here bigynn\es a dejoute matier be ye draw yng of . M. walte here hyt\our . 
For als mikell 
as ye apostil sais . y\i 
w\-,outyn fate\he &\ trew beleue it
is impossible to plese god . \yer\for es it y\i our 
al\d enmy ye fende enfors\se him ni\ti & day 
yoru\3 fals incasting of erro\urs & fals en 
gyns & emag\in\acons & on swilk maner of 
\wonderful wise for\to destroy & let our bele 
ue & our faith whilk es ye grow\nd & st\oun 
of al holi kirke & begynn\er of al vert\us . And 
yo y\i he sees he may not cast doun vt\er\ly 
fro stab\lenes of yis beleue . he seses not to 
cast hym doun be oyer di\uerse maner of ways thur\gh 
his quay\ntise & his w\iles & temptacons . yer 
for we sal war\ly &\ g\ost\ly w\-,\t\ond on yis 
wise . we sal charge as not al swilk maner 
of fantasys y\mag\in\acons f\als\ con\say\tis 
of erro\ur or foule s\ter\yn\ges blas\fems fi\ti\s 
or her\yn\g or any oyer swilk fantesys . And ber~ 
yai\n me\k\l\i & paciently putt\and al our hope 
& our trest in ye merc\y & in ye grace of our lord 
\Jh\es\u crist\e . ¶ For as ye profet sais . \Mannis 
<fol. 52v>|thoghtis er but wayn . <lat></lat> 
<lat></lat> . And yai er variand and 
w\-,outyn nommb\r\n . And yer\for a man sal not 
rest no tari w\i swilk f\als fantesys ag\ayn
feghtynge & trubelyng his belefe. no he
sal not be mykil besy to discoure or knaw
ye cause & ye skilles of swilk fals fante
syse. For ye more besy a man is to knaw
yaim & enserche yaim ye more fast cleue yai
on him & ye more blynde & heuy yai make
him. Ne a man or a woman sal not ouer my
kil anger him no blame him-self for swilk ma
ner of euyl stirrynges & foule thoughtes no
utterly aryt yaim to his awne defaute or synne.
For swilk temptacions ben to swilk a man
utterly vvwilful & displesyng & yerfor it es
pyynful to him & no synne. but it es a purchinge
& a clensyng of ye saule & a strenghe of
paciens & a kepyng of meknes & a stirring
& a raysyng vp of ye soule ot endes lyfe.
Saint Austin sais in a buke. <lat>de vera religi
one</lat>. y^t al maner of synne es ful wilful. & if it
be not wilful it is no synne. And ysidorus
<fol. 53r><lat>de summo bono. li. 3&lt;i>o.&lt;/i></lat> sais. Who so is turmentid & tru
belid thurgh stiryng of ye fend w^t foule thogh
jis of dispayre blasfeme & doutis or dredis
whilk er passyons of ye soule. he sal not trow
no suppose y^t he es alyende fro god & forsakyn
for he suffirs swilk; but he sal thanke god
& loue him y^t vowche-safe to chasti him here w^t
swilk a 3erde. so y^t ye spirit mai be safe whilk
betsy & chastys at his lufd childer & his dere
derlynges whilk he has ordaynd to endles
blys. And if he do yus: yan sal al his tempta
cion his pyne & his disese y^t he suffirs be
countide to him for vertu. And yof al he wayt
not for what synne or for what encheson he
suld suffir swilk temptacions. Neuer-ye-lese he
sal mekli commend & praise ye godnes of our-
lord y^t dose no-ying bot ri3twisly & mercyful
ly whilk makis his sone to schyne both on
gude & bad. ¶ For wyt y^th wele y^t yse fende mai
no more do to ye yan ye wil of god suffirs him
to do to gret profet of his trew seruandis.
For ye fende seryfs to our profet wheder he wil
or not thurgh goddis mercy. For ye tempta
<fol. 53v>ions y' he styrs to our dede & dampnacion. our
lord turnes yaim in-to+vertu & in-to soule hele. ye
fende seses not to tary & disese ye rightwise
man thurgh styringes of dyuerse temptacions.

now tribulacions of hert & risyng vp of bo
dily sores & disese. [8] oft-tyms tourmentis ye
sele soule w' dyuers & many temptacions and
pynful felynges boy w'-in & w'-out. y' sumty
me for gretnes of pyne & angwys: he es in
poynt to fal in-to dispair. bot sutheli als
lang as he dwels in drede & lufe of god al
swilk disese bene turned to gret myrthe &
profet of soule. ¶ And yer for swilk a man or
swilk a woman es not depertid fro god &
alyend bot yai er mykil more festynd and
oned to him what angwise or temptacion he
suffirs or feles. for many er ye angres tri
bulacion temptacions & disese y' ye soule
suffirs yur3 instigacion & stiryng of ye
emy. ¶ As dauid sais. <lat>Multe tribula
comes instores. </lat> But trewly ye soule may
not thurgh swilk temptacions disperisch
ne be lost fro endles lyfe. For suthely our
<fol. 54r>mercyful lord acountes not yat for dampnacion
of synne: y' ye sufferande man or woman thur
gh goddis ordinance beres agayn his wille.
¶ For suthely yan only synne we. When we
thurgh our lust fal doun to swilk temptacion
thurgh assent & plesans of flesch. Bot when
we er born doun be violens agayn our wil to
felyng of swilk temptacions: it is only pyne &
no synne. Hysidorus <lat></lat>
<lat></lat>. ¶ Neueryelense it se
mes sumtyme to a man y' es yus tempte yat
swilk felyng of disaire or doutyn & hesitaci
on in ye faithe mad be ye illusion of ye fend
smyting in swilk drede & ferdfulnes in-to ye soule
war gret symne . what es it bot only doutyng
in ye beleue . ¶ For symne es euere wilfully couetid
& frely chosyn at ye lest thorow ignorans whilk
more leues to errour yan to susthefastnes . And
yerfore sen ye faith es an habyte & a dispositions
of ye wil . y° who-so wil trowe he trows . And
whoso wil hope . he hopis . And who-so will
no3t doute he doutes no3t . ¶ yerfor says ye apos
til . y° w° our hert y° es w° our wil we trowe .
<fol. 54v>whilk trowyng es acountyd for rightwis
nes . And yerfor in our wil whilk our enmy mai
no3t bring to coonsenting of swilk foule stir
rynges & felinges standis al our meryt or deme
rit . y° es to say mede or blame . ¶ Neueryeles
ye saule es sumtyme so ouerlayde w° felyng
of swilk temptacions y° he may no3t clere
ly se his awne wil . And y° es no force for
his gud dedis prowis his gud wil . ¶ And
he sal aye presume & suppose yai er gud vn
to y° it may resonabeli be prouide y° yai er
it . ¶ But if yis forsaid temptacion sese not
be yis wil[,] & yis dissimulacion before-said
but euere dwelles stil & thurgh malice of ye
fend is euere more iangeling his fantasys y°
he movere & stirres in yi saule proferand to ye
falsnes vnnder colour of sothfastnes . or ouerlaies
yi soule & blyndis it be way of yi complexion
& contynuelly angers ye & disese & trobles
ye : y° sal sumtyme bot nozt bot seldom als it
ware be maner of abiarucion & vtt eryr forsa
kyng & contrary affermying schew yi faith
& yi beleue w° yi mowth & yi word agayn
<fol. 55r>saying ye fendis temptacions . And yat y° wil
for nothyng consent to his errour & his fals
nes y° he profers to ye & swilk othir yof al
ye fals consait yat y° felis in yi soule agayn
yi wil be contrari & no3t fully acordyng vn
to yi saying . ¶ For ye apostil sais y° confessi
on of mowth & a knawlegynge of yi bele 
ue be wordis is helfule & profitable. For si 
kerti he es not desayfd thurgh falsnes & 
sotelte of ye fende y'i opinly & w'i deliberaci 
on & avisement bothe in worde & worke a 
gaynsais swilk il stirynges & temptacions 
& wil on no wise receyue yaim no consent vn 
to yaim. ¶ Oure enmy es wayke & of no pow 
er & he no may ouercomme no man agayne 
his wil. y'i wil not frely & avysely consent 
to him. yerfor no man sal thynk heuy no be 
angryde or greuid for he sees ye fend on 
dywers manere tempe & disese chosyn saules. 
For thurgh many temptacions tribulacion 
sedis vs forto enter ye kyngdom of heuen. 
¶ Ye fende sekis & serchys ye wayknes & 
ye condicion of ilk mannis complexion. & <fol. 55v>wham he fyndis haue mykil of moyst 
nes of malyncoly complexion: he tempes 
yaim & tarys yaim on dyuers maners thurgh 
gostly temptacion. ¶ Men y'i treten of kyn 
des of thyngis tel y'i smeke of blak colour 
styes vp to ye brayne & commes to lake & 
depnes of thoght & trublis & myrkis ye 
light & brightnes of it & lettis ye soule 
to haue clere knawyng & discrecion be 
twix gud & il. falsnes & trewh. errour & 
sothfastnes. Swilk ben comunly hevi & 
dredful w'i-outyn a resonable cause weyke 
of hert. dry of complexion. but swilk dred 
& heuynes es no syn when it is pynful 
& agayn a+mans wil. And it commis oft 
tyms to hym thorow steryng of ye fende. 
And swilk man & women wene y'i ye fals 
fantesys & errours dissaites of ye enmy be 
trew & sothfastnes. For yei bene lettid be 
yis blak smeke y'i hilles & ouerqwelmes 
yair brayne. so yat yai may not see no 
knaw ye sothfastnes. And so ye trust en
my beholdes & aspyse auery man astate &

<Tranche 2>

<fol. 65r>or pride of ypocrisi to his workis & so er yei turned in-to syn . And so oft-tymes he ransakis mans thoght in-to hyd & priue thynges y't it semes alone ye spiret of him yat suffres & ye spirit of him yat trauails hym . And yerfor it semes to him y't it war his awne thoght & trew consayt . And yat is broght in thurgh stiryng & dis sait of ye enmy . ¶ yerfore he sal not in yis case trow his awne witte ne leue to his awne felyng . Bot he sal mek him-self & be buxum & obedient to suthfastnes & discrecion of wy se men . ¶ For our ald aduersary ye fende es a fals & wickid trecherus desauear~ of men saules . And when he sees he may not lede ye saule in-to errour thurgh wyles . Ne ueryeles he enfors to cast it doun be ouer my kil drede schewand to it fals illusions and foreful & hydus thoughtis & thurgh in 3at tyng of venum of his wickidnes forto mak it pyneful & bitter thurgh vnsouera ble heuynes yat it feles to yat entent to mak him sese & leue of his gud purpos yat he has begun . And yerfor him behoues on al <fol. 65v>wyse in als mykel as freylte suffres w't helpe of grace agaynstand his dissayueable sugges tyons . And to suffre paciently & mekly ye py ne & ye bitternes infyched in his ferdful tho ght . ¶ Also ye fend when he sees y't he may not ouercomme a man wakand no gar hym con sent ho his wickid sterynges : he es aboute ward in slepe to drech him & disese him thurgh dyuerse scornynges or ferdnes & vgsunnes of dremes & fantasys . ¶ And yerfore sais saynt Gregour in his morals . <lat></lat>
<lat></lat> He sais ye fend when he sees
y't he may not ouercomme a man no mak hym
consent to syn wakand : he feghtes w't him
more grewously & more felli slepand . And
y's es suffred of ye gret gudnes of god & of
his mercy y't wil not suffre yat ye slep of
his dere chosyn derlyng be w't-outyn froyte
& gostly mede . ¶ A vere lord Jhesu on how
many wonderful wyse es a chosin saule y't
only loues & dredes ye : castyn hyder & yeder
thurg dyverse temptacions & smytyn to-gyder
& schronkyn to-gyder thurg dredis & ferd
<fol. 66r>fulnes on ilk a syde yus . <lat></lat>
<lat></lat> he sais . A you crokid nedder
y't thurg a thowsand wyles styrs & trobles
restful hertes . go he sais yi way & melt to
no3t crist es w't vs y' has vs boght you wic
kid fende w't-outyn light : Crist crose ye damp
nys & al yi myght . ¶ A how mercyful es it &
how profitable . how chariteable & how helful
forto comforth strengh & couseyl & help a
man y't es yusgates trauaild & pynd desolat &
als it war forsakyn & al left als it war in
ye handis of his enmy & forto kep a man
y't on yis wyse gose thurg fyre of tempta
cion out of ye hete & brynnyng of tribulaci
on in-to a restful caldnes & refreschyng
& comforth of ye holy goste . ¶ And 3it neuer ye
les yof he may not alson get no haue
yis restful comforth & refreschyng as he co
uaiys : he sal not yerfore dispayr 3a yof he for
go it long tyme : 3a al his lyf tyme . he sal
thynk yat al yis lyfe es bot a prison & a pla
ce of pennaunce & dise & fully trast yt yat
<fol. 66v>comforth & ioy es profitable w't-drawn fro
him here & reseruyd and kepyd to him in ye
blys y't es endles . ¶ Bonauentur in a buke
yat is cald stimulus amoris sais yus . A yi
wonderful mercy almy3ty lord Jhesu y't suffirs
vs here to be assaigned with dyuerse tempta-
cions: not for yve skil y we sulde be takyn
fro ye. Bot at we for drede of our enmy
suld more brymmandely be stird to fle vn
to ye als to ye most syker hold & hauen
of our hele & a syngulere refute of our
defense. lik to a gud moder whilk when
scho sees hyr child ferer fro hir & desires
to se hym. scho makis hym fyrst ferd & feres
him be sum ferdful thyng. & when he fore
ferd or drede rynnes to hyr for socour & beld
nes: scho opynmis hyr arms & takis hyr
child to hyr w’ gret ioy & hals him & kissys
hym & warms hym he go no+more so far away
fro hyr for drede of harme & disese. Scho
comforths him scho hals him & gyse him hyr
pappe to souke. ¶ Rist so dose you our
blissyd lord w’ al yi choisyn chylder & der
<fol. 67r>lynges whilk y ordans forto be hayrs of end
les kengdom. ¶ A a+blistful temptacion es
y at constreyns vs to fle to ye swete hal
synges of our lordis bosum. ¶ A swet lorde
Jhesu yat suffirs vs on euere syd to be dryuen
thurgh temptacion tribulacions & disese and
euer more gyfs yi-self to vs a most syker
helful refut yat we may dwel w’ ye w’
outyn ende. ¶ What-so-euer you be haf no
wonder y’ you felis temptacions & disese: bot
fle to our lord w’ lufly drede & if you
wil not be tempte: Syt yar-w’ him els mai
y’ lightly be takyn of yine enmy & peris
ch. ¶ Bot neueryeles if y’ haf mad yi-self
so far fro god thurgh syn y’ y’ dar not
go to him w’ ful hert. bot you thynkis y’
art far fro hym in a cuntre of vnliklines.
no y’ may not ateyne to his godhede: ryn
ne yan w’ ful hert to Jhesu criste y’ es mad
yi brothir & yine neghbur thurgh ta
kyng of yi kynde & hyde ye yar in ye hole
of his blisful syde . hylland ye w a man
til of styll murnynge & hertly compassion
¶ Tak yis alway for a general rewle .
whenso-euer you couates to held & bowe
doun . our lord god depely & law to ye : ber y ye
woundes of Jhesu criste in yi hert & sperkil al
yi saule w cristis blude and so sal you pre
sent yi-self to ye fader of heuen as his aw
ne dere son . And yan he als yi most dere
fader sal ordan for ye fully al yat ye nedis .
¶ Go yerfore tristfully to Jhesu criste & beseke
hym mekly yat sen it es not semely y he
be oft sonns woundid & suffre passion
for ye : neueryeles yat he wouchsafe to re
newe his blissid woundis in his blissid
blude . And yat he wil mak ye al fully
rede in ye same blissyd blude . And if you
be yus cledde in yis blissyd purpourt : y sal
mow yan sikirly entyr in-to ye ken
gis palas of heuen . ¶ And you man
yat ert yus ilk day tempte behold and
hafe in mynde ilk+day of yese blissed woun
dis & yai sal be to ye contynuel refreschyng
& comforth & w-ouy any doute if you
¶ For sertos if he wold not sese fro synne
for reuerence & compassion of his blissed
woundes : neueryeles when he beheld yat
more greuously payne & penannce w-own
yn comparison yat es dettyd to a syner
yan to an innocent yat neuer dyd syne &
w yat behold what payne & passion our
lord Jhesu criste suffrede fro ye houre of
his byrth to ye last poynt of his pynful
passion whilk neuer synned ne trespaste .
¶ And thynk yan what pyne es det
tyd to him yat has bene a synner al his lyfe
tyme & a wryche . Jf he thynk yus : soth
ly J suppos yat othewir reuerece or
lufe myght let hym fro syne . yis maner
behaldyng of pyne schuld mak him abste
ne him & leue his syne . ¶ Jf it so be y¹ y"u
<fol. 68v>se criste greuyd w¹ ye & wroth agayns ye for
yi wickidnes . Fle yan to his blissid moder
Mary whilk es make hope & trest y specia
le aduocate to al synful . & gyfe reuerece
to hyr . honours & worships . als to ye hegh
moder of god & ask of hyr help w² wepyng
ters & if you sese not lightly bot contynus
deuoutly in prayers : haue you no doute . yat y"u
ne sal get of hyr what at you wil . For mercy
& pite has growen w³ hyr fro hyr 3outh in
to yis day & yat office es gyuen to hyr speci
aly of god forto be mene & mediatrice be	wix his son & al synful saules whilk fle
or wil fle til hyr protection to purches & get
yaim grace remission & forgysnes of yer synnes .