þerfore vche cristen mon and wommon.
þat wit and wisdom any con.
þat con þe righte weye not sen.
Nor fle þe periles þat wise flen.
Schulde buxom be and bisy.
To heren and leren of hem namely
þat vndurstonden and knowen skil.
whelche weye is good & whelche is il.
He þat wole righte weye of lyuyng loke.
Schal þus bigynne seith þe boke.
To knowe first what hym-self is.
So may he come to mekenys
þat ground of alle vertues is last
On whelche alle vertues may be stedefast.
He þat knoweth wel and con se.
What he is. was. and schal be.
A wisere man may be told.
whethur he be 3ong or old
þen he þat con al other thyng
And of hym-self hath no knowyng.
He may no good knowe ny fele.
Bot he furst knowe hym-selfuelen wele
þerfore a mon schulde first lere.
To knowe hym-self propurly here.
For 3if he knewe hym-self kyndely.
þen may he knowe god al-myghty.
And on his endyng thinke schulde he.
And on þe laste day. þat schal be.
Knowe schulde he what þis world es.
Ful of pompe and lecherousnes.
And lerne to knowe & thynke with-alle;
what schal aftur þis lyf bifalle.
Knowyng of þis schulde hym lede.
To mete with mekenes & with drede.
So may he come to good lyuyng
and atte laste to good endyng
And when he of þis world schal wende.
Be brought to blis with-outen ende.
þe bigynnyng of þis proces.
Right knowyng of a mon hym-self hit es.
Bot somme men han gret lettynge.
þat þei may haue no right knowynge.
Of hem-self þat þei schulde first knawe.
þat first to mekenes schulde hem drawe.
þer-of foure thyngus J fynde.
þat monnes wit makuth ofte blynde.
And knowyng of hym-self hit lettuth.
wherfore he hym-self for3etuth.
To þis witnes Bernard answers;
And þo foure are writen in þes vers.

<lat></lat>
<lat></lat>

þat is þe fauour of folk. & þe feyrnes;
And cours of 3outhe and riches.
Reueth a mon skil and mynde;
To knowe what he is of kynde.
þese foure reueth hym insyght;
þat he knoweth hym-self not right
And makuth his herte ful hauteyne.
And froward als to his souereyne.
þes foure norischen pompe and pride.
And other vices þat men schulde hide
Jn whom any of þese foure es.
Js selden seyen any mekenes.
þei lette mon þat he not ses;
Periles of þis world and vanites.
Ny thinke not on þe tyme to come;
Of þe deth. ny on þe day of dome.  
<fol. 4r>vnurstondende con he not nor se.  
þe peyney þat aftur þis lyf schule be.  
To synful þat here vse foly  
Ne þe blis þat goode ben worthy.  
Bot in delitus setten hem faste.  
As þis lyf schulde euere laste.  
And 3yueth hym al to vanite  
And thenke what may most likyng be.  
Suche men be not ladde bi skille.  
Bot worchen aftur hore owen wille.  
To no thyng ellus take þey hede.  
Merueil is non þough þey not drede.  
what þey schulde drede knowe þei nought.  
þefore of drede haue þey no thought.  
Al is for faute of knowyng.  
þat schulde hem to drede brynge.  
And somme wole not vnurstonde.  
þat myght make hem be dreedonde.  
þey wolde not here bot þat hem payuth.  
þefore þe prophete in þe sauter sayuth 
<Noluit intelligere . ut bene ageret .</lat>
He seith he hath no wille to fele  
Ny vnurstonde to do wele.  
þes wordus bi hem seith he here.  
þat wole not vnurstonde nor lere.  
To drede god and do his wille.  
Bot folowen hore folysus to fullfille.  
Somme vnurstondende aþe here telle;  
Bot no drede in hore herte may dwelle.  
For defaute of trouthe may hit be.  
For þey leue not bot þat þey se.  
þei grucche when þei of drede here.  
þe prophete þefore seith on þis manere.  
<lat>Non crediderunt . set murumrauerunt .</lat>  
<fol. 4v>þe prophete seith þey leuede nought.  
Bot grucced and motered in thought.  
þes be men þat leue no thyng.  
þat men seye aȝeyn hore likyng
Bot grucchen and waxen froward
when men sey þat hem thynke hard
Somme con þis in bokus rede .
Bot lightnes of herte reueth hem drede .
So þat he may not with hem dwelle .
Of hem spekuth god in þe gospelle .

Quia in tempore credunt ;
et in tempore temptaconnis recedunt .
Other while he seith somme trowen a thyng
And passen a-wei in tyme of tempyng
þus seith also þe prophet dauid .
Jn a salme þat accorduth þer-with .

Et crediderunt in verbis eius . & laudanerunt
laudem eius . cito fecerunt obliti sunt operum eius .
Jn his wordus he seith trowed þey .
And preysud his los as þey coude sey .
Sone hadde þey done and for3at
his werkus and thought no+more on þat
Suche be so vn-stedefaste
þat no drede may with hem laste .
þey ben so wylde when þei haue quert .
þat þey con holde no drede in hert .
Ferto haue drede a mon may lere .
þat þis tretis wole rede or here .
3if þei hit rede or here to . ende .
þe maters þat ben þer-yn contende .
And vndurstonde and in hem trowe .
J hope hore hertus schul suþ-what bowe .
For drede schal þey haue þerby .
To thonke god and fle foly .
Of sere maters þat be vnknowne .
To lewed mon vn-konnonde .
þat con no latyn vndurstonde .
To make hem hem-self to knawe .
And from synne hem forto drawe .
And forto do hem god to drede
when þei þis bok here rede .
þat schal prikke hore soules with-Jnne .
And of þat drede may loue bigynne.
Thorrou counte of ioyes in heuen sere.
As þe afturward may here.
þis bok hit-self beruth witnes.
In seuen parties dyuised hit es.
þe furst partie to haue in mynde
Js of þe wrecchednes of monkynde.
þe secounde is of condicions sere.
And of þe vnstabulnes of þis world here.
þe thridde part is right to rede.
Of deth whi he is to drede.
þe ferthe part is of purgatory
þer soules be clensud of hore folly
þe fifthe part is of þe day of dome
And of toknes bfore schule come.
þe sexte part of peynes in helle
þere damned soules schule euere dwelle
þe seveth part of þe ioyes of heuene.
þus is þis bok in parties seuen.
In vche partie fynde men may.
Diuerse maters forto say.
Go we to þe furst þat is;
To speke of monnes wrecchidnys.
For al þat is writen to loke.
Js bot as an entre of a boke.
<fol. 4bv>when god made al thyng of nought.
Of þe foulest mater mon he wrought.
þat is of erthe for two skilles to holde.
þe ton is for god wolde.
Make hym of foul mater in dispite.
Of lucifer þat fel so tite.
To helle for his synne of pride
And of alle þat hym fel biside.
For þey schulde haue þe more schenscheppe.
And more sorrou when þey toke kepe.
þat mon of suche mater schulde dwel.
In þat place þat þey fro fel.
þe tother skile is þus to se.
For mon schulde here þe meker be.
Ay when he seth or thynkuth in thought
Of hou foul mater he is wrought.
God of his goodnes and his myght
Say þat place in heuene bright
was made voyde bi synne of pride.
And wolde hit fille on euery side.
Thorrou þe vertue of mekenes.
þat euen contrary to pride es.
þen may noþ mon þidur come.
Bot he þat meke is and buxome
þis telluth þe gospel vnto vs.
Hou god seyde to his þus

<lat>¶ Nisi efficamini sicut paruulus iste.
non intrabitis in regnum celorum. </lat>
He seith bot 3e be meke and mylde.
þat is to seye as þis chylde.
3e schal not entre bi no way.
To heuene blisse þat lastuth ay.
þen bihoueth a mon here seke
<fol. 5r>what may sonest make hym meke
And no thyng may meke hym more
þen thynke ofte as J seyde ore.
<rbd><add>Hou he is made</add></rbd> of foul matere
þat is not ellus bot erthe here.
þus seith a clerk as J nowe sey
what is mon bot erthe and cley
And poudur þat wynd brekuth
þefore Job þus to god spekuth.

<lat>¶ Memento queso quod sicut lutum feceris me.
et in puluerem deductes me. </lat>
Lord thenk he seith hou þou made me.
Foul erthe and cley here forto be.
Right so þou schalt turne me aþeyn.
To erthe and poudur in certeyn.
þen seithoure lord god al-myghty.
Aþeyn to mon ful soltily
<lat>¶ Memento homo quod ciuis es
et in ciuerem reuerteris. </lat>
Thenk mon he seith askus art þou now.
And into askus turne schalt þou .
þen is a mon nought ellus to sey .
Bot askus poudur erthe and cley
Of þis schulde vche mon haue mynde
And knowe þe wrecchednes of his kynde
þat may be sen as J schewe con .
Jn alle parties of lyuyng mon .
þe lyf of mon casten may be .
Principally in thyngus thre .
þat are to oure vndurstondyng
Bigynnyng myddeward & endyng
þis may thre spaces be told
Of vche monnes lyf 3ong & old .

Ecce principium humane originis .

Tranche 2

<fol. 17r>Now is hit day . now is hit nyght
Now is hit derk . now is hit light .
Now is hit colde . now is hit hete .
Now is dri3e . now is wete .
Now is snow . now is reyn .
Now feyr now is foul a3eyn .
Now is wedur bright schyndonde .
Now is dym droubelonde .
Now is bright . cleer and feyr
Now is myst and cloudy eyr .
Alle þes toknes to vndurstonde .
Be toknes of þe world varionde .
And 3it þer be mo toknes sere .
Of vnstablenes of þis lyf here .
Now is myrthe . and now mornyng .
Now laughter and now wepyng
Now is wele . and now is wo .
Now is frend & now is fo .
Now is mon light . and now heuy .
Now is he glad . and now sory .
Now is ioye . and now is pyne ;
Now we wynne . & now we tyne .
Now is mon riche now is he pore.
Now to litul now passuth mesore.
Now is mon big. now is he bare;
Now is he hool now sor in care.
Now is reste. and now traauyle.
Now is force. & now is fayle
Now are we smart. and now slowe.
Now are we hy. now are we lowe.
Now haue we pees. now haue we were.
Now helpuh a thyng now wol hit dere.
Now is saughtlyng now is stryf.
þes are maners of monnes lyf.
<fol. 17v>And toknes of vnstablenes.
Of þis world þat chaungeable es.
And <rbd><1 char></rbd> as þis lif is ay passonde.
So is þis world ay peyronde.
For to endeward faste hit draweth.
As clerkus bi mony tokne knaweth.
þis world þat we se þus helde
Js not bot þis worldus elde.
Two erthely worldus . [to] þis lyf falleth.
Bi kyndely skile as clerkus calleth.
þe more world of þe erthe . & þe les.
and ful chaungeable eythur es.
þe more is cald þis ilke slade
þe les is mon þer Jnne made.
As þe more world round is set.
So is mon round to go to met.
For þe brede of mon is contende.
Fro on þe right hond þe lengust fyngur ende.
And bothe his armes out spredonde.
To þe same fyngur ende on þe left honde.
Also fro þe haterel of þe croun.
To þe sole of þe foot þer doun.
3if mon his armes so out sprede
No+more is lengthe. þen is brede.
þen is a mon to mete with-oute
As a compas rounde aboute.
þus hath þe lasse world þat mon es.
Schap of þe more world and lyknes.
Bothe þes worldus J. dar wel seye.
Schule fayle and faste a-weise.
For euere þe more elde þat þei bere.
þe more þey peyre & febler ere.
As men may se þat to hem tente.
And þerfore þus seith Innocent.

He seith as is in latyn tolde
Bothe þes worldus waxen olde.
And þe lengur hore tyme is sought.
And þe elde of eythur forth is brought.
þe more in malys and febulnes.
þe kynde of eythur troubled es.
Jn bothe þese outrage we se.
Of pompe pride and vanite.
And selcouth maners & sere gises
þat now ben vsud on mony wises.
Jn worldus hauyng and beryng
Jn veyn apareil and weryng.
þat takuth myche veyn costage.
And turneth al to gret outrage.
For suche degises & suche maneres.
As 3onge men now vses and leres.
And komenly vche day are sene.
Bfore þis tyme han not bene.
For 3onge men calle now curtesie
þat men huld som tyme vilenye.
And villeny þey wolde hit holde
þat som tyme curtesie was tolde.
Now may men se often chaungynge.
Jn diuerse maner of clethyng.
Somtyme schort. & somtyme side.
Somtyme narow. & somtyme wide.
Somme hem were hongyng as stole.
And somme fiturud lik to a folé.
Somme go waggyng to and fro.
And somme go hippyng as a co.
<fol. 18v>þus vse men a newe gette.
And þis world akeward sette.
Thorrou suche vn-kynde pompe & pride.
þat þey vsey euery side.
So myche pride as now is sene.
Bifore þis tyme hath not bene.
Ny suche as men may now se.
Bot J trowe þey toknes be.
Of grete myscheues J vndurstonde.
þat vnto mon are ny comonde.
þerfore in hore gises schul þey falle;
For þei wratthe god þat seth alle.
and þis world schal with hem mete.
þus seith dawid þe prophete.

<lat>¶
Et irritanerunt eum in adimuencionib3 suis;
et multiplicata est in eiis ruina.
</lat>
and þey stered god seith he.
Jn hore newe fyndyngus of vanite.
Jn hom is fallyng mony-fold.
And al thorrou pride þat J of told
þis may be. þe bok proueth
Bi hem þat newe gises controueth.
For þey do so þe world to plese
More for pride þen for hore ese.
þey þat with þes gises god greues
Schule falle in mony myscheues.
For þey wole not be lad with skille.
A while god letuth hem haue hore wille.
Bot aftur god wole on hem sende.
Newe vengeaunce but 3if þey amende.
þus most þey schewe som wrake
þat god hath hem al forsake.
þes be þus knowe bi diuerse gise.
þerfore seith dawid on þis wise.
<fol. 19r><lat></lat>
</lat>

J lafte hem he seith out of couerte.
Aftur þe desyr of hore herte.
Jn hore newe fyndyngys als þei go
þis may be seyd bi alle þo.
þat to þis world here make hem gay.
And turne hem fro god a-way
þey schul for hore synnes wende.
Aftur to peyne with-outen ende.
Bot þey suche vanites forsake.
And bi tyme amendus make.
3it hath þe world as men heres.
Mo other contrarious maneres.
For now is vertu turned to vice.
And pley and bourde to malice.
Now is deuocioun on som side.
Turnd into pompe and pride.
Now is wisdom holden folie.
And turnd al to trecherie.
Folye is now holden wisdome.
With proude men and vnbxome.
Now is loue turnd to lechery.
And rightwisnes to tirauntry.
þus is hit turned vp so doun.
vnto monnes dampnacioun.
Miche pyne schal be hore mede.
And deol þerfore hem owe to drede.
Jn hore wittus J holde hem wode.
þat holde good thyng euel. & euel goode.
wo schal hem be as clerkus telle
þus seith crist in þe gospelle

<lat>Ve qui dictis bonum malum.
et malum bonum</lat>

<fol. 19v>wo to hem he seith. þat sey with wille.
þat euel is good. and good is ille.
þat is to seye hem schal be wo.
þat here mys-turnen hore lyf so.
þus is þe world. and þe lif þer-Jnne.
Ful of vanite and synne.
Bot men louen þis world to mykel.
And þis lif þat is so fikul.
And also worldus vanite.
þey wolde non other world schuld be.
þei wolde not knowe þo periles alle.
Of þis lif what shulde bifalle.
Bot for þey lyue in solaces sere.
þey holde non heuene bot only here.
Bot 3it schal hore lif here stynte.
And al hore ioye be fro hem tynte.
Bot wolde mon vndurstonde wele.
what is þe world. & what he schal fele.
when he schal wende fro hit away.
hym schulde not luste nyght nor day.
Myrthe ny solace non to make.
Bot al þis worldus welthe forsake.
and lyue in penaunce and in pouert.
For drede þat he schulde haue in hert.
3if he wole knowe and leue how hard.
þat he schulde suffre afturward.
Bot 3it a3eyn þat drede myght he.
Thorrou hope of herte countud be.
when he thenkuth on heuen bright.
where he schal wone 3if he do right.
þus may eche mon do and thynke.
Jn whos herte grace of god may synke.
And he þat wole not thenke on þis.
Ny keputh to haue non othur blis.