ÞE myght of þe fader All-mighti
Þe wit of þe sone al-witti
Þe grace And þe goodnes of þe holy gost
Þat ys lord of mightes most
Be wt vs at þis biginþing
And bringe vs to a good endyng
And help vs holly in þis nede
And graunt vs heuen to owre mede
Be-fore any thyng was wrought
Or any bigynnyg was of ought
And bifiore any tyme go pas
The same god þat ys now euer was
And woned in heuen wit-outen drede
Thre persons euer in o godhede
God wold euer wyt fader & sone
And wyt þe holy gost in on hed wone
As god in substaunce & beinge
Wyt-outen any begynnynge
Bigynnynge of hym myght neuer be
He was euer god in trynite
That euer was wys and ful of wyt
And myghty as he is 3ette
Wheche wytte & wyt myght
Off hym-self was taken ryght
Neuer was god but he one
Thys mote we knowe euerychone
þe same god was þe byginnyng
And þe first maker of all þinge
And as he is bigynnynge of all
Wyt-outen begynnyng we hym call
And enduth alle wyth-outen ende he
Þus in holy bokus fynde we
As he was god in trinite dere
So is he and euer schal be here
And as he first be-gan alle thynge
So schal he at þe last make endynge
Of alle thynge of heuen and helle
Of man of fend and of aungelle
That aftur þis lyf schul lyue aye
And no quycke creature bot þaye
As in þis boke is contened
Who-so wole here to þe ende
God almyghti schal be þon
As he ys now god and mon

All thynge wyt hys myght made he
Wyt-outen hym myght no thyng be
Alle thynge that he begon and wrought
Bifore þe bygynnyng was hyt nought
Alle thynge he ordeyned by hys wyll
Jn dyuerse kyndes for certayn skyll
These doumbe creatoures þer-fore
That resonable wyth han lore
Tho loue hym as bokus wytnys
Jn hor maner as hor kynde ys

For vche thyng that god hath wrough
That follewith þe kynde & passuth nought
Loueth hys maker And hym worscheputh
Jn þat þat he hys kynde reght keputh
Sin þe creatures þat skyl haue non
Louen in hor kynd hym vcheon
Man auht þat hath skyl & mynde
To loue hys creatour in hys kynde
And not to be wors of condisiouns
Then creatures wyt-out resouns
Mankynde mad ys to do goddus wyll
And all hys byddyngus to fulfille
For of al hys makyng more & les
Man most principal creature es
<ill><1 word></ill> þat he made for man hyt was done
As 3e schal here-after sone
God to monkynde had grete loue
When he ord[ed]nyed to monnus bihoue
This w<hole>rl & heuen hym to glade
Here in myddellerd man last he made
Tho hys lickenes in feire stature
To be most worthi creature
Biforen all creatures of kynde
He 3af hym wit skyl and mynde
For to knowe boþe good & ille
& als he 3af hym a fre wille
For to chose & for to holde
Good or euel quethur he wolde
<fol. 3v>And as he ordeyned mon to dwelle
To lif in erthe in flesch and felle
To know hys werkus and hym worschepe
And hy[sl] comaundmentus . [for] to kepe
And 3yf he be to god buxome
To endles blis aftur to come
And 3yf he wrongly here wende
To peyne of helle wyt-outen ende
God made to hys oune lickenes
Vche mon <exp>lei</exp> liuynge her~ mor~ & les
To whome he hath 3euen wit & will
For to knowe boþe good & ille
And will to chese as þey vouchesaue
Good or euel whethur þey wol haue
He þat hys will to good wol bowe
God wol hym wyt grete mede <hole>lowe
He þat to wyckednes wol & wo
Gret peyne schall he haue also
That mon þerfore hold J for woode
Þat cheseth þe euel & leueth þe goode
God made mon of most dignite
Of all creatures most fre
And namely to hys owne lickenes
As before told hyt es
And most hath 3iuë & 3it 3iueth
Þan to any creature that liueth
& more haþt het<-> 3it þer-to
heuen bliss 3if he wel do
<fol. 4r>And 3it when he had don amys
And had lost þat ilke bliss
God toke mankynde for hys sake
And for hys loue deþe wold take
And wyt hys blode bought a3eyne
To hys blys fro endles peyne
<lat></lat>
ÞUs grete loue god to mon kedde
& mony good dedus to hym dyd
Þerfore eueryche mon lerud & lewyd
Schulde thynke on loue þt he hym schewed
And þese good dedus hold in mynde
Þat he þus dede for monkynde
& loue and þonke hym as he con
And ellus ys he vnkynde man
But he serue hym day & nyght
And hys 3yftus vse hem ryght
To spende hys wit in goddus seruyce
Vttu. <mrg>r</mrg>ly elles he nys not wyse
But he knowe kyndly what god es
And what mon ys þat is les
How febul mon is soule and body
How strong god is and myghty
How mon greuuth god þat dos not wele
How man is worthi þer-for~ to fele
How mercifoul & gracious god is
And how ful of all goodnes
How ryghwis & how soþefast
<fol. 4v>What he hath don and schal at þe last
And vche+day doth to monkynde
This schulde iche mon haue in mynde
For þe right wey to þat blys
Þat leduth man þidur þat is þis
The wey of mekenes principaly
To drede and loue god almyghtty
Þis ys þe wey of wysdom
In to whiche way non may come
Witowten knowynge of god here
Hys myghtus and hys werkus ser
But ar he to þat knowyng winne
Hym-self he mot know w't-ynne
Ellus knowing may not be
To wysdome wey non entre
Sum han wyt to vndurstonde
And 3it þey are ful vnknowonde
And some thynge hathe no knowyng
Þat myght hem stur to good liuyng~
Tho men had nede to lerne iche day
Of men þat con more þen þay
That myght to knowyng hem lede
In mekenes to loue god and drede
Wheche ys wey and goode wysschynge
That may to heuen blis men brynge
In gret peril of soule ys þat mon
That hath wyt mynde & no good con
And woll not lerne for to knawe .
<fol. 5r>The werkus of god and hys lawe
he nil do aftur mest ne lest
But liueth as an vnskylful best
þat noþur hath skyl wyt nor mynde
þat mon liueth a3eyn hys kynde
hyt excusith not hys vn-knowyng
That hys wyt vsith not in lernyng
Namely in þat hym oweth to knowe
To meke hys hert & make hyt lowe
The vnknowynge schuld haue wille
To lerne to knowe boþe good and ille
he þat ought con schuld lerne more
To know al þat nedful wore
For þe vncomyng by lernyng
May brought be to vndurstondyng
Of mony thynges to knowe & se
þat haþe ben is and schal be
And so to mekenes sti-re hys wylle
To loue & drede god and leue all ylle
Many ben glad triful to here
And vanites wollen gladly lere
Bysi þay ben in word and þought
To lerne þat soule helpeth nought
Bot þat . þat nedful wore to knowe
To here þey are wondur slowe
Therfore con þay no thyng se
The perels . <mrg>yat</mrg> þey schuld drede and fle
<fol. 5v>And what wey þay schulde take
And wheche wey þey schulde forsake
No wondur is þough þey go wronge
Jn derkenes of vnknouyng þey gonge
wy-t-out lyght of vndurstondyng
Of þat . þat falluth to ryght knowyng
þerfore ich cristen mon & wommon
That wyt and wysdom any con
þat con þe Ryght wey not sen .
Nor fle þe perels þat wyse flen .
Schulde buxum be and bysy
To here and lerne of hem namely
That vndurstonden and knowen skyl
wheche wey is good and wheche ys il
he þat wol ryght+wey of lyuyng loke
Schal þus bigyn seythe þe boke
To knowe fyrst what hym-self ys
So may he come to mekenys
That grounde of al vertues ys last
Tho wheche all vertues may be stedfast
he þat knoweth wel and con se
what he ys was and schal be
A wyser man may be tolde
whether he be 3ong or olde
Then he þat con al othur thyng
And of hym-self hath no knowyng
he may no good knowe ny fele
But he fyrst knowe hym-seluen wele
<fol. 6r>Therfore a mon schulde fyrst lere
To know hym-self proprely here
For 3yf he knew hym-self kyndly
Then may he know god al-myghty
And on hys endyng thanke schuld he
And on þe last day þat shal be
Know schulde he what þis world es
Ful of pompe and lecherousnes
And lerne to knowe and thanke wyt alle
what schall aftur þis lyf befalle
Knowyng of þis schuld hem lede
To mete wyt mekenes and wyt drede
So may he come to god lyuyng
And at þe last to good endyng
And when he schal of þis world wende
Be brouȝt to blys wyt-oute ende
The begynnyng of þis proces
Ryȝt knowyng of a mon hym-self yt es
But sum men han grete lettyng
That þay may haue no ryght knowyng
Of hem-self þat þay schuld yrst knowe
That first to mekenes schuld hem drawe
Ther-of foure þinges J fynde
That manus wyt maketh oft blynde
And knowyng of hym-self hyt lettuth
. wherfore he hym-self forȝetuth
To þis wytnes bernard onsweres
And þo foure wrytun are in þis vers

<Tranche 2>

<fol. 70r>A monnus bodi may wel be calde
As a castel here to halde
þat god had 3euen man to kepe
To his profyt and goddus worschepe
þat enemyes oft assaylen harde
þerfore seip seynt Bernarde
<lat></lat>
A goode castel kepþ he
þat kepeþe hys body in honeste
3it schal men 3elde acount also
Ar þei fro þe dome go
þat schal be take of hem vch+one
Not only of soules allone
Ni only of her bodies þerbi
Bot of boþe to-gedur Joyntly
þ is to say vch+on schal þen
3elde acount of hole men
For a+mon is not proprely tolde
Bot þe soule and þe body to-gedur holde
þe soule bi hyt-self mon is none
Ni þe body bi hit allone
Mon may be+calde on twey manere
whil body & soule is here
þerfore clerces þat clergeri con
Calle Inner man & vttur mon
Inner man anent þe soule namely
And vttur man anentus þe body
Bot þe body and þe soule two
þei make bot o mon & no+mo
Þus schal men 3elde acount namely
Þus schal men 3elde acount namely
Boþe of þe soule And þe body
Men schul not to acount go
<fol. 70v>For hem-self bot for oþur mo
þat is for vche neybour
þat hem fel to do socoure
For god bad vche mon right
To help hys neybour at hys my3t
þei þat may help And wol nou3t
Schul þen to streyt a-count be broght
- <mrg>Fadur & modur at þþ day
Schal 3elde a-count þ is to say
of þe childre þþ þei forth brouth</mrg>
whiche þei here chastî3ed nou3t
And lordus also of her meyne
þat þei let vniustfied be
And maystres of her disciples also
þat þei let vnchasti3ed go
And wolde hem not chastise ne lere
As salomon seiþ on þis manere

<lat></lat>

Þe 3erd of discipline so smert
Schal chase foly out of childes hert
Perfore þese maystres vse þe wronge
Þat teche childer vnder her honde
Also prelates of dignite
Schul 3elde acount in her degre
Of sogettus vndur her powere
how þat þei haue reuled hem here
And vnswere of hem þat lyued not wele
As seiþe þe prophete e3echiel

<lat></lat>

God seiþ þus by þe prophete
lo J schal aske my flocke of schepe
Of þe herd þat had hem vndur honde
Þen au3t prelates to be dredonde
Also men schul 3elde rekennying sere
Of goodus þi god hape lent hem here
Of goodus of kynde of goodus of grace
Of goodus of hap þat men purchace

<fol. 71r>Of goodus of kynde is myght & strengþe
Of semely schap of brede & lengþe
Delyueremes and beute of body
þes goodus of kynde here han mony
Goodus of grace may þes be
Mynde wit & sotilte
Feire schewyng of speche sotil
And knowyng bope good & il
Vertues of grete deuocioun
And loue lyf of contempleacioun
Goodes of hap are þes to ges
As honoureus powers and riches
Of alle þese goodus men bihoueþe
To 3elde a-count þe boke proweþe
And vnswere straytyly of hem alle
J trow mony in arerage wol falle
And to perpetuel prisoun gonge
For dispendyng of hem wronge
For god hape 3euen her hem noþing
Bot þat he wol haue of rekenyng
Somme schal 3it as J seyd ore
3elde acount ful gretly þore
Of goodus þat þei wold not bede
To oþer þi of hem had nede
For alle be we as o body here
For þe apostle seiþe on þiþ manere
<lat></lat>
he seiþe we are alle o body
þat hape deuurse lymes many
And als o lym of a body here
Js redy aftur hit hape powere
<fol. 71v>To serue oþur more or les
Of þat ofis þi hit 3euen es
Ryght so vche mon þat lyues
Of alle þi god hym grace 3iueþ
Schulde serue oþur þi þer-of haue nede
As he wol vnswere at þe day of drede
Ful mony men lyuen here of þo
 þat are holden to do so
As he þat grete & myghti es
he schuld defende hem þi be les
And Riche men þi han plente
Schulde 3iue hem þat in pouerte be
And men of law schulde trauayle
And counçel hem þat aske counsayle
And leches als 3if þei wise wore
Schulde helpe bolpe seke & sore
And men of her scient to kenne
To hem þi are vnlered men
And prechoures goddes worde to preche
And oþer þe wey of lyf tech
Þus be men holden in goode entent
To helpe pore of þi is hem sent
For goddes loue & for nou3t elles
As Petur þe apostle telles
<lat></lat>
<lat></lat> scriptor Jon Pedyuer
Vche mon he seîpe þat grace haþe here
As he reseyeþe hyt þe same manere
he schulde hyt ministre and frely bede
To oþur þi of hit han nede
Þis is vche mon holden to do
<fol. 72r>For in þe gospel he seyþe þereto
þi þat 3e of grace haue fre
And resseyued frely 3if 3e
Yus schal men 3elde reons sere
Of alle hor lyf as writon is here
Of alle tymes spendu in veyn
Of vche moment of tyme certeyn
Of alle idul wordes certayn & þouȝt
Of alle werkus wrouȝt
Of dedes þei bi erryng did
Of open werkus and of hyd
Of werkes wrouȝt & als vnwrouȝt
Of werkes of mercy þei þei dud nouȝt
Of her soules þei schul reken þare
And of þe bodies þei hit bare
And not only of eyþur þan
Bot boþe as of a hol man
And not only of <exp>se</exp> hem-self alle
Bot of her neghbores vnswere þei schalle
And fader and moder mys-auised
Of her chyldren vnchastised
And lordus of her men namely
wheche þei wold not iustify
And maystres of her desciples also
wheche þei let unchastised go
And prelates and prestes of vche soget
þat þei not in goode reule set
And alle þat in euel entent
Spendut þe goodes þat god haþe sent
Of wronge holden goodes sere
Þat þei parted not wþ oþer here
<fol. 72v>wheche had ned as þei myght se
Of þese men schul aresoned be
Thus schal me selde acounte strayte
No þinge schal þei þer nayte
Sertus sely is þat man
Þat goode rekenyng may 3eue þan
And so sely may be alle þo
Þat heþen in perfect charite go
For he þat herehape goode endyng
Schal passe þer wit-out rekenyng
At þo day of dome as J haue tolde
All men schul be young & olde
Goode and euel schal come þidre
So myche folke come newer to-gider
Þat schul be demed after þei wrou3t
Some schal be demed & some nou3t
Some schal deme w4 þe domesmon
And schul not be demed þon
Some schal be demed ri3tfully
Þe þat schal deme & demed be
Are perfect men w1 god priue
Þo þat chul be demed & deme nou3t
Schal sone to þe blis be wrou3t
And somme of þo to helle schal wende
Þer peyne is w4-outen ende
Bot alle þat leued not as do we
Schal noþer deme ny demed be
For þei wold not to ry3t trouþe come
þei schul to helle wyt-outen dome
þo þat w4 crist schul deme þ day
And not be demed are namely þay
þe þat þere forsaken worldus solace
And follewed ryght cristus trace
As hys apostles and oþer mo
þat for hys loue þoled angur and wo
þei schul deme wyt hym & non elles
As he in þe gospel tellus
3e þat me folowed here lyuyng
Schul sit on twelue setus demynge
Þe twelfe naciouns of israel
Þ ben þo þ god seþþ here lele
Somme schul not deme bot demed be
To blis as men in charite
And gladly dud þe werkes of mercy
And kept hem here fro synne dedly
Somme schal not deme bot be demed
To helle fro godus face flemed
þo þat are fals cristen men / þ kep not þo byddyngus ten .
Ny wold not here forsake her synne
Bot alle her lyf dwelled þerinne
Somme schal not be demed þ day
Bot wend to helle to won þer . ay
Paynemes sar3ines þ held no lawe
& þat crist wold neuer knowe
þei schul go to peyne endles
w-outen dome as wryten es
<lat></lat>
þei yat wyt-oute lawe synne
w-outen lawe schul persychþ þer-inne
At þat day of dome namely
vche mon schal haue as he is worþi
A+ful hard day men schal þat se
when alle þinge schalle discussed be
Þat day schal non ben excused