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<Text: Scale of Perfection>

<Tranche 1>

<fol. 7r>trouwende stedefastly yat it is y^e beste to ye . be y^e mercy of god for to traualyen jn
 ¶ And yow it be so y^t y^u mowe not komyn to y^e fulled of yat here in yis lyf y^t y^u myttist
 ben in y^e begynnnynges of yat and trosten sykerly for to hauene y^e 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 y^e blisse of
 heuene ¶ Do y^u so or bettere . after god 3iueh y^e grace ¶ ye felynges of yis lowenesse
 schal poten out fro yin herte vnskilful beholdyng of oyere mennis mysleuyng and
 demyng of oyer~ mennis dedis . and it schal dryuen y^e onely to beholden y^e self as
 yer~ wer~ no man lyuende . but god and thow . and y^u schalt demyn & helden y^e self
 mor~ vyl & a mor~ wrecche yan is any cr~atur~ yat berith lyf . yat onethis schalt
 y^u mounn suffren y^e self for mykelhed of synne and filthe y^t y^u schalt felyn in ye
 ¶ yus behouyth y^e for to felyn sumtyme if y^u wile ben veryli meke ¶ for J
 telle the sothly if y^u wilt ben trewely meke . ye schal thynken a venyal synne
 in ye self mor~ gr~uous and mor~ peyneful to y^e . and gretter~ schal ben in
 yin syth sum tyme . yanne grete dedely synnes of oyer~ men ¶ and y^t is for
 yis skil . yat y^e yingies wilk poteth yin soule or lettith it most fro ye felynges
 and knowynges of god . owyt to ben most greuouse and peyneful to ye . but venyal
 synne of yin self lettith ye mor~ fro ye felynges and y^e knowynges of god
 yanne any oyere mannys synne may don . be it neuere so mekil ¶ yanne semyth it
 y^t y^u scholdest aryse in yin owen herte ageynis yin self for to haten and demyn
 in yin self al maner of synne qwilke lettith . ye fro y^e sytthe of god mor~ besyly
 yanne ageyn ye fautes of any other men . For if yin herte be clene of yine
 owen synnes . sothly y^e synnes of alle other~ men scholen not deryn the ¶ kud
 yerfor~ if y^u wilt fynden reste here and in y^e blisse of heuene vp y^e conceyl of
 on . of y^e 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

vndurnemyn men of her~ defautis and for to demyn hem for her~ amendynge
 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 leuyn y^e kepynges of 3our self . and for to beholden and vndurnemy@ oyer~ men
 of her~ defautis . but it wer~ in wol gret nede yat a man scholde perschen
 but 3e vndurnemy@ hym but to men qwilk arn actyf and han souereynte
 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 mennis defautis . nout of desyr and delyt 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 vndurnemyn other~ men be weye of charyte of her~ defautis 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 y^e 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 torned hym . and
 leyd hise hefd vp on crystis brest and was raueschid be loue in-to contemplacyoun
 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^t y^u schalt neyther demy@ oyere men ne conceyuen a3ens hem wilfully noon euil
 suppoccyoun but y^u schalt louen hem and worchepyn hem in yin herte swilk as
 leden in yis werd actyf lyf . and suffren manie tribulacionis . and gret temptaconnis
 . qwilk y^u sittende in yin hows felest nout of . and he han wol mekel
 dissesse for her~ owen and oyer~ mennis 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~
 werdely 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 worschepyn hem alle . and setty@ hem in yin herte as yine souereynes al abouen
 the . and cast ye downn vnder her~ feet . y^t y^u be vylest and lowest in yin owen
 syt . for it is no dred 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 eynded yis partye of mekenesse ye behouith for to han in yin
 begynnynge and be yis & be grace schalt y^u komen to y^e fulhed of yat and of alle
 oyer~ vertewis ¶ For qwo so haue on vertew . he hath alle . as mekil as y^u hast of
 mekenesse . so mykel hast y^u 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 y^e firste and y^e laste of alle vertewis . it is first . for it is ground
 as seynt austyn seyt . jf y^u thinke for to biggen an hey hows of vertewis . ordeyn
 y^e first a dep ground of mekenesse . also it is last . for it is kepynges and sauynge
 of alle vertewis as seynt grigorie seyt . he y^t gadreth vertewis with-outen
 mekenesse he is lyk to hym yat makith and betith poudur of epycerye in y^e wynd
 Do y^u neuere so manye gode dedis . fast y^u . or wake y^u . or any oyer good werk do y^u
 if y^u haue no mekenesse it is not yat y^u dost NEuer~ye-les if y^u mayth nowt felen
 <fol. 8r>yis mekenesse in yin herte With affectyoun as y^u woldest do as y^u mayt meke
 ye self in wil be yin resoun trowende yat it schulde be so as J seye yow y^u fele
 it nout . and in yat holde ye a+mor~ wrecche . y^t y^u mayt not felen sothfastly as y^u
 art . and if y^u do so thow ye fleysch rys yere-ageyn . and wile not sentin to yi@
 wil . be not to mykel adred . but y^u schalt beryn and suffron ye fals felynge
 of yine flesch as a peyne . and y^u schalt thow despycen and reprouy@ y^t felynge
 and brekyn dou@n yat rysynges of yine herte as yow y^u scholdest ben wel payd
 for to ben troden and spornid vndur euery ma@nis fot as a thynges qwich is outcasten
 and so be grace of ihesu cryst schalt y^u mekil abaten ye sterynges of pryde . and y^e
 vertew of mekenesse yat was first in y^e naked wil schal be torned in-to y^e 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 y^e blynde he schal stomblen
 . and neuere schal komen yerto ye heyer~ he clymbith be bodely penauns and
 oyere vertewis and haue not yis y^e lower~ he fallith ¶ For as seynt grigorie
 seyth . he y^t kan not perfytylly despice him self . he fond 3et neuere y^e meke wisdom
 of our~ lord ihesu . Ypocrites 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 y^e 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 y^e drye bark w'towten
 . but y^e swete kyrnele of yat in y^e 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 pryncipaly ben . it is
 but feyned for he demyn despycen and setty@ at noht alle other~ men . yat wile
 not don as he don or techen . he holden hem eyther folis be vnkonyng or blended
 of fleschly leuyng . and yerfor~ lesten he hem self vp-on hey in her~ owen

siþe abouen alle other~ . wenende yat he leuy@ *bettere* yanne other~ . and yat he
 han onely y^e 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 y^e qwilke he worchepy@ and preysen himself
 as yer~ wer~ non but he . he preysen and thanken god with her~ lippes but
 in her~ hertis he stelyn as theuis y^e worchepe and y^e thankynges fro god . and
 settyn it in hem self . and so he han noyther mekenesse in wil no in felynge
 ¶ A fleschly caytif or a synner~ qwilke fallith al day . and he is sory yat he dothn
 so . you he hath not mekenesse in affeccoun he hath it in a good wil . but an
 heretyk or an ypocryt hath neyther . for he han y^e condicioun of y^e pharyse . ye
 qwilke cometh as our~ lord seyth in y^e gospel with y^e puppycan 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 y^u 3iuest me grace mor~ yanne anoyer y^t J am nout as *oyere* men arn . robbouris .

<Tranche 2>

<fol. 32r>lest *perlyous* . and *yerfor*~ yow schalt not aysen ageyns ye ground of yis
 synne . as y^u schalt ageyns alle other~ synnes . for y^e ground of yis
 synne is onely nede qwich may not ben askaped but if y^u wilt
 don werse . and slen ye nede as many folis don . qwich slen y^e yef
 and sparen y^e trewe man . yat is to seyne he scholdon slen y^e vnskilful
 lust and ye wilful lykynges and sparen and kepen ye bodely kynde
 but ageyn alle other~ synnes yow schalt aysen for to destroyen not
 onely ye dedly synnes . and y^e gr~te venyal synnis . but also ageyns y^e
 ground of hem as mekil as y^u mayt ¶ See be yis skil y^u mayt not leuyn
 with-ouen mete & drynk . but y^u mayt leue with-ouen leccherye if
 yow wilt . and neuere but y^e *bettere* . and *yerfor*~ schalt y^u not flen ye dede
 of yat onely . qwich is dedly synne . but ye wilful lykynges of yat in yin
 herte . qwich is venyal synne with-ouen dede . and som tyme it is
 dedly . but also y^u schalt traualyen ageyns y^e ground of yat . for to destroyen
 ye felyng and y^e rysynges of fleschly steryngis .
 But yis traualyen ageyns ye ground of leccherye schal be gostly as
 be preyeris . and gostly vertewis . and nout bodely be no bodely
 penaunse . For wite y^u wel yow y^u wake or faste . and scorge ye self
 and do al yat y^u kan . y^u schalt neuere han yat clenness and yat chaste
 with-ouen y^e 3ifte and y^e grace of mekenesse . y^u schuldest mown
 rather~ slen ye self . yanne y^u scholdest slen fleschly sterynges and felyngis

of bistis of leccherye . eyther in yin herte or in yin flesch be
 any bodely penaunse . but be ye grace of ihesu *in* a meke soule . y^e ground
 may ben stoppid and destroyed and y^e sprynges may ben dried . and
 yat is very chaste in body and in soule . on ye same manere may ben
 seyde in pryde and in coueytise and in swich other~ ¶ For y^u myttest
 lyuen yow y^u wer~ neyther proud ne coueytous . and yerfor~ y^u schalt
 destroyen alle ye felynges of hem as mekil as y^u myt but *in* glotonye
 yow schalt rysen and smyten away ye vnskilful sterynges and sauen
 hool y^e ground . and yerfor~ ha yat rysith ageyns ye felynges of fleschly
 lykyng of mete and drynk mor~ felly and mor~ schapply yanne agey@
 ye felynges and ye sterynges of pryde . qwich for he semen fayre arn not
 reprodid lytly . or of enuye fro coueytise and leccherye . J seye yat he is
 half blynd . for he seth not 3et gostly vncleynesse 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~ vggen and aysen
 ageyns an euyl wil of enuye . or fro to hise euene cristene . yan
 many a lykynges or sterynges eyther of glotonye or leccherye ¶ Neuerey^eles
 <fol. 32v>alle men wenyn 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 wilen vndurstonden holy wryt and doctouris
 sawis yer-of he scholen fynden as J seye . qwich J ne may ne wile
 reherse now
 J wile not excusen hem yat fallen *in* lykyngis of glotonye and
 leccherye yat he synnen nout . for J wot wel yat alle y^e specis of
 hem arn synne mor~ or lesse after y^e mesur~ of ye lust . and wilful
 lykynges with oyere *cercumstauncis* of hem but J . wolde yat y^u knewest &
 charest ilk a synne as it is mor~ . y^e mor~ as arn alle gostly synnes lesse
 ye lesse as arn alle fleschly synnes . and 3et schalt yow neueretheles
haten and *felen* alle boyen bodely . and goslty . *vpen* yin myth . for wete y^u
 wel yat fleschly desyres . and vnskilful lykynges in mete and drynk
 or any lykynges . yat longeth to y^e body pasende resonable nede yow he
 ben not ay grete synnes *in-to* hym yat is in charyte ¶ Neueretheles
 to a soule yat desyareth clenness and gostly felynge of god . he arn
 ful heuy peyneful and bitter and mekel for to achewen . for y^e spyrit
 may nout felen hise kyndely sawor with-jnnen til y^e flesch hath
 mekil lost of hise listy sawor with-*outen* and yerfor~ if yow wilt

komen to clenness of herte ye behouith ageynstonden vnskilful steringes
 of fleschly desyres . but ageyns y^e ground y^u schalt not aysen as J haue
 seyde be-for . ye ground of of yis nede as kindly hunger . qwich y^u schalt
 nedynge felen and tenden yere-to in tyme and helpyn yin self ageyn
 yat be medecyne of mete as y^u woldest helpen ye self resonnably
 ageyns a bodely siknesse y^t y^u myttist y^e mor~ frely seruen god bodely
 and gostly .

For wete y^u wel qwat man or wymman schal ben occupied
 gostly in thouttis vnskilfully peyne of honger wilfully taken or
 bodly seknesse in ye stomak or in y~ 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 lettyn ye spiryt and mykel hyndr~n 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 seknesse or ellis bodely occupacyoun som tyme lettith y^e
 feruour of loue to god in deuocoun . but often encresith it sothly
 J hope neuertheles yat it letteth y^e feruour of loue in contemplacyoun
 wilk may not ben had ne felid sadly but in gret reste of body
 and of soule . yerfor~ do y^u skilfully yat longeth to y^e . and kep yin
 bodely kynde vp resoun . and suffre god yanne sendy@ qwat he
 <fol. 33r>wile be it hele or in seknesse 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 mekil
 as wel as to lytel . and qwanne y^u hast don and it comith to
 yin mende bityng of consyence . yat y^u 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 . y^e schortlyer~ . ye leuere lef of yanne . and tarye no lenger~ w^t
 al ne stryue not to mekil as yow woldest destroyen it witterly
 for it is not worth for to don . so y^u schalt neuere bryngen it so
 abouten . but redely ordeyne ye to som oyer occupacyoun bodely or
 gostly . after yow felist ye disposid . yat y^u myttest profyten mor~ in
 oyer vertewis . as mekenesse and charite . for wite y^u 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 werkyng
folwyng 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 y^e yanne 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
preuily how yow schalt eten and drynken and socour~n al yine
bodely nede . yat yer~ schal no man witen it . but if y^u 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