

<County: Warwickshire>

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<Text: Hilton, Scale of Perfection>

<Tranche 1>

<fol. 8v>þis loue he doþe mor~ . For he openeþ þe i3e of
 ye soule & sheowiþ to þe soule þe si3t of ihesu
 wonderfully & þe knowyng of hym as þe
 soule may suffre it ¶ þus bi litel & bi litel & bi
 þat si3t he rauysheþ al þe affeccoun of þe soule to
 hym and þan bigynnyþ a soule for to knowe hym
 gostly & brennandly for to loue hym Then seþe the
 soule sumwhat of þe kynde of þe blissed godhede
 of our~ lord ihesu how þat he is al & þat he wirchip
 al . & þat al gode dedis þat ar~ done & gode þou3tis
 ar~ onely of hym . For he is al souereyn my3t
 & al souereyn soþfastnes & al souereyn godenes . &
 þerfor~ euery dede þat is good is done of hym
 & bi hym & he shal onely haue þe wurship & þe
 þank for al good dedis & none but he ¶ For
 þou3 wretchid men steele his wurship fro hym
 here for a while : nerþeles at þe last eende
 shal trouþe sheowe wel þat ihesu did al . & man
 did ri3t nou3t of hym self // And þan shal þeues
 of goddis good . þat ar~ not acoorded
 wiþ hym here in þis life for her~ trespas be
 demed to þe deef & ihesu shal be fully wursheped
 & þanked of al blissed creaturis for his
 gracious wirchyng ¶ þis loue is not ellis
 but ihesu hym self . þat for loue wirkiþ al þis
 in mannys soule & reformeþ it in sekyng to his
 liknes as J haue before seide . & *sum*what as J
 <fol. 9r>shal seie <gap> þis loue bryngiþ into þe soule þe fulhede

of al *vertuse* and *makip* al *clene* & *trw* . soft & *esy*
 & *turnep* it al in to *loue* & into *likyng* And on what
maner wise he *doip* þat J shal *telle* þe a *litel* afterward
 This *loue* draweþ þe *soule* fro *fleisshhed* in
 to *gostlynes* . fro *eerpli* *felyng* into *heuenly sauour*
 & fro *peyne* *beholdyng* of *worldly þing* into
contemplacioun of *gostly creatures* & of *goddis priuitese* .
 ÞEn may J saie þat he þ^t haþe *moste* of þis
loue her~ in þis *life* . *moste* *plesip* god & *moste*
clere si3t shal haue of hym in+þe *blisse* of *heuen*
 for he haþe þe *moste* þift of *loue* here on erþe þis
loue may not be had bi a *mannys oune traueile* .
goyng bi-for~ ¶ For þer are *summe* *louers* of god
 þat make hem self for to *loue* god as it were bi
 here *owne* *my3t* for þei *streyne* hem self þur3 *grete*
violence & *labur* so strongly þat þei *brest* in to *bodely*
feruours as þei wolde drawe down god fro
heuen to hem & þei seie in here . *hertis* & wip *herre*
mou3 ¶ A lord J *loue* . [be] & J wil *loue* . [be] J wold for
 þi *loue* *suffre* deþe & in þis *maner* *wirkyng* þei
fele *grete* *feruour* & *mych* *grace* // And soþe it is
 as me þingip . þis *wirkyng* is *gode* and *meedful*
 if it be wel *temprid* wip *mekenes* & wip *discrecioun*
 . But *nerþeles* þise *louers* *loue* not ne
 haue not þe *yift* of *loue* on þ^t *maner* þat J spake
 <fol. 9v>of . ne þei ask it not so ¶ For a *soule* þ^t haþe þe *yift*
 of *loue* þur3 *gracious* *biholdyng* of *ihesu* as J meen
 . or ellis iff he haue it not yit . but wolde
 haue it . he is not *besy* for to *streyne* . *hym* self
ouer his *my3t* as it were bi *bodely* *strength* for
 to haue it bi *bodely* *feruours* & so for to *fele* of
 þe *loue* of god ¶ But hym þinkeþ þat he
 is *ri3t* *nou3t* & þat he kan do *ri3t* *nou3t* of
 hym self but as it were a *dede* þing oonly
hoonged & borne vp bi þe *mercy* of god // He
 seep wel þat *ihesu* is al & doþe al and þerfore
 askep he *nou3t* ellis but þe *yift* of his *loue*
 ¶ For as *mych* þat þe *soule* seep þat his
owne *loue* is *nou3t* . þerfor~ it wold haue

his loue for þat is J-no3e Therfor~ preieþ he &
 þat desireþ he þ^t þe . loue . of god wold touche .
 hym wiþ his blissed li3t þat he my3t see a litel
 of hym bi his *gracious presence* : for þan shuld
 he loue hym . ¶ And so bi+þis wey comeþ þe
 yift of loue þat is god *into* a soule The mor~
 þat a soule . nou3tiþ it self þur3 grace bi si3t
 of þis soþfastnes *sum tyme* . wiþ-uten any
 feruoure outward sheowd . and þe lesse it
 þinkeþ þat it loueþ or seeþ god ; þe nerrer it
 ny3eþ for to *perceyue* þe yift of þe blissed loue
 For þan is loue maist~ and wirkiþ in þe soule
 <fol. 10r>resoun & of grace ¶ J go a-boute þis citee whan
 J beholde þe kiende^s & þe causes of bodely *creaturis*
 þe yiftis~ of grace and blisses of gostly *creaturis*
 and in al þise J seeke hym þat my soule loueþ .
 It is faire lokyng wiþ þe innere i3e on ihesu
 in bodely *creaturis* for to see his my3t . his wisdom
 & his goodnes in ordinaunce of here kiend
 . But it is mych fairer lokyng on ihesu *in*
 gostly *creaturis* ¶ Furst *in* resonable soulis boþe
 of chosen & reproued . for to see þe merciful callyng
 of hem to his chosen . how he turneþ hem
 fro synne bi li3t of his grace . how he helpeþ hem
 techen hem & chastiseþ hem . *comforten* hem . he ri3teþ
 . he clen3iþ . he fedip . how he makip hem brennand
in loue & in li3t bi plente of his grace . &
 þis doþe he not to oon soule onely : but to al
 his chosen *after* þe mesure of his grace ¶ Also of þe
 reproued how ri3tfully he forsakeþ hem & ledip
 hem in here synnes . and doþe hem no wrong
 how he rewardedip hem *in* þis world . suffryng
 hem for to haue fulfillyng of here wil . &
after þis ; for to punyshe hem eendlesly
 loo þis is a litel beholdyng of holy churche
 whils it is traueyland *in* þis life . for to see
 how blak & how foule it semeþ in soules
 þat are reproued . how faire and how louely
 it is in chosen soulis ¶ And al þis

<fol. 10v>gostly si3t is not ellis but þe si3t of ihesu . not in
 hym self . but in his *merciful priuey werkes* & in his
 harde ri3twisse domes euery day sheowed and
 renewed to resonable soulis ¶ Also ouer þis
 for to see wiþ þe gostly i3e þe peynes of *reproued*
 & þe ioie and þe blisse of chosen soulis it is /
 ful comfortable . for soþefastnes may not be
 seen in a clene soule wiþ-oute grete delite &
 wonderful softnes of brennand loue ¶ Also
 þe si3t of aungels kiend . furst of damned &
 after of þe blissed . it is a ful faire *contemplacioun*
 of þe feend in a clene soule . ¶ a wretched .
 caytif bounden wiþ þe my3t of ihesu þat he
 may not hurt þat þe soule beholdiþ hym not
 bodely but gostly seyng his kiend & his malice
 & *turneþ* hym vp & down . it *sporneþ* hym . and
trediþ vp-on hym . it *spoilþ* hym and *rentiþ*
 hym al to nou3t ¶ Jt *scornþ* hym & *despiceþ*
 hym & settiþ nou3t bi his malice þus
 biddiþ holy writ . whan it saiþ þus <lat></lat>
 <lat></lat> Twrne þe wicked þat
 is þe feend vp & doune .& he shal be as
 nou3t ¶ Miche wondur haþe þe soule þat
 þe feend haþe so mych malice and so litel
 my3te There is no creature so vnmy3ty
 as he is And þerfore it is a grete cowardise
 þat men dreed hym so mych . he may no
 <fol. 11r>þing~ do wiþ-oute leue of our~ lord ihesu . not
 so mych as entre in-to a swyue as þe gospel
 seiþ ¶ Mich lesse may he þen noie or hurte a
 man . & þan if our~ lord ihesu yif hym leue for to
 tari vs ; it is ful worþely & ful mercyfully
 done þat oure lord ihesu doþe & hym self & by al
 his messengers & þe soule dredidþ no mor~
 þe blustryng & þe malicious wodeness of þe
 feend þan þe stiryng of a mows . wonder
 wroþe is þe feend if he durst say nay . but
 his mouþe is stoppid wiþ his owne malice .
 ¶ his handis are bounden as a þeeþ worþi

to be demed & hanged in helle . And þan þe
 soule accuseþ hym & ri3tfully demeþ after he haþe
 deserued ¶ Wonder not of þis seiying . for seint
 poul mened þe same when he seide þus <lat></lat>
 <lat></lat> Breþeren
 wote yee not wel þat we shal deme aungels
 þat are . <mrg>wikked</mrg> spirit3 þur3 malice þat were
 made gode aungels bi kiend ; as who saiþ
 þis ¶ þis demyng is figured bifore þe
 dome in *contemplatife* soulis For þei feeþe a
 litel taastyng *in* liknes of al þat shal be done
 afterward bi our~ lord ihesu openly in soþefastnes
 ¶ Shamed & shent is þe feend &
 fowle rebuked in hym self when he is þus
 <fol. 11v>faren wiþ of a clene soule . he wolde fayn flee
 away & he may not for þe my3t of þe hi3este
 holdiþ hym stille : & þat greueþ hym more þan
 al þe fire of helle & Wonder mekely falliþ
 þe soule to ihesu þanne wiþ hertly louynges
 and þankynges þat he so my3tly saueþ a+symple
 soule fro al þe malice of so fel an enmy þur3
 his grete mercy
 And þan after þis . bi þe same li3t may þe
 soule see gostly þe fairehede of aungels .

<Tranche 2>

<fol. 33r>hym self . but in as myche as he was man born
 of þe same kynde þ^t adam was þ^t first trespass .
 & So þau3 he au3t it not for his owne *persone* . for
 he my3t not synne : neuerþeles he au3t it of his
 free wil & gentilnesse for þe trespass of mankynde
 . þe whiche kynde . ^[he] toke for saluacoun of
 man of his eendeles mercy ¶ For . soþe it is . þe
 was neuer man þ^t my3t yelde to god any þing
 of his owne þat he au3t nou3t but þis blissid
 ihesu . ¶ For he my3t paye god one þing þat he
 au3t nou3t as for him self . & þ^t was nou3t but one

þyng . þat was for to yif his precious life . bi wilful
 takyng of deþe for loue of soþfastnes . þis
 au3t he not . ¶ As mykel gode as he my3t do
 to þe wurship of god *in* his life ; al was but
 dette : But for to take deþe for loue of ri3twisnes
 . he was nou3t bounden þerto . ¶ He was
 bounden to ri3twisnes . but he was not bounden
 to dye . For deþe is onely a peyn ordeyned of god to
 man for his owne synne but our lord~ ihesu synned
 neuer . ne he my3t not synne . & þerfore he i3t not
 for to die ¶ Then sen he i3t not for to dye
 and yit wilfully he dyed . þen payed he to
 god mor~ þen he i3t . ¶ And sen þat was þe .
 best mannys deþe and most worþi þ^t þe synne of
 mankynde shulde be foryeuen . in as myche .
 as mankynde had founde a man of þe same
 kynde wiþ-uten ony spotte of synne . þat is ihesu þ^t
 <fol. 33v>my3t make amendis for þe trespas done & my3t
 paye our~ lord god al þat he i3t & ouer more þat
 he i3t not ¶ Then sen þat oure lord ihesu god &
 man dyed þus for sauacion of mannys soule . It was
 ri3tful þat synne shulde be foryif . & mannys soule
 þat was his ymage . shuld mowe be reformed and
 restorid to þe first liknes & to þe blisse of heuene ;
 ¶ þis blissid passioun of our~ lord & þis precious deþe
 is þe grounde of al reformyng of mannys soule .
 wiþ-uten whiche . my3t neuer mannys soule be reformed
 to þe liknes of hym ne come to þe blisse of
 heuene . ¶ But blissid mote he be *in* al his wurchyng
 ¶ Now it is so þat þour3 þe vertu of þis
 precious passioun þe brennand swerde . of cherubin
 þ^t drofe adam oute of *paradise* is now put away
 . & þe eendles yatis of heuene are open to
 euery man þat wil entre *in* þerto . for þe blissid *persone*
 of ihesu is boþe god & man & kyng euyn *in* þe blisse
 of þe Fader . & as a man he is porter at þe yate
 redy to resceyue euery soule þ^t wil be reformed
 here *in* þis life to his liknes . For now may euery
 soule if þ^t he wil be reformed to þe liknes of

god . sen þe trespas is foryeuyn & þe amendis
 þour3 blissid ihesu is made for þe furst gilt .
 Neuerþeles þou3 þis be soþe ; alle soulis has not
 þe *profit* ne þe frute of þis precious passioun
 ne are not reformed to þe liknes of hym
 Two maner of men are not reformed bi *vertu*
 of þis holy passioun ¶ One of hem is . þat
 bileuyþ it not . ¶ An oþer of hem ^[is] þat louyþ it not
 Jewis & paynims~haue not þe benefete of þis
 <fol. 34r>holy passsioun . for þei trow it not . Jewes trowe not
 þat our~ blissid lord ihesu man . þe son of þe *virgyn*
 Marie : is god-is son of heuene : ¶ Also þe paynims
 trowe not þat þe souerayne wisdom of god .
 wolde be-come son of man . & in his manhode :
 suffre ye paynes of deþe: ¶ And þerfor~ þe iewis
 holde þe prechyng of þe cros & of þe passions of
 criste . nou3t but sclaudre and blasphemye .
 ¶ And þe paynims : holde it not fantony & foly
 ¶ But trewe cristyn men hold it þe souereyn wisdom
 of god & his grete my3t . Thus saide seint
 Poule . ¶ <lat></lat>
 <lat></lat>
 <lat></lat>
 <lat></lat> ¶ þat is preche we to yow þat yee
 trow þat ihesu *crist* crucified . þe sone of þe marie is þe
 sone of god souereyn *vertu* & wisdom of god . þe which
 ihesuc to iewis & paynims þ^t trowe not in him . is but
 sclaudre & foli ¶ And þerfor~ þise men bi their~
 vntrowþ puttes : þem self fro þe reformyng
 of þeir~ owne soule & standyng þair~ vntrowþe
 shal þei neuer be sauýd . ne come to þe blisse of
 heuene . ¶ For it is soþe : Fro þe bigynnyng
 of þe world vn-to þe laste ende : was þer neuer
 man sauýd ne shal be sauýd . but if he hadde
 þe treþe general or special in ihesu *crist* comaund
 or comen . ¶ For ri3t as chosen soules þat wer~
 bifore þe *incarnacion*~ vndur þe olde testament
 had trowþe in crist þat he shulde come and reforme
 mannys soule . owþer openly . as patriarkes

& *prophetes* & *oper* holy men hadde . or ellis pri
 <fol. 34v>uely & generally as childre & *oper* symple & *inperfyte*
 soules had þat knew not specially þe priuyte of
 þe incarnation . ¶ Ri3t so as chosen soulis vndir
 þe newe testament has trouþ þat he is comyn
 ouþer openly & felandly as gostly men & wise men
 has . or ellis generally as childre þat dyes *cristynd*
 & *oper* symple and lewed soulis has þat are norisshid
 in þe bosum of holy chirche : ¶ Sen þis /
 is soþe : þen þinkip me þat þise men gretely and greuouly
 erre : þ^t saien þ^t iewis & sarsenys bi kepyng
 of þere owne lawe may be sauýd . þou3 þei trowe
 not in *ihesu criste* as holy chirche trowes . in as mych
 as þei wene þ^t . þere owne trouþe is gode and
 sikir & suffisaunt to þere sauacion . & in þat trouþ
 þei do as it semyþ many gode dedis of ri3twisnesse
 . & *perauentur*~ if þei knewe þat cristen faip
 were bettur þan þares is . þei wolde leue þare
 owne & take it . þ^t þei þerfore shulde be sauýd .
 ¶ Nay it is not J-nowgh so . for *crist* god and
 man is boþe wey & eende & he is mediatour betwene
 . god & man . & wiþ-owten hym may no soule
 be reconsiled ne come to þe blisse of heuen . & þerfor~
 þay þ^t trow not in hym þ^t he is boþe god & man .
 may neuer be sauýd ne come to blisse ¶ Oþer men
 also þat loue not *criste* nor his passioun . ar not
 reformed in þere soule to þe liknes of him . &
 þise men ar fals *cristen* men þe which ar oute
 of charite & lyues & dyes in dedly synne : ¶
 Thise men bileuen as it semyþ . þ^t *ihesu* is goddis
 sone . & þ^t his passioun suffice to saluacoun of
 <fol. 35r>mannys soule And þei bileue also al þe other
 articlis of þe faip ¶ Alle þis is but an vnshaply
 trouþ & a dede . for þei loue hym not . ne þei
 chese not þe frute of his passion . but þei lyg
 stille in þeir synne & in fals loue of þis world
 vn-to þere laste ende . & so be þei not reformed
 to þe liknes of god . but go to þe paynes of hell
 endesly as iewes & sareseyns dos and to mychel

mor~ peyne þan þei for as myche as þei had þe
 trouþ & kept it not . for þ^t was more trespas /
 þan if þei had neuer had it ¶ þan if þou will
 wit which soules ar reformed here in þis
 life to þe ymage of god þoru3 vertu of his
 blissed passioun ; sobely onely þo . þ^t bileuys in
 him & loues him . In þe which soulis þe ymage
 of god þ^t was þoru3 synne forshapyn . as it wer~
 in to a foule bestis liknes . is restored & reformed vnto
 þe first shap . & to þe worþines & þe wurship þ^t
 it had in þe bigynnyng . wiþ-uten which restoryng
 & reformyng . shal neuer soule be sauyd ne
 come to blisse - .

Now saist þ^u how may þis be soþe þ^t þe ymage of
 god þe which is mannys soule my3t be reformed
 here in þis life to his liknes in creature
 ¶ Jt semyþ nay . it my3t not be . for if it were reformed
 þen shuld it haue stable mynde : clene
 si3t & clene brennand loue in god & gostli þingis
 euerlastyngly as it had in þe bigynnyng . But
 þat is in no creature as þou suppose lyuand her~
 in þis life . ¶ As for þi self þou can sey . The .