curyously arayed vpon his  
heed with perles & pzyecyous stones / & al his body naked  
& bare as it were a begger. Ryght so goostly / it is no wor-  
shyp to god to crowne his heed / and leue his body bare.  
Thou shalt vnderstande þe our lord Iesu Chryst as man  
is heed of his goostly body / that is holy chirche / the mem-  
bres of his body are all chrysten men / some are armes /  
some are feet / & some are other mēbres after sondry wer-  
kynges þe they vse in theyr lyuyng. Than yf þe be besy w  
all thy myght to araye his heed / that is / for to worshyp  
hymselfe by mynde of his passyon & of his other werkes



in his manhode by deuocyon & meditacyon of hym / & for  
gettest his feet / that are thy childzen / thy seruauntes / thy  
tenautes & all thyne euen chrysten / & letttest them spyll for  
defaute of kepyng / vnarayed / vnkepte / & not tenced to  
as they ought to be / thou pleasest hym not / thou doest no  
Worshyp to hym / thou makest the to kysse his mouth by  
deuocyon & goostly prayer / but thou treadest vpon his feet  
& defoulest them / in as moche as thou Wylte not tence to  
them for neclygence of thy selfe / the Whiche þ hast taken  
cure of. Thus thynketh me / neuertheles yf thou thynke  
that this is not sothe / for it were a fayre office to Worshyp  
the heed of hym / as for to be all daye occupied in medita  
cyon of the manhode / than to go lower to other Werkes &  
make clene his feet / as for to be bely bothe in worde & in  
dede about þ helpe of thyne euen chrysten / thynke not so /  
for sothly he Wyl more thanke the for þ meke Wasshynge  
of his feet Whan they are ryght soule & styngen vpon the  
than for all þ pzyous payntyng & arayng that thou  
canst make aboute his heed by mynde of his manhode /  
for it is fayre ynough / and nedeth not to be moche arayed  
of the / but his feet & his other membres that are somtyme  
yll arayed / & had nede to be holpen by þ / namely sythen þ  
art boude therto / & therfore Wyl he con the more thanke  
yf thou Wylte mekely & tenderly loke to them / for þ more  
lower seruyce that þ doest to thy lorde for the loue of hym  
or to ony of his membres Whan nede & ryght asketh it w  
a glad & meke herte / the more pleasest þ hym / thynkyng  
that it were ynough to the for to be at þ leest degre & at þ  
lowest state / sythen it is his Wyl þ it be so / for it semeth  
sythen he hath put þ in that state for to trauayle & serue  
other men / that it is Well done þ thou sholdest fulfyll it af  
ter thy myght. This ensample I saye to the not for thou  
doest not thus as I saye / for I hope that þ doest thus &  
better / but I Wolde that þ sholdest do thus gladly / & not

thynke bothe for to leue somtyme goostly occupacion and  
enterte the With Worldly besynes in Wyse keepynge &  
spendynge of thy Worldly goodes in Well rulyng of thy  
seruautes and of thy tenautes / & in other good Werkes  
Werkynz to all thyne euen christen after thy myght / but  
that þ holdest do bothe werkes in dyuers tymes / & With  
as good a Wyll that one as þ other yf þ myghtest. Als yf þ  
haddest prayed & ben occupied goostly þ shalte after re-  
teyn tyme / breke of that & than shalt thou bestly & gladly  
occupy the in some bodyly occupacion to thyne euen chri-  
sten. And also Whan þ hast ben besy outward a Whyle w  
thy seruautes / or w other men pftably / þ shalte breke of  
& turne agayne to thy prayers & thy deuocions after god  
goueth the grace / & so shalt thou put awaye by grace of  
our lord slouth / ydelnes & vayne rest that cometh of thy  
fleshe vnder colour of cōtemplacion & letteth þ somtyme  
fro medefull & spedefull occupacyon in outward besynes  
and thou shalt be aye Well occupied bodyly or goostly / &  
therfore yf þ Wylte do Well / þ shalt do goostly as Jacob  
dyd bodyly. Holy wyte sayth þ Jacob Whan he began to  
serue his mayster Laban / he coueyted Rachell his may-  
sters doughter to his Wyfe for her faynes / & for her he  
serued. vij. yere / but Whan he Weende for to haue had her  
to his Wyfe / he had first Lya þ other doughter in stede of  
Rachell / & afterwarde he toke Rachell / & so he had bothe  
at þ last. By Jacob in holy wyte is vnderstāde an ouer-  
cōmer of synnes / by these two wyues are vnderstāde (as  
saynt Gregoery sayth) two lyues in holy chyrche / actyfe  
lyfe & cōtemplatyfe lyfe. Lya is as moche to saye as tra-  
uaylous / and betokeneth actyfe lyfe. Rachel is as moche  
to saye as syght of begynnynge / that is god / & betokeneth  
lyfe contemplatyfe. Lya bare chyldren / but she was soze  
eyed. Rachell was fayre & louely / but she was barayne.  
Than ryght as Jacob coueyted Rachell for her faynes / &

yet had her not Whan he Wolde/ but fyrst he toke *Lyra* &  
afterwarde *Rachel*. Byght so eche man trauaylyng soth-  
fastly in compūccyon by grace for synnes of þe Woꝛlde & of  
the fleshe to serue god in clenness of good lyuyng/ hath  
great desyre to haue *Rachel*/ that is to haue rest in goostly  
swetnes in deuocion & cōtemplacion/ for it is so fayze &  
so louely/ & in hope to haue þe lyfe onely he disposeth hym  
to serue our lord. With all his myght/ but often Whan he  
Wende to haue had *Rachel*/ þe is rest in deuocyon/ our lord  
suffred hþ to be assayed Well in trauayle With *Lyra*/ that  
is eyther temptacions of þe Woꝛlde/ or else of þe deuyl/ or of  
his fleshe/ or else With other woꝛldly besynes/ bodyly or  
goostly/ in helpyng of his euen chꝛyšten/ & Whā he is Well  
trauayled w *Lyra* & nerchande ouercome/ than our lord  
gyueth hym *Rachel*/ that is grace & deuocyon & rest in cō-  
scyence/ & than hath he bothe *Rachel* & *Lyra*. So shalte þe  
do after ensample of *Jacob*/ take these two lyues actyfe &  
cōtemplatyfe/ sythen god hath sent þe bothe/ & vse þe one w  
that other. By that one lyfe þe shalt bryng forth fruyte of  
many good dedes in helpe of thyne euen chꝛyste/ & þe is by  
actyfe/ & by þe other þe shalt be made fayze/ bryght & clene  
in þe souerayne bryghtnes/ that is god/ begynner & ender  
of al þe is made/ & than shalt þe be sothfastly *Jacob* & ouer-  
goer & ouercomer of al synnes/ and after this by grace of  
god thy name shall be chaūged as *Jacobs* name was/ &  
turned in to *Israel*. *Israel* is as moche to saye as a man  
seyng god/ than yf þe be fyrst *Jacob* & discretly Wylte vse  
these two lyues in tyme þe shalt after be *Israel*/ þe is very  
cōtemplatyfe/ eyther in this lyfe yf he Wyl delyuer the &  
make þe free fro charges & besynelles the Which thou art  
bounde to/ or else after this lyfe full in the blysse of heuen  
Whan thou comest thyder. A man shall desyre cōtempla-  
tyfe lyfe/ for it is fayze and medefull/ therfore thou shalt  
aye haue it in thy mynde & in thy desyre/ but thou shalt



haue in vsynge actyfe lyfe / for it is so nedefull & so spede-  
full / therfore yf þ be put fro rest in deuocyon Whan thou  
haddest leuer be styll therat / eyther by thy chyldren oz by  
thy seruantes / oz by ony of thyne euen chrysten for theyz  
profyte oz ease of theyz hertes skylfully asked / be not an-  
gry With them ne heuy ne dredefull / as though god Wol-  
de be Wroth With the that thou leuest hym for ony other  
thyng / for it is not so / leue of lyghtly thy deuocion / Whe-  
ther it be in prayer oz meditacyon / & go do thy dede & thy  
seruyce to thyne euen chrysten as lyghtly as our lord hym  
selfe bade the / do so & suffre mekely for his loue / Without  
grutchynge (yf thou mayst) oz disease oz troublynge of  
thyne herte / bycause of medlynge of suche besynes.

**¶** That a man shall somtyme haue the moze deuocyon  
Whan he hath ben letted by outwarde Werkes. Ca. vij.

**H**Or it may fall somtyme that the moze troublynge  
that thou hast outwarde With actyfe werkes / the  
moze brennyng desyre thou shalt haue to god / and the  
moze clere syght of goostly thynges by grace of our lord  
in deuocyon Whan thou comest therto / for it fareth ther-  
by as yf thou haddest a lytel cole and thou Woldest make  
a fyre therwith and make it to brenne / thou Woldest fyrst  
laye to styckes and ouercouer the cole With the styckes /  
neuerthelesse Whan thou hast abydden a Whyle / and af-  
terwarde blowest a lytell / anone shall sprynge out a great  
flambe of fyre for the styckes are all turned to fyre. Wyght  
so is goostly thy Wyll & thy desyre that thou hast to god /  
it is as it were a lytell cole of fyre in thy soule / for it gy-  
ueth to the somwhat of lyght & of goostly heate / but it is  
full lytell / for often it Waxeth colde / & turneth to flesshely  
rest / & somtyme in to ydelnes / therfore it is good þ thou  
put to styckes þ are good Werkes of actyfe lyfe / & though  
it be so þ these Werkes as it semeth for a tyme let thy de-  
syre / that it may not be so clene ne so feruent as þ Woldest

be not to dredefull therfoze/ but abyde & suffre a whyle/ &  
so blowe at þ̄ fyze/ that is/ fyrst go & do thy Werkes/ & af-  
ter go than alone to thy prayers & meditacyons/ and lyft  
vp thy herte to god/ & praye hym of his goodnes that he  
Wyll accepte thy Werkes that þ̄ doest to his pleasaunce/  
holde them as nought in thyne owne syght/ but onely at  
his mercy/ be a knowen mekely thy Wretchednes & thy  
traylte/ & arrecte sothfastly thy good dedes to hym/ in as  
moche as they are good/ & in as moche as they are bad &  
not done discretly With all circūstaunces þ̄ are nedeful to  
a good dede soz defaute of discrecion/ put them to thyself/  
and than soz this mekenes shall all thy good dedes turne  
in to a flambe of fyze/ as styckes is layde vpon a cole/ & so  
shall thy good dedes outwarde not hyndre thy deuocyon  
but rather make it moze. And moze ouer our lozde sayth  
in holy Wryte thus ( *Ignis in altari meo semp ardebit et  
sacerdos surgens mane subiciet ligna vt ignis nō exting-  
uatur* ) Fyze shall euer byenne in myne awter/ & þ̄ p̄est  
r̄syuge at morowe shall put vnder styckes that it be not  
quenched. This fyze is loue and desyre to god in a soule/  
Whiche loueth to be nourysshed and kepte by layenge to  
styckes that it go not out/ these styckes are of dyuerse ma-  
ters/ some are of one tree & some of an other. A man that  
is lettred & hath vnderstādyng of holy Wryte/ yf he haue  
this fyze of deuocion in his hert/ it is good to hym to gete  
hym styckes of holy ensamples & deuout prayers & nou-  
rysshe þ̄ fyze w̄ them. An other man vnlettred may not so  
redyly haue at his hāde holy Wryte ne doctours sayenge  
and therfoze it nedeth to hym soz to do many good dedes  
outwarde to his euen chrysten/ & kyndell þ̄ fyze of loue w̄  
them. And so it is good that eche man in his degre/ after  
that he is disposed/ that he gete h̄ styckes of one thyng  
oz of other/ eyther prayers oz meditacyons/ oz redyng in  
holy Wryte/ oz good bodyly Werkes to nouryshe the fyze

of loue in his soule / that it be not quenched / for the affec-  
cyon of loue is tendre & lyghtly Wyll banyssh away but  
yf it be well kepte / & by good dedes bodily & goostly cōty-  
nually nourysshed. Now than sythen our lorde hath sent  
in to thy herte a lytell sparke of this blessed fyre / that is  
hymselfe / as holy wyte sayth (Dñs noster ignis consu-  
mens est) Our lorde god is fyre wastynge. For a bodily  
fyre wasteth all bodily thýges þ̄ may be wasted. Wyght  
so goostly fyre (that is god) wasteth al maner of synne / &  
therfore our lorde is lykened to fyre wastynge. I praye þ̄  
nouryssh this fyre / this fyre is not else but loue & charis-  
te / this hath he sent in to þ̄ erth / as he sayth in þ̄ gospels.  
(Ignē veni mittere ī terrā: et ad qđ nisi bt ardeat) I am  
cōmen to sende fyre in to the erth / & wherto but þ̄ it shold  
byenne / that is / god hath sent fyre of loue & a good desyre  
and a great Wyll for to please hym in to mānes soule / & to  
this ende that a man shall knowe it / kepe it / nouryssh it  
and strength it / & therby be saued / the more desyre þ̄ thou  
hast to hym & for hym / the more is the fyre of loue in the.  
And the lesse that this desyre is in the / the lesse is þ̄ fyre /  
the measure of this desyre how moche it is eyther in thy  
selfe or in any other knowest thou not / ne no man of hym  
selfe but god onely that gyueth it / & therfore dispute not  
with thyself as though thou woldest knowe how moche  
thy desyre is / be bely to desyre as moche as thou mayst /  
but not for to wyte the measure of desyre.

**¶** What is desyre to god for hymselfe / & how in cleines  
of conscyence is very cōforte and swetnes. Ca. viiij.

**S**ynt Austyn sayth that þ̄ lyfe of euery good chry-  
sten man is a cōtynuall desyre to god / and that is  
of greate vertue / for it is a greate cryenge in the eares of  
god / the feruentlyer thou desyrest / the higher thou cryest  
the better thou prayest / the wyselyer thou thynkest. And  
what is this desyre / sothly nothyng but lothyng of all



this worldes blyſſe / of all fleſhly lykynge in thynne herte  
a wonderfull louynge With a reſtfull yernynge of endles  
blyſſe & heuenly ioye / this thyngc may be called a deſyre  
to god for hymſelfe / yf thou haue this deſyre / as I hope  
ſykerly that thou haſt / I praye the kepe it well / and nou  
ryſſhe it wyſely. And whan thou ſhalte praye or thynke  
make this deſyre begynnynge & endynge of all thy werke  
for to encrease it / loke after none other telynge in thy bo  
dyly wyttes / ne ſeke after none other bodily ſwetnes /  
neyther ſowynge ne ſauourynge / ne wonderfull lyght /  
ne angels ſyght / ne though our lord hymſelfe (as vnto  
thy ſyght) wolde appere to y bodyly / charge it but a lytel  
but that all thy beſynes be that thou myghteſt fele ſoth  
faſtly in thy thought a lothynge & a full forſakynge of all  
maner of synne & of al maner of vnclennes / With a goos  
tly ſyght of it / how foule / how vgly / and how paynfull it  
is / and that thou myghteſt haue a myghty deſyrynge to  
vertues and to mekenes / and to charite / and to the blyſſe  
of heuen. This thynketh me were goosly conforzte and  
goosly ſwetnes in a mānes ſoule / as for to haue clenness  
in conſcyence fro wyckednes of all worldly vanite / With  
ſtable trowth / meke hope / and full deſyre to god / how ſo  
euer that it be of other conforztes & ſwetneſſes / me thyn  
keth that ſwetnes ſyker and ſothfaſt that is felte in clen  
nes of conſcyence / by myghty forſakynge and lothynge of  
all synne / and with inwarde ſyght and feruent deſyre of  
goosly thynges. All other conforztes & ſwetneſſes of ony  
maner of ſelynges (but yf they helpe & lede to this ende /  
that is to clenness of conſcience and goosly deſyre of god)  
are not ſyker to reſt on. But now aſkeſt thou whether  
this deſyre be loue to god. As vnto this I ſaye / that this  
deſyre is not properly loue / but it is a begynnynge and a  
taſtynge of loue / for loue properly is a full cowplynge of  
the louer & they loued togyder / as god & a ſoule in to one

this couplynge may not be fully had in this lyfe but on-  
 ly in desyre & longynge therto/as by this ensample. yf a  
 man loue an other man þ̄ is absent / he desyretly greatly  
 his presence. Ryght so goostly/as long as We are in this  
 lyfe our lord is absent fro vs / þ̄ We may neyther se hym  
 ne heare hym/ne fele h̄ as he is / & therfore We may not  
 haue the vse of this full loue here in full lykynge / but We  
 may haue a desyre & a great perynyge for to be present to  
 hym for to se hym in his blysse / & fully to be oned to hym  
 in loue / this desyre may We haue of his gyfte in this lyfe  
 by the whiche We shall be safe / for it is loue vnto hym as  
 it may be had here / thus saynt Poule sayth (Scientes  
 qm̄ dum sum⁹ in hoc cozpoze peregrinamur a dño / p̄ fidē  
 enim ambulamus et nō p̄ specie: audemus et bonā volū-  
 tatē habemus magis peregrinari a cozpoze et presentes  
 esse ad deū: et ideo contēdimus siue absentes siue presen-  
 tes placere illi) Saynt Poule sayth that as longe as We  
 are in this body / We are pylgrymes fro our lord / that is  
 We are absent fro heuen in this lyfe / We go by trowth / &  
 not by syght / that is / We lyue in trowth / & not i bodyly fe-  
 lyng / We dare & We haue a good Wyll to be absent fro the  
 body / and be present to god / that is / We for clenness in con-  
 science & syker trust of saluacyon dare desyre partynge fro  
 our body by bodyly dech / & be present to our lord / neuer-  
 thelesse for We may not yet / therfore We stryue whether  
 We be absent or present for to please hym / þ̄ is / We stryue  
 agaynst synnes of the woꝛlde & lykynge of the fleshe by  
 desyre to hym / for to brenne in þ̄ fyre of desyre all thyng  
 that letteth vs fro hym. But yet askest þ̄ me / may a man  
 haue this desyre in his herte contynually / the thynketh  
 nay. As vnto this I may saye as me thynketh / that this  
 desyre may be had as for vertue & profyte of it in hert con-  
 tynually / but not in Werkynge ne vlyng / as by this en-  
 sample / yf þ̄ were sycke þ̄ sholdest haue as ethe man hath

a kyndly desyre of bodyly heale cōtynually in thyne herte  
What that thou dydest / Whether thou slepe oz Wake / but  
not aye flyke / for yf thou slepe oz Wake & thynke on some  
worldly thynges / than thou hast thy desyre in hert onely  
and not in Werkynge / but Whan thou thynkest on thy bo  
dyly sycknes & on thy heale / than thou hast it in blyng.  
Ryght so it is goostly of desyre to god / he ȳ hath this de  
syre of ȳ gyfte of god / yf he slepe oz else thynke not on god  
but on worldly thynges / yet he hath this desyre in herte  
in his soule tyll ȳ he synne deedly / but anone as he thyn  
keth on god oz on clenness of lyuyng / oz of the ioyes of he  
uen / thā Werketh his desyre to god / as lōge as he kepeth  
his thought & his entent to please god / eyther in prayers  
oz in meditacyons / oz in ony other good dede / that all his  
besynes be for to stere his desyre and vse it by discrecyon /  
now in one dede / now in an other / after he is disposed and  
hath grace therto / this desyre is rote of all thy Werkynge  
yf it be medefull. For wyte ȳ Well What good dede that ȳ  
doest for god / bodyly oz goostly / it is an blyng of this de  
syre Whan ȳ prayest oz thynkest / doubte not than yf thou  
desyre god / & therfore Whan ȳ doest a good dede / oz thyn  
kest on god / doubte not thynkyng in thyne hert Whether  
ȳ desyrest oz not / for thy dede sheweth thy desyre. Some  
are vnconnyng & Wene ȳ they desyre not god but yf they  
be euer cryenge on god w̄ wordes of theyr mouth / oz else  
in theyr herte / as yf they sayd thus. Lorde make me safe  
oz suche other. These wordes are good / Whether they be  
sayd With the mouth oz formed in ȳ herte / for they stere a  
maimes herte to desyryng of god / but neuertheles With  
outen ony suche wordes a clene thought of god / oz of ony  
goostly thyng / oz of vertues / oz of ȳ manhode of Chryst /  
oz of ȳ ioyes of heuen / oz of vnderstandyng of holy wyte  
With loue / may be better than suche wordes / for a clene  
thought of god / with sothfast desyre to hym for hym / and



the more goodly that thy thought is / the more is thy de-  
syre / therfore be thou not in doubtte Whan thou prayest or  
thynkest on god / or else Whan thou doest other outwarde  
good dedes to thyne euen christen / Whether thou desyrest  
hym or not / for thy dedes shewen it / neuerthelesse though  
it be so that all thy good dedes bodyly and goodly are a  
shewynge of thy desyre to god / yet is there dyuersite by  
twene goodly dedes and bodyly / for dedes of contempla-  
tyve lyte are not so outwarde / and therfore Whan thou  
prayest or thynkest on god / thy desyre to god is more hole /  
more feruent / more goodly / than Whan thou doest other  
dedes to thyne euen chryste. Now yf thou aske how thou  
shalte kepe this desyre & nouryshe it / a lytell shall I tell  
the / not that thou shalt vse the same forme as I saye / but  
that þ shouldest haue therby (yf nede be) some warnynge  
and techynge for to rule the in the occupacion / for I may  
not / ne I can not tell þ fully what is best to the for to vse /  
but I shall saye the somwhat as me thynketh.

**H**ow thou shalte dispose the to deuocyon. Ca. ix.

**I**n nyghtes after thy slepe / yf thou wylt ryse for to  
praye and serue thy lord / þ shalte fele thyselfe fyrst  
fleshely heuy / & somtyme lusty / than shalte þ dispose the  
to praye or to thynke some good thought for to quycken  
thy herte to god / & set all thy besynes for to drawe by thy  
thought fro worldly banytees / & fro bayne ymaginacion  
that talleth in to thy mynde / that þ mayst fele some deuo-  
cyon in thy sayenge / or else yf þ wylte thynke on goodly  
thēges that þ be not letted With suche bayne thoughtes  
of the worlde / or of thy fleshe. In thynkyng there are  
many maner of meditacyons / Whiche are best to the can  
I not saye / but I hope that that thought by the Whiche  
thou felest moost sauour & moost rest for þ tyme / is best to  
the / thou mayst (yf thou wylte) somtyme thynke on thy  
synnes afore done / & of thy frayltees that þ fallest in eche

daye / & alke mercy & forgyuenes for them. Also after this thou mayst thynke on þ̄ frayltees / the synnes & the wretchednes of thyne euen chrysten bodyly & goostly / w̄ pite & compassyon of them / & alke mercy & forgyuenes of them as tenderly as for thy selfe / & as þ̄ haddest done them / & þ̄ is a good thought / for I tell the forsothe þ̄ mayst make of other mennes synnes a precyous oymnt to heale thyne owne soule / whan þ̄ hast mynde on them w̄ compassyon & sorowe for them / this oymnt is precyous though the spycery of it be not clene / for it is triacle made of benym for to destroye benym / that is to saye / thyne owne synnes and other mennes synnes / yf thou beate them well w̄ thy sorowe of herit / pite & compassyon / they turne in to triacle whiche maketh thy soule hole fro pryde & enuye / & byngeth in loue & charite to thyne euen chryste / this thought is good somtyme for to haue.

**How a man shall haue mynde on Chrystes manhode. Ca. x.**

**A**lso thou mayst haue mynde on the manhode of our lord in his byrth & in his passyon / or in ony of his werkes / & fede thy thought w̄ goostly ymagynacions of it for to stere thyne affeccyon moze on the loue of hym. This thought is good & spedefull / namely whan it cometh frely of goddes gyfte w̄ deuocion & feruour of the spiryte / else a man may not lyghtly haue sauour ne deuocyon in it / I holde it not spedefull to a man to prece than to moche ther vpon / as yf he wolde gete it by maystry / for he may breke his heed & his body to / & he shall neuer be the nere / therfoze me thynketh to the it is good for to haue in mynde his manhode somtyme / and yf deuocyon come w̄thall & sauour / kepe it & folowe it for a tyme / but leue of soone / & hāge not long ther vpon. Also yf deuocyon come not w̄th mynde of the passyon / stryue not ne prece not to moche thereafter / take easely what wyll come & go forth to some other thyng.

**How a man**

Shall thynke on vertues and on sayntes. Ca. xi.

**A**lso other thoughtes there are þ̄ be moze goostly  
As to thynke on vertues/ & to se by lyght of vnder  
standyng þ̄ vertue of mekenes/ What it is/ & how a man  
sholde be meke/ & also What is pacyence/ cleynes/ ryght-  
wylnes/ charite/ chastite & soberte/ & suche other / & how  
a man shold gete all these vertues/ & by suche thoughtes  
foz to haue great desyre & longyng to these vertues for to  
haue them/ & also for to haue a goostly syght of þ̄ princy-  
pal vertues/ as of trouth/ hope & charite. By the syght &  
desyre of these vertues a soule sholde se & fele moche gra-  
ce of our lord/ Without Whiche grace a mannes soule is  
halfe blynde & Without sauoure or goostly swetnes. Also  
foz to thynke on sayntes/ as þ̄ apostles/ martyrs/ confes-  
sours & holy virgyns/ beholde inwardly the holy lyuyng  
the grace & the vertues that our lord gaue them in theyz  
lyuyng/ & by þ̄ mynde of this stere thynne owne herte for  
to take ensample of them vnto better lyuyng.

**O**f our lady and of our lord Jesu/ how a man  
shall beholde theyz holynesse. Ca. xij.

**A**lso the mynde of our lady saynt Mary aboute all  
other sayntes/ for to se With thy goostly eye the  
haboundaunce of grace in her holy soule Whan she Was  
here lyuyng/ that our lord gaue her alone passyng all  
other sayntes/ for she Was fulfilled With all vertues w-  
out Venime of synne/ shewyng full mekenes & pcrfyte  
charite/ & fully With these þ̄ fayrnes of all other vertues  
so holy/ that there myght no steryng of pryde ne enuye/  
ne Wzath/ ne flesshly lykynge/ ne no maner of synne entre  
in to her herte/ ne defoule the soule in ony party of it. By  
the beholdyng of the fayrnes of this blessed soule a man-  
nes herte myght be stered in to goostly conforzte greatly.  
And moche moze than aboute this is the beholdyng of  
the soule of our lord Jesu/ Whiche Was fully oned vnto



the godhede / passynge Withouten comparyson our lady  
and all other creatures. For in the pson of Jesu are two  
kyndes / that is god and man fully oned togyder. By the  
vertue of this blyssfull onynge Whiche may not be tolde  
ne cōceyued by mannes Wytte how þ̄ soule of Jesu hath  
receyued the fulhede of Wysdome and all goodnes as the  
apostle sayth (*Plenitudo diuinitatis inhabitat in christo  
corporealiter*) That is / the godhede Was oned fully to the  
manhede in the soule of Jesu / and so by the soule dwelled  
in the body / the mynde of the manhede of our lorde vpon  
this wyse / that is for to beholde the vertues and the ouer  
passynge grace of the soule of Jesu / sholde be ryght con-  
fortable to a mannes soule.

**O**f beholdynge of the myght / the Wysdome / the good-  
nes / and the mercy of god in his creatures. Ca. xiiij.

**A**lso the mynde of the myght / the Wysdome & the  
goodnes of our lorde in all his creatures. For as  
moche as We may not se god fully in hymselfe here ly-  
uynge / therfore We sholde beholde / loue / drede & wonder  
his myght / his Wysdome & his goodnes in his Werkes &  
in his creatures. Also for to thynke on the mercy of our  
lorde that he hath shewed to me & to the and to all synfull  
caytyues that haue ben combred in synne and spredde so  
longe in the deuylles persone / how our lorde pacyently  
suffred vs to lyue in our synne / & toke no vengeaunce on  
vs as he myght haue done ryght wyfly / and put vs in to  
hell / yf his loue had not letted hym / but for loue he spa-  
red vs / he had pite on vs & sent his grace in to our hertes  
and called vs out of our synne. And by his grace hath tur-  
ned our Wyll entyerly vnto hym. And for to haue hym / &  
for his loue to forsake all maner of synne. The mynde of  
his mercy and of his goodnes made With other circum-  
staunces moo than I can or may reherse now / byngeth  
in to a soule greate truste of our lorde and full hope of

saluacyon / and kyndelethe the desyre of loue myghtly to  
the ioyes of heuen.

**H**ow the mynde of the Wretchednes & the perylls of  
this Worlde maketh a soule to desyre heuen. Ca. xiiij.

**A**lso for to thynke on the Wretchednes / myscheues  
and perylls bodyly and goostly that fall in this  
lyfe / & after for to thynke on y ioyes of heuen / how moche  
blyss there is & ioye / for there is neyther synne ne sorowe  
ne passyon / ne payne / hunger ne thurst / soze ne sycknes /  
doute ne drede / shame ne shenshypp / ne defaute of myght /  
ne lackynge of lyght / ne Wantynge of loue / but there is so  
uerayne faynes / lyghtnes / strength / heale / lykynge aye  
lastynge / wysdome / loue / peace / worshyp / sykernes / rest /  
ioye & blyss ynough euer wouten ende / the more feruent  
ly shalt y desyre the ioye & the rest of y blessed lyfe. Many  
men are couetous of worldly cattell & worshypps & erthly  
rychesse / & thynke now dremynge now wakyng / how &  
by what meanes they myght come therto / and therfore  
they forgete the mynde of themselfe / & the paynes of hell  
and y ioyes of heuen / sothly they are not wyle / they are  
lyke to chyldezen that renne after butterflyes / & for they  
loke not to theyz fete / they fall somtyme soone down and  
broke theyz legges. What is all y pompe & the worshyp  
of this worlde in ryches or in iolite but a butterflye / soth  
ly nothyng else / & yet moche lesse / therfore I praye y be  
thou couetous of the ioyes of heuen / and thou shalt haue  
worshyp & rychesse that euer shall last. For at y last ende  
whan worldly couetous men byge no good in theyz han  
des / for all theyz worshypps & all theyz rychesses are tur  
ned in to nought saue sorowe & payne / than shal worldly  
men that forsake truly all bayne worshypps & rychesses of  
this worlde / or else yf they haue rychesse & worshyp they  
set nought by them / ne they set not theyz loue ne lykynge  
in them / but lyue euer in drede / in mekenes and in hope /

and somtyme in sorowe and abyde the mercy of god pa-  
 celyntly / they shall than haue fully þ̄ they here coueyted /  
 for they shall be crowned as kynges & styve by With our  
 lord Iesu in to the blysse of heuen. And there be many  
 other meditacyons mo than I can saye Whiche that god  
 putteth in to a mannes mynde for to sterc the affeccyon  
 and the reason of mannes soule to lothe vanytees of this  
 Woylde / & for to desyre the ioyes of heuen. These woordes  
 I saye not to the as I had fully shewed the the maner of  
 meditacyons as they are Wrought in a mannes soule /  
 but I touche them to the a lytell that thou myghtest by  
 this haue more vnderstandynge.

**¶** How a man shall do Whan he feleth no sauour  
 ne conforthe in his meditacyons. Ca. xv.

**N**euertheles me thynketh it is good to the þ̄ whan  
 thou disposlest the to thynke on god as I haue be-  
 fore sayd / or on other wyse / and pauenture thou felest no  
 sauour ne deuocyon in thy thynkyng / but onely a naked  
 mynde and a weyke Wyll that þ̄ woldest sayne thynke on  
 god / but thou canst not / than I hope it is good to þ̄ that  
 thou stryue not to moche With thy selfe / for thou mygh-  
 test so lyghtly fall in to a more darknes / but yf thou were  
 more slye in thy Werkynge / & therfore I holde it more sy-  
 ker to the for to saye thy Vater noster & thyne Ave. or else  
 thy matyns / or else for to rede vpon thy psalter / for that  
 is euermore a syker standarde that Wyll not fayle / Who  
 so may cleue therto / he shall not erre / & yf thou mayst by  
 thy prayer gete deuocyon / loke than that this deuocyon  
 be onely in affeccyon / that is to saye / in greate desyre to  
 god With goostly delyte / holde forth than thy sayeng and  
 breke not lyghtly of / for often it falleth þ̄ prayenge With  
 the mouth geteth & kepeth deuocyon / and yf a man cease  
 of sayenge / deuocion banyssheth awaye. Neuertheles yf  
 deuocyon of prayers bynne in to thyne herte a deuoute



thought of the manhode of our lord / or of any of the other  
before sayd / & this thought shold be letted by thy sayenge  
than mayst thou cease of thy sayenge / & occupy the with  
meditacyon tyll it passe awaye.

**¶** Wherof a  
man nedeth to be Ware in meditacyon. **Ca. xvj.**

**B**ut of certayne thynges the behoueth to be Ware  
in thy meditacyons / some shall I tell the. One is  
Whan thou hast had a goostly thought or ymagynacyon  
of the manhode of our lord / or of suche bodyly thynges / &  
thy soule hath ben cōforted & fedde ther with / and it pas-  
seth awaye by it selfe / be not to bely to holde it styll with  
maystry / for it is than turned to payne and to bytternes.  
And yf it passe not awaye / but dwell styll in thy mynde  
withouten ony trauayle of thy selfe / & thou for cōforte of  
it wylte not leue it / & therfore it bereueth the of thy slepe  
in nyghtes / or else in dayes fro other good dedes / or else  
for greate feruour of thy body / thy body or thy heed fal-  
leth in to great feblenes / than shalt thou wylfully bzeke  
of Whan tyme cometh / somtyme Whan thou hast moost  
deuocyon and were lothest for to leue it / as Whan it pas-  
seth reasonable tyme / or else it turneth to diseale of thyne  
eueryngysten. But yf thou do so / thou doest not Well (as  
me thyngeth) ne wysely. A worldly man or Women that  
feleth not perauenture deuocyon twyle in a yere / yf he  
fele by the grace of our lord Iesu great compunccyon for  
his synnes / or else haue mynde on the passyon of our lord  
de / yf he were put fro his slepe and his rest one nyght or  
two or thre vntyl his heed ake / it is no force / for it cometh  
to them but seldome / but to the or to an other man that  
hath that maner of Werkynge in custome / as it were eche  
other daye / it is spedefull for to haue discrecyon in your  
Werkynge / & not fully fall therto for to folowe it as moche  
as wyl come / I hold that it is good to the for to vse this  
maner in what deuocyon that thou be / that thou hange

not to longe ther vpon / epyther to put the fro thy meate / or  
fro thy slepe in tyme / or for to disease ony maner man vns  
skyllfully. The Wyse man sayth thus ( Omnia tempus  
habent ) All thynges haue a tyme. An other thyng is  
this that the behoueth to be Ware of / that is / Whan thy  
thought hath ben occupyed in ymaginacion of the mans  
hode of our lord / or in ony suche other / and attet this  
thou art besy With all the desyre of thy herte for to seke  
knowynge or felynge moze goostly of the godhede / pzece  
not to moche theron / ne suffre not thy desyre ne thy herte  
to tary to longe therein / as yf thou were abydyng af-  
ter some queynte steryng / or wonderfull felyng other  
than thou hast had befoze tyme / thou shalte not do so / it  
is ynough to the and to me for to haue a desyre and a lons  
gyng to our lord / and yf he Wyll of his grace frely ouer  
this desyre sende vs of his goostly lyght / and open our  
goostly eye for to knowe moze of hym than we haue had  
befoze by comune trauayle / thanke we hym therof / and  
yf he Wyll not for we are not yet meke ynough / or else we  
are not disposed by clenness of lyuyng in other sydes to re  
ceyue that grace / than shall we mekely knowe our owne  
wretchednes / & holde vs payde With the desyre that we  
haue to hym / & With other comune thoughtes that may  
lyghtly fall vnder our ymagynacyon / as of our synnes /  
or Chyestes passyon / or suche other / or else With prayers  
or of the psalter or some other / and loue hym With all our  
hertes that he Wyll gyue vs ony parte of his grace. And  
yf thou do other wyse / thou mayst lyghtly be begyled by  
the spyrte of errour for thy pzesumpcion / for it is greate  
foly a man by his owne Wyll for to pzece so moche in to  
goostly thynges / but yf he felte plente of grace. For the  
Wyle man sayth ( Scrutatoꝝ maiestatem opprimetur a  
gloxia ) That is to saye / a ransaker of the myght of god  
and of his maieste / Without great clenness and mekeness

shall be ouerlayde and oppressed in hymselfe. And therefore the Wyle man sayth in an other place on this Wyle. (Altiora te ne quesieris / et fortiora te ne scrutat<sup>r</sup> fueris) That is to saye / hygh thynges that are aboue thy Wytte and thy reason seke not / & greate thynges that are aboue thy myght ransake not. By these Wordes the Wyle man forbodeth not vtterly for to seke and ransake goostly and heuenly thynges / but he forbyddeth vs that as longe as We are fleshely and not censed fro bayue loue of the Worlde / that We take not vpon vs by our owne trauayle ne by our owne Wytte to ransake or to seke goostly thēges and greate seruoure of the loue of god so moche though We set at nought all erthly thynges / and vs thynketh that We wolde for goddes loue forsake all the ioyes and the welth of this Worlde / yet are We not able and redy to seke and beholde goostly thynges that are aboue vs / vntyll our soules be made sotyll / and tyll it be made sadde & stable in vertues by processe of tyme and encreasyng of grace. For as saynt Gregory sayth / no man sodeynly is made souerayne in grace / but fro lytel he begynneth and by processe wereth vntyll he be perfyte.

A M C A.

Explicit vita mixta.

Insynfte laude With thankynges manyfolde  
I yelde to god / me socourynge With his grace  
This boke to synysse / Whiche that ye beholde  
Scale of perfeccyon calde in euery place  
Wherof thauctoz Walter Hylton Was.



Imprynted at London in Fleetstreete/by Wynkyn de  
Woerde/dwellynge at the sygne of the Sonne/ and fy-  
nysshed in the yere of our lord god. M. CCCC.  
xxiiij. The. xxviij. daye of Maye.



manus



## The Scale of Perfection

ONE of the most desirable acquisitions from the library of the late A. Edward Newton is the *Scala Perfectionis* by Walter Hylton (Hilton), printed by Wynkyn de Worde in 1533. The book is significant as representative of fourteenth-century English mystical literature. Its first edition appeared in 1494, being the first printed work to which the successor of Caxton set his name. The volume is printed in quarto form and with Gothic type. Under the colophon is the large device of Wynkyn de Worde, with Caxton's initials and sun and stars. The title-page is occupied by a woodcut, which shows Christ with His right arm round the stem of the cross, while the left hand points to a scroll with the words: "Fili fuge vince tace quiesce" (Son, flee, win, be silent, be meek!). His head is turned toward a monk kneeling in adoration. Beneath the picture is the verse:

*The greatest comfort in al temptacyon  
Is the remembraunce of crystes passyon.*

But aside from its historical and typographical merits, its continued survival was due equally to the rhythm, dignity, and pungency of its prose, and the moving sincerity of its thought. It was a book read by high and low, learned and simple, in its day, and it has continued to be used as a spiritual guide even in modern times.

Wide-spread as Hylton's influence was, it is surprising how little is known about his life. He was a Canon regular at an Augustinian Priory at Thurgarton, near Newark in Nottinghamshire, possibly the head of the house. According to entries on several manuscripts, he was a "Master," which meant a Doctor of Theology, and was supposed to have received his degree at the University of Paris. His work was highly prized by the Carthusians — a circumstance which may have lent weight to the erroneous assumption that Hylton belonged to their monastery at Sheen. He died in 1395-6, a little less than fifty years after the death of Richard Rolle, the hermit of Hampole, the first of the English mystics. Besides the *Scale of Perfection*, he left the treatise, *The Song of Angels*, and several translations, notably of St. Bonaventura. A number of other works have been attributed to him; he was even thought to be the author of the *Imitation of Christ*, and the *Ecclesiastica Musica*, which corresponds to the first three books of Thomas a Kempis's famous work, occurred frequently in contemporary lists of his writings.

The *Scale of Perfection* is addressed to an anchoress, even though many chapters have been adapted to apply to secluded men as well as women. The hermit's life, generally associated with the early Christians of the African desert, had a peculiar cult in England. Anchorites and



anchoresses were "inclosed" in cells frequently attached to convents, which they never left and where they expected to die. The women recluses had their wants attended to by lay sisters, and they talked through a grating with those who sought their advice. The first guide to the spiritual life of anchoresses, which may be looked upon as the ancestor of the *Scale of Perfection*, was the *Ancren Riwle* composed for three noble sisters, ladies-in-waiting at the court of Henry I, who retired to the Hermitage of Kilburn in 1135. Professor R. W. Chambers of London has convincingly advanced the theory that the continuity of English prose from Saxon times to Thomas More survived the Norman-French influence and the vogue of narrative verse because of the steady stream of devotional prose works. It is not hard to find in the rhythm and language of these characteristic English productions, with their mystical fervor tempered by common sense, the seed that came to fruition in the Book of Common Prayer and the English Bible. The epistles and meditations of Richard Rolle, who was himself a hermit; the poignant *Cloud of Unknowing*, whose author is unknown, but which has also been attributed to Hylton; and the *Revelations of Divine Love* by Dame Juliana of Norwich are links in this continuous chain.

English mysticism was rooted in orthodoxy; and its spokesmen, while they recognized the soul's direct communion with God, continued to urge obedience to the rule of the Church. This must be kept in mind in spite of the literary historian's temptation to link the vernacular religious writers with Wycliff and the Lollards and the general trend away from Latin and Rome. Hylton drew his doctrines from the school of the monastery of St. Victor in Paris, whose twelfth-century exponent Richard of St. Victor was a Scotchman. However, the author of the *Scale* was indebted also to Gregory the Great, St. Bonaventura, and Dionysius the Areopagite.

The *Scala Perfectionis* is divided into two parts, consisting of ninety-three and forty-six brief chapters. The first part gives the recluse simple directions for the attainment of pure contemplation and the avoidance of sinful thoughts and desires. The second part amplifies the first, with somewhat more theological subtleties. The author contrasts the active and the contemplative life, and then explains the nature and functions of the latter. The contemplative life, according to Master Hylton, has three parts or stages: the first is attained by reason through the teaching of man and the study of Scripture, but without "inwarde swetnes"; the second lies chiefly in affection, but without understanding of "goostly thynges," and belongs generally to simple, unlettered folk; the third consists of the knowledge and perfect love of God. The soul then feels a "softe swete brennyng loue in hym so perfytyly that he be rauysshed of his loue . . ." But it is only for a short time that this ecstasy will visit the soul.

In the disquisition on the "bodyly Wyttes" — that is the five senses — and on the lusts of the flesh, the author is no sour puritan. He does not value asceticism for its own sake, but only because delight in bodily sensations distracts from the greater joy of spiritual things. So also sins of the flesh are more venial than sins of the spirit, such as pride, envy, or heresy. The virtue chiefly to be sought is humility. The contemplative soul should not consider itself above any man, not even the "moost synful caytyfe that is in erth." The author recommends discretion in eating, drinking, and sleeping, and avoidance of excess in penance, though not in love of virtue. He gives wise counsel on prayer, which ranges from the automatic recital of the "Pater noster" through the kind that "maketh a man to behaue hym in body as he were dronken" to the final quiet manner "that is onely in the herte without speche outwarde." Again he offers the psychologically excellent advice: "set the poynt of thy thought more upon God whome thou desyrest than upon the synne whiche thou re-preuest." Although, like a true Augustinian, he emphasizes the efficacy of grace, neither its passive reception nor ascetic practice is enough.

The second part discusses salvation through Christ's passion and the need of both believing and loving; the reforming of the soul first in faith, then in feeling; and the sacraments of baptism and penance. It dwells on the imagery of light and darkness, of black clouds that rain "water of errours and heresy," and on the mystical paradox in the "lyghtsome derkness" of self-knowledge which prepares the soul for the sight of Jesus.

The volume includes a treatise generally known as the *Mixed Life*. It is addressed "to a deuoute man in temporall estate, how he sholde rule hym." The devout man would like to give himself up to spiritual devotion without the hindrance of worldly business; but for him to do so would be against the order of charity. For "there is thre[e] maner of luynges, one is actyfe, an other is contemplatyfe, the thyrd is made of bothe, and that is medled."

Wynkyn de Worde published the work at the command of Margaret Beaufort, mother of King Henry VII. Pynson reprinted it in 1506, and Notary the following year. Thereafter Wynkyn issued several other editions — in 1519, 1525, and 1533. The *Mixed Life* was included in the first edition as the third part of the *Scale of Perfection*, although it may have appeared as a separate pamphlet and been bound only with a few copies of the longer treatise.

MARGARET MUNSTERBERG

# Exhibitions from the Wiggin Collection

## Drawings by George W. Bellows

THOSE who have followed the growth of the Albert H. Wiggin Collection in the Boston Public Library will remember the recent addition of the Frank E. Bliss collection of Alphonse Legros; the Brockhurst Collection of Augustus John; the outstanding group of prints and drawings by American, British, and French artists; and the entire etched work of Frank W. Benson. Now added to these is a rare group of thirty-eight original drawings by George W. Bellows, the gift of Mrs. Bellows and Mr. Albert H. Wiggin.

An exhibition of Bellows's lithographs was held in the Albert H. Wiggin Gallery during December 1941. This outstanding display created unusual interest, especially among students of modern lithography; and the article published in *MORE BOOKS* at the time mentioned that a complete representation of Bellows's lithographic work was in the possession of the Boston Public Library. With the addition of these superb drawings, the artist's work in the collection has grown tremendously in importance, and we are told by connoisseurs that this group is now one of the most complete in existence. The drawings themselves, which are the studies for his lithographs, have been chosen for exhibition during November.

It would require considerable space to attempt an approximation of the artist's talent, subjects and motives. These studies are set down so clearly that there seems little chance of their being misunderstood, and everywhere one

2002

4341676-17







