The Fine of Love,

And

The Mending of Life or The Rule of Living.

Early English Text Society.

Original Series, 106.

1896.
The Fire of Love,

AND

The Mending of Life or The Rule of Living.

THE FIRST ENGLISHT IN 1435, FROM THE
DE INCENDIO AMORIS,

THE SECOND IN 1434, FROM THE DE EMENDACIONE VITÆ,

OF
RICHARD ROLLE,
HERMIT OF HAMPOLE,

BY
Richard Misyn,
BACHELOR OF THEOLOGY, PRIOR OF LINCOLN, CARMELITE.

EDITED
with Introduction and Glossary
FROM MS. CCXXXVI IN CORPUS CHRISTI COLLEGE, OXFORD,

BY
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INTRODUCTION.

THE MANUSCRIPT.

The MS. printed in this volume was made known to modern students by Part II of the Catalog of Oxford College MSS., 1852, drawn up by the late Rev. H. O. Coxe, formerly Bodley's Librarian. At p. 97, col. 2 of the MSS. of Corpus Christi College, the present MS. is entered as "CCXXXVI. Codex membranaceus, in folio, ff. 56, sec. xv.; binis columnis ann. 1434-5, manu Ricardi Misyn binis columnis exaratus," and a short extract is given from the beginning of the MS., with the colophons of Books I and II of the Fire of Love, and that of the Mending of Life. As Misyn says he was Prior of the Carmelites of Lincoln, Dr. C. Horstmann wisely copied this dated dialectal MS., and sent it to press with a few Latin collations. Miss A. F. Parker has read the proofs with the MS.; Dr. Furnivall side-noted the first 48 pages of the text; and I have done the rest of the editing work. I must thank Dr. Furnivall for much valuable and very kind assistance.

The Misyn MS. (CCXXXVI. CC. C. Oxfld.) is written upon vellum 12½ in. × 8½ in in two columns, with wide margins, in a clear fifteenth-century hand. The ink is a rich black, in excellent condition. There is little ornamentation except in the prolog, which has a pretty border in red, with blue, gold and green lines, and with various flowers more or less conventional. The chapter headings throughout are in red ink, or in black underlined with red. The capitals at the beginning of the chapters are in blue, red and gold, and the capitals at the beginning of sentences usually blue or red. It is throughout pleasing to the eye and easy to read.

Since its discovery, some forty years ago, the MS. has been regarded as having claim to an importance which must now be abandoned. Its claim was twofold,

(a) as Misyn's autograph and dialect,

(b) as a dated and consistent dialectic text.

Of these the first must be discarded altogether, and the second considerably modified.
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IT IS NOT MISYN'S AUTOGRAPH.

It will be observed that the colophon, p. 104, states distinctly that The Fire of Love was translated by Richard Misyn and "per dictum fratrem Ricardum Misyn scriptum & correctum." Relying upon this, Coxe's Catalog and Tanner's Bibliotheca say that it is in Misyn's hand. Now, the writing throughout the volume is in the same hand, so that if Misyn wrote The Fire of Love, he also wrote The Mending of Life. We are, however, here met by a serious difficulty, for, whereas the colophons on pp. 68 and 104 are dated 1435 A.D., the colophon on p. 131 is dated 1434 A.D. This, it must be observed, is not due to a binder's error, for the colophon of Fire of Love, Bk. II, is on the same sheet of vellum as the beginning of The Mending of Life. Now, an author could scarcely be guilty of putting 1434 A.D. after 1435 A.D., unless, having written The Fire in 1435, he proceeded to copy a translation of The Mending done the year before. This is the only supposition which, in face of the colophons, will allow us to regard the MS. as in Misyn's own hand. It is a possible supposition, but scarcely a probable one. It is much more natural to suppose that a scribe has copied the whole MS., including colophons, and has left no trace of his own identity. An examination of the text will show this supposition not only rational, but practically a certain fact.

IT IS NOT A CONSISTENT TEXT.

A careful reading of the MS. brings to light a number of mistakes, not of any great importance, but fortunately, I think, quite sufficient to establish the fact of its being a copyist's work, and unfortunately, quite enough to detract from its second great claim to importance, viz. as a dated and consistent dialectic text.

Of these mistakes (which are exactly the kind of mistakes we look for in copyists' works) I give some of the more important, but the reader will do well to make a careful study of the text himself.

COPYIST'S ERRORS.

(a) Repetition of words:—to to (84/24), his his (84/36), bot true bot true (96/3), & treuly & treuly (34/25), bisily bisily (63/21), to to (28/24), in in (24/13), pat pat (7/14).

(b) Spelling confused with that of next word:—Te pe for to pe (125/32), sorus us for soros (115/33), te for to (41/27), pe pe for pat pe (110/2).

(c) Letters mistaken (due probably to misunderstanding of meaning of the sentence):—be for he (115/21), and for are (54/11), an for are (113/4),
is for his (128/10), if for of (17/22), f forfeiture for for (17/18), many for man (2/29).

(d) Words copied in their wrong places (due usually to the copyist catching sight of a word in the line above or below):—to chastis (struck out) (98/1), see chastys (97/39), off (107/2), servand (struck out) (119/11), see servand (119/10), pe second (struck out) (123/27), see pe second (123/25), of his mynde (struck out) (128/20), see beginning of line. sall (crossed out) (11/35), lufe (struck out) (88/19), see lufe, ll. 19, 20. he (altered in another hand) (91/11), fore (for of) (91/29), resonabil (struck out) (26/9).

A FEW MISTAKES EXAMINED.

If we examine the word resonabil, struck out on p. 26, we shall see that it is clearly due to the word resonadyll occurring immediately before; but we also notice there is a difference in the spelling! Why is this difference? Probably because in one case the scribe copies Misyn’s spelling, and in the other case he spells according to his own system. Which then is the copy of Misyn? I should say the form resonadyll, because the 3 and the double consonant are more consistent with the remainder of the MS., and because the scribe would be more likely to write down the copied form first, and then, writing from memory, and probably in a fit of abstraction, he puts down his own form. So too we find chastis (98/1) due to chastys in the line before.

These two examples would be almost unworthy of mention, were it not that they seem to supply us with a key to the very serious irregularities of spelling throughout the work. Taking what was, probably, an already inconsistently-spelled MS., the copyist has in many cases, from carelessness, introduced his own spelling. Thus, side by side with the strong Northern guttural in gwhilk, gwedyr, we find sometimes the softer whilk, whedyr, &c.

While, too, the roll of the r is usually emphasized by an additional e or 3, as in carryf (serve); quharefore, we find, too, wharfor and wharfore. brynnyng and the softer form birynnge are found almost equally. So, too, truly occurs (41/30), but the more usual form is trewly or truely.

The broken vowels also supply us with good proofs of the mixture of dialects. Generally speaking, an O.E. long vowel is represented by a broken vowel, and an O.E. broken vowel by a simple vowel representing the first element of the older broken vowel. Thus we constantly read forsoith, forsoth, foyl (fool), dwayne (done), sowne (soon), pour (poor), &c., and for the older co ea, we read wirk (work) werk; dyrknes (from deorenes), lese (lose) from leosan. But we also read occasionally, side by side with these, forsoth
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(27/29, 34/28), forsoth (41/36), fol (19/28), foles (26/10), fore, some, don; and again lose (45/34), wark.

All these more exceptional forms, with the single exception perhaps of wark, clearly point to a more Southern and more inland dialect.

We shall, therefore, probably not be far wrong if we put down the present MS. as copied from Misyn's translation by a scribe coming possibly from Ely or Peterborough.

NOTE ON LETTER y.

Dr. Furnivall kindly reminds me that the broken vowel oy for o is Old Yorkshire, occurring constantly in the Towneley Mysteries [E. E. T. S. 1897]. I am not quite sure whether the vowel of the modern Yorkshire coit [coat, oi as in boil] is a true descendant of this oy. Probably however the broken vowel in boän (bone), boät (boat), &c., is a descendant, and we certainly have moän or moóin (moon), foöl or foöil (fool), söın or soöin (soon). These examples probably give us almost the exact vowel pronunciation of south, foyl, soyn in our MS. Of course in the MS. under consideration the difficulty lies in the changing value of y. In swyft, lyft and such forms we have the full short sound i; but more frequently it is used merely as a connective between two sounds to give a force to the one which caused the scribe some difficulty to express. This leads to the very extraordinary form sarryff or saryf (serve)—a form which I cannot find elsewhere. The scribe is however simply trying to express a very strong rolling r, and so pronouncing the whole 'sarëf,' giving the y the sound of the atonic ē in 'several.' [See Key, Pron. N. E. D.] We might comp. with this the full trill of the original r in worulld, and the modern vocalised r in world. The same remarks apply to the medial e in quharefoe.

GRAMMAR.

The accidence is of the slightest kind, and can cause the reader no difficulty. A glance down the accompanying list of verbs will show that it is quite impossible to draw up a paradigm. There are no Southern pl. forms in eth, or Midland pl. in en.

The order of words is un-English, and generally follows the Latin fairly closely. Still the un-English order seems to be due to the translator being thoroughly accustomed to Latin order, and perhaps thinking in Latin order, rather than to his careful adherence to the text before him. For sometimes, when the Latin order is unclassical and like English, the translator does not follow the Latin version, but writes in the order we should expect to find in the Latin text, thus:

hec quidem conversio fit per ordinatum amorem.

Sothely be ordinate lufe is pis turn-yng done.
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Still the order is often kept, and the translation very close, as may be seen from the following extracts taken at chance:—

Mentalis enim visio sursum capitur et celestia contemplatur per visionem tamen enigmaticam et specularem non clarum et perpetuum.

Converti quippe ad ipsum oportet et ab omnibus rebus visibilibus in mente penitus averti prinsquam poterit diuinî amoris dulcedines saltem ad modicum experiri.

Myendly sight truly is takyn up heunely to behald be schadoly syght hit & miroly, not clere and opyn.

To hyme treuly behoves be turmyd & all erthly pingîs in mynde playnly be turnd fro, or ãt he may ãe swe tenes of goddyß lufe in littyll pingîs ãe expert.

VERB FORMS.

1st person, singular.

I dois 27/29  
I haue 3/29  has 70/3
I has 1/5  
I styrris 4/3  ha 69/40
I make 1/15  
I meruayled 2/6 ha 70/3
I pink 1/10  
I consuæd 2/14  hane 70/5, 70/9
I schewe 2/6  
I trouted 2/19  tastês 75/33
I am 2/14, 4/3  
I knew 2/12  hafe 87/9
I pink 3/7  
I despyses 26/13  cese 88/30
I ofyr 3/22  
I dois 27/29
I trowe 3/26  
I ha 22/1

1st person, plural.

we haue 26/8
we destroys 28/13
we lufys 9/38
we karis 10/3
we aw 15/21, 105/20

2nd person, singular.

pou has 27/25, 82/13  pu lufys 1/21
pou hast 27/22, 38/37  pou entres 1/21
pou haste 27/28  
pou seis 18/5
pyrdis 27/28  
waxis 76/35
pou was 23/16  
hase 113/14
despyse 110/28  
sal 77/36
forsakes 110/73  
salt 77/37
dose 114/40  
sall 78/30, 117/40
pinkis 115/1

2nd person, plural.

wake 47/26
prays 47/27

3rd person, singular.

is 23/35  
be 26/39  sekys 84/32
dar 14/25  
haue 27/1  saryfys 87/10
cris 24/1  
aw 34/20  ha 80/13
lyfys 9/36  
awght 43/19  lyfis 83/10
lufes 9/35  
longis 50/13  leveys 83/10
folowyys 17/35  
velys 50/14  ar 112/13
sees (cease) 91/12  hase 89/30
leses 116/35

3rd person, plural.

bois 23/33  
geder 24/15
cum 23/33  
ryme 24/18
ar 23/34  
is 25/1, 10/20
flowe 23/35  
ligys 26/17
et 23/36  
ha 26/34, 70/8, 89/2
do 24/4  
joys 9/27
hane 24/4  
lufys 17/36
provokes 23/6  
hauys 23/31
chalange 24/3  
er 43/16, 49/6
full 24/13  
has 50/31
ces 85/4, 110/25  wote 116/29
wantys 94/9

Present participle consistently in and.

RICHARD MISYN.

Beyond what we find in the colophons at the end of the books of these MSS., nothing can be found with any certainty concerning this Richard
Introduction.

Misyun. No record of him exists at Lincoln; and the furthest we can go, is to say that he was possibly the Ricardus Mysyn mentioned in 1461-2 in 'The Register of the Guild of Corpus Christi in the City of York.' Surtees Soc. 1872, p. 62:—

"Nomina Fratrum et Sororum admissorum per Dominum Johanni Burton, Rectorem ecclesiae Sancti Martini in Mikelgate, et suos consortes, Anno Domini millesimo CCCCLXX [1461-2].

Per dominum Johanni Burton, secundum magistrum nostrae gildae.

In primis, frater Ricardus. Mysyn, suffragenus, ordinis Fratrum Carmelitarum . . . ."

An earlier bishop of the same name is mentiond on the rim of Archbp. Scrope's Indulgence Cup, ib. 291 n, 292 n. See Poole and Hugall's Hist. and Descriptive Guide to York Cathedral, p. 197:

"Recharde arche beschope Scrope grantes on to all tho that drinkis of this cope xi\textsuperscript{th} dayis to pardun. Robert Gubsuñ. Beschope Musin grantes in same forme afore saide xi\textsuperscript{th} dayis to pardun. Robert Stensall."

'Beschope Musin' was probably Richard Messing, who, according to Cotton (Fasti Eccl. Hib., iii. 277) was bishop of Dromore from 1408 to 1410. Another bishop of the same name was admitted into the Guild in 1461-2, as "Frater Ric. Mysyn, suffragenus, ordinis Fratrum Carmelitarum." See p. 62, antea.

As to Misyn's Friary at Lincoln, Dugdale says, Monasticon (ed. 1830), vi. 1571, col. 2:—

[Carmelite or] White Friars, at Lincoln.—Leland, in his Itinerary, vol. i., pp. 32, 33, has one or two sentences relating to the White Friars at Lincoln. Their House, it appears, was situated on the West side of the High-street, in the lower part of the Town called Wikerford. "Gualterus," he says, "as I hard, caullid Dorotheus, Dene of Lincoln, a Scottish man," was "first Founder of the White Friers in Lincoln." Speed says this House was founded by Odo de Kilkenny, a Scot, a.d. 1269. The Site was granted in the 36th Hen. VII\textsuperscript{th} to John Broxholm.\footnote{Tanner, Notit. Monast. Linc., xlix. 15.} The Particular for it is in the Augmentation Office.

RALPH HARVEY.

Cork, Sep. 1893.
I. The Fire of Love,

ENGLISHED FROM HAMPOLE'S "INCENDIUM AMORIS"

BY RICHARD MISYN IN 1435.

[BOOK I.—MISYN'S PROLOG.]

[MS. CCXXXVI. Corpus Christi Coll. Oxford.]

At reverence of oure lorde Ihesu criste, to pe askynge of pi desyre, Syster Margarete, couetynge a-sethe to make, for encrece also of gostely confort to pe & mo, pat curiuste of latyn vnderstandes noght, I, emonge lettyrd men symplellest, and in lyfyngne vnthriftyest, pis warkes has takyn to translacioun of latyn to englysch, for edificacyoun of many saules. And sen it is so pat aH godes plesans & gostely life of mans saule standes in peryte lufe, 8 perfere pis haly man Richard Hampole, hys boke has named Incendium Amoris, pat is to say 'fyer of lufe.' The whilk boke, in sentence ne substance I pink to chaunge, bot treuly aftyr myn vnderstandyngne to wryte it in gude exposicione. // perfere aH redars here-of I pray, if your discrecyon ozt fynde pankeworthye, to god perof gyf loneynge, & to pis holy man; and if any pinge mys-sayd, to myne vncorynynge wyet itt. Neuer-pes-les, to reforme I make protestacyoun, with entent no pinge to wryte ne say agayns pe faith or 16 determinacion of holy kyrlc, god to wytnes. // forpirmore, sister, haue in mynd deadlynes of pis lyfe, and aH-way in pi hande sum holy lesun kepe. fordor holyynes if pou kepe, fleschly synnes pou salt nost lufe; and holynes whare-in it standes, before I sayde: in 20 parfyte lufe. Bot parfyte lufe, what may pat be? certan, when pi god (as pe agh) for hymself pou lufes, pi frende in god, and pin enmy pou lufes for god; for nouper god with-oute pi neghburghi, nor pi neghburghi with-oute god, treuly is lufed. //parfyte lufe 24 fore, in lufe of god & of pi neghburghi standis; and lufe of god, in kepeynge of his commaundementis. // Kepe perfere his commaundementis, and pi prayers or contemplacioun when pou entres, aH worldly poghtes planely forsake, and chargli of aH pinge outewarde forgett,

1 Read either parfyte or parfyte, all through.

HAMPOLE.
I. The Fire of Love. It sets the Soul aflame. [Bk. I. Ch. 1.

& to god onely take hede. Doutes if thou fynde any, kaH to be sad counself, for drede thou erre, namely in slyke things pat touches pe xij. artikils of thi fayth, als of pe holy Trinite, & oper dyuers, als in pis holy boke filouynge is to oure lernynge connyngly writyn.

[Cap. 1. HAMPOLE'S PROLOG.]

I felt my heart warm

Mor haue I mernayled pen I schewe, fflorsothe, when I felt fyrst my hert wax warme, and treuly, not ymagynynly, bot als it wer with sensiblyty fyer, byrned. I was forsoth mervayld as pe 8 byrnyng in my saule byrst vp, and of an vnwert solas; for vncuthnes of slike helful habundance oft-tymes haue I gropyd my breste, sekandyly whedyr pis birnyng wer of any bodely cause vtwardly.

Bot when I knew pat onely it was kyndyld of gostely caus inwardly, 12 and pat pis bryynnynge was nozt of flechly lufe ne concupiscens, in pis I consaued it was pe gyft of my maker: Glad perfore I am molyyn in-to pe desyre of grettar lufe, and namly for influence of pe moste swete likynge & gostely swetnes pe whilk with pat gostly 16 flaume pythely my mynde has comforyld. fyrst treuly, or pis comfortablit het, & in aH deuociyn swettyst in me wer sched, playnly I troued slyke heto to no man happyn in pis exiH:ffor treuly, so it enflaumes pe saule als pe element of fyer per wer byrnymynge. Neuer-pé-les, als sum say, sum per er in cristis lufe byrnymynge, be-caus pæ se pame pis warld despisyngne, with besynes giffyn onely to godis seruys. Bot als it wer if pi fyngere wer putt in fyer, it suld be cled wyth feleyng byrnymynge: So pe saule with lufe (als 24 before sayde) sett o-fyer, treuly felys moste verray heto; bot sum tyeme more & more intens, & sum tyeme les, after pe sufferynge of pe frelety of flech. O, who is pat in dedely body, pat pis grete heto, in his he degre als pis liff may soffyr, continuly beyng may 28 longe bere? Defaute treuly hym behoues for swetnes & gretenes of so he desyre & lufe vtwarde; and no mervayld pof many1 of pis warld passynge fuH gredely wold kache, & with fuH hote desyre zern itt, pat in pis honly Flaume with woundyrful gyftys of Mynde 32 his saule he myst zelde, and so sone to be takyn, & entyr pe companyes of pain pat syngis louenynge2 to per creator with-outen ende. Bot some pingis to charite contrary happyns, fflor fylthys of flech creyps tempynge restful myendys; bodely nede alss5 & mans freyl 36

1 In margin in another hand mane.
2 Opposite this word in margin in another hand Louenge, after the tung is prayse.
affectione impryntyd, with angwys of pis wrecyd exile, pis hete sumtyme pa lese, and pe staleme, whilk vnlyr fygure I call fryr, be-caus it brynnes & lightis, pai hynder & heuy. And treuly, 3itt 4 pai take it' noyt' fully a-way *pat a-way may not be takyn, sfor it has vmbelappyd aH my harte: Bot for slyke pinges, pis moste happy hete, at sum tymes absent', apperis agayne ; and I, als wer greuously cald2 aбыdyngye, пинке myself desolate to tyme it com agayne, whiles 8 I have not (als I was wont) пат felynge of gostely fryr, to пе whylt' aH parties of body & saule gladly aplyes, & in пе whilk' пai knawe пам-self sekyr. ¶ More-ouer and, slepe gayne-standes me als an enmy; for no tyme me heuyes to loos bot' пат in пе whilk' con-
12 strenydf I zelde to slepeyng. Wakynand, treuly besy I am to warme my saule als wer with calde пирлд, пе whilk', sattyld in deuoclion, I knaw wele sett o fryr, & with full grete desire lyft', abowane aH erthely pimpis. Treuly, afluence of піс euerlastyng' lufe to me cummes so do idleness
16 noyt in ydilnes, nor I myzt fele пе gostely hete, whiles I was very bodely for turaayH, or treuly vn-mannerly occupied with warldly myrthes, or elles with-outen mesure gyfen to disputacion ; bot treuly I haue felt' my-self' in slyke pinges wax cald to tyme, aH pinges 20 putt o-bak' in whilk' vtwardly I myzt' be occupied, onely to be in пе sight of my sav3our I haue stryfvyne, & in fulH ynhirly byrnynge dwelt. ¶ Qwhare-fore піs boke I offyr to be sene, noyt to philoso-
phyrs nor wyes men of піs warld', ne to grete devyens lappyd in 24 questions inenyte, bot vnto boystus & vntaught', more besy to con lufe god пen many pinges to knawe; for treuly, not desputynge bot wyrkand it is kunde, & loffande. sfor treuly, I trowe піс pinges here contenyd, of піс questionaries, in aH science moste hy in con-
28 nyng', bot in пе lufe of criste moste lawe, may noyt be vnder-
standynd. ¶ perfore to памe I haue not written, bot if, aH pinges forgettyne & putt' o-bak' пат to піs warld' is longyng, onely to пе desyres of oure maker пат to lufe onely be gyfen. sffyrst, treuly, пат 32 пai fle aH erthely dignyte, пат пai hate aH pryde of connynge & vaynglory, and at пе last' памe confourmynge to hyest' pouerte, пінкand & prayand, besily gyfen to goddis lufe. пус no meruayl to пам salH appere with-inforthe пе fyer of vnwroth charite, dressand пе-
36 hartis to take пе hete with whilk' aH dyrknes is consumed, & пай[fm] lift' vp in to byrnyng' lufely & moste mery, пат temporaH піngis пай salH pas, & hald' памe-self' in пе seet of endeles rest! пе more con-

1 In margin in another hand lassyyn.
2 Under this word in another hand, colde.
ynge treuly þai be, þe more abyH to lufe be lawe þai ar, if þai of odyr despisyd be glad, & þame-self gladly despyes. ¶ And sen I here to lufe styrris aH maner of folk, and besy I am of lufe to schew hattist denyre & a-bowne kynde, ‘byrnyng’ of lufe’ þis boke hys name 4 salt bere.

Of mans turnyng to god, and what helpys, & what lettys his turnyngge. [Cap. II.]

In þis wrechyd dwelling-place of exile abydeyng, to aH maner of 8 poppyH be it knawen, þat no man may with luff of endles lyfe be taght, nor with heuenly sweetnes be anoynt, bot if he treuly to god be turned. To hyme treuly behofoþe be turnyng, & aH erthly þingis in mynde playnly be turned fro, or þat he may þe sweetnes of goddys 12 lufe ¶ in lityH þingis be expert. Sothely to ordinate lufe is þis turnyng; done: As þat he lufe þat worthy is to be luffyd, & not lyfynþ þat is not worthy to be luffed, and þat he byrn more in lufe of þo þingis þat is moste worthy, & les in þame þat is les worþi. 16 Moste is god forto be luffed. MikyH ar hevenly þinges forto be luffed; lityH or noght, bot for nede, erthly þinges ar to be luffyd. // Wyth-outen doute þus euer man to criste is turnyng, qwys of hym noþt is desyreþe bot onely criste. Turyngþ treuly fro þies gudes 20 þat in þis warldþ þe lufers dessayse & noþt defens, standys in wantyng of fleschly denyre & hatred of aH wrechidnes, so þat þai savour non erthly þingis, nor desyrs to wythhalþ of warldly þingis ouer þair strayþ nede. þai treuly þat ryches heypys, & knawys noþt to whome 24 þai gedyr, in þame haueynge þer solace, some-tyme in myrth of heuenly lufe ar not worþi to be gladded, þof aH þai fene, be deuoción not holy bot similate, þame-self to fele in þer diseþ some þingis of þat felicite þat is to come; for treuly for pare foule presupçon fro 28 þat sweetnes þai haue fallen, with whylk godis lufers ar softynd & made swete, for þai vnmanerly wyth warldly mone has armyd þame-self. Aþ lufe treuly þat in gode endys not, wikkidynes is, & þe hafars makis euyH. Qwharefore lufand þe warldly excellence with 32 wrechyd lufe ar set o fyer, and serþer þai ar fro heuenly hete þen is þe space be-twix þe hyest heynyn & lawyst place of þe erth. // þai sekyr ar likkynde to þat þai lufe, for why þai ar conforward to wanton concupiscence. // And with haldynge old maners of wrechidnes in vanite 36 of þis lyfe þai lufe for, holy lufe. Wharefor þe ioy of clerenes þat saþ not rote, þai chaunge to wantoned of beute þat sal noþt last. þis
sothly sulke pai not do, bot if pai wer blynded with fyer of fraward 
lufe, le whilek wastis burionyng of verteu, & norrysches pe plantes 
of all vyce. for soti many in womanly bewte ar nost setti, nor 
4 lykes Lychery, wharefor pame-self be savyd as wer with sikynnes
pai trayst, and for onely chastite, the whilk pai bere with-oute, 
als1 sayntes pai wene pai pas ah oper; bot wikkedyly pus pai suppose 
& ah in vayn, when couetyes, le rote of synnes, is nost drawne owte.

8 And treuly, as it is wryten, no pinge is wars pen mone to lufe. for 
whylys pe lufe of temporaH pinge pe hart of any man occupyes, no 
deuocyon playnely soffyrs hym haue. Lufe treuly of god & of pis 
warld neuer in one saule may be to-gydir; bot whos lufe is strengar, 
12 pe toper oute puttis, pat oppynly pus may be knawen who is pis 
warldys lufar and who cristi2 felower.3
Certainly als cristi3 lufars 
behavys pame-self agayns pe warld & pe flesch, so luffars of pe warlde 
behavys pame-self4 agayns god & per awen saule. // pai treuly pat 
16 ere chosyn, ettyys & drynkys; bot euer to god with ah per mynde pai 
take entent in ah ely5 pinges; not lust, bot nede only pai seke. Of 
earthly pinges pai6 speke with angwys, & nostr bot passynlyng, nor in 
pame makand no tariyng, & pen in mynde 3it with god pai ar, and 
20 pe remenad7 of tyme pai 3eldye to godys servys, nostr standyng8 in 
ydilnes, nor to plays no wondyrs rynnyng, pat is pe tokyn of 
reproued, bot rather honestly pame-self behaueynge, pat to god 
longs, awdyr to spek9 or do or pink, pai irk10 nostr. Reprevyd treuly 
Maner of 
24 ah-way agayns god idilly behavys pame-self: godis worde treuly pai 
here with hardnes, pai pray with-outen affectyon, of god pai pink11 
with-outen swetnes. pe kyrk12 pai entyr, & fyllis pe wallys; pai knok 
per brestis, & syghynghs 3eldys, bot playnely bot fenyd, ffor why pai 
28 cum to pe eghen6 of men, no pinge to7 pe eyrs of god. Treuly when 
pai in body ar in pe kyrk, in mynde dystract13 pai ar to warldly gude, 
pe whylk pai haue or els desyrs to haue, whare-fore pare hart fro god 
is far. // pai ett & drynk, not to pare nede bot to pare lust, for bot 
32 in lycherus fode fynde pai sauoir or swetnes. Thay gif more-ower 
brede to pe pore, clethynghe parauntyr to pe cold, bot whiles pare 
almus is done in dedely synne or for vaynglory, or sekrylre of pinges 
vntreuly gettyn, no meruayl if pai plose nostr our gaynbyer, bot vnto 
36 vengeance prouoke owr Iuge. // Wharefore als chosyn, whils pai to

1 MS. ah; als in margin in another hand. 2 is goddis, crossed out.
3 Over the first e is an o in another hand. N.B. All marginal corrections 
(but not notes) are in another hand.
4 On the margin etrily. 5 MS. pat: pai on the margin.
6 In margin eyen. 7 MS. to to
I. The Fire of Love. Devotion comes but gradually. [Bk. I. Ch. 2, 3.

The wicked must be busy in worldly things.

They love their bodies more than their souls.

That no man may sodanly come to hy deuociou, nor be wet with swetnes of contemplacyone. Cap. III.

Scheuyl treuly it is to lufers pat in fyrst 3eris of per turnynge, no man to bee deuociou may attene, nor with swetnes of con-20 templacyon fully be moysted; vvneth treuly seldum, & als wer in twynklyng of an eghe, pai ar graunte& to fele somwhat of heuenly pinges, & softly profetan at pe last in spireyt pai ere made stronge. Aftyrwarde when pai have taken sadnes of maners, and, as pis pre-24 sent chaunablines sofys, pai ar gone vp to stabylnes of mynde, treuly with grete travaunl some perfeccion is gettyn, pat pai in godly lufe sum ioy may fele. ¶ Neuer-pe-les it is nost sene pat aH treuly, pof pai be grete in vertew, onon fele warily pe warmons of 28 charite increate or vnwroght, & in pe flame vnmesurde of lufe pai, meltand in pame-self, may synge pe songe of godis loueynge. Thys mistery treuly fro many is hydte, & to few moste specialit it is scheuyl; for pe hyar pis degre is, pefewer fynders has it in pis 32 warld. // Seldome (no meruayH) we fynde any saynt, or so parfyte in pis lyfe, with so he lufe takyn up, pat he in contemplacyon wer lyf to swetnes of melody, pat is to say, pat he in hym-self myzt take pe heuenuy soonde in to hym sched, and als wer with melody he sul? 36 gayn-jelde lovynge to god, & many notys makand in gostely

11 wevynge
lovyng, and \( \hat{p} \)at in hym-self my3t fele \( \hat{p} \)at hete of godis lufe. And neuer-\( \hat{p} \)e-\( \hat{p} \)e-\( \hat{p} \)e-\( \hat{p} \)es, maruayl it is \( \hat{p} \)at any man contemplatyue odyr-wyes sulc\( \hat{p} \) be troud: for \( \hat{p} \)e psalme, transfourmed in-to \( \hat{p} \)e persone

d of man contemplatyue, says: *Transilo in domum dei in voce exultacionis & confessionis*, \( \hat{p} \)at is to say: ‘I saH go in to godis hows in voyce of gladnes & of schrift,’ qwhilke loueyng is sownde of hyme

\( \hat{p} \)at etis, \( \hat{p} \)at is to say, of hym \( \hat{p} \)at is glad of heuinely sweetnes. //

8 Parfyte forsoth \( \hat{p} \)at in-to \( \hat{p} \)is passyngye plente of endeles frenschyp ar
takyn, taght with swetnes \( \hat{p} \)at saH not waste new lyffe in \( \hat{p} \)e clere
chailes of full swete charite, and in holy counsaH of myrth \( \hat{p} \)ai
drawe in to \( \hat{p} \)ere saules happy hete, with \( \hat{p} \)e whilk \( \hat{p} \)ai, gretely gladdyd,

12 has gretter comforth \( \hat{p} \)en may be trowyd of gostely letwary. ¶

In

\( \hat{p} \)ame, treuly lufand\( \hat{p} \)e heght of endeles heritage, is \( \hat{p} \)is refreshyngye,

to whome forsoth Happyns dysea in \( \hat{p} \)is exile: / and \( \hat{p} \)at to \( \hat{p} \)ame

eamong saH not appere vnprofeable \( \hat{p} \)at \( \hat{p} \)ai be some zeris be

16 ponscht, \( \hat{p} \)e whylk to sytt in heuinely setys with-outyn partyng:

\( \hat{p} \)at be lyftt. Of aH fleschly also \( \hat{p} \)ai ar chosyn, in syghte of our

maker to be moste dere, & clerely to be crownd. // Byrnt treuly \( \hat{p} \)ai

ar als seraphynne in hy hevyn, whos body be \( \hat{p} \)aime-self has sityn,

20 & \( \hat{p} \)er myndes emange angels walkand\( \hat{p} \) to criste, \( \hat{p} \)er lemmak, \( \hat{p} \)ai

haue desyrde: \( \hat{p} \)e whilk\( \hat{p} \)e also moste swetely has soingen \( \hat{p} \)is prayer

of endeles lufe in Ithesu Ioyand: / ‘O honely hete, aH delite swettar,

aH riches more delectable! O my god, o my lufe! in-to me scrith

24 with \( \hat{p} \)i charite pirlyd, with \( \hat{p} \)i bewte wounded; sclyde doune &

comforth me heuy; medecyn, to me wrech, to \( \hat{p} \)e lifer schew \( \hat{p} \)i-self;

behal\( \hat{p} \) in \( \hat{p} \)e is aH my desyre, & aH my hert sekiS. ¶

To \( \hat{p} \)e my [Fol. III. b.] hert desyres; to \( \hat{p} \)e my fleschi his pirsty: and pou to me opyns not,

my flesh thirsts for Thee.

28 bot turns \( \hat{p} \)i face. pou spars \( \hat{p} \)i dore & hydes \( \hat{p} \)i-self, \& of an

innocentis paysn pou laghys. ¶ Emonge neuer-\( \hat{p} \)e-\( \hat{p} \)e-\( \hat{p} \)e-s fro aH erthy

pou rauyschies \( \hat{p} \)i lufers, pou takes abowne aH desyre of warldy

pinges, and of \( \hat{p} \)i lufe pou makes \( \hat{p} \)ame takers, & in lufynge ful grete

32 wyrkers. Qwharfore in gostelly songe of byrayng vp birstynge, to

\( \hat{p} \)e, loueynges \( \hat{p} \)ai ofyr, and with swetnes \( \hat{p} \)e dart of lufe \( \hat{p} \)ai fele.

Hayle perfore, o lufy lufe eru lestynge, \( \hat{p} \)at vs rayses fro \( \hat{p} \)ies lawe

pinges, & with so oft rauyschynge to \( \hat{p} \)e sight of godis maiestee vs

36 representys. ¶ Cum in to me, my leman! Al \( \hat{p} \)at I had I gaf for

\( \hat{p} \)e, and \( \hat{p} \)at I suld\( \hat{p} \) haue, for \( \hat{p} \)e I haue forsaken, \( \hat{p} \)at pou in my

saule my3t haue a mansyfon it forto comforth. Forsake pou neuer

hym \( \hat{p} \)at pou feles so swetely smel in \( \hat{p} \)i desyre, so \( \hat{p} \)at with moste

\( ^1 \) MS. \( \hat{p} \)at \( \hat{p} \)at. 

\( ^1 \) Hall, my Love ever-lasting!
grant me grace to rest in thee for ever.'

byrnyng e desyre emonge pi halsynge euer desyres to be, so graunt me grace to loue pe, in pe to rest, pat in pi kyngdome I may be worthy with outen ende pe forto see.'

¶ pat ilk man chosyn of gode has his state ordand. 4

Cap. IV.

IN lufe of lyfe euerlastynge, men contemplatyue hily pat ar brynde, pai ar forsoth as hyest' in ludyest byrnyng; & miryest of pe lusor euerlastynge, so pat pai seldum or neuer gose tvward* to warldly 8 besynes, nos *it tak pe dignite of worschyp or prelacy, bot rather certanly with-in pame-selfe, pame-self with-haldynge with ioy to criste in mynde pai alway ascen* in voyce of loueynge. ¶ In pis treuly pe kyrk felonys¹ aungellis Ierarchys, in pe whilk aungellis 12 moste hy tvward or not sende, to god euermore nere beand. ¶ So onely besy pai ar in godis syght, pat in cristiis lufe ar he & contemplayon, & souerante pai take no*t empongs men; bot to odyr it is kepe, pat ar more occupyed with mannyys besynes, & le[s]se vse 16 inwarde lykynge. ¶ Ilk chosyn, perfore, his degre has of gode ordand before; so pat whills he pis to prelacy is chosyn, he pis to god with-in is besy to take hede, & god with-in perto hym lyftis so pat he lefe all tvward occupacyon. ¶ Slyke soply ar moste haly, 20 & *it of men ar haldyn laghyost; fior pai seldum gose tvward miraclys to do, because in mynde onely pai dueH. ¶ Of oper treuly pat both to goddis seruis pame-self submyyttis, & perre sogettis discretely gouyrn. ¶ To oper also pat before men lyfe in fleschly penance vnt-24 sene, off-tyymes in perre lyfe tokyns grauntys ar scheuyd, or ellys after perre dede, *of aH in purgatory som-qwhiH fulH scharply pai be ponyschid. ¶ A H sayntis treuly miracles hafe no*t done, nounder in perre lyf nor atyr perre dede, nor aH dampeH, owdyr in perre lyfe or 28 after perre dede, miracle haua wanted. ¶ pe dome treuly of god is preuay, pat yH wars sulH be made tokyns sene of symnars. ¶ And *aH pat ar guyys sulH be more whik in lufe of per makar, pe pingys despisyd pat to gude & yH comonly may be had. ¶ Some forsoth 32 gude dedys has wro3t, [bot] no*t godis bot mannyys worship pai haua so3t, & pis after per dede peryschis, pat only hauaend pat in pis warld pai hafe desyreH. IIt happynys treuly oft-sythes pat meynly gude & les parfytt, mirakyls has done, ffly many alseo heghe in 36 deuocyone in heuencly setys before goddis maieste playnly sessys,

¹ Over this word in another hand follows.
Differens be-twix godis lufars & þe warldis; & þe medis.

20 No-thynge felys mans saule þe byrmyng of endeles lufe, þe whilk befor aH warldly vanite parfyle has not forsakyn, to heuenly pingis studyand besily to be giffyn, and with-outyn cessyng godis lufe desyre, and aH creatours to be loffyd manerly to lufe. / 24 Treuly if aH pingis þat we lufe we lufe for god, god rather in þ þen it þen we lufe / & so, not in þ þat, bot in þe god, we delite, whome forto use with-outen end we saH to be glad†. ¶ Wyckyd treuly þis warld lufe, settand þere-in þe lust of þere delectacyon; & þo pingis onely þat 28 to þis warldis ioy langis, þa couët with-outen cessyng. And how may a man do more fondly / more wretchedly or damnablely, þen fully to lufe pingis transitory & faylyng, onely for it-self†? ¶ The trinite god treuly onely for þe self† is to be lufyð. ¶ Put we þer- 32 fore oure mynde in þe fully, & be we besy aH oure myndes in to þe ende to bere, þat we in it† with-outen end may be gladynd, so þat we lufe our-self†, & al pingis þat we lufe, for þat alone. ¶ Bot þat synnar leghes, þat says he lufes god, & zit† he dredys not to serryf 36 syn. Ìke man treuly þat lufyse god is fre, nor to bondag of synne byndes no3† hym-self†, bot to þe servys of rightwisnes stedfastly standys. ¶ Qwhills we treuly erthly pingis or comfortl lufys for 1 in margin in another hand.
...self, god withouten doute we lute noȝt, forsoth hym not sarifand; bot if in creatours we be delittyd, so pat we our maker sett behynde, & þo þingis þat endles ar not, karis to felowe, als god hatand we saþ be demed. frawan dreuly to þe saule it is / tokyn of damnacyone & þe tokyn of endles dede, whan man holly gyfes hym-self vnto þis warld, and in dyuers desyres of þe flesch & errors he goas as hym lyst. þus no meruyȝ is a wrecch destryued, & whils he wenis to folowe in lust, to penance of 8 he þe ay-lasstand he hyes. þerfore no man sulde dar presume, nor be pryde raiseth vp hym-self when he is despisid to hys reprene / or when flitynges to hym ar cast, nor hym-self defend, & for ȝh wordes ȝH ȝif agayne, þ bot ȝH þing; ȝHswely lovynges als reprefe, euenly 12 beryng. On þís wyes dreuly doande, we with-outen ende with criste saþ be glad, þ gif we with-outen leffynge, lufe hym in þís lyfe; whos lufe in hartis rotyd & made seyrr, vs makes lyke vnto hys lyknes, and of whyr ly, þat is to say godly, in-to us he puttis, with 16 byrnyng lufe playnyly our myndes myrthand. þ His lufe treuly is fyer, firy makand our saules, & pourgis þame fro ȝH degrees of synne, makand þame lyȝt & byrnanþ; whylk fyer byrnanþ in þam þat is chosyn, myndely euery þat makes þame vp forto loke, and dede in 20 þer desyre continuly to with-hald. þ Wharfore whils we may syn, lat vs charge þis warldis prosperite to flee, aduersite to bere gladly. þ An euȝH mynde forsoth losys whils it ioys, & whils it in creatours sekis gladnes, als wer with a flaterynge venome þe self 24 kylyys: whos contagyuste to eschew be wele war, gostly fode behaldand, þat to byrnyng lufars holy is ordand in heuen. þ And so criste grauntynge, be we comforth in swete sange of charite, & be we delityd in so swete deuocyon, whils wykyd slepe in horribul 28 dyrknes, & ful of synnes goe doune to paynes. þ frawan grete meruayle it semys, þat mortaȝ man in so heȝȝ lufe of god may be takyn, þat he in his moste preuay substance no þing felys bot heuonel solace, & als wer goyng to heȝȝ clere desyre, in noys of organes 32 to be contemplatuyue; þe whilk þat of odyr is done to sorow, turnys þanne to ioy, so þat þai seme in saule vnabliȝ to soffyr payn / þe whilk also may not with drede of dede be turbynd, nor fro restfulnes to vn-es on any wyes be meuynȝ. þ With besy lufe 36 dreuly he his styrd, & in þoght þat is continuly in Ihesu, ful sone he persauys his awen deuotes: þe whilk correctand, forward of þam is war, & so besily he beres rytwysnes to þe tyme to god he be

read flow
le\^r, & sittis in setys eueryastynge with heuenly citesyns. ¶ Qwhare-
fore clere he standes in conscience, & stedfast in all gude wayes, pe
whilk neuer is noyed with warldly heuynes, nor with vaynyglory
4 gladynd. ¶ Obstinate treuly in warke\'s vnclene, pe lufe of criste
knowes no\^t, for pai with fleschly likynge ar byrd\^e, ¶ and to god
pai zelde no deuocion, for pe byrdyn of riches with pe whilk pai ar
pirstyn to pe erth. ¶forsoth pai ar not ordand\^e to haue deleytes of
8 paradys, bot in \^p er frawardnes gose to \^pere dede; & perforfe wor\^bly
\^p er heuynes sal not be lessynd, nor sorow of \^per dampnacion sal be
put bak, for pai wilfully goe in lustis & synys, & luf of pe endelz
lufar for fals luf frawardly pai haue lost. ¶ Qwharfoe in paynes
12 perpetuaH, pat pai haue synned, playlny pai saH forpink, ¶ and \^p t\^b
of syns pai saH neuer be clensyd, bot endlesz byrnyd with fyris
continuyd\^e with-outen any comforter. //

Qwarfore is it more to take entent to lufe of god \^p en
to konynge or disputacion. [Cap. VI.]

E monge al\^pigis pat we wirk\^e or \^pinke, to pe lufe of god be we
more takand\^e hede \^p en to konynge or disputacion. Lufe
treuly deleytes pe saule, / & conscience makes swete, drawand it fro
20 lufe of lusty \^pines here beneyth \^fro desyre of mans awen exceln-
ence. ¶ Connynge\^ with-outen charite beldes no\^t to endelz heel,
bott\^e holnes\^e to moste wrecched\^e vndoynge. ¶ Strong\^e perforfe be oure
saulez in takynge\^ of harde labours for god, & be it wyes with heuilly
24 sauour, no\^t\^e warldly. Desire it\^e to be lyghtynd\^e with wysdome end-
les, \^e with \^patt fyer to be enflaumed\^e with whilk\^e som ar stynde
only oure maker to luf & desyre, \^e my\^bely is made strange to
despisynge of all transitory \^pinis. In \^pinis \^pintis pat abyde, no\^t\^e
28 countand\^e \^pines \^per moste solace pat pai here haue no dulllyng,\^e
heuendly place no\^t made with hand\^e with-outen cessynge pai seke,
\^e cries: Mihi vivere cristus est, \^e mori lucrum, ‘Criste to me is lyfe,
\^e grete wynnyng\^e to dy.’ ¶ Treuly forsothie he lufys god \^p to no
32 wicked likeyng\^e consentis. In als myky\^e certanly is man fer fro
cristis lufe, als he hym-self deleytes in warldly \^pinge. ¶ Qwarfore if
\^po\^ut lufe god\^e, pi werk\^e \^patt scheuys : \^f\^or he neuer is pro\^ued to lufe
god, whils to wicked desyres he is made to consent. ¶ Therfore to
36 all \^patt ar in pis exil, pis dar I schewe, \^pat all \^patt \^p maker of all
\^pinge \^patt wil\^e not lufe, in-to dyrknnes endles pai saH be kest, \^e per

1 Over this word in another hand infrat: latine.
2 saH crossed out; wil in the margin.
saH fele with-outen ende byrnyng of pe fyer of heH, pat here with lufe of per gaynbyar1 wuld not be lyghtynd. 4 Sondyrd pai saH be fro pe company of syngars in charite of per maker, & besily pai saH sorow, fro myrth kest oute of synugand in thes, wantyng pe clerens 4 & pe ioy of pame pat saH be crounyd. 4 ff or leuyr pame was a litiH whyle in warldly softnes tary, pen soffyr penance pat per synnes my3t be clenysd / & pai kume fuH of pyte before pe defendar of ah gode. In pe slippyr way treuly & pe brode, in pis vale of wepyng ye pai haue bene delityd, wher is no place of gladnes, bot of labour: wharefore with-outen relese, in tourmentis pai saH sorow, when pore to pes everlastyng sal be borne, & be made glade in pe delites of pe godhede gifand lyfe, pe whilk with vertues wer arrayed fuH treuly 12 seand, & in gostely hete happily has florisched, pe ah in warly heght of pis warld pai haue takyn no solace, nor emang vnholsum wyesmen pai haue not sawen pride, bot of wikkyd men pai haue born greues, & temptacyons pai haue exclude fro pe saule, pe trone 16 of pe trinite pat in pes pai my3t be haldyn. 4 And treuly pai haue wodid old vnthriftynes of venemus lyfe, clerly loueand & most gladly gostly beute; and plays of softnes, pe whilk sonege2 acceptis, & vnwyse warldly men desyrs, pai haue demyd worpi reprefe, pynk- 20 and with continuance charitefuH sange in to our makar ascendyng. 4 ff or whilk pinge, takars of lufy ioy, & heete consauand pat may not be consumyd, in songe pai ryn of clene companys & lufy armony, and in fendely myrth heenly pai haue in-zett a schadow agayn 24 ah hete of lychery & fylthi. 4 Qwharefore in byrnyng of swettest lufe pai ar takyn vp to pe behaldyn of per lemman, & be flaume happyst florischand pai ar in vertew, & frely loues per maker: and per mynde now gos, in-to melody chaungyd pat lastys, and pe 28 thoythis fro hens-furth ar made songe, and pe hauf of pe saule, heuynes kest oute, with wondyrful fuH musyk1 is fulfilyk; so pat prikkyng before playlyt it has lost, & hole in hee swetnes euermore it abydis, fuH meruellusly syngand2 in henly swete meditacion. 32 4 ff or permore, when pai go fro pis hardnes, and fro disysys pat here happyns, pen pe tyne comys pat pai sal be takyn, & with-outen doute to god be borne with-outen sorow, & emong seraphyn haue per setys; ff or pai ah-to-gydyr sett on fyer with fyer of lufe moste 36 heghe, and with pe saules byrnan, so swetely & deuontely pai ha louyd god, pat what-some-euer pai felt in pame-self, heet it was

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1 redemptoris in margin.

2 age on the margin, in another hand.
Of the caus of heritikis, & sayth of pe Trinite.

32

P lente of holy treuth & hol to pam it sekys, schewes pe self; & to pe childer of vnite, misteris hyd ar opyn. ¶ Wharfore soply spryngis frawardenes of heritikis, bot of a vntaght mynde & inordinate, pe whilk with desire of pe awen excellence is blyndid? for pe treuly with-in pem-self, god to reprea be vayne desiris, cesis

1 MS. bynde; a overlined in another hand.

2 Another is is inserted in margin.
not; of angel addedlynge it is also 

It is proud
of new
opinions.

It questions
God’s Son’s
eternity with
Him.

He knows
God truly,
who knows
that He is
incompre-
hensible.

If you ask
what God is,
I say you
shall never
find an
answer,

not; of pare addillynge it is also that 

And when cristyn religioun will all contrariustc cut a-way, & fully acorde in vnite of lufe, &c maner of heretikis & proude is, new opynions to gett, & fro pe saying of 4 haly kyrk; questiouns vnwont to schewe; and so po pinges that trew cristen men haly haldys, pai Joy with per vanities to sparpyH. Errours of whome we kestande a-way says: pe some treuly of god, evyn with-ouuten begynnynge to fadyr, euermore is to be 8 trower & vnderstanded: ffor bot if pe fadyr hyme with-ouute begynynge had gettyn, pe fuH godhede treuly in hym suld not haue bene. / Sothely if god pe fadyr som-tyme had bene, when that he had no sone, pen no meruaile he was les pen afterward when he pe 12 sone had gotyn: pat, no man of gude mynde saH say. God per-
fore vnchaungable, god vnchaungable getti, and pe whilke he has gettyn with-ouuten end / & pis day also he cessis not to gett. ffor nouper pe substance of pe some som-tyme vngetyn myzt be called, 16 nor pe beynge of pe getter pe self neuer felt; with-ouute an onely gettyn some of pe self. Evyn treuly as pe begynynge of pe godhede, be no reson nor no witte may be fun, be-caus begynynge it has not, so pe generacion of pe some with pe euerslastynge of pe godhede 20 vnchaungyngly bydis. Q when treuly in pe infenite of gode meruaile and worship, with-ouute begynynge all-myghti clerely scheuys, to what end mans foly raises pe self to striye, a sacrament vnabyH to be spokyn to pe eris of men dedly to schew? He 24 treuly knawes god parfitly, pat hym felys incomprehensibyH & vn-
abyl to be knawen. No sothely sothely parfitely is knawen, bot if pe caus perof, how & what wyes it is, parfitely be knawen. In pis present lyfe treuly, in parte we knaw & in parte we can; in lyf 28 treuly to cum, parfytely we sal cun & fully, als to creatures is lefuH or spedful. fforsoth he pe ooure pe pat is pro7itabyH of our makar euerslastynge desyres to knaw, with-ouute dour fro parfyte con-
yng of hym fonder he falles. You askes what god is. I shorlyt 32 to pe answer: Slike one & so grete he is, whatkyns or so mykiH none odyr is, no neuer may be. Gyf you wiH knaw properly to speke qwhat god is, I say, of pis questioun answer saH you neuer fynde. I haue not knawen; Aungels can not; Archaungelliis haue 36 not hard. Wharfore how wald you knaw hat is vnknavn & als vntagh? God treuly hat is almyghty, may noght pe teche what hym-self is: Q what god is treuly, if you knew, als wys you sulk? 1 MS. cun.
be als god is: pat, nouper poun nor oper creature may be. ¶ Stand or you'd be as wise as God. More in pi degre, and hye pingis desyre pou not! / for if pou desyre to know what god is, to be god pou desyrs; þe whilk becoms þe not. Wele þou wote, allone god hym-self knawes, & knaw may. Treuly it is not of gods vnpower pat he may not þe tech hym-self als he is in hym-self, bot for hys vnhopyd worpines; Þor slike one als he is, none may be. If he soythly truely myzt be knawen, 8 incomprehensibyH þen wer he nozt. It is I-nogH þe for to þe to knaw þat god is; and agayns þe it wer gif þou wald knew qwhat god is. ¶ Also it is to prays god parfytyely, þat is to say, vn-abyH to be consanyd fully, to knaw, hym knawynge to lufe, louandly to 12 syngi in hym, syngand in hym to rest, & be rest inwardly to endles rest to came. Lat it not meue þat pat I haue sayd god parfytyely to knaw, & I haue denied hym to may be knawen, sen þe prophet in psalme has sayd: Pretende misericordiam tuam scientibus te, / þat 16 is to say: ‘þi mercy schew to þame þe knawes.’ Bot þis autorite þus vnderstand, if þou wili not erre: to þame þe knawes, þat is to say, god to be lufe, to be loved, to be worshipped and glorifyde onley maker of all þingis, a-boune aH þing, be aH þing& in aH þing; þat 20 is blissed in worlds of worldis, Amen.

pat in þe godhede we aw not to say thre godis or .iij. kyndis, als we say thre persons; and þat ilk man after quantite of his lufe sal be cald grete or smal. [Cap. VIII.]

If any errand walke say, in þe Trinity .iij. kyndes, be-cause .iij. persons þai say, why sulde þai not alse say .iij. goddis, sen to god is all-one to be god & his kynde to be? ¶ We say treuly þe 28 fadyr is god, þe sone is god, þe holy goste is god; ¶ þe fadyr also is hys kynde, þe sone is his kynde, þe holy goste is hys kynde: & [Fol. VI. b.] zit not .iij. godis nor .iij. kyndes we say; bot o god .iij persons, to but 1 God, be of o kynde, with strange fayth we graunt. ¶ Þat godhede treuly 32 is of iij. persons full & parfyte, & ilka persone in þe self contenes þe hole godhede, euynhede & onhede forsoth haueand after þe sub- stance of þe godhede, not wantand distinccion of diuersite after þe propirte of þe name. ¶ þai ar also .iij. persons & o god, on kynde, 36 one substance, one godhede; and þof ilk persone betokyn þe kynde, þof aH þer be .iij. persons, zit þe forþ. .iij. kyndis salH nozt be vndir.

* If he soythly on the margin in the same hand.

The Trinity are 3 Persons, but 1 God.

The Son became man, to redeem mankind.

He who loves God much is great,

Tho' folk think rich men are.

Holy men can close or open heaven.

Love makes men perfect.

standyd. ¶ And als our god þe fadyr & þe sone & þe holy goste, o kynde we caH, & not .iiij. so þe he trinite .iiij. persones, not one alone we saH say. ¶ þe fadyr is called, be-cause of hym-self he gatt a sone; þe sone is caH, be-cause of þe fadyr he is gottyn; þe 4. holy goste, be-caus of botho þe holy fader & holy sone he is spiryf. ¶ þe fadyr lyfe, gettyn þe sone [lyfe] to hyme has gyfen his hole substance, so þat þe fadyr als mykiH saHt be in hys sone als in hym-self ... bot þe fadyr hys kynde has takyn of none, þe sone treuly 8. of his fadyr allon in his byrth has taken þat he is, ¶ ffforsoth þe holy goste of þe fadyr & þe sone forthpassynge, & wiþ þame & in þame endlesy beyng; is no mor in hyme-self þen in aydere, ¶ Evyn treuly & euerlastynge he is wiþ þame of whom he is, sene he is 12. of þe same substance, of þe same kynde & of þe same 1. godhede, & þe pynk perso in trinite. ¶ þe sone treuly euyrlastyngh of þe fader is be-kume man in tyme, / borne of a maydyn, þat he mankynd fro þe fendes power myzt gaynby. ¶ þis is our lorde ihesu criste, þe 16. whilk only be festyngh in oure mynde, þe whilk onely for vs was tyde in þe crosse. ¶ No ping treuly is so swete as to lufe crist. And þerfore ransake we not to mikyH þo pingis þat we in þis lyfe may not consaye. In heuen treuly clerar þen lyght þat saH be, if we 20. to lufe god gif aH our harttis. ¶ We saH be treuly abyH to be taght of god, & in melody fuH meruelous we saH icy, & in he myrth our makar loofe, & in fuH swete esines with-outyn grefe & yrks-nes, with-outyn ende. ¶ ffforsoth þe pat mikyH louys is grete, & he 24. þat leste louys is leste: fffor after þe gretnes of charite we hafe in vs, be-fore god saH we be praysed. So is not before men, bot he þat moste ryches has or godis, is moste chargid & nauly dred; when þame aght not so to do, bot þame most worship & drede þat 28. þai in connyngye suppos be best. ¶ Mighty men of þis warld treuly may no ping do bot to þar bodys or þer gudes; ¶ Holy men treuly has more worthynes: ¶ þai treuly sal haue power to spar heuen to þame þat þame disesis, & wald not þerfore do penance, and also heuyyn 32. to open to þame in god þat þame has worschippyd & mayntened in þis exil, whills þai with charite wer araydf, & aH vaynglory has not resaundy. Qwharfor charite to gett, to haue, & wiþ-hald, with aH þer myght & aH þer strenghtes þai sulf trauayH, þat in þe day of 36. temptacion manfully þai myght stand agayns þer enmys, & when þai saH be pr[rouy]d2, þai mote take þe crowne of lyfe. ¶ Charite treuly makes men parfyte, & onely lufand parfitely to þe heght of

1 same on the margin. 2 be pravid on the margin.
lyfe contemplatyue ar graunte to come. ¶ And treuly pore, þof aþ with heuynes & vnclennes þai be cled, zitt sulke þai not be despisyð: for þai ar frendis of god & bredyr of criste, if þai þe 4 byrlyn of pouyrte bere with dedis of louyeng. / þanne sikryly þat þe despysed personys with-oute, with-in als henenly citesenes wor-
ship þe, & in als mykylH for god to þer worship growe þe in als mykyH as he in his godhed wyrkes priuely, / þe whilkþ þam com-
8 forthand says: Beati pauperes quoniam vestrum est regnum dei, / þat is to say: ‘blissed be þe pore, for þours is1 þe kynghdom of god !’
Treuly, grete tribulacion & nede þat þai suffyr in þis lyfe, ar pour-
ynge of þer synnes ; þfor whills þe pore in body with hongyr, þirst,
12 cæld & nakydnes & œer greys of þis wyrld is noyd, in saule fro
vnclennes & wairddy fylthys he is pourgyd. ¶ And treuly, in tyme
to come þe sweuett rest of euylastynge pore men sa? fele, in als
ymkyH as in þis lyfe moste greuous labours þai haue borne. ¶ To
16 þame sa? longe treuly to say : ¶ Letati sumus pro diebus quibus nos
humiliasti, annis quibus vidimus mala, þat is to say : ‘gladdynn we
ar for þe days in qwhilkþ þou mekid vs, þfor2 þeres in qwhilkþ we
haue sene grefe.’ Qwarfore þe birlyn of pouyrte hals þou with ioy,
therefore re-
 Rockefeller's Latin text: "lyfe contemplatyue ar graunte to come. ¶ And treuly pore, þof aþ with heuynes & vnclennes þai be cled, zitt sulke þai not be despisyð: for þai ar frendis of god & bredyr of criste, if þai þe 4 byrlyn of pouyrte bere with dedis of louyeng. / þanne sikryly þat þe despysed personys with-oute, with-in als henenly citesenes wor-
ship þe, & in als mykylH for god to þer worship growe þe in als mykyH as he in his godhed wyrkes priuely, / þe whilkþ þam com-
8 forthand says: Beati pauperes quoniam vestrum est regnum dei, / þat is to say: ‘blissed be þe pore, for þours is1 þe kynghdom of god !’
Treuly, grete tribulacion & nede þat þai suffyr in þis lyfe, ar pour-
ynge of þer synnes ; þfor whills þe pore in body with hongyr, þirst,
12 cæld & nakydnes & œer greys of þis wyrld is noyd, in saule fro
vnclennes & wairddy fylthys he is pourgyd. ¶ And treuly, in tyme
to come þe sweuett rest of euylastynge pore men sa? fele, in als
ymkyH as in þis lyfe moste greuous labours þai haue borne. ¶ To
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ar for þe days in qwhilkþ þou mekid vs, þfor2 þeres in qwhilkþ we
haue sene grefe.’ Qwarfore þe birlyn of pouyrte hals þou with ioy,
therefore re-

Bk. I. Ch. 9.] I. The Fire of Love. Suffering for Love of God. 17

Of3 þe grete fyre of lufe so grete beaute of verteu grows in saules, ðat a ryghtwys man raper wald6 chese to suffyr aþ payne þen
ones greue god / þose aþ he knew be penans he myght5 ryse and
28 afterward ples god more & holyar be. ¶ þfor ilkþ parfyte ðis vnder-
standis, ðat no-pinge to god es more dere þen innocens, no-pinge
more plesand þen gude wìll. ¶ Gyf we treuly lufe god rightwisly, [Fol. VII. a.]
sonar we wald8 grete mede in heuyn lose þen ones synne venially /
32 þfor moste ryghtwes it es, of right wysnes no mede to askt, bot
frenchypp of god, ðat is hym-self. ¶ Better it is perfore euer tur-
mentry to suffyr þen ones fro ryghtwesnes to wyckednes wilfully to
be leðt & knawyngly. [Wherfore it folowys þat þei þat crist so
36 birningly lufys] þat on no wys [þai] wiH synne, not onely fro payne
sâlt be free bot with aungels endlesly sal ioy. ¶ þa treuly þat

1 is on the margin. 2 MS. ffr 3 MS. if, c

HAMPOLe.
The righteous are chastised with the wicked, like corn and chaff under the flail, but the winnower drives off the chaff.

We dwell in the vale of tears and tribulation.

Distress must cleanse us.

No young man can be made holy by fair women's sweet words.

wikkid dedis saryf, & warkly & fleschly solace pa weyn gretyly is to be lufed, & po pynis lofand pai desyre, forsoth both pai ioy pai lose pat pai lufe, & rins in-to wrecchidnes pat pai escheuyd not.

Bot of sum it is wount to be asked: why god almyghty wyked & rigtwes to-gidyr chastys. Thou seis at ons vnder pe flayH both corne & caff, bot in pe wyndouynge pe caff is oute cast & pe corne besily is gedyn to mans vse. Gyf aH men treuly lufed, with-outen doute in pes & tranquillite, with-outen debate & batteH we 8 sulH dueH; bot sen emonge few gude ar many iH, many disesys cum, pat iH may be chastissyd: & pis enyH pynis to gude men happyns for pai with iH ar mengyH vnto free dede. Rightwes also for pai ar redy to synn, pat pat redynes be not broght to deide, be pe 12 wande ofoure meke fodyr pai ar taght to take here a lyght scouryng, so pat pe bitter scouryng pat is to cum pai may seape. Perfore if persecucion, wrecydydes, & opeR dises pou suffyr, pou has pat acordys to pe place in pe whilk pou dwellis. Is not pis pe vayle of 16 teris & tribułacion in whilk pou art? hou walke pou perfore be glad in presone, & lyfe in prosperite in aH pine exile, or with-outen dyses go pi long pilgrimage?

Hawe mynde pat criste & his apostillis has suffyrde turmentery, & pou be blys sekis to com to ioy! bot pou saH 20 not. Forsoth owldyr in pis lyfe pe fyer of goddis lufe pe ruste of our synnes sal waste, & our saules clence to make pane abyH to fie to blys, or ellis pe fyer of purgatory after pis lyfe our saules saH ponsysch, if it happyn pat we seape pe fyer of heH.

Or ellys pat in 24 vs pe strenght of lufe be not so mikyH pat aH to-gidyr it may vs byrn. With tribułacion, seknes & dises behouys vs to be clenched.

With-outen doute also pis we haue pat1 no zong man emong flater-ings & sweite wordlys of fayre wymmen & plente of pynis likyng 28 may be made holy, bot if it be be pe vntrauyd gretyes of godis grace, wher so grete & so many stirris many to faH pat also oft-tymes holy men has bene lost. Qwarefore moste merakyH I trow it is quhen man be godis grace & lufe of criste pis chirischynge parfitely 32 despisis, & be-twix pis enmys to pe sawle, pof aH to pe flesch pa seme soft, to pe he holynes of pe hevenly contemplacion manfully gos vp. And with-outen FayH, pe holyar he is & with solace of godis lufe more plenteuosly with-in fyld, pat he sett in fyer couth 36 not byrn, & pe foule luste of vnclene lyfe offerynge pane-self he has parfitely slokynd. Whilk no meruayH, & pof it be seldom, criste wyrkis in some to hymne belofyd, of whome it is say: Ex-

1 Overlined, whether by the same hand or not is doubtful.
pat god in dies is to be lufyd and worschipyd; & also of myrth & mekenes of gode. [Cap. X.]

iff temporaH worschip with schame be destroyd, & warldly with vilany be endyd, knawen it is with-oute doute pat better is repreuue þen worschip, & schame þen degræ, houynes þen lovyng;

20 for be þis þingis oft-tymes a man scrithis in-to vyanyglory, be þe toþer alway, if man paciently it bare, in þis lyfe to mekenes he sult be taught & in tyme to cum saH he no payne suffyr, for rightwes gode twys saH not ponysch; & he saH be crownd, for paciens of 24 pore saH not perich with-outyn end. To holynes treuly þies þingis fyurst longis: in no maner to þink, to speke & do, þat god displesis;

& also to þink, to speke & wyrk þat god may1 plese. Do þou þis after þi connynge, þat nouþer þou fath in sculaund nor feyn þou not 28 to mikyH holynes. ffor he is a folke þat before men haly desyrs to apere; & crueH, þat when he is gude scheuys hym-self yH. Som þingis treuly þer ar þat, be þam-self tan hecd vnto, nouþer ar gode nor ih, ffor in þere pore kynde þai ar nouþer medesfuH nor vn-

32 medesfuH: And slike þingis if þa be done, god myspleys nor, nor if [Fol.VIII.a.] þai be vndone, plesis not god. ¶ Here treuly we may se, smeH, fele & touH, & þit we adyyH no mede nor vnmede. Ah syn treuly owdyr is done to god[is] displesyng, or our neburghoy noyng, or to 36 our awen harme; bot many þingis emang men may be fun þat ar in none of þies. Despisyd treuly or2 to be lost in þe syght of men,

1 itt struck out before may 2 MS, ar
I. The Fire of Love. Trials on Earth. [Bk. I. Ch. 10.

Jesus chastise me, purge me from evil, that I may feel Thy love.

Avoid self-sufficient folk.

Give up pride; be meek.

The righteous fear nothing while they keep from sin.

We must be tried on earth, as gold in the furnace.

Never grumble, but ever thank God.

makes man to ascend to Joy of angels. O gude Ihesu, here chastis, here cut, here smyte, here Byrne, 3a & what-so-euer ples this gudelynes, clo to me, so pat I in tyme to cum haue none yH, but I may thi lufe fele here & everlastingi. ¶ for pe, despyed to be, to all men in 1 confusion & schame, swetter to me it is pen to be calk & brop of an erthly kyng & emong all men & of all men I be worschypyd; so pat wrecchednes faH on 2 me on ilka syde in pis lyfe & pat pou, god, in pe todyr me spare, ¶ I will be chastis & correcyd. 8 here, & criste to me pat grant if payn to come odyr-wyse I may not scape. ¶ Prundle treuly & full of wretch so some worthy to pame-self pat pai may suffyr no pinge; At a lijt worde of tymes pai ar menuyd & with-oute caus. Herfore pai ar to be fled more pen to 12 be our-cumyn, for pai ar fraward; And al-way pai defende pat pa haue takyn poit it be fals or vntrew, And noudyr pai will be ouyr-cumyn with auctorite ne resun pai sule not be sene hawsande haue sayd pat wer vnacordyng; And when pai ar vntaught & pai 16 wote wele, it will pai latt as pai inspired wer in all pinges pat to god longis, so pat pai may in all place speke with-oute gaynsaying of any man; & leyr pame is in per errour dueH styH pen of it oppynly be repreued. ¶ Lefe, bredryr, pis pride wodnes & wode 20 pryde, And our-self gretely lat vs meke whiles we ar in pis way: for bettir it is gude & lufly pat criste after oure dede to vs say, "frende, cum yppymare," pen pat he say, "eal, go donymare," so treuly saH it be of proude & meke. ¶ Qwharfore no tribulacion, 24 no dises, no wrechydnes, no schame, no repuree is to be drec to pe rightwys man, qwhils pai he synnes not & in contemplatyfe lyfe & luf of god all-way he profetts. ¶ Or we treuly to pat kyngely haH may cum, in whilk with angels of god & all his sayntis fyllid with 28 swetnes, we saH it be glad, vs befallis here to be repreuedH be flaterers & wrang-sayars, be fagiars & bakbitars, be praysars and blamers, so pat we in all paciens & mekenes & charite to cristis preceptis & his consaH gyfen all-way we may be fun, when we saH be examynde, 32 als it is written: ¶ Tanaquam aurum in fornace probaurit eos; // pat is to say: 'Als gold he has proued pam in po fornas,' pat has fyer on ilka syde, And he has fun pam worbi to haue hym-self. Jun be prosperite & aduer§e site lat vs go be fyre & watyr, to tyme we cum 36 in-to refresching of heuenly lyfe! ¶ Haue mynde alIso in all dises & nede & pouerete pat [pou] groch neuer, ne fondly speke or frawardly,
bot in all pingis to god gif pankyngye. þerbi treuly more ioyfuth for suffering here will bring you to the kingdom of saints.
sal þou be lyfþ to þe kyngdome of sayntes, If þou in þis warþ gladly suffyr pinges foresayd. O my saule, emong all pingis þat 4 happynys, with likynge deucion love1 þi lord; loveynge fele þou with swetnes, & syngand taste þou with honily deucion, sayand Lawdabo dominum in vita mea, / þat is to say: 'my lorde sal I [Fol.VIII.b.] worship in my lyfe,' whedyr I be disesyd or esyld, whedyr I take 8 worship or schame. Als longe als I am sal I synge to my god. ¶ If Sing to Jesus.
I rist, in þesu I synge; & if I suffyr persecucion, luf of god forget I not. To me treuly it is I-noghe my god to lufe & to hym to cum, sen I may do non opir nor to þe wark of oper pinges my-self2 I felt 12 disposyd bot to lufe criste. And þiþ I cum not to so grete lufe of god as myn eldar fadys, þe whilk3 also many odyr profetabiliþ pingis has done—wharof fuþ grete I am a-schamayd & in my-self confydyd. O lorde, þerfore my hart make brode þat it may be more 16 abyþ þi lufe to persaune. More abyþ treuly man is to resaue so mykiþ, more of charite he takes & savirs, & les for þe flesch he caris, bot with discrecion, so þat it be of hym after þe sentence of þe wys; / Modicum mihi laboravi & inueni mihi multam requiem, / 20 þat is to say: 'a lityþ I haue truauyld with my-self, & to my-self grete rest I haue fun1—for alþyr few 3ers of þis lyfe, rest has þe ryghtwes fun of euer-lastynge. ¶ In þis habitacion of exile þe holy lumer of god hym-self scheusys nonþer to mery nor fuþ heuy, bot 24 cherefulnes he has with rypnes. ¶ fforsoithe some laghtyr repreve & some pray; laghtyr þerfor þat is of lyghtnes & vanite of mynde, is to repreve, bot þat treuly þat is of gladnes of consciens & gostely myrth is forto prayes—þe whilk4 onely is in rightwis, & it is cald5 28 myrth in lufe of god. / Wharfor if we be glad & mery, wyckyd cal vs wanton; if we be heuy, ypoeritis. ¶ Vmcth soethly can any man trow gude in a noþer þat he fyndes not in hym-self; & þe synne in whilk he stumbyls, he wenys a noþer it has. & þe eled 32 of wyckyd þis is, þat if any þer lyfe felow not, þai trist þat he gos wrange & is desauyd—And þis is for mekenes he has forsakyn. Degrees also of mekenes is: to halþ þer eghen law, not he. In speche to haue maner & not to pas it. þer bettyrs & more connyng 36 gladly to here, & rather to wiþ wisodome be hard5 of odyr þen of þame-self2. þe tyme of speking not to take to sone. / ffro comone lyfe not to go. Odyr to sett before þi-self. þi frailtes to knawe and to deme þi-self wars þen aþ oper. ¶ If I treuly walþ com

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1 = landa
Let me be low in men's esteem, so that all my joy may be in Jesus. 

God shall deliver my soul from the wicked lips of flatterers and backbiters.

Examine yourself.

[Fol. IX. a.] and when you see you are blame-worthy, refuse honour.

The righteous sit with the poor as gladly as with kings.

emonge men, pat I sulk sytt last in nounbyr I ha desyre(t, &lest to be halden in opinion, & so ah my ioy sulk be in criste Thou, & so to mans praysying or per blameyling I sulk take no hede; bot with besy deuoci( to god I sulk desire. || Many forsoth 4 pat with me haue spoken, like wer to scorpions, for with per hede faterand pat haue fagyl, & with pare tayl bakbytank pat haue smyttyn; ffro wycked lyppis of whome & soroufh tongis my saule god sal delyner, settand it in ioy of rest. || Bot wharof is comyn 8 so grete madnes in-to mans mynde pat none wil now be blamed, none be repreyyd wil, bot treuly ah sekis to be praysed; pa Ioy to worshipe, pai laghe to fauyr. Also pai pat name berys of lyfe more cunning; / bot to me slike semys owdyr abowñ mesure holy or els 12 mad, pof ah pai be callyd wys & taght. || Qwho is pat treuly of gude mynde hym-self pat leuys, not takand hede to hym-self, & hym-self gladlys in voyde wordis of men? || If he treuly bisily hym-self behalde, & chargis to know whatkyns he is in Doughtis & 16 dedys, some may he fele hym-self, & whedyr he be worpi worschyp or represe pe may fynde. || Qwhen he perfore hym-self seis in many pingis worpi blame & in fewe pingis to be praysed, worship of fauour pe whilk he is not worpi with gladnes he sulk not 20 take, bot if he erryd mad in mynde. || If treuly hym-self wondyrfully behaldand in heet & swetnes of godis lufe he fynde merelusly wax warme, And hely to go in-to lyfe contemplatyue, in pis also besily to stande, || And pis also he has in mynde owdyr grete synnes 24 he has nott done or if he haue any done, be trewe penans he trow pai be elensyf: / fen treuly for worschyp of men hym behoues not to sorow, for he was more worthy, pat is to say feliship of aungels. || Qwo-so-euer is pus disposyd, no more sulk ioy with a kyng to 28 sytt fen with a pore man. || Ffor to ryche he takes no hede and worschipples of men, bot vnto pe lyfe & medis of ilka man. || He hadis it not grete to schyne in gold nor to be vmbelappyd with grete menze to go in purpure to be glad in byschoppys aray treuly 32 holy in swete consciens, ah lykyngis & riches he settis before.

pat godis lufar, pe warld, idylnes & irksumnes for-sakis; & of ypcocritis & couetus men. [Cap. XI.]

Love is as strange as death.
rauischys, not onely it kyllis fro lufe grousndly of pis warld, but also to pe warld slayne & to heuyn qwhikynfy to suffyr for god tribulacion & warldly wrecidnes full mikyH it stirrys. ¶ Whar-
4 for what-so-euer pou be pat hopy pat pou lufes criste, to pis take hede ; for if pou behald ʒit ethly pinges with likyngye, & ʓ saule hy pou fyndis also to suffyr wrongis or ellys dede, forsoth godis trew lufyr pou scheuys pat pou art ʃ not. Sothely a treu lufyr nouper
8 to pe warld dresses his ee, nor he dredis for god to suffyr aH pat to pe body semys hevy or hard, & ʒit he is not ʃ lettyd fro thoyth of his lemmann Ihesu, qwha[‑]so-euer to hym happyn. ¶ pou also pat owper godis lufar art or with ʓ hole mynde disyrs to be, alway
12 stody als mykyl as pou may be cristis grace, not to be nøyd with irksunnes, nor with ydlines to be takyn. ¶ And if it some-tyme happyn pat swete esines be not to pe in prayng or gude pinkyngen, so pat pou be of he mynde be songe of, holy contemplacyon & 16 singe pou may not as pou was wontt, Cees not ʃit to rede or pray, or ellis some oder gude dede inwar or outward do, pat not ʃ in-to ydlines or sleuyth pou scryth. Many sothely irksomnes has drawn to ydlines, & ydlines to necligens & wikyndnes. ¶ Wharfore be pou
20 fernen alway in als mykil as in pe is, & hane not ʃi desyre bowed to any‑ping of pis warld ʃ pat may be had or desiryd. No man treuly to god parfitely is knyttid qwhils he in desyre to any creature warldly is bune. ¶ Some also ʃer ar ʃat outward semys to god
24 innyd, And with‑in to fendes pai ar gyfyn. pis ar similate & fals, pat chalangis pe wreh of god. ¶ fenyc forsoth pai ar pat with worde pe warld desipi & ʃt with ʃer dedys to mykyl ar knawen to lufe itt. ¶ Of god spekand pai will be sene, & with‑in in so
28 mikyH ar takyn with lufe of mony ʃat also sum‑tyme for pe weght of ij halfens pai stryue. pe whilk opinand ʃer mouth to god desyres & barly charite wantand, qwhils pai no heet of faith & charite hauys, ʃame‑selfe in gate moste hole, & clethyngyn & spech
32 pai schew. pis also more‑ouer ʃame‑selfe bostis stedfast in lyght dises, bot when pa cum ʃerto, qwhere sonest pai suhd gayne‑stand, ʃere tityst ar pai brokyn, & ʃere pai falt if And ʃen opinly it is scheuyc be‑fore pat was hyd. ¶ Qwen pai also in riches flowe
36 and with riches ar fed, ʒit pa say pai ett fuH lityH & ʃat pa hauve so grete poght ʃat aH pis warld is bot vanite, pat as pa say vnneith for febulnes pa may last. ¶ DesueabyH also pai ar, for warldly wisdom pai hauve, & in ʃat pa begile, ʃat with ʃer waytynge pai ar 40 not perseuyd, in als mikyH as pai ar war & eschew losse of warldly

The love of God kills love of the world.
The lover of God suffers hardship for Him.
Thou, Lover of Christ,

study, by His grace not to be annoyed with irksomeness.

Cease not to pray and do good deeds.

If bound in love to any worldly creature, you cannot be knitted to God.

Some talk of God, and will yet strive for ʃ apance.

They put on the outward seeming of holiness, but have neither faith nor charity.
gude, vndyr pe tityH of gostely rest couetis hydand in despicye of pinges euerylastinge. ¶ Bot slyke, pof aH pai lurk to a tyme, with- outen doute longe before pe ende or at pe lest in pe ende what- kynns pai haue bene pai saH appere, pe whilk aH almus pat pai do or 4 any odyr dede in sight of men, pa do pat aH of men may be sene. And worpely slike prouokes pe wretli of god, for pai holy desirand not to be, bot to bee sene, & with-in, wher god sees, wantand trou charite, per awen Ioy not goddis pai chalange. ¶ fusH hant treuly 8 it is a wynnynge craft or office to haue & not to be couetew. ¶ Qwharfore oft-tymes prestis ar desamyd a monge pe pepyH pat pof pai be chaste pa or fun couetus, if pai be large pai ar made lychurs. And oft-tymes it happyns pat pe ordyr of presthode takyn deppar 12 in synne, in so mykil pai faH als pe he degree vnworthely pai haue takyn./ Not few treuly with noyus couetys sett on fyre, vndyr colour of sekenes or pouerte pat may com, per gudys pai say pai geder pat sodan wrecchidnes pai may eschew; bot of fendys pai ar begilde: 16 for bothe warldly gudes pai loos, and dyrknes pat pai drede pai rynne in-to, ¶ for god, his servandis pat deluyers in per sight, before pai see nott. & pat is warst of aH: whils pai with-in with warldly couetys ar fulfilyd, with-oute pai fene pam-self with tokyn 20 of halynes to schyen. ¶ Bot pat our lordis servand is, In our lorde tristis, & gudes pe whilk he has owr his nede, to pame pat it nedis he sparyH. ¶ pe servand treuly of pe warld aH pat he has to his couetis vnabyH to be fulfilyd stodys iH to kepe, pat he is so grete a 24 chineh pat he dar not ete bot foule & scarily, pat so he sparand mykilH mone may gedyr. And pies pai ar pat pe psalme schamys sayand: Inimici eius terram lingent, pat is to say: 'his ennys pe erth saH lykke.'

Pat lufars of god with hym sall deem, & of lufe of konynge be labour getty, & of god. And pat a trew lufar nowder with fastynge nor abstinence or counsel & presumpecion erris not nor is be- 32 gillyd.

Lovers of Christ are at rest
[Cap. XIII.]

Ans saule of gode2 onely takar, Any-pinge les pen god may not fulfiH, wharfore erthly lufars neuer ar fulfilyd. Rest pefore of criste lufars is quhils per harten in lufe of god be desire 36

1 MS. in in 2 MS. gude
& poghth is festynge And lufand & byrnand & syngand it behaldes.

If Swetest for soth is þe rest whilk þe spirit takys qwilst swete sounde godly cumd douȝ in whilk it is delityd, And in moste swete songe & playful rausischyd is þe mynde to synge likeynge of lufe euerylastynge. Now forsoth iȝn mouth sowndis agayn þe loneynge of god & of þe blissy maydin in qwhome more þen may be trowed it is loyd. And þis no meruaile happis whilst þe harte of þe 8 singar groundly with heuenly fyer is byrnynde And in-to his lykynes is fyrurde in þe whilk aȝ swete songe is & mery, in sanour heuenly moystand owr affeccion; If And wherfore withinward delitys he folowes, & in songe & poghth he Ioyes in byrnyng of lufe. If þis 12 treuly to aȝ dedely is vntrowabyȝ, & he þat has þis not troues not pat any pinge so swete & fuh of swetenes A man to take ȝit beand in body þat wilt rote & with þe fettyr of dedylines is greuyd. If þe havar also meruailes, bot for þe gudenes of god vnabyȝ to be tald þe 16 is gladynk þat plenteosly gyfis his gude & not vnbraydys, of whome he takes aȝ þat he felis. If forsoth when he þat grete þing [has]—& treuly it is cald grete, for varely to dedely nehand it is vnknawen—if it want neuer he trouys in prosperite to be;

20 alway in lufe he longis; whilst þat he wakeis besily, Oudyr he syngis or of lufe þe pinkes and of his lufur, bot and he be allone, more swetely he synges. If Truly for þe tyme þat any man þis haf takyn, Afterward fully saȝ neuer go fro ȝt, bot euermore saȝ byde 24 heet, swetenes or singing if aȝ þis be noght neere. If Treuly al þis bidys to-gidy, bot if þai be repressyd with fuh grete sekenes of þe hede or of þe breste or of þe syde, or with grete hongyr or þirst with þe whilk þe flesch is brokyn, or with to mykiȝ cold or hete or 28 with traual þai be lettyȝ. If Hym þerfore it behoues þat in godis lufe wiȝ synge & syngandly lufe & byrne, in wildernes to be, & in to mykiȝ hyste ince not to lyfe, nor to be gisyn on any wyse to superfluite or waste./ Neuer þe-les better þe wer to hym in litly

32 þing vnknawyng mesure to passe, whils he with gude ententȝ dose it to sustene kynde, þen if he for to mykiȝ fastynge began to sayȝ, & for febilnes of body he myght not synge. If Bot with-oute doute, he þat to þis is chosyn, with falsheþe of þe fende noyled in etynge nor in absteynyng is ouercomen. If þe trew treuly lufur of criste & of criste taȝt, wit no les stody is war of to mykiȝ þen of to litly; with-outyn comparision treuly more mede saȝ he be worthy with songful joy prayand, behaldand, redeand & þinkand 40 wel þat discretely etand, þen if he with-outen þis euemore sult
I. The Fire of Love. The Blessings of Fasting. [Bk. I. Ch. 12.]

Fast, brede allone or herbys if he sulde ete & besily sulde pray & rede. ¶ Eityn I have & droukyn of pis pat seme best, not for I hused likyng, but for kynde in godis seruys sulde be sustenyd & in loueynge of Iheshu criste, conformyd me to pame with whome I 4 dwelliȝd in gude maner for criste, & pat I sulde notte fene holynes wher none os, nor pat men sulde not me prays to mykil when I wer full litilly to prays. ¶ firo dyuers also I have gone, not for pai fed me comunly or on hard maner, bot for we have not acordet in 8 maners or for som oper cause resonabyH. Neuerpe-les I dar say with blissyd Iob: ‘folis haue despisyd me,’ & when I had gone fro pame, pai haue bakbittyn me: neuerpe-les aschamyd saI pai be when pa se me pat haue sayd? pat I wald not abyde bot wher I 12 myght be delicately fed. Better treuly it is to se pat I dispyse, þen to desire pat I saI not' se. ¶ fastinge no meruayH is full gude, desyres of fleschly lust forto kетt downe And wylde lychery of mynde forto make taame. In hym treuly pat goos in-to þe heght; 16 of contemplacion be songe & byrynge of lufe, liggis Als w[e]re slekkyd fleschly desyres.// Dede treuly of yH affecion to hyme longis pat to contemplacion takis hede, whos saule also with-in in-to A-noper Ioy and a-noper forme now is turnyd; he lyvis now not 20 hym-self, crist treuly in hym lyvis, wharfore in his lufe he meltis, in hym-self he longis & nerhand he saydlis for swetnes, vnetli he is for lufe. ¶ His saule it is þat sayes: Nunciate dilecto quin amore langueo, pat is to say: ‘schew to my lemmman þat I for lufe longe,’ 24 to dy I desire, to be loused I couet, to go ful gretely I zere. Behald, for luf I dy. Lorde, cum downe! Cum, my lemmman, lyft me fro heuyynes. Be-hald, I lufe, I syngye, I am ful hote, with-in my-self I byrne. Haue mercy on me wrecly, bidding me before þe 28 to be bright. ¶ He þat pis ioy has & in pis lyfe þus is gladdynd, of þe holy goste he is inspiryd, he may not erre; whateneuer he do, leeft il it is. No man dedely so gude cousayle to hym may gyfe Als þat is þat he in hym-self has of gode 2 vndedly. ¶ Odyr treuly 32 if þa to hym wald gif cousale, with-outen doute þa saI erre, for þa ha notknawen hym: / he treuly saI nott erre, & if he wald to per skyllis gif assent, of gode 2 he sal not be suffyríd, þat to hys wiþ constreynys hym þat it he pass not. Wharfore of slike is sayde: 36 Spiritualis omnia indicat & a nemine indicatur, pat is to say: ‘þe gostely man aH pinge demys, and of no man he is demyd.’ Bot no man of so grete presumpcion be þat he hym-self suppois slikon

1 & resonabil struck out before Neuer

2 MS. gude
to be, po f aH pe warlda forfeitely he haue forsakyn & po f he haue led solitare lyfle vnably to be reproued & pope he haue gone in-to behaldynge of heuenly pinges. ¶ pis grace treuly to aH conten-
4 platife is not granyd, bott seldome & to moste fewe, pe whilk hy rest of body takande & of mynde, to pe warld of god be strenghit of lufe onely ar chosyn.(hit han? it is sothely slike a man to fynde;
& for pai ar fewe, fuH dere pai ar had, desirably & louyd before 8 god & man; bot aungels also Ioyes in per passing fro pis warld to whome becomes aungellis cumpamy. ¶ Many forsoth per ar pat of[t] in gret deucion & swetnes to god per prayers offyr / & swetnes of contempltacion prayande & pinkand pai may fele, pe 12 whilk also rins not aboute, bot bidys in rest.

That no man sall deme odyr, bot to god gif louynge;
And of anyth desyrs of godis lufe, & of womanes cumpamy be eschewyd. [Cap. XIII.]

16 ff any man holily lyue & ri?twysly, Also warst synnars despise he nott. ¶ pai treuly tempyd faH, for pai haue no grace of gaynstandyng, pof aH be per awen malyce fro gude to yH pai1 turne pame-self. No man may wel wyrk & god lufe & chast be, bot if [Fol. XI. a.] 20 god pat to hym gyfe. ¶ jou also pat bolnis in pryde for jou has done well, for pi-self fro fleschly lustys jou haste restrynyn, And scharpe penance jou hast suffyr, qwharfore of mans mouth jou has takyn praysyn: haue mynde for bot if pe gudelynes of criste pe had ouercouyr, in-to als many illis or in-to wars als he pat is fallyn jou suld ha fallyn. ¶ Of pi-self treuly jou has no grace of gayn-
standynge, bot of hym to whome is sayde: *Diligam te domine, fortitu-
tudo mea, // 'pe, lorde my strenght, I saH lufe.' // Wharfore if 24 jou noght haue pat jou haste not takyn, why prydis jou pe als jou it had not takyn? ¶ If forsoth to my god dois banking pe whilk, with-oute my meritis, for my gude and his worship, his chyld so had chastyd, his servand so has serid, pat it semys fuH swete to me 32 warldly likingis pat ar both few & sone slippyng to fle, in so mikyH pat payns of heH pat ar boyth many & neuer saH ende I myzt be worthy to eschewe; ¶ And gitt agayne pat so me has taght & vertew techinge has gifyn pat pis present penance And tribulacion 36 gladly I sul bere, in so mykiH pat to everlasting delectacioH & prosperite most fuH, ful liytyly I myght cume—ffor, if we wiH, lyghtly

1 MS. to

& with-oute grete scharpnes we may in pis life parfitely forpinke
And our-self clens, whils we als mykiH as we may wyts destroys.

¶ In tyme treuly to cum, if we be not here clensydl, pat pe apostiff
is trew we saH fynd, sayand ¶ pies wordis: ¶ Horreulum est incidere 4
\(\text{in manus dei vinentis,} \) // 'Horribil it is to faH in pe handis of god'¹
of lyve.' Lord god, of me haue mercy! My youth was fonde, My
childhode vayne, my stylge age vnclene: bot now, lorde Ihesu, with
\(\text{pi} \) holy lufe my hart\(\text{e} \) is enflaunyd And my renes ar chaungyd²,
And also my saule now wiH not touche for bytternes befor pat was my
fode, and myne affecciôn now is slike: bot synne no-pinge I hate,
noght drede I bot to greue god. I ioye not bot in god, I sorou not
bot for my synne; no-pinge I lufe bot god, no-ping I trist bot 12
hyme; no-pinge me heuys bot synne, no-pinge me gladyns bot
criste. Neuer-pees-les now late of three wymmen worthely worpi
treprue I toke. ¶ One me repreuyd, for I, couetand ¶ per wodnes to
correct in waste & softnes of clepyng, per vnmanerly aray to mykiH 16
I beheld; ¶ pe whilk sayd pat me aght not so mykiH pame to behald
pat I myght knowe whedyr \(\text{p} \)ai war hornyd or none—& als me \(\text{p} \)inke,
wel me sche repreuyd, & made me aschamyd. A-nope\(\text{r} \) me repreuyd²
for of hir gre\(\text{t} \) pappys I spak als \(\text{p} \)ai had me delityd; ¶ pe whilk 20
sayd what \(\text{p} \)at wer to me if \(\text{p} \)a wer grete or smal?—& \(\text{p} \)is also riJt-
waresly spak. ¶ \(\text{p} \)e thirdek, me touchand in play, be-cause I thrett a's
I boystusly hir walde touch or tochyd, sche sayd: 'A rest, bro\(\text{p} \)er,'
als quho say: to\(\text{p} \) bin astate, \(\text{p} \)at is to say of religyon, it longis not 24
with wymmen to play—And scho also not vnworthely me has con-
fusyd. Sothely me aght\(\text{r} \) rather haue suffyr\(\text{d} \) pen oght\(\text{r} \) haue done
gayn. ¶forsoth comath vn-to my-self, to my godd I do loueynge,
for be \(\text{p} \)ere wordes he tought me gude, and sweit\(\text{r} \) way to me has 28
scheyd pen I before knewe, in so mykeH \(\text{p} \)at—cristis grace in me
wyrynge—repreueabryH in \(\text{p} \)is party before wymmen I saH not be
fun. ¶ \(\text{p} \)e fongt\(\text{r} \) woman to whom in party I was famylia\(\text{r} \), not me
repreuynge bot als wer me despysinge sayd: ¶ 'noghst has pou bort 32
fayre sight\(\text{e} \) and fayre wordes, deyde has pou none.' ¶ And \(\text{p} \)eforme
bettry I trow \(\text{p} \)ere specialte to wante pen in \(\text{p} \)er handys to faH, \(\text{p} \)at
can-not\(\text{r} \) maner keep in lufe nor in despuyte. ¶ To me treuly \(\text{p} \)is has
happynd for [I] \(\text{p} \)er hele has soght\(\text{r} \), not \(\text{p} \)at I in \(\text{p} \)ame any pinge vn- 36
lawfully I ha desyr\(\text{d} \) with whome some whyH my bodily sustenans
I haue takyn.

¹ MS. good²
² MS. to to
\[ \text{Bk. I. Ch. 14.] I. The Fire of Love. Of Solitude.} \]

\[ \text{pat lyfe solitary or heretis, comon lyfe & mengyd, passys; And how it comys to fyre of lyfe, and of swetnes of songe.} \]

\[ \text{[Cap. XIV.]} \]

1 S\[ \text{w} \]m has bene, & \text{it paraunter on lyue ar, pat comon lyff allay settis before solitary lyffe, sayand vs aw\[ 1 \] to gedyrryngis to rynne, if we to he perfeccion desyre to cum. Agayns whome it is not miki\[ H \] to despute, be-cause \text{pat lyfe only pa bere vp with loue-}

8\[ \text{ynge, pe whilk ouder pa couet to kepe, or at pe lest fu} \text{H lity}H \text{ pa knew. Solitary lyffe treuly pefore \text{pai prays not}, for \text{pai knew it not.} \]

\[ \text{A lyffe treuly per is pe whilk no man in flesch lyfand may know, bot he to whome of god it is gifyn to haue; And no man} \]

12 sothely of pis ping treuly demys, of pe whilk \text{zit he is vnsikyr what} & \text{on what maner it wurkis. With-ou} \text{ten doute I wote: if \text{pai it knew, more \text{pen o}\[ \text{per pa sulk it prays. Odyr wars erre \text{pat solary} lyffe to repreue & slaundery sessys not, sayand Ve soli, pat is to say \text{wo} \]

16 be to man allone!} \text{ not expownyng \text{‘allone’ pat \text{‘with-oute gode,} bot \text{‘with-oute a fela’}} \text{ He treuly is allone with whome god is not, for when he fallys in-to dede, be-lyue to turmentry he is takyn, & fro pe ioyfuH syght of god & of his sayntis he is spard.} \text{fforsothi}

20 he \text{pat for god solary lyffe chesy, & it ledys in gude maner, not wo, but fayr vertu is nere,} & & mynde of Ihesu name besily saH deleye; & pe more \text{pat lyf with-oute mans solace to take pa drede not, pe more saH be gynfyn witt godis comfortinge to be glad.} \text{fforsothi}

24 \text{Gostly visitacion fforsoth oft}t-t\text{-yms pa take pe whilk i in cumpany set playnly knawes not—warf} \text{ore to a lykand saule it is said: Ducam eam in solitudinem & ibi loquar ad cor eius,} \text{pat is to say: \text{‘I saH it leded to wyldernye & per saH I speke vnto his harte.’ Sum} \text{trunly be gode ar taght for criste wildy} \text{ernes to desire, A singuler purpos to hald; pe whilk soyne, pat pa more frely & more deuoutly to god may saryf; comon clethinge of pe waird forsakyn, AH transitoriij pingis pai despise & kestis a-way, And temporaH in heght} \text{32 of myndle pa go abowne; enelastynge Ioy onely pai desyre, to deuocion & contemplacion only pai ar gifyn, & to lufe criste AH pe stody of per lyfe pai cesse not to occupi.} \text{ff Of whome fuH many, poj aH emongis men fuH fare pa dwelH, zi\[ t\] fro heuencil desyrs pai} \text{36 stubmyH not, for per myndis fro wickyd conuersacion ar fuH far.} \text{ff Rightwes hermytis also singuler purpos haue: in charite of god & of per neburghH pai lyfe; warldly praysynge pai despis; Al}

[Fol. XII. a.] mykiH as pai may, mans sight\(i\) pai flee / ylk man more worthy pen\(a\) pamo-self\(f\) pai hal\(d\), to deveccion contynuly\(a\) pe myndes\(i\) pa gyff,\(f\) ydelves\(e\) pai hate, fleschly lustis\(s\) manly\(y\) pai gaynstand, heuene\(n\) pai saunour \& byrnyngly sekys, / erthly\(l\) pai couet\(t\) not bot forsakes, in 4 sweetnes of prayer\(a\) pai er delityd. Treuly som of\(w\) pam sweetnes of endless refreschynge felys, / \& treuly chaste hart\(t\) \& body with\(e\) pe vnfiuly\(d\) ee of mynde heuene\(n\) citesens \& god\(d\) pai behal\(k\). \(f\) \(f\) or\(e\) ape bitter drynke of penance grete labour\(a\) haue lowyd, now with lufe\(g\) of 8 of he contemplacion\(e\) sett ofyer, onely to god to take hede \& crist\(i\)s kyngedome to byd\(d\)\(a\) pa were worthi. / Hermetis\(s\) lyffe\(e\) \(p\)erfore is grett\(t\), if it gretel\(y\) be done. And treuly, blissyd majlorius,\(u\) pe whilk was fuH\(g\) of miraclys \& fro his childhod \(w\)ith\(t\) sight\(t\) of angels 12 glade; quene after\(e\) pe profecey of his fourme fadyr, saynte Sampson,\(h\) [he] was made Archebyschop \& goddis\(s\) kyrk\(o\) worthely longe has gournd\(t\), warnyd\(d\) be\(n\) an Anwge\(H\) hym visit\(y\)ng, hys Archbeschoprik\(t\) left\(t\), hermyts\(s\) lyfe he chas, And in\(e\) pe ende of his lyfe his passyng\(e\) 16 to hym betokin\(d\)e\(l\) was. Alsso sant Cuthbertt\(t\), fro hys byschopryk\(t\) to Ankyr\(r\) lyfe he went. Slike men\(e\) perfore if\(f\) pai for more mede to haue\(u\) pas\(s\) haue done, who of gude mynde will\(H\) be hardy Any state in holy kyrk\(o\) solitary lyfe to sett\(e\) before? In\(e\) pis treuly with\(h\) none 20\(t\) ward\(d\) pingis\(s\) pam-self\(s\) pai occupy, bot\(t\) onely to heuene\(n\) contemplacion\(e\) pai take hede, and\(e\) pat in\(n\) crist\(i\)s lufe besily\(y\) pai be warme, And\(a\) wardly\(l\) besynes\(s\) parfitley sett behynd\(d\). // Qwharfor\(w\) with\(h\)-in\(n\) pam-self\(e\) heuene\(n\) noyes sound\(i\)s, \& fuH\(g\) swete melody\(s\) makis\(s\) mery\(y\) pe solitary 24\(m\) man, for\(e\) pe whilk emong\(s\) many\(g\) seet\(t\) clateringis\(s\) distress\(t\) \& bot\(s\) seldome\(s\) soyrs\(s\) to\(p\) pink\(t\) or pray. Of\(w\) whilk solitary\(e\) pe psalm\(e\) in songe\(e\) of lufe spekis\(i\) sayand\(i\): 'I saH\(t\) go in-to\(t\) pe place of\(e\) pe meruel\(l\)lus\(s\) tabernak\(y\)H, in-to\(t\) pe hous of god.' // And\(e\) pe maner\(e\) of going\(g\) in 28\(o\) songe\(s\) \& songely\(l\) louenge\(y\) he deseryes sayand: In\(e\) voce exultacionis\(s\) \& confessionis, / pat is to say: 'in voys\(s\) of gladnes\(s\) \& of schriftit.' And\(e\) pat onelynes\(s\) is nedfuH\(t\) with\-outen\(n\) noys\(s\) \& bodily\(l\) songe\(e\) to\(p\) pat\(e\) pat mane\(n\) pat soundyng\(g\) Ioy may take\(e\) \& hal\(d\) Ioyand\(d\) \& syngand, In\(e\) 32\(a\) anop\(e\)r place opinily\(e\) he scheuys: Elongau\(i\) inquit fugi\(e\)ns \& mans\(i\) in solitudine, pat\(i\) is to say: 'file\(a\)nd\(d\) my-self I haue with-drawen\(n\)\(n\)\(n\) \(w\)in\(i\) wildy\(n\)es\(e\) I haue dwelt.' // In\(e\) pis\(s\) lyfe\(e\) treuly\(e\) he is besy to\(p\) byrn\(n\) in fyre\(n\) of\(e\) pe holy goste, \& in Ioy\(o\) of lufe\(o\) takyn\(y\) & be gode\(d\) 36 comfort\(i\)k to be glad. // Treuly\(e\) pe onely\(e\) parfite\(t\) man\(g\) in godis\(s\) lufe\(e\) hugisly\(y\) byrns, \& qwhils\(s\) abown\(n\) hym-self\(i\) in\(n\) passyng\(e\) of mynde\(n\) be contemplacion\(e\) he is takyn, vnto\(t\) \(p\)e swete sound\(i\) \& heuene\(n\) noys

\(^1\) MS. betokinge
Of praysynge of solitari lyfe & of fyrst lufars 
And pat godis lufe in heet, songe, & swetnes standis; & pat reste is nedefull, & slike fro lapis ar savvyd & in prelaci ar not sett. [Cap. XV.]

S Ant Iob emonge twrmentry taght of holygoste, comendacion of many maner of harmetis knyttis in one sayand: Quis dimi-
sit onagrum liberum, &c., pat is to say: ‘qwho left pe wylde
16 Asse free, & hyr bandys lousyd?’ &c. fyrst" perfore he comendis of pe frenes of grace, when he says ‘who leet' pe wild ass lows.'
11 pe secund' of puttyng' a-way fleishly desyrs, when he says 11 ‘& his bandes lousyd.' pe pirk' of solitary conuersacion, qwhen he putt 1. to: 1. 'to hir he gaf a hous in wildyrnes.' 1. pe fowrt' of desyr of endeles blystnes, when he sayes: ‘And his tabernakyH in lande of saltnes.' 1. Salt treuly pirst slekis not, bot' enccessis: And so pis, pe more pat' any-pinge of swetnes of lyfe euerlastynge pa haue now 24 takym, pe more to haue & taste more pa desyre.

11 ffforsoth Iohan Baptist', prince of hermytis after criste, in no desyre tariand, solitary lyfe chasse. & odyr aslo has chosynne, like a bresse, pe whilk', salomon sayinge, ledar and comawnder he has 28 not, & be cumpnays he gos furth of giftys & vertew. 11 Bandis treuly perr ar of kynde and synne, pe whylk in pame our lorde has lowsyd, and bandys of charite has confermyd. 11 pe hous also of wildyrnes may be sayd' rest of a synnar, 11 for holy hermyts fro warldly stryues & synnys ar sondyrk, swetnes of clere conscience criste ittv gyfand pa take &. Ioy of lufe euerlastynge synyand, in meriest heet' refreschy'd paire rest; And pof aH with scharp & fraward in body paie be prykkyd, nener-pe-les songe & byrnynge in saule paie 36 hald' with-out bersynge. A-nofer il wildernes per is of pryde: when any man Awdryr hym-self before aH oper prefers, or pat' he has to myght of his fre will Ascri, of whom is sayd Ve soli, / ' wo to
Allone! if he fale, he has no helpar vp. In beginyng treuly of an •harmetis turnyng—I say not of rynnars aboute, pat ar sclaunderes of hermyts,—with many & diuers temptacion ar made wery; but after be tempest of yH meunyng; god schedis in bryghtnes of holy 4 desyrs, / pat if pa manly sam-self vse in wepyng, pinkyng & prayng, cristis lufe onely sekand, After a litiH whyte to sam-self more saH pai be sene to lyue in likyn[ges] pen in wepeyng or strayntes of labour. ¶ Haue treuly pai saH qwhome pai louneyt, 8 whome pai soght, whome pai desyrde, & pen pai saH ioy & not be heuy. Qwhat is it treuly to ioy, bot' goyd desiryd to haue, of it' to pink1, / in it' to rest? Swete no meruayl is pat myrth wher trew lufers acorde & mery solas of lufely touchyng is vnabyH to be 12 tolde, truly it is desyre of byrnand& lufars, & sight ayder of odyr & spech to pam is swete abowe hony & hony-kombe. Jeremey treuely solitary lyfe commendand says: 'goyd it is to a man when fro hys jonge age he has borne pe 3ok of god: he saH sytt solitary & be 16 in pes, for he (be desyre & behaldyng of pinges euerylastynge) hymself has raisyd abown hym-self.' Qwharof in scripture it is writyn:

¶ Natus non est in terra quasi enoch, pat is to say: 'in erth als enok is none borne'—forsoth fro pe erth for he is takyn. ¶ for 20 men contemplatyfe ar odyr hear, both in excellence of wark & hart-lynes in lufe. ¶ Lufe forsoth in hart dwellis of pe solitary, if he of vayn lordschip no-pinge seeke. Here groundly he byrnis & to lyght longis, qwhils he pus clerely hauenly sauysr & honily syngis 24 with-outhe heunyres, Als seraphin cryngye offerand to his nobil lufcr, for lyke in lufely mynde: 'be-hakr, loueand I byrnye, greedly desireand.' pus with fyre vntrawd & pirland flawme is byrned pe saule of a lufcr; aH ping it gladins & hevynly sparkyls, nor ende 28 I make happily desirand, bot aH-way goand to pat [I] lufe, dede vn to me is swete & sikyr. The holy solitari forsoth, for he for hys sanyour in wildyrnes suffyrnd to sytt, an excellent, goldy seet in heunyhe saH take emangis ordyrs of Aungels. ¶ And for he with foule 32 clothes for lufe of his lord is clck, A kiritH to his helis euerylast-yngge & in clerenes of his makyng wyght he saH do on; & schynnyngge in face ful meruellus he saH take, for his flesh tamand, his face pale & lene to haue he schamynd not; A mantitH also moste fayre, 36 with precius stones in-wovyn, for despyyd clothes emonge pe myghty of paradis he saH bere with-outen end. And treuly for he, vyce voding & in isolite of pis lyfe not borionand, spicis of synne playnly has out caste in by[r]nyngge of lufe of god ahmyghty, 40
heuvely sounde moste sweete in hym-self he toke, ¶ And sound of syngars in charitefull songs in-to his mynde sweately was worpely insched. Boldly þerfore with-outen dreed fro þis exyle he goys, 4 Aungels songe in his eend herand, & he þat byrnynglyсть lovyn with aun[gles] goand in þe haþ euerlastyng fuþ worldly to most Ioyfuþ degré saþ be takyn, þat he may be with seraphin in a fuþ hegte seett. ¶ Als I forsoth in scripture sekand myght fynd? & 8 knaw, þe hy lufe of criste sothely in thre þinges standis: In heet, In songe, In suetnes. And þis thre, I am expert in mynde, may not longe stand with-outen grete rest, As if I wallk standand & goand in mynde behald or lygandly, me þoghþ my-self I wantyd fuþ 12 miyþ þerof & as me semyd desolate; wharfore strenynd be neyþ, þat I in he deuocyon þat I myghte haue myght aybye, I chase to syyt. ¶ Caus of þis I know weþ: for [if] a man sum-tyme stand or wallk, his body waxis wery, & so þe saule is lett? And in maner 16 yrk for charge, & he is nott in hee rest, & feloandly nor in parfytenes, for, after þe philosophir, sittynge or restynge þe saule is made wys. Knaþ he þerfore þat þitt more standyng þen sittynge in godd is delityð, þat frou þe heght of contemplacion he is fuþ faire. ¶ Qwene [Fol. XIII.b.] 20 treuly1 in þis thre þat ar tokyns of lufe moste parfyte, þe he perfeccion of cristyn religyon with-outen aþ doute is fun, and I now after þe litylnes of my capacite þo thre, Ihesu grauynynge, has takyn, neuerþe-les to sayntis þat in þam has schynd? I dar not my-self 24 make evyn, for þa parauerter more parfaitely þame has takyn. ¶ þit saþ I be besy þith vertew þat I may, more birmyngly to lufe, to synge more sweately, þe sweetnes of lufe more plenteusly to fele. ¶ þe err, bredryr, if þe trowe none now so holy as prophetis or Appostillis 28 has bene. ¶ Heet sothely I caþ, qwen mynde treuly is kyndyld in lufe euerlastyng, & þe hart on þe same maner to byrn not hopingly, bot verraly is felt. þe hart treuly turnyd in to fyre gifys felyynge of byrnyng lufe. / Songe I caþ, when in a plenteus sault 32 sweetnes of euerlastyng lovyn with byrnyng is takynn, & thoyth in to songe interynyd, & mynde in to fuþ swete sounde is chaungyd. ¶ þis to in ydylines ar not-gettyn, bot in he deuociun; of the whilk þe pirk, þat is to say sweetnes vntrowyd, is nere. ¶ Heet treuly & 36 songe in þe sawle causes a meruellus sweetnes; & alseo of fuþ grete sweetnes þai may be causyd. þer is not treuly in þis plenteveusnes any deseytt, bot raper of aþ dedis endly parfytenes—Als sum of lyfe contemplatyf vnkonyng be þe feend2 of þe mydday in a fals

HAMPOL. E

1 MS. he treuly
I. The Fire of Love. True Lovers are Rare. [Bk. I. Ch. 15.]

swetnes & fenyd ar dasauyd, for þa trow þam-self full hee when þai ar law. ¶ Bot þe saule in þe whilk þe for-sayd thre pinges to-gidy ryne, playnly bidys vnhabið to be þirlyð with arrowys of our enmy, besily to þe louer whills it is þinkanð, ¶ with my[nde] vnsmytyn 4 to heuyns þe self itt9 raisë & stirris to lufe. ¶ And meruaið þe nott9 if to þe sauf ordand9 in loue melody be send, & þe þat it take continually comfurthabið songe of þe lemmân, it lyfys treuly heuynly clyf as it wer nott9 vndyr vanite, þa so þat9 it þy byrnys with-outen 8 end in to heet vnmade & neuer fallis. ¶ When also it vnneseyng & byrnygly lufys þat9, as before it is sayd, in þe selfe it felis happiest heet9 & itt9 knawes þe self soltely byrnys with fyre of lufe endles, feland his moste belouyd in swetnes desyn9, in to songe of 12 ioy meditacion is turnyd, and kynde enuwd in heuynly m[i]rth is vnbelappyd. ¶ Qwharfore þe maker to it9 has grauntyd9, whome with aH hart9 it has disiryð, with-oute drede to pas [&] hevines fro þe body abið to royt9, þat9 with-oute heuynes of dede þe werð9 it may 16 forsake þe whilk9, frende of light9 & enmy of dyrknes, no þing9 bot lyfe has lousyd. ¶ þis maner of men forsoth þat9 so hee to lufe ar takyne, nowdyr to ofice nor prelacy with-out-forth aw to be chosynn, nor to any seculer herand9 to be callyð. ¶ Treuly þai ar 20 lyke þe stone þat9 is callyð9 topazius, þe whilk9 seldum is fun, & þerfore more precius & full9 dere it is had; in whilk9 too colors ar; one is moste pure als gold9, & þe toþer clere als heuyn when it is bright. ¶ & aH clerens of aH stonys it ouercomys, & no þinge fayrer is to be 24 halð. ¶ If any treuly it walð9 polyfch, it is made [dym]; & treuly1 if it9 be þe self be left, his clerenes is withhaldyn. ¶ So holy con- templatylfe of whombe before we spake sedomest ar, & þerfore moste dere. To gold9 þai ar lyke for passynghe hethe of charite, and to heuyn 28 for clerens of heuynly conversacion; þe whilk9 passys aH saynts lyuys, & þerfore [ar] clerar and bryghtar emonge precius stonys, þat9 is to say chosynn, for þis lyfe only louand9 & hauand9 clerar þa er þen aH odyr men þat9 ar or ellis has bene. Who treuly slike with 32 polysch, þat9 is to say with dignite[9] worschip, þe heet9 of þame þai ar besy to lessynd, þer fayrnes & þer clerens in maner to make dyme; if þa treuly worschip of principalite gett9, for sothe fowlar & of les mede þa sað9 be made. To þer stodys þerfore to take hede 36 þai sað9 be left9, þat9 þere clerens may encre.
How & in qwhat tyme it is comyn to solitary lyfe, & songe of lowe, and of chawngyne of placis.  

[Cap. XVI.]  

4 When I sulde florischi unhappily, & youth of wakir age was now cumen, grace of my makar was nere, pe whilk luste of temporall shape restrenydyd, and vnto vnbodyd halsyng to be desirly has turnydyd, and pe saule fro law thingis lyftand to heuynys  

8 has\(^1\) borne, pat treuly more in desyre I schulde Byrne to myrth of everlastyne, pe euer before in any fleschly cumpany or ellys warklly softnes I was gladdynede.  

\[\text{I pe proces treuly if I wylle schew, solitary lyfe be-housy me prech.} / \text{pe spiryt forsoth, pis to}
\]

12 haue & to lufe my mynydyd has sett on fyre; pe whilk hensforth for pe maner of my sekynes I haue charged to lede. Neuer-pe-les I duellyd emange pat pat in warkl has floryschyd, & of pat food I haue takyn.  

\[\text{filateryngis also, pat of-sythes worthy feghtars fro}
\]

16 he to law myght drawe, I haue harde. Bot pis for one out castande, my saule is takyn to lyfe of my makar; and desirand with sweetnes endlesly to be delitydyd, my saul I gas pat in depoision it sulde lufe crist. pe whilk forsoth of pe lemmyn it has takynne,  

\[\text{pat now to itt onlines swettyst aperis, & aH solas in whilk mans error encessis, for noght itt countis.} \]

\[\text{filateryngis also, pat of-sythes worthy feghters fro}
\]

20 pat haue & to lufe my mynydyd has sett on fyre; pe whilk hensforth for pe maner of my sekynes I haue charged to lede. Neuer-pe-les I duellyd emange pat pat in warkl has floryschyd, & of pat food I haue takyn.  

\[\text{filateryngis also, pat of-sythes worthy feghters fro}
\]

24 same to turn agayn. Some treuly of holy fadyrs pus ha done, pof aH pa suffyrtd perfor mans grochynge, neuer-pe-les not of goyd.  

\[\text{filateryngis also, pat of-sythes worthy feghters fro}
\]

28 by, bot stynk no ping' flyes out': And yH spekand of hartis plente spekys in whome lurkis venum of neddyrs.  

\[\text{filateryngis also, pat of-sythes worthy feghters fro}
\]

32 paume moste bakbitars I haue had whilk faithfull frendis I tryst before.  

\[\text{filateryngis also, pat of-sythes worthy feghters fro}
\]

36 Maledeicent illi & tu benedices, pat is to say: 'pai saul curs hym, & [Fol.XIV.b.] pou saul blys.' And be proces of tyme to me is gyfyn grete profet of gostely ioyes.  

\[\text{I firo pe begynynge forsorth of my lyfe-chaungings}
\]

\[\text{1 MS. is}
\]
& of my mynde to pe opinyng of pe heuenly dor/, pat, pe fase sheuyd, pe [se] of hert heuenly pingis myght behald & se what way my lufe it myght seeke and to hym besily desire, thre zere ar ryn excpt thre monethes or four—¶ pe dore forsoth zitt bydinge 4 opyn, vnto pe tymie in whilk in hert werely was felt heet of lufe euerlastyng, a zere nerehand is passyd. ¶ I satte forsoth in a chappeH & whilst with swetnes of prayer or meditacion mikyH I was delityt, sodanly in me I felt a mery heet & vnknawen. ¶ Bot 8 when fyrst I won[deryd] dowitz off thome it sulk be, ¶ I be longe tymie, I am expert not of creature bot of my makar it was, for more hote & gladdar I fonde itt. pat heet treuly sensibily swete smellynge vnhopingly, I was besy vnto pe inscheddyng & 12 takynge of heuenly sounde or gostly, ¶ pe whilk to songis longis of lounge euerlastyng & swetnes of melody vnseene—for knawen or harde may itt not be bot of hymne pat it takys; whome behouys clene to be & fro pe erth departhy—half a zere, thre monethis & 16 sum wekys ar our-ryn. ¶ Whils treuly in pe same chappeH I satt, & in pe nyt before sopar als I myght salmys I songe, als wer pe noyes of redars or rather singars abowen me I beheld. ¶ Qwhilest also prayand to heunys with aH desire I toke hede, on what maner 20 I wote not sodanly in me noys of songe I felt, & likyngest melody heuynty I toke, with me dwellying in mynde. Forsoth my toyth continuyly to myrth of songe was chaungyd, end als wer loueynge I had pinkand, & in prayers & salmys sayinge pe same sounde I 24 schenyrd, & so forth to synge pat before I sayd for plente of inwar? swetnes I bryst oute, forsoth priuely, for allony befor my makar.// I was not knawen of shame pat me saw, als in awntyre, if pa had knawen, abowne mesure pai walke haue worschippoy me,/ and so 28 part of pe floure fayrist I sulk ha lost, & into forsakyng I sulk ha fallyn. Emonge meruayH has kachid me in pat pat I was takyn to so grete myrth whilst I was exiH, and for god to me gafe gyftis pat I couth nott [aske] nor I trowe any lyke pinge any man, not 32 holyest, in pis life ha takyn. perfor I trowe pis to non medfully gyfyn bot frely to thome eriste wyH; neuer-pes-les I trowe no man pat takis bot if he specially pe name of These lufe & in so mikyH he worschip pat neuer fro his mynde except in slehe he latt itt pas— 36 to thome is gifyng pat to do, als I trow pat pat same he may fulfiH. ¶ Qwharfore fro pe begynnyng of my chaungyd saule vnto pe he degre of cristis lufe pe whilk god grauntyng I myght atene, in

1 MS. saluys
whilk degre with Ioyful1 songe godis loueynge I my3t synge, fowre and aboute iij monethes I had. ¶ Here forsoth with first degres to pis disposinge bydis to a trew ende ; after the dede also it sa] be more parftyte, for here Ioy of lufe or byrnynge of charite is begun & in the heuenly kyngdome endynghe most glorius sa]t take./ And forsoth in pis lyfe in pis degres sett not litil profettis, but into a nodyr degree itt ascendes not, treuly als itt were in gras

8 confermyd, als a dedely man may he restis. ¶ Quharfor gras to god, louyng to hym with-oyt cersynghe desire I to gyff, pe while both in dises, heyne & persecucion gyfis me solas, and emonge prosperites & flateryngis with sikyrnes makis me abyde a crowen

12 endles. ¶ Perfore to Ihesu ioyand besily louyngis I selde, pe while me, leest & wreth, has wochyd-safe with swete ministirs to menge, pe while songis of melody of pe spirit, bot hewynly, spryngis.

¶ Thankyngis besily with Ioy I sa]t do, for me like he has made to 16 clerely syngars be clerenes of consciens in saule, byrmand in lufe endles, whilst it loues & bolnes in byrnynge, pe mynde chaungyd sittand with hete warmand, with desire gretly spread, & trew lufly bewte of vertew It spryngis with-oute strife or vyce in pe sight of 20 our maker. bus songe pe self in-berand, with mory songe gladdys pe longar, & labors refreschys. Many ar pe meruellus gyftys & grett, bot non ar slike emonge pe gyftis of pis way, pe whilk fu]t derely confermys in figure of schaplynes of lyfe vnsene in loueand

24 saule, or pe whilk conforthys so sweetely pe sittar, & comforthyd pa rauysch to pe heght of contemplacion or acorde of Aungels loueynge. Behald, bredyr, to you I haue talde, to byrnynge of lufe how I com, not pat 3e su]k prays me, bot pat 3e my god su]k

28 glorify, of whome I toke ilke gude dede pat I had, & pat 3e pinkand aH pinge vndyr [sonne] vanyte, to felow, not to bakbyt may be stiryd.

pe prayer of pe poyr lowand & to dy desyrand. & 32 of pe praysinge of godis charite. [Cap. XVII.]

pe deouutt poiwr when he is noyd for deuate, if he wil pray he may, & say : "lord my god Ihesu criste, haue mercy on me & vouche pou safe to behald pe grews 30k pat on my body is putt;

36 And perfore my saule it taris not to kest down. My flesch treuly failys in greus of pis lyfe, wharforo als goarya vertewe is made

¶ Thanks and love to God I give, who has made me burn with love to Him.

Brother, I've told you how I got the burning love of God. Glorify God for it.

My flesh fails under the griefs of this life.

1 MS, er
The Fire of Love. God's weary Lovers desire Death. [Bk. I. Ch. 17.

wery. pat I treuly in pis warld or of pis warld had, aH I haue endyf, & nogt is left: bot pat my saule to a nodyr warld pou lede, whar my tresure is preciosis, & my rychest substance & not faylynge Abydys. Wharfore with-oute defaut I saH lyfe, with-oute & sorow I saH ioy, with-outen irksomenes I saH lufe, & pe lusam, the seand, in pe ioyand endlessly I saH be fedy. pou treuly art my tresure & aH pe desire of my hart; & for pe, for pen I saH have pe & parfitely se pe. ¶ And to dede I spake: "O dede, where S dwellis pou? to me lifand why cumys pou so late, bot ʒit dedely? why halsis pou nott pat pe desires? ¶ Qwo is I-noght pi swetes to pink, pat end ar of syghting; of desire begynnge, pe zate of zennynge vnfaylinge? pou art pe end of heuynes, pe mark of labirs, 12 beginyng of fruys, pe ʒate of ioyes. Behald, I bole, to pe I desire; if pou cum, sone I saH be safe. For lufe treuly rauschy, fully I maye not lufe pat I desire to, whilst I taste pe ioy pat pou to me saH gyfe. If it behoue me dedely, forsoth for it befalles, be 16 pe to pas als aH my faders has gone, I pray pe tary not mikiH, fro me byde not lange! Behald treuly, for lufe I longe, to dy I desire, to pe I byrnye, & no meruaile not for pe, bot for my sauyour Ihesu, whome after pat I haue had pe, with-outen end I trow to se. ¶ O 20 dede, how gude is pi dome to nedey mane, whos sawle nearer-pe-les with lufe [is] made swete;" to mane forsoth criste treuly lounce, heuene lyngis behaldande, with fyre of pe holy soste swetically byrnde. ¶ After dede sothely to angelys songe he is takyn, for 24 now in musyk of the spirit purgy, & professan he dwellis. And forsoth in melody ful meruellus he saH dy, pe whilk pat swete name lyfand fuH pythily thoyth on, And of companys hym metynge wyth heuene lympnis with worschipe he saH be takyn in to pe haH 28 of pe empowre ensembl, beand emong heuene deuillez in seet blissyl. ¶ To pis truly charite hym has broght pat he so likandy inwarl sund lyfe, & aH pat happyns gladly sund suffyr, And dede not with bittyrnes bot with swetnes he sulc pink; sothely pen 32 trows he hym-self treuly to lyfe when to hym is gifyn fro pis lyght to pas. ¶ O swete charite, pou artt playnly swetnes darrest, pat pe mynde pat (pe cachis) to pi lufe pou takis so clerly pou moistis, pat sone aH passam lyngis & vayn Ioyes pou maiks to despise And in to 36 pi desires onely meruellusly to couett. In to me pou hast cume, & behald, aH pe inar forpartis of my saule with swetnes of heuene myrth ar fulfills & boylinge in gostely ioy ar plentemis. And treuly perfere I longe for lufe of pe faystrowe, & with flaume of 40
fyre I am inhirltly burnt. Wold god I sulk go fro pe dwelynge of pis exil! ¶ hus it warmys how man jinkis not bot pat felis solas in hym-self, pe hart singand in dite & takyn with charge of charite.

4 ¶ pis sothely is moste mery pat huys I take & nere I dy whils it is made hus stedfast with byrmynge lufe. Now graunt, my best belouyd, pat I may cese; for dede, pat many drede, to me sulk be als heuenly musyk, pat aH now als wer in paradise sett stabyH I

8 am sittanç in wyldernes, swetely þer soundanç A lufly songe In likyngis pat my lufe has gyn me.

How parſite lufe be clennes & lufe is getyn. And of lufe inparſyte & fayrnes. And of thre myghtis of godis lufe, And of rych, poyre, & almos.

[Cap. XVIII.]

O of clennes of consciens & plente of gostely gladnes & inhirltly
myrth, risys pe songe of ioy & byrmynge of lufe endles in
16 mynde treuly loneanç. No meruaile in pis maner loueand has lufe
parſitly had, gret in desire, in mevinge Alway in to god dressyd, with
no lettynge froo his lufe remode, with-outen strifie of vayn
þoghtis to cristes besily cleuanç, in Ihesu euer ioyand, fro hym
20 neuer distrait, with it he neuer meuyd, qwhom deand fes neuer
desauns or fro pe swetnes of oymtient kestis downe. ¶ pe warld, pe flesch, pe deuyH in hym has none effect, þof aH þai pryk hym: bot vndyr his fete he tredys þame, þer strenght settanç ac þoght.

24 with-outen setheynge he boyls, with grete deseyle he lounys, with swetnes he synges, with heet he schynys, in god he is delityd with-outen gaynstanding, with goinge vp vnbrokyn he behaldis. Aþ þinge he scumfetis, aþ þinge he ouercoomys, of aþ þinge þat hym likis
28 noþinge to hymse semys impossibyH. Treuly whilst any man is besy
with aþ his vertue cristes to lufe, grete swetnes forsoyth in hym-self
of lyfe euer-lastynge he felis. ¶ To criste treuly we ar turnyd if
hym with our hole mynd to lufe we stryfe. Certan so meruellis a
32 þinge god is, & so likanç to se, þat I wondyr þat any man may be
so wode & go out of way þat in saule to his siȝt wyl take no hede.
¶ Treuly not he þat grete & many þinges dose is grete, bot he þat
mikiH lufes cristes grete is, & of god lounyd. ¶ forsoth philosophys
36 has traualyd mykiH, & þitt with-outen fruytt þai ha vanischyd; And many þat semyd cristen grete þinges has done & meruailes
dechyd, & þit to be sauç þai wer not þorþi: for not to doars, bot

Not to doers,
to godis lufars is plente of heuenly crowne. I ask e, lorde Ihesu, gif vnto me meynynge in pi lufe with-outen mesure, desire with-outen maner, longynge with-outen ordyr, byrnynge with-oute discrecion. pe better treuly is lufe of pe, grediliear pat it\' is, for nouper with 4 resone it\' is restreyned nor with dred it\' is thronge nor with dome tempyde. ¶ No man blistar euer sa\H be pen he pat for gretenes of lufe may dy. ¶ No creature treuly may lufe to mykiH. In a\H oper pinges a\H pat is to mykiH turnes to vice: bot vertew of lufe, 8 pe more it passys more glorius it saI be. ¶ pe lufar treuly longis if he by hym ha not be liknes pat he lufis. perfor it is say\H: Nunciade diletto quia amorem langucco, pat is to say: "schew to my lufe for lufe I longe," Als who say: [for] pat I lufe I se it not, for lufe 12 also in body I wax slaw. Turnyd\H forsoth with a\H my hart to criste, first\' be trew penance I am tyde, & so a\H pinge pat to vanite longis forsakand / After pe taste of gostly sweetnes to synge in soundly loneynge godly it saI be rauischyd\H. Wher of ysaI: Ego 16 cantabo diletto meo. & in psalmo: In te cantacio mea semper. pat is to say: "to my lufe, I saI synge," And in psalme: "In pe my songe is euer."  "pat perfors pat pis in godis lufe has lyfH And in inward flayr sweetly byrnyd\H. In dede no meruayle with-outen 20 dredre, treuly with Ioy fro pis lyghtte passys, And after dede heuynly kingedomes ascendis. ¶ Of pe flaume perfors of godis lufe it is, pe mynde pat it takis to wond, pat it say: "wondyd with charite I am," & longinge I am made for my lufe—whe of 24 it is say\H: Amore langucco, "for lufe I longe"; ¶ And to moiste, pat so it go in to pe lemmman pat pe self & a\H odyr pinges it forget besid\H criste. perfors he says: / pone me vt signaculum super cor tuum, / pat is to say: "Als a tokin sett\H me on pi hart." 28 ¶ Qwhat is lufe bott transfourmynge of desire In to pe pinge lufyd? Or lufe is grete desire of fayre gude & lufely, with continuance of poghitis goand in to pat pinge pat it lufys; pe whylky\H when it has it, pen it ioyys, for ioy is not causyd bot of lufe. AH lufand to per 32 lufe treuly ar likkynd\H, & lufe makis hym like pat lufys to pat pat is lufyd. ¶ To be lufyd\H treuly noudyr god nor oper creature dedeins or forsakis, bot gladly a\H pingis sayes pa walde be louyd, & of lufe pai 36 ar glad. In lufynge treuly pa ar not heuy, bot if pa A vnkynde pinge pa ha lufyd or if pat pinge pat pai lufyngly soght pa trow pa may not hafe. / pices in godis lufe ar neuer, bot in lufe of pa walde & wynnemen pis off tymes happynys. ¶ I dar not say pat a\H lufe is 40
gude, for \( \textit{pat luve pat more in creaturis is delityd} \) pen in \( \textit{pe maker} \) of all \( \textit{pinges}, \) & luste of ely bewte settis before gostely clernes, is il & to be hatyd, for it turnys fro luuf endles & turns to tempo\( \textit{r} \) \( \textit{pat} \) may not last.  \( \text{III} \) \( \textit{3it perauntyr} \) \( \textit{pe les it saH} \) be ponyeschid, for more it desires & ioys to luufe & to be lufyd \( \textit{pen} \) to fyil or to be sily\( \textit{d}. \)  

\( \text{VI} \) \( \textit{pe fayrer a creatur is, more luely} \) in \( \textit{pe sight} \) of alH it is. \( \textit{perience} \) sum was wont besily to geet heel of schaply forme \( \textit{pen} \) of despy\( \textit{d}, \) for it has many occasions to brynge to y\( \textit{H}; \) & And kynde techis \( \textit{pe fayrer pingere} \) more swetely to be lufyd: neuer-\( \textit{pe-les} \) ordinate charite says more gude \( \textit{pe} \) more is to be lufyd\( \textit{d}, \) for ilk fleschiely beute is as haye lightly vanischand\( \textit{t}, \) gudelynes treuly bydis.  

\( \text{VII} \) seek \& of \( \textit{pe warldl} \) despy\( \textit{d} \) chesys, And strong \& fayr forskis—wharfor in psalme it is say\( \textit{d}: \) \( \textit{Truididit in captivitatem virtutem eorum, \& pulcritudinem eorum in manus inimici} \) \( \textit{pat is to say:} \) "\( \textit{For verteu he has gifyn to bondage, \& per fayrnes to handes of per enmys;} \) & in a nodyr plas: \( \textit{habens fiduciam in pulcritudine tua fornicata es,} \) \( \textit{pat is in englis:} \) "\( \textit{haueand\( \textit{t} \) tryst in \( \textit{pi fayrnes, pou has done fornicacion.}\)"  

\( \text{VIII} \) Of luufe it is also, mynde to melt, als it is writyn: \( \textit{Anima mea liquefacta est, vt dilectus locutus est}, \) \( \textit{pat is to say:} \) "\( \textit{my saule is moltyyn, as my luufe spak.}\)" Swete luufe treuly \& denout \( \textit{pe hart in godis} \) swetnes meltis, so \( \textit{pat} \) \( \textit{pe wiH of man wiH of god in woundirfulH frensheip is made on.} \) In whilk\( \textit{en hede slik\( \textit{swetnes of likynge} \) hete \& songe to a luufand \) saule is inschid, how grete \( \textit{pe felar may not teH.}\)  

\( \text{IX} \) \( \textit{Lufe forsothi} \) has strenght in spreding, in knutyng, \& turnyne. Spreding treuly, for \( \textit{pe bemy of his gudenes not only to frendis \& neghbers} \) bot also to \( \textit{enmys} \& strangers it spredys.  

\( \text{X} \) Knutyng treuly, for lufars it makis on in deyd \& wiH, \& criste a ilk holy saule it makis one. He treuly \( \textit{pat} \) to god draws, one spiritt is, not on kynde, bot grace \& on[\( \textit{h} \)ed of wiH. \)  

\( \text{XI} \) A turnynge strenght Also has luufe, for \( \textit{pe lufand it turnyns in to pe lufyd\( \textit{d} \) \& beris in to hym.} \) Qwharfor  

\( \text{XII} \) fyer of \( \textit{pe holy} \) gost\( \textit{the hart} \) \( \textit{pat} \) it treuly takis, al hoy\( \textit{H} \) itt byrnys, \& als wer in to fyer it turns, And in to \( \textit{pat} \) forme it ledis \( \textit{pat} \) to gude is likist. Ellis had not bene say\( \textit{d}: \) \( \textit{Ego dixi dij estis \& filij excelsi omnes,} \) \( \textit{pat is to say:} \) "\( \textit{I haue say\( \textit{d} \) ze ar godis, \& aH \textit{pe} 36 childer of hee god.} \)  

\( \text{XIII} \) fforsothi sum men to-gidy\( \textit{r} \) so has lufyd \( \textit{pat} \) nerhand \( \textit{pe} \) troude bot on saule in pam both.  

\( \text{XIV} \) Treuly \( \textit{pe pore man of warldly gude, poH he be rich in mynde, fro slikey lufe is fare :} \) \( \text{[Fo]xvi.\text{a.]} \)  

\( \text{XV} \) He treuly \( \textit{pat euyr behones to take} \& seldom or neuer may gyt,  

1 MS. te
mermail wer if he had a frende in pe whilk in aH pinge he myght trist. Of oper perfere trowed vnworpi treu lufe, criste he has a stedfast frend; of hym faithfully ask he what so he wyH. Qwher mans help treuly failys, with-out doute godis is nere. ¶ More pro-

Where man's help fails, God is near.

fetabill neuer-pe-les it wer to pe ryche, a holy pore man if he chase to his frend speclial to whom he walk comon aH pat he had & gladly gyf hym, 3a more pen pe pore walk, & hym lufyd affectu-

He gives Paradise to lovers of the poor.

usly Als his best And kyndest frende. perfere criste sayd vnto 8 ryche: “frendes make zou,” forsoti menand holy pore & ar godis frendes, & gladly god gifys to trew lufers of slyke pore for per lufe ioys of paradise. I trow sothely pat slike rich of per frenschip sulke be wele plesyd! bott now is trew pe vers pat is sayd: pontus erit 12 siccus cum pauper habebit amicum, “pe see saH be dry when pe pore man has a frende.” Some riche sothely I haue fun pat to holy pore als nane poght gifying per mete, clothing pa walk not gyff or odyr necessarys, trowand it wer I-nogh if pat pa gift bot mete: & 16 so pa make pam self frendis or in parte, no more karinge for fren-

To the rich, the poor seem a great burden.

schip of gude pore pen il gude; And aH pinge pat subde be gifyn of any prys, to nane self & per childyr pai sayd. & so holy pore to nane no more is haldyn bot os pai ar to odyr of per gude doars 20 pat clothis gifys pam or oper gude. And 3it pat is wars, pore to ryche semys full grete byrdyne.

Of pe loovynge & myght of charite, & of pe warldis forsakyng & pe way of penans to be takyn. 24

[Cap. XIX.]

Charite qwene of vertew, pe fayrest sterne, is bewte of pe saule, pat in pe saule dois al pis pinges, pat is to say: it wondis it, it makis it longand, it moistis, & meltis, & makis fayr; it gladdis & 28 enflaunys; quos ordinat deede is fulfare habet. / aH vertew, if it treuly be callyd vertew, behouys with-out doute pat in charite it be rotyd. No vertew treuly may he hale pat in godis lufe it has nott sett. ¶ Qwho sothely with-oute godis lufe vertews or gude dedis 32 multiplis, Als into a preuay bothomles precius stones he kestis. ¶ Scheyyd it is & knaven pat aH dedis pat men dose, in pe end heel to gett pa help not if in godis charite & of pi neghbur pa be not done. Qwharfor sen charite only is pat vs makis blissyd, rather 36 we aw owr lyfe desyre to ioys, pen with mynde or mouth or dede charite fylle. In pis ioys struyars with syn, In pis ar crownyd
ouercomars. ¶ Inparfyte treuly is ilk cristyn pat to erthly riches drawes with lufe, or to any wordlly solas is Itouynd, for he forsalis not al pat he has, with-oute he whilk to perfeccion no man 4 may cum.

¶ Qwhen any man treuly god parfitely desiris to lufe, aH pinge als were inward as vtward pat to godis lufe ar contrary & fro his lufe lettis, he stodys to do away. And pat a man do pat, treuly [Fol.XVII.b.] 8 grete besynes he has, for in doyngne grete struyys he sal suffyr, alftirward treuly swettest rest he saH fynde in pat pat he sekis.

¶ We hane hark treuly pat pe way is straytt, but ledys to lyfe. pis is pe way of penance pat few fyndes; pe whilk perfore strayt is 12 callid for be it, And it be ryght, pe flesch fro vnlefuH solace of pe warld is nakkind & pe saule fro schreuyl likynge & vnclene pognitis is restrenyd & only to goddis lufe it is dressyd. Bot pis is seldom fun in men, for none neyhand sauyrs pat to god longis, bot 16 erthly ioy pari seek & in pat pari er delitydy, wharfore per bodily appetye folowyngy & gostely desipsyngn, AH the wayes to per sawlis heelfuH pa forsak & pa vgl als strayte, scharp & vnabyH to be borne to per lust. ¶ Neuer-pe-les every decedly man awght to

20 charge pat be pe way of ryches and fleschly likeynge & lust to pe kyngdome heuynly sal he neuer cum; / for sothe sen it is writyn of crite: quod oportuit christum pati & ita intrare in gloriam suam, // pat is to say: "pat crite behouyd to suffyr & so entyr his ioy,"

24 ¶ If we be membyrs of owr hede Ihesu crite, hym we saH folow; & if we lufe crite, Als he has gone vs bus go, els now ar we not his membyrs, for fro pe hede we ar deuydyd. ¶ If we fro hym treuly be sonderyd, greetly it is to drec, for to pe feende ten ar we

28 Itouynd, ¶ And in pe last doyme crite is to say: "I have not knauen 3ow." / He treuly be a noyus 3ate & a strayt way enteryd to heuyn; how wilH we pat wrechis & synmars ar, of poyr ryche be made & with vnlefuH & flaterynge of pis warld to owr lyst vse aH 32 vanyte & softnes of flesch & likeynge desyre & neuer-pe-les in lyfe to cum with crite reyn? ¶ Criste when he was ryche, for vs is becumyn poyr: And we when we ar poyre, no pinge is pat we so mykiH coust Als to be or seym plenteus. ¶ Criste when he was 36 lorde of aH, is becum servandH of aH: And we whils we ar vnworthy & servandis vnpropetabyH, 3it wald we be lordes of aH. / He when he was greet god, is becum a meke man: And we when we ar seyk & sympil men, in so mykiH for prydwe we rays our self als we 40 wer goddis. / He with men was convuersant, pat vs to heuyns he
If our love be pure, it loves God.
man lufe, so he 
pat criste treuly can lufe no pinge in hym bot god is 
he preuyd to lufe. Also aH 
pat we ar lufyd [*] lufys, aH to god, 
pe wel of lufe, we ȝelde: for he 
pat aH mans hart to hym-self com-
and is be gyfyn, Al desyrs also & aH meveyngis of mynde in hym 
he desirs to be festynk. 
frorsoth he 
pat truly god lufys no pinge 
in his hart bot god he felys, & if he fele non opr pinge, noȝt ellis 
he has; bot what so he has, for god he lufys, & noȝt he lufys bot 
8 
pat god with he lufe; wharfore no pinge bot gode he lufys, & so aH 
hys lufe god is. 
frorsoth 
pe lufe of pis man is trew, for hym-self to 
his makaer he confours he whilk aH pinge for hym-self has wroght, 
& so he for god aH pinge lufys. Sothely when lufe of euerlastynge 
12 in owr saules is treuly kyndyd, with-out doute aH vanite of pis 
world, & aH fleschly lufe, bot als foulyst fylth is haldyn; And 
whils 
pe saule to besty deuocyon gyfyn no pinge bot' plesance of 
pe makaer desyrs, meruelusly in 
pe self with fyre of lufe it byrms, 
pat 
16 soyftly in costly godis 
profetand & growand hens-forth in to 
pe 
slipen way & broid 
pat to dede ledis it fallis not, bot raȝer with 
a heuenly fyre vp raysid in to contemplatyue lyfe it gos & ascendis. 
¶ 
Lyfe treuly contemplatyue of any man in pis vale of teris vnto a 
20 lytil is not parfitely gettyyn bot if 
he hart of hym before he feyl 
bye with fyre of lufe & his consciens he knawe with honily 
sweetnes multyn. 
¶ So no meruayl a man treuly contemplatyue is 
made, qwhilst he both tasyngne sweetnes & byrnyngge selynge, for 
pe 
24 gretynes of lufe oft-tymes nerhand he dyes; 
¶ And 
perfore in hals-
yngge of endles lufe Als wer bodily he is festynk, for vncessyngly 
behaldyng, to 
pat lyȝt vndescryed to se with aH his desir he besies hyme to go vp. 
¶ 
frorsoth, slyk: a man no comforthe bot' godis in 
28 his saule can graunt, in qwos lufe now longynge, to 
pe ende of pis 
lyfe he is made desire, greussly criand with 
pe psalm: 
Quando veniam & apparebo ante faciem dei? / 
pat is to say: "Qwen saH I 
cum & appere before 
pe faace of my god?" 
¶ 
pis is parfit lufe. 
32 bot' quedyr pis standyng in lufe, ons had, any tyme may be lost, 
not vncongruly may be asked. 
¶ Qwyls man truly may syn, 
charite he may lese; bot not may syn, is not in state of pis way, bot 
of 
pe cuntre abote: qwarfore ilk man, how euer so holy he be in pis 
36 lyfe, ȝit may he syn, & deedly, for 
pe dreggis of syn in no pilgrim yet he may 
of pis lyfe is fully slykyn? Aftyr comon law. Truly if 
per wer any 
slike, 
pe whilk: nawdyr desir, nor tempyed myghte be, to 
pe staat of 
heuyn be 
pat rather pen of pis way he sulde longis, nor to hym wer 
40 mede not to fawt, qwyls he may not syn [I wot not]. 
¶ If any slike
for the flesh strives against the spirit.

But the perfect lover avoids everything that may hinder his love,

he desires only his Maker,

he feels the Fire of Love,

lives sweetly and dies safely.

be lifand\* owr-whe\* in flesh [for I say for me; flesh] desires agayns \* spirit\*; \* spirit\* agayns \* flesh; And after \* inward mane, to god\*s lufe I am glad, bot \* I can not so myky\* lufe, \* fleschly desire I myst\* barely sloakin. \* I trow newer-\*e-les \*at o 4 degree of parfite lufe \*per \*is, \* qwhilk\* qwho-euer atenys it, afterward\* he sal newe lose. A noper truly it is to may los, & anodyr alway to hald \*at he wil not' leef \*of aH he may. \* Parfy\* truly \*pamself\* abstensys, als myky\* as in \*in is, fro ilk\* jinge with qwhilk\* \*per \*8 \*perfeccion may be destroyd\* or ellis lett. \* With frenes truly of \*per \*lyst\* with grace of god \*at ar fulfilyd, with qwhilk besily \*a[i] \* ar stiryd, gude to lufe, to speke, & doo. / And fro iH of hart, mouth & fark\* \*at ar wy\*\*dralen. \* Qwhen man to criste \*perfore parfitely 12 turnyd\*, al jinge passand he despisys, \* hym-self in only desire of hys makan in-moucably, als for deedlynes for \*e corruption of flesch he is letyn, he festins, pen no meruay\*, his myghtis manly vsand\*, first\*, als \*er heuyn opynd, with his unnderstanding\* egh heuynly 16 citi\*\*es beholdis, \* \*afterward swettist\* hec\*, als \*er byrnynge \*yre, he felys; \* pen with meruay\*l\*s sweetnes he is ta\*\*ght, \* & so forth in sony\*\*gely noys he is ioyd. \* \*perfore is parfit charite, qwick\* no man knew bot \*at it toke; \* & he \*at it has takyn, it neuer leuys; 20 swetely he lyuys, \* & sikirly he sal dy.

Of \*profet\* & wor\*\*pines of prayer and meditaciou\*n. [Cap. XXI.]

[Fl. XIX. a.] \*\*his stabilnes of myend\* to get\* & with-hald\* be\*y prayr helpis 24 \* myky\*; for if it in mynde be groundyd, myght of fendis it vndois. \* \*of god truly aH jinge knawe, And or we any jinge ask\*\*, parfitely he knaws what we will as\*\*k, to pray 3itt vs awe for ma[n]y cause. For criste, to vs to pray, ensaumpyl gaf qwhen in prayer 28 allon in \* hy\* [he] myghtyd. And for it is \* \*e ApostiH comament\*\*: Sine intermissione orate; oportet enim orare, & non deficere: / " withow\*\*tyn cessyng\* pray 3e; to pray sothely it behouys, \* & not to fayl." Also \*at we may be wor\*\*p grace in \*is lyfe, & Ioy in tyme to 32 cum—// Qwharfore "askis & 3e saH take. He \*at askis takis, \* & to \*e callar it sal be opynd." \* Also for Aungellis our prayers to god offyr, to help \*er fulfillsynis. Thoghtis truly & desyr\*\*s only to god\* ar bare & opy\*n: 3itt\* Aungels knaw qwhen sayntsis worthy & holy 36 jingis jinkis, \* with lufe of lyfe endles gretyly ar enflaumed\*, be gods
scheuinge, And be experciens of ver vtwart dedis, for pa see pame onely to god saryf; qwarfore to daniel pe Aungel sayd: vir desideriorum es: “A man pou art of desyres.” ¶ Also for be continuance 4 of prayer pe saule is byrnt with fier of godis lufe; oure lorde truly be his profett says: nonne verba mea quasi ignis & quasi maleus conterens petras? “Ar not my wordis als syre byrnan, & als a mel stonyz brekand? pe psalme also says: Ignitum eloquium tuum & vehementer, “pi spech hugsly is byrnyd.” Bot [now] many ver ar pat soyne wordes of god fro pe mouthi, And harti kestisoute, it not suffirand ker rest in pan: & perfore pa ar not byrnyd with heet of cumforth, bot kold pa byde in sleuth & neiglens; Also after 12 innumerabil prayers & medicacions of scripture, for foryth in mynde nawdyr pa pray nor pink, qwhyls odyr pat al sleuth puttis bak, with-in schortt qwhylH ar greelly byrnyd, & in cristis lufe ful strong: perfore ful weil it felois: & servus tuus dilexit illud, / pat 16 is to say: “& pi servand it has lufyd.” perfore truly he is byrnyd; for pi worde, lord, he lufyd, pat is to say, to se & aftir it to wyrkt. pe soynar he has soght pen pine, [& has taken of pe pe & pine. Odyr serue pe for to haue pine] & litil for pe pai care. Truly pe 20 feyn vndyr pi servus pa wald be, wardly worschyp to geet, & emonge men to seme glorius; bot qwhyls pa ioy few pingis to fynd, many pa lose, for pe & pin, And pan self & paris. ¶ To pray also vs behones, pat sayf we may be; perfore Iamys warnes, 24 sayand: Orate pro inuicem et saluemini, / “for zour-self prays, pat 3e be sauyd.” ¶ Also pat we be not made slave, & pat in guyd continuly we be occupyde; perfore is sayd: Vigilate & orate ne intretis in temptacionem, / pat is to say: “wake 3e & 28 prays, pat 3e entyr not in to temptacione.” Euer truly we ave to pray, or reed, or pinke, with oher dedis profetabyl, pat our enmy neuer fynd vs ydil. ¶ Bot it is to take hede with aH besynes pat we wak in prayer, pat is to say, with handis poghtis not be endid, 32 pat widraues mynde, & makes forget qwhidir it is bowne, And alway letdis, if pai may, pe effect of deuocion to ouer-cum, pe whilk mynde of pe prayand suld perseyf if he with wakirnes, besines & desyr, prayd." 36 pat lyfe contemplatyfe is worpiar & mecdfullar pen actife. And of boyth in preching & prelacy. 

[Cap. XXII.]
Oe sum truly it is doutyf of all things that lyfe is more meedful And better, contemplative or active. But to fewe it semys that acte is meedfuller, for many dedes & prechinges that it vsis. But pies ar vnknawen, for vertew of contemplative pai knaw not. // 4 but many acte perso ar better than sum contemplatyfe; but best contemplative ar hear perso as best acte. If perfore we say: lyfe contemplatif barly is better, pe swettar, & pe worpiar, & more meedful as enens verry meed, pat is ioy of god vn-wroght, 8 for he more byrynghy lufis god; & more grace is askyd, if contemplative lyfe reght be led, perso Actyfe. If Resun of feuent lufe in lyfe contemplatyfe [pes in actyue is, for contemplatuyne] in rest ar of mynde & body, & perfore before all deedly swetnes 12 of endles lufe pa tast, Actif truly in labyr & vtward rynmyng saris god, & [in] inward rest taris bot lity, wharfoe pat may not be delityf bot seldum & schortly; contemplatto sotely as wer besily lufe with halsyngis of perso lemman. If Sum for sothi 16 gaynsettan, says: If Actyfe lyfe is more fruytyful, for warkis of mercy it doys, it prechis, 8 slike opers dedis wykis; Qwarwore more meritory it is. If I say nay, for slyke warkis langis to accidentale reward, pat is, ioy of pingor wroght; And so may on pat sal be takin 20 in-to pe ordir of Aungels, haue some meed pat he sal not haue pat sal be in pe ordyr of cherubyn or seraphyn, pat is to say, Ioy of sum gude dede pat he dyd in his lyfe, pe whilk a nodyr pat passis in godis lufe with-out comparison, dyd not. Als oth tyens it happyns 24 pat sum of les meed is guyd, & preches; A noper prechis not, pat mikyl more lufys: is not he pis better for he prechis? no; If bot he pis pat more lufys, hyar & bettir is; If pof he be les in prechinge, sum meed he sal hane pat pe more was not worpi for he prechid 28 not. If Scheuuyd perfore it is, pat mane is not holyar or hear for vtward warkis pat he doys. God truly pat is pe behalder of pe hart, rewardis more wyl pat dede. If pe dedis truly hyng of wyf, not wiff of dede. For, pe more byrynghly pat a man lufys, in so mikyl to 32 hyar reward he ascendis. If peris is treuy in trew contemplatif men a ful swete heet & plenteuasnes of godis lufe, of pe whilk abyding; in-to peame is send a ioyfuH sown? with myrth vntrowed: And pis in actife men in pis lyfe ar neuer fun, for only to heuylynly pingis pai 36 take not hede pat so in Thesu pai myght be worpi to ioy. & perfore worpiy actife lyfe is put be-hynd, & contemplatyef in pis present [& in] lyfe to cum worpiy is preferryd.

If Qwarwore in pe meetbuynf of treu Salamon pe pilars ar 40
siluer, & his resting-place gold. ¶ Pilars of pe chayr ar stronge vp, bears And gude gouynours of holy kyrk: pis ar siluer, for in conversations pai ar clere, & in preching ful of sounde. pe resting-place gold ar men contemplative, in pe whilk in he rest beand, criste specially restis his heed. & pai forsoth in hym syngulerly restis.

pis ar goldly, for purare & darrar pai er in honeste of lyfynge, ¶ And reddar in byrnnynge of lyfynge and contemplacion. ¶ God forsoth 8 before has ordland his chosyn diuers seruys to fulfyH; to ilk man truly it is not gifyn al offis to execute or fulfyH, bot ilk man has pai to his state is moste acordyng. Qwarfore pe Apostil says: Vnicique nostrum data est gracia secundum mensuram donacionis christi, / pai is to say: “to ilk of vs is grace gifyn after pe mesure of cristis gyft.” Sum truly of rightwely gettyng gude dos almsus, odyr to per dede pe treuthl defendis. ¶ Odyr godis worde clerely & strongly prechis & to odyr to preche in per wrytynge pai schu.

16 Odyr for god grete penance & wrichdnes in pis lyfe sofyrs. ¶ Odyr be pe gift of contemplacion only to god ar besy, & criste to lufe same-self straytly pai set. ¶ Bot with-oute doute emang al a-statis pai ar in pe kyrk, with a specialH gift pai ioy pai ar becum con.

20 contemplatif, in godis lyfe now wer pai worpi singandly to ioy. ¶ if any man truly both lifys myght gett, pai is to say contemplatyfe & actife, & same keep and fulfyH, he wer fuH greet, pai he bodily seruys myght fulfyH & neuer-be-les in hym-self fele heuynly sounde.

24 And in to ioy of heuynly lyfe syngandly he wer multyn. I wot not if euer any deedly man had pis; / to me impossibil it semys pai both to gidyr be. / Criste truly in pis party emonge men is nott to be now[m]byrd, nor his blyst modyr emong wyammen. ¶ Criste truly had no scrithyn goghtis, & contemplatif he was not in comon maner als sayntis in pis lyf ar contemplatif; hym nedly not treuly labyr als vs nedis, for fro pe begynnynge of his consauncyn he sawe gude. ¶ No meruayl, be grete exercise of gostely warkis, in-to vs cums a sowndly ioy, & sownd swettist we take fro heuyn, And so forward in rest we desire to stand, pai with greet swefnes we may ioy. / He, perfere, actife life pai sarisfis wele, to contemplatif lyfe he is besy to go vp. Qwho truly with gift of heuynly contemplacion in maner forsayd is raysyd, to Actif cums not down, bot if parauntlyr he be compelld, gouynans to take of cristin—pai seldom or neuer I trow has happynd. ¶ Odyr treuly contemplatif to pai welle may be chosyn, for les with heet of lyfe pai ar tagt. ¶ Les sayntis forsoth to offys of prelacy sum tyme ar more abil pai gretter, for about Hampole.
I. The Fire of Love. Love overcomes Sin, [Bk. I. Ch. 23.

vtward besines more acordingly þa sal behaue þam-selfe, þat in inward desirs partitly myȝt not rest.

That birynge of lufe, vis & syns purgis; & of þe tokyns of trew frenschip. [Cap. XXIII.] 4

Byrnynge of lufe, in-to a sawl truly takyn, aH vicis pourgis; both to mykiH & to lityl it avoydis, & beute of aH vertues it settis; with deedly syn standis it neuer, & if it do with veniaH, bot neuer-þe-les so byrmand may be þe meuyung & desyre of lufe in god, þat 8 also al veniaH syns it wastis, also with-oute þingis in dede of þe same syns veniaH; for whilst þe trew lufar in-to god wip strong and fervent desyre is borne, aH þinge hym displenis þat fro þe sight of god with-drawes. ¶ Whils he treuly in sondly ioy is gladinde, 12 lys hart may not expres þat he heuyly felys. And þerfore for lufe he longis. /

Parfyt men also, to life to cum neuer beris þat may be byrynyn, for in þe het of crisis1 lufe is wastid al þer synnes. Bot þat no 16 man weyn in vayn him self parfite qwen he is not, ¶ Here he qwhhen þat a man has in hym self perfeccion. ¶ þis truly is lyfe of parfyte: al charg of warldly erands to kest a-way, ffadyr and modyr & aH pi gudis, for crist to forsake; aH gudys passawd, for 20 endles lufe to despise; warldly desyres with lunge labir to destroy; lichery & aH vnlefuH meyuyngis, as it is possibiH to refrene; in our makers lufe onely to byrne, ¶ After bittir sorrows & passand besynes of gostely warkis, swetnes of heukenly contemplacion to feel; & so, þat 24 I of men prinelegis speek, for Ioy of godis lufe in to gostly songis or heukenly sound soundadly for to be takyn, ¶ And in [in] warldly rest, aH sturbelans put bak, swetely to byde, In so mykiH þat, whilst to godis mane no þinge is lefuH vtward to wyrk, swetines of 28 endles lufe, in lykyn songe, in myrth vn-mesur, with-in is takyn to sownde. ¶ No meruail þus slyke swetnes he saH haue in mynde als Aungellis has in heuyn, þof aH not so mikyH. ¶ On þis wyes sothely is mane made parfyte, & with fyer to be purgyd aym saH 32 not neyd aftyr þis lyfe / qwhome byrmandy in flsche beand fyre byrmys of þe holy goost. ¶ And þis þis parfyte lufe makis not a man ay not to syn, bot þat syn in hym not last, bot sone with fyer of lufe it be wastid. ¶ Slyke lufars truly of Ihesu crist, þere prayers 36 says not like odyr rightwysmen, for, sett in rightwys mynde &

1 MS. tristis
rlausichid with cristis lufe abown hym-self, he is takyn in-to
meruellus myrthi, & sownd in to hym goodly scheed, als wer with
notis his prayers he singis, Also fro his mouth in melody offerand
4 fro mans felings hyd, to god, And him is ful bright. ¶ Strenght
truly & gostely vertew in hym heynes of pe fleschi into so mykhit
now has ouercum, pat he in criste aye may be glad, quhos hart in-to
fyer of lufe turynyd varely felis heunely heet, pat the gretnes of se
8 byrynge lufe vnepe he may bere with lyfe; bot pe gudenes of
god hym kepis to tyme ordand, pe whilk hym gaf pat he so mikhit
miht lufe, & truly say ‘for lufe I longe’; Als seraphym byrynpe he
byrnyd & lulys, he syngis & IOys, he lulys & warmis; & pe more
12 plesand he is, pe hettar in lufe pat he byrnis; ¶ not onely dek he
dredis not, bot vnto dy he is glad with pe apostilH: ‘Mihí inquit
cristus viwire vita est, & mori gaudium,’ / pat is to say: ‘Criste to
me is lyff; & to dye, greet ioyy, &c.

16 pat parftite lufe, with gode no þinge mengis, & qwý;
& pat it is needful to lufe; & of pe blyndnes of
fleschly lufe.

[Cap. XXIV.]

If we parftly forsake filthes of syns & vis of þis warld, nóþing
20 bot god we lufe. In our neigbura, qwhat lufe we bot god,
qwhen we not bot for god, & in god, hym wifht lufe. ¶ How suld
god truly be aH in aH, in mane, if any þinge wer bysye his lufe? no
man truly has Ioy, bot of pe gude he lulys. / pe more perfore pat
24 man god lulys, þe more plenteusely (no meruayH) in hym he sal Ioy ;
¶ for þe more besily & fervently any þinge we desire, þe more
harty it getyn we Ioy. perfore truly has a man Ioy for he has
gode, ¶ & god truly is þat Ioy; & þe whilk forsote none of þame
28 has, þat any þinge besyd god, sekis. If I truly for my-self any
þinge desyre, & my gode of þat desire I set not end, sikryr it is of
my-self I hafe made a traytur, & of þe giff hyd opynly I am
scheuyd. God truly on þat wyes wiH he lufyd, þat no man with
32 hym in his lufe be mengyH: þor for þou þat hert deudys & dredis
not a nodyr þinge with hym to lufe, with oute dowt knawe welH of
god þi luf forsakyn, þe whilk a part of lufe vochis not safe forto
behalde; / aH hole truly or noht he takys, þor hole he þe gayn
36 boght. þi body forsothi þi saule, in þe syn of þi Fadyr Adame was
dampned: Qwharfor god into þe maydyls body is come downe, &
man be-cum, þe pris has gyfyn of þi deluyers, þat not onely þi
was thy father Adam's sin judged.
If thou wilt enter into the kingdom lost and 
repaired with Christ's blood, keep 
God's commandments, and in this 
life love with whole and 
perfect heart.

No reasonable soul can be without 
love in this life.

Nothing that is loved may be loved but for the goodness it has or seems to have.

No man for-
gets his soul more dam-
ably than he that sets his eye on woman for lechery.

[fol. xxi.6]
The conceived
whil
to
He who has wilfully de-
scribed God, 
shall or this life, be 
damned by 
the judgment of God.

sauH fro 
pe fendis power he suld delyuir, bot also 
pi body with 
pi sauH, in 
pe ende of 
pe warld, he myght make blissyd. 
pe com-
amentis 
perfore 
ou has of lyfe everlastyrng; if 
ou will entyr to 
pe kyngdome lost 
& eft reparayld with cristis blode, pe behouys 
godis comamentis to kepe; And truly als 
ou desyrs aftyr 
pi deed to 
ascend into JoyfulH & 
purfit, so pe behouys have mynde in 
plis 
lyfe with hole 
& purfyte hart good to lyfe. 
Ellis als ou now art not to 
godis lyfe gifyn, so 
plen not 
purfyte Ioy, bot endeclos 
tour 
ment 
ou saH hafe. for truly qwhils 
ou with 
hole lyfe & mynde to 
pi makar takis not hede, some creature sothely of god more 
plen 
is honest or leeft 
H to 
lyfe ou art prynyd. 
It may not be a saule 
resonyabH with 
outen lyfe quyils it is in 
plis life: qwharfor 
pe lyfe 12 
perof is 
pe fotte of 
plae saule with 
whilk aftyr 
plis pilgrimage to good 
or 
plen it is borne, 
pat to hyme it may be sotett to qwhos 
will 
here it 
serynd. No 
plinge truly may be 
lyfyd, bot for gudenes 
plat 
it has or 
ellis semys 
plat it has, 
plat is leufyd. Herefore truly it is 
plat 16 
lyfers of bodily beute or 
worldly riches als 
wer be wychercaft ar 
begilyt; for in 
plam is not 
lyfe lust 
plwhil we 
pink we 
seyH or see, 
nor 
Ioy 
pat is 
fenyd, nor 
pe name 
plat we 
giff itt. No 
man perfore 
more 
dampnabH it his 
sauH forgettis, 
plat he 
plat is ee 
on woman settis 20 
for 
licbery; qwhilst truly 

sighth of 
plae sauH kyndils, of 
plinge seen 
onone 
ploght 
entyr, 
& in hant 
gendyrs desyre, 
& filys 
plae inward 
beute. Qwharfor 
sodanly 
with 
byrynge of 
noyus fyre 
itt is 
vmbelappid & 
bleyndyd, 
plat 
plae sentens of 
plae straytt 
Inge it may be 
not se. And 
plas 
plae sauH takyn 
frone 
heuenly syght with 
ill 
lyfe & 
vnclene, tokyns of 
his error 
vward 
ystynis not to schew. And bot 
if he 
may 
bryngye 
forth 
fyth 
plat is 
consauyd, of 
his prosperite 
he 
mystristis. 
Fylth forsoth he 
consauyd, 
plat is to say, wykkyd desire; 28 
qwharfor 
worpley saH 
wickyndes be 
forth broght, for 
pe 
sonar 
scrithis 
plae sauH to 
slipyr luste, Als he takis 
no heed of 
plae 
greet 
parceH in 
quilk he errys. 
// pe domys of 

god 
also fro 
his face ar 
with 
drawn. Qwhils he 
truly in 

desh 

desires begins to 
lyke, in 
32 
to 
how 
great a 
pytt of 
wrchidnes he 
cast hym self 
he seis not. 
// Sothely 
plae 
dome of 


[fol. xxv.11]
He conceived 
whil, there-
fore 

to 
He who has 

described God, 
shall or this life, be 
damned by 
the judgment of God.
Of þe stynk parrell & towchinge of lichery, and of þe cursednes of couetys & vngudely gladnes.

[Cap. XXV.]

4 Q whils a man for pure luf of god & vertew & chastitee weddis not, bot in chastite & in array of al vertew is besy to lyfe, to hym-selfe doubts in heuens gret name he gettis, for als he cesis not here god to lufe, so in heuyn fro his praysyne he saH neuer cese.

8 Wedlake sothely in þe self is gude, bot when men for fulfilynge þer luste, þam self strenys vndyr þe band of Matromony, gude forsothi in to it þa turn; And wherof þa weyn to perfetþ perof þa cese not to be wars. ¶ Qwho so euer for þis entent lufys wedlake, for be it he 12 trowes be ryche, doubts þe bridyH of wantones he besys to lowse; with lust & ryches flowand, ful mikiH he Ioyys slyke medicyn fone to his slyppyr flesch. // forsothi fraward men þer ar, þat þer wyffis for þer bewte vnmanerly lufys; & þe sonnar þer bodily strenght is brokin, 16 þat þa to fulfiH þer bodily lust ar lowysyd. ¶ for þe more luste þai haue, þe sonar þai fayH; & qwhilst þa haue prosperite, þa parisch; and qwhils þa ar besy with lust to be fed, strenght of body & mynde wrechidly þa loys. ¶ No þing soþely is more perilus, 20 fowler, more stynekand to man, þan to put hys mynde in womans lufe & hir desyr als blistfull rest. After þe deed soyn no mervayH it waxis fouH, þat before he desirþ so grete blys with mikyH angwys. ¶ Afþirwardþ truly he knawes þat cowardly in slike lust 24 he has gone wrange, qwhen he perseyuys so schort lust & lange dises. It is schewd þat he was strongly bun with a fouH bande of febyl vanite. ¶ Bot for to he god with aH his hart walde not turn, his wrechidnes he knew not to tyme he felt it. ¶ & perfore he felt 28 to þe pytt of bondage, for to þe seynt of ioy he behelde not. ¶ If o droop truly of swetnes of endles lyfe he had felt, fleschly fayrnes (þat is begiellyngþ & vyyn grace) to hys mynde so sweet suH neuer aperyeH. Bot alas, he takes no heed how stynekand & odius is his 32 wrechid lust in þe sight of god aHmyghty, And in hys consciens he seis not hym-self begilyeH. No man certen may be gifyn to vncelenes of þe flesch, bot if he erre fro þe ways of rightwysnes.

Qwhiles þe fyr truly of erthly lufe, mans mynde cessis not to 36 enflawm, no mervayl in it aH moysture of grace it wastis, And it both voyd & dry makand, al-way hys hett enccessis, & of þe fire of couetys fyr of lichery kyndyls; And so þe thræH sauH masyH meruelusly, no þing bot fleschly desires couetis, or Riches to encrees;

He who from pure love of God, virtue and chastity, does not marry, but carefully lives in all chastity, gains a great name in heaven; but he who marries for lust turns good to ill.

¶ There are, forsooth, froward men, that love their wives unmanerly for their beauty. While they are busy to be fed with lust, they lose strength of body and mind.

¶ If a man had felt one drop of the sweetness of endless life, fleschly fairness would never have appeared so sweet to his mind.

¶ The soul enslaved covets nothing but fleschly desires, and the increase of riches.
I. The Fire of Love. Cleanliness of Heart. [Bk. I. Ch. 25.

He sees not the pains he is going to, for he observed not God's commandments. When the unhappy soul shall pass from the body, it shall know how wretched it was, though in the flesh it thought itself guiltless and happy. In everything, purity of mind rather than of body is to be observed.

True man, joined to a true woman, is near to being turned from the truth. Women loved beyond measure, beguil men's hearts. Solomon truly wise and true to God awhile, but afterwards from the great love by which he was drawn toward women, he fell away from God's commandments. Covetousness is spiritual fornication.

Let us therefore be heedful to keep our hearts clean in the sight of God Almighty.

[Fol. XXII. 6]
takyn & expowned; & perfore maner is to be hade, & pat we wyesly kepe vs qwher we trow we may oght doo pat is lyke yH. ¶ To servandis of cрист, to god to be nere is guyt, for in desire of hym, 4 heet of pe fyre of pe holy goste pa take, & sweetnes of lufe endles, with swettyst sound of heuyn honily lyke pa synge. Qwharefore / 'neillifiht facti sunt celtt, pat is to say : heuyns ar made sweett als hony, pat is to mene, sayntis, pat so byrnandly criste has louyty. 8 knawand pat he for pame so mikil has suffryd. Qwhils pe mynde truly of sayntis, to lufe endles, vnabyH to be lowysyd, is knyttysd, and sweetnes of heuynly lyfe, pot aH it wer als raryslerd, with melody before felt as wer in pat is gladynd.

12 Of parfite lufe, & qwhat aw to be had to gostly Ioy, & o lufe & correccion. [Cap. XXVI.]

Excellens of mede standis in gretnes of lufe, so pat a lufyr byrne with fyer euer byrnyng, & in pe self with heuynly sweetnes 16 fullfyld. ¶ He treuly pat most lufys, hyest in heuyn sal be setty. ¶ pis lufe truly is in hart, & pe more it lufys god, pe more joy in it self it felys. ¶ pat err perfore, pat trowes he lufe als milkyH, pat bot seldum & schortly has pe Ioy of lufe / als he pat aH 20 day as wer with sweetnes of luf is fed. Sum truly with difficulte lufis, & sum with ese ; bot godis lufe pe blissyd ar [is] pat it be lyght ; pe lightar pe hartyar / pat qwhikkar pe swetter, pe swettar pe more. ¶ More truly it is in restars pe laborars ; perfore pa pat 24 continuly rest & ferenulty lufys, ar hyar pen pa pat sum tymie to rest, sum tymie to oper occupacion takes heed. ¶ No pinge truly is better pen lufe, no pinge swetter pen holy charite. ¶ To be lufy truly, & to lufe, is a swete chawng, pe likyng pe aH mans life & 28 awngels & godis, And als pe mede of aH bliestes. ¶ If pou perfore desires be lufyd, lufe, for lufe gayn-zeldis pe self. ¶ Of gude lufe no man has lost. He sothely can not be glad pat in lufe couth not byrn. perfore neuer man is more blissyd pen he pat with-out 32 hym-self be myght of lufe is borne, & be pe gretnes of godis lufe with-in hym-self he takis a soundyng sweetnes of praysinge euer-lastynge. Bot to euer man pis happynyts not onone, bot qwhen a man to god turned hym-self meruelesly vsis, & aH desyre of worldly 36 vanite has cast a-way, pen god scheddys in pat vnspokynn loucungy to his lufars. ¶ Mynde truly to clennes disposyd, of gude takes
I. The Fire of Love. Pure Thoughts [Bk. I. Ch. 27.]

A mind disposed to purity thinks only of the good.

If a man would forsake the world altogether, so that he desire to die for heavenly joy, unless his mind be fully knit to Christ, thinking continually of nothing, desiring nothing but Christ's love, he shall not sing in spiritual song and praise.

[Vol. XXIII. a.] He defiles the law of man's fellowship who honours not the community in his neighbour. Many men waner from the love of God because they do not try to love their brother as they are bound.

\[\text{poght}^1\] of lufe endles, \[\text{poght}^1\] sothely clene in to gostely songis risis. Clerenes certan of hart, heunely sound is worpi hoe. And \[\text{pat}\] godis lovynge byde in gostely ioy, \[\text{pe saw}^2\] with godis fyre is warmyd, \& with fuH meruellis likyng gladynd. & Bot & a \[\text{man}\] \[\text{pe world}\] forsake parcitely, and to prayer, wakyng & fastinge bislly take hede, \& \[\text{pat}\] he haue clennes of conscience, so \[\text{pat}\] he desire to dy for heunely ioy, to be dissoluyd \& be with criste; o les \[\text{pen}\] his mynde to criste fully be knytt, \& \[\text{pat}\] he last in certayn 8 desyres \& lufty, \[\text{pe qwhylk}\] he menys in entent with-outen end, \[\text{pe qwhilk}\] poghtis qwher-euer he be sittyng or goyng, with-owt cessyng in hym-self he pinkis, no jinge desirand bot cristis lufe, ellys sothely heunely sounde he takis nott, nor in gostely songe 12 Ihesu, nor his praysyng he saH not syngge in mynde or mouth.

\[\text{Pat know it wele, he can not}^2\] 16 lufe hym-self, \[\text{pat comon kynde in his bro}^2\] presymus to despis, ffor he to his own condicion dos wrong, \[\text{pat}\] his right in a nodyr knawys nott; \[\text{pe lawe}\] of mans felischyp he filys \[\text{pat}\] comoute of kynde in his neghbur wyrschipis nott. In \[\text{pis}\] many men err fro 20 godis lufe nor to his lufe \[\text{pai}\] can not cume, ffor \[\text{per}\] brodyr as \[\text{pai}\] ar bun \[\text{pa}\] study nott to lufe. \& And sothely \[\text{pe synar a}^2\] dyr \[\text{pe leef}\] incorrect, or if corre or snyb \[\text{pe}^2\] synnar, with so grete scharpnes \& ferisnes \[\text{pai}\] speke \[\text{pat}\] oft be \[\text{per}\] wordes \[\text{pai}\] ar made wars \[\text{pen}\] \[\text{pai}\] ar 24 \[\text{pat}\] \[\text{pai}^2\] snyb. \& \[\text{pa}\] sylde truly with meyknnes spek, \[\text{pat}\] be swete wordys \[\text{pai}\] myst\text{wynn} / \[\text{pat}\] scharp correcyng\text{wal}^2\text{make} wars.

Of sygyngis, desyre \& mekenes of a parcite lufar; & of \[\text{pe}\] differens of wardly lufe \& godly; \& als of 28 meditacioni.

\[\text{U}^1\text{oys of a long}^1\text{ing}^1\text{ sawle with lufe endles beris lyknes of \[\text{pe}^2\] sekar of hys makar sayand}: \'\text{Osculetur me osculo oris sui,}' \[\text{pat}^2\] is to say: \'\text{pe godhede myght glad me with knittyng} me to his 32 sone. \' \[\text{per}^2\] for truly for luf I longe; for qwom I lufe in hys fayrnes, to se with aH mynde I desyre. Emongo truly in labore and stryff of my pilgragement, with swetnes of his lufe I beseke he me make glad; And vnto tyme my lemman clerely I may se, hys fuH swete 36

1 Vox languentis anime amore eterno ac speciem querentis sui conditoris personat Osculetur.
name in my mynde with halidyn Ioyand I saff pinke. ¶ And no meruayH perof he in pis lyfe be glad pat ever has lust desyrs of his machen to fulfyH.  ¶ No pinge is meriar pen Ihesu to synge, No pinge more lykanH pen Ihesu to here. ¶ Herynge truly pe mynde myrthis, & souge it vp liftis. ¶ Aud truly qwhilst pis I want, als wer with hongyr or thyst syghing & heuy, my-self me pinges for sakyn. ¶ fforsothi, when I, halsyng of my lufe & kyssyng feyH.  8 Als wer with likynge vntold I flow, qwhome twr lufras only, [for] lufe of his vnnesurel ludenes, aH pinge settis before. ¶ Cumand þerfore in to me, cum parfyte lufe in sidenav; My hartl also he refreschi gifand continuance; warme he me, also makand fatt, aH 12 letingis of lufe a-way puttand. ¶ Qwo pen saff say þat he sulb fah to stynkand veslennes of fleschi qwhome cristes has vochyd saff to fulfyH with sweetnes of heuenly behaldisyn? þerfore now for-ward it is songne: 'Letabimur in te memores vberum tuorum super 16 vinum.' Als qwo say: to þe worship & Ioy we desire, In þi gladnes we ar meri, lustl & riches worldly vanite forsakyn, þe qwhilk per lufras so begiles, þat þe noy þa suffyr þa knaw itt not. ¶ And þof aH we may not ʒit se þi fas, neuer-þe-les so hootl we desire 20 þat [if] we sulb euer lyfe, odyr lufe perof we seeke none. ¶ Þor þe lenger we lyfe þe hettar we þe desyre, / And more Ioy in þi lufe we feyH & payfullly to þe we hy / for to þi lufras noyus þing pass & myrth in gostlynes fylus. / þat sawl truly, gude Ihesu, þe lufras þat 24 rather walde cheis horribilH deed to suffyr pen to any syn consent. [Fol. xxiii. & .;] He loves not Christ perfectly who dreads any but Christ.  

¶ Nor he sothely parfitely criste lufrys not þat any bot criste dredis, qwils to godis lufras aH pinge turnys to gude. Parfit lufrs ouercomys payn & also thretis, for it felis no dreyd of creature; aH 28 pryde itt puttis a-way & meykly to ilk þinge itt gyfis stede— qwharof it is sayd: 'Recti diligunt te,' þat is: Rightwis men lufe þe. ¶ Rightwes ar meyk, truly lufrand, no þinge forgettan?; ¶ And þof þai stand in he perececcion, meyklyest þa behaue þame in mynde 32 & deyd. And so ilk trw lufr in hym-self may say: 'Ilk! man me passis in warldis despisyng & hate of synne, in desyre of þe heuenly kyngdom, in swetnes & heet of cristiis lufe, & brodirly charite; sum florysch in vertu, sum schynes in mirakils, sum ar 36 rasyd with gift of heuenly behaldyng, and sum seks preuets of scripture. þe worthy lyfe of so many qwhen I behalde, als right 39þe me pinks, I am mange aH oper lawest.' ¶ Rightwes þerfore flyes fuH fast aH erthly cumberans, onely drawand to euerlastynge 40 Ioyys, gretel þa fayH in desire of aH temporaH pinges, and in godis Righteous men are meek, truly loving, forgetting nothing, think all surpass them in hating the world, and in spirit- nal greatness. The right- eous fee all earthly en- cumbrance, only drawing towards ever- lasting joys,
lufe with a hy list pai ryse. And worthily it is sayd pa lufe god, for in rigth way & playn in schynynge charite goand, no pingis bot criste pai sauyry or seke. ¶ To whos contraris it is sayd be pe salm: ‘Obscurentur oculi corum ne videant, & dorsum corun semper in curua,’ pai is to say: per eyn be dyme pat pai se not, & per bak alway pou bow, so pai to erthly onely pai take hede, euerlastand putand be-hynde. ¶ & perfere godis wretli on pame is shed, & rightwysienes, with grete ferises of turmetis vmbelappyn. ¶ Rightwes forsoythi withoute cessyng to Ioy of godis sight, aH fenynes put bak, with hart, mouth & deed pai tent, & not to lufe rode vanite pai bow, pat pai fro pe payth of rightwyesies in per pilgrimage be sturyd. ¶ perfere he pat criste desirs to plese, for 12 gayd no yH agayne cristiis with no pingi will do. ¶ ful horribiH it is pe fyer of heft to go into; More is to hate in synm to wil hane lust, for qwhilk he may criste loys for euer-more. ¶ A sawl forsothy partyl fro warldly wys & fro veniuous sweytis of pe flesch 16 sondyr, gyfyn to heuene lydesyrs, als wer rauischy a merculus myrthi vsys, for now gladnes of pe lemmans lufe it felys, pat clerly ar it may behalH & more lykandly desyr: ¶ Also in pis tymne pe mouth of pe spows & his swettyst kissyng it askis, with ouys 20 sayand: ¶ ¶ Ah erthly to me ar yrksome, my lemmans lufe I feyH, moystur I taste of merculus comforti, & pat sweytis besily I zerne; lufe makes me hardly hym to call pat I best lufe, / pat I fro hym put far be temptacion fayH not, he me comfortam & fyllam 24 myt kys me with kyssyng of hys mouth. ¶ be more truly fro erthly poghtis I am lyft, pe more I feyH sweytis desyr; pe more fleschly desyrs ar slokynde, pe truliar euerlastynge ar kyndylk. I beseech he kys me with sweytis of his lufe refeschyng, with 28 kissyng of his mouth me straytly halsyng; pat I frayl not, & gras in puttyng pat I may besily in lufe grow. Als childyr with mylk of pappis ar norischyld, so chosyn sawlis byrmanH in lufe with heuene lykynghe is feed, be thee qwhilk to pe syght of celerenes 32 euerlastynge pai saH be broght. ¶ pe likyngis truly of cristiis lufe ar swettar pen aH pe likyngis of pis warlik & fleschly saunow. ¶ forsothy aH ymaginacion of fleschly lustis, / al plente of warldly ryches in comparison of pe lest sweytis pat of god into a chosyn saH is 36 sched, is bot wrecchidnes and abominacion. ¶ Als greeH differens as is be-twix hyest plente of warldly riches and grettest nede of warldly pouere, more differens with-owtin end is be-twix sweytis of pi lufe, my god, & lust of warldly Ioy pat fleschly men desyre & 40
go about & in pe whilk pai only Ioy. for noght of pai Ioy pai feyH, In whom alone pai sulde be glad. Gostly gyftis truly a deuoute sawle dressis byrmandly to lufe, svecely to pink, helo behalfe, deuoute pray, worthely prais, Ihesu onely desyre, / pe mynde fro filth of syns to wayche, fleschly desyrs to skolyn, woundys & cristis cros in mynde to paynte, And with an vnwyre desyre vnto pe sight of pe most glorius clereses dissyrengly syght.

4 Verray meyk, not opere mens synne, bot per awen pai behalfe, & not pai guyde dedis bot opere mens pai prays. ¶ Repreuyd truly doys pe reuers, flor rather mens syns pev per awen pai sere, & in comparison per awen pai count for liith syns or none, per guyde dedis, if any happyn, before aH opere pai prays, quros gudenes to lestyn pai desyre, if pat pai may not fully destroy. ¶ Two pingis to here I haue bene heuy: On was qwhen me wrech, pat I

20 onely despyisyd, I knew be prayseyd: ¶ A-noýper, when my neighbur pe qwhilk in god & for god I lufyd, I saw repreuyd or without sclaundor bakkittyn. ¶ Neuer-pe-les pou pat pe warld forsakis & in pouerete arti besy criste to folow, be besy pi-sell to know, for

24 truly, if pou forsake dedis and desire of pe warld, pi self pu byndis for criste gladly to suffyr warldly disease, & truly welth strongly to fle; pis if pou forgettand take no hede to, fro criste lufe pou goys begilyd. // ¶ Meruayl not þeerefore, þose pou with dyuers & many 28 temptacions be noyde; for if pou stedfastly with-stand, swettar pou saH be & derrar befor god. / Haue in mynde pat god his preyys als gold is preyed be fyre. ¶ pai truly pat swetnes of cristis lufe pat in-warld felys, gladly halsand tribulacion, wardly solas vntward pat 32 seyk noott. ¶ pe swetnes truly in mynde truly crist lufand, is so mykyH pat, if the warldis Ioy wer gedyryd to-gidyr in o place, / leuer itt wer to ryn to wildrynes pe loke þeron ons with ee. ¶ And no mermayl certayn, for aH wardly chere to it semys rather heuyynes

36 þen comforth. þe sawl sothely may not be fed with vayn Ioy þat is wonte with Ioy of cristis lufe to be visityd; qwhos hart fro hys lemmman partis not, for soner he walde cheis to dy þen his maker.

Of trew mekenes & aduersite, ensaumping of sayntis; & of pe maner of gostely profetyng, & of criste passyone pinkyngye. [Cap. XXVIII.]

I have grieved to hear two things, one, when wretched I, despised by myself, was praised; another, when I heard my neighbour reproved or slandered.

Meek men behold their own, not others' sins; praise others' good deeds, not their own.
I. The Fire of Love. The perfected Soul [Bk. I. Ch. 28.

That thou mayest have grace, follow saints' lives, that thou, turned to God's service, mayest hope to rise to heaven. They are called lovers of Christ that accept the adversity of the world and despise prosperity, and, dying, these are taken to heaven. I fled to the wilderness, not agreeing with men, as they hindered me from joy. I have found sorrow, but have ever worshipped our Lord's name. Let us keep in mind the crown of endless joy. He who forsakes all for love of Jesus, joyfully cries, "I have found what my soul loves." 

offend. ¶ And at thou pis grace may haue, ensaunph of for-pinkand, per synnes keep in pi mynde, / & syantis lyvis be besy to felow, at thou a synner, igit to godis seruis turnyd, he synners raisyd to heuyn may ryse to hoipe, & be ransakynge of rightwys 4 mens lyvis fro aH pryde pi self refreyyn. ¶ Be mynde truly of a hollyr ping pe holy mans mynde [is] mekyd. for qwhos lyve euer thou fyndis writyn or heris told, alway thou trist i t with-out comparison bettyr pen pin. Slike truly ar cald cristis lufars pat for his 8 name scharp aduersyte of pe wold takis, prosperite & vaynglory despisys, with despisynsis, repreys & selaudyrs pai ar fulillyd, & in per praisyng pe ar ponyschyd; pe qwhilk for gude solitary lyvis in pis wold, dyand to cunpany of aungetis ar takyn in 12 heuyn. ¶ Truly I fled in to wildyrnes, for with men I myght not accorde, for sikirly fro Ioy pai lett me oft', & because I dyd not as pai dyd', errour & indignacion pai put to me, & perf for tribulacion & sorow I hawe fun, but our lordys name I ay ha worschippyd. ¶ at 16 we perfoure in temptacion fayl not, stody we for aH erthly couety to be wery, pe crowne of endles Ioy bisily in mynde to keyp, pat we fun wakan? pe blys behestyd may resayue. ¶ Emonge also vse we slike rewle pat fleschly desire groundly ma be restrenydyd, warldly 20 couetis pe hart, wisly forsake, so pat pe body in godis seruis stabilyd & stronge alway mow stand. ¶ He truly pat for Ihesu lufe eH pinge forsakis, & wil of hauyng leynys, & stedfast abydes & profetand with Ioy says: "I hawe fun pat my sawle luفس." ¶ Criste 24 truly in hart is fun qwhen heet of endles lufe in itt is felt, pe qwhilk couetis to be soght with-onten fenynge. ¶ Criste certan lightis in a sawle in honily swtmes & gostly songe, so pat he pis ioy pat has baldlye may say "my lufe I ha fun." Qwho so ene 28 truly, qwhils he prays, his mynde seys hy raisyd, 3a abown pis bodily heuyn lyft, if he hayH not, but more alway & more desires euerlastynge pinges to sawour. Mirily perfoure itt may abyde cristis meynkes, for with-in few zeris to behald glorius pinges it self it saH 32 feyH rauyschyd. ¶ Qwharsefoure with meyk hart profetand in profett to tyme it cum to felischyp of euerlastynge rest it sal not cese. ¶ If pe ec of pi hart in prayer heenly pinges to behald be ranischyd, pen is fulH nere pat pi saule, erthly pinges passand, in 36 cristis lufe be made parfye. ¶ He sothely pat praying heenly to be-hald 3it is not raisyd, to pray discretely & wake, cese not to tyme he persefye hyar Iloys, so pat he in pe ethy lygand with greynys & dises be despisyd. ¶ 'Egredimini flice syon & videte regem 40

If thy heart's eye is over-joyed in prayer to see heavenly things, then thy soul is nearly perfected in Christ's love.
salomonem in diademate" // pat is to say: "go forth ye sawlys renwd, & vnderstand criste truly putt to deedef for your heell; behalde in hym & ye sault see his godly hede with pornos crownyd,

4 his face be-spittyd, hys fuH fayr eyn be payns wan, hys bakscourgyd, his breste hurtt, hys worpi handis piryld, hys swetyst syde with a spere woundyd, hys feytt porow naylyd, & woundis sett porow al hys soft flesch, Als it is writyn: fro ye sool of ye 8 foyt to ye crowne of ye heed in hym is no hele. ¶ Go forth perforn fro 30r vnleful desyrs & see what crist for 30w has suffyr^, pat syns playnly be outcast And to byrnynge of lufe 30r harts be taght.

12 pat a trew lufar worldly pingsis despisys & heuelyn desyrs; and of pride to be hatyd, & meknes to be halsed.

[Cap. XXIX.]

Behalde, pou wrechyd lityH man, how in lykynges of endles damnpacion cruelte slepis. To paim perforn pe aw to gaynstand, pat po pingsis pat criste desyres ar besy to distroy, pat is to say vertew. ¶ pi hart truly desyr of alkynges passynge vanyte sault vante or pi hart with cristi lufe may Byrne. for 20 mynde with cristi spirytt byrmand onely with lufe off endles pingsis is fee^ & in a IoyfuH songe is gladdyn^d. ¶ If pe sweetnes truly of endles lufe in pi saule now be bidynge, with-owten doute aH wantoned of fleschly wykyndes it destroys, & pe in criste delitan^d no 24 pinge bot^1 criste it suffyr^s feyH, for nowdyr pou fro hyme fallis nor no pinge sweyt pou felys bot^ hym. Parfytte forsoth when pai dy, before god onone pai ar broght & sett^ in setys of blisfulH rest, for pai see pat criste is god. ¶ pai truly pat crist begyn to lufe, after-28 warde in grete Ioy of lufe & honily brynyngis, fuH fulely songis to Ihesu cristi to synge pai sault not^ cese. Hym truly none erthly pinge likys pat truly lufys criste, for be gretenes of lufe aH passan^d semys fowle, with flesely eyn bodily pingsis ar seyn, bot with clene hert^ 32 & meykH heuelyn pingsis rightwes behalde. pe qwhilk lyghtyn^d with flawme of heuelyn sight, fro pe byrldyn of syn 3ame-self felys lowsyd^ & in wyH eff to syn pai cese. ¶ Qhows hast turnyd in fyre none erthly halsis in desyr, / bot alway is bisy hy pingsis to 36 pirH. ¶ pai sikirly pat to holynes ar ordand, in begynnynges of per turnynge be goddis drede, synnes & wardly vanites forsakis, and pen

1 MS. bost
I. The Fire of Love. Eschew Pride. [Bk. I. Ch. 29.

beginning to fear God, for sake sin, then bring the flesh under penance, then put love of Christ before all other things.

[Fol. XXV.

A true soul longs for love, and sets all earthly things at nought.

When the mind is kindled with fire of the Holy Ghost, it is made sweet with the spring of God’s liking. Pride and heart-swellings must be eschewed.

It is great abomination that man thinks to make himself great, although the highest king has so humbled himself.

per flesh! pai sett! vindic strait penance, afterward cristis lufe before aH odyr sett, a likynge of heuene sweHenf felaw!, in denucion of mynde mykil pai profet! : And so fro gre to gre pai pass & florisch with gostel vertew, & so with grace made fayre at pe last pai cum 4 to parfytnes pat standys in hert, in worde, & deyd. Hym certayn pat cristis lufe has swaloyd, it makys pane dede als wer to take pis vtward! pingis; it sanyrs pat vpward! is, pat is abown it sekis, & noght pai! is on erth. ¶ Mynde no meruayH syghand in desyre of 8 pe heuene kygndome, in lufe of pe spows grows, & of insched gladnes Ioyand fro desyre of erthlye pingis pe self baris, and with longyng! of trew lufe fulfilyd, god to se in his fayrmes tentis with aH his mynde. Qwharfore with flawme of his lufe lightynd, onely 12 in his desyre it! is bisy & no pinge bot hym it sekis. Qwhils a trew sawH certan only presens of pe spouse byrnyngly desyrs, fro aH wantones of vaynglory parfytely is kelyd. ¶ for lufe perfere it longis, for aH erthly pingis itt settis at! noght, qwhils it so hyes to 16 endles Ioyes. ¶ He pat! in cristis lufe hym-self delitis, & his comforth continuly desyres to haue, Mans solas onely couetis nott, bot! also with grete desire he fleis it! als it! wer reyk! pat hurtis his eyne. ¶ Als pe ayr of pe son-beme strikyn, & with schynynge! of his lyght, 20 aH to-gidyr is bot schynynge!, so a deouutt! mynde with fyer en-flawmyd of cristis lufe, & with desyrs of heuene Ioyes fulfild, / aH semys bot! lufe, for aH-to-gydur to a nodyr lyknes is turnyd, pe substans abydeynge pof aH it be wondyrly myrthyd. ¶ for qwhern 24 pe mynde with fyr of pe holy gost is kyndlyd!, fro aH ydines & vnclennes it is baryd, & with! pe sprynge of godis likeynge! it! is made sweete, alway behaldand!, neuer fayland!, erthly pingis not seand! or itt with syght of pe lufor be glorifyed: ¶ A!H pride truly vs behoues 2S eschewe & bolynge of hert, for pis is pat sad men has castin to grete wrecchedes. ¶ Qwhat is more schameufH, qwhat more worthy to be ponschyd?! it is truly grete scorne & playn abhominacion pat! pe fowlst worme, pe warst synyer, pe lawest of men, is abowt! hym! 32 self on herth to make grete, for qwhome pe hyest kyng & lorde of lordys has likyd so mikyH to meyk hym-self. ¶ If! you wiH criste meyknes clerely behald!, of qwhat degre so euer! pai be, how mykeH ryches or vertew so euer! pow haue, in pe no mater of pride! pow saH 36 fynde, bot! pi-self despisyng & cause of meyknes. ¶ you pat! synnars perfere despisyng, pi-self behald!, for! pi self wes pe odyr! pow makis, for truly god! more displesis a ryghtwys prowH! pen a synnar meyk. ¶ Qwhen in pi mynde tru meknes is sett; qwhat so euyr 40
The Fire of Love. Praying is not Idling.

Think on Jesus. Never weary of seeking Him.

The fiend that harasses thee shall be overcome.

The man, who in mind cries out to Christ, is not idle.

[ Fol. XXVI. a.]

While the body in Christ's service is weary, often the spirit and mind are raised to heaven's refreshing and thoughts of God.

Saints are so meek that they seem to themselves powerless, and call themselves lowest and most unworthy.

The meeker a man is, the more he raises God's worship.

1 MS. bisily, bisily
I. The Fire of Love. Lovers know no Envy. [Bk. I. Ch. 30.

Teathyng of boystus & vntaght desireynge to lufe, and of wymmen to be eschwyd. [Cap. XXX.]

A trew sawle, spows of Ihesus criste, pride kestis owt, for deply it lufys meynkes; vaunglory it vggis, for myrth euer-lastynge oneley desyrand, criste it felowes; fleschly lykyng & softnes it hates, for be-foyr swetnes feland of euer lastynge hony, lufe of pe lufelyest alwy alsway desyrs to feyH. ¶ EuyH wret'h it hath not, for all jinge to suffyr for cristis lufe it' is redy. ¶ To odyr it' can nott saue enhy 8 for schynynge with tru lufe with ilk mans proffet & heynH it' Ioyys. No man truly es enveys bot if he be lityH in treuth & wenys he be mikil, qwharfor agayns odyr, pat' pai to hym be not lyke, slaundyrs it rayses, Or if any odyr gretter, fayyar or strengar be cald in pe 12 pepyH, onon he is heuy touchyd with venum of envy. Bot pat vaunglory of slippand praysynge pe sawle may not seyk, pe whilk is bot a little kyndylk with heuylyn belhyldynge. Qwharby playny is schenyd pat men perfor has enhy, for pai of godis lufe pat' 16 is in ilk' chosyn sawel pai ha not. Qwher any truly ar pe lufys god, to per falawes truly as to paime self proffet pai desire. \ In godis lufe perfere if pou will pass, al erthly praysynge pou hate. ¶ Mens despisynges & per scornyngs for criste pou hals, & endles Ioy to gett 20 pi mynde pou strongly sprede. ¶ Rather cheis with repreyd to feyl in payne turment of fyre pen with pame comon in synne. He certan pat lufys crist' bynyngly, & in Ioy of his lufe lustely syngand, lifyfs sikyr, to hym more likand is to fa$t in fyre euerlastynge pen ons 24 dedely synne. / Forsoth slik sayntis per ar, for in clenmes pai lyff, AH erthly pai despys, of heet and gostly gladnes Ioyand pa synge pat before pai sayde, ¶ In crists' lufe pa byrn, to heuenny sightis pa study, in gude werkis pai ar euer als mikt as in pam is, with likynge 28 of euerlastynge lyfe pa felow, & zit to pame-self pa seme foulest, and emange odyr pame-self pai pink pe last & lawest. Be pou besy perfere pat art boystus & vntaght, agayne pi gostly enmys strongly to stand, & in pi hart' none iht poht' pou suffyr rest, & agays pe 32 fendis waytinge sett' pi wisdom. ¶ Qwen an vneleyn ymaginacion or poxt contrary to pe purpos of pi mynde withstandis pe, fayl pou not', bot manly feght. ¶ Cry to criste with-outyn cessynge, to pou be cled with godis armour. ¶ And if pou desyr pis warldis despisars 36 to folowe, pinke not' what pou forsakis, bot qwhat pou despisis, with qwhat desyr pi will to god pou offyrs, with how grete desyre of lufe pi prayers pou presentis, with howe greet heyt of godis seinge
Bk. I. Ch. 30.] I. The Fire of Love. Avoid Things earthly.

46


The soul that is sweet by the brightness of conscience, and fair by the charity of endless love, may be called Christ's garden. What virtue is it to covet things earthly, and desire fleshly love, from which we get nothing but the Judge's wrath and everlasting punishment? Fleshly love blinds the soul, hides committed sins, and so that it hinders the burning love for Christ.

A soul that truly forsakes the folly of ill love enters the way of straight life.

If thou wouldest ever hold Christ's love in thy sight, thou must never be beguiled by false cherishing of a woman.

I. Bot' and now cristis lufe without cesseynge, wold cal a-gayn, and hym in aH place hane in pi sight, with dreyd, I trow be fals chirysyng of a woman þou suold neuer be begyll'd; bot truly, þe more þat þou seys þou art asayd with fals 4 flaterynge, if þou despis þam as Japys, or trifuls, as þa ar, no meruayl þou sulc hane þe ioy of godis lufe. ¶ Criste truly dos merueldis in his lufers, þe qwhilk, with a special lufe & a parvyte, to hym-self [he] takis. þai desire not truly softnes of flesë or bewte þer-of, aH 8 warldly þai forgett, temporaH prosperite þai lufe not, nor þe warldis frawardnes þai dreyd nott. ¶ To be by þam-self þai lufe fuH usele, þat in-to þe gladnes þat in godis lufe þai feyl, with-outen letynge þai may feyH; ful sweytt þame pink for eriste to suflur, and no-pinge 12 hant. ¶ For he þat martyrs victory worthily wil worship, deuociun of vertew in fioloing of vertew lat hym fuHlyH; / þe marter cause lat' hym halk, if þat he suflur not þe payn; paciens lat' hym kepe in qwhilk fuH victory he saH hane. ¶ A sawl truly foly of ih lufe 16 forsakynd, þe way of strayt lyfe entyrs, In þe qwhilk foyd of sweyntes of heuenly lyfe is felt; þe whilk, qwhen it felis so comforthabyH, þat aH passyng lykie the ouerecommyns, god it prays þat slike comforth he walke veschauf to gyfe & gostely it refresch, & 20 grace of continuance þat he walde gyff, nor þat it fayle nott made wery in dyuers errors. ¶ A zonge man, if he begyn to doo weyH, lat' pink'ener to continow, lat hym not sleep, nor fro his gude purpos cesse, bot' in mynde ay prefet' he fro les to more risynge. ¶ þe 24 schado forsoth of errour forsakyn, & þe venemuse sweetynge despyysyd of wrechid lyffe, straytt lyffe takand, þe sweyntes of ful he deuocon now it halsis, ¶ And þus als wer be degreese be gyntys of þe holy goste to þe heigt of godis behaldynge it ascendis; In þe qwhilk 28 heit of endles lufe restik & gladynk, with heuenly likyngk [it] flows als is lefuH to dedely men. ¶ A gude saule certanly with many disese vmhesett, and [with] heit of temptacion noyd, þe sweyntes of godis lufe als it is in þe self may not feyH; neuer þe les 32 þe ioy of lufe it is expertt, & in stabH cours to þe lufet it draws, ¶ And þof þe sawl so wonďirfulH sweyntes may want, 3itt with so grete desire cryst i't lufys, þat onely for his lufe itt mytt persenuer- and stand. ¶ Bot' how mikyH is to be praysyH his kyndist help, 36 in qwhilk every tru lufen is expert, þat aH sory be comfortys, forsakyn it' makes swete, and sturbyH he settis in pesse, & aH noysse sparpillanH he wastis. ¶ þe sawl fro þe warH synnes departH, & fro fleschly desyrs with-drawen, of syn is pourgyd, & 40
Of godis preuay dome & of pame pat fallys agayne,
be vs not be demyd and grete skillis agayns
8 purschours. [Cap. XXXI.]

Both sum ar wonne to ask how it may be pat many pat has led
pe hardis lyfe & pis worldis Ioy barely had forsakyn, and
afterward to synn ar serithyn agayne, & dreyd not. And in gude
ende pa sal not ende. / If pat we wyH not erre, be we in pesse
proudyly to deem. ¶ To vs longis nott godis prinay domys to
know; aH pingsis truly aftir pis lyfe als it nedys sal bee schewde.
AHH pe ways of our lorde ar miry domys, pat is to say trw and
16 ristwes, for nowdyr one with-outen verray ryght he repreuys, nor
anofer with-outen mercy, pat is rightwes, to lyfe he chas nott.
Perfor vs awe to charge pe clethinge of his clerenes is als a groundles
pytt, qwharfor we awe to dreed qwhils we ar in pis way, & on no
20 wyse vnwisly to presume, for mane wotis not qwheder wreth or lufe
he be worthy, or be qwhat end fro pis lyfe he saH pas. Guyde awe
to dreyd pik pat pi faH not to yH, / and iH may trowe pat pi fro per
males may ryse.
24 fforsoth & pai in per couetis byde & per wickednes, inayne pai
hope pam sikyr of mercy qwhils per wykkednes is not left, for syn,
or it be forsakyn, is euer forgyfen, nor 3it pen bot if a-seyth be behyght, & pat a synner feyn not to fuHfyH it' als soyne als he may.
28 ¶ Myghten men truly & warldly riche pat in gettyng possessions
hongryly euer byrns, & be per gudys & riches in-to erthly gretnes &
wardly power growes, byanf with lityH mony pat aftir pis passyng
substance was of grete valow, or in kyngis servis or grete lordis grete
32 gyftis meyldes pa haue resauyd, pat with delits lust & worschip pa
myghty haue, not me bot sauyt Iobe lat pame here: ¶ Ducunt inquit
in bonis dies suos & in puncto ad infernum descendent, pat is to say:
"Dere dayes pa leyH in likynge, & to heH pa fait in a poynt," "They spend
their days in pleasure, but suddenly go to hell?"
36 Behalke, in a poynt pa loose pat aH per lyfe pai stodylke to gett, with
pis has dwellyd warldly wysdome, pat before god is cald foly, And
fleschly wytt pai knew pat to god is enmy. Perfore myghty turmentis
sal sofyr, & in per poghtis pa haue vanischyd? calland þame-self wyse, ar nowe made folés, And pat Ioy & likynge of þis warld has felt to þe depnes of stinkand? heH ar cumyn.  

And forsoth 3it emange all þat with wys of þe warld is bun, of none, als I supposi, is less trayst 4 of saluation þen of þis þat þe pepel callis fals purchesurs. / Qwhen þai solthere al per strenght & youth has spend be wronge & law in gettynge of possessions, / afterward in age þa rest, sirkily kepand þa with wronge haue getyn. Bot for þer conciense is ferde 8 wykkydnes to condemnpynge gifys wytnes.  

Qwhen þa onely fro curste gettyngc cessis, odyr mens gudys als þai war per aven þa dreed not to vse, for al & he suhd restore, ful few to hym-self suld leif, And for þa ar prowde þa schame to begge; or fro þer old 12 worship þai wyl not faH, perfyr þa say þai may not graue nor labour. Desauyd also of feyndis, cheis worldly wreichidnes rather to eschw þe endles payne of heH to suffyr ener-lastingly.  

Slikke forsothi, qwhils þa haue lordschyp in þis wa[r]lde And be power of þer 16 tyrantry þe smale oppres, / to odyr forsoth in-to slyke melody of þis exile raysyd is not to dreyd bot rather Ioy, for þat godis chosyn suld not be slike of gode ar refrenyf—Daudi to wittnes: Ne timueris cum diues factus fuerit homo, &c., "Qwhen man is made ryche, 20 dreyd þe not, nor qwhen ioy of þis hows is multiplyf, for qwen he dyes, he takis not aH, nor his ioy with hym gois not, nor þe dropes of water, þat is to say of mercy, to þe tunges of þe ryche mane byrmynge in heH 3it coyme not. aH his Ioy in hys diynge 24 he losis, & onely syn for the whilk he saH be ponyschyf with-outen end with hym to þe lande of dryknes goys.  

Explicit liber primus Incendij Amoris Ricardi Hampole heremite, translatus a latino in Anglicum per fratrem Ricardum 28 Misyn heremitan & ordinis carmelitarum Ac sacre theologie bachalareum, Anno domini Millesimo ccceccxvste.

(II. BOOK.)

Wwhy parfytte contemplatyfe to vtward songe takes 32 no heede & of þer errorr þat þame repyreus, and how þa profett in contemplacion.  

Be-caus þat in þe kyrk of god ar syngars, ordland in þare degrees, set to loue god, & þe pepul to stir to deuocioun, sum has 36
comyn to me askand? qwy I wald not syng e als odyr men qwhen pai habe oft'tymes sene me in solemne messis. pai wend forsoth I had done wrange, for ilk man pai say is bun to syng bodily befor his 4 makar & musyk zeel6 of his vtward voys. 1 perfore I answerd not, for how to my makar I gaff melody & sweytyt voys pai knew not.

pai wend truly pat gostly sang' no man myght haue, for be qwhat way pai couth not vnderstand. A fondnes truly it is to trow pai a

8 man, & namely he pat to godis seruys is parfitely gifyn, of his lufe no special gyft' sulht haue pat many odyr haue nott'; bot many pis trow for in fame-self none slike pai fonde. 1 perfore I have pods sum maner of answer to schew, & to repreuars fully not gyffe steek. / 12 Qwhat' longis it to fame of odyr mens lufe, qwhos maners in many pingis passis per lyffe als pai wote, & ar fare hyar in pingis pat is vnseene? Qwhedyryt it is lefuH to god pat he wyH do, or parece syght' is wykkyd & god is guyde, / or wil not pai godis wiH brynge vnnder

16 per mesure ar not' aH men godis, And qwhom he wyH he takis, & qwhome he will he forsakis, / and qwhen he wyH he gisys pat hym plesis to schew pe gretnes of his gudenes? 1 perfore pai gruche & bakbytis for pai wald' pai odyr, hyar in deucione, to pane

20 come downe & fame confermyd in al ping to per lawars ; pai wene pa be hear qwen pa ar far lawar. / 16 Herefore my sauf boldnes has fun a lityH to opyn my musyk pat to me is cumne be byrmyng' lufe, In qwhilk I syng before Ihesu, and notis soundis of pe grettis

24 swetnes. / pe more also agayns me pai ha stand for vtward sange pat in kyrkis ar wontt & organs swetnes pat' gladly of pe pepuH ar harde, I fled, 1 Alloney emangis pis bydecam? / awdyr qwen neyd' of messe hereynge it' askyd, pe qwhilk els I myght not here, / or

28 solempnite of pe day for wronge bytyngne of pe pepuH. 1 Allone truly I ha desin' to fytty pat to criste allone I myght take heyd, pat I have truly desired to sing, that to Christ alone I might take heed: I might neither lose Christ's grace nor consent to foolish men.

32 maner perfore pai wald' haue broght me, / bot cristis grace I myst' not leye & to fond men pat me with-in knew not consent. 1 per-

for I leit fame spoke & I dyd pat was to do after pe state in pe qwhilk god me had sett. 1 for pis I saH say, cristis Ioy pankand, 36 pat no more in odyr pus pa be fonde, nor pat pa presume not proulidy to deme hensforwad', / for it is not of simulacion fenyng' / & takin be yimaginacion pat I haue done Als sum says of me, & per-with many ar begilyd' pat weyn pa haue pat pai neuer toke. / Bot in treuth

40 in me is cumne an vnsein Ioy, & with-in me verraly I ha waxyd

Some have asked me why I would not sing as other men, saying, "Every man is bound to sing aloud before his Maker"; but what sweet voices I gave to my Maker they knew not, for they weened no man could have spiritual song. It is foolish to think a man should have no special gift. I will not give way to those who condemn me. It is lawful to God to do what He will.

They murmured because they would have others come down to their level.
I. The Fire of Love. Of Spiritual Progress. [Bk. II. Ch. 2.

I have waxed warm with fire of love, warme with fyre of luf, pe qwhilk my hert has takyn fro pis lawe pingis, pat in Ihesu syngand ful fare fro vtward melody to ful inhirly I ha flowne. ¶ When I filthis has hatyfe & vanite of wordys cast out & metis in supersfluite not to take nor vnwisly 4 me to gouern I haue stryvyne, pof aht of me wer sayd; I was gifyn to richie howses, wet to be fed & in delitys to lyffe. ¶ Bot god wyrkand my sawle I had odyr-wyes sett, pat rather I sauyrre heuynly pen sweunes of meytt; & be pis cause certain wyldernes I 8 haue lufy\d & fro men I chase to lyffe, pe nedys of body onely speed, & so sopely solas I take of hym pat I lufyd.

¶ It is not to trow pat a man in the begynnynge of his turnynge may ryn to be heght of lyfe contemplatife or pe sweunes pef of 12 feyH; qwhen it is wele knawen pat contemplacion in greet tynn & with greet labour is gettyn & onone it is not gifyn to every man, pof aht with aht Ioy it be had qwhen it is gettyn. It is not truly in mans power to take it\u2014nor no mans labor is worthy it, bot of 16 godis gudelynes it be gifyn to trw lufers pat abown mans hopynge ha desire cristte to lufe. ¶ Jit many aftyr penans has fallin fro innocence eftsoyns scrythand to ydilnes & to abhominacion of synnars, for in charite p\a\ w\e not\b byrnand; pe sweunes of contem-20 placion so thynge & seldom groi haue, pat to wayk \b\ ai ar to stande qwhen pai ar tempyd, / or e\li\s w\e [\&] gostely fode vggand, eounge synnars warldly comfortt desyris. It is full gude truly to despyynge of pis warld, desyre of pe heuenu kyngdome [\&] desyre of 24 cristis lufe, & to pe hatyng of syn, bisy redinge or holy bokis behalldynge. ¶ A deount saule in pis vseyd & tagyth, agayns pe fendis dartis has redy defens. Confusyond truly of pe deuyH is, qwhen agayns aht hy\s temptation, godis worde we sprede. fflorsoythe the 28 sofyrars & beras of inpat birdyn & heet of temptation, & soffyrns not to be led in lufe of desaunabyH sweunes, aftyr many teris & bisy prayers sal be enflamyn\d with lufe euerlastyng, & heytt in pai\-e\-self sal feyH with-outen end abydinge, for in per meditacion 32 fyre sal wax warme.

Techinge to lyfe contemplatysfe in praynge, \pinkynge, fastyng & wakinge, & of prow\d contemplatife & of trew verryay gostly songe. [Cap. II.] 36

A chosen one chosyn perfor & lufe alway desirand, hym-self turnys in-to hys lufe, for noud\e\r warldly substance he has nor desyres to
hane, bot be wilful pouert criste filoand, of odyr mens almus lyfis contentt & payde, qwhils his consciens is clere & with heunynly saunour made sweytt: AH his hert in lufe of his makar he saclheed, & with dayly encrose in he desirs sal labour to be lightynde, Every man pis warl forsakand, if he with fyer of pe haly goste desire to be enflawne, to prayer & meditacion besily to take tent wax not slawe. Sothely of pis terys feloand, criste favorand.

8 pe mynde to lufe meruelusly sal be warmyd, & warmyd it sal be gladyne, & glad in-to lyfe contemplatyfe sal be lfty. In-to pis henes pe sauH gos wqwhils itt is takyn abown pe self, & to pe ee of mynde heuyn opin preuay pingis ofyres to be haldyn. ffyrst truly it behouyde to be vsyd bisily, & not be few zeris, in pruynge & pinkyne, pe nedys of body vnnethis takand, so pat in pis to fulfyH byrmynge it be, [&] aH feynyngge cast oute, godis lufe to seyk, & knaw day & nyght it suld not slake. And pus pe almytly lufar, 16 lys lufar to lufe strenghtani, saH rays hym hee abown aH erthly & stryfis of vicins & vayn poghtis, pat wikkyl & dyand flees of syn loys not pe swetnes of pe vntment of grace. & so forward godis lufe to hym sal be so sweytt, & with swetnes most likyneye so sal be moistyl & meruelus hony he sal taste, pat in hym-self he sal not feyH bot solas of heuynly saunour in-to hym scheyd, & tokyn off he holyne. With pis swetnesse truly feyH ener [he] desirs to wake, Als he pat verraly felys pe heytt of endles lufe his hart byrmand, 24 nott it gos not away, pe mynde lyghtynand with sweytt mistery, qwen sum odyr pat men trowed had beyn aH holy, be ymagnaci on onely [not] pis heit hade. Qwharfore nott in trouth bot in a schadow beand, qwen pa pai to weldynge or pe fest of eristis 28 spowsynge ar caH, pe ffyrst place to chalange vnworthily pa ar not aschamyd: No meruayH in pe rihtwys examiniaci on with schame pa saH go downe & lawar place pa saH haue. Of pis truly is sayd:

If men would ransack their consciences they would not presuppositions.

Cuden[f] a latere tuo mille & decem milia a dextris tuis, pat is 32 to say: ‘cro pi syde a thousand sal fah & ten thousand fro pi right hande.' Bot' wald' god pai k[n]ew pam-self, & per conscience pat' pa walde ransake: pen sulk pa not be presumtionus nor, comparison makand to dedys of per bettyrs, pa sulk not pane enprise. Pe lufe 36 truly of pe godhede, qwos inwarde partis with lufe of betwe vnsene varily er pirlyH, / Loys aH pe pyth of pe sawl, gladynd with heytt most mery, & hym-self has gylin to besy deucio for god: Continewly, qwen criste wiH, not [of] lys medys bot criste gudenes, 40 asownd holy poght he sal take fro heuyny seunde, and meditacion into Meditation shall be.
I. The Fire of Love. The Lover's Voice is sweet. [Bk. II. Ch. 2.]

changed to song.

The voice of the true lover is as the Song of Angells.

[Fol. XXX. a.]

"Man has eaten angel's bread."

A true lover shall sing prayers with spiritual symphony.

Let him do what he will, for he is led by the Holy Ghost;

love of God shall burst up from his whole heart;

his cry is love and song;

his soul is burnt with love.

songe sal be chaungy\(f\), & \(p\)e mynde saH byde in meruelus melody. It is sothely aungels swetnes \(p\)at he has takyn in sawle, & \(p\)e same lounyng, \(p\)ef it be not in \(p\)e same wordis, to god he saH syngye. "\(p\) Slike songe als is of aungel\(f\), so is \(p\)e noys [of] \(p\)is trw lufar, \(p\)of 4 it\(e\) be not so greet\(y\) or purfyte for freylte of flesch \(p\)at zytt\(e\) cumbyrs [\(p\)e soule]. "\(p\) he \(p\)at \(p\)is knawes, aungel\(f\) songe als he knawe, for both ar of o kynde here & \(p\)n hevyn. Twne to songe pertenyts, not\(t\) to \(p\)e dity \(p\)at is syngne. \(p\)is praysynge \& songe\(\e\) is aungels meet\(t\), In 8 qwhilk\(e\) also men lyff\(l\)and\(k\) hattyst\(e\) in lufe syngandy\(f\) in Ihesu ar gla\(d\), / now qwhen \(p\)a ha takyn \(p\)e doyme of endles loyfyngg \(p\)at of aungels to god is sungne, in psalme in wryttyn: Panem angelorum manducavit homo, \(p\)at\(i\) is to say: "Aungel\(f\) breed\(\e\) man has etty\(n\); & 12 so kynde is renwy\(d\) & now sal pas in-to a godly Ioy & happy lyknes, so \(p\)at\(i\) it saH be happye, sweet\(y\), godly & soundly & \(p\)e self\(f\), saH fey\(H\) luste of euerylastynge lufe & \(w\)ith greet\(y\) swetnes continuly it saH syngye." "\(p\) To slike a lufer sothely happy\(\e\)s in 16 docturs writyngg \(p\)at I hafe not fun expressy\(f\), \(p\)at\(i\) is: \(p\)is sange sal bolne to his mouthe, & \(p\)is praysrs he saH syngye \(w\)ith a gost\(y\)ly synphane, & \(p\)f of his tonge he sal be slaw, for \(p\)e grete plente of in\(\w\)ard Ioy \& syngulere sownde tarian\(d\) be songe \(p\)at \(p\)at\(e\) in on 20 owr was wonte to say, vmenethis in half a now\(e\)e he may fulfy\(H\). "\(p\) Allone sothely sal he sytt qwhils he it\(e\) takes, with odyr not syngandy\(f\), ne psalmes rede. I say not\(\i\) ilk man pus sul\(f\) do, bot he to qwhome it\(e\) is gyffyn, \& qwhat hym lykys lat hym fulfy\(H\), for of 24 \(p\)e holy goste he is le\(d\), nor for mens word\(i\)s fro hys lyfe he sal not\(\i\) turne. "\(p\) In a clere hec\(t\) certan he saH dwe\(H\), \& in fuH\(H\) swe\(t\)e melodies he sal be lift; person of man he sal not\(\i\) accept\(\i\), \& perfere a foyl or chur\(l\) of sume he sal be cal\(d\), for gode in Joyful songe he 28 saH prays, lounyng of god of his hole hart\(t\) sal wp byrst, \& hys swe\(t\) voys sal cum to heght\(e\), the qwhilk god\(i\)s maieste likys to here. "\(p\) A fayr visage he has qwhos farnes god desires. / Wisdome vnmade in \(p\)e seft it\(e\) kepis. "\(p\) Wisdom truly is drawen of prineteis, 32 \& \(p\)e likyngg per\(o\)f is with lufars of eyrylastynge, for it is not fun in pare sawlis \(p\)at likandly lyfis. // He dwels in hym of qwhome I spak, for aH\(H\) holy in c\(r\)ist\(i\)s lufe he meltis And aH\(H\) his in\(\w\)arde memb\(r\)is to god crys. "\(p\)is cry is lufe \& songe, \(p\)at\(a\) grete voys 36 raisys to god\(i\)s eris. It\(e\) is also a gude desyre afece\(c\)on of vert\(w\). His criyngg is owt of \(p\)is warlde, for his mynde no-pinge bot c\(r\)iste desires. / His sawle with\(-\)in is al byrnyd \(w\)ith fyre of lufe, so \(p\)at his hart is light\(f\) \& byrny\(d\), \& no ping\(e\) vtwarde he doys bot \(p\)at to 40
gude may be expound. God he louys in song, bot' hit in sylyence, not' to mens cris bot' in godis sight' & in a meruellus sweetnes louynge he zeldes.

4 Pat gostly songe with bodily acordis not; & pe cause & pe errour of gaynsayars. And of conyngse insched or inspiryrd, how it is diuers fro conynge be labore gettyyn.  

[Cap. III.]

Bot every man in holynes raisyd, in pis may knaw pat he pis songe has of qwhilk I spak, if he may not sustene cry of syngars, bot if his inwarde songe to mynde be bryght, & vtward to say he be scrithyn. pat sum truly emonge syngars & redars are distracte is not of perfeccion, bot of vnstabilnes of mynde, for odymens wordys per prayers brekis & destroyes; & forsoithi to parfytys pis happynys not, pat truly ar so stabylk pat with no cry or noys or any odyr pinge fro prayer [p]ai may be distracte, or joyght, bot

16 onely fro songe. For sweit kostly songe truly & ful special it is gisfyn, with vtward songe acordis not' pe qwhillk in kyrkis & elsquer ar vseyd. It discordis mikyH, for aH pat be mans voys vtward is formyd with bodily eris to be hard, bot emonge aune &s

20 twynys it has a acceptabyl melody & with meruale it is commendyd of pam pat has knawen it.  

See & vndirstand & be not begilyd, for to sou I haue schewd, to pe worschyp of almyghty god & to your prefetti, qwhy pat I fled syngars in kyrkis & be what cause I lufyd.  

24 not with pame to menge, & orgone players I desir not to here. lettyngye truly pa gaf me to soundyngye sweetnes, & pe fulclere songe pa gart fayH. & perfore no meruayl if I fled pat pat me confysyd, & in pat I had bene to blame if I had not left pat me fro so sweit

28 songe walh ha put. Arriid forsope I had & I oper wyes had done,  

bot wele I knew of qwhome I toke. perfore me aH-way I ha confermyd his will to do, pat fro me vnkynd he take not pat kyndely to me he gaf.  

Grete lykynge I had in wildynes to

32 sytt, pat I far froo noys sweftlyar mote syng & with qwhynknes of hart likyngeste louynge I mote feyH, pe qwhillke doules of his gyftt I ha takyn, qwhome abown al pinge wondrifuly I ha lufyd.  

My hart truly has not zernyd in bodily desyre, Nor of creature I ha

36 consanyd pis conforthabil songe pat I syngand in Ihesu has swngne.  

Lufe in me perfore pert was bryght pat I sulk not stand in

A man exalted in holiness can tell that he has this song, if he cannot hear the cry of singers without this inward song brought to mind.

[Pro. XXX. b.]

Ghostly song accords not with outward song, for what is made by man's voice is for bodily ears.

See then why I fled from singers in churches, and would not hear them, or organ players.

I was eager to dwell in the wilderness, that I might sing more sweettly, far from noise.
The lover's soul shall not wax cold; 

I ought not to cease from.devotion because of backbiter.

Lovers of the endless love of their inward Master might be taught to speak better than those taught of men.

I call aloud those whom endless love has inflamed.

The Fire of Love. I must shun Wickedness. [Bk. II. Ch. 3.

plyte in whilk vnthriftis? ar cast downe, bot þat I sul[n] be mysed a-bowne þe heught of aþ þingis seyn, & off heuyyn I sul[n] be kyndyl[?]d & lightyd to lo[þ] god, qwos praysynge is not cumly in synna[m] monthe. ¶ To qwhome herefore so sal be opynd þe wynow vn-4 pirlyyd of aþ, anyþinge þat luþis bot' one, no meru[þ]ale it wer þoþ his kynde wer chaunge[n] in-to nobillines of worpines vnab[y]H to be tak[þ], made cler[e] & free; qwhilk nobyl clerenes no man sal knew þat now can nott lufe & in crist[e], swetynes feyH. ¶ Nor I aþht not dou[þ]les 8 fro beste tryde deuco[þ]n cesse for bakbitars þat in-to myne innocens has castyn yH bitynge, / And me aþht aþt wyckyn[þ]d to kester downe, & lufe þam þat stir[k] me to more iH; & þer-off grace sul[k] ha bene encressyd to þe lufer, qwhils he to wordis had[n] not tane 12 heyd wanyd in wynde, bot, with hart[þ] purfytte, hym-self sul[k] spread to hys lufe & his purpos vnwerily pursw. / Herefor truly desire of vanite is vanischyd, & trufal [lufe] in mynde is risyn, so þat þe lufar sawle sal no[þ]t wax cold[?] bot in conforthablyl hecþt sal stand, & 16 þe hart[þ] fro contynuaH þoght of his lemm[þ]n sal not[þ] be byysyd. In þis stedfastnes sopyly, to a trw lufar, excellens of lufe happyns, so þat he2 to be raisyd to a fire hevin & þer he sul[n] be stirryd[þ] to lufe more þen may be spokyn, & in hym-self sul[k] more be byrmyd þe 20 may be schenyd[þ] & þe degr伊斯 of grace sul[k] hals. ¶ And here-of he has takyn wysdome & sotelte, & he emonge wys kan speek[þ] boldly say quwhat euer hym þinke, / þose he a foþyH & vnwyse before wer halldyn or ellis he were. // ¶ Bot' taþgt be connyng gettyn, not 21 inscheid[þ], & bolnyd with foldyn Argumentis, in þis disdie sayande: 'quwher lermyd he, quwho reed hym?' for þai trow not þat lufer[s] of endles lufe of þer inward maister mysþt be taþgt to speek better þen þai of men taþgt, þat at æþt tymes for vayn worship has stodyd. 28 ¶ In olþ tyme, if the holy goste enspyrd many, quwhy sul[k] he not now his lufars take to behald[þ] loy of his godhe[k]? ¶ With þa[n] before sene of þis tyme sume to þaime ev[n] ar apreuyd[þ]. þis appre-uy[n]ge mens alowans I cal[n]t, for ofþ þai erro in þer alowynge; 32 slyke chesand[þ] als god despyst[þ], & despyst[þ] þat god has chosyn. ¶ Bot' slyke I caH alow[þ] quhomo endles lufe pythily has enflawyn[þ] & grace of þe holy gost[e] ensyrs to æþt gude; þies ar markyd with flour of æþt vertew & in godis lufe bisily syn[þ]; And 36 æþt þat' to þe worldys vayn loy longis & fals worschips of cursyd[þ] provyd lyff vndyrfeytt of þer affececyon þa treyd[þ]. ¶ þis no merc-yuyH of men ar outcastis, bot in þe syght of god & holy aungelly[þ] 

1 indigni 2 Ut in igneum selcum assumptus ibi incenderetur.
Bk. II. Ch. 4.] I. The Fire of Love. Ghostly Song cannot be written. 75

gretely ar commendyd; qwhos hartis ar stronge all aduersite to
suffyr, nor with wynde of vanite wil not be blawen about. At be
last to Crist pa ar borne with he holines, qwhen pai pat men allowe
4 & chas in dampanaciun ar caste downe & in turmentis ar drawn
with feyndys to be ponyschyd with-outen ende.

Of pe excellence of gostly songe & pat it nowdyre
may be sayd ne wryttyn, nor pat it resauny no
felischyp. & of pe charite of syngars in spirite
& pride of pam pe pat has connyngge getyn.

[Cap. IV.]

Truly pe lufer of almystty god with-outen skyll is not raisyd in
mynde he pink to see & pe luvely songe to synge pat srynggis
vp in pe sawle, pe qwhilk fyrel & opynly is byrnyd with fyrre
of lufe & spred in to sweit denomination, bidynge in songe[s] pat zeldis
hony of owr fayrest mediatur. / perfor syngand in-to all myrth
16 is led, & pe woof of endles heyt, brekan vp in myrth, is takyn in
halsyngge & singuler solas & with myytn of pe luffest passage pe
lufer refreschyd in sweit heit is arayd. ¶ He qwhyet truly qwhittar
pen snaw lousys, & reddar pen rose, for with godys fyrre he is kyndyl.

20 & with clennes of conscients goyngge in qwite he is cleed. ¶ Here-to
perfore he is takyn vp in priynt abown odyr / for in his mynde
melody bidys & sweit plente of heit taris, so pat not allone in
hym-selfe he offyr A marghyfy offerynge & to criste louyng in gostly
XXXI b.

24 musyk he sulk pay, bot also, pat [he] stir odyr to lufe, pat pai hy
pame-selfe denotely & parfytyly to god to gyf, pe qwhilk so his
lufars & to hym in all per hartt drawand also to make glad in pis
exile vouchis-saffe. / pis likyngge certayn all wytt & feling passis

28 qwhilk he has tastyl Thesea luftand. / Truly I may not teH a lityH
poyn of pis luy, for an vntold heft qwho may teH? A inenit
swetnes qwho saH makyn? Certan, if I wald speke pis Ioy vnabyH
to be told, me semys to my self Als and I sulk teym pe see be
32 droype and spar it all in a lityH hole of pe erth. // ¶ And no
mare-vayle pof I, pe qwhilk of pat same excellens o droype vneyth
tastis, vnmesurndes of pat endles swetnes to 30w may not opyn,
nor 3e boystus in wyt & with fleschly pognys disrupt, & pof 3e wer
36 ful wyss of wytt & to godis servys gifyn, it may take. ¶ Neuer-
pe-les if 3e wer bisy heynly al-way to sauyr, & if 3e studyd with
I. The Fire of Love. Charity shall reign. [Bk. II. Ch. 4.

godis luf to be enlawmyd, in-to 3ow with-outen dout unlawful cum plentifully likyne of þat lufe, þe qwhilk, fullfylland ah party of þi mynde abil to be þirlyd, a wondirful swetnes it saH drope in. / With charite truly þe fullar 3e saH be, more abil to be takars of þat Ioy 3e may suppos. To god truly endlesly sal þa be nar þat hym more byrnyngly & more sweitly hym in þis tyme has lufyd. I þai certan of godis lufe þat ar toyme, with warldly fylthys ar fullfyllyd, & so to vayne taylis drawand, likyne þat 8 scheuys in vtward þingis þa seyk, inward godis forgettyyn; quhos heyth is fro dedely syn lyd, qwhils þa in mynde fallys vndyr warldly solace & in þer risyng: fro a glorius perpetuallte þa vanysch. Herefor it semys þat couetys in tyme to cum sal be exylde, & charite 12 certayn reyn. / Contrarily of many in þis lyfe is wroght, forsotli nehand of ah, þat couetys is broght in 3ee into þe kyngis haH, And charyte als it to tresun were consentyyng of þes preson & owt of þe kyngdom kast in to exyH; bot 3itt a dwellyng-place it has fun 16 in hartis of goddis chosyn: fro prowde it goys, & restis in meyke.

Begilyd ar many wreechis þe qwhilk fenys þam-self to lufe god in quhen þa lufe hym not, trowand þat þai may with warldy nedys be occupyde / & als truly to vse þe lufe of Theu crist with 20 swetnes, / And þai trow þame-selfe þe þe warlde may ryn & be contempletyfe. þe qwilk þai demyd impossibyl, þat god ferently lufis & in contempletyf lyfe has gone. I Bot þai vnkonyge, not taght with heuinely wisdome, bot bolnyd with conyng þat þai ha gettyn, 24 wronge supposys of þame-selfe, & god with lufe þit can þa not halde.

Herfore I cry & with desire I say: Salum me fac deus, quoniam defecit sanctus, þat is to say: ‘lorde, make me sayffe, for þe sayntis wantys; / trwe lufars faylis, the voys of syngars is in pess, 28 of trw lufars apperis no hecit, ylk man gos in his iH way, & þe wreechidnes in harti he has consamyd to brynge to dede he cessis not: þer days in vanite þai wste, & þer þeris in hy. / Alas to-gityr þe þonge man & maydyn sowkand, Also with þe olde man, þe fyre 32 of desire has swaloyd! I O guyd Theu, to þe to drawe to me is ful gude, for my sawH in þer counseyH sal not cum, bot sittand aH-one to þe I saH synge; þe qwhils þou art praysyd, þou waxis sweytt; so þat þe contynwyly to prays is nott hard bot fuH sweet, 36 not bytter bot miry, & more þen to be fulfyld with al bodily & warldly delytis. I Delectabyl & desirefuH it is in þi praysinge to be, for aH þat with so grete lufe is dyght, no meruayH, sanyrs fuH sweytt. I þe lufar also byrman into vnbodyly halsyne, his wyk-
kydnes clensyf & aH poghtis vanyschyd þat to þis ende goys not, with his gostely ce his lemmen desyrand to see, A crying to hys makan has raysyf & byrst vp of þe inhere marygh of his affectuus

4 lufe, Als he of arme suld cry, his inwarde voys he lyftis, þe qwhilk not bott in þe byrnandist lufar, als it is lefuH in þis way, is fun. Here I cesse for vnwytt & boystusnes of myn vndirstandynge, for þis cry I can not descri, nor 3it how mykyff it is or how miry to 8 pinke, or feyff & bere in my maner I my3tt, bott to 3owe I my3t not teH nor may not, for my wytt I can not ouercum, bot if I wyH say þis cry is gostly song. Þerfore to me qwho saH sygne þe dity of my songs & Iloys of my des[i]re with byrnyng of lufe & heit

12 of my zonge age, þat of felaly song of charite my substans I my3t ransake, & mesure of sweatnes in qwhilk worÞI I was haldyn, to me mote be be-knawen, if I my3t fyndeAutor, þe qwhilk þof not in worde 3itt in writyng my ioy

20 he sulde syng, & notit of lufe þe qwhilk in þe worpiest name before my lufe I schamyk not to say, syngand & Ioyand he sulk schew owt. He þis truly to me sulk be luflyar þen gold, & aH precius þingis þat in þis exifH ar had, to hym ar not lyke. Þe Beute of 24 vertew with hym duellis, & priuetis of lufe parfitely he ransake.[is].

Als my hart truly I warluf hyme, nor it is not þat I fro hyme walde hyde, for of þe gostely songe þat I desyre to vndyrstand he sulk schew me & melody of my myrth clerely sulH opyn. In

qwhilk opynynge I sulk more Ioy or ellis qwyklyr syng, for byrnyng of lufe to me sulk be schewed, & a soundly Ioy to me sulk schyne. / My cryingly þostis Also with-outt a praysar sulk not scrith, nor I in dowt sulk labour. Þe Now truly heuisum

32 longyng of þis exile me castis downe, & heuynes me grevand vnethis suffyr me stand. And qwhan with-in with heyt vnwroght I wax warme, with-[out] als wer browne & vnhappy with-outen lyght I lurk. / O my god, to qwhome deocion I offyr with-oute fenynge;
I thes, in pe quhen I byrn with lovyng & pe hyttl of lufe
bisily cums in, pat pe, o most lufely, fully I suld hals; bot
borne bak I am, pou sweetest, fro pe I lufe & desyre. / More-outer S
greys happyns, & pe waste wildernes pe way forbarris & pe habita-
cion of lufer in on suffyrers not to be beydlyk. / Bot walke god pou
had owdry schewd me a fela in pe way, pat with his stirynge
heuynes myȝt ha bene gladynk & pe band of sighlynge vnflowsyk, if 12
it soyne with pi sweytt syth wer cut in-sondyr, / so soyr it walke
streyn pat it sulde gar pe lusar pe cloos of pe fleisch go froo be
gretynes of lufe, & be-for pi maieste to be cast. ¶ Emonge certan
Joyan & in ympnis of louynge sweytyl I sulde ha restyd with my fela 16
pat pou had gyfyn me, & in gude spech with-outen strenge we sulde
ha bene gladk; / Etan & truly in myrth of lufe to-gidyr we sulde
schewe lufly songis, to we be led fro pis vtward & cumberus presone
& brought in-to pe inward dwellynge-place, samne takan & a seet 20
emongi's heuently citesenes pat o maner & o mesure lufyd criste.
¶ Alas, qwhate sal I doo? how longe sal I suffyr delay? to qwhome
sal I fle I pat, pat happily I myght vse pat I desire? Nedy I am &
hongry, noyd & discysd, wonedyk & ih-colorde for absens of my 24
lufe, for me hurtys lufe, & hoyte my sawle chastisis pat is put
bak. Herefor cry of pe hart goys vp, & a songely poȝt emonge
heuently citesen rynnys, desirand be to lyftyd & to pe ere of pe
hyest; & qwhen it per cums, pe erand it profyrs & sayes: 'O my 28
lufe! / O my hony! / O my harp! / O my sautre & dayly songe: / qwen
salpe how pow helpe my heuynes? / O my hartis roys, qwen sah
pow cum to me & take with pe my spyrytt? ¶ Truly pou seis pat
whikly I am woundyd with fayr bewte, and longynge releisys not 32
bot grows more & more, & paynlynes here present me down castis
& prykkis to go to pe of qwhome onely I trow solas & remedy I sal
see. Bot qwho to me sah synge ende of my greyf, & pe ende of
myne vnrest, & qwho to me sal schewe gretnes of my Ioy & fulfill-
ynge of songe, pat of pis I myght take comforth & synge with

\(^1\) & videam in venustate mei decoris dictum quem desidero.
gladnes, for I sulde know that end of myn vnhappines & thbat Ioy wer nere? / Herefore a excellentt songe & cry I sulde say & my voys Hardnes of my leeman sulde softyn, Als if he sulde chastys ons he sulde slaye & softly ponsychand of innocents paynys ay sulde he not layght. & herfor I may be calde happy, And pe miryest draght of lufe with-oute aH vncelennes haue with-outen end, & aH greuys clensyd, stand in parfitnes of Ioy & holynes, wyrschyp 8 syngead with a heuenly synphane, qwene truly emonge pis disesis nedy, byrnyng of sweitt lufe I, twix my priuetis & pe sweitt-honyd mynde of Ihesu, als wer with musyk my mynde has myrrhyn, so pat I, gretely gladyned in songe pe whilk I toke of heuyn, venemus 12 swetnes of vnworji lufe I sulde not feyH, pe qwhilk pame pink ful sweitt pat in flewsly bewte florysches, nor at pis stordy erthlynes me sulde not halde. / O fayrest & luftyes in pe bewte, ha mynde wardly power for pe I drede not; & also ha mynde, to pe pat I 16 myght draw, aH lufe I ha cast owt pat chirischis vn-wys, to aH pinge pat pe, gude, lettis to lufe & flysnyng fayrnes I ha fleed pat makis men bonde, & wymmen sendis in-to males; nor me likyd not sone playe to vse pat be vncelennes worp sawls to bondage of foly 20 makis sogett. ¶ To pe so forth I cessyd not to gift my hart towchyd with desire, & pou it has with-haldyn, pat in-to dyuers lewdnes of concupiscens & lust it sulde not flow, / & mynde of pi name pou has in [send] And to my nec pe wyndow of contemplacio pou has 24 opynede. To pe at pe last dewout I ha ryne in gostely songe, bot fyrst my hart waxst warme with fyer of lufe, & in-to luflly ditis with-in [me] fyrst I rose vp. / If pou pis putt not fro pi sight, mykilnes of pi pite sulde meve pe be pe qwhilk pou suffyres not pi 28 lufars in caldes be takin to mykyH; als I trow, my wrechedes pou sulde lesson & my longinge fro pi face pou sulde not turne. Soro certan & wrechedes in pe body standis; longynge sothely in pe sawle habidys to tyme pou gyff pat with so gret heit I ha desiryd, 32 porow qwhos lufe my fleisch is made leyne & fowle emonge bewteuas of pis lyfe. & of pe influens of it my sawle has longyd, pe to se quhome byrnynglye it has desiryd, / And in pe cety of secrete heuyns it my3t be, & reest with felischyp pat it desiryd, And pe be 36 tane vp qwher emonge AungeH syngars pe with-owt eyne parfytely with lufe may worship. Behalde, myn inhir partis has vpboylk, & pe flawme of charite, pe gedrynynge of my hart, pat I haue hatyde has wastyd, And pe slippyr gladnes of wardly frenschyp it has put 40 by, poghitis also pat wer fowH & to be haide abhominabyH it has
drawen owt, & so with-owt] fenyng, manerly I haf risyn to lufe / 
pat before in diuers owtrays of myn errors has sleep & with dyrknes 
vmbelappyd, ¶ per likandy I felt lust of denocion sweettest qwher 
I soro me me more to trespas. My frendis, I pray 3ow, here, pat 4 
no man 3ou begyle! ¶ pis & slike odir wordys in pe syght\ of owr 
makar byrst vp of pe fyre of lufe, And no man, pat strawnge is 
fró pis vnnenurde lufe, dare slike wordis teyt pe qwhilk\ 3it\ is 
sturbly\ with temptation of voyde poghtis & vnprophety\, pat S 
hys mynde bisily to crist with-out gayn-turnynge has nott, or with 
any maner affectuusly is stirry\ about\ any creature, so pat al\ pe 
meunyng of pe hart in to god go not, for hym-self he felys bun 
erto lythly affeccioń. ¶ iful hee he is in charite qwhos hart\ pis ditys 12 
of lufe ha[s] songyne & in gostely fode hyde pis vtwarde fondones 
behaldys nott, ¶ sforsoth in everlasting\ desyers merelusly chery\ 
hym-self rayses behaldand\ to heuyne, froo qwens he byrmys with 
lufe swe\ist\ & with a dragt of heuenly passage he is moystit\ & 16 
vmbesett\ & truly is transformyd with heit of happis to-cum pat al\ 
temptacion he may eschew, & in pe heght\ he is seet of fyre con- 
templatyle, & forward\ so gostly songe contynuand in cristis louyng 
he is glorifyde.

Of dyuers giftys of godis chosyn and how sayntis cum 
to lufe in praying, pinkynge, lufynge, aduersite 
sofy\rand, vissitt\and. And pat lufe cumys of god 
& pat his lufe is necessary, And pat trew lufars 24 
fallis not be fleschly temptacions als odyr inpar- 
fite / nor with dreggis of synne is hurtt pof all 
pat laste.

1 Chosyn trwy\ pat\ with lufe ar fuls\illy\ & more takis hey\ to 28 
lufyst in mynde \pen to oght\ ellys, has schewyd\ to vs 
wondirly \pe priuete of lufars, \pe qwhilk\ passand qwikly & abowen 
kynde \pe fyer of lufe has takyn & with a wondfurh\ desyre in-to 
his le\man Ihesu 3erny\. Goddis lufars trwy\ with dyuers giftis 32 
ar dispo\yd\: Sum to do, sum to teche, sum to lufe ar chosyn. 
Nuer-pes-lesse aH holy o pingetis & to o lyfe ryn, bot be dyuers 
pathis: for euery chosyn be \pat\ way of vertew gose to \pe kyngdome 
of blyss in \pe qwhik he is moste vsyd. And if \pat\ vertew in 36

1 Before this in another hand: he that is.
qwhilk he passis more byrmyngly draw to pe sweutnes of godis lufe, pe qwhilk is supposyd strangar in pe mo-te rest, truly, to god qwhen he saft cum pat dwellynge-place off heuenly Ioy & pe sect
4 he takis to meyd pat criste has ordand to be had to moste perfyte lufars with-outyme ende. ¶ pe lufar perfor sayes pat glorius dyttis of lufe has made & he pat passyngly to godis lufe is chosyn, ffyrst he cars & desyres pat his hart fro his leuman neuer depart, pat pe
8 mynde of Ihesu to hym be als melodye of musyk at a feste and in his mouth it is swettar peen hony or hony-combe; ¶ Bot pe lengar in gostly study he vysys hym-self, pe swettar to hym it is. And peen his mynde fro vayn & euyl poghtis it withdrawes & to desyre
12 of his makar it hyndis, & ah-to-gedyr into criste it gedyr, & in hym pe weH of lufe, it* stabyls, & pat hym ah onely he lufe & in hym onely he be glad it prays. ¶ Now cum in-to hys sawle sweit affeccions & wondryfulH meditacions, onely fauerabyH to god, pe
16 qwhilk tastyd, & in pis mynde with intencion sprede, it chirysschis more pe may be spokyn & with grete likyng & sweutnes of spirytt to behaldyinge of heuenly pinges pe leed, & fro desire of warldly solas pa clens, so pat godis lufar no pinge sekys in pis warld bot pat
20 he may in wyldernes bee & to likynges of his god onely take heyd. / Afterward truly strongly & weH vsyd in prayinge, in meditacion gyfin to he rest, ah wykkydnes kyllan & vnclennes, & a straytte way takand, with discrecion gretyly he prophetis in vertew of lufe
24 euerlasting', & hys affeccion gos vp, so pat entre is opyned in behaldyinge of heuenly misterys to pe ee of his mynde. pe Byrnynge also qwhylk, before he felt not, hys sawle begyns to kyndyH, & in pat quhils he is profetabill occupyde now qwylkliar, now
28 swalwyer, / it warmes, als pis rotynly body suftys pe [soule] pat it heuys & oft-tynes dowen castynge1 with dyuers heuynes, so pat pe self sawle with heuenly sweutnes a-noynt & qwhyllkynand to heuenly likyng* pe self cleris mkyH to pas furth be gude desyre / & it irkis
32 to dwH in pis deedly flesch. Neuer-pe-les gladly it suftys aduersite pat happynys, for in Ioy of euerlastynge lufe swetly it restys, / and pat IoyfulH songe pat it, gladynede in Ihesu had takyn, ah pinges pat' happynys may not* distroy, bot in deydH pe fendis falshe de pat2
36 fees a-way, & pe begillyyns vanite of warldly worschyp gos in despyte, ner pe fleschis softnes is soght ne lufyd. ¶ pis pingis ar

1 prout permittit corruptibilitas corporis animam aggravantis & variis molestiis sepe deprimentis.
2 et inefficacia diaboli machinamenta evolant.

HAMPOL

G
armyd agayns godis chosyn, pat aH-to-gedyr vnaisyd to per over-turnynge pat per conversacion has in heuyn pai myght falt; bot pa profet not fayne to ouerecum, bot pat goddis holy lufar in eristis name vnbyrsyd(197,941),(383,967), & als wer with[out] stryfe gladynde, says, Tu 4 autem [domine] susceptor meus es: lorde, pou art my takar, pat malicius prikyngis of my fraward enmys me make [not] vnrestful. Gloria mea, my Ioy, for in pe is al my Ioy, not in my vertew, for, sent' it is not bot of pe, worthely aH to pe is gifyn, no-pinge to me. S & exaltans caput meum: & my hele, pat is to say, pe heyst party of my sawle be pe qwhik pe nethyrar, pe fauerand, ar gouynra?, to gostely songe & contemplacion lyftand?, pou suffyrs not in pis law & fowle likynge of pis warl? to be caste downe or in-bune. 12 ¶ pis solthe is pe heed pat in oyle of gostel? gladnes pou has made fat, pat in charite it sulde bolne & be to me calix inebrians, pat is to say, drynke of inwarde sweetnes [inebrians] my sawle with lufe of my makar, and slepy I sal lygge, fro lufe veraryl turnyd of temporall pinges, & so as wer with sweetnes no-pinge of erthly myrth felan? & heuynes, to clerences euerlastynge I am ledde. In pis sweetnes truly of he lufe pe consciens schynys, for clennes per lastys, & pe hart? likynge waxis warme, pe mynde, myrthyd with giftis, waxis 20 hote, nor it likys not to behald? lustis of pis exile, bott? gladlyar bittyrnes of pe warl? it halsys pe sweetnes pen to folow, ¶ flo in likynge pat? faylis not? vsid, to Thesu lufe with so byrmynges desyre it cessys not? to drawe pat als sone & als lightly pe warl? [pon 24 myght] turn vp so downe as his mynde fro his sauyour lufe gaun-caH. ¶ AH pinge forsoth it? hatis pat contrary es to godis lufe, & vnwerily it byrnys po pings? to fulfil pat? it seys & kawes plesynes to god. ¶ pis certayn it sulde not leefe for any payne or wrecchid-28 nes, bot? qwhiklyar it sulde hy godis wyH to do if it cowth persuade any hard? pinge he sulde soffyr be pat? caus. ¶ Truly oper he pinkis not nor desyres bot? criste truly to lufe & his wiU in aH kyndes to do with-owt? cessyngy. ¶ A mynde with deucion of god made 32 ryehe pis byrmynge wiU in gudenes of his lemmman has takyn; for-soyth he pat it? chase pat it slyke on myght be pat? cristiis parfit lemmman scene myght habyne & a choys veseH sulde be pat sulde be fillyd wiU pe noblest lycur of sweetnes of heuynly lyfe, & his name 36 pat? is chosyn of thowsandys, wiU a mynde euerlastynge it sulde continwe, & with-in pe self euer pinkand? with-haldH, And pe be godis help aH lettyngis of lufe he saH caste oute, And in god he saH be glad, for pe dartis of owre enmys agayns slike a lufer saH not? 40
auayH; bot sikyrmes in conscient with clerenes vntrowd of inwarf swetnes of hys lufe he saH take, / And evere howre his spirytt he walke yolde, for in a gostely criyng bead every day frencedefullly in
4 byrnyng of lufe is clensyld, pat no fylth of pe fowlnes of pe goste may last; ¶ Qwhils þoght in god continuum, aH wykkednes caste owte þat males mevyys of ovr enmys, & fyre of lufe varily in mynde bydinge aH contagius of synne it clensys þat be an yngetynn
8 desyre is drawen. ¶ þe affeeccion truly in grete heght set is so sikyr þat neigenges aH-way it is ware of & als a dealdy enmy castis away, bisynes & dreid qwhils it lyfis it leuys not; for þe bettyr a man is & to god more accept, þe more in charite he byrms & to
12 wyrk bisilyr & strongar þat to his degre & lyfe longis be þe prikyngis of lufe he is styrþ, And aH-way is bisy þat mynd of his swytysw lemman out of his þoght be a mynwþ scryth, þat not onely in clethynge bot als in deyþ to hawe þe pinkis qwhome to lufe
16 with aH his harte he knawes he is bydyn. And gretely he dredis þat he be drawen in þis pingis þat ar lest hym to greue. ¶ Not only certayn he bisys hyme, with aH harte, þat to fulfyH, als he is bydyn criste to lufe, bot als also with grete likynge he is takyn þat his
20 lemman he neuer forgettys, ne fro hys lufe he wil not þart hymself, bowand to temporall likynge, if he myst do þat he walde with-outyn payne. He is truly expert, gostely likynge swettar þen bodily lufe; & þerfore it wer meruayl if he to so grete wrongis suld
24 sleype, gostely cherefulnes forsakyn, hym-self if he walde make redy, þis fenyd & as war, fals felicite to reioys, or in fleischly bewte ouer-cumne, þat walde desyre þe qwhilk þ forsoyth ilk holy lufar of god hatis. ¶ Sum, no meruayl, fowl has begillyd fleischy desire, &
28 bewte to syght schewd sum wys & als devote to vnleful halsyngis has drawen, for in charite parfylye þa were not groundydd nor to lufe endles þa alway drw not; qwharfore with tempyingis halyd, qwhen þa semyd ascened, or þa to heght myght cum has falne
32 downe. ¶ Bot doultues a trw lufar of eueraustyngnes emonge temptation haldys hym-self stabyH, & in þat strye he wyns a crowne, qwhen odyr vnstedfast ar slayne. And cristis lufers aH obstakyls cessis nott to cut away, & þer harte aH holly before þer
36 makar þa scheed, / & not als þis þat þer fote in lufe has not festynd, fro þe heght of þer meynge downe castin, wax lene, bot rather with-owtt chaung goand, stabilly standys in wel begun, norischydd & forth broght in swetnes of heuynly sauyr, þat þa may gyf light
40 in ensaumpyH of holynes to þame þat ar þer out & with-in þame-

Fol. XXXV. a.] He takes heed not only to love Christ, but never to forget Him.

The better a man is, and the more acceptable to God, the more he burns in charity.
I. The Fire of Love. Sin ends in Death. [Bk. II. Ch. 7.

self with fyre of lufe swetely byrynys, ¶ Errors also of fleschly desirs be desire of clennes pa sal sce, / pof aH no man in pis lyfe pe vngendyrk concupiscence fully may slokyyn, or be so parfyte pat he in flesch may lyf & neuer syne. And so be pis nor pis parfyte man ¶ parfitely here saH not be helyd, bot in heuyn qwher lyght of ioy his wyt comforthis god to behald, & pess euerlastyng greuys & heuynes saH scomfett & kest oute, pat no greyf nowe of corrupcion now be qwen eury-lastyng bлистes confermfs je scumfetore. ¶ Je mynde emong pat wakkyyn & with lufe abydynge desire it to be kyndylk, & studye it to eschew likyngis of pis seyn vanites. ¶ Je dreggis of syne to deed truly abyd, bot in deed parisches & longyng of kynde pat euery chosyn hymne-self abilland to lufe & ¶ with he grace strengthyd, agayns je dreggis with clennes armyl glorius batels sulk vse & aH pinge he sulk caste done pat emnyly lufars swis. ¶ Here fore sikirly qwhils je feghtand ouercomys & is not oueremune, in-to a meruellus myrth he is lyft, to qwhome al 16 his inward membyrs ioyes, for in hym-self he felys inspird a misery of lufe, [&] in a honly heet he ascendys on heght, & with gostely songe behaldis sweit lonyngis sced to je lufar, to deed hastand & to vnbeignis to movingis of fleschly affectiones. ¶ Sum 20 puthis here-to, say[a]nd pat a swete pinge in his hart soundys & of gostely songe, qwharfore he is raueschyd pirstand & he is gladynd?; bot pa ha not expownde, pat I myght vndyrstand, howe per pogh? was chaungyd to1 songe & melody in mynde abidys & in qwhat 24 maner of lonyng his prayers he syngis.

pat a trew lufar onely his lemmman lufys, and of dobylle rauischyngis, pat is to say, owt of body & owt of lyfntyng of je mynde in to gode & of 25 pe worpines here-of. [Cap. VII.]

H eyt of a longyng spirytt in hym-self schews a pure lufe of pe fairnes of god, for no-pinge he sekys bot his lemmman & aH oFer desyres clerely he slokyyns; And so freely pe mynde sweitly is 32 borne in to pat it lufys, And pe band of lufars wyllis stabillly is conformyd, qwhills no pinge happyns pat a lufar fro his purpos may lett; nor pat may gar hymne tyme agayne to pinke oght els, pat pe lufand, with grete esynes, his2 desire may take & swyftly, aH 36 taryings pat bak, he may [ryn] to halsynge of lufe. ¶ Emong pis

1 MS. to to 2 MS. his his
delitys qwhillt he tastis in so swete lufe byrnand, a heuently priuyte
in-sched he felys, pat no man jitt' knwe bot' he pat' has resaunyl it'
& in hyme-self berys, pe letwary pat' aH ioysfuiH lufars in Ihesu
moystis & makis pame happy, pat' pa cees not' to hy in heuently
setis to sytt' [&] ioy of per makar endlessly to vse. ¶ For here-to truly
pa 3erne in heuently sightis abidyngne, & inwardly sect ofyre aH per
inhere partys ar glad with playly schynynge in lyghtt, And pame-
sel' pa feyH gladynge with lufe miryest & in Joyful songe wondryly
meltyd. ¶ And perpetrators per poghtis ar mayd sweytt in perse saruyys,
for on per lufe pa pinke, in scripture stodiynge & pinkyngge & also
writynge, & fro pe wonte voyce of louynge pa go nott', pat forsorth
12 saH be supposyd meruayH qwen o mynde too pingis saH fullyH
And tane heed to in o tyme, pat' is pat' worschyps & lufys to
Ihesu synganH it' oer in mynde IoyanH & als with pat' pat' in
bokis is he vnvyrstann', & nowper oper hurtys. ¶ Bot pis grace
16 generally & to aH is not gifyn, bot' to a holy sawle holylyest taght,
to qwhome pe excellence of lufe schynis, & songis of lufely louynge,
criste enspirynge, comunly byrst' vp & now mayde als wer a pyye
of lyue, in syghte of god more gudely pe can be sayd, Ioyand
20 sowndis', pe qwhillt pe mistery of lufe knavand & with greet' crye
to his lufe ascendynge in wytt' in scharpyst', & wysse, & in felynge
suttleH, not spred in pingis of pis wairld bot' in o god aH gedyrde &
sett', pat' in cleunes of conscience, & schynynge of sawle, to hym it
24 may saryff qwhome to lufe he has purposyd, & pe self to hym to
gyff'. pe clendar certain lufe of a lufar is, pe nerre to hym & more
present' god is, ¶ And perpetrators clerelyar in god he ioyys & of pe sweit
gudenes pe more he felys, pat' to lufers is won't pe self' to inscheed',
28 & with myrp with-out' comparison in-to harts of meyk to scrythi.
forsoyth pis is pure lufe qwen desyre of non oper ping with it' is
mengyd, nor to bewte of bodily creature he has non inclinacion, bot
rather, the scharpnes of his mynde clensyd, in o desyre of euer-
32 lastyngees Al-to-gydir he is stabylk & with frenes of spirytt' in-to
heuyns bisily he behaldivs als he pat' is rausichyd with bewte of any
whom he may not bot' lufe & behal'. ¶ Bot rauischynge is als it'
is schewyd, in-t[w]o wys is vnderstande: ¶ O maner forsoph in qwhillk
36 sum man is rauischid oute of fleschly felyngne, for pe tyme of hys
rauischynge pat' playnyly he feyH not' in flesche, ne qwhatt' ner
qwhat is done of his flesch, & kit he is not dede bot' qwhillk', for kit
pe saule to pe body gifys lyfe—And on pis maner sayntis sum tyme
40 ar rauischyd to per profett' & oper mens lernynge', als paul, rauischyd

*proud

Joyful lovers ceaselessly haste to hea-
venly abodes

This grace is not given to
all, but taught
to a holy soul,

The brighter is the lover's
love, the
nearer is God.

Pure love has not desire of
anything else mingled with it.

Ravishing is the being
taken out of
fleshy feeling, though not dead.
I. The Fire of Love. Of Ravishing. [Bk. II. Ch. 7.

Another way is the lifting of the mind to God in contemplation.

This is well called "ravishing," for it is against nature.

They are called "ravished in love whose desires are given solely to their Saviour." [Fol. XXXVI. b.]

The ravished soul is tied to Christ with the bond of love, that can't be loosed.

Ravishing is a foretaste of everlasting sweetness.

to be pink hevyn; And on pis maner synnars also in visyon sumtyme ar rauischyd, pat pai may se Ioys off sayntis & paynes of dampnede for per correccion, And opeur als we rede of many. ¶ Another maner of rauischyng per is pat is lyftynge of mynde in-to god 4 be contemplacion; And pis maner of rauisching is in aH pat ar parfyte luftars of god, & in none bot in same pat luftys god. / & weH pis is cauld a rauischyng als pe todyr, for with a violens it is dwayne & als wer ayagyns kynde, & truly it is abowne kynde pat, of 8 a fowl syeunnar, may be a child fulfylk with gostely Ioy in to god borne. pis maner of rauischyng is to be desiryd & to be lufyd. & truly criste ay had godis contemplacion, bott neuer drawn of bodely gowernanct. Duuers perfore it is be lufe in felynge of 12 flesch to be tane, / & fro a bodily felynge to a syght IoyfulH or dreadfulH to be tane. ¶ pat rauischinge I hald best of lufe in qwhilk man may adyH moste mede. / Clere to see hevynly pingis longis to rewarde, not to incresse of meak. ¶ Rauischyd also 16 in lufe pai ar calde pat to his saviour desyres holly & parfitely ar givyn & warranty to pe heghts of contemplacione ascendys, with wysdom vnwroght pa ar lyghtynd, & heect of pat lyght vndeseryuyd with qwos fayynes pa ar rauischyd pa wer worti to feyH. pis to a 20 deuote saule truly happyns qwhern aH his poghtis to godis lufe ar ordanH & aH waueryngis of mynde os in-sto stablesynes, & now nowper it wauyrs ne hoyys, bot with aH desyr in-to on broght, & sett with ful grete heect, desyrs to criste, to hym spread & givyn als 24 no-tinge is wer bot pis too, pat is to say, criste & pa lufanH saule.

¶ To hym perfore it is tyd with pe bande of lufe vnabyl to be lausylH; [&] felynge be passyng of mynde a-bowne pe boundis of pe body a meruelus moyster itt drawys fro heuyn, to qwhilk it sulkH 28 neuer cume bot if it had bene rauischyd be godis gras fro inware affecicon in gostelye heght setti, in qwhilk; no meruale, helefulH giftys of grace it resaunys. ¶ Qwhils it perfore aH onely godly pingis & heenuly, with free harri, not dryvin agayn knawyngly, 32 pinkis, / his mynde, also abowne aH bodily & visibil in-to heenuly chaungyd & takyn, he seis. Nere it is with-outyn doute, pat in hym-self varilye he take & feyll pe heytt of lufe, & pein in-to gostelye songe & swetnes per-of he be multyn. pat truly of pis 36 rauyschynge sal felow he pat is chosyn perto; perfor pis rauischynge is grete & wondyrfulH. / It passis truly, as I suppos, aH dedis of pis lyfe, for it is trowde of euerlastynge swetnes a fortaste. / It passis also, gyllas, aH opeur giftys pat in pis pilgrimage to sayntis 40
god gifys to meyd. / In pis truly worpi pa ar a hyar place in heuyn for hereby in pis lyfe more byrnyngly & restfully god pa ha lufyd,1 ¶ Als to hee reste it is desynk to seke & haldk, fier in 4 mykyH bodily bisynes [or] in vnstedfastnes or wauering of mynde nowdyr it is getyne nor haldyn. / perforg qwher any to pis is lyft, fuH of aH Ioy & vertew he lyfis, In sikyr swetnes he saH doo, & aftyr pis lyfe emongis aungels cumpanyys fuH worpi & nere god he b 8 sal be. ¶ In pe meynu-tyme certayne he has swetnes, heet, & gostelye songe, of qwhilk before I haze oft touchyd, & be pis he saryfyys god, & hym lufan with-oute partynge to hym draws. / Bot sen pe body pat rotys greuys pe sawle, & pis worldly dwellynge 12 owr sensalyte many pinges pinkand castis downe, perforg not ay with slye besynes synge, nor with euyenlyke gostely songe pe sawl in aH tymes cryes. ¶ Sum-tyme certayn more he felys off heet & swetnes & with difficultee he syngis, sum-tyme truly with 16 grete swetnes & besynes it is rauyschyd qwen heet is felyd pe lesse; Oft also in-to gostely songe with grete myrth he fleeys [&] passis & also he knawes pe heet & swetnes of lufe with hym ar. ¶ Neuer- pe-lesse heet is neuer with-oute swetnes, pof aH sum-tyme it be 20 with-oute gostely songe, pe qwhilk also bodilye songe lettys, & noys of Tangilars makes to turne agayne in to pozt. In wilkyrnes more clerely pai meet, for pe spekys pe lufyd to pe hart of pe lufar, als wer a schamefuH lufar, pat his lenman befor men halsys 24 not, nor frendely, bot& comonly, & als a straungere he kyssis. ¶ A devoute saule sikyr fro wardly bisynes in mynde & body departyd, only cristis plesaunce desirand to vse, / onone cumys hevylyn loy, & it meruelusly myrthand, melody to it spryngis qwhos tokyn it 28 takis, pat now forward wardly sownde gladly it suffyrs not. pis is gostely musyk, pat is vnknawen till aH pat with wardly bisynes lefuH or vnlefuH ar occupyde. No man per is pat pis has knawen bot he pat has stodyyd to god onely to take hedel.

32 The desir of a lufar to god is schewyd, & pe cursyd lufe of this warlde be many ensaumpyls ar declarely, & pat pe mynde of god inwardly lufars byedis nott. [Cap. VIII.]

1 quenmadmodum summa quies ad hoc requirendum et retinendum expositur.
I. The Fire of Love. I am bound to Jesus' Love. [Bk. II. Ch. 8.

O swete Ihesu, pi lufe in me I bynde with a knot vnabyH to be lowsyd, sekand pe tresure pat I desire, and longynge I fynde, for in the I cese not to thyrst. perfor as wynde my sorow vanisheys, for my meyd is gostely songe pat no man seys. In-to swete songe 4 myn inward kynde is turnd, & I for lufe longis to dye. Lyght gretines of gyfis me delitis, & tariynge of lufe wth Ioys me ponschis, qwys pat cum pat me takes, & takand refreschis. Bot po pingis want pat to me longyne my lemen man suft schew, pa wond me pat 8 I longe, & my longyne fully not zit pa heel, bott raper enecess, for, lufe growing, longyne also enecessis. Sic defecit in dolore vita mea, & anni in gemibus; hus failys my lyfe in heuynes, & my zeris in wamentyling, for fro my lufe I am put bak, [&] desyre of deed is 12 with-drawn, & medcyne of wrecchis tarys; & I in cryingis rys & says: heu mihi, quia incolatus mens prolongatus est: 'Allas, my labour is lengtyd; luf it' is pat me noys, lufe pat me likys. [It] me chastis, for soyne it' is not gyfyn pat so mykil is lufyd; Hc 16 gladdis, for with hope he refreschis & coumforth vntrowed in pis hetis he scheddis. 

Grete longyngs sotheily growes qwhen be ioy of lufe qwhen pe dyte of gostly songe1 is in pe sawle, & grete heytt to sweite lufe gyfis increse, & now no ping is so lefte as to piping 20 dede lyfe. Flor pe flowre in qwhilk this poght is norissiyd, it may not haue ende, bot Ioys pat' bisily waxis grete in pe lufar, & pat' is wondyr poght, of deede & melody it' makis aH one. Truly when I to dede drawe, fulnes of my blistnes in me begynnys, pat' 24 aH-myghty god qwhome I lufe to me saH gyff. / My seet sotheily in place is ordande qwher lufe kelys not, nor vnto slawne may not bowe. His lufe certayne my hart' kyndys for his fyre I may seyH, qwhar-by strenght of my sawle knawes no greyse qwhils I am 28 strengthyd holly in solace of lufe. Flor lufe I faynt& in holy sighting al my tyme I spende, & pat' to me sal be no repriefe be-for godis angel to qwhos felischyp byrringly I desyre, with qwhome also in strong' hope I byyd to be endyd. And lovyng pat' gladynys 32 a longar now saH relees, & blistful syght' wth Ioys saH opynly schewe pat' he desiryd & lufyd. Bot ay woo be to fame qwhos days ar slippyd& passyd in vanite, & per zeris wth haste ar parischyd with-outen fruytt' of charite, pat' longis in lufe vnclene And 36 for fayrnes of rotyn flesch, pat' is bot pe couerynge of syfth & corrupcyon, with-outen swetnes to deed ar led'; Apon qwhome also is fallyn pe fyre of wretli & couetys, & pe swene of light' enerlastynge

1 lufe crossed out before songe.
These are the first few lines of the text:

"...sheep. But truly here in pane-selese many as who ha lufyd. If for when pai sañ be demyd, pai sañ criste ieharp & intollerable to per eyne for pam 4 per haris in pis lyfe felt hym neuer sweet. / Ha truly here in pane-selfe pat hym felys sweett, per doulettes welcheryd pai sal hym see.

8 not hateful & cruel. & zitt pis chaunge of his party is nott, both of ours; he sotely ay is one vnchaungabyH, bot every creature slyke sañ se hymen als he is worpi. God truly wyfully hym-self scheuys to ilk man als he wyH, & perfore in one lityH part of tyme 12 & at ons to ryghtwyys plesyng & to vnrightwyys wroth he sañ appere. / Lyfe truly of resonabiH sawle so doys, be it goyd be it yH, after it it sal be demyd / pat is no- ping so spedeful to gett1 lufy euerlastynge als is pe lufe of criste, nor no- ping sonar bryngis to 16 vttyn dampancion als lufe of pe warld. / Lyf perfor euerlastynge oury myndes myght1 enflawmey, & cursyd lufe & hatful of fleschy affeccion far be putt1 owty. 4 Swetenes of heuenly lyffe vs moyste & to vs be not leuful bittyr swetnes of pis lyfe to lufe; for gañ of 20 dragons,1 pat1 is to say, cursidyst wykkydnes, & bittyrnes of falsheide is wyen of synnars,2 for pai it drynkand ar so maddyd pai see nott1 to pam qwhat is to cum; & venum of neddyrs;3 pat is schrewdnes killand1, to pam is dedely drynk1, & vnabyl to be helyd, for per males is incorigiblyH.

1 pis warld1 truly has likyngis of wrechydnes, ryches of vanite, wondynge flaterngis, dedely likeyngeis, wode luste, made lufe, hateful dyrknes, mydday in pe begynnyng & at pe ende nyght euery 28 lastynge. 1[t] has also salt vnsalt, sauyr vnsauyr1, fowle bewte, horribil frenschyp, chiryschynge nyght, bittyr hony & kyllande fruyte. / It hase also a rose of styanke, Ioy of waymentynge, melody off heuynes, lonynge of despetyl, truly drynke of deed, Aray of 32 abhominacion, pe ledar begiland1 & pe prinse downe castand. It has also pe gene of heuynes & scornfulH praysynge, of lillis blaknes, songe of soro & foule bewte, / discordynge frenschyp & snav blaknes, solas forsakyn, nedy kygldome. It has a nyghtynge the mor 36 rornyngen pen a cowe, A swete voys whith-outyn melody, a scheep cled in foxis skyn, & a dowe wodar pen any wode best. / Flee we perfor bodily & warldly lufe, qwos bake has a pryke if ah1 pe face flatyr;"
a bath burning with fire of hell.

To those who have their desires bent on love of this world’s creatures, it is a great burden to think of God.

They have the palate of their hearts filled with the fever of wicked love.

[Cap. I.]

Of diuers frenschips of gude & ille & as it may be lawsyd; of scarisnes & of frenschip of men & wymmen, & of trew frenschip & how chosesyn in itt in pis lyffe Ioyys & of foly of sinne pat abstene to 32 mikylle, or ar nakyd, & of fleshly frenschip, & aray of men & wymmen. [Cap. IX.]

Frenschyp is knytynge of two wyllis to lyke pinges consentkyng & to vnylyke dissentkyng, & pis frenschyp may be bytwyx 36 guyld & be-twix euyH, bot be dyuers desyrs. & moste pis agh to be
In menny's desyrs wey is tru frenschyp? god forbede pat bodily sondyrans make partynge of sawlis, bot' rather pe knot vnlysedy of drawynge frenschyp sal comforth heuynes of bodily sondyringe, pat pe freynd with his freynd sañt pink he is, qwarly he seys sted-8 fanes of wills vnlysedy. It is certan trv frenschyp qwhen a freynd behauys hym to his frende als to hym-self; qwhen he pinkis his freynd hym-self in a-nodyr body, & his freynd he lufis for hym-self, not for profett pat he trowys of hym to haue. Bot it is 12 askyd, if pe tone freend erro qwchedyr sañt frenschyp sees? Sunn says frenschyp is not parfytte bot if it be betwyx ðame pat ar lyke in vertewe; bot how was pat parfyte pat my3t be brokyn? pe tone errand now is it not parfyte, & so sothly it may go to no3t. Pat is 16 agayns resone qwhere a man is lufyd for hym-self, not for profett or lykynge. ¶ In frendys sothely is it no3t necessary pe tone be chawngdy for chaungynge of ðat tope, bot frenschyp, sene it is vertew, inposibyH it is pat' it be voydyd in any man with-out his 20 chaungynge. Qwharfope it is not brokyn for errore of pe tone, bot, ande it be trew frenschip, more bisy it sañt be to cañt hym agayn pat erryd. & ðus frenschyp bus be callyd lufe, be qwhilik he wyH & gettis guyde to his freynde als to hym-self, & for no errore 24 itt may be brokyn qwhylst ða lufe. ¶ Frenschyp certan lyghtlye is lousyH qwhen in ðe frendes ar not' fune qwhrfor he sulk be lufyd, pat' is to say qwene frenschyp is not profetabyl ne lykanf for qwhylk freyndís now ar lufyd, & slike frenschyp is fenyd, for it 28 may not last bot qwhilste lust & profett' bydis. ¶ Bot pat be caus qwhar of trew frenschyp in frendys is not dissoluyd qwhilis ða lufe, þerfor trewe frenschyp is not brokyn qwhils ða ar, bot, þe tone errand, hit both may lufe. & þerfor, þof on erre, hit lastis 32 frenschyp, if it be trewe, for þame-self ða lufe after þam-self as ða ar gude, þat bus be vndirstandyd not of gudenes of maners bot of kynde. ¶ Kynde Truly gars a man seeky hym a trew frende, for kynde desyrs kyndenes & fayth to kepe, & itt wyrkis no-pinge in 36 vayn; qwwarzore þat frenschyp þat' is kyndely sal not' be lausyd, kynde lastyng', bot' if it be in-to grete wronge of kynde þat lufyd, kynde gaynstand, & þat may kynde o no wyse do, bot' if it be oppressyd with rotyrn maners. ¶ Frenschyp þerfor þat' anypinge

1 In margin in another hand; altered from he 2 fore struck out before of
I. The Fire of Love. Of Friendship. [Bk. II. Ch. 9.]

kyndyls pat is not be same pat is lufyt, slakis & is slokynde wwen pat pinge pat stirryd& pe lufe is not had, / as if maners or riches or fayrnes frenschyp be hat with yH maners, riches scriþinge, fayrnes wasty, frenschyp Allo vanyschys & of hym pat it had is sayde 4 no-pinge vnhappiop pen to be happy. ¶ Bot s frenschyp pat kynde wyerkis in frenlys, with no pouert is caste out, with no error done away, with none fowlnes of body is endy in qwhilst kynde lastys pat is cause of pis frenschip. Slike frenschyp is pure naturel, & perfors meyd ne vnmeyd, but if it oght freyt agayn godis commament, it is worpy. It has also a grete likynge with it knytt in qwhilk it adyls no meyde ne vnpanke. ¶ Tru frenschyp may not be with-out likynge be-twix frenlys & paiere desireful speych & comfortaby 12 chere. / And pis frenschip if it be enformyf with godis grace & al-to-gidyry in god it be, & it to hym be gfyyn, & so pen holy fren- schyp it is calde & fuH meyd-fuH. ¶ I wote not soythelye be qwhat vnhap now is fallyn pat vnneyth or seldom is fun a trew 16 freynde; ilkone his awen sekys & no man has a fremde of qwhome he says he is my-self in a-nodyr body; pa bow to per awen profess& likyngis, & gyl to fulfy in per frendrys pa schame nort. &erof is demyd pat pa trew fren dys ar not, bot fenyd, for pe men pai lufe 20 nott bot owdyr per gude pa couet or to fals flatering & fawyr pa tent. ¶ florsoth be-twyx men & wymmen por frenschyp be perlis, for fayr bewtee a freyH sawle lyghtly chirisch & temptacion seyn settis fleschly desyre on fyre & ofte 4 tymes syn it inbryngis of body 24 & sawle, & so wymmens cumpany to men is wont to happyn to destruction of vertew: And sit pis frenschyp is not vnfeulH bot meydfuH, if it be had with goyde sawle, & for god if it be lufyt, not for sweetnes of flesch. ¶ If wymmen truly pame-self saw despyisly 28 of men, of god pa sulk pleyn pat made pame slik of qwhome men suld dysdene, & of heH paraunter pa sulk mistryst; pame-self for sakyn pa trow, if pa counseH of men or helpe take not. In pame certan resun is less qwhyk, & perfors lyghtly pa ar begilyd & soyne 32 ouyreume, & perfors mykyH pame nedlys counseH of gude men. / Of yl tru'y iH ar pa drawen, flor mikyH redyar pa ar to lykynge of luste pen to cerials of holynes. ¶ fer is also a kyndely lufe of man to woman pat no man wantys, nor sit pe holy, be kynde 36 of god fyrst ordant, be qwhilk to-gidyry beamt & accordant be kyndely stirryng felaly pa ar glad. pis lufe also has hys likynge, as in spech & honest touchynge & goydly dwellynge sam; be pe

1 Altered from of; in margin in another hand.
qwhilk! man gettis no meyd? bot if it be melyd with charyte, nor 
vñpangkis he gettis bot if it be filyd with synne. ¶ If iH meuyng 
ryse be qwhome he ñpinkis of lust & ña to it' go, doubtles gilty ña ar 
4 of deed, for agayne god ñai synne. ¶ ña trespas fowH peforæ pat 
say pat aH owr dedys inwarde or vtwardær meydfuH or vnmedefuH, 
for ña wak? put away, or at ñe leste kyndely dedys & likyngis ña 
stryfe in vs not to be, & so confusion too nobyH kynde to brynge 
8 in ña ar not aschamyd. ¶ pat frenschyp certan & cummy of 
men & wymmen is vnlefuH & forbed in qwhilk ña in covetis acorde 
fowH luste to fuhfuH of ñer desyre, euerylastynge potand behynde, 
in temporall solas & bodily lufe ña seyke to florysch. ¶ ña also 
12 greusly synnes, & most ñat holy ordly has takynn, & gos too 
women as woars, sayand for ñer lufe ña longe & nehand sweltis in 
greet desyre & stryfe of ñoghtis, & so ñame lyght & vnstabyH to 
wrechydnes of ñis lyfe & endles also ña leed. & ña saH not be left? 
16 vnponyschyd, for ñer dampancion with ñame ña bere, of qwhome 
be psalme is sayde: Sevnclrum patens est guttur eorum, &c., ñat? is 
to say: 'ñer thryottt is an opyn grave; with ñer tungis falsly ña 
wroght deme ñam gude.' ¶ Gode certayne wyH ñat? wymmen of 
20 men be not despyyd nor be vayn flateryng be begilyd?, bot? in aH 
holynes ñat? longis to body & sawle truly & charitfully ñat? pai be 
taght. Bot? seldum is he fun ñat now so doys, bot rather ñat? is to 
soro, Audyr for gyftys or ñer bewte to get, ña study ñame to informe. 
24 Qwarefore oft-tyme it happyns ñat? ñat if ña tech ñame in o ñinge, in 
a-nodyr ña dystroyt? ñame, & ño ñingis ñat? wymmen plesys to vse, ñat? 
ñe be nott greuyd?, ña wil nott or ña dar nott forbyed?, ñof it be yH. 
¶ Trew frenschip certan is sadned of lufars & coumforth of myndis, [Fol. XI. a.] 
28 releve of greif & out puttynge of warldly heynynes, reformacion 
of synnars, encere of holynes, lessyning of sclaundr, multiplyinge of 
gude meyd? 
Qwhils a freynde be his freynde be helefuH counseH 
A friend may 
be drawn by 
a friend to 
good, 
32 his freynde gras ñat? he desires to hafe. Holy frenschyp, perfor, is not 
to be despyyd ñat? has medycyn of aH wrechydnes. ¶ Of god truly 
it' is ñatt, enmoge wrechidnes of ñis exile, with counseH & help of 
frendys we be comforthed, vnto we cum to hym qwher aH we sal be 
36 taght of god & in setis endles set, in hym ñat? we haue luffyd? & in 
qwhome & be qwhome we had fren dys, with[wot] end we saH be gl?k. 
¶ firo ñis frenschyp I may no man except be he neuer so holy, bot 
he it' nedys, but if ñer be any slyke to qwome no man bot Aungellis 
1 MS. dyrtroy
Man rejoices in his friend's presence;

his soul is not

comforted by

things stinking, unclean and worldly.

The man that

rejoices in

God's works

shall take comfort.

Man's body

is for God,

and must be

kept for Him.

1. The Fire of Love. The Body is God's. [Bk. II. Ch. 9.

sarilys. per ar sum pat in godis lufe Ioyts & with his swetnes so ar

moystyde pat pai may say Remuit consolari anima mea: My saught gaynsays to be comforthid with wardly chere with qwhilk wardly

lufars pame-self refreschis. Neuer-pethles it beheuys pat after &

kynde & grace in pis pingis pat to pe body is nedefuH, & in me & in

men, pat pa be delity. Qwho etis or drynikis or takis recreation

of hate or cold with-outen likynge? Qwho has a freynde & in

hys presens spech & with hym dwellyinge & part takynge of hys 8

gude is not glad? sikyrly none bot wode & pa pat wantys reson, for

in pis & odyr lyke is mans lyfe comforthid, fol it be pe holyest &
in god pat whikestly Ioyts. It is not persefore of slyke comfort

to be vndyrstandyf ' My saulte gaynsays to be comforthyd, bot of 12
stynkand & vnelene & vnelfuH comforth of wardly pinges; And

afterwde he sayde ' Lorde, in pi wark pou hast gladynd me & in
pe wark of pi handis I sal be ioyfuH. Qwho denys pat he saft

take comforth pat says hym-self to be myrthyf in godis warkis? 16
Bot pe vnwyse man sal not knaw pis nor a foyst vnderstande. Sum

truly has pe lufe of god, bot not after conyng, pe qwhilk qwhils pa
study to put by superfluite, pa ar also vnwysey Also pa ar brokis of
per necessaris to cut away supposam pat pa gode may nott plees, 20

pamself bot if pa castis be to mikyl abstinens & vnmesurde nakyn-
des. And pof aht palenes of face be pe bewte of solitary man,

neuer-pethles per seruys is not ryght ordand, for if pa be bydyn per

bodis to chastis & to bryngge it in-to pe seruis of pe sprytt, hit awe 24

pa not per bodys to slaa, bot kepe pam to godis worschyp to tym
he sondyr pe saule fro pe body pat he has ioynd. Slike perfore

to men ar scharp & in pam-self bittyr, And keynyng of frenschyp pa

knew not nor pe way perof pa keep. Lufe forsoth of kyndmen, 28
if it be vn-manerid, fleschly affeccionne it is cald, & it is to be brokyn,

for it lettis fro godis lufe; And if it be manerid, kyndely it is calde,
& lettis not fro godis seruis, for kynde in pat it is wyrkis not agayns
pe maker perof. Afterwank worlpy wymmen of our tymne ar 32
reprepabul pat my swere to hede & body in so maruelus vanite has

fun & broght vp pat to behaldars bothe drede & wondyr pat put.
Not onely agayns pe sentens of pe aostyH in golde & dressynge of
here to pryde & wantonhede pa go sarifand, bot also agayns mans 36

honeste & kynde be god ordand brode horns & in greynes horribyH

1 R.: Delectasti me domine in factura tua & in operibus manuum tuarum

exultabo.

2 R. vir insipiens non cognoscet & stultus non intelliget hoc.
of here wroght pat grw not per, on per hedis pa sett, of qwome sum per fowles to hyde or per bewte pa study to increse with payntynge of begillynge avorte per faces pa color & qwhittyn. ¶ Clethyng also newly korvin both men & wymmen ful fondly vis, not seand kynde qwhat besemys, bot qwhat newe nysef of tithandis & vayne nwelte pe feynd stirande he may vp byrnye. ¶ If any of slyke pingis see ful seldum wald snyb, to scorne he is laghyd, & mor pa charge a fonde tayH pen per amendys. / Pass pa perfore, takyn be pa & also snaryd, pis ladys & wymmen pat ar cald worpi, pat desyrs for a tyme to be fayre & euerlastingly to be fowle; for after pis ioy heH payn pa saH feyH pat not criste in pis lyffe bot foulest vanite of pis warld has lufyd, pane-self crownand with rose or pa welkyd, bot let vs passe. ¶ pat with ilk tyme & deyd godis lufe is to be mengyd pat failys not for wel ne wo. And of pe worthynes perof & of teris turnyd to sone. [Cap. X.]

Luf of pe godhede man pat it parfitely pirallis & with fyre of pe holy gost truly enflaumys, with meruallus gladnes his saule to 20 it takis & fro mynde of a lufar it byndis pat to vayn itt may not turne & to his lufe bisily he goys. We may forsoyth, if we be trw luffars of our lorde Ihesu criste, qwhen we walk apon hym pinke, & songe of his lufe hald qwhils we in felyschyp sytt, & at pe burde 24 his mynde we may haue & also in tastynge of meet & drynke; ¶ Att euery morseH of meet & draght of drynke god we awe to loyf, / And in tyme of our meet takyne & space be-twix morsels to zelde hym louveynis with honily swetnes and cry of meteH & 28 with desire in meet qwhiel to zerne. ¶ And if we be in labur of handys, qwhat lettys vs our hartis to hevyns to lyft & þoght of endles lufe with-oute cessynge to hald? ¶ And so in aH tyme of our lyfe qwhilk & noght slawe no-pinge bot sleep our hartis fro hym 32 saH putt. ¶ O, qwhat ioy & gladnes to pe lufar scrithis!! O how happy & truly desyrefulH swetnes his saule fulfyllys! ¶ Luf certan is lyfe abyndinge with-owt end qwher it is seet, qwhen pe lufe after lukely desyre in hevyns rotyd prosperite ne aduersite may chaunge, 36 als wysist men has writtyn. ¶ pen no meruayH pe nyght to day 1 & ab amoris tanti memoria nee ad momentum vagare permittit, ligat mentem amantis ut ad sana.
he saH turne, Dyrnkes to lyght, heunyes to melody, noy to solas &
labyr to sweet rest. / ¶ his lufe truly is not of ymaginacion or fenyd,
bot trw & parfytte & to criste with- out partynge gywyn, angel
songe with melody to Ihesu zeeldan. ¶ And forsothe if jou lufe
in pis maner as I haue sayd, with pe best & worpiest in pe kyng-
dome of god to pat qwhikly syght jou salt; be nere fulH glorius.
¶ Enang aH inpugnacione of fendys movyng pat risys of fleschly
frenschyp, couentyng of warldly pingis in heet of lufe & vertew of 8
prayer weH jou salt ourecum. Also jou salt ourecum lykyngne of
fayrnes, schewyng pat for aH pinge pat may be pogh^* jou wold
not oes be slyyd. With pat also jou salt be fillyd with gostly fode,
& pe delis of endles lufe jou salt knaw in sykyrnes; } als wer in 12
verray connyng pat jou pe lufar art of pe kyngte ouerlastynge.
¶ Neuer-pe-les to no man pis happyns bot if owder god to hym say
it or pat he in hym-self a grete part of mey? to kum feyl bydyngy.
¶ Bot of pame qwarto speke I with odyr pe qwhilk pof aH pa be 16
chosyn, pis holy letwary 3itt tastyd not? Sum-tyme of my-self I
meruayle pat I haue spokyn of pe excellens of lufars of god als qwo
say qwho-euer wyH to it myght cum, & 3it it is not of ylk rymnar
ne willar, bot of criste lufand, lyftand & takand. ¶ Be smalles 20
certan of my mynde can-not opyn itt pat as a blabyrar I am besy
to schew, 3itt I am compellyd sumqwhat to say, pof aH it be
vna byl to be spokyn, pat herars or redars may stody to folo itt; fynd-
and pat aH lufe of fayrest & luflyst warldly pinge in comparison to 24
godis lufe is sorow & wrechedynges. ¶ perfore behalp to your under-
standynge & knaw weH our lorde his lufar makes meruelus & raysis
in heght; & with vn-worthi luf of vayn hope it suffyrs hym not be
castin, bot in hym-self swettyng to lufe stabilly keyps. ¶ Lufe truly 28
is continual pogh with grete desyre of fayre gode & lufly; for if pe
pinge I lufe be fayr & not gude, vnworply I schew my-self to lufe
itt, if it be gude, to be lufld it is. ¶ Lufe truly of creature, pof it
be gude & fayre, to me is forb xuyên, pat to pe well of gudenes & fayrnes 32
aH my lufe I saH ofsy & keyp, pat he be my lufe pat is my god &
my Ihesus. ¶ He onely of hym-self has fayrnes & gudenes & pe
self fayrlynde & gudenes he is. / Odyr pinge qwhat-euer it be, fayr
ne gude it is bot of hym, & pe nar to hym pe fayrar & pe bettir pa 36
ar. ¶ Worpiest perfore he is lufyd pat aH pinge in hym-self con-
tenys pat worpi es to be lufyd & of a lufar to be soght, qwarfore
of his party no pinge withaldis bot pat he moste byrmyngly myght.

1 MS bot. trw bot trw
be lufyd. / Truly ought ellis if I lufe, my consciens me bitys pat I I If I love lufe not ryght. I drede pat at I lufe, luf not me agayn, & git I adred for drede ih lufars departis & aH per vanites wastis.

4 ¶ Oftyns also odyr noys happyns pat gaynes & svetnes of lufars Sturbyls; bot he truly pat lufys god with aH his hart pe clerar is i)n his conscience, / pe more byrnynge he knaws hym-self in luf of god. perfore his lufyest lufe he knaws fro qwhos svetnes dede 8 departis not, bot pe parfitely his lufe fyndis qwen he fro pis warld passis to hym sikrylyest he is Ionyd pat fro hym neuer after he sell be putt, bot in halsyngis miriest besily he rynne & hym pat he has lufyd & couetyd opynly seande with-out ende sal be glorifyed.

12 ¶ pis lufe to fyre vnslokynd I lykyn; the whilke no power of enmys may cast down, no softnes of flatery may ourycum. ¶ pis lufe clensis vs fro owr synnes, & in vnmesurde heft of obstakyls byrnyys pat sulk let to lufe, & in pe hattyst flawmys of godis lufe 16 makes vs clerar pen golde & pe swa bryghter. / pis lufe bryngis vs and bringys us from sin, & costly medeyn, / & I hope no pinge emonge aH oyer pat may be nowmbyrde of clarkis pat may vs socur so mikyH & clens & fro aH dreogis of wykynnes vs cler als ferment lufe of pe godhede & con-

20 tynaH poght of owr makar. Teris fro defautis ar wont to wasch vs & heuynes of hart putis by dampnacione, bot byrnynge lufe aH odyr passys, More pen can be poght, & makis mans sawle schyneost mojest excellently. perfore before aH pinge pat we may do, pe hart 24 of pe kynges euerlastynge itt gettis & in IoyfulH songe is worpi to be seyn. / I say not, gretynges is vnprofetabylH, ne soro of hart vneumly or not to be lufyd in pis exiH, / bot I meruyH pat any so hy1 rauyschyd in songe of lufe pat in his deuacion or prayinge or 28 meditacion may not grete, bot rather I say pat prayer & meditacion of slyke a lufar in-to songe is turnyd in-to melody of heuenly svetnes multyn, pat rather he gyfis aungeH sownde pen mans, in qwhilk honyly heet Anoy[n]t not to heuy bot to Ioy he is takyn 32 & berus as wer wyp away, in pe spryngis of endles & tru Ioy is myrthyd. ¶ Owr doctors say: parfyte aw to greit, & pe more parfitely more plenteuus of tenys pai suilk be, for wrecidnes of pis lyfe & for pe delay of heuenly lyfe: to me certan a wondryfulH 36 longyng in godis lufe was nere, & noy of bodily gretyngis for pe gretenes of inward svetnes has cessyd. He certan with endles lufe pat is not byrnyd, with teris nedis to be purgyd. ¶ To hym in lufe euerlastynge pat longis, lufe is engot to chastys, per is no

The more love for God, the clearer conscience.

The more perfect, the fuller of tears.
I. The Fire of Love. Effects of Love. [Bk. II. Ch. 11.

Love's wound is the greatest.

Love makes men pale.

[fol. XLII. a.]

Love binds together God and man.

That parfite lufe to god byndis withoute lowsynge & makis man myndy of his god, bot lufe of pe warlde fallis to noght, And of the kynde of trew 16 lufe stabille ay lastynge sweit soft & profetabulle, & of fals lufe, venemus, fowle, & vnclene.

[Cap. XI.]

His warle is parfite if we owe myndes fro lufe of creaturis pythely 20 depart & to onely god pame truly with-owte departynge Ioyn. ¶ And in pis warke more parfyte we be pe better we ar. Pis deyd is abowen ah odyr, for ah pat we do to pis ende is refered pat we to god parfytely be knyttyd in onned. ¶ And fro pis onned many 24 pingis draws, pat is likynghe bewe of pis warld, vanite of men & wymmen, Riches & worschyp, lounynge & fauyr of pepuh. Perfore pis warke to fulfyh our-self vs must vse, ah pinghe putbak & forgetin pat vs myght lett. ¶ Lufe certan to the qwhilk we ascend in pis 28 wark is qwykker pen a byrmynghe coyH & pe effect in vs sal do, for both byrmynghe & schynnynghe owr sawlis it saH make. Pis is lufe pat of a creature may not be begylid nor in heuyn scornyd ne put fro meyd. ¶ Flawm of pis fyer qwho myghtl longe soffyr, [if] it in o 32 maner sulit ayt last? bot oft-tymes it is tempynk; pat it wast not kynde be pe body pat rotys & greuys pe sawle, for pe rotyng flesch suffysr not owr mynde in god bisily to be borne. ¶ Heet certan of

1 This seems to be altered by the writer from woynde to wounde.
2 to chastis struck out before forsothe.
The Fire of Love. Effects of Love.

verray deuocioun is be tymes as be sleep and mys-vse of body or labyr, & yt pe byrnyng is not slekyd, but yt is not felt as it was be-fore. 

To vs truly it cumys agayn whils we turn not to god, & makis vs mend of seyknres of mynde, & swetnes it gyfis; pe body also fro many seyknres it delyuyns, whils it kepis vs in temperans & sobyrnes, Owr saulis it raysis to hevynly desyres, pat we in lawe pingis haue no delite. ¶ pis is pe lufe pat eriste raüyschis in-to our hertys & makis owr myndes sweet, pat with-in to songe of louynge we byrst vp, & als wer chauntand, we synge. I hope to pis be no lykyngye lyke, for with elene swetnes it moystcis & holy lykyngye it gladys. Be sawle pat it takis with blyst fyre is purgyd, & in it bidys no rust ne fylp, bot aH-to-gidyr with heuene [joy] is purlyd, so pat owr inward kynde in-to godly Ioy & songe of lufe it semys turnyd. ¶ bus fortho euer-lastynge lufe gladys & plenteusus lykyngye inschedis, so pat pe frendys perfor ar not compelldy [to] Any desire of warldy creature to bowe, bot frely into louynge & luf of Ihesu eriste pa may melt. ¶ Lern perfor to lufe pi makar, if pou desyre to lufe qwhens pou hens passys; do so pat pou lufe god, aftyr pi deed if pou wylt lufe; All pi mynde to hym gyfe pat fro temporall.

20 & endles sorois may kepe it. ¶ Be-war pi hart fro hym be not sondyr pat gude pi aduersite or wrecchynes be sett, for sou salt be worpi with Ioy to haue hym [&] hym to lufe withoutyn eynd, [Fel. XLII. b. ]

¶ In pat certan a trew lufar pi-self pou scheuys, pe mynde of god 24 if pou suffyr not slyp, prosperite or grefe qwedyr so cum. ¶ o good Jesus, who gave me life, let my heart desire no-thing beyond Thee.

28 pas, & to me cum pat I desire, if my saule had hard or takyn pe songe of pi praysynge. ¶ pi lufe euer in vs myghty byde, qwher-of we may it feyH. / perfor my mynde to pi power take & make itt stabyH, pat with yavn & vnprofetabil fantesis it vanisch nott nor 32 with errors be scornd, nor be it bowyd to erthly felicite or lufe or louynge, bot my mynde so in pe sattylk so in pi lufe byrne pat, with no chauns sodan ne anysyd it be kelyd. ¶ Any creature of pis warlck certan if I luf, pat to my list in aH kynde sulf pleis, & I my 36 Ioy & ende of my solace in it I sett, qwhen it to me sulf cum I myt welH dreek for byrnyngye & bittyr partyngye, / for aH felicite pat I haue in slike lufe in pe ende is bot gretyngy & soro qwhen it drawes nere pat payn moste bitterly pe saul sulf ponysch. ¶ aH 40 likyngye also pat men in pis exile has behaldyn, to hay is likynde
The nature of true love is that it changes not.

The comfort of loving song shall not fail in the hour of dying.

The presence of my love brings gladness and a feeling of safety.

pat now florisches & waxis greyne bot sodanly it vanyschis as it had not bene. ¶ So no meruayle pe ioy of pis warlde semys to pame pat right behaldis, & solas of synly bonde ilk odyr filoynge in on astate neuer abydes, bot passis, to it cum to noght. In labyr neuer-4 pel-es & greyfe aH standis, & no man may pat eschew. ¶ pe kynde certane of treu lufe & not senycl is pis pat: it stand ay stabyH & with no new ping chaunge. ¶ pe lyfe perfore pat lufe myght fynde & truly know it in mynda, fro soro it sal be turny: 8 to ioy vnspeky & in seruys of melody it is convuersant. Songe certan it sal lufe, & in Ihesu syngand, to a byrd it sal be likkynd to be deed syngand. ¶ & in pe diyne paraunter solace of chariteful songe sal not wante, if it* happyne hym to dy & not swyftly to his 12 lufe go. Aftyr his passage, forsoth, meruelusly he sal be lyft in-to loyynge of his makar, & more pen may be trowed syngand with likynge saH flaw & in-to seraphins criynge soyne saH rise, so pat in loyynge he saH gyf lizt & bisily byrn endlesly. per saH be hals-16 ynge of lufe, & swetnes of lufars in hart sal be coupyd, Ioynung of frendis sal stande ever; ¶ pe swete mouth sal gyf likynge kissynge & per lufe sal neuer sees. ¶ Presens of my lufe to me gettis gladnes vn-mesurde & sikyrnes, & of heuynes with hym I haue no mynde; 20 aH aduersite vanyschis & aH ojer desyres aperis not, bot pa ar stillyd & disparischyd, & he allone me holly refreschys & inlappis pat my mynde allone byrnyngly has desyrd. ¶ Truly if pou cristle lufe with aH pi wil & aH fylth of wyckednes pou hatis & pi hart 24 pou gisf to hym it boght, per he pi lorde be grace, not pe feynd be syn; // Als pi saule cristle truly has soght & vnerde & in sekynge wolde not cees to tymne pou fonde hym, so to endles Ioy pou salt be led & in a bliste seet to god be nere. perfore I counseH pe to lufe 28 as I haue expound: with aungels take pi place. ¶ pis ioy & worship be-war pou seH not for fowl vanite of flesschy luste; behald wysely pat lufe of creatures exclude pe not fro lufe of god. ¶ In erthe hate pou no wrechidnes, but pat may pi pure lufe cast 32 ouer & starbyH; / for parfite lufe is stronge as deed, harde as heft is tru lufe. Lufe forsoth is a lyght byrdyn, pe berar not chargean& bot& lightynand; pe qwhilk zong with ald makis glad? in pe qwhilk Ioye seumifeturs of feyndis per pray takyn; in qwylk feghtars ar 36 defendyd agayns pe fleisch and pe warlde. Luf is gostly wyne, myndis of chosyn moystand, & makes pame bolde & manly, pat pe venenum likynge of pe warlde pa ha forgetyn nor perof has no care bot rather grete scorne. ¶ Of holy lufe no lufar perfore 40
may lose, bot nedis wyn mykiH, if he kepe it truly in hart. ¶ Lufe with-oute payn bidys in pe saule of a lufar, as lufars has schewed, for lufe makis parfyte & payne destroys. / Parfyte makan& and destroyand ar contrary; perfere pe hart pari'tely luфан& felis no payne ne heuynes, nor is not sory ne sturbyld. / bus sothely standis not to-gider parfite lufe & wrec'id heuynes. ¶ Eft-sones pat pat is doyne gladly is not doyne paynfully. A lufar sothely willfully & 8 gladly wyrkys; perfere in his wark' he has no wrec'hdnes, bot' he is happy, not streyn'd, not heuy, bot' glad & miry hym-self ay schew-

12 yan& and' happy, gladly not payne for wite/i-oute pis & Bk. to flour made dwellywg* destroyand is knawa/jd' makar downcast, in o schew & lievyu to ouercums. ¶ In pis lufe he sul& wax myghty, strong' & our lyfe stande. ¶ A better

16 dwelling' place ne swettar neuer I fan& for me & my lufy it' has made on & on of too. ¶ 3it' wardly lufe sal growe & perysch als flour of feyk& in somyr, & more sal not' be pe Ioyand bot' as it wer o day, / so sikryl sal it schort qwhyH last, & after pat' in soro end,

20 & so doules it saH be bitter in fonde lufars. ¶ per pride & play in fals bewte in-to fylth sal be custyn, qwen pai in-to tormentis ar downcast, pat with pame sal endles be, not saH itt passe, as dyd per fals felicite & Ioy pai had in schynynge bewte, voyde hafe pa gone

24 & swyftly vanyschyd aH pai in-Ioyd. ¶ God truly gyfis fayrnes to men & wyommen, not pat' pai to-gider in lufe sul'd byrn, per makar despisand', as aH neereham& nowe doys, bot' pat pai godis giftis knawan& in al per hart hym pa sulc& glorify & lufe vnecessynlyg, &

28 to pat' heuene lyf bewte to qhome aH wardly bewte in comparisone is nocht, bisly pa sul'd desire. If in pe seruandis of pis wark' schew lufly forme, / qwhat sal be pe bewte of godis childyr in heyn seett'! Lufe we perfere byrnyngly, for if we lufe, in heuene [Vol. 

32 myrth to criste we saH syng with melody qwhos luf aH pinge ouercums. Lyf we perf for in luf & also dye.

Of pe felicite & swetnes of godis lufe & of pe night- ingale songe & prayar for perseuerans of trew gostely sange pat wardly lufars has not.

[Cap. XII.]
Sweeter lust I know not, pen in my heart to, thee, Itheu, to sing, qwhome I lute, songe of pi loyfynge. A bettyr feliciete I know not & more plenteous pen in mynde to leyH sweit heytt of lufe, [&] of all pingis I had it best Itheu in hart to seet & no oper pingue desire. He truly has beguynynge of lufe pat has lufely teris with sweate longynge & desyre of pingis euherlastynge. Criste truly as wer in our lufe longis, qwhils he vs to gett' with so great heet' to pe ecos hyde; bot' weil it is sayd in play: 'luf gos before & ledes pe dawnes.' pat crystal put' pus lawe not was bot' lufe. Cum my saviour, my saul to comfort; in pi lufe make me stabyH, pat I neuer cese pe to lufe. Sore do thou away qwen I saH passe, for slike a synnar per is non pat may not Ioy if he to pe parfitely be turned.}

O sweettyst Ithys, of pi mercy have mynde pat my life may be lyght, with vertw fulfyld, my stronge emny pat I onercum gyf me heyI, on pis wise I pray pe pat I be no' lost' with pe chylde of damnpacion. Sen my saule truly with holy lufe was ensyndy, in longynge I am set of seynge pi maieste. / pereore pe bear of pounerte made, erthy dignite I despyse & of no worschyP I care, my ioy truly is frencshyp. Qwhen I began to lufe, pi luf my hart toke & suffyr'd me no-pinge desire bot lufe; & pen pou, god, in swete lyght my saule mayd Byrne, perfor in pe & be pi I may dy & heynynes none feyH. DelectabyH heet' also is in lufynge hart, pat has denoryd heuy greyf in lyre of byrnyngen lufe, here-of is gifyn sweetnes, musyk goand principally betwix, pe saule softyannd per pou, my god & my comforth, pi tempyH has orland. / pat Ioy certan is fulli delicous to qwhilk'I seyn, & no man more coucues in slike desyre may be. Qwarfore my lufly saule in-to pe kynge of hee empyre als wer pe spouse arayand pus says: Lufe haldys my hart' with bandis vnloosyd & in slike gouernance it setts & so gretely byndis with meruelus maistry pat to dy rather pen lyfe itt plesys to pink. / pis flour certan may not end', so is my freynn byrnand in lufe & his ioy deede symGIS & melody. / In the begynynge truly of my conversion & syngulere purpoys I peght'I walk' be lyke pe lityH byrde pat for lufe of pe lemmann longis, bot in longynge it is gladynk qwen he cumys pat it lufis, Also it longis, bot in swettes & heett.1 It is sayk pe nyghtgale to sounge & melody aH nyght is gynyn, pat sche may pleis hym to qwhome sche is Ioynyd. / How mykiH more with grettyst swetnes to criste, my Ithys, I sulde synge, pat is spouse of my saule, be aH pis present lyfe pat' is nyght in

1 & letando canit, canundo & languet sed in dulcsadine & ardore.
Facsimile of leaf 2¹ of the Misyn MS., No. 236, in Corpus Christi College, Oxford, to show the contemporary ('alus,' 'pah') and later corrections.
Facsimile of leaf 44 of the Misyn MS. No. 236, in Corpus Christi College, Oxford.
regarde of clerences to cum, to longe, longingly in lufe dee, deyngly I sal wax stronge & in heet I sal be norischyd, & ioy I sal & Ioy-
and likynges of lufe synge with myrth, & as wer of a pype hote
4 denocion sal gif songe & aungelis melody my sa[u]l to be hyest sal
geld with-inforth dressyd, And of be mouth offyr*d in the awtyr of
godis loifynge, so pat my saule ah-way be gredy to lufe & neuer
fay*H with heuynes or slawth fro pe desyre it tok. Holmes sothely
8 of mynde, redynes of wyH, heet of verry desire, & turnynge to god
be continueynge of poght, pat ar in holy saules, suffyers pame not
dedly to synne, And if pa be freylnes or ignorans synne, oune
with pe pryki*s pai ar rayysyd to true penance, nor longe in synne pa
12 sal byde, pef it wor likyng; pat pa drw to. / Venyal forsoith pat pa
do, in fyre of lufe pa waste, o les pat any with silke negligens be
cast down pat pai weyn it be no synne in pat pai trespass, & charite is
not Inoghi to putt away ah pe payn worpi or els pa ha no tribulacion
16 qwher-with per synne suld be purgyd; In comyng certan of luf pe
lufar hart’ is byrmyd ; hattar pe* fire is pis meruellas heet, pe qwhilk*
pe mynd* swetelyest gladyns & fro pe heet off synnes temperis &
scadois. ¶ Gude ihesu, gyf me organly & heuennly songe of
20 aungels, pat in pat I myght be rausi-chyd & pi worship besily
syne; pat pou gaf to me not* knawynt & vnconyng, now gift agayn
to me expertere & askynge. Chiris me in myrth of pi heuennly lufe,
pat I firy be fune in my last end, & with ioyful songe in-to my
24 saule lighte, schew me swete chirischinge in pi gude wyH, pat my
defautis here be ponyschyd & clensyd in pat wys pat pou has
knowen in pi mercy agayns hym drawynge to pe, not* as pou
chirischis in pi wreti, florisschars of pis warld*; to qwhome temporatif
28 prosperite pou gyfs & endles payns kepys. Warldly lufars sothely
wordis or ditis of owr songe may knaw,4 for pe wordis pai rede, bot
not & toyne & swetnes of songe pai may not* lere. O gude Ihesu,
my hart pou has bun in poght of pi name, & now I can not bot
32 synge it; perfore hane mercy on me, makand parfyte pat pou has
ordane. ¶ pi tru & besy lufar is rausichid in-to gosly songe of
mynde, pat it is inposibilityH any silke swetnes of pe feynde to be,
or slyke hete of any creature, ne silke songe of mans wytt, in qwhilk
36 if I abyde I sal be safe.

Truly it behous pat smale synnes we be not glad to do pat wiH
grete synnes parfitely eschw. He truly pat knawyngly &
willfully fallis in-to pe lest, vnauisyd* to gretter oft-tymes sal faH.

1 non autem cantica nostrorum carminum.
Itt longis truly to lufe to desyre in-to grete wrecchidnes raper to fall peon ons syn. No-þinge it is nedefull, likynge, ryches, strenght or fayrnes to seyk, bot scorne it is to hym þat in þe dome of þe kynge euerlastynge sal be made kniȝt with purfite bewte of membyrs & clerenes of colour; qwher nowder sal be to mykyl ne to lity,H in þe heenely halþ qwher he sal saryf to þe emprôwr in warld of warldis, Amen.

Explicit liber de Incendio Amoris, Ricardi Hampole heremite, translatus in Anglicum instancijs domine Margarete Heslington, reclusa, per fratrem Ricardum Misyn, sacre theologie bachelureum, tunç Priorem Lyncoluiensem, ordinis carmelitarum, Anno domini M.CCCCxxvth. in festo translationis sancti 12 Martini Episcopi, quod est iiiij nonas Iulij, per dictum fratrem Ricardum Misyn scriptum & correctum.
II. The Mending of Life, or The Rule of Living.

ENGLISHED FROM HAMPOLE’S “DE EMENDACIONE VITAE”
BY RICHARD MISYN IN 1434.

[MS. in Univ. Coll., Oxford.]

This boke is of mendynge of lyfe, or ellis of pe rewle of lyfynge, destinct in-to xij chapiters: The fyrst, of conversyon or holy turnynge. pe secunde, of pe despisyng of pis warlde. pe pird, of pouerte. pe fowrte, of se settyng of mans lyf. pe fyft, of tribulacioun. pe sext, of paciens. pe sevynt, of prayer. pe aght, of meditacioun. pe ix, of redynge. pe x of clerenes of mynde. pe xij, of pe lufe of god. pe xij, of godis contemplacioun.

Of pis, als god wil graunt, we salle pursw.

First, of converstion. [Cap. I.]

Tary pou not to oure lorde to be turnyd, ne put it not fro day to day: for oft-tymes cruelte of deed rauischis wrechis, & name pat irkis now to be turnyd, bittymes of payns sodanly de-20 vours.  Of vs may not be nowmbyrd, how many wardly, wykkyd presunpsyone has begilyd. / Grete synne truly it is, in godis mercy to trest, and fro syn not sees, trowyng godis mercy be so mikyHy, pat to synnars, rightwes payn he will not gyff.  ‘Wirk’ 24 þe perfor e qwhils it is day: þe nyght truly cumys in qwhilk no man may wyrkt. Lyght or day, þis lyfe he calis, in qwhilk we aw neuere of gude wirkyng eees, knawand pat deed to vs is sykyr, þe owre of deed truly vnsikyr. þe nyght, deed he calis, in þe qwhilk is now may be Death is cer-tain, its hour uncertain.

28 membyrs ar bun, wittes ar put by, And any helefult þingis now may
II. The Mending of Life. Ch. I: Of Conversion to God.

Our life is but as a point.

Many are not healed, but not and foster.

Turning to God is turning from the world, sin, the devil, and the flesh.

It is a putting back of all lusts and bitterness of this world.

Except our inward eyes be unwearily raised to Christ, we can not escape the snares of temptation.

we not wyrk, bot after owr warkis, Ioy or turmentry we sal resayfe.

In a poynyt we lyfe, 3a les þen a poynyt, for [if] aþ our lyfe to lyfe euerlastynge we wald likkyn, norþ it is. Þe þerefore oure lyfe how waste we in lyfe of vanite not with-oute greuyns dumphuacoune, & aþ day necligent, with-out forpinkynge, ydíð we stánde! Þe þerefore turne vs & we sal be turnyd; heyl vs & we sal be helyd. Þe Many truly ar not helyd, bot rotis & þer wondys festyr, for to-day to god turnyd to-morne fro hym, [pai ar turnand], to-day doand 8 penance, to-morne, to þer iþ turnand. [Of slike it is seid]: we haue curyd babilon it is not helyd, for to eyste it is not truly turnyd. Þe Qwhat is turnynge to god bot fro þe wald turnyng, & fro synne, fro þe feynde & fro þe flesche? Þe Qwhat is turnynge fro 12 god bot turnynge fro guyde vnhawngabyH to guyde chawngabyH, to likynge bewte of creature, to þe feynid warkis, to lust of þe flesche & þe wald? not with goynge of feytt to goyd we ar turnyd, bot with chawngis of our desyrs & maners. Turnynge 16 also to goyd is doyne, þe scharpnes of owr myndys qwhils we in-to hym drees, his coussayH & his commamentys euermore we þinkis þat of vs þa be fulfilyd, & qwher-euer we be, ssyt we stánde we, dreyd of god fro our hartis passis nott. Þe Of dreyd I speyk nott 20 þat has payn, bot of þat þat is in charite, with qwhilk we gif reuence to þe presence of so grete a maieste, & all-way we dreyd in any lityH þinge þat we offend not. þus sothely disposyd, fro þe wald to god truly [we] ar turnyð [& fro þe wald turned]. Þe frò 24 þe wald to be turned is not ellis bot aþ lustis to put bak, & bitternes of þis wald, for god gladly suffyr, aþ idyH occupacions to forgett & worldily erandis, in so mikyH þat owr saule holy to god turnyð, to aþ þingis in þe wald to be lofyd or sogytt pithily it 28 dyis. Þe To heuently desyres þefere gyvyn ha gode euermore before þer eyne as hym vnwerily euer þai said behalde, als beris winst þe holy prophett wher he sayð: Providébam dominum in conspectu meo semper, þat is to say: ‘In my syght euermore owr lorde I before 32 sawe,’ not onely þe space of a nowre, as do þai þat aþ eerthely fayre or luxly be-fore þe eyne of þer hartis settis, þe qwhilk þa behalde, In whilk þame likis & to rest be lufe desyris. And et þe prophet says: Oculi mei semper ad dominum, quoniam ipse euell-36 et de lacdeo pedes meos, / þat is: ‘Myn eyn euermore ar to owr lorde, for he fro þe snare my foyt sað delyuer.’// Be þis is schewyd þat bot if owr inward eyn to crist vnwerily be raisyd, þe snaris of temptacione we may not scape. And þat owre eyn of hart be not 40
fixyd in god, ar many lettyngis, of whilk put we sum. ¶ Abundance of Riches, flaterynge of wymmen, slayrnes or1 bewte of 3outhe: pis is he threfoird rope pat vnnethis may be brokyn, & sët it bus be 4 brokynne & despyisd, pat cristie may be louyd. He truly pat desires cristie truly to luffe, not oneyl with-oute heuyenes bot with a Loy vn-mesurde he kestis bak aH jinge pat hym may lett; ¶ And in pis case nowdyr fader ne modyr ne hym-self he sparis, no mans chere 8 he takis, violence he doys to aH his lettars, & aH ostakysls he byrstdis to-gidyrd; qwhat-ener he may do, hym þink it lityH god for to lufe. / ßro vices he flees als man braynes, & to wardly solace he lokis nott, bot certaily in god holy dressyd nerhand his sensualite he has 12 forgettyn. // ¶ AÝ inward he is geddyrd, aH in cristie he is lyfte; so pat qwen men se he als semys heuy, wonderfully he is glad. Bot many þer ar þat say to god þai wiH turn, bot1 zitt1 þai say þai may not, for by pis occupacions or odyr þai ar haldyn bak; qwhos 16 coldþ myndþ heviyngly we reprefe. for with-owten doute, and þai wer tochyd with þe lest spark of cristiþ lufe, onone with aH besyynes þai sulkþ seyk qwhilkis way to godis seruis þai myghtþ cum, and in sekyney þai sulkþ not sees to þa had fun. ¶ Excusacion oft-tymes 20 þa feyn, qwhilk rather accusis þame more. / Riches forsoith many with-drawes, flaterynge of wymen begilys, & þa þat longþ ha doyne weH, sum-tyme be þaim in þe warste dyke ar drownyd. For fayrnes soyne is lufyd, & qwhen it felis þe self lofyd, lightly it is chrischyd, 24 and chosyn is kest down, & wars he is made after turnyng or conversion þen he was before. þen his name is blekyd, and he þat before was worpi, of aH men now is despyisd & of aH hatyiH. ¶ Truly a man I saw of qwhome þai saydþ þat fyftene þere his body 28 [he] chasistyd with merules scarpnes and afterward skrithyn in-to synhe with his seruandis wyfe for hir to his deed myghtþ not be partyd. In his diyne truly þai sayd, prestis þat to hymne come he waryd & sacramentis refusyd to resayffe. Newly turnyd þerfore 32 aw forto sle occasyon of synnyngþ, worde, deydþ & sightþ to ÞH stir-ryngw with wyHe a-wayd. þe more vnlawfuH a þing is, þe more it is to be forsakyn. þe feynde al strongþ vp-braidys agaynþ þame qwhilkþ he seis fro hym turnyd & to god turnyd, & cessis not 36 fleschly & wardly desyr to kyndyH. ¶ Lustis before doyne to mynde he bryngis desolacion of þe contrit,2 & vnprofetabyH desires

1 or altered from off by the writer.
2 et innumerabilia fantasmata cogitationum vanarum & affeccionum inutilium.
II. The Mending of Life. Ch. II: Of Despising the World.

Of *pe wyrldis despyng*.

*pe wyrld* is to despise is a*H tempore* *pingis* & passand, without *per* *lufe* *pis* *lyffe* to passe. In *pis no-* *pinge* bot *god* to 8 *seyk*; of *aH* vaynglory & *solas* not to charge, *vnethis* *pi* *necessaris* takand, & if *pi* *sum* *tyrne* wante *gudely* bere it. *pis* is despyngynge of *pis* *wyrld*. *Haue* *pis* *in* mynde if *pou* wylt not be slayn. *pou* *pe wyrld* is despyyd & *not* *lufe*.* AH* *sothely* *pat* *we* *lufe* we *worschyp*; 12 *fowle* it is also *dyrt* to *worschyp*, And *pat* is *erly* *pinge* to *lufe*. *perfore* *pis* *riche* chynchis *in* *fowlst* *filthis* & *stynke* *byndis* *pan-* self *praH*; *&* *Toys* to be *cal* lordis of men, [*pou* *pi* *be* *prall* to *vices*]. If a *man* be *lorde* of *men*, not of *kynde* *pat* *is* bot of 16 *fortune*; *pat* *man* to *visse* is *sogett*, *is* *off* *fraewart* *wifH*. *Put away* *perfore* *pi* wickyd *wifH*, & *fro* *pe* *fend* *pou* *saH* *be* *fre* & *fro* *syn* made *pe* *servaundy* *of* *rightwisnes*, *pat* *techis* *pe* *erly* *pingis* *not* *lufe*. *Conetys* of *the* *wyrld* & *godis* *lufe* truly ar *contrary* and in 20 *one* *saule* to-gidyr *restys* not; *pe* *place* is *so* *straytte* *pe* *tone* *fallis* oute. *Pe* *more* *sothely* *pou* *kestis* *oute* *couetis*, *godis* *lufe* *more* *pou* *tastis*. *pe* *more* *couetys* *pe* *lesse* *charite*. *O* wrecyed *sawle*, qwhat *sekys* *pou* *in* *pis* *wyrld* qwhere *pou* *seys* *aH* *pingis* *desenabyH* 24 & *passand*? *pai* *sonnet* *begylis* *pe* *pat* *moste* *flatyrs* *pe*. Qwhy *bisys* *pou* for *dedely* *pingis*? *qwhy* *zemis* *pou* *with* *grete* desire *pingis* *pat* saH *perys*? *Seys* *pou* *not* *sonnar* thai *perys* *pe* *pou* *ar gettyyn*? *Bot* *I* wote *qwhere* *pou* *dweH*, *qwhere* *satanas* *set* is, 28 *pat* *pi* *eyn* has *blynydyd* & be *his* *falsed* *pe* *scorned*, so *pat* *pou* *sulde desire *fleand* *pingis* & *lufe* hatefuH *pingis* & despyse *abidyng* *pingis* & to *vanischyng* *pingis* *drawes*. & *so* *pou* *settis* *pi-self* *on* a *fawe* *grounde* & *qwhen* *pou* *wenys* *to* *stand* in *fyre* *pou* *fallis*. 32 *Dwellars* in *temporeH* *plente*, be *fye* *pinges* *pat* *pou* *lufe* ar *begylid*; *be* *riches*, *be* *dignite*, *be* *wyH*, *be* *power*, & *be* *worschip*. *pies* *byndis* *pame* *in* *synnes*, *in* *defautys* strenys; *with* *pis* *lustis* *pou* ar *overcomen* & *neyvr* *ar* *lowsynd* bot *be* *dead*—bot *per* *lowsynge* is

1 Some words have been written here in a later hand above the line, for insertion, but have been erased.
II. The Mending of Life. Ch. III: Of Poverty.

to late, when per is no more but endes payne. His letis pare
pe warld to despise, fro godis lufe, fro knowlegis of pare-self, & fro
pe desire of pe hevenly kyngedome. ¶ No man may be sauyd, pe
warld with al pat is perin bot if he cees to lufe. ¶ Sees perfore
qwhils heet is in pe body & 3it faire age of 3outhe abidys. Qwhat
pinges saH lyke hymne pat hym-self disposys criste to lufe? 3outhe
he saH despise, his strengeth to god he saH keep, riches he countis
for noght; pat fayrnes of pis vanite is gras desayuabyH he saH take
heed. / Qwarte saH I rynne be on & on? AH pingis parfitely he
saH despise pat in pis warld as schadow passys. ¶ O fleschly
lufar, in pe flesch what fyndis pou qwhar-for in it pou so deylys?

£ ¶ pe forme & schappe pe plesys, or has pou now pi Ioy in a skynne,
qwhat is hyd vndyr pe skynne qwhy takes pou not heyd? Or
knows pou not pat fleschly fayrnes\(^1\) is coueryng\(^1\) of fylth, and
dreggis of corrupcion, & oft cause of dampancion? ¶ Enoghi per-

12 fore be it to pe aH oper despisyd god to lufe, god to love, with god
to be, In god to Ioy, fro hym not to part, bot to hym with desyre
vnslokynd to drawe. ¶ To despise pe warld pe selfe compellis, pat
is so full of wrechidnes, In qwhilk\(^1\) is males aband, persecucion
destrwan\(^1\), bolmand wretch & fretynge luste, fals blamyngye of synnes,
bitternes of sclaundy, qwher aH pinges ar confuse with-owtyn ordyr,
qwher now\(^1\) rightwisnes is lovdy\(^1\) ne trewth apreuyd, qwher
faythefulnes is vnfaithful, & frenschip cruelt, pat\(^1\) standis in pros-
20 perite & failis in aduersite. ¶ Odyr pingis 3it per ar pat vs suld
mene to pe warlds despisyng\(^1\): chawngynge of tyme, schortnes of
pis lyfe, sikyr deed, vnsikyr chawnce of deed, stabilnes of ever-
lastynge, vanite of pingis present, trewth of Ioyes to cum. Chese
24 what pou wyH; pe warld if pou lufe, with it pou saH persch; If
pou luf criste, with hym pou sal rene.

Of pouerte. [Cap. III.]

If pou will be parfite, go seH aH pat pou has & gif it to pore, &
cum & fylo [me], crist. In forsakynge of warldly pinges & in
filoynge of cristly pinges he schewis per is perfeccon. / Forsoythe
aH solois not criste pat per gudys has forsakyn, for many ar wars
after forsakynge of pars pen pa before wer. pen certan pa sarif to
36 bakbitynge, & gude fame of per neighburs pa drede not to with-
draw; In envy pen pa bolne, In males pa gnayste, pam self pa sect

\(^1\) The writer was going to put faireness, but altered it.
before aH oher, per state pa praise, al odyr owdyr pa disprays or dampnis. How trowes pou pat pe feynud slike has begilyd, pat now per has pe warld ne gode; qwhom be dyners wyllys to endles towmentry he ledys. 1 pou pat vndirstandis pat I ha sayd, take pi 4 pouerte a-nofer way. Qwhen pat he says go & seh, he markis chawngynge of pi desire [&] of pi poghst, als pus: he pat was prowde, now be lawly, pat was wrathful now be meyk', he pat was enviws now be charitfuH, be-fore coutes now large & discrete. 8 And if he wer vnclene, not only fro aH iH bot fro aH liklynes of yH now abstene. 1 And if he before be meet or drynke dyd exces, now be fastynge lat hym amend. He sothely pat lufyd pe warde to mikyH, now aH-to-gidy\'r to cristis lufe gedyr hym-self, aH 12 pe sparplyngis of his hart fest he in on dreysre of pingis euerlastynge. & so no mervayH to hym saH wylfuH pouert be frutefuH, & pe nøy pat he for god suffyr, a glorius crown. Beati pauperes spiritu, quoniam ipsorum est regnum colorum, // pat is to 16 say: 'blisyyd be pa pat ar poyr in spirytt, for pers is pe kyingdome of heuen.' Qwhat is pouert of spirit bot mekenes of mynde, be pe qwhilk a mane knawes his awen inffinsite? Seand pat he to parfyte stablnes maye not cum bot be pe grace of god, aH pinge pat hym 20 myght lett fro pat grace, he forsakis & onely in ioy of his makar he setts his desire. 1 And als of o rote spryngeis many branche, so of wylfuH pouert on pis wyse takyn procedis vertues & mervilnes vontrowel. Not as sum pat chawnges per clopes & not per sawlis, 24 ryches sothely it semys pa forsake & vicis innowmerable h pa cees not to gedyr. / Qwhat is wars pen a poyr man prowed, qwhat more cursed pen a envyus beggar? / If pou truly aH pinge for god forsake, see more qwhat pou desapis pen pou forsakes. 1 Tak 28 heed bisly how pou feloys cryste in maners. Discite inquiit a me quia mitis sum & humilis corde. 'Lerne of me, he says, for I am meek & lawe of hart'; he says not 'lerne of me for I am pore,' pouert truly be pe self is no vertew bot raper wretchednes, ne for pe 32 self prayed bot for it is pe instrument of vertew & helps blisyydnes to geet & makis many escow many occasyons of synnyenge; & perfere it is to bee prasyd & desiryd. 1 A man [it] letts to be worschipyf pof aH he be vertuus, bot raper despisyd it makes hyme, 36 to be overled & cast oute emonge lufars of pe warld; aH qwhilk to suffyr for criste is hely medefuH. perfere criste to owr exsaumpH a poyr lyfe in pis way leed, for he knew peame pat bolne in riches &

1 MS. pe
II. The Mending of Life. Ch. IV: The Setting of Man's Life.

likyng of þe hard hevyng to entyr. ¶ þerfore, þat men more gredily pouert of ðe desire, to þame þat aH þinge for hym forsakes hy worship he has behest, & Iustisly power, sayand, Vos qui reli-

iquis omnia & seuti estis me, sedebitis super sedes duodecim, indicantes duodecem tribus israel, þat is to say: 'þe þat aH þinge has forsakyng & feloyd me, sal syt on xij setis, demand þe xij tribis of israel.' ¶ þai sothely þat has wilful power & wantis meeknes

8 & lawynes þat cristte techis, ar more wrechyd þen þai þat has plente of aH riches, nor in þe day of dome þai saH not take þe place of þe apostlis worpines, bot þai saH be cleá with þe dowblet of confusion, þat is dampancyan of body & saul. ¶ þai sothely þat in

deRk mekenes & lawynes schynys, þof þai haue mikeH ryches, on þe right hand 3it of cristte qwen he demys þai saH be sett. ¶ Sum men sothely say: 'aH we may [not] leef we, ar seek, our necessaries behouys vs kepe, þat we may lyfe, & þat is leefull.' Bot þai ar þe

16 les worth for angwyssse, pouert & nedynes for god þai dar not suffyr. ¶ 3it to þe height of vertew þai may cum be grace of god & þam-self lyft to contemplacioune of heuyenly þingis, if þa forsake seculer occupaciones & erandis, & rise vnwerily to pinke & pray. And

20 þe gudyis þat þai haue not with ful lyfe to halþ, bot þaim havyng to forsake. ¶ Take heed also, more to seek [pan] Inogh it is fowle couetys, þi necessaris to kepe it is freilst, bot to forsake aH þinge is perfittnes. ¶ þerfore qwhils þa se hy þingis þat þai touche not, of

24 smale þingis þat þai haue þa enpryd not nor presumys, so þat to þe ordenance of mans lyfe manerly þa may ascend, of þe qwhilk now felois.

Of þe settyng of mans lyfe. [Cap. IV.]

28 þat man to þo worshop of god & his awen profett & profet of his negburb rightwisly be dressyd, þowyr þingis ar to be sayde:

ffyrst, what it is þat ðlis man. And it ar iij synnes or iij kyndis

of syn, þat is to say, of þoght, of mouth, of wark. ¶ In þoght

32 synnes man, qwen he þingis oght agayn god, if he his hart occupy

not with lufe & luyngye of god, bot sufyrs it with dyuers þoghtis

1 not loving God,

& þe warlde to go voyde. In mouth he synnes qwen he lys, lying,

qwen he forswers,2 qwen he weris, qwen he bakbitis, qwen he perjury,

36 defendis a wronge, qwen he foud spech, fowl spech, vayn or idyH foul spech, bryngis forth. ¶ In deyd he synnes many wyse: be lichery, syn- lichery,

1 si illud diversis cogitacionibus abstrahi & in mundum vagari permittat.

2 forsakes is struck out by the writer before forswers.
fully towchinge, kissyng, wilfully hym-self flyynge, / or procureynge 
or sustenyng occasyons with-outeyne grete cause be whilk he 
trows he myght be flyld; in robbynge, stelynge, begilynge, smyt-
ynge and odyr. ¶ He secund, whilk pa ar pat clensys man? And 4 
iij pa ar agayn iiij before sayd, / pat is to say: contricion of jogh 
& pullynge owt of desyrs pat' longe not to lovyng or worschipp of 
god. ¶ Confessyon of mowth, pat aw to be tymely, bare, & hole-
Satisfaction of deyd, pat has iiij partis, pat is to say: fastynge, for 8 
he has synd agayns hym-self; prayer, for he has synd agayns god; 
Almus, for he has synd agayns his neughbr. ¶ It say I not he suld 
do almas of odyr mens gude, bot he saH restore, for syn is not for-
gifyn bot if it be restoryd pat is withdrawn. ¶ He jird, whilk 12 
kepys clennes of hart; & it ar iiij; whilkk thoyth of gode, pat no 
tyme be in qwylk of gode pou pinkes not except sleep pat to aH 
is comone. ¶ Besy kepyng / of ti vtward wittis, pat tastyn[g] 
sauerynge, heryngye & seynge vndyr pe bridyH of gouernans wyself 16 
be stenyk. ¶ Thre pingis also pat ar pa savis clennes of mouth: 
Avisines of spech, mikell speche to eschew, And lyninge to hate. 
¶ Also thre pingis clennes of wyrkyngke kepys: Mesure of mettis, 
yH cumpany flyynge, & oft mynde of deed. ¶ The fowrt, whilk 20 
ar pa pat chirysch vs, to conforme vs to godis wiH? & per ar iiij: 
ffyrst ensaunpil of creatures, pat is had be behaldaynge; ¶ godis 
gudclynys, pat is getyn be meditacion & prayer; ¶ & myrth of pe 
henuely kyngdome, pat i[n] maner is felt be contemplacion. ¶ On 24 
pis wyse to lyfe [e] man of god sete sal be as a tre pat is sett be the 
rynynge watrys & flowynges of gras, pat al-way sal be greyn in vertu 
& neuer dry be synne, / pat sal gyfe fruyt in tyme, pat is gude 
werkis in exaunpH, & gude wordis² to pe worschyp of god, & pis 28 
sal not seeH for vaynglory. He says in tyme, agayns mapame pat gyfis 
ensaunpH of fastynge in tyme of ettyngye, & reueurse way also. 
¶ And agayns couetus men pat gyf per fruyte qwhen it is rotyn, or 
eHis pa gyf not to pa dy. ¶ Perfor he pyrd [wisely] pat sayd: 32 
¶ Bonitatem & disciplinam & scientiam doce me, // pat is to say: 
'guydlynes, disciplyn, and conyngye tech me.' qwhat is discipline bot 
settyng of maners or correctyngye? ¶ first perfor be discipline we ar 
taght rightwysnes, & of iH correctyd; & after pat wee knaw qwat we 36 
suld do & what we suikH eschew. ¶ At pe last sauer we no fleshly

1 et honesta occupacio, sit sine legendo sine aliquid de deo loquendo aut 
scribens aut aliquid utile agendo.
2 & bona dat ad subsidium: Dabit inquam ad honorem Dei, non vendet.
II. The Mending of Life. Ch. IV: The Setting of Man’s Life.

bot pingis euerlastynge; bot heunely & godly. ¶ And qwen a man with aH bisines to pe wyht of hys makar hym-self has dressyd & growen in vertue, & ober parauntyr pat went before in stedfastnes of lyuynge & desire of criste he hafe passyd, he aw1 not per-of to Ioy no to hym-self gif no praysyng, ne no trow hym-self better pen oder pof pai be law, bot rather hold hym-self foulyst & moste wrechid. 

No man bot hym-self6 he sal deem & aH odyr sett beffore hym-selffe; & he saH desire not to be cald holy of men, bot worpi to be despyyd. 

Qwhen he emongis men comys, he suld procure to be last in noumbyr & leste in opinione. / for pe grettet pou art, more meek pi-self in aH pingis.2 ¶ for godis myght is grete & of meek worschipyd; of 12 proud perfore it is despyyd, for pa per awn Ioy sekis, not godis worschip. ¶ If pou truly in fauer of pe pepuh3 [pridis & worschip] for fame in pi lyfe pat takis with gladnes, knaw it weel pou haste resaued pi meed. ¶ And if pou seme meruelous of penance & 16 chastite, qwhils pou ioyes more in mans Ioy pen aungellis, in tyme to cum night [bot] trumentry to pe saH be. pe aw truly pi-self parfitely despise & aH Ioy of pis world playnly forsake, no-pinge bot in pe sight of godis lufe to piinke or do, pat aH pi life inward & 20 vtwarde pe praysynge of god may cry. ¶ In meet & drynke be pou scars & wisse. ¶ Qwhils pou ettis or drynkis, mynde of pi god pat pe fedis fro pi mynde pass not, bot prais, blys & glorify hym in ilka morsel, so pat pi hart be more in goddis louynge fen in pi meet, 24 pat pi saule fro god be not partyd be any howr. Bus doand, before criste Theseu pou saH be worpi a crown, & pe feyndis temptacions pat in metis & drynkis men moste waytis fame begilis, pou salt eschew. ¶ Owdry solthely be vnmanerly takynge of foyle fro pe 28 heth of vertew pa down cast, or be to mikyH abstinens in pat vertew pa breek. Many truly per ar pat in etynge aHway flowe, so pat ouer lityH or owr mekyH alway pai take, & pe forme of lyfynge pai kepe neuer, qwhylys now pis now pai trow be better. Vnuys 32 & vntaght, pe qwhilk1 pe swetnes of criste lufe neuer felte, trowes pat vnuys abstinence be holynes, & pai trow pai may not be of greet meed Anens god bott if pai be knawen singuler of aH men be scars & vnrigwys abstinens. Bot truly, abstynens be pe self7 is not 36 holynes, bot, if it be discreet, it helpis to be holy. ¶ If it be indis-

1 MS. an 
2 & tune coram deo invenies graciam sc. exultantis, quia non carnalia & terrena, sed celestia & divina. 
3 Si in favore populi gloriaris & honorem tibi pro fama in vita tua oblatum a plebe cum gudio sumis.

HAMPOLY.
II. The Mending of Life. Ch. IV: The Setting of Man's Life.

crete, it lettis to be holy, sfor so it destrois disciplyne with-out qwom vertues ar turnyd to wisse. ¶ If a man will take sunyglere abstyn-
ence, sight of men & per praysynge he aw to eschw, pat he be not proud fro noght & so lois aH. ¶ Men truly weyn þai be holiest 4 pat þa see most abistent, qwhen in trewth oft-tymes þai ar þe warste. He certan þat truly has tastyd swetnes of endles lufe, neuer [in] abstynence he sal deme to pass any man, bot þe lawer a-nens hym-self he saH be supposyd in als mikyH as a-nens men he is 8 haldyn meruelus in abstynence. þe best is & to god plesand, as I suppos, to conforme þe in mete & drynke for þe tyme & þe plase & honeste to þame with qwhome þou art, so þat þou seme not to wilsH nor fenar of religion. ¶ Knew it truly with-12 oute dowt, if one or two thynke weH, 3it odyr an ypocryste or a fenyd man will caH hym. ¶ Bot sum per ar couetus of waynglory þat on no wise will H be haldyn comon men, for owper so lityH þai eett þat alwai spech of men to þame þa draw, or oper maner of 16 metis þa procure to be seyn diuers fro oper—qwhos madnes and obstinacion be far fro me. Truly holsum counsel is þat þai þat lityH faste, prefer þame of grettar abstynence, & sen þai mai not do so grete abstynence, in mynde be sory; And þai þat ar of grete 20 abstinens, sulk trow odyr hear in verteu, qwhos verteu in qwilkþ þai passe to men is hyd, Qwhils per verteu, þat is to say abstynence, of many is praysid; bot if it' be dyght with meekenes & charite, be for criste it' is noght. ¶ þe verteu treuly of odyr is þe more in 24 þat it' is not' of men seene. Qwho may know how mikyH lufe man has anens god, how grete compassion anens his neughbr? And doutles, þe vertew of charite al fastynge or abstynence, and at oper warkis þat may be seyn, with-outyn comparison passis. And oft it 28 happyns, þat befor men is seyn lestef with-in be-for criste in lufe is moste feruent. ¶ It behoues hym truly be strong þat manfully wil vse þe lufe of god. // þe flesh truly febyld with grete diseesse, a man oft-tymes may not pray & þen mikil more hym-self he may not 32 lyft to he þingis with hote desire. ¶ I wald raper þerfore a man faiyld for þe gretnes of lufe þen for to mikyH fastynge, as þe spouse sayd of hir self: ¶ Nunciate dilecto quia amore langueto, þat is: ʿscew to my lufe for I longe for lufe.' / Be þou þerfore stefast in aH þi 36 ways, & dres þi lyfe after þe reule to þe schewyd. / And if þou maye not get' in þe begynnyng þat þou desires, mys-trist not, bot a-byde, for be longe vse & tyme sal þou cum to parfeccion. ¶ If þou a pilgrym [be] & þe way restis, qwhat-cuyr þou dose in þis 4C
way, to god hafe euer a nee; lat not þi þoght go fro hym, þink þat
tyme lost in qwhilk of god þou þinkis not. / In þe nyght lufe hyme
& his lufe desire, þat on no oþer wyse occupyde þen prayand or of
4 god þinkanþ sleep fynde þe noght. ¶ Se þat þou flow nôtt with
vayn þoghtis, ne gyf þe nôtt to many chargis, bot study þis, sted-
fastnes of mynde to geet & hald, þat þe wrehcidnes þerof þou drede
not nor þe gudys þerof vnmanerly desire not. He þat dreidis aduersite
8 to sofyr he knawes not ȝit how it behoves þis world to despise, And
he þat ioyes in erthly þinges is far fro euerlastynge þinges. ¶ To
þe vertu of strenghtr truly longis aþ aduersites & prosperites & also
deed for endles lyfe to despise; and charite is onely heuynly to
de desire. fforsoth a parfithe lufar Ioyes to dy & mekely he suffys
lyfe. ¶ To qwhilk parfecion if þou ascende be cristis gift, ȝit saþ
þou not be with-out tribulacion and temptacion, þe qwhilk þe schew
our wordis sall turne.

16 Of tribulacion. [Cap. V.]

Q when þe feynd seis o mane of thowsandis, to god parfitely
turnyd, cristis steppis felyow, þis present warld despise, þingis
vnseyn only to lufe and seeke / parfite penance to take, fro aþ filth
20 of mynde & body hym-self powrg: a thousand begilyngis of noiyng,
a Mt craftis of feghtyng he1 reparells to kvest hym from þe luf of
god to þe lufe of þe warld, and eft wyth filth of syn to fyþ hym,
þat at þe leste with lycherus þoghtis he sull he hatyd of god. He
24 rayseis agayn hym perseucion, tribulacion, scawndyr, blame of fals
synnes, kyndis of hatred, þat so paynis may flay & byrst hym þat
prosperite myght not begyþ. ¶ Now scharp, now chirischynge, he
putis; ymagis of bodily þingis he bryngis to mynde; fantasy of syn
28 he gedyrs to-gidyry / of old schrewned & likyng of luf past he
gayncals; hart & flesch with licherus fyre he enflaumys. With leste
he begynnes, bot [to] þe grettist flaume of wickidnes he cumis. And
with more besynes agayn vs aþ kyndes of temptacion, turmentry &
32 tribulacion, he studys to blawe, þat we be þe mercy of god fro his
chekis he sorus vs scapyd. No þing þe gettis, bot þat þe myghty
depart vs fro vnbodyly halsynge moste chaste & swettist of lufe
euerlastynge, & eft defile vs in þe pitt of wrehcidnes: þat to vs wer
36 more wreehyd þen I can teþ. Qhow may þink his wodnes, þat
fro delitis of kyngis to swyne-mete warld cum downe? And þit is he
more wode, þat delicius metis of wysdom e vnwroghte forsakes, &
hym-self putis vndyr þe fylth of flesch. ¶ Is not glotomy & lichery

Tribulation.

The Devil besets us with temptations and tribulations,

with the swynely filth of gluttony and lechery.
Of Patience. [Cap. VI.]

God's children despise unlawful pleasures for the love of Christ.

God dischildyr disdene to cum to meet of bestis vnresonable, bot truly pa despise aH lustis vnleful & worldly solace for lufe of criste. He truly pat with pe brede is fod pat come fro heuyn, his desire enclines not to pe pat of pe deuyH ar menyd. Qwhen temptacionis rise or tribulation, costly armour is to be takyn & tyme to goe to bateH. If Temptacionis truly with stedfastnes of fayth & lufe ar overcomyn, / tribulation truly with paciens. QWhat is paciens bot gudely suffirynge & wifullH of aduersite? he 12 perfo pat is pacient, in no greyf groches, bot rather with pe profet in aH tyme god louys. If pe more pacient a man is in his noys, pe more glorius in heuyn he sal be. If Gladly perfo tribulationis ar to be suffyrd in aduersite, noys & bittyrnes, paynis & sekenes & 10 pirste, for be pis & sike ofer owr synnes ar clensyd & medis encressyd. If Truly awder behoues vs in pis lyfe with fyre of purgatory or heH bitterliest be cruifyd & ponschid. If Chesi perfo, pe tone we saH not scape. Here truly with litH payne, 3a & 20 with Ioy to god if we drawe, AH payn to cum we may eschew. If perfo tribulationis to vs ar sent, fro pe lufe of pe warld to caH vs, pat in ofer lyfe more greusly we be not ponischyd; with soro truly bus be clensyd pat in lust we dyd iH. If synnars beeld opon owr bak, pa noy vs not, if we suffyr it paciently, bot jam-self; for if pa put to vs a lityH payne, to vs a crown to jam-self turmentry pa wyrk. If SynfuH truly ar suffyrwyd pis lyfe to pas with-outen grete tribulation, for in tyme to cum no Ioy to jam is kept. If.perfo 2H holy men lyfys tribulation, for be pacie pa wote endles lyfe lyfe to wynn. If Contrarynly repreuyd in aduersite alway groch & fleis aH pat pa may; for qwhiles pa to seyn pingis ar gifyn to mickyH, hope of pingis eneirlastynge pa ar depreuyd. In vtwark pingis onely solas pa fynde, 3; for saunour of heuynly fully pa ha lost. If per is no resonabyH saunt here abidynge bot owdryr it lovis creaturis or makar of creaturis. If it lufe creatures, it leses god, & with pe gude louyd to deed it goys. If Sliky lufe truly in pe beginnyng in labyr & fondnes, / In pe 3

1 Aut enim oportet nos in hac vita igne diuni amoris & tribulationis exuri & sic a seculi sordibus purgari, aut post hanc vitam igne purgatorii vel inferni acerbissime cruciari.
II. The Mending of Life. Ch. VI: Of Patience.

The lover of God forsakes the world.

myddis langore & wrechidnes, & in pe ende hatred & payne. He sothely his makar pat louys / omnia que / pat is in pe ward he forsakes, and of hym & with hym to speek he pinkis full sweitt, on hym to pink is his refreschynge. His vtward wittis he sparis pat deed ascend not be pe wyndowes; [&] pat in vanite it be not vnprofetabilly be occupyde. ¶ And sum-tyme ar raysyd despyngis, repreuys, scornis & sclaundyr a-gayn hyme, & perfore nedefull it is 8 pe schelde of paciens to take / & be he redyar wrongis to forget pen to knawe; pray for pare turnynge pat hym hatis & down castis, & care not men plese, bot dreyd god to offende. In pe flesch if pou be tempyd, make [it] sugett, pat pe spiryt be not vndirlowt. Tempta-

cione truly pat we consent not to, is mater of vertew vsynghe. Truly no man wotis qwchedyr he be wayk or strange, to tyme he be assayd. On lyke wise In pesse no man is cald pacient but quhen he is pullyd with wronge, if he haue paciens he saH see. ¶ Many 16 semys pacient qwhen pai ar not prickyd, bot quhen a soft blast (I say not of wronge, bot of correccion) tuches name, onone per mynde to bitternes turnys & waryth; and o worde agayne per wiH if pa here, two more vngudely pai gif agayn: in qwhose counsayle my 20 sawle comys not. // ¶ perfore pe darte of owr enmy ar to be sloken\n
\nwith mekenes & swetnes of crists lufe, / nor it is not to gyfe steed to temptacione, poe it be greuus; for pe grettar hate\H pe worpiar victory & hear crowne, as says pe psalm: Beatus vir qui suffert temp-

tacionem, quoniam cum probatus fuerit accipiet coronam vite, &c., / pat is to say: ‘blyst be pe man pat suffyrts temptacion, for quhen he is proued, a crowne of lyfe he saH take, pat god behestyd to his lufars’ / Dout not in perlite lyfe ou art if dispyngy be to pe as 28 praysinge, pouert as ryches, hongyr as meet, so pat pou suffyr \nm with evyn sawle if pou faH nought fro height of mynde. ¶ file & hate as mikyH as pou may mans praysyng, for it is moste worpi lousyng to be worpi prasyng, & of men not to be praysyd. ¶ Tungis 32 of flaterers many begilis, and also pe tungs of bakbitars many destroys. Despyse pou perfore fayyr, worschip & aH vaynglory; wrethis, hatredis, detraccions mekely suffyr; & so be sclaundyr & gude fame, be tribulacione & angyry, to heunynly kyngedoms cese not 36 to go. ¶ Oft-tyme we faH pat, be many casys taghtt, stronglyar we sulk stand. Pe stronge dreydys not, nor pe pacient in aduersite is heuyn, as it is writyne: Non tristabilit iustum quicquid ei acciderit, ‘qwhat-euer happyns pe rightwys man, it saH not heuyn hyme.’ 40 pou disposyd, no meruayH aH temptacion pou saH ouercum, & aH
Of prayer.  [Cap. VII.]

Haste at once to prayer when tempted.

Those who have left all things worldly for love of God, will soon find pleasure in prayer.

Psalms and prayers are useful to drive away evil spirits.

Cease not from prayer; then turn to Holy Scriptures.

The love of God shall rise from the innermost marrow of our hearts.

Some heed meditation rather than prayer.

If thou in temptation or tribulation be set, to prayer o-none ryn. / 4 Truly if thou clerely pray, thou saH haue help. Sparpillynge sum-tyme comys & wauyrynge of hart, & pohtis rauischys pe hart to dyuers, & suffyrss not pe harte to stand in praysing of god. / Then paraunter wer gude & qwyle to jinke of holynes, to pe mynde wer 8 more stabyH, & so his prayers fulfyH. 9 Truly if any aH wardly occupaciones for luf of god ha left & aH-way to holy meditacion & holy prayer be givyn, / I trew be goddis grace with-in schort' spase per harti's stablyH pa saH fynde & to luf & pray ; not now in-to pis 12 now in-to pat pai sulky wauyr, but rafet in rest & endles pese abye. 10 fful mikyl it coumforthis stabilnes of harte to geet, in prayers vsyd to be sisy & psalmis deuontely to synge. With besy prayers truly fendys we ouercum, pare waytyngis & stiryngis we lawse. / pai ar 16 enfebulk & as wer with-outen strentgh qwhils we byde strange and not ouercomyn in prayne. 11 In pos men truly pat has it in custum with lange exercise to pray, sum-tyme more sweetes & more fuent desire of praysinge fyndes. perfore qwhils pat sweetes & heet 20 lastis, gude is fro prayers not to cese. 12 Qwhen pa cese—pat oft happyns for pe flesch corruptibyH—pa may turn holye scriptures to reed or sum odyr profetabil jinge do, so pat pa suffer not pe poht qwhils wauyr fro god, so pat qwen pa rise to pray, pa be qwhickar pa lay 24 before were. 13 Truly pe pray pa weft qwhen we jink of no oder, but aH our mynde is dressyd to heyn & our saule with fyre of pe holy gost is enflaumyd. 14 fns in vs truly a meruelus plente of godis gudenes is fun, for of pe inhiriest merghi of our harti's saH 26 rise pe lufe of god, And aH our prayer with desire and effect sal be, so pat we ouer-rynne not pe wordis, bot nerendhe aH sillabyls with grete cry & desire we sal offyr to owr lorde. 15 Our harte with fyre kyndlyd, our prayer also is kyndlyd, & in pe savour of sweetes 3: of our mouth in pe sight of god is offerd, so pat grete ioy it is to pray. 16 For qwhils in pe prayer a meruellus sweetes is givyn to pe prayand, pe prayer is channed to songe. Here sum are reponed pat rafer to meditacion takes heed paen to prayer, vnknawand pat 30 godis spech is fyryd, with qwhilk fyth of synnes is clesyd & myndis of prayers with lufe ar enflaumyd. 17 pa say pai wH fyirst
II. The Mending of Life. Ch. VII: Prayer. VIII: Meditation. 119

Prayer.

\[\text{pinke and so stabylH per hartis; bot pe latter ar pa stabylH pat pa to prayer ar not cowmforthid.} \]

\[\text{bo all we may not gedir our harts to-gidyr as we wold, zit may we not leef, bot sokandyd stody we to} \]

\[\text{4 grawe, pat at pe last Ihesu criste may stabil vs. To pe qwhilk meditacion helpis, if it pas not mesure and maner.} \]

**Of Meditacion. [Cap. VIII.]**

It is gude meditacion of cristis passion & his deed, & oft to recorder qwhat paysn & wretchednes frely he toke for our hele in goyng & prychynge, honyng, pirst, colt, heet, reprenys & cursyngs, suffyr-yngs, so pat it be not greuzs an to [vn]profetabyH seruand to felo his lorde & emprour.\(^1\) He truly pat says he dwels in criste aw to go als 12 he dyd, / Criste truly says be Jeremy: 'ha mynde of my pouerte & of my passage, of wormwod & gah, pat is to say of sorow & biternes, be pe qwhilk fro pe warld to pe fadylr I went.' \(^2\) Pat mynde truly & meditacion pe fent overcoms & his gwnnys destroys, fleshchly 16 temptacionis it slokyns & pe sawle to cristis lufe kyndthis, pe mynde it raisys and clensis & also purgis. I trow pis poght of all oper is moste profetabyH to pame pat nwly ar turnyH to criste. Perfore truly is schewyd pe manhede of Ihesu criste, in pe qwhilk emong 20 man sulk be glad, in qwhilk he has mater of Ioy & also mounyng. Ioy for sikyrnes of owr gaynbiyng, heunyes for filth of owr synyngs; for pe qwhilk it is to heuy pat so worpi a offiryng is offyrld. For pe boystus fleshchly sawle in-to behaldyng of pe godhede is not rauischyd:

\[\text{24 bot if it be gostely, all fleshchly lettynys gystyd.} \]

\[\text{\(1\) Truly qwhen it begyns a clene hart to haue & no ymage of bodily ping may begyly it, pen sikirly it is to he pingis admytte, pat in pe lufe of god wonnderfully it may be glad.} \]

\[\text{\(2\) Sum treuly pink of pe ioy of blissyd 28 aungellis & holy saulyys with criste ioyand, & pis poghts longis to contemplacion.} \]

\[\text{\(3\) Sum pinkis of wretchednes of mans condicion & fylth of hym & in per poghtis pai dispoyte of mans foly, for vanites of pis lyfe pat forgetis pe Ioyys vnsene.} \]

\[\text{\(4\) Odyr per poghtis pus dis-32 pose pat no-pinge pai wyH bott lofyng & desir of per makar, pat pa lufe hym as is possibill to men in pis lyfe.} \]

\[\text{\(5\) To pe meditacion no man comys bot he pat in pies pinges before rehersyd is mikil vsyd.} \]

\[\text{\(6\) Truly per is a maner more excellent & makes a man moste 36 contemplatye. Perfor as per ar diuers warkis & vse of sayntis, so of pame ar diuers poghtis.} \]

\[\text{\(7\) hit aH, for pai cum of o sprynge, to o} \]

\[\text{\(1\) servuand struck out by the writer before emprour.} \]
ende \( \pi \) go & to o blys \( \pi \) cum or led, bot dyuers ways, be o charite \( \pi \) is more in on \( \pi \) en in a-nodyr. \( \pi \) for \( \pi \) psalme says: \textit{Deduxit me super semitas iusticiæ,} \( \pi \) is 'he has led me a-pon \( \pi \) pathis of rightwisnes,' as so say: \( \pi \) is o rightwisnes, & many \( \pi \) pathis be \( \pi \) qwhilk\(^2\), we ar led to Joy of lyfe euerlastynge; / for qwhils ahh in one \( \pi \) bend\(\)e\(\) ar of divers nedis, in o rightwisnes be dyuers pathis to god ar led; sum gois be a lawe path, sum be a mene, & sum be a hee. \( \pi \) To hym truly is givin \( \pi \) hyar path \( \pi \) & to lufe criste more endlesly is ordand, not for he wyrkis more \( \pi \) odyr / or giftis more or suffyrys more, bot for he luhsis more. \( \pi \) qwhilk lufe is heet & sweetnes, \( \pi \) in ahh men sekis rest. No man may sett hym-self in any of \( \pi \) pathis, bot \( \pi \) he takes to \( \pi \) qwhilk 12 god chase hym. / Sum-tyme \( \pi \) pat semys in \( \pi \) hyar ar in \( \pi \) lawar, & reuers; for \( \pi \) pat is onely inward in saule be-for god, not in any pinge \( \pi \) may be done of man vtward. \( \pi \) After \( \pi \) disposition & desire of \( \pi \) meditacion \( \pi \) ar dressyd to \( \pi \) path or to \( \pi \). \( \pi \) No 16 man be vtward warkis may be knawen qwho is more or less befor god. / Foly \( \pi \) forfo is it too dene of chosyn & say: he passis hym, or his meritis ar far fro medis of \( \pi \), qwhen playlyn \( \pi \) knaw not \( \pi \) myndis; \( \pi \) qwhilk if \( \pi \) knewe, letfully \( \pi \) myght\(^2\) dene. 20 \(|\) Truly \( \pi \) forfo to ahh creatures god wiH it be cousans Hay, \( \pi \) aspaky \( \pi \) despyse not sum to mikyH or sum worship to mikyH; for doules if \( \pi \) saw mens hartis, many \( \pi \) a worship, as stynkawd & fowH \( \pi \) walk\(\)e despyse, & odyr \( \pi \) a sett not by, no \( \pi \) it desires to see, 24 als moste lufely & haly ungeH \( \pi \) walk\(\)e worschyp. \( \pi \) Gude pohtis also & meditacionis of godis chosyn, & sike be his grace to ilkone he schedis as to \( \pi \) atayte & condition best accordis. \( \pi \) forfo my meditacion I may say \( \pi \), bot qwhilk is moste efeectuus I can-not 28 opyn, for \( \pi \) inward desire I see not. I trow truly \( \pi \) meditacionis in \( \pi \) pleys god moste and profetis \( \pi \) god be his mercy schedis in \( \pi \). // Neuer-\(\)pe-lesse begynnyng pou may ha of oyer mens wordis, \( \pi \) Knewe \( \pi \) my-self. \(|\) Truly if pou despise 32 techyne of doctours, & trow pi-selfe better may fynde, pen \( \pi \) tech \( \pi \) in \( \pi \) writynge, knaw itt forsoith, cristi\'s lufe \( \pi \) sal not taste. Ifond sayinge truly it is: god taght pame, qwhy \( \pi \) forfo sal he not tech me? I answere \( \pi \), for pou art\(\)not slike as \( \pi \) were. \(|\) pou art 36 proud & sturdy, & \( \pi \) wer lawly & meek, & \( \pi \) presumand of god askyd no-ping\(^2\), bot pame-self vundyr ahh mekand toke conyng of sayntis. \(|\) \( \pi \) for he taght pame \( \pi \) we in \( \pi \) bokes sulH\(\) be taght. \(|\) Truly if \( \pi \) meditacionis cristi\'s lufe now desire, or soound in his 40
louynge, as me semis þou art wele disposyd. / Bot þe þoghtis in 
qwhilk more swetnes þou felis in god, profetis þe more. / To þink 
wel with-oute swetnes profetis þe lityH, bot in þat case in qwhilk 
þe for need swetnes is not felt.

Of Redynge. [Cap. IX.]

If þou desyre to cum to lufe of god, & in desire be kyndylk of 
heuynly Ioys, & be broght to despisyngæ of eerbly þingis, be 
8 noght negligent in þinkyng & redynge holy scripture, moste in þo 
placis qwher it techis maners & desaytis of þe feynd to eschew, 
qwher it spekys of godis lufe & of lye contemplatye. ¶ Hard 
sentens to disputars & witty men be longe tyme vsyd in holy 
12 doctryne be left. It helpis vs truly milkyH to profett in god. In 
þis we know our defautis & gude dedys; in qwhilk we synne, in 
qwhilk not; qwhat we sal do & qwhat forbere; & moste soteH 
desaytis of our enmys to vs ar opynd. / þa kyndil to lufe & 
16 prikkis to wepyng. þa ordan vs a likand borde if we in þame 
haue delyte, as wer in aH riches. / Bot lat no couetys of worship, 
fauyr or mens praysynge sett vs to conyngæ of scripture, / bot onely 
entent to plese god, þat we may know how we sulk lufe hym, & 
20 teche our neghbur þe same; not to be haldyn connyng a-nens þe 
pe pepuh, bot raper vs aw to hyde our conynge þen schew it to prays-
ynge, as it is sayd: In corde meo abscondi eloquia tua vt non 
peccem tibi, þat is: 'In my hart I hyd þi wordis, þat I syn not to 
24 þe,' in voyd or vayn schewaynge. / þe cause perfure of our spekyng 
be onely þe louynge of god & edification of our neghbur, þat it may 
be fulfillyd of vs: ¶ Semper laus eius in ore meo, 'Alway his 
louynge be in my mouth,' & þat is qwhen we seek not owr awen 
worschyp, & agayns his louynge we speke not.

Of Clennes of mynde. [Cap. X.]

Be þis ix degrese before toychyd cums mane to clennes of mynde, 
qwher god is seyn. Clennes I say þat in þis lye may be 
32 had—how may parfite clennes be gettyng here, qwher so oft man 
with venial synnys at þe lest be filyd? / Sayntis feet ar to be 
waschyd for þai draw duste of þe erth. ¶ Qwo may truly say 'I 
am cleyn of synne?' truly none in þis lye. ffor as says Ioob:

36 ¶ Si lotus fuero aquis nius & effusserint velut mundicie manus mee, 
tamen sordibus intinges me & abhominabuntur me vestimenta mea, /
pat is to say: 'If I be waschyd with sawt water, pat is to meyne trew penance, & if my handis schyne as clennes, for warks of Innocens, jit saHF pou toche me with fylth, for venial synnes pat may not be esschwyd, & my clothes saHF vg me,' pat is to say my fle-ch makis me vg of my-self, & sensualite, pat is so freeH, sliper and redy to lufe likand bewte of pis wark&, oft-tymes makes me synne. / Hefor says pe appostyll: Non regnat peccatum in nostro mortalii corporis, / Rene not syn in owr dedely body, ' as qwo say: 8 syn in vs may vnreyn, but it may not vnbe. Qwat clennes perfors may man haue in pis lye? Truly worî & grete, if he hym-self rythgwisely vse in stody of redynge, prayer & meditacion, as it before is notyf. Truly pof he sum-tyme synne venially, syt sone, 12 for hys hole mynde dressyd to gode, it is destryuyd. I pe hele truly of charite in hym aHF rust of synne in hym wastis, as wer a droipe of watyr put in-to a grete fyre. Verteu perfors of a clensyd saule is pe mynde to haue bisy to god, for in pis degre aHF pe pogh' 16 in-to criste is dressyd, aHF pe mynde in hym is spred, pof aHF it seme he speke to odyr. Truly in clene consciens is no-pinge bittyr, scharp or hard, bot aHF sweyt & louely. Of clennes of hart risis songe of Ioy, swete ditty & joyfuHF myrth. Jen ful oft a wondryr-20 fuHF Ioy of god is givyn & kevinly songe is in-sched. I In pis astate a man may knaw, pat he is in charite, pat hee saHF neuer lose; withoute greet drede he lyfis not, for not for suffryng* turmentry, bot pat his lufar he offend not. I spare to saye more here, for me 24 semys my-self a fuHF greet wrech: for oft my flesh is noyd & assayd. forsesoth pof aHF in pis pingis beforsayd is godis lufe & life contemplatif contynue, 3it sum-qwhatt of ifame more specially to your neyd & profett is to be sayde.

Of pe lufe of gode. [Cap. XI.]

O sweit light & delectabHF, pat is my makar vn-made: liht pe face & scharpnes of my Inward eyn with clernes vn-made, & my mynde, pat pithily clensid fro vnclennes & meruelus made with 32 giftis, swytly [it] mo flee Into pe he myrth of lufe, kyndyH with pi savyr, pat I may sytt And rest, in pe, Ihesu, Ioyand, And goand as wer rausichid in heuenly swtines, & stabylH in behaldynge of pinges vnseine neuer bot godly I saHF be glad. O lufe ener-lastand, 36 enhaum my saule to lufe god, pat no pinge byrne in me bot his halsynges. * O gude Ihesu, qwho saHF graunte me to seifH pe pat
now nowdyr may be felt ne seyne? / Sched pi-self in-to pe entrel of my sauH; cum in-to my hart and fyH it with pi clerist swetnes. ¶ Moyst my mynde with hote wyne of pi sweet lufe, pat aH ylliss & 4 aH scornful visions & ymaginacions forgetiH & pe onely haund, I may be glad, & Ioy in Ihesu my god. ¶ Heynforwrd, swettest lorde, go not fro me, bisily with me bidynge in pi swetnes, for only pi preset to me is solas & onely pi absence levis me heuy. ¶ O 8 holy gost, pat giftis grace qwher pou wilh, cum in-to me & rausich me to pe; pe kynde pat [pou] made, with honily gyftis chaunge, pat my sawl, in pi likand ioy fulfyld, aH ping in pis world despise [FOL.LIII.a.] & kast a-way, ¶ gostely gyftis, pe gyfand, it myght take & goand 12 be soundly ioy in-to lightsp vndseryvd in holy lufe be it aH moltyd. // Byrn my renys with pi fyre, & my hart pat in pin awter sal byrn endlessly. ¶ O sweet & trw Ioy, I pray pe cum! Cum, sweet & most desiryd! cum, my lufe, pat art aH my comforthe: Scriith in-to 16 a longynge sawle for pe & to pe with sweett heet. KyndyH with pi heet holmes of my hart; with pi light lightynand myn Inner partys, with honily songe of lufe feed me as I may take be power of body & sawl. In pis & slike oper meditacions be pou glad, pat 20 so pou may cum to pe pith of lufe. / Lufe truly suffyrn not a lufand saule byd in it-self, bot rausisch it owt to pe lufar, pat pe saul is more per qwher it luiffs / pen wher pe body is pat lyfis & felis it. Thre degrese sothely per er of cristis lufe in qwilk fro on 24 to a-nodyr profetis he pat is chosyn to lufe: The fyrst is cold vn- abyH to be ouercumen, / pe secund vnabyH to be partydék, / pe pirdék is cold singular. / Truly pen is luf vnouercomyn qwhen with no nodyr desyr it may be ouercomy, when1 for it aH lettyngis he 28 castis a-way, / aH temptacions & fleschly desyrs he slokyns, / And when he suffyrs paciently aH greuis for criste & with no flaterynge, no likynge is ouercommyn. / AH labyr is lyght to a lufar, no bettyr may no man ouercum labur pen be lufe. ¶ Luf truly is 32 indepartyd qwhen with grete lufe pe mynde is kyndyld & to criste with poght vndepartyd draws, forsoth a minwt it suffyrs hym not pas fro mynde, bot als he were bun in hart hym it pinkis, to hym it syghis, it cryes with his lufe to be haldyn, to lawes pe 36 bettyr of dedelynes & to hym pat he onely to se desires may leed. And moste pis name Ihesu in so mikyH he worschyps & lufis pat in his mynde bisily it restis. ¶ Qwhe pe lufe perfore of criste in hart of godis lufar & pe warlisis despisar in so mikyH is seet pat of Lord, abide with me, my only comfort. Rejoice in piouse medita- tions, that thon attain the heart of love. Three degrees of love for Christ— a. That can’t be overcome. b. That is in- departed. Love not to be overcome

1 pe secund is struck out by the writer before when.
odyr desire of lufe itt may not be ouercomyn, it is cald he; bot when he to criste halè vndepartyd, criste euer þinkand, be non occasion hym forgettaund, euerlastyng and vndepartyd it is callyd. / And qwat lufe may be hear or more, if þis be he & euerlastyng? ¶ ¶ 3itt þer is þe pirdè degré pat is cald singulere. / A-nodyr it is to be he, & be allone, Als it is dyuers euer to be present & a-noper to ha no fela. / We may truly haue many felaws & 3it hafe a place befor all. / If þou truly any coumforth seyk þi or resauæ þen of þi god 8 & if þou paraunentour lufe, / 3it not syngulere, þerfore þou seiþ qwatt gretnes of worpines is to encre qwhen þou art hee, allon þat þou may be. / To singulere degré þerfor luf ascendis qwene allh comforth it excludys bot on þat is in Ihesu, qwen no-pinge bot 12 Ihesu to hym may suffys. / In þis degré þe sawle sett, hym on it lufys, onely criste it þernis, criste desires, Onely in his desire it bidis, to hym it sighis, in hym it byrnis, in hym warme it restis. 

No-pinge to it is sweyt, no-pinge it sauyrs, bot in Ihesu it be made 16 sweit, qwhos mynde als songe of musyk in feyst of wyen. ¶ Qwhat euir the self to it offyr or cum to mynde, soyne is castbak, sodanly despsiȝd if itt saryȝ not his desire or to his wiȝ acorde not aȝ custum þat to cristis lufe he seiȝ saris not, he oppressis. Qwat-20 euer he do, inprofetabyȝ & intollerabyȝ it semys, þe ende of his desyre in-to criste bot if it rynne & leed. ¶ Qwhen he may lufe criste, aȝ þinge þat he wiȝ haue he trowes he has, & with-outyn hym aȝ þinge hym vggis & waxis fowle. Bot for he trowes to lufe 24 hym endlesly, stedfastly he hidys in body & werus not in hart, bot lufis perseuerantly, & aȝ þinge suﬀyrs gladly. & þe more þus in hym it lifis, þe more in lufe it is kyndyk & to hym it is lykker. ¶ Slike onelynes no meruayȝ acordis þat grauntes ne fela emangis 28 men. ¶ þe more it is rauishd inwarþd to Ioyes, in vtward þingis þe les it is occupyde or with heuynes or charges of þis lyfe it is not lett. And now it is in sawle als wer vnabyȝ to suﬀyr payn, þat, non angwysche lettand, in god euer he Ioyes. O my sawle, fro lufe 32 of þis warld seeþ, & melt in cristis lufe, þat aȝ-way to þe it be sweytt of hym to speek, reyg, wryte & þinke, hym to pray, hym euer to prayse. ¶ O god, my sawȝ to þe deuoute, desyres þe to se, fro1 fare to þe it criis, in þe it byrns, in þi lufe it longis. O lufe þat 36 failis not, þou ouercomen has me. ¶ O euer-lastyng swetnes & faynres, my hart þou has woundyd, & now ouercomyn & woundyd I faȝ, vnnenþis for Ioy I life & nehand I dy, for I may nott suﬀyr

1 MS. fro fro
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swetnes of so grete a maieste in fleschi pat wyH royte. ¶ AH my 
hert truly festynd in desire of Ihesu, is turnyd in-to hec of lufe, &
it is swaloyd In-to a-nother Ioy and a-nodir form. ¶efore, o goyd
4 Ihesu, haue mercy of a wreck, schew pe to me pat longis, gyfe 
medyne to me hurt. Seek I feyl me not, bot longyng in pi lufe. / 
He pat lufs pe not, losis aH to-gidyr; he pat felois pe not is wode. 
Emong¶ ferfor be pou my Ioy, lufe & desire, to I May se pe in syon,
8 god of goddis. ¶ Charite truly is nobilest of vertews, moste 
excellent & swettyst, pat Ioynys pe lufyd to pe lufar & crist with 
chosen sawle euerlastingly cuppils. In vs it reformys pe ymage of 
pe he Trinite & makis pe creatur likkeste pe maka. / O gift of 
12 lufe, quwhat [is] it worp before aH odyr pat chalangis he degree with 
aungellis! ¶e more truly of lufe a man takis in pis lyfe, the more 
& pe hyar in heyun he saH be. ¶ O singulere ioy of lufe euer- 
lastyng patr rauischis aH his to heynys a-bown aH worldiis, pame
16 bynand with bandis of vertew. ¶ O dere charite, in erth pat has 
pe not is nopt wroght, quwhat-euer he waue. / He truly in pe pat is 
aisy, to Ioy Aboyn erthly he is soyne lyft. ¶ou entrys boldly pe 
bed-chaumbyr of pe kynge euerlastyng, ¶ou onely art not a-schamyd
20 crist to take. He it is pat ¶ou has soght & luffyd; crist is piH:
halde hym, for he may not bot take pe, to quhome onely ¶ou 
desired to obey. ¶ For with-owtyn pe playlyn no wark hym plesis;
¶ou makis aH pinge sauery; ¶ou art a heuenly seet, Aungelis
24 felischyp, a meruelus holines, a blistful syght, & lyfe pat lastis 
endlesly. ¶ O haly charite, howe sweit art ¶ow & comfortabyH,
pat makis [hole] pat was brokyn, fale ¶ou restoris, bond ¶ou 
delyuers, man to aungolis ¶ou makes euyn, sittand & restand ¶ou
28 raisys, & raisyd ¶ou makis sweet. In pis degre or state of lufe is 
lufe chaste, holy, wilfuH, / lufand pat is lufyd for pe selve, not for 
pe godis, aH-to-gider festynand pe self in pat pat is lufyd, no-pinge 
vtward sekand, of itt plesyd, bolnand, swete smelland, & harty, in 
32 pe self it byndand, merueulous passand maner; ¶ Te (!) pe luffyd1 
Ioyand, hym with-owt forgettyng pe pinkand, ascendand in desire, 
falland in pe lufe, goand in halsyng, ouercomyn in kyssyng, aH 
multyn in fyre of lufe. ¶ Truly so cristis lufar in lufyng kepis
36 non odyr, ne couetis no degre, for in pis lyfe, how freuent & Ioyand 
it be in godis lufe, 3it more & more it pinkis god to lufe, 3a ¶of he 
myght lyfe here euermore, 3it sulde it not trow to stand any tyme

1 ad solum amatum se extendens, omnia alia contemnens & obliviscens, in
amato iubilans.
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& not profett in lufe, bot rather pe lenger pat he sulk lyfe pe more in lufe he sulk byrne. ¶ God truly is infinit of gretenes, better pen we may pinke, of swetnes vn-nawmbyrde, of aH wroght kyndes vnconsauyd, of vs may neuer be comprehendyd als he is in hym-self euerlastynge. Bot qwhen pe mynde now begynnis to Byrne in desire of his makar, it is made abiH to resaue light vnwroght; & so ensipryd & with gyftis of pe holy goste fulfyld, as leful is to dedely, heuynly Ioy it has / & in height of mynde aH seyn pingis 8 [passand] to swetnes of lufe euerylastynge it is raisyd. / And qwhils pe saule with swetnes of pe godhede & warmnes of Makad lyght is spred, ofyrdd in sacrifice to pe kyngye euerylastynge & accept, it is aH bymyd. / O mery lufe, stronge, rauischand, byrnand, 12 wilfuH, stronge, vnslokynd, pat aH my sauf brynyng to pi seruis, & suffyrs no pinge to pinke bot pe: ¶ To pe pou chalangis aH pat we lyfe, aH pat we sauyr, aH pat we ar. ¶ Criste tus perforre [be] begynynge of owr lufe, qwhome for hym-self we lufe, & so we 16 lufe ordinatyly what-euer is to be lufyd for hym, pat is weH of luf, & to qwhome aH pat we lufe & ar lufyd we put /. Here sothely is scewyd parfit lufe qwhen aH pe entent of mynde, pe priuay warke of aH pe hart in-to godis lufe is lyft, so pat pe myght of trw 20 lufe & myrth be so mikyH pat no wardly [joy] ne fleschly merchandis be lefuH ne likand. ¶ O lufe indepartyd, o lufe singulere, poH aH per wer no turmentis of wykyd, no meed sulk be trowed in hevyn, fro pi lufe pou sulk neuer pe sonnar lawse. More tollerabbyH 24 it wer to pe a vntrowyd greife to suffyr pen ons syn deadly. perforre truly lufys pou god for hym-self & for no nodyr pinge, nor pi-self bot for god, & per-of it felois pat in pe no-pinge bot god is lufyd. ¶ Els how sulk god be aH in ilk pinge, if per be any luf of 28 man in a man ?/ O clere charite, cum in-to me & take me in-to pe & so present me before my makar. / Pou art savir weH tastand, swetnes weH smelland, & plesand odur, a heit cleansd, a comfortli endlesly lastand. pou makes men contemptlyfe, hevyn-sate pou 32 opyns, mowthis of accusars pou spars, gode pou makis be seyn, & multitude of synnes pou hydes. ¶ We loif pe, we prech pe, be pe whilk pe warld we ouercume, be qwhome we Ioy & pe heuynly ledlyr we ascend. In pi swetnes scryth in-to me, me & myne I 36 commend pe with-outen ende.
Of Contemplacion. [Cap. XII.]

Contemplatyfe lyfe or contemplacion has thre partys: Redyng, Prayer, & Meditacion. In redynge, god spekis to vs; In prayer, we speke to god; In meditacion, anwgelas to vs cum down & techis vs, pat we erre nott. In prayer pa go vp & offyras owr prayers to god, Ioyand of owr profett, pat ar messynge be-twix god & vs. 

Prayer certan is a meyk desire of mynde dressyd in 8 god, of pe qwhilk he is plesyd qwhen it cum to hym. Meditacion in god & godly pingis, after prayer and redyng is to be takyn, qwher is pe halsynge of racheH. To redynge, longis resoñ & inquisicion of treuyth, pat is a gudely lighte markyd apon vs. 

To prayer, longis lourynge sange, passynge in behaldeynge and meryuayH: and so in prayer standis contemplatyfe lyfe or contemplacion. To meditacion, longis inspiracion of godd, vndir-standynge, wysdome & syghynge. If it be asked qwhat is contemplacion: it is hard to defyne. Sum says, contemplatyfe lyf is not ellis bot knawlegis of pingis to cum & hyde, or to be voyde fro aH wardly occupacion, or study of godis lettyrs. Odyr says pat contemplacion is free sight in pe spectakyls of wysdom, with a full he meryuayH. Odyr says pat contemplacion is a boke, & wys behaldeynge of pe saule, spred aH about to behald his myghtis. Odyr says, & weH, pat contemplacion is Ioy of heuenuy pingis. 

To me it semys pat contemplacion is IoyfuH songe of godis lufe takyn in mynde, with swetnes of aungh lourynge. pis is Iubilacion, pat is end of parfit prayer & of he deuocion in pis lyfe. / pis is pe myrth in mynde had gestly for pe lufar euerlastynge, with grete voys owt brekan\. / pis is pe endly dede & parfitist of aH deiidis in pis lyfe. pe psalme perfore [says] Beatus vir qui scit Iubilacionem, pat is to say: 'blyste be pat man pat knawes Iubilacioni, in contemplacion of god. Truly, None alien to God can re-

foce in Jesus.
And ferof be not slov pì-self to chastys with prayer & wakynge, & vse holy meditacions, for doutles, with pis gostely labrys with heuynes & wepynge of inward forpinkynge in pe is kyndylè crisìs 4 lufe, & aH vertews with giftis of pe holy gost in-to pi hart ar sched. ¶ Begyn perfere be wilful pouert, so pat qwills pou desires noght' in pis warld, befor god & man lyfe sobyrly, chastly & mekely. / No-þing to hafe is sum-tyme of need, bot not to may wih haue is 8 of grete vertew. Wo may haue mikyH¹ desirs. ¶ Truly pe moste parfite is necessarís behoues to take, ellis wer he nott parfyte if he refusyd to take qwher-of he suld lyfe. ¶ pis maner is to keep in parfite men, aH wallydly for god to despysy, & 3it of pe same mete & cloth to take; & if pis want any tyme, not to groch, bot [god] to loyf, & superfluite als mikyH as pe may to refuse. ¶ pe warmer a man waxis with heet of lyght euerlastynge, pe mekar in aH aduersites he sal be. / He pat truly is meek not fený² pat hymself 16 haldís worpí despyse & nowþer for harme nor reprefe to wreth is proukyd. Qwharfope hym-self lawand to bisy meditacion, to rise to hym is givyn to behaldynge of heuenny þingís, & þe scharpnes of his mynde clensyd, as suffyrs seeknes of þe flesch, to hym is² gyfyn 20 sweuly with inward ioyes, byrmyngly to synge. / And tewly when he gois to seyk any vtwarþ þinge, not with a prowed fote he gois, bot in he delitis only Ioyand onon with swetnes of godís lufe as wer rauschyd in trans, meruelusly rauschid is glad. ¶ Slike 24 foresyth is lyfe contemplatyfe, in dw maner if it be takyn: / be longe vse of gostely warkís to contemplacion of þingís euerlastynge we cum. / Myendly sight truly is takyn vp heuenny to behald be schadoly syght³ 3it & meroly, not cler e and opyn; qwills we go be 28 faith, be mero as wer & schado we see. ¶ Truly if our gostely ee be bisy to þat spírituall light, [to behald] þat light in it-self as it is it may not se, & 3itt it felys it þat it is þere, qwills it haldís with it favyr & heet of þatt light vnknawen, qwher-ow in psalm is sayd: 32 Sicut tenebra eius ita & lumen eius, þat is: 'Às pe dyrknes porof so þe light porof.' ¶ pof aH truly pe dyrknes of syn fro a holy saule be gone, myrkt þinges be passed & vnclene, þe mynde be purgyd & lightynd, 3it qwhyls it bidys in þis flesch deadly þat 30

¹ Possumus antem multa habere & tamen nil velle habere, quando ea que habemus non ad voluntatem sed ad necessitatem retinemus, sicut quandoque qui nil habet multa cupit. Necessaria eterum perfectissimum accipere oportet.

² of his mynde struck out before is.
II. The Mending of Life. Ch. XII: Of Contemplative Life.

Hampole.

wondyrful ioy parfitlye is not seyn. Forsoith holy & contemplatif men with clere face god behaldis, pat is owdyr par witt opynd1 pat is more [pat] as qwo say al letterngis be-twix per mynde & god put

bak, pe hartis er purgydf, / heenely citesens pai behalde. Sum [Fol. IY. b.] truly both pis has takyn. / Als we in dyrknes standand seys no-pinge, so in contemplacion pat vnsemly lightis pe saule, noo seyn light we see. Criste also putis hys restyng dirknes & sitio to vs he

8 spekis in a pilbar of a clowed, bot it is fuH delectabyH pat is felt. In pis truly is parfyte lufe qwhen man goand in flesch can-not be gladd bot in god [&] no-pinge wift or desir bot god & for god. Hereby it is schewd pat holynes is not in criyng of pe hart or teris or vtward warkis, bot in sweetnes of parfite charite & heenely contemplacion. / Many truly ar multyn in teris & afterwarde has turnyd to yH, bot no man flyys hym-self with wardly bisynes after pat he truly has ioyd in lufe euerlastynge. ¶ To greet & soro longis to nw-conuertyd begynnars & profetam, bott joyfully to synge & to go in contemplasyon longis bot to parfite. ¶ pa perfore pat longe tymqe dois penance, qwhils he felis 3it his conscience prikand of defaute, dow[les] knaw he pat he dyd not 3it parfite penance. Emange perfore teris to hym be as breed day & nyght, for bot if he ponsych hym-self fyrrst with wepyng & sighyng, to be sweetnes of contemplacion he may not cum. Contemplatyf swetnes not bot with fuH grete labour is getyn, & with Ioy vntolke

24 it is possessyd. ¶ Forsoith it is not mans merit bot gods gyft: & 3it fro the begynnyng to pis day neuer man myght be rauischyd in contemplacion of lufe euerlastynge, bot if he before parfitely alH pe wardis vanite hadd forsakyn. ¶ More-owr with heifull medita-

28 cione & denoute prayer he aght be vysd or he truly cum to contemplacion of heenely ioy. ¶ Contemplacion is labyr sweit & desirefuH; pe labyrar it gladis, & hurtis not; no man pis has bot Ioyand; nott qwhen it cums, bot qwhen it goys, he is wery. ¶ O 32 gude labyr to pe whillo deadly dress pame. / O nobyH & meruelus wyrkyng pe sittars dois moste parfitely. / It behouys truly pat he take grete reste of body and mynde qwhome pe fyrre of pe holy goste truly enflaums. Many truly pat can [not] in mynde rest ne

36 3it woyde poghitis & vnprofetabyH put owtt, pat in psalme is bidyn may not fulfyH: ¶ Vacate & videite quoniam ego sum deus, / pat is to say: 'be voyde fro wardly vanite & se for I am god.' ¶ In body

1 quod fit aut aperto eis sensu ut intelligent scripturas, aut ostio celi aperto quod mains est ut quasi omnibus obstaculis.
truly voyde & wauerd in hart ar not worpi to taste & see how sweit our lorde is, how sweit pe heght of contemplacion. ¶ Truly ilk man contemplatyfe luves solitarines, pat more feruent & ofter pat he of no man is lettyd in his desires may be vsyd. ¶ Qwen it is knawn per for pat lyfe contemplatyfe is worpi & meedsfular pe actife lyfe, & all contemplatyfe be godis meuyng solitary lyfe luftand & for swetnes of contemplacion ar feruent, namly in luve: It semys pat solitary men, with gyft of contempla-\&ction raisyd, ar he & tochis pe heest perfeccion, bot if it Happyn [sum] be in slike state pat pa hane evyn pe heght of contemplatyfe lyfe & hit pa cees not pe prechur office to fulfi: / pis odyr solitary in contemplacion hiest, onely givyn to godly pingis, not to nede of 12 per neghburs, In pis pa passe in like degress pat for prechynge [pai] ar worpi a crowne. Truly a man verray contemplatyfe with so greet desire is set in-to pe light vnsene, pat oft-tymes as a foyH or vwyns of men he is demyd—& pat is for his mynde in crimis lufe 16 seet inflawmyd, his bodes berynge playnly chaungis & his body also departand fro aH erthy warkis godis chyldre makis als man owt of mynde. ¶ bus truly qwhils pe saule in endles1 myrth of lufe gedyrs aH pe self, with-haldand pe self inward, it flowes not 20 forward to seike bodly likynghe. And for it is fed with likand inward luste, it is no moreH of it say syghande: // ¶ Whose salt giff me pe, my broper, pat I maye fynde pe forthi & kysse pe? pat is to say, lawsyd fro pe flesh I may be worpi to fynde pe, & seand 24 pe face to face with-outen end with pe be Ioynyd, and now man me despyse. // A devoute saule gyfnyn to lyfe contemplatyfe, ful-lyfild with lufe everlastinge, aH vaynglory of pis warld\& despisys & onely in ihew Ioyand couets to be lowsyd; / ¶ for qwhy of pis pat 28 sauers & luves pis warld, not heuyn, it is despyd, & greuneus longis in lufe & gretely desyres with pe lufty companys of aungels to be givyn to Ioy pat pe wardly aduersite may not noy. / ¶ No-\&pinge more profeabiH, no-pinge meriar pe grace of contemplacion, 32 pat lyftis vs fro pis lawe & to god offysrs. ¶ What is grace [of contemplatyon] bot begynnynge of Ioy? qwhat is parfitenes of Ioy bot grace conefmyd? In qwhilk to vs is kept a IoyfuH hap & happy ioy, a glorius endlesnes & everlystynge ioy, with snytis to 36 lyfe & dweH with aungels, / And pat pat is abowne aH jinge, god truly to knaw, parfitely to lufe, in schynynge of his maies to se, & with wondriuH IoyfuH songe & melody hym endless to loyfe,

1 o struck out before endles.
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to whom be worship, joy, and thanksgiving for ever.

II. That endys þe xij chapetys of Richarde Hampole, in-to englys translate be ffrere Richard Misyn, to informacion of Cristyn sauls. A° do Millimo ccccno xcciiij.

Here follows in a 17th century hand:—

Richardus Hampole ex Eboracensi Anglorum Comitatu oriundus,

8 Theologus insignis, scripsit explanationes
in librum Job.
Elogium nominis Jesu.
De Incendio Amoris.
12 In Threnos Jeremiae.
Regulam bene Viuendi.
Expositiones in Canticas Prophetarum, Esaiae, Ezechielis,
16 Annae matris Samuelis,
Moysi, Abacuc, Danielis,
Zachariae, Marie, Simeonis.

In Orationem Dominicaem.
In Symbola tria, Apostolicum, Ambrosianum, et Athanasianum. Claruit Anno Domini 1430.
Josias Simlerus ita habet in sua Bibliotheca.
NOTE.

p. 48, l. 40. meetbwyrd, meat-board, tray, litter; Vulgate ferculum, 'A barrow, litter, bier (for carrying the spoils, the images of the gods, &c., in public processions).'-White.

The Wycliffite versions give the Song of Solomon iii. 10, thus (ed. 1850, iii. 76):—

A cha3er King Salainon made to hym, of the trees of Liban; his pileris he made siluerene, the lenyng place goldene, the stejing vp purper; the middes he enourn-ede with charite, for the do3tris of Jerusalem.

Kyng Salamon made to hym a seete, of the trees of Liban; he made the pilers thereof of siluer; he made a golden restyng place, a stiyng of purpur; and he arayede the myddil thingis with charite, for the dou3tris of Jerusalem.

† Kyng Salomon; that is, God a king to you, specialy in the 3yuyn of lawe. a golden resting place; that is, the propiciatorie, that was the seete of God, was al of pure gold. stiyng of purpur; that is, a veil of purpur hanginge bitwixe the pileris, and was reisid vp, whanne me entride in to the hooly of hooli places. the myddil thingis with charite; for in the hooli of hooli places on the pawment was the arke of testament, with the tablis of lawe, and manna, and the 3erde of Aaron, that weren signes of Goddis charite to the puple. Lire here. C.
GLOSSARY.

abilland, making able or fit [habilis], 84/12.
aboune, above.
abydes, (cp. habidys, 79/31), 100/4.
adred [O.E. andredan], dread, 97/3.
adyll, earn, gain [O.N. óskal := ósλ, property], 19/34, 86/15.
after, according to, 16/25 et passim.
aght, eighth, 105/12.
aght, impers. = behoves, 16/28.
all onely, alone, 81/13.
and, ande, an = if.
anee, an eye, 11/5.
See asee.
anens, concerning, towards.
anoytt = anoijnt, anointed, 90/1.
arity, sb. reconciliation, 1/2 [O.E. sæd, F.M.E. assyth].

be, usu. prep. = by.
beeld, build, 116/24.
bejell, beguile, 63/9.

HAMPOLLE.

begone, begun, 83/38.
begrace = by grace, 100/25.
behestyd [O.E. behātan], promised, 117/26.
behyght, promised, 67/27.
beldes [O.E. bældan], encourage, 11/21.
beylded, builded, 78/10.
bkabyvar, blabber, 96/21.
blyyd, blackened, 107/25.
blisnness, blessedness, 88/24.
blys, bless, 35/37.
bohynd, swelling.
boines, swells, 11/22; boines (2nd sing.), 27/20.
borde, board, shield, 121/16.
borionand, budding, 32/39. See burionyng.
bot if = except, 3/29 et passim.
boryd [O.E. bugan], bent, inclined, 90/7.
boystus, rude, ignorant, 3/24.
boystusnes, foolishness, 77/6.
brunyng, burning, 2/13.
burcne, bound, 23/23, usually bun.
burde, board, table, 95/23.
burionyng [O.F. burjoner], budding, 5/2.
bus [behowes, behoves], behoves, 107/3.
byd, bide, abide, 123/21.
byrysd, by metath. = brysyd [O.E. brysan], bruised.
bcune (see bun), 44/36.
caff, chaff, 18/6.
castis = chastise, 94/21.
caseis, chances, accidents, 117/36.
ceese, cease, 53/6.
ceis, cities, 79/34.
chalengis, 126/14.
chales, chalice.
charygh, charge, 1/27.
chesys, chooses, 29/20.
chosityn, 31/26.
chynches. See chinchis.
cled, clad, 2/24.
clethynge, clothing, outward show, 83/15.
comforth, pt. comforted, 10/27.
comforth, sb. comfort, 78/37.
commoute = commounite, fellowship, 56/19.
comon, v. a. share, hold in common, 42/6.
contaiguiste = contagiosity, 83/7. Cp.
covetys, covetousness, 111/22.
coyyll, coal, 98/29.
covcomforthid, comforted, 119/2.
couth, cup = could, 82/29.
cun, know, 14/29.
curiusste, curiosity, 1/3.
dampned, damned, 86/3.
darves, dance, 102/9.
dede, death, 10/5 et passim.
dedely, mortal, 43/19.
dedlyes, mortality.
deed, death.
delis [O.F. délice], pleasure, 96/12.
demand, judging, 111/6. Cp. 120/18.
98/21.
desaydis, deceits, 121/9.
destinct, divided, 105/2.
devoute, devoted.
deyvans, divines, 3/23.
deyd, deed, 83/15, 111/37.
disperisched, dispersed, 100/21.
dispoyte, dispute [cp. dispute Myre, Instructions for P. P. 673].
ditis, ditties, 79/25.
donyrmare, lower down, 20/23.
dove, dove, 89/37.
doyne, doon, 43/28.
doyne, done.
drees, draw [O.E. dragan, 106/18].
dressyd, addressed, 113/2.
dru, drew, 83/30.
due, due, 128/25.
dyte, poem, verse [O.F. dicté], 88/19.
dyttis, ditties, 81/5.
dyners, a different thing, 86/12.
ee, eye, 23/8.
esquer = elsewhere, 73/18.
xiv. 11; we have enmylyke, 87/13.
enpyrd, take pride in, 111/24.
er, or, 9/12. Cp. ner.
erandis, business, 106/27.
eris, ears.
es, er = are, 82/26.
fagiars, flatterers [O.E. fægnyd = to flatter], 20/30.
faugyd, flattered, 22/6.
farnes, fairness, 72/31.
fauct, be found wanting, 45/40.
fele, fellow, partner.
felality, in fellowship, 92/38.
felischyp, fellowship, 88/31.
feloandly, 33/16, accordingly.
fende = fiend, 6/7, usually feynd. Cp.
115/17.
fenyd, feigned.
fens, feigns.
ferid, made to fear, 27/31.
festynod, 16/17, fastened.
fetyr, etter, 25/14.
feyd, fed, 71/22.
flis, defiles.
filonygne, following, 2/4.
filonund, following, 89/1.
flyd, defiled, 41/5, 90/15.
flaw [O.E. fleogan], fly, 100/15.
flawm, flame, 98/32.
flayr [O.E. flair], 40/20.
filonynges, contentions.
fond, foolish, 54/26. Cp. 120/35.
fonde, found, 69/10.
fonnyd, tried. O.E. fonndian, 35/30.
for pan, because.
forpink, repent, 11/12.
forpinkyngye, repenting, 106/5.
foyd, food, 90/14.
foowle, foul.
freell, frail, 122/5.
frenes, freeness, 31/17.
fretyngye, gnawing, 109/20.
freyhte, frailty.
freyt, fret, 92/9.
fro, often = on account of, because of.
fulfare, ? = full fair, 42/29.
fun, found, 14/19.
fyld, defile, 41/5.
gar, make, 84/35.
gaycoll, call back, 82/25.
gaynhby, redeem, 16/16.
gaynhbyer, Redeemer, 5/35, 12/2.
gaymes, gayness, 97/4.
gaymesays, refuses, 94/12.
geclynynge, gathering.
see, honour [O.E. gean = to favour], 76/14.
geet, get, 118/14.
zem, care [O.N. gaum], 89/33.
generally, universally, 85/16.
3ernyd, yearned, 80/32.
gettis, begets, 14/14.
gnayste [O.N. gneista], gnash, rage, 109/37.
govynd, governed, 82/10.
gras, grace, 109/8, 86/29 (but grace, 86/31).
grace, dig, 68/13.
gre [O.F. gre], gradus, step, 62/3.
gretygne [O.E. gretan], weeping, 97/25.
grenous, grievous, 17/15.
greys, griefs, 17/12, 84/6.
grew, green, 112/26.
groch, grumble, 20/38, 116/13.
grochynge, 35/25.
groundly, deep, profound, 23/1.
grule. See groch, 69/19.
gwenys [O.E. gewuna], habits, 119/15.
gyf, give, 79/31.
gyl, guile, 92/19.
gylles, guileless, 86/40.
gynyn, given, 96/3.
habidys, abides [cp. 100/4], 79/31.
habundance, 2/10.
habyde, abide, 82/35 [but abydynge, 84/9, 108/30, and abydyis, 84/11].
hals, hail, praise [O.E. hælsian], 78/7.
halsynge, supplication, 76/40.
hatyd [O.E. geholin], dragged, 83/30.
happis, happiness, 80/17.
hatynge, heated, 79/38.
haul, whole, 12/29.
hay, have, 120/31.
hayer, hair, 6/9.
he, high [O.E. heh, heah], 6/34; hee, 12/31.
heer, higher, 69/21, 114/21. Cp. 120/8.
heel, health, 42/34.
highe [see he], 33/7.
henes, highness, 71/10.
hemyly, heavenly, 12/32.
here, hair, 94/36.
hemy, grieve, 117/39 et passim.
heyf [see heel], 102/15.
heyld, hell, 92/30.
hole, whole, complete, 112/7.
holy, wholly.
honeste, honour, dignity, 94/37, 114/11.
honly, honey-sweet.
honys [M.D. hoven], tarries, 86/23.
howr, howre. See over, 83/2.
hoype, hope, 78/25.
hugisly, hugely, greatly, 30/38.
hugisly. See hugisly, 47/8.
y, v. haste, 82/29; past tense hyde, 102/8.
hy, sb. haste, activity, 76/31.
hyar, higher, 87/11. Cf. hear.
hye. See he, 33/8.
hyde, hidden, 127/17.
japis, trifles, 31/11, 66/5.
ikon, each one, 49/12. Cp. 92/17, 120/26.
indepartyd, inseparable, 123/32.
inhere, inner, 77/3.
inhir, inner, 79/37.
inhirliest, innermost, 118/28.
inhirly, innerly, 39/1.
inpygnacione, struggle, 96/7.
isl, his, 128/10.
tunyl, joined, 23/24.
kelyd, cooled, 62/15.
kelys, cools, 88/26.
knawyng [for knawyng], 103/21.
kunde, past t. of con, to know, 3/26.
kynde, nature, 41/8, 86/8.
laghys, laghys [O.E. hlilhan], 7/29.
laghyst, lowest [O.N. lærgr], 8/21.
lawe, law, low.
lawe, loosen, 118/16.
leeful, lawful, 26/31.
leftynge, leaving, ceasing, 10/14.
lefyll, lawful.
leghes, lies, tells lies, 9/35 [O.E. leogan. 
Cp. Orm. 4907].
lemman, leef-man, dear one, beloved, 
12/26, 82/33.
lengthyd, 88/15. Cf. strenghtyd.
lesse, lose, 3/2.
lesun, lesson, reading [O.F. leçon], 0/18.
lettyynge, hindrance, 73/25.
Glossary.

letuary, electuary, 7/12, 19/11, 85/3.

ligis, lies.

likingly, gladly, 82/20.

longis, belongs, 19/25, 93/21, 112/6.

loueynge, praise, 1/13 [O.E. lofung, probably influenced by O.F. loange].

louyng. See loueynge.

lychurs, lechers, 24/11.

lyeur, liquor, 82/36.

lygge, lie, 82/16.

lyght, adj. light, slight; lyght gretnes of gyfts = few gifts, 88/6.

lyhand, inclination.

made, mad, 89/26.

males, malice, 67/23, 89/24; malesse, 118/1.

mane, man, 20/1.

maryghty, mighty [cp. mahtig, Orm.; O.N. mättgr], 75/23.

marygh, narrow, 77/3.

meatyard, meatboard, tray, 48/40.

mekand pame-self, humbling themselves, 120/36.

mel, mallet, 47/7.

mellyd [O.F. mesler, medler]. mix, 93/1.


menys, mens, 91/4.

mery [O.E. mearg], narrow, 118/28.

Cp. merygh.

merly, as in a mirror, 128/28.

metell = A.S. mecel = speech, 95/27.

mekid = made meek, 17/18.

menyd, moved, 20/12 et passim.

meydles, needless, 67/32.

meyndly, moderately, 8/35.

miry, merry passim.

Mil, mille, 115/21.

mo, more, others, 1/3.

moistis, moisten (usually figurative).

mol, ? trouble, 90/3.

molyn, molten, melted, 41/20 [liquefacted].

molyn, 45/22, 65/6. See molyn.

myendly, mental, 128/27.

mynde = memoria, 96/20.

myndy, mindful, 98/15.

myneft, minute, 83/14.

myrthand, making merry, 10/17, 87/27.

myrthyd, made merry, 82/20.

nakkind, ? nakkid, 42/13, stripped naked [O.E. nacodian = to strip naked].

nar, nearer, 96/36; nerre, 85/25.

neddyrs, adders, 35/29, 89/22.

nee (my nee for myn ee), mine eye, 79/23; a nee, an eye, 115/1.

nehund, nearly, 25/18.

ner, nor, 81/37. Cp. er, 9/12.

nerre, were not, 25/24.

neyhand [A.S. neah-hand], 43/15.

no, oft. = nor.

nodyr, no nodyr = none other, 123/27.

nogh, not, 1/4.

nou, new, 129/6.

noudyr, neither, 19/8.

nouker, neither, 19/27.

noure (a noure, an owre), an hour, 72/21, 106/33. See oure, houre.

noy [for nui], hurt, 57/18, 96/1, 116/16.

noyes, noise, 30/24.

nyghtlyd, passed the night, 46/29.

nue, new, 94/33.

nuvelle, novelty, 95/6.

o, one, 110/22, 115/17.

obak, aback.

odir, odour, 90/35.

odyr, other, others, 21/38.

oft sythes = often times, 8/35.

on, one, 41/28, 110/13.

onhede, onhed [O.E. anhaid], one-head, oneness, 41/23, 41/30.

onned, 98/24. See onhede.

or, before, 2/17, 83/31, 129/28.

orgonly, belonging to an organ, 103/19.

oss, as (cp. als passim), 42/20?

our, prefix = over, 20/13. Cp. 20/14.

ouvre, hour, 105/27.

ouwrqer, 46/1.

outrays, outrages, 80/2.

parisghyd, perished, 88/36.

party, side, part, 89/8.

partynge, division, 96/3.

perils, perilous, 92/22.

pees, peace, 84/6.

pite, pity.

pithily, thoroughly, 106/28.

playly, pleasant, 85/7.

pleyn [O.F. plaindre], complain, 92/29.

poteund, putting, 93/10.

poery, purge, 115/20.

poyr, poor (passim, but cp. 109/32).

prays, pray, 47/27 (sometimes = praise).

presond, imprisoned, 76/15.

privetis, privacy.

profet, profess, 82/2.

prof-tand, those who profess, 129/16.
Glossary.

prykis, urges, 78/36.
pythly, 98/20. See pithyly.

quarteo, whereto, wherefore, 96/16.
quhikestly, most quickly, 94/11.
quhykvar, more quickly, 77/28.
rachell [O.E. recels], incense, 127/10.
renys, reins, kidneys, 123/13.
reparayld [O.F. repareiller], repaired, restored.
reparells, repair, prepare, 115/21.
repriye, reproof, 88/30.
repreyld, reproved.
ret, rule, 105/6.
reyk [O.E. rec; O.N. reykr], smoke.
vist, rest, 21/9.
rorynge, roaring, 89/36.
rotyd, rooted, 42/29.
royses [O.E. rotian], rots, 87/11.
royse, rose, 78/30.
royte, rot, 125/1.
sad, serious, 2/1.
salmys, psalms.
sam, together, 92/39.
samne [O.N. saman], together, 78/20.
sanyr, savour, 89/28; sevir, 126/30.
sawtre, psalter.
scars, scarce, sparing, 113/21.
schadois, shadows, 103/19.
schamyd, shamed, 77/21.
scheed. cast down, 83/36.
scomfett, 84/7.
scripinge, riches scripinge = loss of riches, 92/3.
scrithyng, erring, 49/28.
scryhand, turning aside.
scomfetis, discomfits, 39/27.
scomfetore, conqueror, 84/8.
seell = sail away [A.S. seglian] (a trans. of Lat. defluit, Ps. i. 3), 112/29.
sekyr, secure, 3/10.
seine, since, 91/18.
seruandaes, servants, 101/29.
seussy, ceuses, 8/37.
setys, seats, 90/6.
seyk, v. seek, 91/34.
seyk, adj. sick, 90/12.
seyknes [O.E. secones], sickness, 65/36.
seys, sees, 82/27.
slee, slay, 84/2.

cleyk, slake, destroy, 118/1.
sleynyth, sloth, 23/18.
slike, such, 45/38.
slikon, such a one, 26/39.
slokkyns, destroy, 90/23.
slokynd, destroyed, 45/37.
slyk, such, 45/27.
slyke, slyke. See slyk.
sylvone, such a one.
snyg [Dan. snibbe], snub, 95/7.
sogett [O.F. sogez, sogiet], subject, 52/14, 79/20.
soroi, sorrows, 99/20.
soruis, for soruis or soruis, 116/33.
sotelte, subtlety, 74/21.
soundly, adj. making a sound, 40/16.
soryr, sore, 78/13.
spar [O.E. spairiian], bar, bolt, 7/28, 16/31; enclose, cover, 75/31; shutest, 126/33.
sparpithyngis, flutterings, 110/13.
sparpyll [O.F. esparpeillier = répandre], scatter, 14/6, 24/23.
spisyd, despised. 44/19.
stabyls, fixes, 81/13.
stedfunes, steadfastness, 91/8.
strange, strong, 117/13.
strenghtyd, strengthened, 84/13.
streneyd [O.F. estreindu], constrained, 101/9.
stres, force, 90/22.
strynes, strifes, 31/32.
stryngys, strifes, 43/8.
sturbelans, disturbance, 50/27. See steward.
sturbyld.
sturbyld [Low Lat. sturbulare], distressed, 80/8.
sugett, 117/11. See sogett.
syne, son, 65/3.
sweltilis [O.E. sweltan], die, 93/13.
syis [O.F. sewir], sue, pursue, 84/15.
syeth [O.E. sipe, O.N. sigpr], scythe, 78/13.
sykyr, sure, safe.
sykynnes, safety, surety, 96/12.
syon, Zion, 125/7.
taghtt, taught, 117/36.
tane, taken, 86/13.
te, scribe's error for to, 125/32.
tempyld, tempted, 27/17.
tent [O.F. tenter], try, 92/22.
tenys, scribe's error for terys, tears, 97/34.
bat tober, the other, 91/18.
thirled, pierced, 3/13; firl red, 99/12.
birland, 32/27.
birrow, through, 79/32.
thyme, thin, 70/21.
till, to, 87/29.
to, till, 78/19, 79/31, 117/13.
todyr, þe todyr, the other, 86/7.
too, two, 85/12, 101/17.
too, to, 93/7, 120/18.
toyne [O.E. tom], free from, empty, 76/7.
turmentry, torment, 17/34, 18/20.
twyns, tunes, 73/20.
tynn, vexation [cp. A.S. tynan, teonan = vex; Icel. tyna = to lose], 70/13.
vastly, 119/24.
vy [O.N. uggr], fear, 43/18.
vy, v. [O.N. ugga], abominator, 122/4.
visse, vice, 108/17. See wisse.
embel appell, wrapped round (ymb and lappian), 3/5, 22/31, 80/3.
embradis, reproaches, 25/16.
vbe, be non-existent, cease, 122/9.
vbeingis, death, 84/20.
vbyrsyd, 82/4. See byrsyd.
vnderlov [O.E. underlüfen], submissive, 117/11.
vdyrfyett, under the feet, 74/38.
vnes, unease, distress, 10/36.
vnendenyd, not engendered, 84/3.
vnyfull, unlawful, 43/12.
vnlowesyd, unloosed, 78/12.
vnenmedfyl, not deserving reward, 93/5.
vnet, vnetith, scarcely, 23/37.

vnethe [O.E. uncæpe], scarcely, 6/21.
vnetheis. See vnet, 71/13.
vrene, be deposed, be powerless, 122/9.
vnslokynd, unsalted, 97/12.
vnapke, displeasure, 92/11.
vuto, until, 93/35.
vntrovynd, unbeloved, unheard of, 126/25.
vnyt, foolishness, 77/6.
vodying, voiding, 32/39.
voyde, void, to go voyde = vagari, 111/34.
yppyware, higher up, 20/23.
up so down, upside down.
vsyd, experienced, 121/11.
vsynge, practising, 117/12.
vamentung, groaning, 88/12.
war, ware, 25/37.
vardly, for wardly = worldly.
ward, in ward of wuldis = for ever and ever, 104/6.
waryd [O.E. warian], cursed, 107/31.
wapyngis, watchings.
velcheryd, well cheered, 89/5.
velkyd, faded, 95/12.
whatynys [qualem], what kind, 14/33; gwhatynys, 24/4.
whisky, quickly, to the quick, 78/32.
wishe, sh. vice, 114/2. Cp. visse.
wishe, adj. wise, 113/21.
vuchyd-safe, vouchsafed, 37/13.
vocx, madder, 89/37.
vode, mad, 20/20, 39/33, 89/26.
vodnes, madness, 90/5.
wonedyd, wounded, 78/24.
verthys, wraths, 117/34.
wroghk kyndes, created beings, 126/3.
wyen, wine, 124/17.
yppynis, for hymyns, hymns, 38/28.
ypporite, hypocrite, 114/13.

Glossary.

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