<County: Norfolk>
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<Text: Scale of Perfection>

<Tranche 1>

<fol. 7r>trowende stedefastly yat it is ye beste to ye. be ye mercy of god for to traualyen in and yow it be so yf yu mowe not komyn to ye fulled of yat here in yis lyf yf yu myttist ben in ye begynnynges of yat and trosten sykerly for to hauen ye fulhed be ye mercy of god in ye blisse of heuene for sothly yat is myn lyf J fele me so frele and so wrecched and so fleschly . and so fer in trewe felynges fro . yat J speke & haue spoken . yat J kan nout ellis but cryon mercy . and desyren after as J . may . with an hope yat our~ lord wile bryngen me yer-to of hise grace in ye blisse of heuene ¶ Do yu so or better . after god 3iueth ye grace ¶ ye felynges of yis lowenesse schal poten out fro yin herte vnskilful beholdynge of oyere mannis myselvyng and demynge of oyer~ mannis dedis . and it schal dryuen ye onely to beholden ye self as yer~ wer~ no man lyuende . but god and thow . and yu schalt demyn & helden ye self mor~ vyl & a mor~ wrecche yan is any cr~atur~ yat onethis schalt yu mounn suffren ye self for mykelhed of synne and filthe yf yu schalt felyn in ye ¶ yus behouyth ye for to felyn sumtyme if yu wile ben veryli meke ¶ for J telle the sothly if yu wilt ben trewely meke . ye schal thynken a venyal synne in ye self mor~ gr~uous and mor~ peyneful to ye . and gretter~ schal ben in yin syth sum tymes . yanne grete dedely synnes of oyer~ men ¶ and yf is for yis skil . yat ye yinges wilk poteth yin soule or lettith it most fra ye felynges and knowynge of god . owyt to ben most greuous and peyneful to ye . but venyal synne of yin self lettith ye mor~ fro ye felynges and ye knowynge of god yanne any oyere mannis synne may don . be it neuere so mekil ¶ yanne semyth it yf yu scholdest arysye in yin owen herte ageynis yin self for to hateyn and demyn in yin self al maner of synne qwilk lettith . ye fro yf sythye of god mor~ besyli yanne ageyn ye fautes of any other men . For if yin herte be clene of yine owen synnes . sothly ye synnes of alle other~ men scholen not deryn the ¶ kud yerfor~ if yf wilt fynden reste here and in ye blisse of heuene vp ye conceyl of on . of ye holy faderis seye ilke day qwat am J and deme yow no man But now seye thow how may yis be sithyn it is a dede of charyte for to
vndurnemy[n] men of her~ defaults and for to demyn hem for her~ amendyng
it is a dede of mercy ¶ As vn-to yis J answer~ as me thinketh . yat to y[e] or to
any other qwich hath stat and y[e] purpos of lyf contemplatyf . it fallith not
for to leuy y[e] kepynge of 3our self . and for to beholden and vndurnemy@ oyer~ men
of her~ defaults . but it wer~ in wol gret nede yat a man scholde perschen
but 3e vndurnemy@ hym but to men qwilk arn actyf and han souverynte
and cure ouer oyere as prelatis and curatis . and swilk oyer~ yat arn bounden be
her~ offys and be weye of charyte for to sen and sekyn and demy@ rythfully
oyere memnis defaults . nout of desyr and delyft for to chastisen hem . but onely
for nede with dred of god . and in hise name for loue of sauacyoun of here
soules ¶ Oyer~ men yat arn actyf and han non cur~ ouer oyer~ men he arn bounden
for to vndurnemy other~ men be weye of charyte of her~ defaults onely yanne
<fol. 7v>qwanne ye synne is dedly and it may not wel be correctid be non oyere man and
qwanne he trowith yat ye synner~ schulde ben amendid be hise vndurnymynge
ellis it is better~ yat he cese ¶ yat . yis is soth it semith be sent Jon qwilke
hadde y[e] stat of ye lyf contemplatyf and sent petyr qwilk hadde y[e] stat of
actyf . qwanne our~ lord in hise laste soper with hise disciplis at ye preuy sterynges
of seynt petyr to sent Jon . told sent Jon how Judas schulde betrayen hym
seynt Jon told it not to sent petyr as he asked but he turned hym . and
leyd hise hefd vp on crystis brest and was rauschid be loue i~to co
templacyoun of goddes preuyteis . and so medfully to hy@ yat he for3at bothen Judas
and seynt petyr in tokeninges and in techynges of oyer~ men . qwilk wolden
ben contemplatyf yat he scholden don y[e] same ¶ Yanne sest y[u] her~ su@-qwat
y[e] y[u] schalt neyther demy@ oyere men ne conceyuen a3ens hem wilfullly noon euil
suppoccyoun but y[u] schalt louen hem and worchepy[n] hem in yin herte sylk
leden in yis werd actyf lyf . and suffren manie tribulacionis . and gret temptaconmis
. qwilk y[u] sittende in yin hows felest nout of . and he han wol mekel
dissese for her~ owen and oyer~ memnis sustenauns and manye of hem hadden
leuere to seruy@ god if he mytten as y[u] dost in bodely reste . and ne the les he in her~
weredly besynesse fle manye synnes in qwilke y[u] if y[u] wer~ in her~ stat scholdest
fallen inne . and he don manye gode dedis qwilk y[u] coudest not don . it is
no doute yat manye don yus qwilk he arn y[u] wost not And yerfor~ yow
schalt worscheyp[n] hem alle . and setty@ hem in yin herte as yine soureyynes al abouen
the . and cast ye doum vnnder her~ feet . y[e] y[u] be vylest and lowest in yin owen
syt . for it is no drede ne peryl to ye how mekil y[u] mayt lowen yin self benethen
alle other~ . yow it wer~ so yat in goddes syt y[u] haddest mor~ grace yan any
other . but it is peryl to y[e] for to eyne the . and liften ye self in yin yowt wilfully
abouen any oyer man . yow he wer~ y[e] most wreche or y[e] most synful caitif
yat is in erde . for our~ lord seyth <lat></lat>
Qwo so heyne hym self he schal ben lowed. and qwo so lowe hymself he schal ben eyned yis partye of mekenesse ye behouith for to han in yin begynnynes and be yis & be grace schalt yu komen to ye fulhed of yat and of alle oyer~ vertewis. For qwo so haue on vertew. he hath alle. as mekil as yu hast of mekenesse. so mykel hast yu of charyte. of patyence. and of other~ vertewis. yow he ben not alle schewid outward. Be yanne besy for to geten mekenesse & hold it. for it is ye firste and ye laste of alle vertewis. it is first. for it is ground as seynt austyn seyt. if yu thinke for to bigge an hey hows of vertewis. ordeyn ye first a dep ground of mekenesse. also it is last. for it is kepyng es and sauyng es of alle vertewis. as seynt grigorie seyt. he ytt gadreth vertewis with-outen mekenesse he is lyk to hym yat makith and betith pouder of epycerye in ye wynd. Do yu neuere so manye gode dedis. fast yu. or wake yu. or any oyuer good werk do yu if yu haue no mekenesse it is not yat yu dost NEuer~ye-les if yu mayth nowt felen yu hast of mekenesse. also it is last. for it is kepyng es and sauyng es of alle vertewis. Be yanne besy for to geten mekenesse & hold it. for it is ye firste and ye laste of alle vertewis. it is first. for it is ground as seynt austyn seyt. if yu thinke for to bigge an hey hows of vertewis. ordeyn ye first a dep ground of mekenesse. also it is last. for it is kepyng es and sauyng es of alle vertewis. Do yu neuere so manye gode dedis. fast yu. or wake yu. or any oyuer good werk do yu if yu haue no mekenesse it is not yat yu dost NEuer~ye-les if yu mayth nowt felen. with affectyon as yu woldest do as yu mayt meke ye self in wil ye resou nout. and in yat holde ye a+mor~ wrecche. yu mayt not felen sothfastly as yu art. and if yu do so thow ye fleysch rys yere-ageyn. and wile not sentin to yi@ wil. be not to mykel adred. but yu schalt beryn and suffron ye fals felyng of yine flesch as a peyne. and yu schalt thow despysen and reprouy@ yu felynge and brekyn dou@n yat rysyng es of yine herte as yow yu scholdest ben wel payd for to ben troden and spornid vndeu er y ma@nis fot as a thyng es qwich is outcaste and so be grace of ihesu cryst schalt yu mekil abaten ye sterynges of pryde. and ye vertew of mekenesse yat was first in ye resou nout. ye schal be torned in-to yu felyng of affeccyoun. with-outen qwilke vertew eyther in a trewe wil or in felynges. qwo so dispose hy@ to seruen god in contemplatyf lyf. as yu blynde he schal stomblen . and neuere schal komen yerto ye heyer~ he clymbith by bodely penauns and oyere vertewis and haue not yu lower~ he fallith. For as seynt grigorie seyth. he yu kan not perfytly despisenc him self. he fond 3et neuere yu meke wisdам of our~ lord ihesu. Y pocrites ne heretikes felen not yis mekenesse neyther neyther in good wil. ne i@ affeccyoun. but wol drye and wol colde arn her~ hertis and her~ renis fro yu softe felynges of yis vertew // And in so mykel ye ferthir~ he arn fro yat yat he weny@ for to hauen it he gnauen vpon yu drye bark wowten . but yu swete kyrnele of yat in yu inly sauour moun he not komyn to // ¶ He schewen outward mekenesse in habite in holy speche in lowely berynge . and as it semith in manye gr~te bodely dedis and in gostly vertewis. but notheles in ye wil and ye affectioun of her~ herte qwer~ mekenesse scholde pryncepal ben. it is but feyned for he demyn despysen and setty@ at noht alle other~ men. yat wil not don as he don or techen. he holden hem eyther folis be vnkonnyng or blended of fleschly leuynge. and yefor~ lest en he hem self vp-on hey in her~ owen
sithe abouen alle other~. wenende yat he leuy@ bettere yanne other~. and yat he han onely yᵉ sothfastnesse of good lyuinge . and singler grace of god . bothen in knowynge . and in gostly felynge pasende oyere men . and of yis syth in hemself ryseth a+gret delyt in her~ hertis . in yᵉ qwilk he worchepe@ and preysen hemself as yer~ wer~ non but he . he preysen and thanken god with her~ lippes but in her~ hertis he stelyn as theuis yᵉ worchepe and yᵉ thankynes fro god . and settyyn it in hem self . and so he han noyther mekenesse in wil no in felynge

¶ A fleschly caytif or a synner~ qwilk fallith al day . and he is sory yat he dothn so . you he hath not mekenesse in affeccyou he hath it in a good wil . but an heretyk or an ypocryt hath neyther . for he han yᵉ condicioun of yᵉ pharyse . ye qwilk cometh as our~ lord seyth in yᵉ gospel with yᵉ pupplycan to ye temple for to preye . and qwanne he kam he preyed not ne asked not of god . for hym youte he hadde non nede . but he gan to thanken god . and seyde yus . Lord J thank the yat yᵃ 3iuest me grace mor~ yanne anoyer yⁱ J am nout as oyere men arn . robbouris .

<Tranche 2>

<fol. 32r>lest perlyous . and yerfor~ yow schalt not arysen ageyns ye ground of yis synne . as yⁿ schalt ageyns alle other~ synnes . for yᵉ ground of yis synne is onely nede qwich may not ben askaped but if yⁿ wilt don worse . and slen ye nede as many folis don . qwich slen yᵉ yef and sparen yᵉ trewe man . yat is to seyne he scholdon slen yᵉ vnskilful lust and ye wilful lykynges and sparen and kepen ye bodely kynde but ageyn alle other~ synnes yow schalt arysen for to destroyen not onely ye ded synnes . and yᵉ gr~te venyal synnis . but also ageyns yᵉ ground of hem as mekil as yⁿ mayt ¶ See be yis skil yⁿ mayt not leuyn with-outen mete & drynk . but yⁿ mayt leue with-outen leccherye if yow wilt . and neuer but yᵉ bettere . and yerfor~ schalt yⁿ not fleyn ye dede of yat onely . qwich is dedly synne . but ye wilful lykynges of yat in yin herte . qwich is venal synne with-outen dede . and som tyme it is dedly . but also yⁿ schalt traualyn ageyns yᵉ ground of yat . for to destroyen ye felyng and yᵉ rysynges of fleschly sterlynge .

But yis traualys ageyns ye ground of leccherye schal be gostly as be preyreris . and gostly vertewis . and nout bodely be no bodely penaunse . For wite yⁿ wel yow yⁿ wake or faste . and scorge ye self and do al yat yⁿ kan . yⁿ schalt neuere han yat clennesse and yat chaste with-outen yᵉ 3ifte and yᵉ grace of mekenesse . yⁿ schuldest mown rather~ slen ye self . yanne yⁿ scholdest slen fleschly sterlynge and felyngis
of bistes of leccherye. eyther in yin herte or in yin flesch be
any bodely penaunse. but be ye grace of ihesu in a meke soule. ye ground
may ben stoppid and destroyed and ye sprynge may ben dryed. and
yat is very chaste in body and in soule. on ye same manere may ben
seyd in pryde and in coueytise and in swich other. For you myttest
lyuen yough weyher proud ne coueytous. and yerfor you schalt
destroyen alle ye felynges of hem as mekil as your myt but in glotonye
yow schalt ryse and smyte away ye vnskillful sterynges and sauen
hool yeground. and yerfor ha yat rysyth ageyns ye felynges of flescly
lykyng of mete and drynk mor. felly and mor schapply yanne agey@
ye felynges and ye sterynges of pryde. wch for he semen fayre arn not
repproud lytly. or of enuye fro coueytise and leccherye. J seye yat he is
half blynd. for he seth not 3et gostly vnclennesse as of pryde and
enuye. how ful it is in goddis syt. J hope if a man mytte sen With
hise gostly eye. how ful pryde and coueytise arn in ye syt of god and
how contrarie to hym. he scholden mor lothen a sterynges of pryde and
ye veyn lykynges of yat. and also he scholden mor vegen and arysen
ageyns an eyul wil of enuye. or fro to hise euene cristene. yan
many a lykynges or sterynges eyther of glotonye or leccherye. Neuereygles
<fol. 32v>alle men weny nout so for comounly men arn mor arw for to felen a
sterynges of a fleschly synne and han for yat mor sorwe & mor heuynesse
. yan for gret lykynges in veyn-glorye or oyer gostly synnes but he
arn not wyse for if he wilens yndurstonden holy wryt and doctouris
sawis yer-of he scholen fynden as J seye. wch J ne may ne wile
rehere now
J wile not excusen hem yat fallen in lykyngis of gloatonye and
leccherye yat he symnen nout. for J wot wel yat alle ye specis of
hem arn synne mor. or lesse after ye mesur. of ye lust. and wilful
lykynges with oyere cercumstauncis of hem but J. wolde yat ye knewest &
chargest ilk a synne as it is mor. ye mor. as arn alle gostly synnes lesse
ye lesse as arn alle fleschly synnes. and 3et schalt yow neuerethelis
haten and flen alle boyen bodely. and gostly. vpen yin myth. for wete ye
wel yat fleschly desyres. and vnskillful lykynges in mete and drynk
or any lykynges. yat longeth to ye body pasende resonable neede yow he
ben not ay grete synnes in-to hym yat is in charyte. Neueretheles
to a soule yat desyreth clennessse and gostly felynge of god. he arn
ful heuy peyneful and bitter and mekel for to achewen. for ye spyrith
may nout felen hise kyndely sawor with-jnnen til ye flesch hath
mekil lost of hise listy sawor with-outen and yerfor. if yow wilt
komen to clenness of herte ye behouith ageynstonde vnskilful steringes of fleschly desyres . but ageyns yᵉ ground yⁿ schalt not arysen as J haue seyd be-for . ye ground of of yis nede as kendly hunger . qwich yⁿ schalt nedynges felen and tenden yere-to in tyme and helpyn yin self ageyn yat be medecyne of mete as yⁿ woldest helpen ye self resonnably ageyns a bodely siknesse yᵗ yⁿ myttist yᵉ mor~ frely seruen god bodely and gostly .

For wete yⁿ wel qwat man or wymman schal ben occupyed gostly in thoutitis vnskilfully peyne of honger wilfully taken or bodly seknesse in ye stomak or in yᵉ hefd or in oyer party of ye body for defaute of good reulynges of hym self be to mekil fastynges or in any oyer wise schal mekil letthy ye spiryt and mykel hyndryng hym fro ye knowyng and beholdynges of gostly thinges but if he haue ye mor~ grace for yow it be so yat bodely peyne eyther of penaunce or of sekenessesse or ellis bodely occupacyoun som tyme lettith ye feruour of loue to god in deuocyou . but often encresith it sothly J hope neuerthesles yat it letteth ye feruour of loue in contemplacyoun wilk may not ben had ne felid sadly but in gret reste of body and of soule . yerfor~ do yⁿ skilfully yat longeth to yᵉ . and kep yin bodely kynde vp resoun . and suffre god yanne sendy@ qwat he <fol. 33r>wile be it hele or in sekenessec tak it gladly and grucche not ageyn god wilfully

Do yanne as j seye tak yine mete as it cometh and ordeyne for it if nede be vp resoun . and tak it gladly as for nede . but be war of lust yat cometh with nede eschewe to mekel as wel as to lytel . and qwanne yⁿ hast don and it comith to yin mende bityng of conscience . yat yⁿ hast eyther~ eten to mekil or to litel . and begynneth for to taryen ye and drawen the to ouer mekil bitternesse . lift vp ye desyr of yin herte to yine gode lord Jhesu . and knowe ye self for a wrecche . and for a best ask of hym for3iuenesse be hise mercy . & qwanne yow hast don yus . yᵉ schortlyer~ . ye leuere lef of yanne . and tarye no lenger~ wⁿ al ne stryue not to mekil as yow woldest destroyen it witterly for it is not worth for to don . so yⁿ schalt neuer bryngen it so abouten . but redely ordeyne ye to som oyer occupacyoun bodely or gostly . after yow felist ye disposid . yat yⁿ myttest profyten mor~ in oyer vertewis . as mekenesse and charite . for wite yⁿ wel he yat hath in hise desyr and in hise traualye non oyer reward to non oyer thynges . but to mekenesse and charyte . ay crauende after
hem . how he mytte han hem . he schal in yat desyr with werkynge folwynge after profyt . and waxen in alle other~ vertewis as in chaste abstynence . and swilk oyer~ . yow he haue but lytel reward to hem in a+3er . yanne he scholde with-outen yis desyr in seuene profyten yow he stryue with glotonye leccherye and swich oyer~ continewly . and bete hym self with skorgis ilke a+day fro morwen til euesonges tyme
Gete to ye ye anne mekenesse and charyte . and if yow wilt traualyen swynk besyli . for to hauen hem . yow schalt mown han Jnow for to done . and getynges of hem and if yow mowe geten hem he scholen reulen ye . and mesur~n the ful preuylly how yow schalt eten et drynken and socour~n al yine bodely nede . yat yer~ schal no man witen it . but if yu wilt . & yat schal not ben in dewer ne angrynesse and heuynesse ne in lust ne in lycnesse but in a pes of a glad consciense with a glad restfulnesse . J speke feryer~ yanne J youte for to a spoken