

<County: Yorkshire West Riding>

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<Text: Religious prose>

<Tranche 1>

<fol. 2v><line 6> Here begynnys þe prohome of þe boke þat es cald þe
 Mirrur of þe blyssed lyfe of Jhesu crist <lat></lat>

<lat></lat>

<lat></lat>

þise be þe wordes of þe gret doctour and ane haly apostil
 Paule *consideryng* þat þe gostely lyfyng of all trw crystyn~ crea
 turs in þis world standis specially in hope of þe blys & þe ly
 ue þat es to come in a-*noyer* world : And for als mekill as
 two thinges : *principally* noerysch & strengh3 þis hope *in man* :
 þat es pacience in *hert* and ensaumpill of *vertus* & gude
 leuyng of haly men~ wrytyn~ in boke & soueraynly þe wordes
 & þe dedis of our~ lord Jhesu crist *verray* god and ma@ : for þe tyme
 of his bodyly leuyng her~ in erthe : þerfor~ to strengh vs & comforth
 vs in þis hope spekes þe apostell þe wordes foresayd to þis
 entent seying þat all thing þat bene wryten~ generally in ho
 ly kirke And specially of ouur lord Jhesu crist þai bene wryten~
 to oure lor~ þat <exp>er</exp>^[by] paciens & comforth of haly *scripturis* we haue
 hope her~ to acordyng spekes saynt Austyn~ þus Goddes son~
 toke man : & in hym he sufferth þat langes to ma@ : & was
 made medycyne of man~ . & þis medycyne es so mekyll
 þat it may noght be thought : For þer es no pride bot þat it may
 be helyd thurgh mekenes of goddes son~ : þer is no couaty3e
 bot þat it may be helyd thurgh his pouert : No wrath bot
 þat it may be helyd thurgh Charite Paciens No malice
 bot it may be helyd thurgh charite : And mor~-ouer þer es no syn~
 or wickednes bot þat he shall want it & be kept fro þe whilk
 <fol. 3r>be haldys inwardly & loues & folowe3 þe wordes & þe ded
 of þat ma@ in whame goddes sone gaf hym self to vs into

ensaumpyll of gude leuyng wharfor~ now both men~ & we
 men & euery Age & euery dignite of þis warld is stirryd to
 hope of euer-lasting lyfe And for þis hope & to þis entent
 w^t holy wryte Also er wryten~ dyuers bokes & tretes of deuote
 men noght onely to clerkes in latyn~ bot also in Englysch to lewed
 men & wemen & þame þat ar of sympyll vndirstandyng A
 mang þe whilk be þir~ wryten~ deuote meditacions of
 crystes lyfe mor~ pleyne in *certeyne* party þan es expressed in
 þe gossPELL of þe fowr~ Euangeliste³ And as it es sayd of þe
 deuote ma@ & worthy clerk Bonauentur wrote þame to a reli
 gious woma@ in latine þe whilk *scriptur* & wryting for þe fruc
 tuous Matir þer-of stirryng specially to þe law of Jhesu And
 Also for þe playne sentence to comon~ vndirstandyng semes amang
 other souereynly edifyng to sympill creaturs þe whilk als chyldir
 haues nede to be fedde w^t mylk of lyght doctryne : & w^t sad mete
 of gret clergy & of hye contemplacion~ wharfor~ þa instance
 & þe prayer of some deuoute saules to edificion~ of swylk men
 or wemen is þis drawyng out of þe forseide boke of *cristes* lyfe
 wrytyn~ in jnglysch w^t mor~ put to in *certeyne* party³ And also with
 drawing of dyuers Autoritese & maters as it semes to þe wryter
 her~-of : most spede-full & edifyng to þame þat be of sympill vn
 dirstandyng to þe whilk sympyll saules as saynt Bernerd
 says contemplacion~ of þe manhede is mor~ lykyng mor~ spede
 full & mor~ sekir þan is hye contemplacion~ of þe godhede And
 þerfor~ to þaime es principally to be sett in mynde þe Jmage
 of *cristes* in-carnacion~ passion~ & resurreccion~ so þat a sympill
 saule þat can noght think bot bodyes or bodyly thinges mow
 haue sum-what acordyng to his affeccion~ wher-w^t he may
 fede & stir his deuocion~ wherfor~ it es to vndirstand at þ^e
 bygynnyng as for a principall & generall rewle of dyuers
 <fol. 3v>Jmaginacions þat fallys eftir in þis boke þ^t þe discryuyng
 or speches or dedis of god in heuen And Angels or oþer gostly
 sbstaunces bene only wryten~ in þis maner & to þis
 entent þat is to say as deuoute Jmaginacouns & lyk
 nes stirryng sympill saulys to þe loue of god & desire
 of heuenly thinges For as saynt Gregor seys þerfor~ es þe
 kyngdom~ of heuen lykned to erthely thynges þat be þoo
 thynges þat be visibyll and þat ma~ kyndely knawes: he
 be stirryd & rauest to loue & desire gostely i@-visibil thinges

þat he kyndly knowes noght : Also saynt Jon~ says þat
 all þoo thynges þat *Jhesuc* did bene noght writen~ i~ þe gospels
 wharfor~ vs most to stirryng of deuocion~ Jmage & think
 diuers wordes & dedes of hym & oþer þat we fynd not
 writen~ so þat it be no3t agaynes þe beleue As saynt
 Gregur & other doctour³ says þat haly wyrte may be expound
 And vndirstand in dyuers maners & to dyuers purpos so þ^t it
 be noght agayns þe beleue or gude maners And so what
 tyme or in what <exp>tyme</exp> place in þis boke es wryten~ þus
 spake or þus did or lord *Jhesuc* or other þat bene spokyn~ of
 And it may noght be preued be haly wyrte or groundid
 in expresse saying of haly docturs jt shall be takyn~ no
 noþer wise þan as a deuoute meditacion~ þat it might
 be so spokyn~ or done & so forth as mekill as in þis boke
 be contened dyuers Imaginacons of *cristes* lyfe þe whilk
 lyfe fro þe begynnyng into þe endyng euer blyssed & w^t-outen
 syn~ passyng all þe lyues of all other sayntes as for a syn
 guler~ prerogatif may worthely be called þe blyssed lyfe
 of *Jhesu crist* þerfor~ as pertynent name to þis buke it may
 skylfully be called þe Mirroure~ of þe blyssed lyfe of *Jhesu crist*
 <lat>**Bonauentur incipit**</lat>

AMang oþer vertus spekyng of þe woma~ forsayd commending
 of þe haly virgyn~ *Cecilie* jt es wryten~ þat sho bar~ allway
 þe gospels of cryst hid in hir brest þat may be vndirstand
 þat of þe blyssed lyfe of *Jhesu crist* wryten@ in þe gospels sho
 <fol. 4r>hase certayne parties most deuoute jn þe whilk sho
 sett hir meditacion~ & hir thought nyght & day w^t a
 clene & holy hert And when sho .^[hade] so fully all þe maner of hes
 lyfe ouer-gone sho be-gan agayne & so w^t lykyng
 & a swete taste gostly shewyng in þ^t maner þe gospels
 of *crist* ; sho sett and bar~ it euer in þe prynt of hir brest
 jn þe same maner j counsaile þat þ^u do : For amang
 all gostly excerses j leue þat þis is moste nescessa
 ry & most profetabyll & þat may bryng ma~ to þe heghest
 degre of gude leuyng þat stand specially in perfite despi
 syng of þe world jn pacience suffering of aduersitee³
 & in-crese and getting of vertues þe whilk also be
 cause þat it may no3t fullie be discruidd . als þe ly
 ues of other sayntes Bot in maner of lyknes als þe Jma

ge of mans face is shewed in þe Mirroure For sothely
 þou sall neuer fynd whar~ ma@ may be so perfite taght
 First for to stabyll his hert : agaynes vanitees & disccy
 uabyll lykynges of þe world Also to strenght hym amang
 tribulacions & aduersitee3 And forþer-mar~ to be kept fro
 vice3 and to getting of vertus as in þe blyssed lyfe of
 oure lord Jhesu in þe whilk was euer with-owten~ defaute
 most perfite Fyrst J say þat besy meditacion~ & custom
 abyll of þe blyssed lyfe Jhesu stabils þe saule & þe hert
 agayns vanites & dissayauabill lykynges of þe world
 þis es opynly shewed in þe blyssed virgine Cecile be
 for~ neuened when sho filled hir hert so fully of þe lyfe
 of criste : þat vanites of þe world myght noght entir
 into hir hert For all þe pompe of weddyng wher~ so ma
 ny vanites be used when þe organs blew & songen~
 sho sett hir hert stable in god saying & praying lord be
 <fol. 4v>hert and my body clene and noght defilyd so þt J be no3t
 confoundid Also as to þe secund : wher~-of when Mar
 tyrs of heuen hade þair~ strenght a-gayns dyuers tur
 mentes Bot as saynt Barnard says in þat þai sett
 all þair~ hert and deuocion~ : in þe passyon~ of þe woundes
 of cryst : For what tyme þe Martir standes w^t all þe
 body to-rent & neuer-þe-les he es Joyfull & glad in
 all his payne whar~ trowes þ^u es þan his saule ;
 in his hert : Sothely in þe woundes of Jhesu : 3a þe woun
 dis no3t closed bot opyn~ and wyde to entir In ; and
 els he shuld <exp>noght</exp> faile þe hard <add>thrim<?></add><different hand> & no3t mow
 ber~ þe payne & þe sorow ; Bot sone faile & deny god
 And noght onely Martiers bot also confessours virgins
 and all þat leuys ryghtwisly despysyng þe world
 in many tribulacions Infirmytees & dedes of penance bothe
 kepys pacyens & also mor~-ouer þer-with bene Joyfull & glad
 in saule as we mow se all day And why so : bot for þair~
 hertis bene mor~ propirly in cristis body be deuote meditacion~

<Tranche 2>

<fol. 8r>resonabyll victori of Enmy For als auentes þe fyrst person of
 þe fadir shuld do þis dede for his drede & myght mercy & pees

myght *sum* what haue hym *susspet* as noght fully fauorabill
 to þame & so on þe toper side For þe souereyne benignite
 & gudeness of þe holy+gost treuth & Rightwisnes myght <ill><one word></ill>
 þame of noght ful satisfaccion~ bot to mekill *mercy* of þaim
 wherfor~ as a gude mene euen~ to bathe parties þe person~
 of þe sone es most conuenient to performe þis dede thurgh
 his souereyne witt & wysdome Also it semys most skilfull
 remedy to ma@ : For als mekill as he forfettid be vnwit
 & foly þat satisfaccion~ be made for hym~ be sothfast
 wisdomes þat es þe son~ : so þ^t als he fell to deth be
 þe fals worde of þe fend . þat he ryse agayne to lyfe
 by þe trw worde of god And as for most resonabill vic
 tory of þe Enmy it es skilfull þat as he conquered ma@
 by wickid sleith and fals wisdomes : so he be ouer-comen
 & venkished by gude sleith & trew wisdomes And when
 reson~ hade sayd þis verdite þe fadir said it was will þ^t it
 shuld be so : þe sone gafe gladly his assent þerto : þe holy
 gost sayd he wold wrik *verto* also And þan~ fallyng downe
 <exp>& þan falling d</exp> all þe spirites of heuen & souereynly thank
 yng þe holy *trinite* ¶ þe four~ sisters forsayd wer kyssed
 & made acorde And so was fulfilled þat þe prophete
 Dauit sayd Mercy & sothfastnes met luflily to-gedir
 Rightwisnes & Pees hafe kissed And þus was *terment*
 & endid þe gret counsell in heuen : for ^[þe] restoring of man~
 & *hes* saluacion~ ¶ þe whilk processe shal be takyn~ as in lyk
 nes & onely as in a maner of parabill & deuoute Jmagina
 cion~ stirryng ma~ to luf god : souereynly for *hes* gret Mercy
 to man & his endles gudeness And so to honour & wurschip
 þe blissed aungels of heuen for þair~ gude will to man~
 & for his saluacon~ hauyg~ continuall besynes And also
 <fol. 8v><exp>Anda<?></exp> to luf vertues & hate synne þat broght ma~ to so
 gret wrychidnes & þus mekill & in þis maner may be
 sayde & thought be deuoute contemplacion~ of þat
 was done a-boue in heuen be-for~ þe incarnation~ of
 Jhesu Now go we done to þe erth : and think we how it
 stode with his blyssed modir Mary : & what was hir leuing
 her~ be-for~ þe incarnation~ of Jhesu þat folowes aftir ¶ Als
 it es wryten in þe lyfe of our~ lady saynt Mary : when
 sho was thre 3eres ald scho was offerd in þe tempill

of hir fadir and Modir & þare sho abode and dwellyd
 into þe xij 3er~ and what sho did & how sho leuyd
 þer in þat tyme we may know be þe reuelacons made
 of hir to a+deuoute woma@ þe whilk men trowed was saynt
 Eli3abeth jn þe whilk reuelacon~s conteyned amag~
 oþer

þat ouur lady told to þat same woma@ and sayd in þis
 maner ¶ when my fadir & my modir left me i~ þe tem
 pill j purposed and sett stably in my hert : to haue god vnto
 my fadir and ofte-sythes w^t gret deuocyon~ j thoght
 what j myght plesing to god do : so þat he wold vouche
 safe to send me his grace And her~ with j was tau3t
 & j lerned þe law of my lord god : jn þe whilk law
 of all hestes & byddinges principally j kepyd thre in my
 hert ¶ þe first es þou shall luf þi lord god . w^t all þi hert
 w^t all þi saule with all þi mynd And with all þi mightes
 ¶ þe secunde þ^u shall loue þi neghbur als þi-selfe ¶ And
 þe thyrd is þou shal hate þine Enmy : þise thre
 j-kepid trwly in hert & on one j consayued & tuk all þe
 vertues þat er contened in þame for þer may no saule
 haue any vertu bot it loue god w^t all þe hert : For of hes
 loue comes all þe plente of grace and aftir it es comen
 jt abides noght in þe saule bot rennise out as water
 bot it so be þat he hate his enmys þ^t es to say vices &
 synnes wharfor~ he þ^t will haue grace & kepe it be
 houys þat he dispose & kepe & ordeyne his loue ^{to luf}
 <fol. 9r>And to hate Als it es sayd & so j will þat þ^u do i~ maner als j did
 j rose vp algate at mydnyght & went forth be-for~ þe Auter~
 of þe tempill and þare w^t als gret dissir~ & will & affeccion~
 als j kouthe & myght j asked grace of all myghti god to kepe
 þose thre commandmentes & all oþer bydynges of þe law : And so
 standing be-for~ þe auter j made vij petitions to god þe
 bene þise Fyrst j askyd grace of god thurgh þe whilk j
 myght fulfill þe hest of luf þat es to say for to luf hym
 w^t all my hert þe ¶ secunde j asked grace of god þat j myght
 loue my neghbur eftir his will & his likyng & þ^t he wold
 mak me to loue all þat he loues ¶ þe third þat he wold mak
 me to hate & eschew all thing þ^t he hates þe forth j asked
 mekenes paciens benignite and swetnes & all oþer vertues

be þe whilk j myght be *gracius* & plesing to goddes syght Þe
 fyfte peticion~ j made to god þat he wold lat me see
 þe tyme in þe whilk þat blyssed mayden shuld be born~
 þat shuld consaue & ber~ goddes son~ : And þat he wold kepe my
 ne eyne þat j mi3ht se hir Myne eres þat j myght her~
 hir speke : my tung þat j myght praise hir : my handes þ^t
 j might *serue* hir with my feete þ^t j might go to hir *seruise* ;
 And my knees w^t þe whilk j myght honour & wurship gods
 son~ : in hir barne ¶ In þe sext peticion~ j asked grace to
 be obeissant to þe biddings & to þe ordenance of þe bis
 shoppe of þe tempill ¶ And in þe vij^e j prayde god to kepe all
 pepill to his *seruys* And when þe forsayd woman *cristes* *seruant*
 hade hard þise wordes sho sayd agayne swete lady wer
 3e noght full of grace of all *vertues* And þe blyssed mayden
 mary : answerd . witt þ^u wele for *sertayne* þat j held my-self
 as gilty most abiecte & vnwurthi~ þe grace of god as þou
 And mor~-ouer trowes þ^u doghter þat all þe grace þ^t j hade j hade
 w^t-out trauayle Nay not so bot j tell þe & do þe to witt þ^t
 j hade grace gyfte ne *vertu* of god w^t-outen gret *trauaile* conte
 nuell *prayer* ardant desir~ *profunde* deuocion~ & w^t many
 <fol. 9v>teres and mekill affliccion~ spekyng & thankyng & doying
 all way als j kouth or myght þ^t was plesyng to god : þat
 es to say out-take þe holy *grace* thurgh þe whilk j was
 halowed jn my modir~ wommbe ¶ And forþer-mare ouur la
 dy sayd wytt þ^u wele in *serteyne* þat þer come3 no *grace* in
 to a+mans saule bot be *prayer* & bodely affliccion~ And
 eftir þat we haue gifen~ to god þoo *thinges* þat we may
 þof þai be lytill & few þan~ comes he into þe saule
 brynging with hym so gret & so hie giftes of grace
 þat it semys to þe saule þat sho faile3 in hir selfe
 & leses mynd & thinkes noght þat euer sho sayd or did any
 thing plesing to god ¶ and þan sho semed i~ hir awne
 sight Mor~ foule & mor~ wreched þan sho was euer be
 for~ ¶ Also seynt jerom~ writing of hir lyfe says i~ þis
 maner þat þe blyssed mayden mary ordand to herself
 þis maner of rewle i~ lyuyng þat fro þe morne-tide
 in-to þe tierce sho gaf hir all to *prayers* And fro tierce
 in-to none sho went noght fro *prayers* till þe aun
 gell of god come & apered to hir of whose hande sho

toke mete to þe bodily sustenance & so sho *profited*
 algate *better* and *better* in þe werke & i~ þe luf of god
 And ¶ so it be-fell þ^t sho was funden i~ waking ^[be] fyrst
 in þe wisdom of gods law most conyng i~ mekenes
 most law jn þe sang & i~ þe psalmes of dauid most
 conuenient and semely jn charite most gracious
 jn clennes most clene & in all maner of *vertu* most *parfite*
 ¶ Sho was ssupe & in variabill so fer furth as she *profited*
 all day *better* & *better* so was þer none þ^t euer saw or herd hir
 wrothe Al hir speche was so full of *grace* þ^t god was know
 ing be hir tonge ¶ Sho was contenually dwellyng i~ *prayers*
 & in þe law of goddes lor~ & algate besy aboute hir felawe³
 þat none of þame shuld trespass or syn~ in any word
 <fol. 10r>And þat none shuld lawgh dissolutely And also þ^t none
 of þame shuld offende oþer thurgh *pride* or *envi* wronges
 & euer w^t-owtyn~ failyng sho blyssed god & lefte *perchaunce*
 be any greting or preysing sho shuld be lettyd fro þ^e loue
 of god what tyme any ma@ gret hir sho answerd agayne
 <lat>deo *gracias*</lat> þat es to say thanked be god wharfor~ of hir
 sprang fyrst þat what tyme holy men~ : bene gret þai say
 agayne <lat>deo *gracias*</lat> . as sho did ¶ Sho was fed of þe mete
 þat sho toke of þe aungell hande And þ^t mete þ^t sho toke of
 þe bisshope of þe tempill sho gaf to poire men ; euer-aday
 goddes aungels spake with hir And as he shuld to his der~
 worthy sistir or modir so he *serued* & was obeisshant to
 hir forþer-mar~ in hir xiiij^{tene} 3er~ þat blyssed maiden~ Ma
 ry was weddid to joseph be reuelacion~ of god And þan
 went sho home a-gayne in-to ¶ Na3areth as it es wryten
 be *processe* in þe storie of hir natiuite ¶ Bot þus mekill
 suffice at þ^s tyme ; to haue i@ mynde & in *contemplacion*~
 of þo thinges þat fell befor~ þe jncarnacion~ þe whilk
 who so will wele think & haue deuoutly i~ mynd & folow
vertuesly in dede he shuld ^[fynd] þame full of gostly frute