PRIK OF CONSCIENCE

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INTRODUCTION

The *Prik of Conscience* is widely known among scholars of medieval English literature as the poem existing in more manuscripts — some 130 — than any other Middle English poem.[1] This fact is cited as evidence of the poem's popularity, and the *Prik of Conscience* makes a cameo appearance in most histories of Middle English literature. Even so, the only modern edition before this one dates from the year that the Battle of Gettysburg was fought, and one looks in vain even for extracts from it in the major anthologies of Middle English.[2] For many years the poem was attributed to the fourteenth-century mystic Richard Rolle, hermit of Hampole, who is best known for his prose works of devotion and for an English translation of the Psalter. Rolle's lifespan (c. 1300–49) corresponds to the date of the poem's likely composition, some manuscripts of the *Prik of Conscience* ascribe the poem to him, and it sometimes appears with authentic works by Rolle. John Lydgate was under that impression a century later, circa 1430, when he lists those authors — Virgil, Homer, Dares, Ovid, Chaucer, Gower, Strode, and Rolle — in comparison with whom his poetry falls short:

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[1] For this spelling of the title, see Part 7, line 1872, and below, pages 2–4. Robert E. Lewis and Angus McIntosh, *Descriptive Guide*, list ninety-seven manuscripts of the main version (see Boffey and Edwards, *NIMEV* 1193 and 3428), eighteen manuscripts of the Southern recension (what *NIMEV* 3429 calls the East Midland recension), two manuscripts of an abridged version (the *Speculum huius vite*, *NIMEV* 484), and various extracts in eight manuscripts (see *NIMEV* 3561). There are also six manuscripts of a Latin translation. The extracts are sometimes spliced into other works (such as the *Cursor Mundi*, ed. Morris; see below, 5.169–227 and 5.949–91) or appear independently in manuscript anthologies (such as the Thornton Manuscript, facsimile ed. by Brewer and Owen; see below, 1.64–178). Lewis and McIntosh provide extensive descriptions of the manuscripts, and Robert R. Raymo's entry in the *Manual of the Writings in Middle English* provides additional bibliographical information on language, sources, and authorship (vol. 7, pp. 2268–70, 2486–92). By way of comparison to the *Prik of Conscience*, its nearest competition among vernacular poems in terms of manuscript survival is Chaucer's *Canterbury Tales* (some sixty-four manuscripts); the (prose) Wycliffite Bible is found in about 200.

[2] See the 1863 edition by Richard Morris of British Library Cotton Galba E.ix (a copy of the main version). Morris' text is available electronically through the *Corpus of Middle English and Verse* from the University of Michigan. Dan Michel's *Ayenbite of Inwyt* (ed. Morris), a text allied to and contemporary with the *Prik of Conscience*, fares somewhat better since it appears in the anthologies edited by Fernand Mossé, *Handbook*, pp. 221–29, and Elaine Treharne, *Old and Middle English*, pp. 494–97, even though it survives in just one manuscript. The *Ayenbite* is a treatise on sin and salvation translated from the French *Somme des Vices et des Virtues* (1279, also known as *Somme le Roi*; Chaucer incorporated parts of it in The Parson's Tale).

I nevir was aqueynted with Virgyle,
Nor with [the] sugryd dytees of Omer,
Nor Dares Frygius with his goldene style,
Nor with Ovyde, in poetrye moost entieer,
Nor with the souereyn balladys of Chauceer,
Which among alle that euere wer rad or songe
Excellyd al othir in our Englyssh tounge.

I can nat been a iuge in this mateer,
As I conceyve folwyng my fantasye,
In moral mateer ful notable was Goweer,
And so was Stroode in his philosophye.
In parfyt lyvyng, which passith poysye,
Richard Hermyte, contemplatyff of sentence,
Drowh in Ynglyssh the Prykke of Conscience.[3]

Hope Emily Allen showed the error of the attribution, but the association of Rolle's name with the *Prik of Conscience* lent the poem a prestige and authority which may help to account for the extent of its circulation.[4] As is so often the case, what people think happened is more important than what actually happened. The author remains unknown to us, but he was clearly conversant with a wide range of patristic and clerkly authority. The *Prik of Conscience* provides a fund of the kind of information — the learned substrate — that we can safely assume was well known to secular clerics and therefore to those members of a fourteenth-century English audience who cared about the world, the place of man in it, and the essential question of the human relationship to the divine. The work looks outward and upward, but also inward, as the title implies. When the poem is named in the manuscripts either the title or a colophon calls it *Stimulus Conscientiae*, and a subset of those manuscripts translates the phrase as "prick of conscience."[5] Plays on those words appear throughout the poem (e.g., Entre.330, 6.147, 6.567–68, 7.1769) to highlight the sting of remorse that can lead to repentance. The apostle Paul refers to the "stimulus carnis" — "sting of the flesh" — in 2 Corinthians 12:7, and the words "stimulus conscientiae" appear in commentaries on

[3] From "An Envoy to Duke Humphrey," lines 3401–14 from Book 9 of the *Fall of Princes* (vol. 3 of Henry Bergen's edition). The invocation of John Gower and Ralph Strode, contemporaries of Chaucer, echoes Chaucer's homage to the same two men at the end of *Troilus and Criseyde* (V.1856–57). Dares the Phrygian (sixth century), a supposed eyewitness to the Trojan war, was credited with an account in Latin of the war's events. In the context of Lydgate's "Envoy," the *Prik* keeps august literary company.

[4] Allen, *Writings Ascribed*, pp. 15, 371–79, 394–97; also see Morey, "Rolle, Richard." The best study of Rolle is by Nicholas Watson, *Richard Rolle*. Some manuscripts name Robert Grosseteste, bishop of Lincoln from 1235 to 1253, as the author (see Lewis and McIntosh, *Descriptive Guide*, p. 3).

[5] Cambridge, St. John's College 80 (D.5) translates "consciencie stimulus" as "þe key of knowyng." The colophon of Chicago, Newberry Library 32.9 reads: "Here than endes the tretice alle / which that men Prik of Conscience kalle"; likewise London, British Library, MS Arundel 140 gives the English title without the Latin. The end of the invocation in London, British Library, MS Egerton 3245 reads: "To þe blisful trinite be don al reverens / In whos name I begyn þe prikil of consciens." Some twenty-five main version manuscripts listed by Lewis and McIntosh, *Descriptive Guide*, repeat or slightly vary these naming schemes.

Psalm 31 by Pseudo-Augustine (*PL* 26:912D) and Alcuin (*PL* 100:577C) and in sermon 7 of Innocent III (*PL* 217:626B). The phrase "the prik of conscience" appears in stanza 20 of Thomas Brampton's *Penitential Psalms* (part of Psalm 31), an English versification notable for its emphasis on personal sin and salvation.[6] The title of the *Ayenbite of Inwyt* ("the again-biting of inner-intelligence") invokes the same wordplay, and the word "inwytte" appears here in 5.1372, as an English cognate to the Latinate "Conscience." In Part 6, the tenth pain of hell is "gnawyng withinne / Of conscience bytyng" (6.146-47). Just as the modern conception of "conscience" involves an ethical voice that is internal yet somehow also extra-personal, "inwit" combines emotional, intellectual, and socioreligious qualities where heart, mind, and memory intersect. Medieval medicine schematized these phenomena in various brain chambers (e.g., *sensus communis*, *imaginativa*, *intellectus*, *memorativa*) that successively reprocess experience.[7] It is important to realize that the process is essentially two-way, in that mental and moral impulses can produce physical sensation. The mind-body continuum is an ancient construct, and Middle English expresses the moral component of that two-faced continuum as "inwit."

The poem has a penitential program that highlights these psychosomatic qualities in the act of confession. In formal terms, securing forgiveness required the following five steps:

contritio cordis (contrition of the heart): one must feel genuinely sorry for the sin. This "prick of conscience" is the essential first step
confessio oris (confession of the mouth): one must speak the sin out loud, to a priest (see "shryfte of mouthe" [3.888])
penitentio (penance): one must undergo some physical punishment or sacrifice in recompense for the sin
restitutio (restitution): if possible, the sin must be made good (by returning stolen goods, for example)
absolutio (absolution): a priest must speak the words of forgiveness

The phrase "remors of conscience" is common in Middle English, and it refers to the initial sensation of compunction over having committed a sin. It has physical effects that can be felt by the individual and observed by others. Pandarus suspects that this sensation may account for Troilus' malady in Chaucer's *Troilus and Criseyde*, 1.554–57:

"Or hastow some remors of conscience,
And art now falle in som devocioun,
And wailest for thi synne and thin offence,
And hast for ferde caught attricioun."

"Attricioun" marks a milder form of contrition in the elaborate taxonomy of remorse. The *Orchard of Syon* makes the etymological connection between "pricking" and "biting": "I haue preued hem wiþ tribulacioun . . . Þeer all þis profiteþ not, I geue a pricke or remors of conscience" (see *Middle English Dictionary* under *attricioun* and under *remorse*, from the Latin

[6] See Morey, *Book and Verse*, p. 181. Brampton's Psalms are edited by Kreuzer, "Thomas Brampton's Metrical Paraphrase."

[7] See Clarke and Dewhurst, *Illustrated History of Brain Function*, pp. 10–11.

remordere 'to bite again'). The *Prik of Conscience* may be regarded as a prolegomenon that enables the physical, external steps that must follow the first, internal one. The sinner must first feel, then speak, and finally act. Confession is secured by another speech act, when a priest utters the words of absolution. The running title of the poem's introduction is "entre" (entrance) because the reader is entering a verbal space that enables and requires physical action. In *The Temple*, George Herbert titled his opening poem "The Church-porch" for similar reasons. The attentive and contrite reader of the *Prik of Conscience* may thus begin to attain the "perfect living" envisaged by Lydgate.

Perfect living enables a good death. The day one dies is a personal doomsday, and thus we have one reason for the length of Part 5, on the ten tokens of Doomsday — the last judgment at the end of time, when souls and bodies are reconstituted and a new order begins. The personal is recapitulated in the general, just as the Harrowing of Hell prefigures the general resurrection (6.102–09). Much of the poem is built on the repetition of typological patterns that expose how Hebrew Scripture — the old law — is fulfilled in the New Testament, and how the literal microcosm will turn into the anagogical macrocosm. A remarkable and artistically unparalleled sign of the influence of the *Prik* is an early fifteenth-century stained-glass window in All Saints Church, North Street, York, where verses from the poem caption images of Doomsday (see 5.746 note).

The medium of the delivery, English, emulates the method and echoes the stated purpose of other works — such as the *Cursor Mundi*, the *Lay Folks Mass Book*, and the *Northern Homily Cycle* — that expound the means of salvation from various (Latin) books to those who understand only their native tongue.[8] In lines 1866–79 of Part 7 the poet describes how the poem makes a reader susceptible to contrition by making the conscience "tender":

In thir seven er sere materes drawen
Of sere bukes of whilk som er unknawen,
Namly til lewed men of England
That can noght bot Inglise undirstand.
Tharfor this tretice drawe I wald
In Inglise tung that may be cald
Prik of Conscience als men may fele,
For if a man it rede and understande wele
And the materes tharin til hert wil take
It may his conscience tendre make
And til right way of rewel bryng it bilyfe *rule; quickly*
And his hert til drede and mekenes dryfe
And til luf and yhernyng of heven blis *yearning for*
And to amende alle that he has done mys.

The *Prik of Conscience* is didactic, devotional, and encyclopedic, and as a kind of encyclopedia it represents its subject matter as fact, not fiction. Since God is the source of all created things and since the Bible is a kind of owner's manual to describe and govern that divinely-ordered creation, an author like the *Prik of Conscience*-poet was at liberty to address all manner of subjects, be they scientific, geographic, historic, or what we would construe

[8] See Morey, *Book and Verse*, pp. 56–83, and Watson, "Censorship and Cultural Change." Watson coins the term "vernacular theology" (p. 823) to characterize the efforts of many English writers in the fourteenth century who engaged theological subjects (broadly conceived) in their native language.

more narrowly as biblical or theological. Again, since everything is created and governed by God, these categories were more capacious for a medieval audience than for a modern one. When biblical and secular subjects intersect, we are more used to the polemical debates characteristic of the Reformation in the fifteenth century, to say nothing of our own time, whereas the intellectual climate of the thirteenth and fourteenth centuries can fairly be generalized as more liberal. Medieval minds were inquisitive, and they sought answers in all of the sources available to them, be they classical, scriptural, folkloric, or empiric. Their strategy did not disarm the text; it sought to arm the reader.

We would be mistaken to paint too rosy a picture of this climate, the conditions for which can be traced to the Fourth Lateran Council in 1215, the council that more than any other encouraged the production of materials in the vernacular to spread knowledge of Christianity and the means of salvation to the population at large. These tools of pastoral care — *pastoralia* — were always filtered by the doctrine and dogma of the Church. The council came at the end of Innocent III's papacy, and its injunctions were promulgated in England by Archbishop John Pecham's *Lambeth Constitutions* of 1281 (in Latin) and later by Archbishop (of York) John Thoresby, who charged John Gaytryge to translate his instructions for the people into what became the *Lay Folks Catechism* (1357), thus giving vernacular English expression to the main points of the Faith. In the move from Latin to English works we see the bridge from the clergy to the masses, from the "lered" to the "lewed," and this alliterating word-pair became a leit-motif throughout Middle English literature, including the *Prik of Conscience* (see, e.g., Entre.107, 5.419, 5.1253).[9] Pope Innocent's *De miseria condicionis humane* (On the Misery of the Human Condition) was very well known throughout the Middle Ages, and it is itself a prominent source in Part 1 of the *Prik* (see note to 1.128–29).

Structurally, the *Prik of Conscience* has much in common with biblical commentaries in that a verse from Scripture or from a classical or patristic authority (the *lemma*) is quoted, translated, and then glossed. The order of the verses can appear to be random, but there is often some detail or theme that connects one verse to the next. Generically, the *Prik* resembles biblical *distinctiones*, collections of biblical verses united by common association, made by university students primarily as study and preaching aids. A vernacular parallel is a work like Langland's *Piers Plowman*, which hangs its narrative on a sequence of Latin quotations. The author of the *Prik of Conscience* may have owned, or compiled for himself, a *florilegium* of Latin texts that he used as an exemplar for his English poem. Alternatively, he may have drawn his material over time from a variety of sources that he incorporated as it suited him.

Perusing the Index of Proper Names and Terms may be the best introduction to the poem's content and preoccupations: Alexander the Great, the queen of the Amazons, Gog and Magog, Maimonides, the planet Venus, etc. The range of allusion is extensive, but eclectic; usually conventional, but at times addressing a more finely grained theological point such as the equality of the heavenly reward (4.54, 747 ff.) and the inauthenticity of relics (5.1237–52). Because the *Prik of Conscience* is highly derivative it has been relegated

[9] See Morey, *Book and Verse*, pp. 34–35, and Turville-Petre, *Reading Middle English Literature*, pp. 123–24. In London, British Library, MS Royal 17 C.xvii, an extract from the *Prik of Conscience* appears with John Myrc's *Instructions for Parish Priests* and Richard Maydestone's translation of the Seven Penitential Psalms.

to the second or even third rank of literature. But in light of the more liberal standards for the literary that have prevailed for at least the last twenty years, we appear to have reached what J. A. Burrow in 1982 called "a more distant, anthropological view of Western civilization."[10] We are thus the "future readers" of the *Prik of Conscience* that Burrow envisions, and it is time for the poem to be "reabsorb[ed] . . . into the great spectacle of literature."[11]

MANUSCRIPT

New Haven, Beinecke Library, Osborn a.13, a parchment manuscript circa 1450, 139 folia in an anglicana formata script with catchwords and signatures, missing the first leaf (the first 32 lines), leaf 55 (approximately 64 lines), and probably two leaves (approximately 128 lines) between folia 138 and 139, though the sense does not suffer. These deficiencies are supplied from Morris' edition of Cotton Galba E.ix, another copy of the main version. Cotton Galba and Osborn are similar, but spelling and vocabulary often differ, especially in rhyming words. Each sometimes omits a couplet that the other includes. The foliation of Osborn is noted in square brackets.

The poem is written in a single column, 32 (sometimes 33) lines per page, with modest two- and four-line initials in blue, gold, and red, and rubricated section headings (nonlineated and here appearing in italics). The manuscript is currently in a seventeenth-century leather binding.[12]

One of the owners of the manuscript, Walter W. Greg of Trinity College Cambridge, wrote some notes on the history of the manuscript on several of the front flyleaves. The earliest recorded owner was John Ives, from whom Tobias Beauclerk bought the manuscript on March 6, 1777. Other owners were Sir Thomas Phillipps in 1836 (recorded as Phillipps MS 8343), Walter W. Greg in 1911, and the last private owner was James M. Osborn, who gave his collection to the Beinecke Library at Yale in 1976.

Given the number of extant manuscripts of the *Prik of Conscience* an editorial reconstruction would be most unwieldy. A single-text edition, such as this one, honors the work of the medieval poet and scribe who is not only a compiler but also a reader of his manuscript sources.

EMENDATIONS

Only minor emendations, enclosed in brackets, have been made to clarify the sense; textual notes explain the reasoning behind the modifications. Errors become more common toward the end, in Part 7, when the scribe may have become fatigued or pressed for time. The manuscript edits itself at numerous points with insertions, deletions, and notes on how to transpose lines into their proper order (e.g., 5.335). I have maintained paraph marks found in the manuscript, here indicated by the pilcrow sign (¶), as well as the hierarchy of two- and four-line initials. The manuscript supplies no punctuation apart from idiosyncratic

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[10] Burrow, *Medieval Writers*, p. 20.

[11] Burrow, *Medieval Writers*, p. 20.

[12] An image of the beginning of Part 5 (fol. 59r) can be found on the *Manuscripts of the West Midlands* website sponsored by the University of Birmingham.

slash marks at the end of some lines, and it rarely capitalizes any word apart from the first word of each line, the name "Eve" (1.114, 120), "Inwytte" in 5.1372, and, inconsistently, the name "Rome." In order to accommodate the expectations and eyes of modern readers this edition capitalizes other proper names, including "Christianity," "God, "Christ," and (in a dubious gesture of consistency) "Antichrist."

PUNCTUATION

The punctuation supplied in this edition marks sense units, and I have tried to respect the integrity of couplets by rarely punctuating between them. Readers will find that individual lines and couplets are often syntactically self-sufficient and that a brief pause is required at the end of almost every line. To supply commas at each point would be otiose and would detract from the poem's rhythmic and aural qualities. What moderns construe as repetition and dilation the medieval audience recognized as the means to establish and emphasize the main ideas of the poem. Medial punctuation is rarely called for (Entre.229, 1.218, 1.539, 2.137, and 5.524 are exceptions). Readers are encouraged to insert or remove punctuation marks as they see fit, keeping in mind that only the paraph marks have manuscript authority.

The punctuation of Latin quotations is supplied to indicate sense units, and one should note how the quotations themselves organize and punctuate the poem. Quotation marks enclose the translations from Latin and also mark direct speech.

LINEATION

This edition lineates each part individually in order to retain the sense of a seven-part structure, a structure that rubrics and running titles support. Morris lineated his edition consecutively through each part, from 1 to 9624. His numbers appear here in square brackets to ease reference, since all previous studies of the poem cite his edition. Rubrics are not lineated, but the Latin quotations are. These quotations are oddly formatted in that the line sometimes breaks in the middle of a word.

SPELLING

I have followed the METS practice of using the modern alphabet for the spelling of Middle English words. Thus the insular þ (thorn) and ȝ (yogh) are regularized to "th" and (usually) "gh" (though sometimes "y"), and I have modified *u/v* and *i/j* distinctions in accordance with modern usage since, for example, the "u" in a word like "trauayl" (2.133) is almost certainly pronounced as /v/. Hence the word is printed here as "travayl." Similarly, manuscript *soiourne* is here printed as *sojourne*, which more clearly reflects Middle English pronunciation. Given the scribal interchangeability of *i/y* I have followed the manuscript spelling. As is typical with medieval manuscripts, spelling is not consistent, and the same word may be variously spelled even within the same line. Exigencies of rhyme can also dictate a spelling, even of proper names as when Job appears as "Jope" or "Joope," each time rhyming with "hope" (4.103, 5.1052, 6.760). By the same token the corresponding rhyme often gives a clue to understanding the other word in the couplet. The poet also modifies spellings to achieve internal rhyme, as for example with "oon" and "moon" in 6.402–03.

The manuscript often divides words that moderns would combine (e.g., "a boute," "a way," "for don" (verb), "hym self," "in to," "mon kynde," "þere of," "þer to," "þer wiþ," "up on," "where of," "who so," "wiþ in," "wiþ oute"). This edition combines them to ease reading. Finally, I have followed METS practice in placing an accent on final *–e* when it is given full syllabic value, as in "Trinité," which rhymes with "be," and not "wytte" (Entre.19–21).

GLOSSES

It is the nature of glosses that they target the nearest equivalent in modern English usage. Doing so often ignores the historical evolution — and extinction — of words, and recourse should always be made to the *Middle English Dictionary* and the *Oxford English Dictionary* to trace etymologies and conventions of usage. For example, a gloss may have to supply a different, usually stronger, connotation ("harm" in 2.289). The semantic evolution of a word like "mall" (6.145) from "large hammer" to the commercial enterprise known today is also instructive. Modern cognates have often drifted semantically to the extent that the cognate is misleading: the primary meaning of "chymmenay" (5.375) is "furnace"; "dome" is "judgment" not "doom"; "aukeward" (2.592) connotes mental, not just physical, impairment. One can even debate whether a word is modern or not; "thole" (3.541, 4.269, and passim) may be considered archaic, but it appears in modern collegiate dictionaries and its use is championed by Seamus Heaney in his translation of *Beowulf*.[13]

LANGUAGE

The dialect is distinctly northern with the characteristic "a" for "o" (e.g., "sal" for "shold"; "a" or "an" for "one"; "wald" for "wold"; "aught" for "ought"). Some Old English inflections survive, as in the genitive singular "Goddes" (for "God's) and in the formation of the plural of some nouns in *-en* (e.g., "hatereden" for "hatreds"; "heuenen" for "heavens"). The geminated plural for goats appears ("geet" in 5.2022; compare the early Middle English "gayte" for "goat" and "layte" for "light"). Pronouns show both Old English ("her," "here," and "hore" for "their"; "hem" for "them"; "hire" for "her") and Scandinavian forms ("thay" for "they"; "thair" for "their"). "Thowe" is singular; "yoe," "yhou," and "yhe" are plural. In 7.1377 the word "myche" appears with an Old Norse spelling (see note) and in line 5.1706 the northern form of the third person feminine singular pronoun appears ("se" from Old English "seo," meaning "she"). Infinitives appear in *-en*, sometimes introduced by "to" (e.g., Entre.172).

The hand of the scribe sometimes makes it difficult to distinguish "e" from "o," and they are often interchanged (e.g., "thonne" for "then"; "tho" for "the") perhaps because these sounds were very close in his dialect.

ANNOTATIONS

Nearly everything in the *Prik of Conscience* can be found in similar form elsewhere in Latin, Middle English, or other medieval vernacular works. It is one thing to recall having

[13] See pp. xxv–xxvi in Heaney's introduction. In a brilliant meditation on language change, Heaney describes how a Celticism spoken by his aunt derives from the Old English verb *þolian*, "to suffer," "to endure."

seen something before and to say that it is commonplace or conventional, and quite another to cite chapter and verse for every quotation, theme, and motif. There are many mansions in our father's house, and also many doors. The more time one spends with a medieval text such as this, the more one realizes that everything is connected and that medieval poets, monks, scribes, and readers shared a fund of lore accessed by means as various, though perhaps not as technically advanced, as ours. Spending a few minutes with the facsimile of the *Biblia Latina cum Glossa Ordinaria* (ed. Froehlich and Gibson, and a text named by our poet as one of his sources in Part 5) will convince anyone of how they controlled complex bodies of material with sophistication. While the author certainly must have known complete versions of some works, it would be a mistake to suppose that the author had access to every one of the works cited in the notes. He was almost certainly drawing primarily on one or more *florilegia* of sacred and patristic texts, or even on commonplace books and notes — the *reportationes* — from university lectures on biblical and theological subjects. The annotations in this edition can merely supply a toehold and point the way for more extensive investigations. Given that this is the first edition since 1863, and the first to provide annotations beyond Morris' spare textual notes, those investigations should be rich and should reconnect a central text to the mainstream of Middle English, and indeed English, literature.

ENTRE

	The myght of the Fader almyghty	
	The witte of the Son alwytty	*omniscient (all-knowing)*
	And the gudnes of the Haligast	
	A Godde and Lorde of myght mast	*One*
5	Be wyth us and us help and spede	
	Now and ever in al our nede	
	And specialy at this bygynnyng	
	And bryng us alle til gude endyng. Amen	*to*
	Before ar any thyng was wroght	*ever*
10	And ar any bygynnyng was of oght	*before; aught*
	And befor al tymes als we sal trow	*shall believe*
	The sam God ay was that es now	*always*
	That woned ever in his godhede	*dwelt*
	And in thre persons and anhede,	*"onehood" (unity)*
15	For God wald ay with the Fader and the Son	*would always*
	And wyth the Haligast in anhede won	*unity dwell*
	Als God in a substance and beyng	
	Withouten any bygynnyng.	
	Bygynnyng of hym myght never nan be	*none*
20	He was ay God in Trinité	*ever*
	That was ay als wys and ful of wytte	*always as*
	And als myghty als he es yhitte	*as; yet*
	Whas myght and wytte of himselve was tan	*Whose; taken*
	For never na God was bot he alan.	*alone*
25	The sam God sythyn was the bygynnyng	*afterwards*
	And the first maker of alle thyng	
	And als he is bygynnyng of alle	
	Wythouten bygynnyng swa we him calle	*so*
	Ende of al wythouten ende.	
30	Thus es in haly bokes contende	*comprised*
	For als he was ay God in Trinité	
	Swa he es and ay God sal be	
	And als he first bygan alle thing	
	Swa sal he at the last mak endyng	
35	Of alle thing bot of heven and helle	
	And of man, and fende, and aungelle	*fiend*

That aftir this lyfe sal lyf ay
fol. 2r And no quyk creature bot thay *living*
As in this booke is wele contende *attested*
40 Whoso wole here hit to the ende. *hear*
God almyghty shal be thonne *then*
As he is nowe bothe God and mon, *man*
For with his myght alle thing made he
Withouten hym myght no thinge be.
45 Alle thing that he maade and wrought
Byfore the bygynnyng was hit nought.
And alle ordeyned he at his wille
In dyverse kyndus for certeyn skyl. *natures; reason*
These doumbe creatures therfore
50 That resonable wit han lore *lost*
To loven hym as bokes wittenes
In her manere as here kynde es *their; their*
For every thing that God hath wrought
That foloweth his kynde and passeth nought *nature; overreaches*
55 Loveth his maker and worschipeth
In that that he his kynde ryght kepeth.
Sith tho creatures that skil han noon *Since*
In her kynde loven hym uche oon *each*
Man aught that hath skil and mynde
60 To loven his creature in his kynde *physical createdness*
And not to be worse of condiciouns
Then creatures withouten resouns.
Monkynde shulde do Goddes wille
And alle his byddynges eke fulfille *also*
65 For of his makyng more and les
Mon moost principalle creature es
Alle that he wrought for mon was doon
As yee shul here afturwardes soon.

Howe God maad mon and alle thing for hym.

fol. 2v God to monkynde had grete love
70 When he ordeyned to monnes byhove *profit (behoof)*
The worlde and heven hym to glaade
In myddellerde mon laste he maade
Lyke hymselfe in fayre stature
To be mooste worthie creature.
75 Byfore alle creatures of kynde *nature*
He gaf hym wytte, skil, and mynde *intuition, reason; memory*
For to knowe bothe good and ille,
And gaf hym therto a fre wylle
And for to chese and for to holde *choose; remember*
80 Good or evel whether he wolde

	And ordeyned mon also to dwel	
	To lyven in erthe in flesshe and fel	*skin*
	His werkus to knowe and to worshepe	
	And his hestus evere to kepe	*commands*
85	And yif he be to God boxome	*if; obedient (buxom)*
	To endles blysse aftur to come	
	And wrongly yif he here wende	*goes [to hell]*
[88]	To pyne he goth withouten ende.	*torment*
[99]	That mon therfore holde I ful wode	*person; mad*
90	That cheseth the evel and leveth the gode.	*chooses*
	Of the goodnes of God anentes mon	*concerning*
	God maad mon of moste dignité	
	Of alle creatures als mooste free	
	And alsso to his owen lykenes	*also*
	As toolde byfore shortely hit es	
95	And moost hath geven and yit gyveth	
	Then to any creature that lyveth	
	And more hath hette hym yit therto	*promised*
	Heven ryche blys yif he wel do,	
	And yitte when mon had doon amys	
fol. 3r	And had iloste that ilke blys	*same*
101	God toke mon kynde for his sake	*man's nature*
	And for his love deth wolde take	
	So with his blode bought hym agene	
[114]	To his blys from endeles peyne.	
105	¶Thus grete love God to mon kydde	*man made known*
	And mo goode dedus to hym dyd	
	Therfore uche mon lered and lewed	*each; learned; unschooled*
	Schulde thinke on love that he hath shewed	
	And these good dedus holde in mynde	
110	That he hath doon to alle monkynde	
	And love and thonke hym as he kon	
	And ellus he is an unkynde mon	
	Bot he serve hym both day and nyght	
	And his giftes to usen hem ryght	
115	To spenden his witte in godde service	
	Sothely ellus he nys not wyse	*Truthfully else he is not*
	And kyndely know what God es	
	And what is mon that is les,	
	Howe feble is mon soule and body	
120	How strong God es and almyghty	
[131]	Howe mon greveth God that doth not wele	
	And what he is worthi therfore to fele	
	How mercyful and graciouse God es	
	And eke how ful of alle goodnes	

125	Howe ryghtful and how sothefaste	*truthfast*
	What he hath doon and shal at laste	
	And ever doth to alle monkynde	
	This shul mon have ever in mynde.	
[139]	¶For the ryghtwey to heven blys	
130	That ledeth men thidur that is this	
	The wey of mekenes principally	
fol. 3v	To love and drede God almyghty,	
	This is the weye of ryghtwysdome	
	Into the whiche no mon may come	
135	Withouten knowyng of God here	
	His werkus and his myghtes sere.	*various*
	Bot er he to that knowyng wynne	
	Hymselfe he mot know withinne	
	Knowyng ellus ther may non bee	*otherwise*
140	To wisdome wey ny noon entre.	
[151]	¶Sum have witte to undurstonde	
	And yit thei are ful unknowande,	
	And som there ben han no knowyng	
	That myght hem styre to good lyvyng;	*stir*
145	Tho men han nede to lernen aye	
	Of hem that knowen more then thaye	
	That myght hem to knowyng leede	
	To love God in mekenes and dreede	
	The whiche is wey and good wyssyng	*direction*
150	That men to heven blys may bryng.	
	In perel of soule is that monne	
	That hath witte and mynde and no gode can	*knows (kens)*
	And wole not knowe by no lernyng	
	The lawes of God and his worchyng	
155	He nyle doon aftur leest ny meeste	*will not; most*
	Bot lyve as an unskilful beeste	*irrational*
	That hath no witte skil ny mynde	
	That mon lyveth ageyne his kynde.	
	Excused he ne is of unknowyng	
160	That his wit useth not in lernyng,	
	Namely in that hym owe to knowe	*ought*
	To meke his herte and holde hit lowe.	
	The unknowyng shulde have wille	
fol. 4r	To serve and knowe the good fro ille.	
165	That litul can shulde lerne more	*He who knows little*
	Alle that to knowe that nedeful wore	
[177]	For he that con not by lernyng	
	May be broughte to bettur undurstondyng	
	Of mony thingus to knowe and se	
170	That were and are and yute shul be	
	And so to mekenes sturen his wille	*stir*

To loven his God and leven the ille.
[183] ¶Mony ben glad trifules to here
And vanitees wolden gladly lere.
175 Bysy they bene in worde and thought
To lerne that the soule helpeth nought,
Bot that that nedeful were to knowe
To lerne they are ful wondur slowe.
Therfore they conne no thing see
180 The pereles that thei shul drede and fle
And what wey they shulden taake
And whiche wey they shulde forsake;
No wondur is though they wronge go
For in greet derkenes goon al tho *ignorance; those*
185 Withouten lyght of undurstondyng
Of that that falleth to ryght knowyng.
Therfore everyche Crysten monne
That witte or wysdome any conne *knows*
That con not wele the ryghtwey se
190 Ny fle the pereles that wyse fle *that wise [men] flee*
Shuld be buxome and bysye *dutiful*
To lerne and here of hem namelye
That undurstonden and knowen skil *reasoned judgment*
[204] What wey is goode and whiche is ille.
195 ¶That wole the wey of lyf ryght loke *[Whoever] that will*
fol. 4v Shal thus bygyn as seyth the book
First to knowe what hymself es
Then may he sone come to mekenes
That grounde of alle vertues is best
200 On whiche alle othur vertues are fest. *secure*
He that knoweth and con wel see
What he was, is and shalle bee
A more wyse mon may he be tolde
Whethur that he be yong or oolde
205 Then he that can alle othur thingge *Than he who knows*
And of hymself hath no knowyng.
He may not God knowe ny fele
Bot he knowe fyrst hymself wele. *Unless*
Therfore uche mon shuld fyrst lere
210 To knowe hymself propurly here,
For yif he knowe hymself kyndly
Thenne may he knowe God almyghty
And on his ende thinke shulde he
[224] And on the day that laste shal be.
215 Know also what this worlde es
Ful of boost and wrechednes *pride (ostentation)*
And lerne to knowe and think with al
What shal aftur this lyf byfalle

	Knowyng of this shulde hem lede	
220	To mete with mekenes and with drede	
	So may he come to good lyvyng	
	And atte the laste to good endyng	
	And when he of this world shal wend	*depart*
[234]	Be brought to blys withouten ende.	
225	¶The bygynnyng of this processe	
	Knowyng of a mon selven es,	
	Bot some men han so greete lettyng	*so many impediments*
fol. 5r	That they have no ryght knowyng	
	Of hemselven, thus lacketh hem drede	*themselves*
230	That fyrst to mekenes shulde hem lede.	
	Whereof foure thingus I fynde	
	That monnes witte maken ofte blynde	*cleverness*
	And knowyng of hymself that letteth	*hinders*
	Wherfore he hymself forgeteth,	
235	Bot to this matere Bernarde onsweres	
	Seying thos foure in thees two veres:	*verses*
	Forma favor populi splendor iuuenilis opesque	
	surripuere tibi noscere quid sit homo.[1]	
	"The favoure of folke and feyrnes	*fairness*
240	And cours youthe and eke ryches	*course [of]*
	Reven mon bothe skil and mynde	*Rob [a] man [of] both reason*
	To knowe what he is of his kynde."	
[253]	Thes foure reven hym in syght	
	That he knoweth hymself not ryght	
245	And maken his herte ful hauteyne	*proud (haughty)*
	And froward as to his sovereyn.	*disobedient*
	These foure norysshen pompe and pryde	
	And othur vyces that men shul hyde.	
	In whom any of thes foure es	
250	Ful seldom is founden any mekenes	
	They letten mon that he not sees	*impede*
	Worldes pereles and vanytees	
	Ny thinketh not that tyme shal coom	
	Of dredeful deth and day of doom,	
255	Ny undurstonde the peynes nyle he	*will not*
	That aftur this lyf ever shul be	
	To alle synful that usen folye	
	Ny blysse that good ben worthie,	*Nor [of] the bliss that [the] good are worthy*
[269]	Bot in lykyng setten hem faste	
fol. 5v	Ryght as this lyf shulde ever laste	
261	And gyveth hem alle to vanytee	

[1] Lines 237–38: *Appearance, the favor of people, youthful splendor, and wealth Steal from you the knowledge of what man is*

And what may mooste her lykyng be.
[273] Suche men ben not lad with skille — *reason*
Bot doon aftur her owen wille,
265 To nothing ellus take they no hede
No wondur is though they ne drede.
What they shulde drede knowe they nought
Therfore of drede have they no thought
Alle is for lak of good knowyng
270 That shulde hem to drede bryng.
And som wole not undurstonde
That myght make hem be dredande — *That [which]*
They nyle here bot that hem payeth[1]
As the prophete in the sauter sayeth:
275 *Noluit intelligere vt bene ageret.*[2]
He seyth, "he hath no wyl to fele
Ny undurstondyng to don wele."
Thes wordes by hem seyth he here — *concerning them*
That wole not undurstonde ny lere — *nor learn*
280 To drede God and done his wille
Bot fonden her foly to fulfille. — *attempt their folly*
[293] ¶Somme undurstonden as they here telle
Bot no drede may with hem dwell,
For lacke of trouthe may that be
285 For they love nought bot that they se.
They grucchen when they drede here
As seyth the prophete on this manere:
Non crediderunt set murmurauerunt.[3]
The prophete seyth, "they leveden nought — *believed*
290 Bot gruccheden and motreden in thought." — *begrudged; muttered*
Thes ben men that leveden nothing
fol. 6r That is ageynes here lykyng,
Bot grucchen faste and waxen frowarde — *petulant*
When men say that hem thinke harde. — *what [to] them seems difficult*
295 Som con this in bokes reede
Bot her lyghtnes reveth hem drede — *folly abducts them from fear [of God]*
That hit may not with hem dwelle. — *[So] that*
[310] Of hem speketh God in the gospelle:
Quia ad tempore credunt, et in tempore temptacionis recedunt.[4]
300 Somme tyme somme leven a thing
And passen in tyme of her temptyng.
The prophete seyth also Davyd

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[1] *They will not hear anything except that [which] pleases them*

[2] *He would not understand that he might do well.* Psalm 35:4

[3] *They believed not his word and they murmured.* Psalm 105:24–25

[4] *For they believe for a while, and in time of temptation, they fall away.* Luke 8:13

Ryght in a psalme acordyng therwith:
Et crediderunt in verbis eius, et laudauerunt
305 *laudem eius. Cito fecerunt obliti sunt operum eius.*[1]
[320] "In his wordes," he seyth, "leved they
And preyseden his loos as they couth say. *fame*
Soone hav they doon and forgatte
His werkus and thought no more on that."
310 Suche ther been mony ful unstedfaste
That no drede may with hem laste;
They ben to wylde when they have querte *health (good fortune)*
That they con holde no drede in herte.
Drede to have a mon may lere
315 That this tretise wol rede or here.
Yif he rede or here to the ende
The materes that ben ther in contende *contained*
And undurstonde and in hem trowe
I hope his herte shuld waxen lowe, *grow humble*
320 For men shul drede have therby
To knowe good and fle fooly. *folly*
[336] Therfore is this book oute blowen *widely known*
Of sere materes that ben unknowen *various*
fol. 6v To lewed men and unkunnande *ignorant*
325 That con no Latyn undurstande,
Hemself to make to knowe within
And for to withdrawe hem fro syn
And for to make hem God to drede
When they this boke here or rede
330 That shal pryck her soule withinne
So of that drede may love bygynne
Thorow coumfort of joyes in heven
And yoe wole listyne to my steven. *If you (plural); voice*
This book hitself berith witnes
335 In seven partyes dyvysed hit es.
[350] ¶The fyrste partye to have in mynde
Is of the wrecchednes of mon kynde.
¶That othur is of condiciouns seere *second; various*
And unstabulnes of this worlde here.
340 ¶The thrid part is ryght too reede *proper to read (consider)*
Of deth and whi he is to drede.
¶The ferthe part is of purgatory
There soules ben clensed of her foly. *Where*
¶The fyfthe part is of the day of dome *judgment*
345 And of tokenes byfore shul come. *portents*

[1] Lines 304–05: *And they believed his words: and they sang his praises. They had quickly done, they forgot his works*. Psalm 105:12–13

[360] ¶The syxte part is of the peynes in hel
There dampned soules shul ever dwel.
¶The seventh part is of joyes in heven:
Thus is this booke in parties seven;
350 In uche partye fynden men may
Dyverse materes and good to say.
That writen is byfore to loke *What is written before*
Nys bot an entre of this boke. *induction*
Go we to the fyrste parte that es
355 To speken of monnes wrechednes.

THE FYRSTE PARTE

The fyrst part of this book that es
Of mon and of his wrechednes

[373]	Mon of foulest matere God wrought	*Humankind*
[372]	When he maad alle thing of nought	
	Of erthe for to skilles to holde:	*two reasons*
	That oon is for that God so wolde	
5	Of fulthe hym maken in despyte	*filth*
	Of Lucyfer whiche that fel so tyte	*quickly*
	To helle for his syn of pryde	
	And of alle tho that fellen by syde,	
	For they shulde have more shenship	*disgrace*
10	And the more sorowe when they toke kep	*realized*
	That mon of suche matere shuld dwel	
	In that place that they from felle.	
[384]	¶That othur skil is to see	*second reason*
	For mon shulde here the meker be	*meeker*
15	Ay when he thinketh in his thought	*always*
	Of howe foule matere he is wrought.	
	God of his goodnes and his myght	
	Say that place in heven bryght	*Saw*
	Voyde was maad by syn of pryde	
20	And wolde hit fylle on every syde	
	Thorowe the vertue of mekenes	
	That even contrarye to pryde es.	
	Then may no mon thidur coom	*thither*
	Bot he that meke is and buxom.	*Unless; obedient*
25	As the gospelle us telleth ful ryght	
	How to the aposteles seyde God almyght:	
	Nisi efficiamini sicut parvulus iste	
	non intrabitis regnum celorum.[1]	
[400]	He seyth, "bot if yee be meke and mylde,	
30	That is to say as is this childe	
fol. 7v	Ye shul not entre by no way	

[1] Lines 27–28: *Unless you be converted, and become as little children, you shall not enter into the kingdom of heaven.* Matthew 18:3

To heven blys that lasteth ay."
[404] Then byhoveth a mon to seke *[it] requires*
What may sounest make hym mek.
35 Bot no thyng may meke hym more
Then ofte to thinke as I sayde ore *before*
Howe he is maad of foule matere
And is nought ellus bot erthe here.
Thus seyth a clerke as I now sey,
40 "What is mon bot erthe and cley
And poudur that with wynde brekes?"
Therfore Job thus to God spekes:
Memento queso quod sicut lutum feceris
me et in puluerem reduces me.[1]
45 "Lorde thinke," he seyth, "thou madest me
Foule erthe and clay here for to be,
So shalt thou turne me ageyn
To erthe and poudur incerteyn."
Then seyth oure Lorde God almyghty
50 Ageyn to mon ryght skilfully:
Memento homo quod cinis es et in cinerem reuerteris.[2]
"Think mon thou art askes nowe *ashes*
And into askes turne shalt thowe."
Then is mon no more to say
55 Bot askes poudur erthe and clay. *ashes*
Of this shul uche mon ever ha mynde *have*
And knowe his wrechednes of kynde,
That may be seen as I shew con
In alle partyes of lyvyng moon. *man*
60 ¶The lyf of mon casten may be *may be cast*
Sovereynly in tymes thre *Completely*
That ben to oure undurstondyng
fol. 8r Bygynnyng, mydelage, and endyng.
Thus moun thre spaces be toolde
65 Of monnes lyvyng both yong and olde.
[438] The fyrste bygynnyng of monnes lyfe
Is wrechednesse and wo and stryfe.
Therfore wole I nowe er I cees
Shewe yow what a mon fyrst es.

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[1] Lines 43–44: *Remember, I beseech thee, that thou hast made me as the clay, and thou wilt bring me into dust again.* Job 10:9

[2] *For dust thou art, and into dust thou shalt return.* Genesis 3:19. See note.

Of monnes fyrst bygynnyng

70	Som tyme was when mon was nought	
	Er he were geten and forthe ibrought,	*Before (Ere)*
[444]	Then was he geten as hit is knowen	
	Of monnes seed with syn sowen.	
	He is conceyved ryght synfully	
75	Within his own modur body;	
	His herborow therin was dyght	*dwelling; shaped*
	As David seyth thes wordus ryght:	
	Ecce enim in iniquitatibus conceptus sum,	
	et in peccatis concepit me mater mea.[1]	
80	"Lo," he seyth, "as monkynde es	
	I am conceyved in wickednes,	
	My modur hath conceyved me	
	In mychel synne and caytifte."	*great (mickle); wretchedness*
	There dwelled mon in a dongyon	
85	In stede of foule fylth and corrupcyoun,	*[a] place*
	Where he had noon othur foode	
	Bot foule glet and lipered bloode	*slime; clotted*
	And stynke and fylthe as I seyde ore	*previously*
	Therwith was he norysshed thore.	
90	Aftur that when he forth coom	
	A doungeoun his modur wombe from	
	And was forthe borne to worldes lyght	
	Had he nouther strength ny myght	
fol. 8v	Nouthur to goo ny for to stonde	*nor*
95	Ny for to crepe with foot ny honde.	
	¶Thus hath mon las myght then beeste	*than beast*
	When he is boren so unhoneste,	*repulsively*
	For beest when hit is boren may go	
	And sone remeweth too and froo	*moves*
100	Bot man hath no myght ther too	
	When he is boren so forto do;	
	He may nouther gong ny crepe	
[475]	But lye and crye, crule and wepe.	*grumble and weep*
	Unnethe is childe boren fully	*Scarcely*
105	When he bygynneth to rore and crye.	
	By that crye mon may knowe thon	
	Whether hit be monn or wemon	
	When hit is borne hit cryeth wa.	*woe*
	Yif hit be mon hit cryeth "a,"	
110	That is the fyrst letter of the name	

[1] Lines 78–79: *For behold I was conceived in iniquities, and in sins did my mother conceive me.* Psalm 50:7. See note.

	Of oure formoure fadur Adame;	*first*
[484]	And if the childe a woman be	
	When hit is borne then seyth hit "e,"	
	The fyrste lettre that is of Eve	
115	That bygon us fyrst to greve.	
	Therfore were maad on this maner	
	Thes versus that ben writen here:	
	Dicentes E vel A quotquot nascuntur ab Eva;	
	A dat Adam genitor E dedit Eua mater.[1]	
120	"Al tho," he seyth, "that comen of Eve	*All those*
	That ben alle men as we byleve,	
	When they be borne what so they be	
	Thei shul seyn outher 'a' or 'e.'"	
	Then is this our bygynnyng	
125	Of oure lyf sorowe and wepyng.	
fol. 9r	Oure wrechednes therto us styrus,	*stirs*
	Wherfore Innocent seyth ryght thus:	
	Omnes nascimur eiulantes vt	
[500]	*nature nostre miseriam exprimamus.*	
130	He seyth, "we alle are bore wepand	
	And makyng sorowful semblande	*semblance*
	To shewe the grete wrechednes	
	Of oure kynde that in us es."	*nature*
	Thus atte the tyme of oure byrth	
135	We make alle sorowe and no myrth.	
	Hidur we comen nakud and bare	*Hither*
	And pore so shul we hethen fare;	*hence*
	On thes two shulde we thinke thonne	
	For thus seyth Job the holy monne:	
140	*Nudus egressus sum de utero*	
	matris mee: nudus revertar illuc.[2]	
	"Nakud," he seyth, "fyrst oute I com	
	Hidur my modur wombe from	
	And nakud so shal I turne away."	
145	So shal we alle at oure last day.	
	Thus is mon at his fyrst comyng	
	Nakud and bringeth with hym no thyng	
	Bot a slow that is wlatsome	*caul; disgusting*
	Is his clothing at his first come.	
150	Hit is nought bot a blody skynne	*skin*
	That he byfore was lapped inne	
	While he in his modur wombe lay;	

[1] Lines 118–19: *All those who are born of Eve say E or A; Adam the procreator gives A, Eve the mother gives E*

[2] Lines 140–41: *Naked came I out of my mother's womb, and naked shall I return thither.* Job 1:21

[525] That is foule thing for to say,
And fouler to here seyth the bok *hear*
155 And alther foulest on too look. *foulest of all to look on*
[528] Thus is mon borne as ye moun se
In wrechednesse and caytyfté,
fol. 9v Yitte to lyven here bot fewe dayes
As Job here on this wyse sayes:
160 *Homo natus de muliere breui viuens*
tempore, repletur multis miseriis.[1]
He seyth, "mon borne of womanne
Lyvyng shorte tyme fulfild is than
Of many manere of wrechednesse."
165 As Job seyth and ful sothe hitte esse,
For mon is borne to nought elles
Bot to travayle as Job telles:
Homo nascitur ad laborem sicut auis ad volatum.[2]
"Mon is borne to travayle ryght
170 As the foule is maad to flyght."
Ful litul rest in this lyf es
Bot greet travayle and bysynes; *trouble*
Also mon when he is borne
Is fendes sone and fro God lorne *fiend's son; lost*
175 Ay til he by grace may come *always*
To bapteme and to Cristendome.
Thus moun men her bygynnynge se
Of wrechednes and caytyftee. *captivity*

Of monnes mydel lyvyng

[552] The secounde part of lyf men calleth
180 The myddelward that next aftur falleth
And recheth from the bygynnyng
Of monnes lyf to the laste endyng.
His bygynnyng ryght as I toolde
Is vyle and wrecched to behoolde,
185 Bot how fule he is afturwarde
Telleth a party seynt Bernarde: *in part*
Homo nichil aliud est quam sperma feti-
dum saccus stercorum et esca vermium.
fol. 10r Seynt Bernarde in his book tellus
190 How that "a mon is no thing ellus
Bot a foule slyme wlathsome in tong *disgusting in tongue ("so to say")*
And a sak ful of stynkyng dong

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[1] Lines 160–61: *Man born of a woman, living for a short time, is filled with many miseries.* Job 14:1

[2] *Man is born to labour and the bird to fly.* Job 5:7

And wormes foode that they wol have
[568] When he is deed and leyd in grave."
195 Som folke ther ben ful feyr to seme — *who seem very fair*
In syght withouten as men deme — *In outward appearance as men judge*
And that sheweth not bot a skyn,
Bot who so myght see hem within
Foulere careyne myght never be — *carrion*
200 Then men myght then on hem see.
[574] ¶For certus whoso myght have syght
Or had so clere yghen or bryght — *eyes*
As hath a beest that men lynx calles
That may se thorowe thicke ston walles,
205 Then myght he se withouten doute
As wel withinne men as withoute.
Lytul lykyng shulde mon have thon
To byholde aftur womonne. — *afterwards*
Yif he withinn syghe hire ryght — *saw*
210 Wlatsome were she to his syght. — *Loathsome*
Thus foule withinne uche mon es — *each*
As this boke here berith witnes.
Thus may mon se on this manere
How foule the kynde of hym is here. — *nature*
215 Therfore a mon is more worthie
That here is proude of his bodye
While he may thus hymself se
What he is, was, and shal be.
[592] Bot proude mon to this ne taketh hede
220 For skil hym fayleth that shuld hym lede. — *reason; should him lead*
fol. 10v Whon he is yonge and loveth pleying
And eke hath ese and his lykyng — *ease*
Or yif he be atte greet worsshepe
What he is he taketh no kepe.
225 Hymself then he knoweth leeste
And fareth as an unskilful beest — *irrational*
That his wille foloweth and nought ellus — *nothing else*
As David in the sauter thus tellus:
Homo cum in honore esset, non intellexit. Comparatus
230 *est iumentis insipientibus et similis factus est illis.*[1]
"Mon when he in honoure is brought,
Ryght undurstondyng hath he nought.
Wel may he be lykened thonne
To a beest that noo skille conne."
235 Therfore he that have skil and mynde

[1] Lines 229–30: *And man when he was in honour did not understand; he is compared to senseless beasts, and is become like to them.* Psalm 48:13

The wrechednesse thinketh of oure kynde
[610] That is foule and ful wlathsoome. *disgusting*
For mon seeth of his body come
Fro above and fro bynethe
240 Miche fylthe and stynkyng brethe.
More stynke is noon harde ny nessh *soft*
Then the filthe of monnes flesshe
That may a mon both se and fele *feel*
Yif he beholde hymselven wele. *well*
245 How foule he is to monnes syght,
Therfore seyth seynt Bernard ryght:
[620] *Si consideres diligenter quid per os quid per nares ceterosque*
meatus corporis tui egreditur, vilius sterquilinium nunquam vidisti.[1]
He seyth, "yif thou the bysyly by se
250 And undurstonde what cometh fro thee
Thorow nese and mouthe contynuelye
And other places of thi bodye,
fol. 11r Fouler doungehul thou see nevere noon *dunghill*
Then monnes bodye of flesshe and boon."
255 Alle the tyme that mon here lyveth
Noon othur fruyt his body geveth,
Though he lyve long or short whyle,
Bot thing ful wlatsome and ful vyle
As stynk, fulthe and no thing ellus
260 As Innocent thus seyth and tellus:
[636] *Herbas et arbores inquit investiga: ille de se*
producunt flores, frondes, et fructus, et tu de te lendes
pediculos et lumbricos. Ille defundunt oleum vinum,
et balsamum, et tu de te sputum, vrinam, et stercus.
265 *Ille de se spirant suavitatem odoris, et tu de te ab*
hominationem fetoris. Qualis arbor talis fructus eius.
This grete clerke seyth in his book
"Byholde," he seyth, "and wisely looke
Tho trees and herbes that here spryng
270 And what fruyt they here forthe bryng:
Herbes bryng forthe floures and seed
And trees fruyt with braunches to spreed, *spread*
And thow bryngest for thee of thi self here *from you*
Nytes, fleen, lyus, and vermyn sere. *Nits, fleas, lice, and various vermin*
275 Of hem spryngeth baume ful good *balm*
And oyle and wyne for monnes food,
Of the cometh alle foule thyngge
As urine ordure and spyttyngge.

[1] Lines 247–48: *If you consider carefully what comes out from the mouth, nose, and other passages of your body, you will never have seen a more vile dunghill*

Of hem comen ful swete floures,
280 Of the stynke and evel savoures.
Suche as the tree is with the bowes *boughs*
Such ben alle the fruyt that on hem growes."
[660] Evel tree may no good fruyt bere
As God seyth the good gardinere.
fol. 11v ¶Mon is tree that stondeth not harde
286 Of whom the crop is turned dounwarde, *top*
The rote towarde the firmament *sky*
As seyth the greet clerk Innocent:
[666] *Quid est homo secundum formam, nisi quedam arbor*
290 *eversa? Cuius radices sunt crines, truncus est caput*
cum collo, stirpes est pectus cum alvo, rami
sunt ulne cum tibiis, frondes sunt digiti cum
articulis. Hoc est lignum quod a vento ra-
pitur, et stipulaque a sole siccatur.
295 He seyth, "Monnes shap is bot a tre
Turned dounward that up shuld be,
Of whom the rote that oute springeth
Is the heer that on hym hengeth,
The stok that nexte hym is growand *trunk*
300 The heed with the necke to undurstand,
The goben of that tree sykurlye *piece (gobbet); assuredly*
Is the brest with the hoole bodye;
The bowes ben armes and hondes
With legges that on his feet stondes,
305 The braunches men may kyndly cal
The toos sothely with fyngres alle. *toes*
[684] This is the tree that stondeth not fast
Blowen up with the wyndes blast,
And the body of this ilke tree *same*
310 With the sonne may dryghed be." *dried*
For mon that is both yong and lyght
Be he never so strong and wyght *active*
And of face bryght and feyre,
Tene and sekenes may sone hym apeyre *Vexation; afflict*
315 His feyrnes and myght to abate
And make hym in ful symple staate
fol. 12r To chaunge alle fayre coloure
And make hym fade as doth the floure.
A floure that semeth feyre and bryght
320 With stormes fadeth and leseth myght,
Also eveles and greet mischeves *mischiefs*
Comen to mon that here leves, *lives*
As dropesye, fever, and jaundyse, *dropsy, fever, and jaundice*
Tysyke, goute, and sere maladyse *Phthisic, gout; various maladies*
325 That doth hym myght and strengthe tyne *lose*

As stormes maken floures dwyne. *dwindle*
Wherfore a mon may lykened bee
To a fresshe floure on a tree,
That when hit is forthe ibrought
330 Weleweth and fadeth til hit be nought. *Withers*
[708] This shulde be then ensaumple to us
For Job in his book seyth thus:
[710] *Homo quasi flos egreditur et conteritur et fugit*
velud vmbra, et nunquam in eodem statu permanet.[1]
335 "A mon," he seyth, "as a floure bryght
Cometh forthe first unto oure syght
And fleeth sone passyng away,
As schadowe doth on someres day."
Of this Davyd berith wittenes
340 In the sauter where writen es:
Mane sicut herba transeat, mane floreat
et transeat, vespere decidat indurat et arescat.[2]
The prophete seyth and soth hit es,
"Erly passeth mon as the gres, *grass*
345 Erly atte bygynnyng of the day
He florysshet and passeth away;
By hit be even hit is doune brought *By the time it is evening*
Fadeth and falleth and turneth to nought."
fol. 12v At the fyrste bygynnyng of mon
350 Nyne hundred wynter lyved he thon
As clerkes in her bokes beren wittenes,
Bot sythen wex monnes lyvyng lees. *since waxed*
God wolde that hit shulde so bee
For unto Noe thus seyde he:
355 *Non permanebit spiritus meus in homine in eternum, quia caro*
est, erunt que dies eius centum vigintorum annorum.[3]
[738] "My gooste," seyth he, "shal not ay dwel
In mone for he is flesshe and felle, *skin*
His dayes shul be to dwellen here
360 An hundred and twenty yeere."
Bot so greet elde may noon now bere.
Monnes lyf may becomen shortere
For the complectioun of every mon *constitution (mixture of humors)*
Is febeler now then hit was thon.

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[1] Lines 333–34: *Who cometh forth like a flower, and is destroyed, and fleeth as a shadow, and never continueth in the same state.* Job 14:2

[2] Lines 341–42: *In the morning man shall grow up like grass; in the morning he shall flourish and pass away: in the evening he shall fall, grow dry, and wither.* Psalm 89:6

[3] Lines 355–56: *My spirit shall not remain in man for ever, because he is flesh, and his days shall be a hundred and twenty years.* Genesis 6:3

365 Bot for hit is nowe worse to se
Monnes lyvyng mot shortere be.
The lenger he lyveth thou trewly leve — *you truly believe*
The more his lyf shal here hym greve, — *grieve*
[750] The lesse this lyf shal hym think swete
370 As in a psalme seyth the prophete:
[752] *Si autem in potentatibus octoginta anni,*
amplius eorum labor et dolor.[1]
"Inne myghtes gyf fourescore yeer fal, — *In [the] mighty if*
Her swynke is more and sorow with al." — *work*
375 A mon ful ceeldom of that eelde — *seldom; age*
Hath hele or may hym selven welde. — *health; wield*
Now bee mennes dayghes shortere
As Job telleth and wel smertere:
Nunquid paucitas dierum meorum finietur breui.[2]
380 He seyth, "my fewe dayes sere — *various*
fol. 13r Shul ende nowe in shorte tyme here."
Fewe now fourty yeere con passe,
Fewer fiftye as som tyme was,
Bot sone when mon waxeth oolde
385 His kynde wexeth feble and coolde. — *nature*
[768] Then chaungeth his complectioun — *constitution*
His maneres and his condicioun
His herte is harde and eke hevy
His heede feble es and ful dusy — *dizzy*
390 His goost then waxeth seke and sore — *spirit; sick*
His face wrynkeleth more and more
His mynde is shorte when he thinketh
His nese droppeth his breth stynketh
His syght dymmeth he wexeth lothe
395 His backe croketh, stoupyng he goth;
Fyngres and toos of foot and hand
And alle his touches ben terembland.
Werke forfareth that he bygynnes, — *goes to ruin*
His here mouten, his yghen rennes — *hair molts, his eyes run*
400 His eres wex deef and hard to here — *grow deaf*
His touches fayleth to speke clere
His mouth draveleth his teeth roteth — *drivels*
His witte fayleth and ofte he doteth. — *grows deranged*
Lyght to greve and waxeth frowarde — *Easy to grieve; petulant*
405 Hym to turne fro wrath is ful harde.
He spieth and leveth sone a thing, — *sees and believes at once*

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[1] Lines 371–72: *But if in the strong they be fourscore years: and what is more of them is labour and sorrow.* Psalm 89:10

[2] *Shall not the fewness of my days be ended shortly?* Job 10:20

	Looth to turne fro that trowyng,	*belief*
	Coveytouse and hard holdande.	*(i.e., reluctant to give up)*
	His chere is dryghe and his semblande	*expression is dry; semblance*
410	Swyfte to speke on his manere	
	And loth and slow is for to here.	*loath; hear*
[794]	He preyseth oolde and haldeth hem wyse	*old men*
fol. 13v	And yong men hym lust wel despise.	*likes well to despise*
	He loueth oolde that er have bene	*praises; formerly*
415	And lacketh tho that now are sene.	*criticizes; seen*
	Seke he is and ofte gronyng	
	Oft grucchyng and ay pleynyng.	
	To oolde men thes kyndely fallen —	*these [things] naturally happen*
	Propurtees of eelde clerkes hem callen —	
420	Yute ben there moo then I have told	*Yet; more than*
	That fallen to men when thay are olde.	
	Thus may men se whoso con kenne	*observe (understand)*
	What maneres been of oolde menne.	

Of monnes lyvyng

[806]	The ende of monnes lyf is harde	
425	When he draweth to dethwarde,	
	When he is seke and alle doun lyse	*falls completely down*
	And so feble he may not ryse.	
	Thenne are men alle uncerteyne	
	Whether he shal dyghe or ryse ageyn.	*die*
430	Bot yitte knowen som that ben slyghe	*wise*
	Yif he shal of that yvel dyghe	*evil*
	By certeyn tokenes as ye shul here	
	That byfallen when deth is nere.	
	His fronnt bygynneth doun to falle	*forehead*
435	And his browes goon doune with alle;	
	His lyfte yghe semeth welle lesse	*left eye; smaller*
	And narower then the ryght yghe esse.	*eye is*
	His nese cop is sharpe with alle,	*nose tip*
	Then bygynneth his chin to falle,	
440	His pouns ben stille with out styryng,	*pulse*
	His feet gyn coolde his body gyn clyng,	*shrivel (waste away)*
	And yif ny deth is a yong monne	*near*
	He waketh and may nought slepe thon.	
fol. 14r	Bot an oolde mon to deth drawynge	
445	May not wake bot is ay slepyng.	
	Men sayen that alle thes tokenes sere	*various*
	Ben of a mon when deth is nere.	
[830]	While mon lyveth he is lyke monne,	
	When he is deed what is he thonne?	
450	Thenne moun men her lyckenes see	*must; their likeness*

Chaunged as hit had never ben hee.
When monnes lyf is atte the ende
On this maner shal he weende: *go (wend)*
As he com naked and ful porely *with nothing (full poorly)*
455 The fyrste day from his modur body,
Nought he brought with hym that day
Ny no thyng schalle he bere away
Bot a wyndyng cloth oonly
That shal be wrappe his body.
460 Wrecchedly endeth the lyf of mon
[843] Yif he byholde what he is thon
When that his lyf is wente away
Then is he nought bot erthe and clay.
To more corrupcyoun turneth he ageyn
465 Then any othur stynkyng careyn. *carrion*
The foule corrupcyoun of his body
Yif hit shulde longe on erthe lye
Hit myght the eyre so corupte make
That men therof her deth myght take,
470 So vile hit is and violent.
Therfore the greet clerke Innocent
Seyth in his booke thus openly
Of the wrechednes of monnes body,
Quid enim fetidius humano cadauere?
475 *Quid enim horribilius homine mortuo?*
fol. 14v He seyth, "What may stynkynger be
Thenne monnes careyn in onne to se? *Than; to look upon*
No thyng here es more uggelye
Then is a monnes dede bodye."
480 When he is leyde in erthe den
Hit alle to gnawe shul wormes then
Tyl flesshe be fro the bones byten
For thus fynde we in bokes wryten,
[866] *Cum autem morietur, homo here-*
485 *ditabunt vermes et serpentes terre.*[1]
The book seyth that "when a mon
Dyeth ther shul come to hym thon
Wormes and neddres ugly in syght *adders*
That flesshe of mon shul ha by ryght." *have*
490 Therfore in erthe mon shul sleepe
Among wormes on hym to crepe
And gnawe on that stynkyng carcays *carcass*

[1] Lines 484–85: Compare Ecclesiasticus 19:3 [And he that joineth himself to harlots, will be wicked. Rottenness and worms shall inherit him, and he shall be lifted up for a greater example, and his soul shall be taken away out of the number.]

That wryten es in book that seys,
[876] *Omnes enim in pulvere dormient*
495 *et vermes operient eos.*[1]
"In poudur shal slepe everyche mon — *powder*
And mony wormes shulde cover hem thon."
[880] For here is no mon so wyttye — *wise*
So wit so feyre ny so myghtye,
500 Emperoure, duk, kyng, ny caysere
Ny noon that berith so greet state here,
Lerid ny lewed bond ny free — *learned*
Nor ryche nor pore what so they be
Bot he shal turne at his laste day
505 To erthe and poudur alle away.
Wormes shul ryve hym al to sondur — *tear; all asunder*
And therfore have I myche wondur
fol. 15r That any mon unnethe wol see — *scarcely*
What he was is, and shal bee.
510 Whoso wole in herte caaste
What he was and shal be at laste
And what he is while he is here
He shulde have ful lytul matere
Joy to make while he here dwelleth,
515 As a verfioure in metre telleth: — *versifier*
Si quis centiret quo tendit et unde veniret
nunquam gauderet set in omni tempore fleret.
"Whoso wole undurstonde and se
Whethen he coom and whidur shuld he, — *Whence; whither*
520 He shulde not joy bot hit forsaake
And ever wepe and sorowe make."
[904] Whi is mon here then so myrye — *merry*
And so tendre of his foule body
That shal be gnawen with wormes kene
525 And is so uglye then to be seen?
Whoso of hym thenne had a syght
When that wormes han hym dyght — *taken control*
And he alle bare is to the boon
So grisly syght say he never noon — *saw*
530 As he myght seen on that careyn. — *carrion*
Wherof Seynt Bernard here wol seyn:
Post hominem vermis, post vermem fetor et horror,
sic in non hominem vertitur omnis homo.
"Aftur mon," seyth he, "wormes he es,
535 Aftur wormes stynk and oglynes,
So shal uche mon turned be thon

[1] Lines 494–95: *And yet they shall sleep together in the dust, and worms shall cover them.* Job 21:26

Fro mon as nought unto un mon."
Thus may uche mon thus wel se
What he is, was, and shal be,
fol. 15v What he is while [he] here lyveth
541 And what fruyt his kynde gyveth. *nature*
[924] Here may men see as wryten es
Mychel of monnes wrechednes,
And myche more yit myght men telle
545 Bot heron wole I no lenger dwel, *will*
For forthermore nowe wole I loke
To the secounde part of this booke
In whiche there is undurstondynge
[931] Of the worlde and worldly thinge.

THE SECOUNDE PARTE

The secounde parte folowyng es
Of the worldes unstabulnes

	Worldes alle when God bygon	*began*
[935]	Oonly maad he for love of mon	
	And alle thingus as clerkes prove	
	Maad were they for monnes byhove.	*profit (behoof)*
5	Sythe he the worlde and al thing wrought	*Since*
	To monnes byhove then owe mon nought	*then ought a man not*
	More then our loorde God allemyghté	*than*
	To love the worlde ny his body,	*nor*
	Ny yitte so myche and that is lees	*much; less*
10	For yif he doth unkynde he es.	*unnatural*
	God were more worth to be loved	*worthy*
	Then alle creatures and so byhoved	*and so it is fitting*
	For he is maker of al thyngge	
	And of alle creatures bygynnyng.	
15	¶Bot mony her ben that geven hem mykel	*there; give of themselves much*
	To this world that is so fykel	
[950]	And loven alle thyng that to hit falleth.	
	Suche men worldly men men calleth	
	That her lyf moost on the worlde setteth	*their*
20	For that the love of God most letteth.	*impedes*
fol. 16r	Therfore shulde mon hym keep	
	Fro worldly lyf and veyn worshepe;	
	By worldly lyf and vanytee	
	Mon may at the laste forfared be	*be led astray*
25	Of blessed worlde wher greet joy es	*From the blessed world*
	Which mon shal have and lyf endles	
	That doth to God here that hym falleth	*Who gives to God whatever befalls him*
	Of worldly ryches that the world calleth.	
	¶Bot the worlde that God wolde make	
30	To monnes byhove that I of spake	
	Though hit be taken generally	
	Moo then oon may hit signyfye.	*More than one [thing]*
[966]	A clerke that hette Berthelemewe	*named*
	Seyth two worldes ben to shewe	*can be observed*

35 That the elementes and the hevenes
Alle conteneth as the booke neveneth *names*
And alle creatures that God wrought
So that withouten hem is nought.
[972] Tha oon goostly invysyble and cleene
40 That othur bodyly es and may be sene.
The goostly werlde men may not se,
Hevenen where God sitteth in Trynyté *Heavens*
And the nyne ordoures of aungelles
With holy spyritus that therein dwelle;
45 Thidur shul we comen and lyven ay
Yif that we holden the ryght way.
That worlde was maad for monnes wonyng *residence*
Among aungelles in greet lykyng
Ever therinne to dwelle
50 As men moun here clerkus telle. *may hear*
Here on wole I no lenger stonde
For aftur cometh this matere on honde.
fol. 16v ¶That othur worlde that men moun see
In two partyes dyvysed may bee *divided*
55 That bodyly thyng may hit behoolde *That may contain bodily things*
And aythur part a worlde is toolde
And bothe may men see and knowe
That oon is hyghe that other is lowe.
[992] The hygher is fro the mone evene *moon*
60 To the hyghest steppes of hevene.
That worlde is bothe bryght and feyr
And nought corupt with unclene eyr
With sterres and planetes shynyng
And dyverse signes and not elles wonyng, *nothing else dwelling*
65 And the worlde that lower wol falle
Conteneth the elementes alle
That on the erthe aboute hit stondes
Where men wonen in dyverse londes.
Inwith this worlde is wel and wo *Within*
70 And chaungyng often too and fro
That softe is to som, to som is harde *What*
As men moun heren aftur warde.
¶These worldes bothe at Goddes wyl
Were maad to mon for certeyn skil, *a certain reason*
75 The hygheste worlde that passeth al thyng *surpasses*
Was maade to monnes endles wonyng *dwelling*
For uche mon shul have there a plaas
And wone in joye yif he ha graas *have grace*
For hit was maad to oure avauntage
80 And for our owen ryght herytage.
[1014] ¶That othur worlde that is lowere

	Is there the sterrus and planetus ere;	*where; are*
[1016]	God ordeyned hit to our byhove	*advantage*
	By this skil that I shalle prove	
fol. 17r	Fro thethen the eyr and hete of son	*From thence*
86	Norysshen the erthe where we won	*dwell*
	And alle susteyneth that fruyt geveth	
	And coumforteth mon and beste that lyveth.	
	Hit tempereth oure kynde and complectioun	*nature and constitution*
90	And tyme of yeer setteth in sesoun	
	And lygteth us here where we dwel	
	Elles the worlde were merk as helle.	*dark*
	The bodyes therof in her kynde	*nature*
	Us shewen ensaumple to have in mynde	
95	To serve God in oure kynde here	
	As they doon there in her manere.	
[1030]	¶The lowest worlde eke is maad for mon	
	For this skille as clerkes shew con	
	For men shulde therin wonande	*dwelling*
100	Goddes werkes se and undurstand,	
	His comaundementes and his wille	
	Ay knowe and keep and fulfylle	
	And be preved in goostly batayles	*tested*
	Of goostly ennemyes that mon asayles	
105	Thorow goostly strengthe and victory	
	He may be maad here so worthy	
	To have the coronne endeles	*crown*
	In that worlde that hyghest es.	
	Two thingus moun here togedur fal	*come together*
110	That erthely men two worldes calle:	
	On is the dale that we in dwelle	
	That othur is mon in flesshe and fel.	*skin*
	This dale with clerkes called es	
	The more worlde and mon the les	*greater*
115	Of the lesse speke I not yitte	*(microcosm)*
	For aftur wol I speken of hitte.	
fol. 17v	Of the more worlde I now say	
	Er that I pas ferther away	
	Then wolde I aftur tellen as falleth	*as it happens*
120	Whi men the worlde a mon calleth.	
	Of the more worlde	*macrocosm*
[1054]	The more worlde God on erthe set	
	For hitte shulde be to monne sogette	*subject*
	To serve mon and mon nought hit:	
	This ordeyned God for oure profitte.	
125	Botte nowe the worlde that we lyve in	

	Waxeth so evel and ful of synne	
	And of welthes that are bot veyne	
	That men hit maken her sovereyn	*That men make it their sovereign*
	And gyven hem thertoo that thay may	*to the extent that they may*
130	To serven hit bysyly nyght and day	
	And maken hemself worldly thral	*slave*
	Suche men worldly men we cal,	
	For worldly wele thay wole travayl	*wealth they will labor*
	That at the laste shal fro hem fayl,	*shall fail them*
135	But if they wolde do suche bysynes	
	For God of heven that so good es	
	They shulde have good, al that is thare	
	That never shul fayle but laste evermare.	
[1072]	The worlde that here is nought elles	
140	Bot maneres of men that therin dwelles	
	For this worlde may men not ken	*understand*
	Bot by maneres of worldly men.	
	What myght men by worlde undurstond	
	Yif no mon were therin wonand?	*living*
145	Alle men that the worlde mooste daunteth	*control*
	And moost bysyly hit here haunteth	
fol. 18r	And tho that hitte mooste sheweth and loveth	*favor [dissimulate]*
	Serven the devel the booke proveth	
	That bryngeth his servauntes to his hand.	*Who brings; into his captivity*
150	This worlde is the develes servand:	*servant*
	Of this worlde prynce God hym calleth	*God calls him prince*
	For worldly men that to hym falleth;	
	Therfore this worlde is yvel to love	
	By mony skilles as clerkes prove.	*For many reasons*
155	This world is fykul and disseyvable	
	Fals unsikur and fulle unstable.	*unsure*
[1090]	Mony oon the worlde here frysteth;	*tries*
	He is not wyse that to hit tristeth	
	For hit laugheth on mon and smyleth	
160	And atte the laste hit hym bygyleth;	
	Therfore that mon nys nought witty	*wise*
	That there aboute is over bysy.	
	Goddes servaunt may he not be	
	Bot he the worldes manere flee	*Unless; he flees*
165	Ny love God bot he the world despise	*He never loves God except that*
	As the goospelle seyth on this wyse:	
[1100]	*Nemo poteste duobus dominis servire, quia aut*	
	enim unum odio habebit et alterum diliget, aut	

unum sustinebit et alterum contempnet.[1]
170 "No mon," seith he, "may serve ryghtly
Togedur two loordes contrary
For outher he shal the toon hatte — *hate the one*
And love the tother aftur his state
Outher he shal that oon mayntene
175 And that othur despisen certeyne."
[1110] The worlde is Goddes enmye by skil — *for this (good) reason*
And contrarye to don his wylle
So ben alle that the worlde loveth
fol. 18v As Poule the apostle seyth and proveth,
180 *Qui vult esse amicus huius mun-*
di, inimicus dei constituetur.[2]
"Whoso the worldes frende wole bee
Enemye to God ful even is hee."
Then shulde we not assente therto
185 The worldes lykyng wilne ny do — *desire nor do*
Bot for we doon that God myspayeth: — *Lest we do what displeases God*
Therfore the apostle here thus sayeth,
Nolite diligere mundum nec ea que in mundo sunt.[3]
"Loveth not the world here," seyth he,
190 "Ny nought that yee therin may se."
Alle that here is or tellen mon con
Is outhur desyre of flesshe of mon
Or yeernyng of yghe that is in loke — *eye that is looking*
Or pryde of lyf as seyth the boke,
195 *Omne quod est in mundo aut est concupiscencia car-*
nis aut concupiscencia oculorum aut superbia vite.[4]
Desyre of flesshe is a thyngge — *Concupiscence*
That falleth unto flesshe lykyng; — *fleshly pleasure*
Desyre of yghe as I con gesse — *eye*
200 Falleth unto worldly rychesse;
Pryde of lyf as sum men kepe — *desire*
Falleth to honoure and worschipe.
[1140] Lustes and lykynges flesshely
Engendren the syn of lecchery;
205 Worldly ryches of greet pryse — *price*
Engendren the syn of covetyse;

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[1] Lines 167–69: *No man can serve two masters. For either he will hate the one, and love the other: or he will sustain the one, and despise the other.* Matthew 6:24

[2] Lines 180–81: *Whosoever therefore will be a friend of this world, becometh an enemy of God.* James 4:4 (a Catholic, not a Pauline, epistle)

[3] *Love not the world, nor the things which are in the world.* 1 John 2:15

[4] Lines 195–96: *For all that is in the world, is the concupiscence of the flesh, and the concupiscence of the eyes, and the pride of life.* 1 John 2:16. A widely cited verse. See Howard, *Three Temptations.*

Honoures norisshen as ye may se
Veyn glory vayn thyng and vanité.
[1152] ¶God maad the worlde seyth holy writ
210 To serven mon and mon not hit.
fol. 19r Whi serveth he the worlde thonne
And therto maketh hym bonde mon *an enslaved man*
While he may serve God and be free
And worldes bondage ever flee?
215 Yif that monne wolde knowe and fele
What the worlde is and beholde hit wele
Hym shulde not luste I undurstand
To make the worlde so feyre sembland, *fair seeming*
For thus seyth the clerke Berthelmewe
220 Of this worlde as I shalle shewe.
He seyth hit is no thing ellus
Bot an hexile harde that mon in dwelles *exile*
And a droupyng deolful daale *doleful*
That is ful of sorow and of baale *anguish*
225 And als a stude of wrechednesse *place*
Of travayle and angur that here es
Of peyne of synne and of folye
Of shenship and of vylenye *ruin*
Of lettyng and of taryinge *obstruction*
230 Of frowardenesse and of stryvyng *disobedience*
Of fulthe and of corupcyoun
Of vilenye and of oppressioune
Of gylorye and of falsheede *guile*
Of treson, discoorde, and of drede
235 Of pompe, pryde, and covetyse
Of veyn sleyghte and of queyntyse. *sleights; schemes*
[1178] ¶In the worlde is nought elles we se
Bot wrechednesse and vanytee.
The warlde unto hym he draweth
240 And tyllen and loveth that hym knaweth, *cultivates; entices*
Mony hym serven, fewe he avayleth; *avails*
He disseyveth his loveres and fayleth.
fol. 19v His despisers he wayteth ay *lies in wait*
Hem to take as shadowe to pray, *in shadow as prey*
245 Tho that wole hym folowe he ledes
And hem bytrayeth in her most nedes. *greatest*
He wayteth to gyle hem at the laste *trick*
And hem ageyn to povert caaste. *casts them again into*
[1194] This worldes worship may be tolde
250 But vanyté to haven and hoolde.
Worldly ryches howeso thay come
Are nought but fulthe and fantome
Wherwith he hath mony defyled

And atte the laste also bygyled.
255 Therfore an holi monne now here
To the worlde speketh on this manere:
[1202] *O munde immunde, vtinam ita immundus esses, ut me non tangeres aut ita mundus ut me non contaminares.*
260 This is on Ynglysche thus to mene:
"A thou worlde," he seyth, "uncleene
Whi myghtestou not so unclene be
That thou shuldest never touche me
Or elles so clene and not vyle
265 That thou ne shuldeste me defyle."
¶This worlde here whoso wille
May be lyckened to foure thingus by skil: *reason*
Fyrste the worlde may lyckened be
Mooste propurly unto tho see *sea*
270 The whiche aftur the tide certeyn
Ebbeth floweth and falleth ageyn,
Hit wexeth kene by stormes blast
Up and doun grete wawes to cast *waves*
So the worlde casteth by favoure
fol. 20r Men to ryches and honoure
276 And ofte sythes he casteth hem doun *oftentimes*
To poverte and to tribulacioun.
[1223] Thes been the greet stormes kene
And wawes that in the worlde be sene.
280 Also the worlde that wyde es
May be lykened to a wyldernesse
That ful of wylde beestes es sene
As lyouns, lyberdes, and wolves kene *leopards*
That wolde worye men ful blyve *bite men most readily*
285 Hem to drawe and al too ryvee. *tear asunder*
So is this worlde ful of mysdoeres
And of tyrauntes that men deres *injure*
Whiche are bysye nyght and day
To noye men al that thay may. *harm (distress)*
290 ¶Alle the worlde may lykened be
To a foreste in a wylde contré
Ful of theves and of outelawes
That comynly to foreest drawes *by custom*
Wheche in pathes robben and reven *steal*
295 And take mennes good and nought leven. *leave nothing*
So is this worlde where we dwel
Ful of wicked develes of helle
That ever be waytyng and bysy
[1244] Us to robbe of goodes goostely.
300 ¶Yit may the worlde as ye may here

Be lyckened on the ferthe manere
To a greet feelde ful of batayles
[1248] With enemys that ay monne asayles, *always assail mankind*
For we been here on mony wyse *many ways*
305 Alle besette with oure enemyse
And specially with enemyse thre
fol. 20v Ageyn whom we moste armed be:
The fende, the worlde, and oure flessh
That us to assayle ever ben fressh.
310 Therfore byhoveth us day and nyght *[it] obliges us*
While we ben here ageyn hem fyght.
¶The worlde as clerkes undurstondes
Ageyn us fyghteth with two hondes,
With the ryght honde and the lefte also
315 That bytokeneth both wele and wo:
The ryght honde worldes wele iholde *holds the world's happiness*
And the lefte honde angres coolde. *anguishes*
The worlde assayleth som a while
With his ryght honde hem to bygile; *deceive*
320 That welthe is as I sayde byfore
Of worldes rychesse and tresoore.
He als assayleth men nyght and day *also*
With his lyfte hond hem to afray *frighten*
With angres and tribulacioune
325 With poverté and persecucioune
The whiche clerkes lifte honde calles
Of the worlde that often byfalles. *happens*
[1273] ¶Bot with the worlde of maneres sere *in various ways*
Cometh fortune as yee moun here:
330 Sho dooth what hire liste to doon *[it] pleases her to do*
And eyther honde she chaungeth soon.
She turneth aboute ofte her whele
Up and doun as men moun fele.
She turneth som fro wele to woo
335 When her whele aboute shal go
And often ageyn fro wo to wele
Thus turneth she aboute her wheel.
Thes clerkus welthe noon othur this callen
fol. 21r Bot happe and chaunce that sodeyn fallen
340 The wheche men here holden not ellus *not otherwise*
Bot wele and wo that mon in dwellus, *remains in*
For worldly hap is ever in doute *happenstance*
While she turneth hire whele aboute.
[1287] Tenes and noyes men wolde feyn fle *Pains and annoyances; gladly flee*
345 And in welthe thay wolden ay bee,
Bot tho men that ryght lyf here leden *those men who*
Welthes here fleen and dreeden *flee and dread*

For welthe draweth fro the ryght way
That gooth to blys that lastuth ay;
350 Us aught to drede this welthe thon
As seyth Jerom the holy mon:
[1295] *Quanto amplius in diuiciis crescimus tanto amplius*
timere debemus ne de sublimiori cadamus.
"The more," he seyth, "we wexe upright
355 In welthe and in worldly myght
The more we shulde dred in thought
That we from hyghe falle nought."
To this acordeth the clerke Seneke
That thus seyth as I shal speke:
360 *Tunc tibi salubria consilia advoca*
cum tibi alludit prosperitas mundi.
This clerke on this manere seythe
"When worldes wele with thee pleyeth — *wealth*
Good counseyl then seek with alle,"
365 For welthes make a mon to falle.
Thenne hit is to drede therfore
As seyth the clerk Seynt Gregore:
[1312] *Si omnis fortuna timenda est,*
tamen prospera magis quam adversa.
370 Seynt Gregory seith on this manere,
fol. 21v "Yif all auntres be to drede here — *adventures*
Happe of welthe is to drede more — *Circumstance*
Thenne chaunce of angur that semeth sore."
Angur monnes lyf clenseth and preveth, — *Sorrow; legitimates (refines)*
375 Welthes the soule sturbleth and greveth;
The soule of mon may lyghtly spylle,
For welthes that mon hath here at wille
Semen toknes of endles pyne
As bereth wittenes Seynt Austyne:
380 *Sanitas continua et rerum habun-*
dancia eterne dampnacionis indicia.
"Continuel hele," seyth he here, — *Perpetual good health*
"And plenty of worldly godes sere — *of various worldly goods*
Toknes been the booke wyttenes
385 Of ful dampnacyoun endeles."
To thes wordes that som myspayeth — *misplease*
Acordeth Seynt Gregory and sayeth:
[1332] *Continuus successus temporalium*
future dampnacionis est indicium.
390 "Contynuel," he seyth, "happy comyng
Of worldly godes is tokenyng
Of dampnacyoun that shalle bee"
Atte the laste day withouten pyté.
The worlde preyseth bot thoo oonly

395	That too his welthe ben ay happy	*for; is always*
	And on the worlde setten her herte	*their*
	And fleen the state ay of poverte.	
[1342]	Suche purchasen and gedur faste	*gather*
	As though this lyf shulde ever laste,	
400	To hem this worlde is favorable	
	In alle that tyme thinke profytable.	
	Hem loveth the worlde and they hitte	*The world loves them and they it*
fol. 22r	For thei folowen the worldes witte	*wisdom*
	And mychel they con of queyntyse;	*much they know of schemes*
405	Hem haldeth the worlde good and wyse,	
	To hem comen godes mony foolde	
	To her dampnacioun as I er toold,	
	For no mon may to heven coome	
	That foloweth the worldes wisdom,	*Who*
410	Wheche men say that ben witty	*wise*
	"Byfor God hit nys bot fooly":	
	Sapiencia huius mundi stulticia est apud deum.[1]	
[1358]	Mony mon here the worlde fraisteth	*experience (try, commit to)*
	He nys not wise that to hit traysteth	*trusts*
415	For hit ledeth a mon with wyles	
	And at the laste hit hym bygyles.	
	He may be calde witty and wyse	
	That this worlde con wel despyse	
	And hateth maneres that hit loveth	
420	And thinketh whidur hym byhoveth	*which way he should go*
	And on this worlde here tristeth nought	
	Bot on that othur setteth his thought	
	For sykur dwellyng ha we noon here	*sure (secure)*
	As seith the Apostle on this manere:	
425	*Non habemus hic manentem ciuitatem*	
	set futuram inquirimus.[2]	
	"No sykur wonyng here have we	*secure dwelling*
	Bot seke anothur that ay shal be."	*seek*
	For as gestus we here sojourne	*guests we here sojourn*
430	Ay while we fro hethen shul turne	*Until we from hence*
	That may be longe er manne wenes	*knows (weens)*
	For we dwelle here as alienes	
	Traveylyng in the wey oure lymes	*Belaboring; limbs*
[1379]	To oure contré as pore pilgrymes.	*country*
fol. 22v	Thus to God seyth the prophete	
436	In the sautere with wordes swete	

[1] *For the wisdom of this world is foolishness with God.* 1 Corinthians 3:19. Contrary to usual practice, the paraphrase precedes the verse.

[2] Lines 425–26: *For we have not here a lasting city, but we seek one that is to come.* Hebrews 13:14

[1382] *Non sileas, quoniam aduena ego sum apud te*
et peregrinus sicut omnes patres mei.[1]
"Be nought stille lorde," seyth he,
440 "I am a comelyng with thee — *newcomer*
And pylgrym as my fadur was."
So may alle sey this world shul pas — *say*
That is to say be not soo stylle
But do me ay to know thi wyl
445 And do counforte to my soule swithe — *quickly*
That may make hit glad and blithe
And say to hit I am thine heele — *health*
For thu art my pylgrym leele. — *loyal*
¶This worlde is way and passage
450 Wherby we make oure pilgrimage
By this way mote we iwis — *may we surely*
Bot be we war we goo not mys, — *aware we go not amiss*
For in this worlde ther lyen two wayes
That men may fynde who so assayes — *tries*
455 That oon is waye of lyf to hoolde
That othur waye of dethe is toolde.
[1402] Wey of deth semeth large and esye
The whiche us ledeth over lyghtlye
To the grysly lond ful of merkenes — *darkness*
460 There sorow and wo evermore esse; — *Where; is*
The wey of lyf is narowe and harde
Ledyng to our contree warde — *toward our country*
That is the kyngdome of heven bryght
Where we shul wone in Goddes syght. — *dwell*
465 For Goddes sones we shul be toolde — *children of God; called*
fol. 23r Yif we the wey of lyf here hoolde.
¶This worldes lyf is ful unstaable
And ful variaunte and chaungeable
As seen is in contrarye manere — *in different ways*
470 By tymes, wederes, and sesouns sere — *weathers; various*
The worlde and worldes lyf to geder
Chaungen ofte hidur and thider. — *hither and thither*
In oon state is hitte ful short while
The mountance unnethe of a myle — *The time [to walk] scarcely a mile*
475 For the worlde is so chaungeable
Therinne all thyng ben unstable.
God ordeyned alle atte his wille,
Dyverse chaunge for diverse skil
Of tymes, wederynges, and sesouns — *weathers*

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[1] Lines 437–38: *Be not silent: for I am a stranger with thee, and a sojourner as all my fathers were* [Psalm 38:13]

480 In token of worldes condiciouns
That ben unstable and variande
And shorte while in a state stand.
[1428] ¶God wole shewe by tokenes sere — *various signs*
How unstable the worlde is here
485 For mon shulden no thyng lyste — *list (wish)*
Over myche on the worlde to triste:
[1432] Often he chaungen of his staate
Now is erly and nowe is laate
Now is day and nowe is nyght
490 Nowe is derk and nowe is lyght
Now is colde and nowe is hete
Now is dryghe and nowe is wete
Now is snow and now is reyn
Now is feyre and now foul ageyn
495 Now is wedur bryght shynande
Nowe is dym and drobelande — *drizzling*
Nowe is bryght and cleer and feyr
fol. 23v Nowe is myste and cloudy eyre.
Alle thes tokenes to undurstand
500 Ben tokenes of the worlde variand.
And yitte ther been mo tokenes sere
Of unstabulnes of this world here:
[1450] Nowe is mirthe and now mournyng
Now is laughter and now wepyng
505 Now is wele and now is woo
Now is frende and now is foo
Now is mon lyght and now hevy
Now is he glad and now sory
Now is joy and now is pyne
510 Now we wynne and now we tyne — *lose*
Now we be ryche and mesure pas — *moderation pass*
Now be we pore and have wel las — *less*
Now be we byg ryght as a boore — *boar*
Now is he hool now is he sore
515 Now is reste and nowe travayle
Now is forse and now is fayle — *force (strength); failure (weakness)*
Now are we smerte and now slowe
Now are we hyghe now are we low
Now helpeth thing now wol hit dere — *harm*
520 Now have we pees now ha we were — *war*
Now is saughtenyng and now is strif — *reconciliation*
These ben moners of monnes lyf — *manners (conditions)*
And tookenes of unstabulnes — *signs*
[1473] Of this worlde that chaungeable es.
525 And as this lyf is ay passyngge
So is this worlde ay payryngge — *impairing (getting worse)*

For to an eende hit draweth fast
By mony tokenes as clerkes cast. *reckon*
The worlde that we seen thus heelde *see thus for sure*
fol. 24r Is nought bot this worldes eelde. *agedness*
531 Two worldes to this fallenne *fall (fall out)*
By kynde skil as clerkes callen
The more worlde is erthe and mon the les *greater (macro)*
And ful chaungeable eyther es
535 The more worlde is called this ilke slade *this valley*
The las is mon ther in maade.

Of the las worlde *microcosm*

[1486] As the more worlde round is set
So is mon rounde to go to mette. *measure*
The brede of mon is ryght contened *breadth of man is exactly contained*
540 Of the ryght honde fro the lengest fyngur end
To the lengest fyngur of thi lyfte hand
And bothe his armes were oute spredand
And from the haterel of the crowen *crown of the head*
To the sole of the foot ther down
545 Yif mon his armes to oute sprede
No more his lengthe is then his brede.
Then is a mon to mete withoute *to measure on the outside*
As a coumpas ryght round aboute,
Thus hath the lasse worlde that mon es
550 Shap of the more worlde and lykenes.
[1500] Both thes worldes I dar wel say
Shul fayle and pas sone away *pass soon*
For ever the more eelde they bere *endure (bear)*
The more they payre and feble ere *fail (impair)*
555 As men moun se that to hem tent *attends*
And therfore thus seyth Innocent:
Senuit iam mundus uterque macrocosmus
et maior mundus, microcosmus et minor
mundus, et quanto utriusque senectus producitur,
560 *tanto deterius utriusque natura turbatur.*
fol. 24v He seyth as in Latyn toolde,
"Both thes worldes waxen oolde
The lenger that her tyme is sought
And the eelde of eyther forth is brought
565 The more in malice and feblenesse
The kynde of eyther trobled esse." *nature*

Of bothe worldes

[1516]	In bothe worldes outrage we se	
	Of pompe and pryde and vanyté	
	And selcouthe maneres and sere gyses	*strange manners and various guises*
570	That ben used in mony wysees	
	In worldes havyng and beryng	
	In veyn apparayl and weryng	
	That taketh mykel veyn coostage	*much vain expense*
[1523]	And turneth alle to greet outrage.	
575	Suche degyses and suche maneres	*styles*
	As yong men usen and nowe leres	*learn*
	And comonly uche day are sene	
	Byfore this tyme han not bene	
	For yonge men callen now cortesy	
580	That som tyme men heelde vyleny	
	And vileny they wol now hoolde	
	That som tyme curtesye was toolde.	
	Now may men se ofte chaungyng	
	In dyverse mateer of clothing	*material*
585	Som tyme shorte and som tyme syde	*long*
	Som tyme narow and som tyme wyde	
	Som hem weren hongyng as stole	
	And som fitreden lyke a foole	*ornamented*
	Som gon waggyng to and fro	
590	And som goon hippyng as a ko.	*limping as a cow*
	Thus usen men a new gette	*fashion*
fol. 25r	And this worlde aukewarde they sette	*perversely*
	With suche unkynde pompe and pryde	
	That they usen on every a syde.	
595	So myche pryde as nowe is sene	
	Byfore this tyme hath not beene	
	Ny suche as men moun now se	*may*
	Bot I trow that thay tokenes be	
	Of greet myscheef I undurstand	
600	That to mon is nyghe comaande.	*coming near*
[1550]	In her gyses shullen thay falle	*their*
	For they wratthen God with alle	
	The whiche wratthe shal hem mete	
	As seyn Davyd the good propheete,	
605	*Et irritaverunt eum in advencionibus suis*	
	et multiplicata est in eis ruina.[1]	
	"As they styreden God," seyth hee,	

[1] Lines 605–06: *And they provoked him with their inventions: and destruction was multiplied among them.* Psalm 105:29

"In her newe fyndynges of vanyté
In hem is fallyng mony foolde,"
610 And alle thorow pryde that I of tolde.
This may be as the book preveth *demonstrates*
By hem that new gyses contreveth, *contrive*
For they doon so the world to plese
More for pryde then for her eese.
615 He that with suche gyse hym greves *him (God)*
Shal falle in mony myscheeves
For suche wol not be lad by skil *reason*
A while God lette hem han her wil *Always while God let them have their will*
[1568] Bot aftur God wole on hem sende
620 Newe vengeaunce bot yif thei amende.
Thus thei brewen hemselven wraake *brew for themselves vengeance*
That God hath hem alle forsaake.
Thes ben knowen by dyverse gyses
fol. 25v Therfore seyth Davyd on this wyse:
625 *Et dimisi eos per desideria cordis eorum*
ibunt in aduencionibus suis.[1]
"I lafte hem," he seyth, "oute of coverte *I allowed them; out of hiding*
Aftur the wilnyng of her heerte *desires*
In her newe fyndynges as thei go." *discoveries*
630 This may be seyde to alle tho
That to this worlde he make hem gay *they make themselves*
And turnen hem fro God away.
For her synnes they shul wende
Aftur to peyne withouten ende *damnation (torture)*
635 Bot they suche vanytees forsake
And by tyme amendes make. *in time*
[1590] ¶Yitte the worlde hath as men heres *hear*
Mo othur contrariousee maneeres
For nowe is vertue turned to vice
640 And play and bourde to malice, *joking*
Mekenes is nowe on som syde
Turned into pompe and pryde,
Nowe is wisdome foly hoolde
And trecherye wisdome is toolde
645 Also foly is holden wisdome
With proude men and unbuxome, *disobedient*
Love is turned to leccherye
And ryghtwisenes to trecherye.
Thus alle turneth up so doun
650 Unto monnes dampnacioun.

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[1] Lines 625–26: *So I let them go according to the desires of their heart: they shall walk in their own inventions*. Psalm 80:13

	Miche peyne shal be her mede	*their reward*
	And wel therfore aught hem to drede.	*ought*
[1608]	In her hertes I holde hem wode	
	That good holden evel and evel good;	
655	Wo shal hem be as clerkes telle	
fol. 26r	For thus seyth Cryste in the gospel:	
[1612]	*Ve qui dicitis malum bonum et bonum malum.*[1]	
	"Wo to hem that seyn with wille	
	That yvel is good and good is ille."	
660	That is to say on hem shal be wo	
	That here mysturnen her lyfe so;	
	Thus is the worlde and lyf therinne	
	Ful of vanyté and of synne	
	Bot yit men loven hit to mykel	*too much*
665	And this lyf that is so fykeel	
	And als this worldes vanytee	*also*
	They woold noon othur world se.	
	Men wol not know the perels al	
	Of this lyf that shullen byfal	
670	And for they lyven in solace sere	*various joys*
	Thay holden no heven bot only here	
	Bot yit her lyf here shal her stynte	*stop*
	And al her joy be for hem tynte.	*lost*
[1632]	¶Bot woolde mon undurstond wel	
675	What tho worlde is and what he shal fel	*feel*
	When he shal wende fro hit away,	
	Hym shulde not lust nyght ny day	
	Myrthe ny solace for to maake	
	Bot al worldly wele to forsake	
680	And lyve in penaunce and poverte	
	For drede that he shulde have in herte	
	Yif he wolde know and leeve how hard	*believe*
	That he shal suffren afturwarde.	
	Ageyn this drede yit may hee	
685	Thorow good hope comforted be	
	When he thinketh on heven lyght	
	Where he shal wone yif he do ryght;	*dwell*
fol. 26v	Thus may uche mon do and thynk	
	In whom grace of God may synk	
690	And he that wole not think on this	
	Ny kepeth to have noon othur blis	*cares*
	Bot halte this worldes lyf so gode	*holds*
	He is outher curseed or woode	*mad*

[1] *Woe to you who call evil good, and good evil.* Isaias 5:20. Christ often preaches against hypocrisy and false living, but never quotes this specific verse.

Or hit is signe of suspesioune *expectation*
695 Of ever lastyng dampnacioun.
[1654] ¶Now have I toolde on this manere
The condiciouns of this worlde here
And eke of his unstaabulnesse *also; its*
With his maneres and his falsnesse.
700 Now forthermore wole I looke
To the thrid parte of this booke
[1660] Of whiche parte I wole bygyn
And telle the materes that ben therin
That oonly speke as I shal rede *tell*
705 Of deth and whi he is to drede.

THE THRIDDE PART

fol. 26v *The thrid part that is of deth*
And of peyn that with hym geth

[1666] Deth is moste dred thing her
In this worlde as bok con lere *can teach*
For here ny is no creature lyvyng *there is no*
That hit ne is of deth dredyng
5 And fleeth deth while hit may
Bot aftur hit is dethes pray.
Beuté and strengthe he abates
Chaungyng sone myghtes and states.
Ageynes hym may no mon stonde
10 Wherso he cometh in any londe.
Ageynes hym non helpe may rede *advise*
That is to sey the bodyly dede. *physical death*
fol. 27r Alle that have lyf shul hit fele *experience*
This uche mon owe to leve wele. *ought to believe well*
15 ¶By name of deth mon here allone
May undurstonde mo dethes than one;
As dyverse clerkes in bokes reden
Thre dethes ther ben that men dreden:
Oon bodyly that thorowe kynde es,
20 An othur goostly, the thrid endelees. *second spiritual*
Bodyly deth that is kyndely *natural*
Of soule partyng is fro the body
The whiche is bothe bittur and harde
As ye moun heren afturwarde. *may hear*

Of goostly deeth

25 Gostly deth parteth with syn
God and monnes soule atwyn. *apart*
[1692] A soule is lyf of monnes body
So lyf of soule is God almyghty
And as the body withouten doute
30 Is deed when the soule is oute
The soule of mon is deed also

When God departed is ther fro.
Where syn is the devel is of hel
And where he is God wole not dwel
35 For dedely syn the devel and he
Bothe in oon stude moun not be. *place*
[1702] When soule wounded is with syn
God is oute the devel is inne;
Anentes God that soule is deed *Before*
40 While they dwellen in that stede
And as the body may be slayn
With wepen that mon con ordeyn
So is the soule sleyn withinne
fol. 27v Wherfore God mot fro hitte twyn. *must from it separate*
45 ¶Thenne goostly deth is dred more *is [to be] dreaded*
Thenne bodyly that spareth nowhore *nowhere*
In also myche as the soule namely *To the degree that the soul*
Is more worthi then the body.
Though the soule with syn be deed
50 Fro God almyghty that is hire heed
Yitte may hit lyve and be pynede *punished*
Bot the body is dedly by kynde. *nature*
Of bodyly deth is no geyn turnyng, *is no turning away*
[1719] Of ertheley thing hit is endyng
55 And ryght entre and way hit es *entrance*
To joy or pyne that is endelesse. *torment*
¶And yif the soule with syn be slayn
Hit may be grace quicken ageyn *by; live*
And the goostly woundes of syn
60 By penaunce may be hole within.
For God is ryghtwise and myghtye
Ful of godenes and of mercye,
To turne to mon redier is hee
Then any mon to hym wole bee
65 For though bodyly deth that greveth *grieves*
Be ordeyned to mon that here leveth, *lives*
Deth of soule wilneth not hee
Of no mon though he synful bee.
For lyf of soule more hym payeth *pleases*
70 Then doth deth as hymselfe sayeth:
Nolo mortem peccatoris sed vt magis conuertatur et viuat.
[1738] "I wole not deth of synful monne
Bot that he turne hym and lyve thonne."
Then may synful that so is slayne
75 Turned be and lyven ageynee.

fol. 28r *Of endelesse dethe et cetera*

[1742]	Endeles deth is deth of helle	*in hell*
	That is moost bitour and felle.	*cruel*
	Helle is holden an hidus stede	*held [to be]; place*
	The whiche is ful of endeles dede	*death*
80	And of peyn that never shul blyn,	*cease*
	For noon may dyghe that is therin.	
	Yif they myght dyghe as we here may	
	Delyvered of alle peyn were thay,	
[1750]	They shul fele mony dethes brayde	*torment*
85	And ever lyve as I eer sayde	*before*
	For deth of helle is ever dyghyng	*in hell*
	And eke a deth that is ever lyvyng.	
	Helle deth is noon othur to say	
	Bot pyne and sorow lastyng ay	*pain*
90	That soules felen withouten ende	
	That to that grisly stud shal wende.	*place; go*
	Of thes two may thou fynde and looke	
	In the syxte parte of this booke	
	Whiche speketh of peynes of hel	
95	Wherfore of that nowe nile I telle.	*I will not speak*

Of bodily deth

[1762]	Of bodyly deth I wole speke more	
	That entre is as I sayde oore	*entrance; before*
	To lyf or deth withouten ende	
	As in this partye is contende.	
100	Bodyly deth mony here dreden	
	For two skiles nomely we reden,	*For two reasons namely we read*
	Oon is for peyn that with hym geth	*with him goes*
	When deth assayleth mon and sleeth;	*slays*
	That othur is when the lyf shal ende	
105	He not whidur that he shal wende.	*knows not*
fol. 28v	In doute he is and uncerteyn	
	Whether he shal to joye or peyn	
	Bot howso he thereaftur fare	
	The peyne of deth is harde in care.	*sorrow*
110	Alle that deeth han in her mynde	*have*
	Therfore dreden hitte by kynde,	*nature*
	And so hit semeth as seith the boke	
	When God in monhede that he toke	*manhood that he took*
	Byfore that he dyghed on roode	*died on the cross*
115	For drede of deth he swet blod;	*sweat*
	He wiste er he therto shuld pas	*knew before he thereto should pass*
[1783]	What the peyne of deth then was.	

[1784]	Therby moun men wete ryght wele	*may men know*
	That peyne of deth is harde to fele.	
120	Uche mon may on deth have wondur	
	For alle thing hitte breketh onsondur	*asunder*
	As hit sheweth by dyverse wayes.	
	Therfore the holy mon thus sayes,	
	Mors soluit omnia.	
125	"The deth," he seyth, "louseth alle thing,"	*looses*
	Of monnes lyf hit maketh endyng.	
	Deth is sotel and ryght pryvé	*subtle and very secret*
	Wheche openly no mon may se	
	And for no mon may seen hitte	
130	Ther may no mon know ny witte	*nor understand*
	Ny ymagine what hit es	
	Of what shap ny what licknes,	*likeness*
	Bot what hit is sothely to say	
[1801]	Whoso wole witen here he may.	*Whoever wishes to know hear he may*
135	¶Deth is twynnyng with greet strif	*division*
	Fro body the soule that is his lyf	
	And as a mon may wyte ful wele	*know full well*
fol. 29r	Merkenes is nought kindely to fele,	*Darkness*
	Bot over alle where no lyght esse	
140	Propurly is called merkenesse,	
	Ryght so deth is nothing ellus	
	Bot rape of lyf as clerkes tellus;	*seizure*
	Wheresoever that lyf fayleth	
	There is deth that so assayleth.	
145	This deth that men moun dryghe in haste	*suffer*
	When lyf fayleth they mooste taaste.	
	¶Foure skilles fynde I in steede	*reasons; place*
	Whi men aught this deth to drede:	
	On for peyn of deth so felle	*cruel*
150	Is more then any tonge may tel	
	That uche mon shal fele within	
	Er body and soule parten atwyn;	*in two*
	Anothur for that he shalle see	*A second [reason]*
	Develes aboute hym that shul be.	
155	The thrid for counte that he shal yeelde	*the account*
	Of alle his lyf in youthe and eelde;	
[1828]	The ferthe for he is uncerteyne	
	Whether he shal to joye or peyn.	
	To thes foure whoso taketh hede	
160	Hym aught greetly deth to drede.	*ought*
	Of two of thes byfore I spake,	
	Now wole I to two othur take;	
	Of two I spake fyrste generally	
	Now othur two wole I specyfy.	

The fyrste dreed of deth

165 Fyrst men aught deth to drede in herte
For the peyne that is so smerte
That is the laste stour atte the ende *battle*
When the soule shal forthe wende.
fol. 29v A deolful partyng hit is to telle *doleful*
170 For ay wole thay togedur dwelle
And nouther wole othur forgoo
So myche love is bytwene hem two;
The more thaat two togedur loven
As mon and wyf often prooven
175 The more sorowe and mournyng
Shal be atte here depaartyng.
[1848] ¶Bot body and soule with the lyf
Loven more then monne and wyf
Whether they here lyve wele or ille
180 That is for mony dyverse skille. *reasons*
Oon skil is as yee moun see *may*
Whi they wolden togedur be
For wittenes God on holy writte
Bothe hem togedur he knytte;
185 Anothur for that oon ne may do
Nought bot the othur helpe therto;
The thrid for thay togedur shul come
Byfore god on the day of doom;
The ferthe when thay becom thidur
190 They shul ay aftur dwell togidur. *ever*
Therfore her peyn is in greet care *trouble*
When eyther shal from othur fare.
This partyng may be calde the deth
That flutteth abouten as hit geth *flutters*
195 In alle londes both fer and nere
Of alle this worlde he hath powere.
Where that he cometh noon shal lyve
[1868] For preyer ny gifte that he may gyve *gift*
For love ny awe is noon spared; *fear*
200 Deth to no degré hath rewared. *[a] reward*
fol. 30r Ryche nor pore hyghe nor lowe
Bot he the lyf wole fro hem drawe,
Deth ne hath mercye of no wyght, *creature*
As Seynt Bernard seith ful ryght:
205 *Non miseretur mors inopie, non reveretur di-*
uiciis, non sapiencie, non moribus, non etati.
"Deth of poverté no pyté haas
Nor to ryche no rewarde taas." *takes*
He doth no frensship ny favoure

210 To knyght ny kyng nor emperour,
To poop, bysshope, nor prelaate *pope*
Ny to noon othur of greet astate,
To religiouse nor to seculeer
For over al he hath poweer.
215 Thorow his hondes alle shal pas
As Salamon sayde that wyse was,
Communionem mortis scito propheta.[1]
"Wyteth," he seyth, "that deth esse *Know*
Comune to alle more and les."
220 Thus shal he viseten uch mon
And yit noon discreven hym con *describe*
There is noon undur heven ryche
That con telle what deth is lyche.
[1900] ¶Bot peyn of deth that alle shul fele *experience*
225 A philisophur descreveth weele:
He lyckeneth monnes lyf to a tree
That grewed yif hit myght so bee
Out of a monnes herte to spryng
And wrapped were with herte stryng,
230 The crop oute at his mouthe he bere
And to uche fote a rote faste were
And every veyn of his body
fol. 30v Had a roote fastened ther by;
Uche toe and fyngur on hand
235 Had a roote ther inne growand
And every lyme on uche a syde
With dyverse rotes were occupyde, *covered*
And yif that tree then were pulled oute
At ones with alle the rotes aboute
240 The rotus shuld then rise therwith
Evere veyn, senewe, and lyth *joint*
A more peyne couthe no mon cast
Then hit were while that hit laste,
And yit the peyn of deth is more
245 And feller to feelen then hit wore. *fiercer (more cruel)*
Therfore uche mon as I seyde
Aught to drede the dethes breyde *torment*
For good and evel shul hit taste
Bot evel owe to drede hit maaste, *ought to dread it [the] most*
250 For drede of deth is moost within
A mon that here is ful of synne.
[1930] Therfore the prophete in a steede *place*
Speketh thus unto the deede,

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[1] *Know it to be a communication with death.* Ecclesiasticus 9:20

O mors quam amara est memoria tua homini iniusto.[1]
255 "A thou grysly deth," seyth hee,
"Ful bittur is the mynde of thee — *memory*
Unto the synful mon noomly,"
That for syn is peyne worthy.
Ordeyne hym shuld mon ther ageyn — *prepare*
260 For that tyme is uncerteyn
And no mon may hit forloke — *foresee*
As seith Bernard in his booke:
[1948] *Quid incercius hora mortis invenitur, quid*
autem in rebus humanis cercius est morte?
fol. 31r He seyth, "what is more certeyn
266 To monne then is the deth sodeyn,
And what is more uncerten thing
Then the tyme of dethes comyng?"
Therfore mon shulde him redy make
270 Byfore that deth com hym to take,
Put hym byfore and deth byhynde — *[To] put himself first*
That deth mon so redy fynde. — *[So] that death find the man ready*
Wherfore Austyn the holy mon
Seyth thus as I nowe shew con:
275 *Nescis qua hora veniet mors, semper*
vigila, vt quod nescis quando veniat, paratum
te inveniat cum veneris et ad hoc forte nes-
cis quando veniat vt semper paratus scis.
"Mon thow knowest not," seyth he,
280 "When the comyng of deth shal be,
Wake ay as thou had no knowyng
Of tyme of dethes sodeyn comyng,
That thou be waken at his come
Redy to God and ful buxome; — *obedient*
285 For thou ne knowest thi deth day:
Therfore moste thou be redy ay."
Then is good oure lyf so caste — *arrange*
As every day were oure laste
And ordeyne us to lyve als wele
290 As we uch day the deth shuld fele
And not abyde tyle deth us pyne; — *wait; destroys*
Therfore thus seyth seynt Austyne,
[1982] *Latet ultimus vt observentur omnes dies sero*
parantur remedia cum mortis iminent pericula.
295 "Monnes laste day is hud," he seys, — *hidden*
"For he shulde kepe al othur days;

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[1] *O death, how bitter is the remembrance of thee to a man that hath peace in his possessions!* Ecclesiasticus 41:1, not exact

fol. 31v Ful late men ordeyne remedy *too late*
When perel of deth cometh sodenly."
[1990] For yif a mon that onredy es
300 Be taken with deth in wykednes,
Turne ageyn then may he nought
To amende that he myswrought
In that staat he was in thoo;
So shal he have when he is go,
305 For when the deth is at the gaat *gate*
[2001] To amende then is ful laat.
Deth fro mon his mynde reveth
And no kynde witte hym leveth. *leaves him no kind of intelligence*
Then shal he fele suche peyn and drede
310 That he shal think on no mysdeede
Bot on his peyne and nought elles, *nothing else*
As the clerke Seynt Austyn telles:
[2008] *Totam animam timor mortis sibi vendicat vt*
nec de peccatis sibi libeat cogitare.
315 "When drede of deth assayleth mon
He chalangeth the soul so thonne
That hym lusteth to have no thought
Of his synnes that he hath wrought."
Therfore uche mon amend hym here
320 Er deth com or his messangeer;
For whoso wole thus be war
Drede deth the lasse hym thar. *The less need he has to fear death (see note)*
His messager calle I sekenes
That cometh byfore as ofte felte es,
325 That sekenes then so monne pyneth *torments*
That therfore his mynde he tyneth *loses*
For he ne shal thinke on nought ellus
Bot on the peyne that with hym dwellus.
fol. 32r Bot when deth cometh afturwarde
330 Then shal he feele more haarde *sharply*
In suche drede mon shal be set;
Hymselfe and God he shal forget
And that is skil for he wolde nought *for this reason*
While he had hele have God in thought *health*
335 Therfore his mynde shal he tyne *lose*
For ryght so seyth Seynt Austyne:
[2038] *Hic animadversione percutitur peccator, vt moriens*
obliviscatur sui, qui dum viueret oblitus est Dei.
He seyth "the synful as is writen
340 That with peyne of deth is smyten
For the peyne that he may drye *suffer*
Forgeteth hymself when he shal dyghe,
That while he lyved here bodylye

Forgaat his loorde God almyghtye."
345 Mony synful han here no grace
Of tyme of repentaunce ny space
For while they lyve they ha no mynde *memory*
On God bot forgeete hym as unkynde;
Therfore hit is resoun and ryght
350 That God hem reve mynde and myght. *reave from them*
[2054] Thus shul they dye and heven tyne
And be put to endles pyne
That so to God are uncorteyse *discourteous*
As Davyd in the sauter sayse:
355 *Vos autem sicut homines moriemini*
et sicut vnus de principibus cadetis.[1]
"As men," he seyth, "yee shul dye al
And as oon of the princes falle."
Ye shul dyghe on the same manere
360 As dyen men in this worlde here
fol. 32v As spiritus that fro heven felle
And sithen he caste ryght into hel. *afterwards*
Therfore to mon hit were wisdome
Hym to repente er then deth come
365 And thinke on God in this lyf here
As seyth the prophete on this manere:
[2070] *Memento creatoris tui antequam veniat tempus visitacionis tue.*[2]
"Thinke on God and have thin thought
In hym that maad the fyrst of nought
370 While thou lyvest er that tyme be
That he with deth wole viset thee."
When that deth assayleth a mon
He may not thinke on God thon.
Deth his mynde fro hym breketh
375 As Davyd thus to God speketh:
Quoniam non est in morte qui memor sit tui.[3]
"Lorde," he seyth, "that mon is nought *(see note)*
That in his deth of thee hath thought."
But men may undurstonde therby
380 Deth of soule for syn nomly *for sin namely*
He that hath God in his thought ay
In deth of soule syn he ne may. *sin*
[2088] He that of God is myndelees
Hit semeth that he in soule ded es.

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[1] Lines 355–56: *But you like men shall die: and shall fall like one of the princes.* Psalm 81:7

[2] *Remember thy Creator in the days of thy youth, before the time of affliction come.* Ecclesiastes 12:1 (which reads "adflictionis" for "visitacionis")

[3] *For there is no one in death, that is mindful of thee.* Psalm 6:6

385	God viseteth us in mony a steed	*place*
	There we may fele tokenes of deed;	*death*
[2094]	Therfore me thinke this lyf semeth	
	More deth then lyf as clerkes demeth	
	For as the boke beruth wittenesse	
390	Fyrst when a mon borne esse	
	He bygynneth to deth to drawe	
	And feleth mony dethes thrawe,	*throes*
fol. 33r	As dyverse eveles when they falle	
	That men moun dethes throwes calle	
395	And dyverse pereles and eveles nomly	
	That comen to men ofte sodeynly.	
	Oure byrthe here thenne is bygynnyng	
	Of deth that is oure laste endyngge.	
	Therfore the more we waxen oolde	
400	The more oure lyf may deth be toolde,	
	For while we here be lyvyngge	
	Uche day are we here dyghyngge.	
	Thenne is this lyf no thyng ellus	
	But a deth as clerkus teell us	
405	And to othur lyf wende we nought	
	Til deth this lyf to eende ha brought.	
[2114]	Bot when this lyf is brought to ende	
	We wute not whidur we shul wend,	*know*
	Whethur we shul to wele or wo	
410	Bot to that oon nede most we go.	*must needs we go*
	Unto good men deth is way	
	To blysse of heven that lasteth ay,	
	And to ille men hit is entree	*entrance*
	To pyne of helle that ay shal be;	
415	Therfore Davyd that was holy	
	Speketh thus to God almyghty:	
	Qui exaltas me de portis mortis vt annunciem	
	omnes laudaciones tuas in portis filie Syon.[1]	
	"Loord," seyth David, "thou arte hee	
420	That fro the gates of deth lyft mee	
	That I may shew over al thyng	
	Sovereynly alle thi preysyng	
	In the gaatus of the doughter Syon."	
	Whiche clerkes say that con theron	*who know such things*
fol. 33v	Is holy writte that God fyrste chees	*chose*
426	By whiche men comen to syght of pees.	
[2134]	By gatus of deth as men moun see	

[1] Lines 417–18: *Thou that liftest me up from the gates of death, that I may declare all thy praises in the gates of the daughter of Sion.* Psalm 9:15

	The gatus of hel moun tokened be	*may be signified*
	Fro whiche God lyfte us day and nyght	*lifts*
430	To shewe his preysyng and his myght,	
	To serve hym and his werkes wyrch	*work's work*
	In studefaste trouthe of holy chirch,	
	So that we may aftur weende	
	To syght of pees withouten eende.	
435	Bot alle that wolen into that steede	*desire [to go] to that place*
	Mot hethen passe by bodyly deed.	
	That deth to tho men nis not ille	
	That here lyven aftur Goddes wylle	
	And studfastly in that lyf dwelles	
440	And therfore Seynt Austin telles,	
[2150]	*Mala mors putanda non est quam vita bona precessit,*	
	neque enim facit malam mortem quod sequitur ipsam mortem.	
	"No mon shulde evel deth wene	*know*
	Where goode lyf byfore hath bene,	
445	Nought maketh evel deth to taste	
	Bot that that deth foloweth maste."	
	And that is syn that men wol do	
	As Seynt Austyn seyth yit therto,	
	Non potest male mori qui bene vixit	
450	*et vix bene moritur qui male vixit.*	
	He seyth, "he may not evel deth fele	
	That in Goddes lawe hath lyved wel,	
	And unnethe may men se by skil	*scarcely*
	Hym dyghe wel that hath lyved il."	
455	Bot he that hateth this lyf lykyng	*the pleasures of this life*
	Thar not drede the dethes comyng	*Needs not dread*
fol. 34r	For aftur deth no peyne hym deres	
	As Catoun seyth in this veers:	
[2170]	*Non metuit mortem qui sit contempnere vitam.*	
460	He that con wel this lyfe despyse	
	Thar drede the deth on no wyse.	*Need dread death in no wise*
	As martires that the deth here sought	
	By this lyf thay setten nought	
	And othur holy yeerned to dyghe	*holy [ones] yearned to die*
465	To be with God in heven hyghe,	
	As hore bokus tellen to us	*their*
	For so dyde Poule that seyde thus:	
	Cupio dissolui et esse cum Christo.[1]	
[2182]	"I wolde," seyth he, "loused be away	*loosed*
470	Fro this worlde and with Crist be ay."	*ever*
	Holy men thought this lyf bot wast	*waste*

[1] *Having a desire to be dissolved and to be with Christ.* Philippians 1:23

For thi they yeerned to God ful fast
And wylned eende of her lyf dayes,
Forthi the holy mon thus sayes:
475 *Melius est dies mortis quam dies nativitatis.*[1]
"Bettur," he seith, "is day of deed
Then day of byrthe may stond in steed." *stand in stead*
When good men dyen they goo to rest
There here lyf shal be the beest *where their*
480 When the soule fro the body swippes *glides*
As Joon seyth in the apocalyppes:
Beati mortui qui in domino moriuntur.[2]
[2200] "Blessed be thay that bodylye
Here dyghen in God Almyghtye."
485 Tho be alle that here moun ende *may end*
In good lyf for they shul wende
To joyful blysse in heven on hyghe
Ful weel is hem that so may dyghe,
fol. 34v Bot though holy men dyghe wele
490 Dethes peyne most they feele
Therewith here to be pynede *tormented*
Hem ow to drede it then by kynd *they ought to dread*
For so did God in his monhed
Forthi aught uche mon hit to dred.

The secound drede of deth

495 The secounde skil as I ere red *reason; earlier suggested (advised)*
Whi deth is so greetly dred
Is for the grysly syght of fendes
That man shal see when his lyf endes,
[2220] For when the lyf endeth of mon
500 Fendes shul gedre aboute hym thon *gather*
To reve fro hym his soule away *tear*
To pyne of helle that lasteth ay,
As wode lyouns shul thay faare *mad; behave*
And on hym grysly raumpe and star *romp and stare*
505 And bitturly upon hym bleere *mock*
And hidously do alle hym to feere. *cause; fear*
They wole stande at his last endyng
Alle in wanhope hym for to bryng *despair*
With the skiles that they wole make *charges (reasons)*
510 And with ferdenesse that he shal take. *fearfulness*
Hydouse syghtes they wole shewe hym

[1] *The day of death [is better] than the day of one's birth.* Ecclesiastes 7:2

[2] *Blessed are the dead, who die in the Lord.* Apocalypse 14:13

	To make his chere grysly and grym;	*face horrible and grim*
	This shal we se with goostly yghe	*eye*
[2235]	In peyne of deth that he shal dryghe.	*suffer*
515	Therfore the prophete Jeremye	
	Speketh thus in his prophecye:	
	Omnes inimici eius apprehenderunt eam inter angustias.[1]	
	"Lo," he seyth, "among his greet anguyse	*in his great distress*
	Shulen hym take hys enemyse."	
fol. 35r	No wondur though the fende come thon	
521	In tyme of deeth to synful mon	
	Hym to tempte and for to pyne	*torment (persecute)*
	When he come to Seynt Martyne	
	In tyme of deth at his last daye	
525	Hym to tempte and to affraye.	*harass*
[2248]	¶And als we reed of Seynt Bernarde	*also*
	That when he drowe to deth warde	*drew toward death*
	The feend that is grysly and grym	
	To hym come and tempted hym,	
530	And askud hym by what ryght	
	That he wolde chalange heven bryght.	*lay claim [to]*
	Bernarde answered thus mekelye,	
	"I know that I am unworthye	
	By my deserte to haven hitte	*desserts*
535	When I oute of this worlde shal flit.	*pass*
	Bot my loorde Ihesu ful of myght	
	That oweth hit by double ryght	*owns it (heaven)*
	Oon by his fadur heritage	
	An othur for our avauntage	
540	Thorowe ryght of his passyoun	
	That he tholed for oure raunsom.	*endured; ransom*
	That oo ryght frely graunted he me	
	That othur to hymselfe helde he	
	Of this ryght chalange I heven by skil	
545	As the lawe of his mercye wole."	
[2268]	When the fende herde hym thus say	
	Alle discoumfete he wente away.	
	The holy mon when this was doon	
	Turned ageyn to hymselfe soon	
550	And gaf the goste to God dyende	
	And sone the soule to heven wende.	*went*
fol. 35v	And yitte is more wondur to tel	
	That God suffered the fende of hel	
	Apered to hymselfe of myghtes most	*To appear*

[1] *All her persecutors have taken her in the midst of straits.* Lamentations 1:3 (with "persecutores" for "inimici")

555 Tho he wolde dyghe and yelde the gost,
As doctours tellen of holy writ
In bokes where men may fynde hit.
[2280] Then semeth hit wele that God wol thus
Suffre the fend to appere to us
560 In tyme of deth at oure laste ende
When soule fro the body shal wende, *depart*
Sithe holy men that lyved here ryght *since*
Moost not dyghen withoute that syght.
Ny his modur that he loved more
565 Fro that syght was not forbore, *spared*
Bot Cryst grauntid at hire askyng
That in tyme of hire passyng
The syght of hem shuld hire not dere *harm*
Ny her foulnesse shuld hire fere. *frighten*
570 ¶Thus be we certeyn and oute of were *doubt*
That fendus shal at oure ende appere.
[2298] A ful greet peyne to us shal be
The syght of hem when we hem se,
They are so blaake seyth the boke
575 And so lodly upon to looke *loathly*
That alle the men of myddelerde
Of that syght shul ben aferde. *afraid*
For alle that lyven in this lyve
Couthe not so lothely thing descrive
580 Ny by witte ymagine ne deme *deem*
As they in tyme of deth shul sene. *seem*
So sly peyntoure never non was
fol. 36r Though he alle othur in sleyght couth passe *craft could surpass*
That couthe ymagyne hore uglynesse *their*
585 Or peynt a poynte of hore lykenesse,
For in this lyf ther may no monne
Hem see in fourme as they be thonne.
[2314] ¶For yif they had suche powere
In that fourme to shewe hem here
590 Oute of witte they wolde men fray *frighten*
So orrible and so foule aren thay.
So hardy mon certes is noon *certainly*
Ny never was in blood ny boon *bone*
That sye a fende in his shap ryght *[could] see; true*
595 Bot he for fere of thatte syght
Shulde dyghe or ellus lese his witte
Als sone as he had seen hytte.
Bot in suche fourme I undurstand
Apere they to no mon lyvande
600 Unto the tyme that deeth bee neere *until*
So God restreyneth her powere,

	Ny they may not tempte ny greve	
	Forthermore then thay have leeve.	
[2330]	Bot when deth assayleth monne	
605	In foulest wyse appere thei thonne,	
	Uche mon therfore dredyng be	
	Ageyn the tyme he shal hem se.	
	¶Nowe wole I shewen apertelye	*openly*
	Wherfore that they ben so oglye:	
610	When they weren aungelles bryght	
	As tho that dwellen in heven lyght	*those*
	Fro that place for synne they felle	
	And foul develes bycomen in helle.	
	So foule were they maad with synne	
fol. 36v	That thay shulde ever be hardened inne.	
616	Ne had thay synned they shuld ha bene	*should have been*
	Aungelles as thay were fyrste sene;	
	Nowe are thay foul and ful ogly	
	By fylyng of her synne namely.	*defiling*
620	Thus is syn more wlatsoome	*disgusting*
	Then any devel fro helle may come	*Than*
	For thing is fouler that may fyle	*defile*
	Then thing fyled and more vyle.	
[2350]	Whi clerkes sey that ben conyng	*Therefore; cunning*
625	That synne is mooste orrible thing,	
	For yif a mon myght se his synne	
	In kynde lykenesse that he is inne	*natural*
	For fere he shulde sonner hit fle	*sooner*
	Then any devel that he myght se.	
630	Here may men se and undurstand	
	Howe foule is syn and how fyland;	*defiling*
	Bot for men knowe not what hit es	*As for the men [who]*
	Therfore thay drede hit wel the lesse,	
	Bot and the synful seyghe withoute	*But if the sinful saw from outside*
635	Howe foule syn is to bere aboute	
	Shulde he never be in lykynge	
	Tyl he delyvered hym of that thyng.	
	Sythe the fende hath his foulnesse	*Since*
	Of fylthe of syn that fylyng esse	*defiling is*
640	Then aught the soule of mon withinne	
	Be foul that soyled is with synne.	
[2368]	Therfore owe mon whereso he wendes	*ought a man*
	More drede syn then syght of fendes;	
	When they appere at his last day	
645	His syn shal be fouler then thay	
	Of whiche mon ne wole hym shryve	*shrive*
fol. 37r	Ny repente hym in his lyve.	

The thrid drede of dethe

[2374] The thrid skil to oure knowyng *reason*
Why men dreden dethes comyng
650 Is for acounte streyte and harde
Of alle oure lyf that is frowarde *disobedient*
That we shul yeelde in Goddes syght
Als wele of wronge as of ryght,
Of alle tymes passed away
655 Fro oure bygynnyng to oure last day.
Alle shale then be shewed and sene
Good dede and evel foule and clene,
Bytwene fendus and bryght aungelles
And be rehersed the boke so telles.
660 They shul dysputen alle oure lyf
With greet discorde and myche stryf:
The aungelles shul reherce the good
The fende the evel with egre mood *with bitter*
Alle the werkes that we here wrought
665 Bytwene hem too shul oute be sought
And uche a thought and uche a wylle
As wel the good as the ylle,
And uche worde that spoke ha we
Good or evel whetherso hit be,
670 Alle shal be toolde as I seyd are *before*
Evel ny good shal thay non spare
Bot only synne that clensed is here
And good dede doon on good manere.
[2404] Therfore God seyde in the gospelle
675 Ryght on this wyse as I shal telle:
Nichil opertum quod non reueletur
nec occultum quod non sciatur.[1]
fol. 37v Nought here is so pryvely hyd *Nothing; privily*
That openly then ne shal be kyd *known*
680 No pryveté is that toucheth to mon *secret*
That hit ne shal be wyste thonne. *be known then*
Then mot we byde, we shul not fle *must we bide*
Tylle alle oure lyf examined be
And alle oure dedus good and ille
685 Discussed ben at Goddes wylle.
Then shul we se oure syn onely
And what we are therfore worthy,
Then shul we knowe and se in syght

[1] Lines 676–77: *For there is nothing covered, that shall not be revealed: nor hidden, that shall not be known.* Luke 12:2, with "absconditum" for "occultum"

Whethur we have doon wrong or ryght
690 And whiche we deden parfytely here
And whiche were doon on evel manere.
[2424] ¶Seynt Ancelme the boke tellus us
Speketh to the soule and seyth thus:
"Wreched soule what may thou say
695 When thou fro the body passest away,
Thenne thee behoveth acountes yelde *Then it behooves you to yield accounts*
Of alle thi lyf in youthe and eelde.
Yee 'waylaway' shal ben thi song
For thi tyme spendud wrong
700 Both in werke in woorde and wille
Tho thou myght helpe thou helde thee stil, *When*
[2438] Thou haddeste doon many a synful dede
To greve God haddest thou no drede
And when thou seest alle thi trespas
705 Then shal thou sey 'allas allas.'
When thi lyf is alle thorow sought *through searched*
To the leest thing that ever thou wrought
And alle that thou didest in thi lyve
Of whiche thou coudest thee never shryve. *confess*
fol. 38r Then shale be shewed unto thee
711 Foul and ogly onne to see *to look on*
Of whiche thou shalt ha more drede.
Then of tho thou coudest here reede *know about*
[2452] And som thing that thee thought don wele
715 Foul synne then thou shal hit feele.
Thenne most thou receyve soone
Aftur dedus that thou haste doone *According to the deeds*
That is outhur joye or elles peyne *either*
May no mon be there ageyne. *go back over [them] again*
720 Thus shal uche mon at his endyng *each*
Be put to an harde rekenyngge
There shal no synne unrekened be
Though hit be never soo pryvee; *hidden*
Alle the good dedus that thu haste don
725 Anentes thi synnes be bot foon." *Compared to thy sins [will be] but few*
[2468] ¶And als I fynde thre skiles whi *also; reasons*
That no mon may tryste sykurly *trust securely*
In his good dedus that he doth here
These thre skilles are good to bere. *bear [in mind]*
730 ¶Oon is for alle good thyngus
That here be good on God sprynges, *from*
Alle good dedus then that are wrought
Been Goddes dedus and oures nought
Bot alle synnes that we may knowen
735 Comen of us and are oure owen.

Withouten God we synne soon
Withouten hym is no good dede doon.
[2480] ¶Anothur skil is als forthy *The second; is also therefore*
For we are often here more redy
740 An hundreth sythes for to synne *times*
Thenne o good dede to bygynne; *than one*
fol. 38v Therfore we moun reken and reede *take into account*
A thousand synnes to oo gode dede.
¶The thrid skil is to telle amonge *among [other things]*
745 For oure dedus ben ofte don wrong,
Not in manere as they shulde be
That is for lacke of charytee
And alle oure synnes aren certeyn
And by resoun worthye peyne
750 For bot oure good dedus certeynly *For except for our*
We wote not what we are worthy;
Therfore shulde we hem not preyse
For Seynt Austyn thereof thus seyse:
Mala nostra sunt pura mala set
755 *bona nostra non sunt pura bona.*
"Oure ille dedus ful ille are wrought
Bot oure good dedus ful good are nought."
[2500] Herto Ysydore accordeth thus
A noble clerke and seyth to us,
760 *Omnes iusticie nostre sunt quasi pannus menstruate.*[1]
"Alle oure ryghtwysnesse are seen
As fouled clothe of thing unclene."
Certeynly therfore wote noon *no one knows*
Howe he shal fare when he is goon
765 Bot we shul trow withouten were; *trust; doubt*
He shal fare wel that wel doth here.
Bot sykur be we not in thes dayes *sure*
Forthi the holy mon thus sayes:
Nescit homo vtrum sit dignus odio vel amore.
770 "Certeyn," he seyth, "yit wot mon nought
Though he have myche good here wrought
Whethur he be worthy aftur his dede
Love to have or Goddes haterede."
fol. 39r In his boke Ysydree sheweth us
775 Acordyng thertoo and seyth thus:
Seruus dei dum bonum agit utrum
sit ei ad bonum incertus est.
[2524] "He that ay is Goddes servande

[1] *All our justices [are] as the rag of a menstrous woman.* Isaias 64:6. The verse is widely quoted in commentaries, but is not traced in Isidore.

When he doth good with tong or hande
780 Uncerteyn he is yit in that thought
Whether hit to hym be good or nought."
[2528] Therfore oure lyvyng here is harde
As seyth the holy mon Bernarde:
Quis, sine trepidacione et timore
785 *hanc vitam ducere potest?*
"Who," he seyth, "may this lyf lede
Withouten trembelyng or drede?"
For though a mon aforce hym ay *force himself always*
To doo the good that he may
790 Yit moun his dedus be so wrought
That in hap God alloweth hem nought. *by chance*
Therfore seynt Bernarde pleyneth hym here *complains*
On his owen lyf on this manere:
Terret me tota vita mea, qua diligenter
795 *discussa apparet aut peccatum aut*
sterilitas, et si quid in ea fructus videtur,
sic est aut similacrum aut imperfectum
aut alio modo corruptum, vt possit
aut non placere deo aut displicere.
800 Seynt Bernarde here to us sayeth:
[2549] "Alle my lyf here me affrayeth
Yif that hit fully discussed bee,
Hit semeth nought ellus unto me
Bot outher syn that the soule dereth *either; harms*
805 Or bareyne thing that no fruyt bereth,
fol. 39v And yif therin any fruyt seme
Hit may by skil be thus to deme *by reason; deem*
Outher feyned thing to shewe in syght *false*
Or thing that is not demed aryght,
810 Or hit is elles corupte with synne
That is to say fyled withinne *defiled*
So that outher may hitte nought
Plese God that so is wrought
Or in happe hit hym myspayeth," *displeases*
815 As the holy mon Bernard sayeth.
[2564] What may synful mon say thon
When he that was so holy a mon
Couthe no fruyt in his lyf see? *Could*
Thenne aught synful dredyng be
820 Of his lyf that is uncleene
In whiche no fruyt may be sene.

The ferthe drede of deeth

[2570]	The ferthe skil and the last to tel	*reason*
	Whi men dreden deth so felle	*cruel*
	Is for noon wote whidur to wend	*none know*
825	To joye or peyne at his last end.	
	Therfore aught both yong and oolde	
	For thes skilles drede that I toolde,	*these reasons dread what*
	Bot when the fende and aungelles	
	Oure lyf have pleted as the boke telles	*pleaded*
830	And discussed as hit shalle be	
	Thenne we sothely here and se	*truly hear*
	Oure certeyn dome that we shul have	
	Whethur we shul be dampned or save	
	And outher wende to joy or pyne	*pain*
835	As seyth the doctour seynt Austyne:	
	Bene unusquisque de die nouissimo	
fol. 40r	*formidare debet quia unum quemque in*	
	quo inuenerit suus dies cum de hoc seculo	
	egreditur in die nouissimo indicatur.	
840	"Uche mon shal passen away	*Each man [who]*
	Shulde ha drede of his laste day	
	For in suche staat as he is thon	
	As at his endyng deth fyndeth mon	
	So shal he be demed at his ende	*judged*
845	When he shal oute of this world wend."	
[2599]	Therfore oure laste day that shal fal	
	Oure day of dome we may hit cal,	
	Bot on the general day of dome	*judgment*
	With oure bodyes we shul come	
850	Byfore Jhesu that myghtful kyng	
	That shal thenne jugge alle thyng.	
	Then shal he deme alle nacioun	
	And make a fynal declaracioun	
	Of alle domes byfore shewed	
855	In tyme of deth to lerud and lewed.	*learned and ignorant*
	The body shal wende to that stede	*place*
	That soule is demed to afture dede	
	And thenne outher ha joy togedur	*either*
	Or ful sorowe when thei com thedur,	
860	And evermore aftur togedur dwel	
	Whethur they go to heven or helle	
	Bot in erthe shul be the bodyes alle	
	Tyl the day of doom shul falle.	
[2619]	¶Bot als sone as the soule namly	
865	Thorowe deth is past fro the body	
	Hit shal be demed aftur the werkes	

To joye or peyn as seyn thes clerkes.
[2623] The synful shal goo to helle
fol. 40v Withouten ende in peyne to dwelle
870 And clene soules shul go up evene
Withouten lettyng into hevene. *resistance*
Bot mony soules that are save
Or they come thene mot peyne have *in that place must suffer*
In purgatory and dwelle therinne
875 Tyl they be clensed of here synne;
That be shryven and not clensed here *Those who; shriven*
There shul they be purged cleere
For in heven may no soule be sene
Tyl hitte of synne be clensud clene
880 With penaunce here as clerkus wote *know*
Or in purgatory wyth fyre hote.
And soules that are clensed here
With almesdede and penaunce sere
Aungelles shul wysse hem the way *make known to them*
885 To heven blys that lastuth ay.
Therfore uche mon clense hym wel
Er he the deth comyng feele
With shryfte of mouthe and repentaunce *confession of mouth*
With almesdede and with penaunce,
890 So that deth fynde hym clene of syn
When the body and soule shul twyn *separate*
And kepe hym here from alle folyse
As seyth Salomon in this wyse:
[2655] *In omnibus operibus tuis memorare nouis-*
895 *sima tua et in eternum non peccabis.*[1]
That is on Englysshe thus to say,
"Thenke upon thine endyng day
When thou shal any werke bygyn
And never," he seyth, "shalt thou syn."
900 Thenke thou shal dygh and nost when *die; [you] know not when*
fol. 41r Ny in what staate thou shal be then *Nor*
Ny thou wotest never in what stede *place*
Thou shal dyghe ny on what deede. *nor in what deed*
Therfore at morowe when thou seest lyght
905 Thenke that thowe shal dyghe er nyght
And als at even yif thou be wyse
As thou shuldest not with lyf aryse.
[2672] For seynt Austyn seyth in a boke
Lete ever thyn herte on thi laste day lok.
910 Whoso wole thynke on this manere

[1] Lines 894–95: *In all thy works remember thy last end, and thou shalt never sin.* Ecclesiasticus 7:40

And also make hym redy heere
Of alle synnes clense hym wele
Er he the deth comyngge feele.
Then may he passe awaye lyghtlye
915 From bittur peynes of purgatorye
And come to blysse of heven bryght
There evere is day and never nyght. *Where*
[2682] ¶The thridde parte of this booke is sped *accomplished*
That speketh of deth as I have redde;
920 The ferthe parte nowe to specyfye
Speketh of the peynes of purgatorye
Where soules suffren peynes harde
Aas men may heren aftur warde.
Mony speke ofte and in booke reede
925 Of purgatorye bot fewe hit dreede,
For mony wote not what hit es
Therfore they dreden hit wel the les.
Bot and they knewen what hit wore *But if*
I trowe they wolden drede hit sore
930 And for mony ha no knowyngge
Of purgatory ny undurstondyng
Therfore wole I speke a partye *in part*
fol. 41v In this lyf of purgatorye,
[2702] Fyrste to shewe yowe what it es
935 And in what stude as bokes witnes *place*
And what peynes are thereinne
And whech soules gon thidur and for what syn,
And what thing is moste certeyne
That hem may helpe and slake of peyn
940 Of thes syxe poyntes now wol I rede *tell*
And this ferthe part hereof speede. *set forth*

THE FERTHE PART

[fol. 41v] *The ferthe parte is of purgatorye*
There soules ben clensed of her folye

[2710] Purgatory is no thing ellus
Bot a clensyng sted clerkes tellus — *place*
Wher Cristen soules shul peyne fele — *suffer greatly*
That here ha ben not clensud wele — *have been*
5 And of her syn had contrycyoun
And been in way of salvacioun.
There shul they be clensud cleen
Of alle venyalle synnus bydeen — *venial sins completely*
That they in this worlde han wrought
10 In word and dede, wille and thought.
So fynly pured nevere gool was — *gold*
As they shul be er they then pas — *before*
For the leeste of her peynes there
Is hardere thenne the most peyne here.
15 As a greet clerke ful openlye
Speketh of the peynes of purgatory:
Minima pars purgatori est ma-
jor maxima pena mundi.
"The leest peyne there is more," seith he,
20 "Then the mest peyne here may be."
[2739] And som clerkes seyn and proven by skil
fol. 42r As bokes wittenes leve whoso wol — *attest believe whoso will*
That bytwene the peynes of helle nomly
And the peynes of purgatory
25 Is no difference bot that the toon — *one*
Hath ende and the tother hath noon.
The peyne of helle shal nevere cees
Ny soules there never have relees
And in purgatory dwelle thei styl
30 Tyl they be clensed alle of her ille. — *their*
[2750] They have oo day as greet peynes sere — *[in] one; various*
As a mon myght have here alle a yeer
And also miche in fourty dayes
As in fourty yeer here the bok sayes.

35 So is the peyne there a day to see
As myche as a yeer here may be
Bot ever o day of penaunce here
May stonde in stede of an yeere,
As God seyth openly and wele
40 By the prophete Ezechyele:
Diem pro anno dedi tibi.[1]
That is on Englysshe thus to saye,
[2765] "I gif a yeer for oon daye."
The peyne there the soule avayleth nought
45 When hit to purgatorye is brought
Bot for to clense hit of that synne
And for no mede in heven to wyn *reward*
Though they a thousand yeer were thore
Here mede in heven were nevere the more.
50 Bot penaunce here doon with good wil
Serveth to two thingus by skille: *reason*
Oon is to clense the soule wele
Of dedly synne and venyele,
fol. 42v Anothur to have in heven more mede;
55 To thes two may penaunce us leede.
The soule for penaunce doon here
Shal in heven have joyes seere
That withouten ende shul laaste
Yif they hit holde with herte stedfast.
60 Nowe wole I shewe yow openly
Where clerkes seyn is purgatory.

Where purgatorye es

[2788] The stede that purgatory is toolde *place*
Undur erthe we moun hitte holde. *must*
Aboven that stede as clerkes tellus
65 That dede borne children inne dwelluth
That from the syght of Goddes faace
Are dampned for ever withoute grace.
That stede is aboven helle pitte
Bytwene purgatory and hitte.
70 Thus stondeth the place of purgatory
Aboven hem bothe in that paarty. *part*
Alle that been there peyn mot have
Yif they have grace and shul be save
Fro othur stede tyl the day of dome
75 Shul never soules oute coome.

[1] *A day for a year I have appointed to thee.* Ezechiel 4:6

[2802] Then shul they come to juggement
And with the bodyes ageyn be sent
Bot fro purgatory may soules wyn
To blysse when thay be clensed of syn.
80 Aboven that yitte there is a steed *place*
That God vyseted when he was deed;
Alle that there were with hym he toke
And lafte there noon as seyth the boke
And fro that tyme as clerkes telle
fol. 43r Come never oon thidur to dwelle *Came never a one thither*
86 Ny never more thidur shul come.
That stude is called *lymbus patrum*
That on Ynglyssh a fre prysoun es
There holy fadres were in merkenes. *darkness*
90 These foure studes hel menne calle
For in erthe are they closed alle.
Holy chirche that fore soules prayeth
Calleth purgatory helle that thus sayeth:
Domine Ihesu Criste, rex glorie, libera animas omnium
95 *fidelium defunctorum de manu inferni.*
[2825] "Lorde delyver oute of helle bande
Alle Crysten soules therein dwelland."
That is to say, purgatorye
There soules are clensud of here folye. *Where*
100 Fro the loweste helle withouten doute
No soule may be delyvered oute
For of mercy is there noon hope
For thus seyth the holy mon Jope, *Job*
In inferno nulla est redempcio.
105 "In helle," he seyth, "is no raunsom."
No hoop may be in that dongeoun
That is in the lowest helle
There the dampned soules shul dwel;
Masse ne preyer helpeth nought
110 Unto hem that thidur be brought;
No thyng may abate her pyne,
And therfore seyth seynt Austyne:
Si scirem patrem meum aut matrem
in inferno pro eis non orarem.
115 "Yif my fadur or modur were
In helle and I wyste hem there, *knew*
fol. 43v I wolde nouther nyght ny daye
For hem do almesdede ny praye."
For almesdede ny preyeres
120 Helpeth hem not bot rathur deres. *harms*
[2850] ¶Two lowest stedes seyd byfore
Are helles that shul laste evermore

Bot purgatory the sothe to saye *truth*
Lasteth not bot tyl domes daye; *until judgment day*
125 Aftur that day as clerkes con se
Shal there no purgatorye bee
Bot helle ful of fendes withinne
Shal laste ay for vengeaunce of syn.
¶Somme men wondren and aske why
130 That Godde ordeyned purgatorye
And helle amyd the erthe so lowe.
That skil whi is thus to knowe: *reason why*
The synne that is in erthe wrought
Fro erthe unpunysshed passeth nought
135 Thenne moste punysshyng of synne
Be outher above erthe or within
That is to say here where we dwel
Or in purgatory or in helle.
For syn is so hevy and haarde
140 That hit draweth the soule dounward
Tyl penaunce have purged that syn
The soule may never to heven wyn.
[2872] ¶Yitte seyen thes clerkes namelye
That two stedes ben of purgatory:
145 That oon is comun for to telle
Within the erthe aboven helle;
That othur is specyally by grace
Aboven the erthe in some place.
fol. 44r In the comune som ben not aye
150 Bot here ben punysshed nyght or day
In diverse studes specially in goost *state of perplexity; spirit*
There they haunten her synne most. *practiced their*
They may be thorowe helpe and spede *good fortune*
Of preyere and of almesdeede.
155 To som they ofte in gooste appere
By special grace in som sted here
For to haste her delyveraunce
Oute of her peyne and her penaunce,
That as I sayde gretely greeveth
160 And to warne frendes that here leveth.
Here may men kyndely knowe and see
Where purgatory oweth to bee.

Of the peynes of purgatory

[2892] Nowe wole I rede forthermor
And telle what maner peynes are thore. *there*
165 In purgatory as bokes wittenesse
Ben diverse peynes more and lesse

	And mony mo then I con nevene.	*name*
	Bot I fynde wryten of peynes seven	
	Of wheche men shul fele and see	
170	Als sone as deth comyng shal be.	
[2902]	¶The fyrst peyne of sevene	*torment*
	As yee me herde befor nevene	*name*
	Is grete drede that the soule is inne	
	When hit and the body shul twyn,	
175	For the soule shal then see stande	
	Grysly develes on hit raumpande	*standing erect*
	As wode lyouns to wayte her praye	*mad; wait for their prey*
	Yif they myght have the soule awaye.	*So that; steal*
	Yif any syghe the soule thenne sees	*[such] sight*
fol. 44v	For fere he shule his witte sone lese.	*lose*
181	A greet peyne thenne aught this to be	
	Unto the soule that hitte shal see.	
[2920]	¶The secounde peyne thenne nexthande	
	Is greet drede to undurstaande	
185	That soule shal have with deol and care	*dole*
	Til dome be geven how hitte shal fare	*judgment be given*
	For aungeles shul there redy bee	
	And grysly develes upon to see	
	That shul desputen all his lyfe	
190	Bytwene hem there with myche stryfe.	*themselves*
	The soule shal thenne bytwene hem stond	
	And the aungelles on hys ryght hond	
	The develes also on his lyfte syde;	
	Then moste hitte nede there abyde	*Then must needs it [the soul] there abide*
195	Til that stryfe be brought to ende	
	And tyl hitte wyte whidur to wend	
	And whether hitte shalle be dampned or save	
	Thenne aught the soule greet drede to have.	
	As a mon that is amydde thee see	*amid the sea*
200	In greet perel and may not flee	
	When tempest falleth and stormes smert	
	Then hath that mon greet drede in herte.	
	He maketh avowes and calles on Cryst	*avowals*
	For drede leste he be peryste;	*perished*
205	That drede to hym is ful greet peyne	
	For of his lyf he is uncerteyne.	
[2946]	And as a monne dredeth bodyly	
	That is accused of felony	
	Byfore kynges justyse and the contré	*[the] king's judge; jury*
210	That ben charged yif he gulty bee.	
[2950]	He not whether he shal be spylt	*he knows not; condemned*
fol. 45r	Or be delyvered of that gylte	
	Tyl they have geven here verdyte	*verdict*

[2953]	And outhur maad hem foul or quyte.	*either; guilty or excused*
215	Ful of drede thenne is that monne	*person*
	Bot the soule hathe more drede thonne	
	Tyl dome be geven that hitte may se	*judgment*
	Whethur hit shal dampned or saved be;	
	Yif hitte the dome of dampnacyoun here	*hears*
220	Hitte goth to helle withouten recovere.	
	The soule that passeth to that place	
	Thar never hope for to have grace.	*need never hope*
[2972]	¶The thrid peyne is an exile by skil	*for this reason*
	When soules here ageyne her wil	
225	Are exiled ffro this to peyne	*damnation*
	Withouten any turnyng ageyne.	
	Then shal the soule ha greet mournyng	
	So to be exiled fro hyre lykyngge	
	Fro hyre frendus leeve and deere	*beloved and dear*
230	And fro the delyte that heo had here;	
	This mournyng certus on this wyse	
	Shal be to hem a greet angwyse.	
[2982]	¶The feerthe is sore maladye	
	That soules shul have in purgatory:	
235	They shul have there eveles seere	*manifold*
	For dyverse synnes unclensed here.	
	Somme for pryde they have inne been	
	Shul have a fever cotidieen,	*quotidian*
	That soule shal peyne more bytturly	
240	Thenne fever doth here any body,	
	Som shul have there for coveytyse	
	A dropesye for to echen her anguyse,	*dropsy to increase their*
	Som shul have in lymes aboute	
fol. 45v	For sleuthe a podagre and a goute,	*sloth; podagra; gout*
245	Som for envye shal have in lymes	
	As byles, felouns, and postumees.	*ulcers, felons (whitlows); abscesses*
	Som for wratthe shal ha palesy	*palsy*
	That shal the soule greve greetly,	
	Som for gloteny shal have thore	
250	As a squynacye that greveth sore,	*quinsy*
	Somme for the synne of leccherye	
	Shul have the evel of meselrye.	*leprosy*
	Thus shal the soule as God vouchethsave	*vouchsafes*
	For dyverse synnes mony evels have	
255	That here have hadde repentaunce	
[3005]	And not fulfilled here penaunce.	
	Tho maladies more the soule greveth	
	Then any sekenes may the body that lyveth.	
	Thenke we what peyne hath a bodye	
260	That here hath bot oon maladye	

In this lyf lastyng ane yeere
Or ellus bot thre dayus heere,
That malady greveth the body sore
Bot hit greveth the soule wel more
265 In purgatory there hit is pynde *tormented*
For hit is of more tendre kynde
As a lytul thing in thoo yghe lokande *the eye looking*
Greveth more then in the hande
So tholeth the soule more penaunce *suffers*
270 Then the bodye that hath grevaunce.
[3020] ¶Bot somme men seyen here ageyn
Howe shulde the soule suffre peyn
That is nought bot a spiryt?
Hit may not be felte suche is hit
275 And to this onswere menne may
fol. 46r As men may here clerkus say:
The soule lyf of the body esse *is*
Of uche monne both more and les.
Withouten lyf is no felyngge
280 For felyng is in no deed thing.
Then is the felyng alle hoolye *wholly*
In the soule and not in the body.
For when the soule is paste away
The body is nought bot erthe and clay
285 And hitte is deed as a stoon
And may not fele by hit alloon.
[3038] ¶Also yitte may menn asken more
Howe may the soule that dwelleth thore
Be pyned with sore maladye *pained*
290 With eveles longyng to the bodye *belonging*
Syth hit hath nouther body nor hede
Ny lym to occupye that steede? *limb*
[3044] ¶To this may mon onswere shortly
The soule though hitte have no body
295 Hit shal be pyned in lymes sere *tormented; various*
In whiche he hath moste synned here.
Thus shal the soule fele pyne and woo
And to othur soules hitte shal seme so.
[3050] Uche oon to othur shal seme thon
300 As they had shap and body of mon;
Uche soule shal there othur see
Bot non of hem may feled bee *may be felt*
No more then monnes breth may
[3055] Be hitte paste fro the mouth away. *once it has passed*
305 And this is preved by the gospel
By the ryche mon that was in hel
And by Lazar that he warned mete *to whom he [the rich man] denied food*

fol. 46v That in Abrahames bosomme sete. *[Luke 16:19–31]*
[3060] Abrahames bosomme is nought ellus
310 Bot heven that holy inne dwellus. *that the holy dwell in*
When the ryche mon in helle laye
And Lazar in Abrahames bosom say
He cryed to Abraham preying with al
That a droope of watur myght doun fal
315 As in the gospelle is contenedde
On his tonge fro his fyngur end.
Bot though he thus speke to hym
Yit had he nouthur tong ny lym
Ny Lazar yee shul undurstande
320 Had nouther fyngur foot ny hande,
For bothe were thay spiritus oonly
Thatte nouther hadde lym ny body:
That oon was in blisse sovereyne,
That othur was in endeles peyne
325 The ryche monne soule had peyne in hel
As he had bene in flesshe and felle, *As [if]; skin*
And Lazar soule to his syght thonne
Had bodye and lymes as shap of mon.
[3080] ¶Yitte han men herde clerkes mayntene
330 Suche opiniounes as I wene
That soules in helle and purgatorye
Of the eyre uche oon hath a bodye
To suffre peyne in lymes seere *various limbs*
For that that thay hanne synned here,
335 Bot wher the soule ha body or nought *whether*
Hitte shal suffre as hitte hath wrought.
¶The fyfthe is fyre brennyng
That may be slaked with no thyng
Bot almesdede messe and pryere *mass and prayer*
fol. 47r That frendus doon for soules heere.
341 To slake the fyur thes are the beste
For they may bryng the soule to reste.
That fyre is hattere and more keene *more hot*
Then alle the fyre that here is seene
345 As fyre of erthe where we wonne *dwell*
Is hatter then the beem of sonne,
Ryght so on the same maneere
Hit is hatter then fyur is here.
[3100] Alle the wateres that mon may reken *reckon*
350 A sparke therof myght not sleken, *slack*
This fyur here wolde greeve sore
The body that thereinne wore.
The fiur more greveth of purgatory
The soule thenne here may that the body, *than here it may [grieve] the body*

355 For fyre here of strengthe is lees
Then the fuyr of purgatory es
And body is harder of flessh and bone
Then is tha soule by hitte selfe oon.
Sythen the fyur is more hote thore
360 Then fyur is here as I sayde ore *before*
And the soule is tendur of kynde *by nature*
Thenne semeth that hitte is more pynde *anguished*
With the fyur thenne a body may be
With alle the fuyres of Crystyantee.
365 A sparke therof is more hoote
Then alle fuyr here as clerkes wote.
[3120] There soules dwellen in peynes strong
Somme shorte while and som long
Aftur hor synne is more or lees *According [to whether] their sin*
370 And aftur hor penaunce fulfilled es,
And no soule shal thennes passe
fol. 47v Tyl hitte as clene be as hitte was
When he come oute of the funtstaan *baptismal font*
And had there his Cristendome taan. *taken*
375 ¶Clerkes that speken of purgatory
Seyen there the fyre is bodyly *physical*
And not goostly as the soule es,
For soules as the book wittenes
Are pynde with fyur boodylye *afflicted*
380 As thay may be with the bodye.
[3134] Bot that fyur worcheth not by kynd *nature*
In the soule that therewith is pynd *tortured*
As doth the fyur that brenneth here
Bot hit worcheth on wondur maner.
385 As God ordeyned fforwhi hitte es *for this reason it is*
An instrument of his ryghtwisnesse
For the fyur thatte there is inne
Is bot a clensyng unto synne *pertinent to*
And not dyverse lasse and moree *less and more*
390 Bot a maner fyre as I sayde ore
That alle synnes wasteth seere *That all various sins waste [away]*
Wheche that are unclensed here.
¶For as a fyre that chaf may bryn *[just] as; chaff may burn*
Melteth good that is thereinne, *Melts the good [grains] that are*
395 So that fyre thorowe longe heete *[Just] so; intense heat*
Wasteth synnes smale and greete.
[3152] As hete of synne that comune es *[Just] as*
Greveth som more and somme les
So the fyur pyneth that is thore, *[Just] so; punishes*
400 Somme soules lasse and som more;
For the soules shul dwelle thereinne

Aftur the charges of here synne
And som shul be delyvered soone
fol. 48r That large penaunce here have doon; *Who; here [while alive]*
405 Somme shul be there mony a yeere
That lytul penaunce ha doon here *have*
And long leyn in her synne,
And therfore seyth seynt Austynne:
[3164] *Necesse est quod tantum urat dolor quantum erat*
410 *amor, tanto enim quisquis torquetur diucius quanto*
affectus eius venialibus adherebat forcius.
He seyth that "sorow nedeful es
To be as mychel and no les
For every synne and uche trespas
415 As love and luste in that syn was."
Also he seyth on this maneere,
"The styflyer that uche mon here *[more] determined*
Gyveth his lykyng and his wil *desire*
To venial synnes loude or stille
420 The lenger pyned shal he bee
In purgatory," thus seyth hee.
¶Er soules Goddes face shul se *Before*
As thre thingus mot thay brent be,
That is to say as wood and hay
425 And stoble that sone wol waste away. *stubble*
So venyal synnes that folke in fal
Mychel and lytul and mene with al. *Much and little and medium*
[3188] ¶The moste venyal shal brenne longly *greatest of venial sins*
As wode that sadde is and hevye. *solid*
430 ¶The secounde then shul bren sone *(i.e., the least); quickly*
As stobul that is hastyly done. *consumed (burnt up)*
¶The thrid of tho venyal synnes
Shul bren swyftely as hay brennes. *[as] swiftly as (i.e., not too swiftly)*
Thus shul be brente and wasted thore
435 Alle venyalle synnes lasse and more
fol. 48v And dedely synnes that here are shryven *shriven*
Of whiche God hath the gylte forgeven.
And penaunce is nought fulfilled here
Shul there be wasted in that manere, *wasted [away]*
440 And when the soules are maad so bryght
They shul be brought to Goddes syght
To paradyse that blesful place
There joy and reste is with solace. *Where*
[3206] ¶The sixte peyne is this to telle
445 That unclene soules shul in dwel
In purgatory bounden ful faste *[be] bound*
With bondes of synne that moun last *must*
As thay be bounden in prysoune

That noon may helpe for no raunsoune.
450 Thay are bounden by heede and feet
Alle bydoven in that greet heete. *All utterly*
[3216] No peyne may be ymagined more
Then soules han whil thay ben thore;
Greet deol thay make and myche sorow *lament*
455 For thay moun no thing beg ny borow
To helpe that thay were thennes brought,
Ny her preyer hem helpeth nought,
For there is nouther steed ny place, *stead*
Helpe ny frenship unto purchace;
460 Here goodes here then shul thay fele, *Their goods here then shall they fail*
Or yif her frendus love hem weele *Unless their friends*
For her preyer and almesdede
These moun helpe at her neede. *may*
Som tyme so myche peyne thay have
465 Thay take no kepe that thay are save.
[3232] Therfore shul we thenken heere
What there is with sorowes sere
fol. 49r Among the develes that have leeve
To turmente soules and to greeve.
470 While they have any spotte of syn
Fro that peyne may thay not wyn *escape*
Til they ben pured and maad so clene
That no kynnes spot on hem be sene.
When thay ben so then shul thay wende
475 To that blys that hath noon eende.
[3346] ¶The seventhe peyne of purgatory es
That soules beene as in wyldurnes
There defaute is of alle thyngge *lack*
That myght be to monnes lykyngge;
480 Her peyne is turned ful mony foolde
As nowe in hete and nowe in colde,
Somtyme thay shul be pyned longe
With hete and aftur with colde among.
Thay shul have bothe hungur and thrist
485 And greet travayle withouten reste,
And thertoo be beten to eche her pyne *beaten to increase their pain*
With stoormes greet and wynde and reyne
With shoures and hayle smerte and kene
Suche shoures here were never seen
490 Suche peynes shul thay have thore
With othur moo to greve hem soore.
[3266] ¶Bot the grettest peyne shal thys bee
The greet yernyng that thay have to se
The face of God that is so bryght
495 And the longe tarying fro that syght

And to that syght may thay not wyn — *attain*
Tyl they be clensed of that synne.
Now have I toolde yowe a partye — *in part*
Of somme peynes of purgatorye.

fol. 49v *Wheche soules goon to purgatorye*

500 Nowe shul yee here as bokes tellen
[3275] Wheche soules in purgatory dwellen.
The soules that thidur shulle wende
Aftur deth when lyf maketh ende
Shulle pyned be with greet destres — *tormented*
505 Aftur here synnes more or les. — *According to their*
Alle soules come not to that steed — *place*
For somme als sone as thay be deed
Sal wend strykly til heven blis — *straight*
As innocentes that never dyd mys,
510 And othur soules of men parfyte
That in no thyng here had delyte
Bot alle in God that bought hem dere — *dearly (for a high price)*
And ever lyved in penaunce here.
[3294] ¶And tho that sodeynly dyen anoon — *straightway*
515 In dedly synne to helle thay goon
And this for sothe is no ferlye, — *wonder*
For dedly synne is soo hevye
That hit draweth in lytul stounde — *time*
A soule doun to helle grounde.
520 ¶Bot who of dedly syn is shryven — *shriven*
[3301] So that the gylte be here forgyven
And penaunce here that is ajoynt — *assigned*
Is not fulfilled atte dethes poynt
And soules that are not clensed wele
525 Of smale synnes that been venyele,
Thes two maner soules be saave
And in purgatory penaunce have
Tyl thay be also cleen uche oon
As thay were taken up of fontestoon. — *baptismal font*
530 ¶Yitte sayen clerkes on this manere
So clene of synne is no mon here
fol. 50r Ny so parfyte in the lawe of Cryste
Nor no childe newelyche baptyste
That shal to heven aftur his dede — *death*
535 Bot yif he passe by thatte steede — *Unless*
And se the peynes ever yche oon. — *every each one*
[3319] Bot innocentes shul suffre noon
For thay couthe no synne wyrche
And passe in treuthe of holy chirche

540 For they swyp thorowe purgatory *sweep*
As any bryd that fleeth lyghtlye *flies*
Withouten peyne hem to dere *harm*
Or any syghte that hem may fere. *frighten*
Botte unnethe any othur may *scarcely*
545 So lyghtlye passe by that waye
Bot thatte fyre shal fynde to brynne
Er thay passe somme venyal syn,
For mony thinken on somme veyn thought
That he forgeteth and chargeth nought *regards*
550 Of wheche he moste there clensed be
Er that he the face of God shal se.
[3336] ¶For ryght as golde that shyneth bryght
Semeth clene to monnes syght
Were hitte fyur and fyned more *were it [put in] fire and refined*
555 Yitte shuld hitte leeve som dros thore; *dross*
Ryght so the soule the same manere
Of parfyte men that clene seme here,
Yitte shal that fyur there do brynne
In her soule somme drosse of synne
560 As ydel speche or thought in veyne
For wheche thay shal suffre peyne.
So clene fyned never goolde was
As thay shul be thenne or thay pas. *ere*

fol. 50v *Whi soules been in purgatorye*

[3352] Nowe wole I synnes som specyfye
565 For wheche are soules in purgatorye.
Synnes that greven on mony manere
Among men regnen that lyven here, *reign*
Of whiche som are dedly to fele
And som are not bot venyele.
570 The synnes that are called dedlye
Shul not be pyned in purgatorye *purged*
They shul be pyned ay in helle; *punished forever*
Wheche thay bene I shal yow telle.
[3362] ¶These are synnes that aren dedlye:
575 Pryde, hatereden, and envye *hatreds*
Gloteny, sleuthe in Goddes servyse
Leccherye and fals coveytyse,
Sacrylege and fals witnessyng
Manslaughtere and forsweryng
580 Thefte also and wicked ravynne *robbery (rape)*
Uche oon of thes is dedly synne.
Wratthe is dedly synne among
Yif hitte be helden in hert long;

[3372]	Dronkenes eke wete thowe wele	*also know you well*
585	Yif hitte be over continuele;	
	Who so feleth hymselfe gultye	
	In any of thes synnes dedlye	
	He shal not aftur his lyves ende	
	Bot he amende hym er he wende,	*Except; himself; departs*
590	To purge hym go too purgatorye	
	Bot even to helle withoute mercye	
	Bot he repente hym and eke shryve	*Unless; confess*
	Of suche synnes in his lyve.	
fol. 51r	Fro helle pyne then is he saave	
595	And peyne in purgatorye shal have,	
	Penaunce for synne as I sayde ore	
	Shal be fulfylde here or thore.	
	Venyalle synnes are hevy to bere	
	Bot not so as dedely they dere	*harm*
600	For as men here thes clerkes say	
	Uche a mon here lyghtlye may	
	Suche remedye by grace wynne	
	That may fordo uche venyal syn,	*overcome*
	That is to say yif he clene bee	
605	Of dedly synne and wole hit flee.	
[3398]	¶I fynde wryten of ten thingus seere	*various*
	That fordoon venyal synnes heere;	
	Tho are thes as I wole nowe reede:	*advise*
	Haly watur and almesdede	
610	Fastyng, housul, and Goddes bodye	*housel (Holy Communion)*
	The pater noster prayer nomelye	*namely*
	Shryfte that uche day comune may be	*Confession*
	Bysshopes blessyngge of dygnuyté,	
	And preestes blessyng that gyven es	
615	In the laste ende of the mes,	
	Knockyng of brest yif he be meke	
	And laste anoyntynge of the seke;	
	Thes putten venyal synnes a waye	
	As men may here thes clerkus saye.	
620	So mony venyalle synnes seere	
	Moun be gedered togedur here	
	On a soule to wey als hevye	*weigh*
	That at the laste hitte semeth dedly	
	The soule to greve and God myspaye,	*displease*
625	Therfore the poete thus con saye:	
fol. 51v	*De minimis granis fit maxima summa caballe,*	
	de breuibus mendis non veniale malum.	
[3420]	"As of many smale cornes is made	*grains*
	A myche charge an hors to laade	*great load; lade*
630	So moun venyal synnes manye	*may*

Make a soule to synne dedlye."
[3424] For they comen on soule ful thicke
And cleven togedur as any picke *cleave together just like pitch*
Bot yif they soon be doon awaye
635 When thay comen withouten delaye,
For uch day synneth that here dwelleth
As the booke on this wyse telleth,
Septies in die cadit iustus.[1]
"The ryghtwyse mon falleth," I say,
640 "Seven sythus on every day" *times*
In dyverse synnes that are veniele
Somme lasse somme more to fele.
[3438] ¶In so many venial synnes we falle
That no mon con reken hem alle *reckon*
645 Bot somme of hem reken I conne
As afturward telleth the holy monne.
In a booke he reherseth somme
That moste are used of customme, *usually*
Hem to shewe thus he bygynnes
650 And seyth that tho are venyal synnes.
[3446] ¶When mon drynketh or eteth more
Any tyme thenne mystur woore, *than need were*
Sharpely to speke unto poore
That asketh somme good at thi doore;
655 When thou arte hool and may wel laste
And eteste when tyme were at faste,
Yif thee lust slepe and wyl not ryse
fol. 52r And come to late to Goddes servise,
When thou arte in good astate *condition*
660 And seyste thi preyere over late,
When thou seyste preyere or orysoun
With over lytul devocyoune,
When mon luste to dele in bedde
Wyth his wyf that he dyd wedde
665 His luste oonly to fulfille
And childe to geet is not his wille,
Yif thou visite menne over laate
That seke are and in feble staate
[3466] Or men that lyen in strong prysoun
670 Or any othur trybulacyoune
Or men that seeke bene or sorye *sorrowful*
Or soules that bene in purgatorye,
To vyseten hem hitte were greet nede
With preyere and with almesdeede.

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[1] *For a just man shall fall seven times.* Proverbs 24:16

675 When thou ne wolte aftur thi staat *according to thy ability*
Acorde hem that ben atte debaat,
[3474] When thou spekest over bytturlye
To any lyf with noyse or crye, *life (living person)*
When thou preyseste a mon more
680 With flateryng then myster wore; *need be*
When thou in chirche makest janglyng *jangling*
Or thinkest on any veyne thing,
When thou arte over lyghtly wrothe *too easily [made] wroth*
And swerest and may not hold thine othe,
685 When thou bannoeste any mon *condemn*
In whom thou fyndeste no gylt upon,
When thou supposeste wyckednesse
By suspesyoun there as noon esse,
For thes thingus Seyn Austyn telleth *Saint*
fol. 52v Mony a soule in purgatorye dwelleth
691 And suffren ful myche pyne and wo
And yitte there been wel mony mo
Of venyal synnes mony a skore *score*
Over that I have toolde byfore. *Beyond what*
695 ¶For so witty is noon erthely monne *wise; person*
That venyal synnes alle reken konne,
For ofte sythes oon day men falle *oftentimes in one day*
In synne that clerkes venyal calle
Thorow werke worde or thought in veyne
700 And every synne is worthy peyne
Wheche moste fordoon clenlye *be done away with*
Here or ellus in purgatorye.
[3502] Forthy uche monne that lyveth here
Owe uche day to use ten thingus sere *Ought*
705 That fordoon as I seyde byfoore *completely cleanses*
Alle venyalle synnes lasse and more.
And whoso falleth in dedely synne
Ryse and lye not longe therinne,
To a preste sone he hym shryve *at once he himself shrive*
710 And take his penaunce in his lyve
And have forthynkyng in his thought *repentance*
For the synne thatte hath wrought
And do penaunce at alle hys myght
[3513] And lye in preyere day and nyght,
715 Faste and go wolwarde and wake *miserably*
And suffre harde for Goddes sake,
For to heven may no mon wynne
Bot he have sorowe for his synne.
¶When God sendeth a mon angwyse *anguish*
720 He shulde hitte take withoute feyntyse *it; faintness*
Be hitte sekenes or ought that greveth *anything*

fol. 53r	As frendus or catelle that he leseth,	*property; loses*
	Unkyndenes falshede or tresoune,	
	Or any kynnes othur tribulacioune,	
725	Hitte thole mekely and thinke in thought	*Suffer it; thoughtfully*
	Withouten enchesoun is hitte nought,	*a reason*
[3526]	Good wote wele the enchesoun whye:	*God knows; cause*
	Paraunter hitte es for thi folye	*Perchance*
	To chastise thee on suche maneere	
730	For the synnes thou haste doon here.	
	Therfore sithe God so voucheth save	*since; vouchsafes*
	That thou shalte here suche noyes have	*annoyances*
	Or for thi synne or thee to fonde;	*Either; or you to test*
	Thanke hym then of alle his sonde	*for all that he sends*
735	And take mekely that God thee sendeth	
	And flee alle thing that he forfendeth.	*forbids (forfends)*
[3538]	For by noyes and angres seere	*annoyances*
	He maketh a mon his prysoun heere	
	To suffre peyne for his folye	
740	In his lyf as he is worthye.	
	Yif he thole hitte nought grucchande	*endures it without complaint*
	For his penaunce hitte may hym stande,	*Instead of*
	And God wole more yitte to hym do	
	He wole gif hym mede thertoo	*give him a corresponding reward*
745	That his joye in heven shal eke	*increase*
	Yif he hitte thole with herte meke	*suffer*
	And often also do almesdeede:	
	Naked to clothe, hungry to fede	
	And othur werkus of mercye wirche	
750	Aftur the techyng of holy chirche	
	And kepe hym to his lyves eende,	
	Fro syn then shal his soule wende	
	To blys and lyghtly passe alle peyne	*escape*
fol. 53v	Of purgatorye this is certeyne.	
755	Here han ye herde on this wyse	
	Synnes that Austyn specifyse.	

What helpeth soules in purgatory

[3562]	Now shul yee here the helpe certeyne	
	For hem in purgatory in peyn.	
	Soules that to purgatory wendus	*go (wend)*
760	May be holpen thorowe good frendus	
	That almes dooth and for hem prayeth,	*Who give alms; them*
	As the holy mon Seynt Austyn sayeth.	
	Denye men shulde on no manere	*Men should not deny*
	That the soules of deed men here	
765	Of her peyne moun relesed be	*suffering may*

By frendus lyvyng that han pyté.
Alle that men doonere lasse and more
For the soules that dwellen thore
Encreseth not in heven her mede *reward*
770 Bot to heven fro peyne hem spede. *hasten*
[3586] ¶Foure helpes there are generalle
That in purgatory helpe soules alle,
That is preyere and eke fastyng
Almesdede and mas syngyng. *mass*
775 ¶On two maneres clerkes con se
Howe soule fro peyne helpen may be:
That oon by way of grace esse,
That othur by way of ryghtwysnesse.
¶By waye of grace on two manere
780 As is wryten in this booke heere:
By preyer of Cryste that is oure hede *head*
When he is offered in fourme of brede
In prestes honde atte the messe
When the sacrament maad esse. *made is*
fol. 54r ¶By preyere of his lymes also, *limbs*
786 Holy menne that towarde hym go.
[3602] Thus may the soule in purgatory
Thorowe way of grace specially
Delyvered be of peyn that deres *harms*
790 With messe and holy mennes preyeres. *mass*
¶By ryghtwisnesse may helpyng be
On two maneres as men may se:
Oon to bye penaunce that greveth *buy*
With almes that men to pore geveth;
795 An othur by asseeth makyngge *restitution*
By penaunce of frendus and fastyngge.
Thus may the soule as boke wittenes
Be holpen by way of ryghtwisnes
Ryght as a mon that is in prysoun
800 Tyl he have payde certeyn raunsoun
Delyvered may be and brought away
By frendus that for hym wole pay.
[3622] On this wyse may soules that wendes
To purgatory by holpen by frendes. *be helped by*
805 ¶Bot somme moun helpe and som nought *may*
Soules that to purgatorye be brought.
Thorow hem moun thay holpun be *them (friends)*
That here lyven in ryght charytee,
Bot helpe of hem that charyté fayleth
810 To the soule no thing avayleth,
For alle are lymes of oon bodye
That here been and in purgatorye.

And as we uche day seen here
A body have mony lymes sere
815 And uche of hem both lasse and more
May helpe othur that feleth sore,
fol. 54v Bot yif oon dyghe his myght mot fayle *one (limb)*
That lyme may not the othur avayle.
[3638] So hitte is on the same wyse *manner*
820 By hem that in purgatory lyse *lies*
And by us here for men moun calle
Sothely as lymes of oo body alle.
Whoso in dedely synne is brought
And charyté in herte hath nought
825 He nys bot deed in soule withinne;
Ay while he is in dedely synne
Alle his helpe is thenne in veyne
To the soules that be in peyne.
[3650] Bot never the lattere though he be *No matter how late though he be*
830 In synne and oute of charytee
Yute may he helpe the soules thus *Yet*
To pore to gyven here almus
For here preyeres specially
Helpen the soules in purgatory.
835 ¶Yitte may bysynes and travayle
Of somme synful men avayle
Yif by byddyng hitte be doon be *If it be done by the bidding*
Of frende that is in charytee,
For the dede that hath moste nede *For the dead [person] who has most need*
840 Of pryere and of almes dede
That thing helpeth the soule sone *at once*
For his sake that maad hitte done
That in herte hath charytee knytte
Not for his sake that dooth hytte.
845 ¶This may byfalle I undurstande
Bytwene a loorde and his servande,
Thereas the loorde is ryghtwyse *Whereas the lord is righteous*
And the servaunte useth folyse.
[3672] If the servand do anythyng
850 That es gude at his loverdys bydyng *lord's*
Yhit may it availle to a gude use
Alle if he be ille that it duse, *Even if he is ill (bad) who does it*
And that by reson of the gudenes
Of hym of wham the bygynnyng es
855 For alle be it onence the doer dede

	Onence the bidder it standes in stede.[1]	
	Bot if thai bathe in charité ware	
	The helpe til the dede war wele the mare.	*to the dead would be well the more*
[3682]	Alswa a prest alle if he be	*Even if*
860	Synful and out of charité	
	He es Goddes minister and haly kirkes	*holy church's*
	That the sacrament of the auter wirkes	*altar*
	The wilk es never the les of myght	*The which*
	Alle if the prest here lyf noght right.	*Even if*
865	For if a prest that synges mes	*mass*
	Be never swa ful of wykednes,	
	The sacrament that es swa haly	
	May noght apayred be thurgh his foly.	*impaired*
	Than may mes saules fra payn bring	*mass help to deliver souls from*
870	Alle if a synful prest it syng.	*Even if*
	For in Goddes name he synges the mes	
	Under wham in order he es.	
	Bot speciel prayers with gude entente	
	That es made besyde the sacramente,	
875	Of a gude prest er wele better	*are much*
	Than of an ille and to God swetter.	
[3700]	Bot the offeryng of Goddis body	
	Helpes the saules principaly,	
	Wharfor it semes that mes syngyng	
880	May titest the saul out of payn bryng	*quickest*
	That passes hethen in charité	*that passes hence*
	And in purgatory clensed suld be.	
	Bot til tham that er dampned for ay	*But to those who*
	Na gude dede avayle ne help may	
885	Nouther almus dede prayer ne messe	
	For thai er als the buke bers witnesse	
	Departed halely fra the body of Criste	*wholly from*
	And the saules for ever er periste,	
	For als lymmes that er dede er thai	
890	That er hewed fra the body oway	*hewn*
	And als nathyng may help kyndely	*by nature*
	The lymes that er cutted fra the body	
[3716]	Right swa alle helpes that men can telle	
	Availles tham nought that er in helle.	
895	Yhit help of frendes here on sum wyse	
	Availles tham that er in paradise	
	And alswa tham that in helle duelles	
	Als a grete clerke in boke telles.	

[1] Lines 855–56: *For even though it is with regard to the doer dead [of no credit], With regard to the one who asks it stands in stead [to his credit]*

[3722]	Than availles almus, messe, and bedes	*alms, mass, and prayers*
900	To the saules that er in alle thre stedes.	*places*
	Thai availe the saules in purgatory	
	To spede tham out mare hastily;	
	Thai vaile tham that in heven er,	*avail*
	For thai multiplie thar the titter	*quicker*
905	And the ma that gaders to that place	
	The mare thair joy es and solace.	
	Thai avail til tham that er in helle	
	For the foner shuld com thider to duelle	*fewer*
	And the foner that thider commes for syn,	
910	The les payn thai have that duelles thar in,	
	And ay the ma saules that thider wendes	*ever the more*
	The mare thair payne es that never endes.	
	Thus may help here and availe be skille	
	Til the saules that duelles ay in helle stille,	
915	And til the saules that er in heven namly	
	And til tham that er in purgatory.	
	Bot help may na saules out of payn spede	
	Bot tham that has charité and nede,	*Except*
	For in helle es na charité	
920	And in heven na ned may be.	
fol. 56r	The soules they han bothe two	*they have both [charity and need]*
	In purgatory that suffren wo.	
[3746]	¶And as a mon may her with hande	
	Make gree for anothur lyvande	*Do a favor*
925	Wheche is not over pore therto,	*over poor (completely destitute)*
	Ryght so may mon for the dede do.	
	¶Soules that to paradyse be goon	
	Nede of helpe here have thay noon;	
	Yif monne for hem do any good dede	
930	Hitte may hem helpe that han nede.	
	Oure helpe here doon speciallye	
	Avayleth the soules in purgatorye,	
	Somme more and som lesse	
	Aftur thay been of worthinesse,	
935	And aftur that the charyté is clere	*according to how clear the charity is*
	Of hem that been lyvyng here.	
	Bot when monne fro hethen shal flytte	*from hence shall pass*
	Noon in certeyn here may wytte	*know*
	To purgatory whethur he wende	
940	To blysse or peyne withouten ende.	
[3766]	¶Somme semen here good and parfyte	
	That aftur deth ben dampned tyte,	*at once*
	For happely they ben yvel withinne	*perchance*
	And passen away in dedly synne.	
945	Som synful seme as they dyd mys	*as [if] they did amiss*

That shul be save and wende to blys;
Happly byfore here laste endyng — *Perchance*
They have mendud her mys lyvyng — *amended their faulty*
Of this no mon may certeyne bee
950 For hitte is Goddes pryvetee.
[3776] Bot we suppose and trowen ay
That thoo bee save and in good way — *That those are saved*
fol. 56v That we seen goode werkes wirche
In ful byleeve of holy chyrche,
955 For we shul praye bothe loude and stil — *loudly and silently*
For alle soules so charytee wil. — *as charity wills*
¶Aske men may why syngge men mes
For a yong childe that here deed es
That of pryere hath noon neede,
960 For hitte couthe never do synful deede.
Bot this may be skille why: — *[the] reason*
God to worshipen pryncypallye
And for the usage of holy chirche
That office for deed there to wirche, — *work*
965 For yitte may that in soom caas
The soules helpe that need haas.
Here have ye herde by good wittenes
Howe almes, penaunce, preyere, and mes
That by frendus be doon certeyne
970 May helpe soules that are in peyne.
Nowe wole I shewe yow more therto
What pardoun may to soules do
That is purchased on good manere — *obtained (see note)*
[3801] While that men ben in clene lyf here.

How pardoun helpeth soules

975 Pardoune hem helpeth as clerkes sayes
That purchase hit in her lyf dayes.
Pardoun of popes and bysshopes
That is graunted as men hopes
The soule may helpe in purgatorye
980 That purchasen hitte here witturlye, — *knowingly*
Yif they of syn had contricioune
And were shryven before the pardoune
Thenne pardoun may certeyne
fol. 57r The dede releesen of here peyne,
985 As ferforthe as hitte may reche — *to the exent that it may reach*
Thus have I harde greet clerkus preche.
[3816] ¶Propurly pardoune nought elles es
Bot of dewe penaunce forgevenes — *But forgiveness due to penance*
Noon may hitte have bot he wel wirche

990 For hitte is tresoure of holy chyrche
[3820] That gedered is for need of pardoun *collected*
Of the vertue of Cristes passyoune
And of worthynesse and of dedes
Of his halowes and of her medes. *saints and of their rewards*
995 And eke of peynes mony and sere
That goddes martyres tholed here *suffered*
And penaunce, travayle of confessours *hardship*
And of prechyng of holy doctoures;
Of chastitee als of virgynes clene
1000 That in her lyf here chaste ha bene,
Of fruyt of holy chirches werkes
And of preyeres of prestes and clerkes.
Of alle this as I sayde byfoore
Is gedered holy chirches tresore
1005 Of whiche the pope keyes beruth
And with hym openeth and speruth. *closes*
That falleth hym by offyce to holde,
For Goddes vyker he is toolde. *vicar*
The keyes are nought ellus to se
1010 Bot power of his dygnyté
By whiche he may by lawe and skil
Louse and bynde at his wil. *Loose and bind*
[3842] The same powere falleth hym to have
That Cryste in erthe to Petur gave.
1015 Cryste to Petur gave greet powere
fol. 57v And sayde to hym on this manere:
Quodcunque ligaueris super terram erit
ligatum et in celis, et quodcunque sol-
ueris super terram erit solutum et in celis.[1]
1020 "What thou byndest in erthe," seyth he,
"In heven bounden shal hitte be
And that thou lousest in erthe ryght
Loused shal be in heven bryght."
Tille alle popes this power gaf he *To all*
1025 That aftur Petur in erthe shuld be
As sheweth the exposicyoune
Of this gospelle in a lessoune.
[3858] Hitte semeth thenne by this skil here *reason*
That the pope hath large powere
1030 To assoyle and for to forgeve *absolve*
Alle dette of peyne that may greve,
Yif he that is assoyled fulfille

[1] Lines 1017–19: *And whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose on earth, it shall be loosed also in heaven.* Matthew 16:19; see explanatory note.

	Alle the lawe and the gospel wil	*All [that]; wills (requires)*
	To yeelde yif that he be myghtye	
1035	Alle thatte he wonnen hath wrongfullye,	*acquired*
[3866]	For when he the pope that grace wold do	
	He byddeth and alle holy chirche therto	
	For hym to whom that grace avayleth	
	To fulfille alle that hym fayleth.	*that he fails [to fulfill]*
1040	¶Bot of lowere staat bysshopes be	*state (status)*
	And han lasse powere wel wyte we	
	For her dignyté is wel lesse,	
	Her powere restreyned esse.	*Their; is*
	Though hitte be not so suffisaunt	
1045	As the popes, yitte may thay graunte	
	Of here power pardoun apertelye	*openly*
	To her undurloutes alle oonlye.	*subjects; in their own right*
fol. 58r	No mon may here pardoune wynne	
	Bot he that is oute of dedly synne.	*Except*
1050	For that hitte kepeth may hit not dele	*those [who]; share*
	To foon of holy chirche wyte thou wele	*To foes*
	Wheche been thay and noon ellus	
	That here in dedly synne dwellus.	
	Frendus of holy chirche moun wyn	
1055	Pardoune for thay are within	*within [the church]*
	Withouten dedly synne and fre	*[And] without*
	Inne parfyte love and charytee.[1]	
	To hem pardoun shal notte fayle	
	Bot in purgatory hitte shal avayle	*help*
1060	The soules to relesen of her peyne	
	Als ferre as hitte recheth certeyne.	
	¶Pardoune som say shal be sette	
	For remanent of peyne that is dette	
	Wheche is lafte and not doon here	*left*
1065	That falleth often in sere manere.	*That befalls*
[3900]	Som for penaunce that is ajoynte	*appointed*
	And not fulfilled atte dethes poynte:	
	Som for venyal synnes meten	*met*
	Som for synnes here forgeten	
1070	And som for to lytul penaunce	*too*
	And som for to lytul repentaunce	
	Som for penaunce enjoynt and doone	*enjoined*
	To recheleslye and over soone,	*recklessly*
	Som for penaunce enjoynt that es	

[1] Lines 1050–57: *For those who keep it (pardon) may not deal (distribute) it to foes of holy church, know you well, which [foes] are they that dwell in deadly sin here, not otherwise. Friends of holy church may win pardon for they are within [the church], [and] without and free from deadly sin in perfect love and charity*

1075 And is forgeten by rechelesnes.
[3910] Alle thes remanent moun be calde
Of penaunce dedes as I halde
Wheche moten be fulfilde hooly
Outher here or ellus in purgatory,
fol. 58v Botte alle that dette may be quitte
1081 By large pardoun whoso hath hitte,
For so myche pardoune may a mon
Here purchace that he may thon
In purgatory quite al the det *quit all the debt*
1085 That hym fro blis may tary or let: *impede*
So large is hooly chirche tresore
That is inow to paye therfore. *enough*
[3926] ¶In purgatory thus pardoune avayleth
Bot never the lees som clerkes counsayleth
1090 That we hitte spare and kepe hooly *completely*
Tyl that we come to purgatorye
And do penaunce while we maye,
For us shal thinke there a daye
Lenger then ever us thought here
1095 Fully the space of an hool yeere;
Thenne is a dayghes pardoun to gesse
More thenne alle worldes rychesse.
A soule had lever in peyne that dwelles *A soul dwelling in pain would rather*
A dayghes pardoune thenne ought elles,
1100 For alle the worlde yif hitte his were
For oo day reste he wolde gif there.
Of this matere that maketh mencioun
Of helpe of frendus and of pardoun.
[3944] Speken Innocent and Ostyene
1105 In bokes there hitte may be sene
And Raymound speketh of the same
In a booke that is calde his name
And Thomas Alquyne speketh also
Of this matere and othur mo
1110 In a boke the whiche maad he
[3951] That hete Verytas Theologie. *is called True Theology*
fol. 59r ¶Here have I mony materes red *counseled*
And of this book the ferthe part sped *completed*
The whiche ye herde me specyfye
1115 The condiciouns of purgaatorye
What hitte is to fele and see
And where God ordeyned hit to bee
And whatte peyne there is lasse and more
And wheche soule shul be pyned thore *punished there*
1120 And eke for whatte manere of synne
And what may helpe hem out to wynne.

THE FYFTHE PART

[fol. 59r] *The fyfthe part of the day of doom*
And of toknes that byfore shul coom

[3967] Domes day now wol I of telle,
And of toknes byfore ful felle — *cruel*
In this ten thinges men moun rede — *may*
That touchen the greet day of drede — *dread*
5 And som byfore that day shul be
Som atte thatte day as men shul se.
¶The fyrste are wondre tokenes sere — *various*
Byfore that day men shul se here.
¶The secounde of fyre that shal brenne
10 The worlde and alle that is therinne.
¶The thrid of rysyngge generalle
Of alle men both greet and smalle.
¶The ferthe of Crystes comyng doune
Al to deme in propur persoune. — *All to judge in his own person*
15 ¶The fyfthe is the certeyn steede — *exact place*
There Cryste shal deme quik and dede. — *judge the living and the dead*
[3982] ¶The syxte of the fourme of monne
In whiche Cryste shal shew hym thonne. — *himself*
¶The seventhe is of accusours mony
20 That shul synful accuse openly.
fol. 59v ¶The eyghte is of the rekenyng — *reckoning*
That they shul yeelde of here lyvyng.
¶The nynthe that men aftur they wrought — *according to [how] they*
Som shul be demed and som nought. — *judged*
25 ¶The tenthe of the doom generalle
When Cryste shal make ende of alle.
Of thes shul somme fallen I saye — *befall*
Somme byfore and somme that daye.
[3994] Byfore that day shul tokenes come
30 Of whiche we may here fynd some
Of Antycryst and of hys poweste — *power*
And othur that byfore shulle be.
Tho tokenes men shul thinke harde
As men moune heren afturwarde

35 And whoso wole avyse hym wele
[4001] Uche day here may see and fele
Tokenes wherby to undurstande
That domes day is nyghe comande.
For mony thingus that shul be
40 Ageyne the ende nowe may we se *Approaching*
Thorow wheche greet clerkes con spye *discover*
That this worldes ende is wel nye,
Therfore we shul be redy heere
As the day of doom were comyng nere.
45 Cryste desciples wolde ha knowyng
Of tokne ageyn the laste endyng
And speken to Cryste on this manere
In the gospelle as ye moune here:
Dic nobis signum aduentus tui et consum-
50 *macionis seculi. Et respondens, Ihesus dixit eis:*
videte ne quis vos seducat: multi enim
venient in nomine meo dicentes quod ego sum etc.[1]
fol. 60r "'Sey us,'" quod thay, "'of thi comyng
Tokene and of the worldes endyng.'
55 Cryste thus onswered to hym thonne,
[4028] 'Loketh that yow disseyve no monne
For mony shul comen in my name
That thus shul say 'Cryste I ame,'
And mony a mon thay shul bygyle
60 Bot thay shul regne bot a lytul while.
Men ageynes hem shulle ryse
And reaumes eke in the same wyse;, *realms also*
Pestylence and hungur schal be
And erthe quaake in mony contré.
65 Alle this shal be bygynnyng harde
Of sorowe that shal comen afturwarde;
Wyckednessse shal ful thicke byfalle
Mennes charytee shal colde with alle."
To his disciples thes tokenes seyde he
70 Byfore the worldes ende shulde be.
Somme of thes er this have bene
And somme of hem shul yit be sene.
[4047] ¶Of Antycryste fyrst wole I saye
That shal come byfore domesdaye
75 That aftur the destruccyoun shal be
Of Romes empyre that yitte is free.

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[1] Lines 49–52: *Tell us . . . what shall be the sign of thy coming, and of the consummation of the world? And Jesus answering, said to them: Take heed that no man seduce you; For many will come in my name saying, I am et cetera.* Matthew 24:3–5, but the following lines (down to 68) paraphrase to verse 12. See explanatory note.

[4051] Somtyme alle londes aboute
Were thralle to Rome and undurloute *subject (underling)*
And certeyne tyme they gaf truage *tribute*
80 As custome was thoo and usage.
Alle londe moste that custome do
As seyth Seynt Poul thus therto:
Quoniam nisi venerit discencio primum,
non antea veniet Antycristus
fol. 60v He seyth, "bot fyrste discencyoun come
86 That alle londes hoolde ageyne Rome *against*
That hitte be putte to destruccioune
With hem that were in subjeccioune.
Antycryste er thenne shal not come
90 That shal come or the daye of dome."
For that tyme shal no contree
In subjeccioune of Rome bee,
Ny thenne no mon shal be buxome *submissive*
Ny obedyente to the chirche of Rome.
95 That empyre that was so myghtye
Is nowe destruyed a greet partye, *for the most part*
Bot at the laste as I sayde ore
Destruyed hit shal be wel more
Bot dygnyté that falleth ther to
100 Shalle not thenne perysshe also,
Bot hit shal dwelle withouten doute
In kyngdames over alle aboute.
[4081] Thus shal bygynnyng be atte Rome
For hit is heed of alle Cristendome;
105 When hit is putte to destruccyoune
Alle holy chirche shal be put doune.
Somme clerkes seyen that oon shal come
That holde shal the empyre of Rome
Alle hooly and his coroune beere
110 In ful pees withouten weere, *doubt*
That emperoure the laste shal be
And moste of kynges of pousté. *power*
He shal wele mayntene his state
And the empyre withouten debate
115 And aftur atte the laste ende
To Jerusaleem then shal he wende
fol. 61r And on the mount of Olyveete
The septre of Rome shal he leete. *put aside (give up)*
His coroune he shal lay doun also
120 And leve hem there and fro hem go.
[4101] Thus shal ende the dygnyté of Rome
A lytul byfore Antycrystes come
As clerkes seyn by undurstondyng

[4104] Of Danyel and Seynt Poul seying.
125 ¶Antycryste tyme then shal bygynne
That Poul calleth the mon of synne.
Though he be mon yitte nevere the les
He shalle be welle of wickednes.
The develes childe he shal be calde
130 But kynde men shuld not so hym halde *consider*
For his turnyng fro good to ille
The develes wille he shal fulfille.
Alle the powere of fendus of helle
And alle her witte shal with hym dwelle.
135 To Cryste he shal contraryouse bee
And to his lymes that he shal see *limbs*
By pryde he shal hym hyghe holde
And boven alle the planetes tolde *above*
That Jubiter is and Mercurye
140 And Apolyne and Erculye.
He shal hyghen hymselfe to be
Aboven the hooly Trynytee,
For creatures shulde more and lees
Honoure him over alle thing that ees.
145 Synful shal be his comyngge
And ful wondurful his lyvyngge
And his endyng shal be sodayn: *sudden*
[4132] Thorowe myght of God he shal be slayne.
fol. 61v In his tyme shal be trybulacyoune
150 And eke so myche persecucyoune
That any unnethe shul dar graunt *scarcely any*
That he is Cristene or Goddes servaunt.
More persecucyoune shal be thonne
Thenne evere was sithen the world bygonne.
155 Antycryste is thus myche to say
As he that is ageynus Crist aye. *against Christ always*
Then may uche mon be calde by skil *for this reason*
Antycriste that doth ageyne Goddes wyl,
And alle mowe be Antycristes calde
160 That ageyne Goddes lawe wol halde.
By mony skilles we somme know may
That doon myche ageyne Goddes law ay,
Bot oon Antycryste seyth holy writte
Shal come here aftur that com not yitte
165 The moost tyraunt withouten pytee
That evere yitte was or evere shal be.
[4151] Therfore I halde thes mysdoeres
Antycriste lymes and forgoeres. *[To be]; limbs; predecessors*

Of Antycristes byginnyng and endyng

[4153] Nowe whoso wole a while dwelle
170 A party here I wole yow tele *In part*
Maneres of Antycristes bygynnyng
And of his lyf and his endyng.
He shal be geten as clerkes tel con
Bytwene synful mon and womon
175 And aftur that he conceyved bee
The fende shal entre by his pousté *power*
Into his moderes wombe sone. *at once*
A greet clerke seyth this shal be done:
By fendes myght he beth forth brought
fol. 62r And by hym wondres shul be wrought.
181 He is calde childe that shal be lorne, *lost*
And in Corozaym he shalle be borne
Of a woman of the kyrede of Dan;
Cristendome shal he have nan.
185 He shal be maliciouse with envye
As speketh of hym the prophecye:
Fiat Dan coluber in via cerastes in
semita mordens vngulas equi.[1]
He seyth that "Dan shal neddre be *an adder*
190 Syttyng in way as men shul se
And shal byte hors by the hoof hard
To make the sitter to falle bakward."
Of Antycryste is his meenyngge here
Shal sitte in waye as he neddre were
195 And smyte hem alle more and lesse
That walken by way of ryghtwisnesse
And shal hem sle thorow venym
And malyce that shal come of hym,
And yitte he shal be circumcised
200 The more his malyce to ben ysed. *seen*
[4189] ¶And to hym shal assigned bee
A good aungelle that he shal not se
That shal haven of hym kepyng
Aftur his birthe in his bygynnyng,
205 Bot for he ageyne treuthe that es *against*
Hardened shal ben in wyckednes
His good aungelle shal fro hym wende
And leve hym in kepyng of the fende.
¶He shal be lerud as I undurstande *taught*

[1] Lines 187–88: *Let Dan be a snake in the way, a serpent in the path, that biteth the horse's heels that his rider may fall backward*. Genesis 49:17

210	And norysched and moste conversande	*conversant*
	In Bethsayda that wicked cyté.	
fol. 62v	In Capharnaum als regne shal he	*also reign*
[4201]	Whiche Bethsayda and Capharnaum	
	And Corozaym as I sayde whilum	*previously*
215	God spake to thes thre citees thus	
	As the gospelle sheweth tyl us:	
	Ve tibi corozayum ve tibi bethsayda ve tibi capharnaum	
[4207]	"Wo to Corozaym" seyth he "mot come	
	And to Bethsayda and to Capharnaome":	
220	In the fyrste he shal be borne and bred,	
	In the secounde norysshed and regne in the thred.	*third*
	He shal gedre unto hym thonne	
	Alle that of the develes crafte conne	*know*
	As nygremaunceres and tregetoures	*necromancers and sorcerers*
225	Wicches and fals enchaunteoures;	
	The develes crafte they shul hym ken	
	Wherthorowe he shal disseyve men.	
	And then thorowe the ledyng of the fende	
	To Jerusalem forthe shal he weende.	*go*
230	There shal he dwelle in that cytee	
	And make amyd the temple his se	*seat*
	And seye to alle that there shal wone	*dwell*
	That he is verrey Cryste, Goddes sone	
	And make the folke hym to honoure	
235	And saye he is her saveoure.	
	He shal saye ryght Cristene mon	
	Was nevere byfore his tyme bygon	
	Bot fals antycristes shal hem cal	*false antichristians*
	And seye they leved in wrong treuthe al	*believed*
240	That ha bene fro the bygynnyngge	
	Unto the tyme of his comyngge.	
	He shal be lusty and leccherous	
	And disseyvable and treccherous,	
fol. 63r	He shalle hym feyne fyrst ful holy	*first feign himself to be full holy*
245	And sommewhat shewen of ypocrisye	
	To bygyle men Crestene and leel	*Christian and loyal*
	As seyth the prophete Danyeel:	
	In aperto cum ypocrysy similabit sancti-	*[see note]*
	tatem ut facilius decipere possit	
250	He seyth, "fyrste he shal apertely	*openly*
	Holynesse feyne with ypocrysy	
	The lyghtlyere menne to bygyle,"	*the more easily*
	Bot that tyme lasteth bot a while;	
	He shal kynges to hym drawe	
255	And turne hem alle to his lawe.	
[4245]	By hym the peple shal turned be	

In uche loonde and uche contree.
He shal walke in everyche plaas
That Cryste welke inne when he her waas; *walked; here*
260 In so greet pryde he shal falle
That he shal thinke hym lorde of alle.
[4251] Thorowe pryde he shal ageyne God ryse *against*
And sklaundre and his werkes despise; *And slander and despise*
He shal turne folke to his lawe
265 And on foure maneres hem drawe.
Oon shal be thorow fals prechyng
Anothur by fals miracles shewyng;
The thrid with large giftes to geve
The ferthe thorow turmentes to greve. *grieve*
270 By fals prechyng in uche contré
Mony to hym turned shul bee;
He shal sende in this worlde wyde
Prechoures to preche on every syde
That shul preche undur fals coloure
275 And say Cristes lawe is alle erroure.
fol. 63v Antycrystes lawe they shul comende
And ageyne sothefastnes defende. *against truthfulness defend [themselves]*
They shul forbede uche mon to holde
That newe lawe that Crystene is toolde
280 And his mynystres shul bydde yitte *shall bid (command) in addition*
That noon shul epoune holy writte *expound*
To have thereinne undurstondyng,
For they shul saye hitte is leesyng *lying*
And make the peple to leve holy *to believe wholly*
285 That thay shul not be saved therby.
Thus shul thay bryng foolke to errour
By her prechyng and fals coloure;
His lawe shal passe and his powere *overstep*
Bothe eeste and weste in this world here
290 And fro the south to the northe also
His powere and his lawe shal go.
[4283] ¶He shal turne menne on othur manere
With fals myracles and wondres sere. *various*
Shewe he shal wederes ful monye *weathers*
295 By cursed crafte of nygramauncye *necromancy*
Pleynly to the peple to see
That by the fende al shal bee.
Of his wondres I shal tel some:
He shal do fyur fro heven come *cause fire*
300 That shal be bot an yvel spiritte *evil*
That from the eyre shal come alstite. *quickly*
Among his disciples shal he lyght
With dyverse tonges to speke unryght

As to apostles dyd the holy goost
305 And this shal be in monnes syght most,
And his disciples that shul be toolde
Shul hem avaunte and hemself hoolde *boast of themselves*
fol. 64r Wel bettur and to God more der
[4300] Then ever were Cristes apostles her.
310 Also thorowe the develes myght
He shal seme deed alle in her syght;
The thrid day by the fendus reed *fiend's advice*
He shal hym feyne to ryse fro deed. *himself*
The devel shal then bere hym up even
315 In the eyre as he shulde stye to heven, *ascend*
And ryght as he byfore was seene
As he had rysen so shul men wene *think*
That he is up to eyre ravyste *ravished*
And leve that he is verrey Cryste. *believe; verily*
320 Antycriste thus shal counturfete
The wondres of Cryste in erthe grete.
Mo wondres grete worche shal he
That the peple shal pleynlye see:
He shal do trees that florysshe feyre *cause*
325 And chace wyndes up in the eyre,
Fro heven to fallen reyny shoures
And wateres do renne ageyne her coures *run against their courses*
And trobul the see when he wylle
And atte his lykyng make hit stille.
330 He shal chaunge on wondre manere
Dyverse kyndes in fygures seere: *various*
He shal make deed ymages some
To speke of thingus that be to come.
He shal also dede menne up reyse
335 To goon aboute as the booke sayse,
And alle thorowe the fendes queyntyse *cunning*
For they shul entre in tho bodyse
And bere the deed bodyse aboute
That parfyte men shul be in doute *perfect*
fol. 64v Whether he be verrey Cryste or nought;
341 Thus in erroure shul men be brought.
The thrid manere shal he bygyle
Mony by giftus in shorte whyle
And turne hem falsely for to leve *to believe*
345 With large giftus that he shal geve,
For he shal fynde alle the tresore
That evere was hid yitte here bifore
Undur erthe or owhere ellus
That may not be gessed for men tellus
350 That more is undur the erthe ihyd

	Then aboven is knowen or elles kid,	*revealed (made known)*
	Of whiche he shalle hem ryche make	
	That Cristes law wolen forsake.	
	¶The ferthe manere aftur thonne	
355	To hym shal he turne mony a monne	
	And do hem hooly folow her trace	*track*
[4350]	With grete turmentes and manace	
	And drede of deth that sore may greve	
	Ellus he shal notte suffre hem leve.	*suffer them [to] live*
360	Greet tribulacyoun he shal hem shew	
	As in the gospelle telleth Matthew:	
	Tanta erit tribulacio vt in errorem	
	inducatur si potest fieri eciam electi.	
	He seyth "so myche trybulacyoun	
365	Shalle be to uche nacyoun	*each*
	Thoroweoute the world fer and nere	
	That tho that God hath chosen here	*those*
	Shul be brought in erroure soone	
	And God wol suffre hit be doone."	
370	Bot the Pocalipse a paarty	*Apocalypse (biblical book) openly*
	Of hym is sayde thus mistily:	
fol. 65r	*Pedes eius similes auricalco*	
	sicut in camino ardenti.[1]	
	"His feet are lyke to latoun bryght	*latten (alloy of copper and tin)*
375	As in a chymmenay brynnyng lyght,"	*furnace*
	That was as Jon say in visioune	*saw*
	Of hym that semed the maydenes soune.	*son*
	By his feet of latoun semande	*seeming*
	Godes laste lymes moun be undurstand,	*last limbs*
380	Parfite men that in charyté	
	In worldes ende shul martyred be	
	That is in tyme of Antycryste	
	Thorow whom mony shul be peryste.	
	That chymmeney brennyng with hete	
385	Bytokeneth the tribulacyouns grete	
	That shul bee when he shal coome,	
	For thenne shul mony thole martirdome.	*suffer*
	Antycriste shal be the mooste tyraunt	
	That evere was for he shalle haunt	*carry out*
390	Alle manere of turmentes keen	
	In whiche martyres byfore ha been,	
	Dyversely hem to turmente	
	That to his lawe wol not assente	
	And hem to deth putte at the last	

[1] Lines 372–73: *And his feet like unto fine brass, as in a burning furnace.* Apocalypse 1:15

395 That ay in trouthe dwellen stedfast.
And Cristene men in that contree
As Cryste welke mooste turment shul bee. *walked most tormented*
And Haymo sayth that greet clerke was
His tyrauntrye thorow the worlde shal pas
400 And fendes that nowe be bounden so
That thay may nouthur flee nor go
Ny noye so myche as thay woolde
Shul then be louse and not in hoolde. *loose; captivity*
fol. 65v Then shal preche no Cristene mon
405 Thay shul be holden as cursed thon,
Ny noon shal bye with hem ny selle
[4400] Ny felaushippe hoolde ny with hem dwelle
Bot with hem that have Criste forsaken
And to the marke of Antycryste taken,
410 For tho shalle al beren his merke
That Crist forsaken and his werke
And to the lawe loute of Antycrist low. *bow*
By her merk men shulle hem know *mark*
That they shul bere I undurstand
415 Outher in forhede or ryght hande *either; [Apocalypse 13:16]*
Others that wole not doo his reed *Others who will not follow his counsel*
Shul be done to violence deed.
On foure maneres as I ha shewed
To hym shul drawe lerud and lewed *learned and uneducated*
420 And Cristen lawes shul doun be leyde
As in the apocalippes thus is sayde:
Cauda eius terciam partem stellarum celi
trahebat et misit eas in terram.[1]
"With his tayle he drew doun even
425 Thrid parte of the sterres of heven
And into erthe he sent hem ryght
There they myght not shyne bryght."
This was the tayle of the dragon
That Seynt Jon say in vysyoun. *saw*
430 The dragoun is undurstonden tho fende *fiend*
And Antycriste the tayle atte the ende,
The thrid part of the sterres bryght
Ben undurstonden Cristen men ryght
Wheche he shalle fro treuthe drawe
435 And make hem holy holde his lawe. *wholly*
fol. 66r Menne that thenne be coveytouse
Turne shal he with giftes precyouse,

[1] Lines 422–23: *And his tail drew the third part of the stars of heaven, and cast them to the earth.* Apocalypse 12:4. See explanatory note.

He shal hem gyve that turned bee
Goolde and silver greet plentee.
440 He shal turne men of symple conyng *understanding*
With merveyles and his prechyng;
Menne that to lawe of God assente
Turned shul be with greet turment
Mony on that shul seme ful wyse *Many a one*
445 Shul leve on hym and Criste despyse. *believe in*
¶He shal come fyrste in myldenesse
And preche ageyne ryghtwysnesse,
By hym suche wondres shul be don
That resseyve hym shul Jewes sone *receive; shall [the] Jews at once*
450 And to hym turnen alle hooly.
Ennok shal come then and Ely
To preche ageyne Antycryste ful harde
As ye moun heren afturwarde.
Antycriste shal bygyn then felley *cruelly*
455 And pursue men with tyrauntrye;
[4451] Greet persecucioun shal he wyrche
To Cristene menne and holy chirche.
Destrue he shal then Cristen lawe
And Gog and Magog to hym drawe
460 The wheche are holden as men telle
The werste folke in erthe that dwelle.
Som seyde they are closede hoolye
Within the mountenes of Capsye *Caspia*
Bot thay are not so closed aboute
465 That thay ne myght lyghtly come oute. *easily*
Bot a queen holdeth hem inne
By strengthe that thay may not out wyn *escape*
fol. 66v That is the queen of Amysounes
Undur whos powere that folke wones. *dwells*
470 But atte the laste thay shul breke oute
And wende with Antycryste aboute.
¶For Jewes han suche a prophecye
And seyen among hem comunlye
That this folke atte the worldes ende
475 Unto Jerusaleem shal wende
With her Cryste and wondres wyrch *with their Christ (Antichrist)*
And thenne destruye al holy chyrch.
Som glose seyth as clerkes tellus *glosses*
That Gog and Magog is nought ellus
480 Bot Antycrist oost that shal coome *army*
Sodeyne ageyn the day of doome
And ageyne holy chirche werre ay *[wage] war always*
Hitte to distruye yif that thay may.
The gloose of bokes seyth also

485 By Gog are undurstonden al tho
Thorow whecche the fende oure enmy
Shal pursue Cristen men pryvely. *secretly*
By Magog undurstonden moun be
Thorow whiche openly pursue shal he,
490 Or undurstoonden ben there bye
That in Antycristes tyme first privelye
And aftur shullen openly wyrche
Wickednes ageyne holy chyrche.
Gog is to saye bot as "coverte" *covert*
495 Ny Magog nouther bot "aperte." *open*
Thus shal hit be as sayen som
Bot Ennok and Ely byfore shul com
Ryght bytwene Antycriste comyng
And the tyme of his preechyng.
fol. 67r ¶This mene tyme the prophetus two *In the meantime*
501 In dyverse studes shul preche and go, *places*
[4501] By her prechyng they shul drawe
And converte Jewes to Cristen lawe.
Thus seyth the prophete Malathye
505 In a booke of his prophecye
Conuertent corda patrum in filios.[1]
They shul turne by Goddes myght
The fadres herte into sones ryght
That is they shul turne the Jewerye
510 To Cristene lawe alle hoolye. *wholly*
Then shul the Jewes that low holde *law*
That they now have that Cristen are tolde,
As Crysten doon so shul they doo
Ryght as the glose acordeth therto:
515 *Percipient fidem quam ipsi habuerunt.*
"The Jewes shal take with herte glad
Treuthe that Cristene byforen had."
Wherfore Jewes and Cristen men
As the prophetus shullen hem ken *As the prophets shall make known to them*
520 Shul thorowe even entencyoun *through common agreement*
Assente in Criste as oo relygyoun.
They shul preche the apocalippes sayes
A thousand and two hundred dayes
And syxty, men to see and here.
525 The glose telleth this is thre yere
As did Criste that vouched save *vouchsafed*
To preche the lawe that we have

[1] *He shall turn the heart of the fathers to the children.* Malachi 4:6; Compare Luke 1:17 [*that he may turn the hearts of the fathers unto the children*]

They shul as the apocalippes spekes
Be clad in hayres and in sekkes — *hair(shirts) and sackcloth*
530 As who sayeth they shul penaunce preche
And thorowe ensaumple penaunce teche.
fol. 67v When Antycriste knoweth by her teching
That they turne Jewes to Cristen lyvyng
Thorowe her ensaumple and sermou
535 He shal do thenne grete persecucyoun
And grevously alle tho turmente — *those*
That to his lawe wole not assente
And hem to dethe do at the laste
That in treuthe wole be stedfaste.
540 Antycriste shalle thenne be so wrothe
He shal do take the prophetes bothe — *cause to be taken; (i.e., Enoch and Elijah)*
In Jerusaloem by the fendus reede — *counsel*
He shal do hem bothe to the deede. — *put them; death*
Then shul here bodyes the booke sayes
545 In streete lye stille thre dayghes
And an halfe on the erthe openlye,
For no mon shal dar hem burye
For drede that thay shul have then
[4550] Of Antycriste that wycked mon.
550 Her enemyse when thay be slayne
Shul of her deth be ful fayne. — *glad*
When theay han leyn dede on this wyse
Ageyn to lyve then shul thay ryse
And here ennemyes a voys shul here
555 Spekyng of hem on this manere,
"Ennoke and Ely stirte up bothe — *rise up*
For yee ben paste alle manere lothe." — *you are past all manner [of] loathed [thing]*
And when thay han harde this steven — *voice*
In a cloude thay shul styghe to heven — *climb*
560 That alle the peple hit shal se,
This greet wondre to hem shal be.
Aftur her deth as the book sayes
Antycriste shal regne fyftene dayes
fol. 68r And turne alle tho to hym hooly — *wholly*
565 That turned to Ennok and to Ely
And tho that wole not be turned thon
Shul be to deth turment uche mon.
Antycriste in his tyrauntrye
Shal regne thre yeer and half fullye;
570 God shalle then abregge his dayes — *shorten*
As Matthew in the gospelle sayes,
Nisi abbreuiati finissent dies eius

non erit salua omnis caro.[1]
"Bot his dayes were shorted," seyth he,
575 "Fewe men then saved shulde be."
God his tyme wole bregge thon *abridge*
As Gregory seith the holy mon:
Quia infirmos nos aspicit deus, dies malos quos
singulariter intulit misericorditer abbreuiabit.
580 He sayth, "for that God seeth ryght
That we be frele and feble of myght *frail*
The dayes of evel that beth hevye
Put to dyverse men syngulerlye *individually*
Atte the laste abregge shal he
585 Thorowe his mercye and his pyté."
Antycriste then shal have no pere: *peer*
He shal lyve two and thritty yeere
And an halfe as clerkes con se;
Of so mony yeeres his eelde shal be
590 For he shal lyven as mony yeere
As lyved Criste in monhede here,
And when he hath thus long lyved
No mo by hym then shul be greved.
Then shal he fele Goddes vengeaunce
595 And withouten any repentaunce
fol. 68v He shal be slayne ful sodeynly
[4600] Thorowe Goddes strengthe almyghty
Upon the mount of Olyveete
In the stude there Criste sette his fete *place*
600 When he styghe up to heven bryght *climbed*
Thus shal he ende by Goddes myght.
¶Somme clerkes seyn yitte alsoo
That seynt Mychel shal hym slo *slay*
Thorowe Goddes byddyng in that stede *place*
605 And there he shal be founden dede.
The book seyth als that thorow gost he *spirit*
Of Goddes mouthe slayne shal be,
Bot whether hit be this is certeyne *But however it is (comes to pass)*
By Goddes myght he shal be slayne.
610 His servauntes when he is deede
Shul make joye in uche a steede
And her delyte have nyght and day
And wyves wed and thus say,
"Though oure prynce be deed fro us
615 We han welthe ful plenteuous,"
But ryght as thay shul say thus alle

[1] Lines 572–73: *And unless those days had been shortened, no flesh should be saved.* Matthew 24:22

To sodeyn deth they shul falle
Thus shul thay ende alle sodeynlye
By the strengthe of God almyghtye.
620 Bot yitte when thay ben al fordoon *destroyed*
The doom shal not ben aftur soon *shall not be over right away*
For the glose of Danyel seyth "God shal
Graunte fyve and fourty dayes al
To tho that shud desseyvede bee
625 Thorow Antycriste and his meyne *company*
That thay may mende hem of her syn *amend*
And do penaunce er the doom bygyn."
fol. 69r The Jewes shul then turned bee
To that trouthe that now have we.
630 God shalle fulfille in tho dayes
Thes wordes that the gospel sayes,
Et fiet vnum ouile et vnus pastor.[1]
"Alle foolke shul to oon folde falle,
And oon herde to kepe hem alle." *shepherd*
635 By Jewes and Cristen this is tolde
Undur oon feyth in holy chirche folde,
For then shal holy chirche bee
In pees withouten adversytee.
The myght shal falle of the fende
640 Fro that tyme to the worldes ende;
He shal nouther tempte ny greve
Holy chirche in Cristen byleve, *belief*
Bot how myche space shal be thon
Til domes day ne wot no mon,
645 Ny noo prophete that mon con neven *name*
[4650] Ny noo halow that is in heven *saint*
Myght never wyte that pryvetee *know that secret*
What tyme domes day shal bee,
For God wole that noon hit wite *desires (wills)*
650 Bot hymself that hath ordeyned hite.
To his disciple seyde he thus
As tellen the aposteles dedes to us:
Non est vestrum nosce tempora vel mo-
menta que pater posuit in sua potestate.[2]
655 "To know yowe ne falleth the tyme privé *[It] falls not to you to know; secret*
That the Fadur hath sette in his pousté." *power*
Forthi no mon shulde aske ny say
Howe myche have we to demesday *much [time]*

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[1] *There shall be one fold and one shepherd.* John 10:16

[2] Lines 653–54: *It is not for you to know the times or moments, which the Father hath put in his own power.* Acts 1:7

	Ny we shul not wylne to leere	*desire to learn*
fol. 69v	Whether that hitte be fer or nere,	
661	Bot we shul ever be redy alle	
	Ryght as tomorowe that day shuld falle	
	And ay thenke on that dredeful doom	*always think*
	As sayth the holy mon Seynt Jeroom:	
665	*Siue comedam, siue bibam siue aliquid fa-*	
	ciam semper uidetur mihi illa tuba resonare in auri-	
	bus meis: surgite mortui venite ad iudicium.	
	He seyth, "whethur I eete or drinke	
	Or oughte ellus doo or thynke	
670	The bemes blaste of domes daye	*trumpet's*
	In myn eres thus souneth aye,	*sounds always*
	'Yee that are deed ryseth and come	
	Unto the greet dredeful doome.'"	
	Nowe have ye harde Antycristes comyng	
675	And of his lyf and his endyng	
	That menne verrey tokenes calle	*true*
	Agayne the day of doom shal falle.	*Near the day of doom [that] shall happen*
	Of tokenes byfore the doom	
	Mony mo tokenes men shul se	
680	Er that dredeful day shalle bee	
	Bothe in erthe and eke in heven	*also*
	As we heren the gospelle neven	*name*
	Where Criste speketh of tokenes sere	
	That shul fallen on this manere:	
685	*Erunt signa in sole et luna et stellis,*	
	et in terris pressura gencium pre confusione	
	sonitus maris, et fluctuum: arescentibus	
	hominibus pre timore et expectacione,	
	que suepervenient vniuerso orbi:	
690	*nam virtutes celorum mouebuntur et tunc vide-*	
	bunt filium hominis venientem in nubibus	
fol. 70r	*celi cum potestate magna et maiestate.*[1]	
	Thes are the wordes of the Gospel	
[4700]	That Criste to his disciples con tel:	
695	As he hath ordeyned to be doon	
	"Toknes shul be in sonne and moon	
	And in the sterres of heven to ken	
	And in erthe greet throng of men,	
	For mevyng and noyse of the se	*sea*

[1] Lines 685–92: *And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, by reason of the confusion of the roaring of the sea and of the waves; Men withering away for fear, and expectation of what shall come upon the whole world. For the powers of heaven shall be moved; And then they shall see the Son of man coming in a cloud, with great power and majesty.* Luke 21:25–27, a section from the "synoptic apocalypse" also found in Matthew 24 and Mark 13.

700 And of flodes that then shul be.
Men shul wax wery in that dyn *noise*
For dred and long bydyng therin *waiting*
That to the worlde shal come," seyth he,
"For myghtes of heven shul styred be
705 Then shul they see the sone of monne
In cloudes of heven comyng thonne
With mychel myght and magestee," *mickle*
And then shal the greet doom bee.
Aftur the lettre is this toolde here
710 Yitte may hit be expouned on othur manere.
Also oure Loorde that alle knoweth wel
Seyth thus by the prophete Joel:
Et dabo prodigia in celo sursum et signa in terra,
deorsum sanguinem et ignem et vaporem fumi. Sol
715 *convertetur in tenebras et luna in sanguinem, antequam ve-*
niat dies domini magnus et manifestus.[1]
He seyth, "I shal gyve wondres sere
Up in heven as men shul heere
And tokenes doun in erthe to loke
720 As blood and fyur and breth of smoke.
The sonne shal turne into merkenes *darkness*
The mone to blood and be lyghtles
Er oure Lordes day shal falle
fol. 70v That openly shal be shewed to alle." *revealed*
725 That grete day is the day of dome
Ageyne whiche shul thes tokenes come
And by these tokenes men shul witte
Hit beth the moste day that evere was yitte.

Of the fiftene tokenesse

Yitte seyth the holy mon Seynt Jerom
730 Of fyftene tokenes that shul com
Byfore Cristes comyng he sayes
And shul fallen in fiftene dayes,
Bot where any othur day shal fal *whether*
Bytwene hem or thay shul al
735 Contynuely by day aftur day
Seynt Jerom seyth he con not say,
And for certeyn yit seyth not he
That tho fyftene dayes shul be

[1] Lines 713–16: *And I will shew wonders in heaven; and in earth, blood, and fire, and vapour of smoke. The sun shall be turned into darkness, and the moon into blood: before the great and dreadful day of the Lord doth come.* Joel 2:30–31, with "horribilis" for "manifestus"

	Bot he reherceth tokenes fyftene	
740	As he hem fonde and writen had sene	*found*
	In Ebrue bokes as hitte menes	*Hebrew books as it says*
[4751]	That tho fiftene tokenes contenes.	*contains*
	In Ebrue bokes he hem foonde	
	And sayth as he say hem stoonde	*saw*
745	Every day aftur othur evene	*even (in order)*
	As ye may now here me nevene.	*enumerate*
	¶The fyrste day of tho fyftene dayes	
	The see shal ryse the booke sayes	*sea*
	Above the hexte hylle or mountayn	*highest*
750	Fourty cubites large certeyne	
	And in his steed even up stand	*its place*
	As here doth hille upon the land.	
	¶The secounde day hit shal be low	*it [the sea]*
	That unnethe men shul hitte knowe.	*scarcely*
fol. 71r	¶The thridde day hitte shal seme pleyne	*level*
756	And stonde even in his course ageyne	
	As hit stood atte the bygynnyngge	
	Withouten rysyng or fallyngge.	
	¶The ferthe day thus shal hit bee	
760	The wondursteful fysshes of the see	
	Shul come togedur and make roryng	
	Wondur hydous to monnes heryng,	
	Bot what that hit shal sygnyfie	
	Woot noon bot God allemyghtye.	*Knows*
765	¶The fyfthe day the se shal brynne	*sea; burn*
	And wateres alle that be therinne	
	And laste fro the sonne rysyngge	
	Unto hir tyme of doune goyngge.	
	¶The syxte day shal spryng blody dew	
770	On erthe on gras fully to shewe.	
	¶The seventhe day byldyng shal falle	
	And grete castelles and toures all.	
	¶The eyghte day roches and stones	
	Shul smyte togydur alle at ones;	*together*
775	Uche to othur shal smyte faste	
	So that uche oon shul doun be caste	
	And every stoon in sondry wyse	
	Shal be parted in thre partyese.	
	¶The nynthe day shal erthe dyn be	*noise*
780	Ful generally in uche contree;	
	So greet thondur as shal be thon	
	Was never sythen the world bygon.	*since*
	¶The tenthe day al for to neven	*so to say*
	Erthe shal be maad pleyne and even	
785	Hulles and dales shul turned be	*Hills*

And be maad even and pleyne to se.
fol. 71v ¶The elleventh day men shul come oute
Of caves of heoles over al aboute
[4800] As wode men that no witte conne *mad*
790 And noon shal speke to othur thonne.
¶The twelfe day sterrus shal alle
And the sonne from heven doun falle.
¶The thrittenthe day shul mennes bones
Be sette togedre alle atte ones
795 And upon here graves stoonde:
This shal byfalle in uche a londe. *happen*
¶The fourtenthe day alle that lyven thon
Shul dyghe, childe mon and womon,
For they with hem shul rise ageyne
800 That dyed byfore to joye or peyne.
¶The fyftethe day shal thus bytyde
The worlde shal brenne on every syde
And the erthe thar we inne dwelle *where*
Unto the utturmaste parte of helle.
805 Jerom telleth thes tokenes fyftene
As he in Ebrue bokes had seene
Bot for no tokne that mon shal se
There shal no mon yitte certeyn be
What tyme Criste shal come to dome
810 So sodeynly he shal doune come
As felle in Loth and Noe dayes,
So shal he come as Seynt Luke sayes,
Et sicut factum est in diebus Noe, ita erit
aduentus filii hominis. Edebant et bibebant,
815 *vxores ducebant et dabantur ad nup-*
cias, usque ad diem qua intravit Noe archam.
Et venit diluvium et perdidit om-
nes. Similiter factum est in diebus
fol. 72r *Loth. Edebant et bibebant, emebant et*
820 *vendebant, plantabant et edificabant,*
usque ad diem qua exiit Loth a sodo-
mis et pluit ignem et sulphur
de celo et perdidit omnes. Secundum autem
haec erit qua filius hominis reuelabitur.[1]
825 Thes ben the wordes of the Gospelle

[1] Lines 813–24: *And as it came to pass in the days of Noe, so shall it be also in the days of the Son of man. They did eat and drink, they married wives, and were given in marriage, until the day that Noe entered into the ark: and the flood came and destroyed them all. Likewise as it came to pass, in the days of Lot: they did eat and drink, they bought and sold, they planted and built. And in the day that Lot went out of Sodom, it rained fire and brimstome from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man shall be revealed.* Luke 17:26–30. For Noah's flood see Genesis 6; for Lot and Sodom see Genesis 19.

That ben on Ynglysshe thus to telle.
"As was in the dayghes of Noe
So monnes sone shal come," seyth he,
"Men eten and dronken and were glade
830 And weddeden and brydales made
Tyl that tyme and day that Noe
Went to the shippe that maad had he.
Sodeynlye com the flood that tyde *time*
And fordyd alle the worlde so wyde. *destroyed*
835 ¶Also in dayes of Loth byfelle
Men eten and dronke shortly to telle
Uche oon with othur soolde and bought
[4850] And planteden and houses wrought
Tyl Loth away wente fro Sodome.
840 Goddes vengeaunce sodeynly come
Fro heven reyned fyur and brymstone
And loste hem alle that there lafte none. *destroyed*
Ryght thus shal falle as men shul see
When monnes soule shul shewed be." *exposed*

Of fyur byfore the doom

845 At the ende of the worlde byfore the dom
An hidouse fyre byfore shal com
That sodeynly the worlde shal bryn *burn*
And no thing spare that is therin,
For alle erthe shal bren withoute
fol. 72v And in the eyre elementes aboute
851 And alle that in the worlde wrought *[is] wrought (created)*
Wasted shal be and brent to nought.
This fyur that of the worlde shal ryse
Shal then come fro dyverse partyse:
855 The fyur above withouten were *doubt*
And undur erthe and above here
Shul mete togedur at ones thon
And holy brenne beest and mon, *wholly*
And alle that groweth in erthe and eyre *air*
860 Til alle be clensed and made feyre
And alle corrupcyouns that moun be
In erthe or eyre that men moun se.
This fyur as the booke us leeres *teaches us*
Shal brenne and worche on foure maneres:
865 Hit shal worche as fyur of hel
To pyne synful that there shul dwel *punish*
And as the fyur of purgatory
To clense alle venial synnes fully
And as the fyur of erthe heere

870 That alle shalle brenne fer and nere,
The bodyes shal bren of everymon
And alle thingus unto askes thon *ashes*
And eke as fyur aboven heere
Elementes to make feyre and clere
875 And alle the eyre so bryght of hewe
And make hevenes to seme newe.
With thes fyures reykyng aboute *reeking (smoking)*
The face of erthe shal bren withoute,
The worldes shap shal fordon bee *destroyed*
880 As with the flood was of Noe;
And as hit paste cubites fiftene
fol. 73r Over all hilles that evere were sene
So hyghe and low shal that fyur pas
And fordo the worlde that was.
885 ¶As God byfore his firste comyng
Wolde fordoo withoute lettyng *hindrance*
[4901] Alle the worlde thorow water oonly
Ageynes the fyur of leccherye,
Ryght so byfore his laste comyng
890 Of the worlde shal he make endyng
By fyur that shal so brennyng be
Ageyne the cooldenes of charyté.
This fyur atte the bygynnyngge
Shal come byfor Cristes comyng
895 The good men to clense and fyne *refine*
And wicked men harde to pyne *afflict*
That loved her synne and thought hit swete,
As seyth Davyd the good prophete:
Ignis ante precedet et inflammabit ipsum
900 *in circuitu inimicos eius.*[1]
"Byfore hym fyre in diverse partyse
Shal brenne aboute hym his enemyse,"
Mennes bodyse then shal hitte bryn
The worlde and alle that is therin.
905 When alle is waasted as I ha tolde *have*
Thennes shul men ryse yong and oolde
Oute of her graves soule and body
And to the doom so come hoolye. *wholly (in one piece)*
Cryste oure Loorde shal com doun thon
910 And sitte in doom as domesmonne *judgment as judge*
And deme then bothe good and ille
As ye may here yif that yee wille.
And yitte that fyur shal in that tyde *time*

[1] Lines 899–900: *A fire shall go before him, and shall burn his enemies round about.* Psalm 96:3

fol. 73v Aboute hym brenne on evere syde
915 As the prophete beruth wittnesse
In the sauter where thus writen esse: *psalter*
Ignis ante ipsum exardesset et in
circuitu eius tempestas valida.[1]
"Fyur shal brynne in his syght," seith he,
920 "And aboute hym greet tempest shal be."
As long as the doom shal last
That fyur shal bren aboute fast
And when the doom is brought to ende
Alle the dampned then shul wende *go*
925 With that fyur that so shal bryn
To helle pyne and dwel therein. *The tortures of hell*
And with hem that shal be swept adoun
Evene to helle alle corupcyoun
And worldes filthe everyche a dele *every single bit*
[4950] As afturwarde is shewed wele
931 When that fyur hath wast al thing
Hevenes shul sese then of mevyng. *cease*

Of monnes up rysyng

Also oure loord er he com doune
For to demen in propur persoune
935 Byfore shal sende his aungelles
In foure partyes as the boke telles
With her bemes so to blowe *trumpets*
That alle the world shal here and know,
Then shul they alle folke up calle
940 And byd hem tyte to doom com alle. *quickly*
Thenne shul they ryse in flesshe and fel *skin*
With body and soule as clerkes tel
In as shorte tyme as mon may thinke
Or monnes yghe open or wynke,
fol. 74r The tyme that thay the doom shul here *[From]*
946 As the apostle seyth on this manere:
Omnes resurgent in monumento
in ictu oculi in novissima tuba.
"Alle shul ryse in a tyme mevyng
950 As in space of an yghe twynkelyng
When they here the deolful blaste *doleful*
Of that beem that blow shal fast." *trumpet*
For then shal alle men up ryse
In shap and in the same bodyse

[1] Lines 917–18: *A fire shall burn before him: and a mighty tempest shall be round about him.* Psalm 49:3

955 That thay here had in her lyf dayes
And in noon othur the boke sayes.
They shulde ryse in the same eelde thon *age*
That Criste hadde here fully of mon *as man*
Namly when he up roos by myght
960 Fro deth as Seynt Austyn seyth ryght,
That was of thritty wynter and two
And thre monethes eke therto.
In that eelde they shul ryse at last
By heryng of an aungelles blast;
965 Thenne shul here bodyes be hole and sete
With alle her lymes smale and grete.
¶For though the bodyes of every mon
Were brente into askes al thon *ashes*
And alle the askes of the bodyse
970 Were blowen in diverse partyse
In uche a londe and uche a contré
They shul togedre then gedred be.
[5001] They shul rise hole with body and hede
And her not wantyng in that stede, *hair*
975 So myche shal not then be periste
As seyth Seynt Luke the evangeliste,
fol. 74v *Capillus de capite vestro non peribit.*[1]
"Yow shal noon here perysche," seyth he,
"That on youre heed falleth too be."
980 Yif lymes ben here any unsemely *limbs*
By unhappe of kynde forthy *by chance of nature therefore*
God shal abate hitte by his myght *restore*
And make that lyme semely in syght; *fair*
Yif any lyme wante that shulde falle *that should belong*
985 Of monnes bodye or be to smalle
Thorowe kynde here then God wyle
Alle tho defautes hooly fulfyle
This shal be doon namely to tho
That shul be saved and to blis go.
990 Her bodyes shul be feyre and bryght
With clene lymes to alle syght.
Bot God shal not in noon wyse
Defautes amend of dampned bodyse;
Unsemely shulen her bodyse be
995 And foule and ogly upon to se.
Alle that good been and ryghtwyse
That shal be saved shul fyrst uprise
And into the eyre then be ravyste *ravished*

[1] *But a hair of your head shall not perish.* Luke 21:18

	Ageyn the comyng of Ihesu Criste	*Until*
1000	Hym for to kepe at his doun come	*await (see note)*
	As verrey juge to sitte in dome.	
	The parfitest men shul Criste kepe	
	And come thenne in his felaushepe	
	And be with hym in body and soule	
1005	As the apostle seyth Seynt Poule:	
	Quoniam Christus dominus in iussu, et in uoce archangeli,	
	et in tuba dei, descendet de celo; et mortui qui in	
	Christo sunt resurgent primi. Deinde nos qui uiuimus	
fol. 75r	*qui relinquimur simul rapiemur cum illis in nubibus*	
1010	*obviam Christo in aera, et hic semper cum domino erimus.*[1]	
	"Oure Loorde," he seyth, "shal come fro heven	
	In Goddes byddyng and aungels steven	*voice*
	And in the sowen of Goddes beem	*sound; trumpet*
	Alle this worlde hooly to deem.	
1015	Alle that be deed in Criste thonne	
	They shul up ryse fyrste uche monne	
	And we als in the same maneere	
	That nowe lyven and are lafte here	
[5050]	With hem in cloudes shul be ravyst	
1020	Into the eyre to kepen Cryst	*attend (honor)*
	And with oure Loorde so shul we be	
	Fro that tyme forthe," thus seyth he.	
	Bot synful that shul ryse that tyde	*[at] that time*
	Doun in erthe shul Criste abyde	
1025	In drede and sorow charged with syn	*loaded*
	For they moun not fro thethen wyn,	*may; thence escape*
	Hem were lever in helle be thonne	*They would rather*
	Thenne come byfore the domesmonne.	
	Feyn woolde they flee yif they myght	*Fain*
1030	To hyde hem fro the lordes syght	
	Undur erthe or owhere ellus	
	As Jon in the apocalips tellus,	
	Reges terre et principes tribuni et	
	divites et fortes et omnis seruus et omnis liber	
1035	*absconderunt se in speluncis et in petris*	
	moncium, et dicent montibus et petris: cadite	
	super nos, et collibus abscondite nos a fa-	

[1] Lines 1006–10: *For the Lord himself shall come down from heaven with commandment, and with the voice of an archangel, and with the trumpet of God: and the dead who are in Christ shall rise first. Then we who are alive, who are left, shall be taken up together with them in the clouds to meet Christ, into the air, and so shall we be always with the Lord.* 1 Thessalonians 4:15–16

cie sedentis in trono et ab ira agni.[1]
"Kynges of londe and princes sere *various*
1040 That cheveteyns that ben undur hem here
fol. 75v And riche men of uche a contree
And stalworthe men bonde and free
Wolde hem hyden in caves uche oon
And in cragges and roches of stoon
1045 And sey to roches and hilles thus,
'On us ye falle and hydeth yee us
Oute of his syght that sitteth in throne
And fro the wratthe of the lombe sone.'" *at once*
To come byfore the domesmonne *judge*
1050 Mony shul have greet drede thonne
Namely synful withouten hoope
For thus seyth the holy mon Joope: *Job*
Domine, quando veneris iudicare terram
vbi me abscondam a uultu ire tue
1055 *quia peccaui nimis in vita mea.* *[Not in Job]*
"Lorde," he seyth, "when thou shal come
To deme the erthe and sitte in dome *judge; judgment*
Where shal I fro thi wratthe hide me
For I have synned ageynes thee
1060 Ful greetly in my lyfe heere."
As yitte seyth Job on this manere:
Quis mihi hoc tribuat ut in inferno protegas me?[2]
"Lorde who may gyve to me," seyth he,
[5100] "That thow in helle myghtest hyde me
1065 And cover me at that dredeful day
Tyl that thi wratthe be paste awaye?"
Thenne is no wondur as I sayde ere
Though synful mon have care and fere *fear*
That shal be dampned and peryst
1070 To come into the syght of Cryste.

Of Cristes comyng to dom

Thus shal Criste come to deme thon,
fol. 76r As seyth Job the holy mon:
Ecce Dominus veniet et omnes sancti eius cum eo. *[Not in Job; see note]*
Criste then by his greet myght

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[1] Lines 1033–38: *And the kings of the earth, and the princes, and tribunes, and the rich, and the strong, and every bondman, and every freeman, hid themselves in the dens and in the rocks of mountains: And they say to the mountains and the rocks: Fall upon us, and hide us from the face of him that sitteth upon the throne, and from the wrath of the Lamb.* Apocalypse 6:15–16

[2] *Who will grant me this, that thou mayst protect me in hell?* Job 14:13

1075 Shal come doune fro heven bryght
As domes monne to sitte in dome. *judge of humankind*
A greet plentee shal with hym come
Of aungelles and of archaungels
And othur hooly as the booke telles.
1080 Thus oure Lorde shal come to doom
And al halowes shul with him coom *saints*
And sodeyn he shal hym shewe *suddenly he shall show himself*
As seyth the gospelle of Matthewe:
Sicut fulgur exit ab oriente et paret in occiden-
1085 *te, ita erit aduentus filii hominis subitus choruscans et terribilis.*[1]
"As layte gooth oute in a shorte tyde *lightning*
From eest and sheweth in the weste syde
So shal the comyn of monnes sone be
Sodeyn bryght and dredeful to se."
1090 He shal come doune withouten lete *impediment*
Anentes the mounte of Olyvete *Around*
Where in monhede he styghe up even *climbed*
Fro his disciples ryght unto heven.
In suche fourme as he stye up thonne *rose*
1095 Shal he come to deme uche monne
Good and wicke yong and oolde
As aungels thus disciples toolde:
Hic Ihesus qui assumptus est a nobis in celum,
sic veniet quemadmodum vidistis eum euntem in celum.[2]
1100 "Jesus," they seyde, "that is up goon
From yowe to heven in flessh and boon
So shal he come doun at the ende
As ye say hym to heven wende."
fol. 76v In that same fourme shal he com thon
1105 And sitte in doom as domesmon
When Criste is comen doune to the dome
In fourme of mon shal be his come.

Where the dome shal be

Thatte greet dome shal then be holde
[5150] In the vaale of Josephat toolde
1110 There shul thay alle togedre mete *Where*
As wittenesseth Joel the propheete:
Congregabo omnes gentes et inducam

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[1] Lines 1084–85: *For as lightning cometh out of the east, and appeareth even into the west: so shall also the coming of the Son of man be.* Matthew 24:27 (with the addition of the last four words)

[2] Lines 1098–99: *This Jesus who is taken up from you into heaven, shall so come, as you have seen him going into heaven.* Acts 1:11

eos in vallem Iosephat.[1]
"Alle folke togedur I shal grede — *call*
1115 And into the vale of Josephat lede."
And eke thertoo yitte seyth he thus
The same prophete more to us,
Consurgent omnes et ascendent gentes in vallem
Iosephat quia ibi sedebo et iudicabo.[2]
1120 "Rysen shul alle men to the dome
And into the vale of Josephat come,
For he shal sitten there namelye
To demen alle as they been worthie."
Of erthe that vale navel men calleth — *center (navel)*
1125 For amyddes the erthe hitte falleth,
Josephat is noughte ellus to saye
Bot stude of doom the laste daye. — *But [the] place of doom [on] the last day*
Cryste shal not fully doun come
Upon the erthe to sitte in dome
1130 Bot he shal in the eyre up sytte
On a white cloude seyth holy writte:
Ecce apparebit dominus super nubem candidam.[3]
"Lo oure Lorde shal sitte in syght
On a cloude feyre and bryght."
fol. 77r Even above the vale namelye
1136 There alle men shul see his bodye
And skil why he shalle there sitte — *[the] reason why*
Menne may here fynde that wol witte,
For there is sette tha vallay swete
1140 Bytwene the mount of Olyvete
And Jerusaleem on that othur syde
That stondeth amyddes the worlde wyde.
There is the mount of Calvarye
And the sepulcre faste there bye
1145 In the contree of Bethleem
Not ful fer fro Jerusaleem.
¶Forthi Criste wolde sitte there that day — *Therefore*
That he may on this wys say, — *manner*
"Lo yee now here moun alle se
1150 The vale of Josephat undur me
Where buryed was my modur in mynde — *in memorial*
In whom for yow toke I monkynde.

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[1] Lines 1112–13: *I will gather together all nations, and will bring them down into the valley of Josaphat.* Joel 3:2. By tradition the Vale of Josaphat was associated with the Kidron valley near Jerusalem.

[2] Lines 1118–19: *Let them arise, and let the nations come up into the valley of Josaphat: for there I will sit to judge all nations round about.* Joel 3:12

[3] *Behold a white cloud; and upon the cloud one sitting like to the Son of man.* Apocalypse 14:14

"Lo here also as ye may see nowe — *hear*
Bethleem there I was bor for yow: — *where*
1155 Lapped in cloutes and leyde I was — *(swaddling) cloth*
In crubbe bytwene ox and as. — *ass*
[5201] Lo here also ye moun se stoonde
Jherusaleem that is neere hoonde
Where I for yowe had mony buffette
1160 And sore was with scourges bette. — *beaten*
Lo here the mount of Calvaarye
Thidur for yowe the cros bare I — *Thither*
Bytwene two theves heng I faste
Fro me my gooste there for yow paste.
1165 Loo here ye mooun wel seen also
The sepulcre bot a litul ther fro
fol. 77v Where I was buryed in that steed
When I for yowe had suffred deed. — *death*
Lo here the mount of Olyvete
1170 Where I steye to my fadur swete — *climbed*
And aungelles in mennes lykenesse
Tolden of my comyng that now es."
Now have ye herde the skilles whi — *reasons*
That he shalle sitte above namely
1175 The vale of Josephat that men calleth,
The whiche amyd the worlde falleth.
¶An othur skil yitte may this be
Of this comyng in that contré
For that he there come fyrste adoun
1180 Only for monnes salvacyoun
When that he flesshe and blood tok
Of mayden Marye as seyth the bok.
Thus shal he come and sitte thore
To deme alle as I sayde byfore.
1185 Criste ful austerne then shal bee — *austere*
To synful men that hym shul se;
Dredeful and hydous seyth the boke
To here syght when they on hym loke — *their*
And ful delitable to the syght — *delightful*
1190 Of ryghtful men that lyved ryght.

In what fourme Crist shal deme

Bot alle the persones of the Trinité
Shulle notte in Godhede shewed be
To wicked and to good there thonne
Bot Criste oonly in fourme of monne
1195 Goddes sone then shal deme us,
There the apostle Seynt Jon thus:

Omne iudicium dedit deus filio
fol. 78r *Vt omnes honorificent filium*
Sicut honorificant patrem.[1]
1200 "God to his Sone hath gyven," seyth he,
"Alle the domes that gyven shul be
[5251] That menne the Sone may honoure ryght
As they doon the Fadur ful of myght."
Goode shul see hym in monhede thon *[The] good (people)*
1205 And in godhede as God and monne,
For that he shal not fro hem hyde
They shul see hym alle gloryfyde
And that shal be a blesful syght
So he shal then be feyr and bryght.
1210 Wykked in monhede shul hym se
Oonly as he heng on the tree,
Blody and blo as he thenne was
When he dyed for monnes trespas.
To hem that syght shal be greet drede, *[cause of] great fear*
1215 They shul not see of his goddehede
The wheche godhede is ful of blys
Therfore that syght shul they mys,
Bot in monhede sothe to saye
Shul they hym se there that daye
1220 In fourme of monne he shal then seme
And in monhede he shal hem deme.
And he shal in his doune comyng
The token of the cros with hym bryng
On whiche bought us fro pyne, *damnation*
1225 For he wolde not oure soules tyne. *lose*
That tokne of cros al men shul se
For hitte shal ful delitable be *delightful*
To ryght men and seme ful bryght *just*
And dredeful to the synfulles syght.
fol. 78v This token shal be shewed thonne
1231 As seyth the boke to uche a monne:
Hoc signum crucis erit in celo cum
dominus ad iudicandum uenerit.
"This token of the cros shal seme
1235 When oure Lorde shal come and deme,"
That is to sey up in the eyre
To gode mennes syght ful feyre.
I trowe this token shal not be
The same cros ny the same tree

[1] Lines 1197–99: *For neither doth the Father judge any man, but hath given all judgment to the Son. That all men may honour the Son, as they honour the Father.* John 5:22–23

1240 That Criste was nayled to fote and hand
Bot of that tre a token semand. *sign seeming*
And somme say yitte and so may be
Tokene of the spere men shul se
That wente to Cristes herte roote
1245 And of the nayles in honde and foot
That Jewes hym to the rood faste *With which Jews him to the cross secured*
And of the coroune that was thraste *thrust*
On his heed that the blood oute ran
When thornes pryked the brayn pan,
1250 And of the scourges that brast his hide
Tyl blood ran doune on every syde.
[5301] Thes tokenes shul then be shewed
Byfore alle men lerud and lewed.
Bot synful that shul dampned be
1255 To here shenshippe shulen hem se. *harm*
Criste shal shewe his woundes wyde
In heed and foot in hand and syde
That fresshe shul seme and al bledande
To alle synful that there shul stande.
1260 Shewe he shal to her confusyoune
Al the tokenes of his passyoune;
fol. 79r This shalle be doon thus openlye
To reprove alle synful therebye
That to her shenshippe shal be thonne *Who to their destruction shall be [put] then*
1265 As seyth Austyne the holy monne:
Fortasse dominus custodit in corpore suo cicatrices suas, ut in iudicio hostibus exprobraret vt conuincens eos dicat, 'Ecce homo crucifixistis, ecce deus et homo quem credere noluistis.'
1270 "Goddes Sone oure Lorde almyghtye
In happe hath kepte in his body *As it happens (see note)*
The shappes of his woundes sere
That for oure synne he tholed here *suffered there*
For to shewe unto his enemyse
1275 When he shal deme as hye justyse
Hem to repreve at that laste daye *Them*
And to atteyne hem and saye: *arraign*
¶'Lo now here in flesshe and blode *[see] here*
That for yowe honged on the rode *[The] one who*
1280 Bothe God and mon that yowe wrought
In whom byleve wolde yee nought.
Beholde the woundes that ye sticked
Se here the sedes that yee prycked, *sides; pierced*
That for yowe was opene ay *perpetually*
1285 And ye wolde entre by no way.'" *(see note)*
Michel shenship shal this be *Great shame*

To synful men that shullen hit se
The whiche to hym dyd nought ageyn — *Who for him did nothing [good]*
That suffred for hem so myche peyn
1290 And not tho that do no good oonlye — *And not only those who do no good*
Bot tho that are ful of feloonye
That ay doon evel and no gode
And Goddes Sone ofte doon the rode; — *often put on the cross (crucify again)*
fol. 79v In that in hem is with synne — *By [doing] that they are*
[5350] Of whiche they nyle nevere blyn. — *cease*
1296 What moun they then onswere or say
Howe moun they hem excuse that day? — *themselves*
Excuse hem no thing may thonne
So ryghtwyse is the demesmonne. — *judge*
1300 In that day as the booke witnesse
Shal not be shewed bot ryghtwisnesse
With greet reddure to synful nomely — *severity*
For here synne are peyne worthye. — *damnable*
Thay may defende hem by no weyes
1305 As Jon with golden mouthe thus seyes,
Non erit tunc locus defensionis vbi
videbunt Christum exhibentem testimonia
et signa sue passionis.
"No stude of defense there shal be — *place*
1310 Where they shulde openly see
Wittenes gyvyng and toknes certeyne
Of his passyoune and his peyne."
Alle shul have greet drede that day
Bothe good and evel as clerkes say;
1315 There schal be neyther aungel ny mon
Bot they shul quake for drede thon.
Suche drede that day shul they have
Allethough they wyte to be save — *know*
Not for hemselfe that ben gultles
1320 Bot for the reddure of ryghtwisnes — *severity*
And for the grisly austerneté — *harshness*
That Criste shal shew that day to see
Ageynes the synful men nanely — *only*
That worthe dampned withoute mercy. — *Who will be*
1325 Syn ryghtful men that shul be save — *Since*
fol. 80r And aungelles suche drede shul have
Ful greet drede aught synful be thon; — *ought [to] be [to the] sinful then*
Therfore thus seyth the holy mon:
Si columpne celi contremiscent et pauent
1330 *adventum Christi, et angeli pacis amare flebunt,*
peccatores autem quid facient?
He seyth, "yif pileres of heven bryght — *pillars*
As holy men that lyved han ryght

	Shul Cristes comyng in monhede	
1335	And aungelles als ful gretely drede	*also*
	And wepe ful bitturly eke therto	*also*
	What shul synful men then do?"	
	That shul be spilte as I seyde ore	*They (those ones)*
	As seyth the holy mon yitte more:	
1340	*Si iustus vix saluabitur, impius*	
	et peccator vbi parebunt?[1]	
	"Yif the ryghtwyse mon," seyth he,	
	"Unnethe thenne shal saved be,	*Scarcely*
[5400]	The synful and the wicked mon	
1345	Whidurwarde shul thay wend thon?"	*turn*
	Ryghtwise men as the book tellus	
	Shul thenne be saved and non ellus.	
	In monhede then oure lord schal sitte	
	Above synful seyth holy writte,	
1350	Wrothe and steerne with ful felle chere	*Wrothful and stern with full fierce cheer*
	And tret with wicked lyveres here.	*deal with*
	Helle bynethen bothe wyde and depe	
	Shal then be opene hem to keepe,	
	The erthe that thay on shul stande	
1355	Schal for synne be tremblande	
	And unnethe hitte shal hem beere	*scarcely*
	So myche her syn shal hem dere.	*harm*
fol. 80v	On alle sides hem fendus schal stande	
	And aboute hem be fyre brennande;	
1360	Aboven hem heven schal smite soore,	
	Suche sorowe shal be among hem thore	
	With leytyng and thondur togedre,	*lightning*
	They wolden flee bot they not whedre:	*they [know] not whither*
	They shul be bysette on every syde	
1365	And no thing shal hem hyle ne hyde.	*them cover nor hide*
	Wheche been oure accusoures	
	Accusoures mony shul there be thon	
	Hem to accuse to the domesmon.	
	I fynde writen as ye shul here	
	Of accusours fyftene ful seere	*many*
1370	That shullen accuse that dredeful day	
	The synful men, that is to saye:	
	Conscience that is here Inwytte,	*[Inward awareness of right and wrong]*
	Her owen synnes, and holy writte,	

[1] Lines 1340–41: *And if the just man shall scarcely be saved, where shall the ungodly and the sinner appear?* 1 Peter 4:18; see also Proverbs 11:31

Goddes creatures that we kenne, *know about*
1375 Aungelles, develes, and hethen menne,
And martyres that had turmentes sere
And othur that wrong han tholed here, *suffered*
And mennes children unchastised,
And pore that need myght not hyed, *hide*
1380 Sogettes, and benefices taken here,
And alle Cristene turmentes sere,
And sovereyne Lorde in Trinitee —
Thes alle ageyne synful schul bee. *against*
¶First shal here owen conscience *their*
1385 Accusen hem in Cristes presence
Openlye and not in pryvetee, *privity*
For no thing thenne shal hid bee:
Alle schal be shewed then openly
fol. 81r As Danyel seyth in his prophecye,
1390 *Sedit iudicium et libri aperty sunt.*[1]
"The dome schal sitte and bokes open wyde." *judge*
This schal be knowen at that tyde.
The bokes ben conscience and not ellus
[5450] Ryght as the glese thereof us tellus, *commentary (gloss)*
1395 *Consciencie omnes reuelabuntur.*
"Conscience," he seyth, "of every thing *[To] conscience*
Shal be shewed to monnes knowyng."
¶Hes synnes also bothe more and les
Hem schal accuse as bokes wittenes,
1400 For with hem ever shul they laaste
As they to hem were bounden faaste
The whiche schul accuse that daye
So that they shul not ageynsaye. *gainsay*
As theef is greved with stole thing founden
1405 When hit aboute his neke is bounden
So shul here synnes greve hem sore
As thay aboute here neckes wore.
The synnes thenne shul sey thus
To uche synful, "thou wroughtest us;
1410 Thine we are withouten doute
Thow haste long boren us aboute."
¶Hem shal accuse eke holy writte
And hem namely that knowen hitte
And herde poyntes that longeth therto
1415 And wole nought aftur hem doo.
¶Also schul Goddes creatures sere
Accuse hem on dyverse manere

[1] *The judgment sat, and the books were opened.* Daniel 7:10

As sonne and mone and the sternes
And elementes that us governes;
1420 And alle the worlde shal be redye
fol. 81v The synful accusenne openlye.
Alle creatures hate hem shalle
When he is wrothe that made hem alle.
¶Fendes shul als accuse hem thore
1425 Of alle here synnes lasse and more,
For alle synne they shul oute say
That to tysed hem nyght and day, *they enticed them to*
Of alle tho shul they accuse the sothe *disclose the truth*
As thefe his felow that thefte dothe
1430 That hym accuseth of that ilke thyng
That he did hym do by his egging. *instigation*
¶The fende to tempte that is bysye
At that doom shal been redye
For thay write synnes lasse and more
1435 Of whiche they moune accuse hem thore.
Alle synnes they shul telle thonne
As Job reherseth the holy monne,
Scribis enim contra me amaritudines.[1]
"Thou suffreste Lorde be writen," seyth he,
1440 "My byttur synnes ageynes mee."
¶Aungelles also as clerkes con say
Shul accuse synful men that day,
[5500] For God that to hem here soules toke
Here to kepen as seyth the boke
1445 Thenn shal aske at his comyng
Acounte to yeelde of her kepyng.
Thenne shul the aungelles onswere therto
And sey oure Lorde, "wolde they not do *say [to]; 'they would not do it . . .'*
Bot here folyse wolden they use."
1450 Thus shul aungelles synful accuse
And hethen men as seyth the booke,
That Cristendome never yit toke
fol. 82r As Jewes, Sarazenes, and peynymes *Saracens and pagans*
That wote not what Cristendom menes
1455 Shul thenne accuse that men shul see
Fals Cristen men that dampned bee,
For hethenne men atte that assyse *assize*
Shul be holden as men ryghtwyse
To regarde of evel Cristen menne *In comparison to*
1460 That kepte not the byddynges tenne *ten commandments*
Bot spendid alle here witte in veyne,

[1] *For thou writest bitter things against me.* Job 13:26

Therfore they shul have more peyne
In helle pytte that more shal greve
Thenne any folke of mysbyleeve.
1465 ¶The halowes shul accuse alle thoo *saints*
That shul be lefte and to hel goo
And namely martyres, Goddes knyghtes,
Shul accuse tho synful wyghtes *creatures*
As tyrauntes that hem peyned and slow *tortured and slew them*
1470 And to mony turmentes hem drowe
On whom to God vengeaunce they crye
As the apocalippes sheweth thus openly:
Usquequo Domine sanctus et verus, non vindicas
sanguinem nostrum de hiis qui habitant in terra?[1]
1475 "Thow holy lorde sothefaste and goode
How longe er thou venge oure bloode
Of oure enemyes in erthe that dwelles?"
Thus the apocalippes unto us telles
Sithe they to God ay vengeaunce crye *Since*
1480 On hem that of here blood be gultye,
Howe shulde thay in tyme of wreche *vengeance*
Be stille ageyne hem of here speche? *silent*
¶Also al tho that tholed han theere *suffered*
Falshede or wrong on any manere
fol. 82v Thay shul that day accuse hem sone *at once*
1486 That hem have here suche wronges done.
¶And children that unchastised were
Shul fadur and modur accusen there
For thay were recheles and unwyse *reckless*
1490 And wolde not hem with aw chastise *awe*
And hem techen with good thewes *manners*
As in his boke the wyse mon shewes:
[5550] *De patre impio conquerentur filii, quoniam*
propter ipsum sunt in opprobrium.[2]
1495 "The sone shal pleyne hym," seyth he,
"On his fadur and ageyne hym be
For defaute of hym aren thaye." *fault*
In greet repreve that is to saye *reproof*
For in defaute of his disciplyne *For lacking his*
1500 Moun thay be demed to helle pyne;
The fadur also with hym be spylte *damned*
For he is cause of bothe her gylte.

[1] Lines 1473–74: *How long, O Lord (holy and true) dost thou not judge and revenge our blood on them that dwell on the earth?* Apocalypse 6:10, which reads "non iudicas et vindicas . . ."

[2] Lines 1493–94: *The children will complain of an ungodly father, because for his sake they are in reproach.* Ecclesiasticus 41:10

¶Also pore shul pleyne with al ryght *[the] poor shall complain*
Upon the ryche in Goddes syght
1505 And hem accuse ful grevouslye,
For they of hem had no mercye
For to helpen hem in her nedes
Nouther for to clooth ny feede,
Bot lette here golde and silver ruste
1510 Whereon thay hadden al her truste.
To pore thereof wolde thay not geve
When thay say hem in myscheve, *distress*
That rouste of that mouled monee *rust; moldy*
Ageynes hem witnes shal hit bee.
1515 And wormes on the same manere
That in her clothes bredden here
fol. 83r Alle these shul be in witnes brought
For the pore that thay helpe nought.
¶And alle that sogettes to mon were here *subjects*
1520 Shul accuse hem on many manere;
Criste shal alegge ageynes hym sone *at once*
And shew what he hath for hem done
Of tho benefises bothe more and lesse *benefits*
For to repreve her unkyndenesse.
1525 ¶Also turmentus of Cristes passyoun
That weren for oure salvacyoun
Shullen hem accuse at that doom,
Thus seyth the doctoure Seynt Jeroom:
Crucem propter te portabit Christus
1530 *vulnera sua contra te allega-*
bit, cicatrices contra te loquentur,
claui de te conquerentur.
"The cros that God dyed on for mon
Shul styfly stonde ageynes mon,
1535 And Cryst with his woundes wyde
Ageynes hym shal alegge that tyde
[5600] The erres of his woundes schal speke *scars*
Ageyn thee for to been awreke; *avenged*
The nayles that in feet stak
1540 On the ful greet pleynt shul mak." *complaint*
¶Thenne at laste as moost of myght
God shal accusen hem wyth ryght
For they hym greved in her pousté *power*
And al the persones in Trinité,
1545 The Fadur and the Sone and the Holy Gost
This accusyng shal the moost.
¶The secounde persone then shal deem
That is croos that mon shal seem. *[a] cross that looks like a man*
fol. 83v Alle shul come byfore hym thare

1550 And yelde acountes er they then fare *go*
Of alle here lyf here how they lyved.
Then shal be sene what they God greved
To alle the worlde hit shewed shal be
Openly and nought in pryveté *privity*
1555 Byfore halowes and aungelles bryght *saints*
And fendes that ben ogly in syght
And byfore wicked menne also
That shul be dampned to endles wo,
For Crist that ryghtwyse domesmonne
1560 Alle shal calle byfore hym thonne,
As beruth Davyd the prophete witnes
In the sautere there thus writen es: *psalter*
Advocavit celum de sursum et
terram discernere populum suum.[1]
1565 He seyth, "he shal byfore hym cal
The heven above and the erthe with al
His folke to demen ryght at that day."
This verse is thus myche to say
Heven he shal cal byfore hym tyte *quickly*
1570 That is to say holy men parfyte,
In doom with hym shul they sytte
And with hym deme seyth holy writte.
The erthe is nought ellus to telle
Bot wicked men and fendus of helle
1575 Whiche he shal calle at his wille
And departe the good fro the ille. *separate*
Then shul men streyte acounte yelde *strict*
Of al here tyme in youthe and elde
Not oonly of oon or two yeere
1580 Bot of alle here tyme lyved heere.
fol. 84r No tyme shal be unrekened thonne
As Bernarde seyth the holy monne,
[5654] *Sicut non peribit capillus de capite,*
ita non erit momentum de toto tempore
1585 *de quo sani non conquerentur.*
"As not an here of alle here hede *hair; their*
That tyme shal peryssh in no stede, *place*
Ryght so there shal be no moment
Of alle the tyme that God hath lent
1590 Of whiche shal bee no pleynyng
In tyme of that harde rekenyng."
¶Als they shul yeelde acounte certeyn
Of alle wordes spoken in veyn

[1] Lines 1563–64: *He shall call heaven from above, and the earth, to judge his people.* Psalm 49:4

This to say that were fruytles
1595 As holy writte beruth witnes,
De omnem verbo ocioso reddenda est racio.[1]
The boke speketh on this manere,
"Of uche evel worde spoken here
There shal be resoun yolden ryght"
1600 That dredeful day in Goddes syght,
And not oonly of wordes sayde
Bot of thoughtes that God not payde. *[did] not please God*
Hem there excuse may thay nought
Nouther of ydel worde ny thought
1605 Therfore oure Lorde God almyghty
Seyth by his prophete Ysaye:
Ego cogitaciones venio ut congregem cum gentibus
ad iudicandum sicut iudicabo gentes.[2]
"I come," he seyth, "togedre with men
1610 Of hem the thoughtes that I ken
For to deme bothe more and les
As I shal men with ryghtwisnes."
fol. 84v Men aught wele to drede therfore
For why thus seyth Seynt Gregore:
1615 *Ergo sic Deus cuiuscumque vias considerat*
ut ne minime cogitaciones que apud nos vsu
valuerunt in iudicio indiscusse remaneant. *[not traced]*
"Oure God that alle wysdome conne
So byholdeth the weyes of monne
1620 That the leest thought that in us hath he
Hit shal not undiscussedde be
And not oonly woorde and thought
Bot every wille that mon hath wrought."
[5700] ¶Also ther shul acountes yeelde
1625 Not oonly of greet dedus in eelde
Bot of smale dedus in here youth
Fro the tyme that they witte couthe *[were] capable [of] understanding*
Of alle here dedes nyghtes and dayes,
Therfore Salomon thus sayes:
1630 *Letare iuvenis in adolescencia tua,*
et in bono sit cor tuum in diebus iuven-
tutis tue, et ambula in viis cordis
tui, et in intuitu oculorum tuorum, et scito

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[1] *Every idle word that men shall speak, they shall render an account for it.* Matthew 12:36 (not exact)

[2] Lines 1607–08: *But I know their works, and their thoughts: I come that I may gather them together with all nations.* Isaias 66:18 (not exact)

quod pro omnibus hiis adducet te dominus in iudicium.[1]
1635 He seyth, "yong mon be glad and blythe,
And in thi youthe that passeth swythe, *quickly*
Let thin herte be in good sted faste
While thi dayes of youthe may laste
In weyes of thin herte thou goo
1640 And in syght of thine yghen two, *eyes*
And wyte thou for alle thi youthehede *know*
Oure Loorde shal thee into doom lede
Where resouns shul be yolden sere." *reasoned judgments shall be presented*
Therfore seyth Job on this manere:
fol. 85r *Consumere me vis peccatis adolescencie mee.*[2]
1646 "Thou wolte Lorde wast me to nought
Thorow synnes that I in my youth wrought."
Men shul there yeelde acountes sone *at once*
Not oonly of that thay han done
1650 Wyttyngly and with knowyng
Bot of that they dyd by erryng.
They shul be excusedde thonne
As wittenesseth the wyse monne:
Pro omni errato siue bonum siue malum
1655 *sit adducetur homo in iudicium.*[3]
"For every thing that mysdoon es
Good or evel more or lees
Atte the laste day mon shal be led
Into the doom that moste is dred."
1660 Forthi Davyd as he telleth us
Was ful dredyng when he seyde thus:
Ignorancias meas ne meminieris Domine.[4]
"Lorde," he seyth, "bythynke thee nought
Of my frele unknowyng thought." *frail*
1665 ¶Yitte shul they yeelde acountes with drede
Not oonly of uche open evel dede
Bot of uche yvel dede pryvé *privy*
That semed to syght good too be.
Som yvel dede semeth good here
1670 As Gregory seyth on this manere:

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[1] Lines 1630–34: *Rejoice therefore, O young man, in thy youth, and let thy heart be in that which is good in the days of thy youth, and walk in the ways of thy heart, and in the sight of thy eyes: and know that for all these God will bring thee into judgment.* Ecclesiastes 11:9

[2] *[Thou] wilt consume me for the sins of my youth.* Job 13:26

[3] Lines 1654–55: *And all things that are done, God will bring into judgment for every error, whether it be good or evil.* Ecclesiastes 12:14

[4] *My ignorances do not remember[. According to thy mercy remember thou me: for thy goodness' sake,] O Lord.* Psalm 24:7

	Interdum sordet in oculo iudicis	
	quod fulget in oculo auditoris.	*[not traced]*
[5750]	"Somme is foule in justyse syght	*in [the] sight [of] justice*
	That semeth in hereres yghe ful bryght."	*in [the] hearer's eye*
1675	Atte doom shal that discussed bee	
	As in the sautere men moune see,	
fol. 85v	*Cum accepero tempus, ego iusticias iudicabo.*[1]	
	God seyth by the prophete Davyd	
	And othur that acorden therwyth,	
1680	"When I have tyme reseyved ryght	
	I shal doon ryghtfulnes by myght."	
	¶Also byhoveth men yeelde thonne	*behooves*
	Acountes byfore the domesmonne	
	Not oonly for werkes here wrought	
1685	Bot of dedes that thay dyd nought	
	As werkes of mercy and of almus,	
	For the gospelle telleth thus:	
	Esurivi et non dedistis in manducare,	
	sitivi et non dedistis michi bibere.[2]	
1690	This is on Ynglysshe men moun here	
	Howe God shal say on this manere:	
	"I hongred and yee me not fedde,	
	I thristed and yee no drynk me bed."	*offered*
	Thus shal some be accused streytly	*strictly*
1695	That did not the werkus of mercy,	
	Yitte men byhoven acounte to yelde	*are obliged*
	Of here owen soules that they welde	*wield*
	And have in kepyng while they lyve	
	Of whiche they shul acountes gyve.	
1700	For yif a kyng of kyngdome ryche	
	Had a doughtere that were hym lyche	*like*
	Of beaté face and of hys bodye	*beautiful*
	And loved hire specyally	
	To make hyre queen of greet worship,	*honor*
1705	And he toke hire his regne to kepe	*And he gave her his reign to keep*
	And yif se thenne kepte hyre mys	*if she then kept herself badly*
	Me thinketh hit were no doute of thys	
	Bot the kyng wolde have rekenyng	
fol. 86r	And acounte of that myskepyng,	
1710	The recheleslyer that hee hire yemed	*more recklessly; supervised*
	The more grevously to be demed.	

[1] *When I shall take a time, I will judge justices.* Psalm 74:3

[2] Lines 1688–89: *For I was hungry, and you gave me not to eat; I was thirsty, and you gave me not to drink.* Matthew 25:42. Feeding the hungry and giving drink to the thirsty are two of the Seven Works of Bodily Mercy.

What shal the kyng of heven do thon
To a synful mon or a womonne
To whom he toke the kepyng here *entrusted*
1715 His doughtere to hymselfe and dere,
That is monnes soule hys lyckenes *likeness*
While hit fro dedely syn kepte es
[5800] Whiche he thought to croune quene
In heven there joye shal ever bene?
1720 He that is recheles and kepeth hit ylle *ill (badly)*
Shal be aresonned as hit is skille *rebuked for good reason*
Of myskepyng for that hee tooke.
Forthi Salamon seyth in his boke,
Custodi solicite animam tuam.
1725 That is to say on this manere,
"Kepe thi soule bysilyche here."
Bot he is slye that thus may say *wise*
In tyme of deth at his last day,
"I yelde my soule in this deth stoure *deadly struggle*
1730 To hym that is my saveoure."
¶Yitte shul men yeelde acounte streytly
Not of here soules within oonly
Bot of here bodyes eke withoute
That thay kepe and beren aboute.
1735 A monnes body may wele be calde
A castel here whiche is to halde
That God hath gyven mon to kepe,
To his profite and Goddes worshepe
That enemyes ofte assaylen harde.
1740 And therfore seyth Seynt Barnarde:
fol. 86v *Bonum castrum custodit qui corpus suum custodit.*
"He kepeth a castel good," seyth he,
"That kepeth his body in honesté."
¶Yitte shul men yeelde acountes also
1745 Er thay fro the doom shalle go
That shal be taken of hem uche oon
And not oonly of soules alle oon
Ny of here bodyes oonly therebye,
Bot of bothe togedre joyntlye,
1750 This is to say uche oon shul thenne
Yelde acountes of ful hole menne, *fully whole men*
For monne is not propurly toolde
Bot body and soule togedre hoolde;
The soule by hitteself mon is noon
1755 Ny the body by hitteselfe alle oon.
Mon may be called on twey manere
While the body and soule is heere.
Therfore clerkes that clergye conne *learning know*

Callen inner mon and uttur monne: *Speak of*
1760 Inner anentes the soule oonlye; *concerning*
And uttur anentes the foule bodye.
Bot body and soule bothe tho two
Bot oonne mon maken and no moo.
[5850] Thus shul menne yeelde acountes namly
1765 Bothe of the soule and of the body.
Men shul not oonly to acountes go
For hemselfe bot als for mo
That is to say for uche neyghebore
That fel to hem to doon socoure. *that fell to him to give succor*
1770 God bad uche mon helpen ryght
His neyghebore with alle his myght.
Tho that moune helpe and wole nought
fol. 87r Shul thenne to streyte acount be brought.
Fadur and modur at that day
1775 Shul acounte yeelde that is to say
Of here children that they forthe brought
Whiche they here chastised nought.
And lordes eke of her meynye *household*
That they lette unjustifyed bee
1780 And maysteres of here disciples also
That they letten unchastysedde goo
And nolde hem chastyse ne leere, *would not; nor teach*
As Salamon seyth on this maneere:
Virga discipline fugabit stulticiam
1785 *a corde pueri colligatam.*[1]
"The yerde of disciplyne so smerte
Shal chace folye from childes herte."
Therfore thes maystres use the wande
To teche children undur her hande.
1790 And also prelatus of dygnytee *prelates*
Shul yeelde acounte in here degree
Of sogettes undur here powere *subjects*
How they have reuled hem here
In whoos defaute the lyved not wele, *Because [of] whose fault*
1795 As seyth the prophete Ezechyele:
Ecce ego requiram gregem meum de manu pastoris.[2]
God seyth thus by the prophete,
"Lo I shal aske my flokke of shepe
Of herdes that hem had undur hand."

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[1] Lines 1784–85: *Folly is bound up in the heart of a child, and the rod of correction shall drive it away.* Proverbs 22:15 (not exact)

[2] *Behold I myself come upon the shepherds, I will require my flock at their hand.* Ezechiel 34:10 (not exact)

1800 Thenne aught prelates be dredand.
Also men shul yeelde rekenyng sere *various*
Of goodes that God hath lente hem here
Of godes of kynde of godes of grace *nature*
Of godes of hap that men purchace. *chance*
fol. 87v The goodes of kynde are myght and strengthe
1806 Of semely shappe in breed and lengthe
[5900] Delyvernes and beauté of bodye *agility*
Thes godes of kynde here have manye.
¶Godes of grace thes moun bee
1810 Mynd, witte, knowyng, and sotiltee *sagacity*
And vertues of greet devocyoune
And lof lyf of contemplacyoune. *love [of]*
¶Godes of happe are these to gesse *fortune*
As honours, poweres, and rychesse
1815 Of alle thes godes men byhoveth *are required (obliged)*
To yeelde acounte the boke proveth,
And streyte onswere of hem alle
I trow mony in arerage shul falle *arrears*
And to prysoun perpetuel gonge *go*
1820 For the dyspendyng of hem wronge,
For God hath gyven here no thyng
Bot that he wole have of rekenyng.
¶Somme shal yitte as I seyde ore *before*
Yeelde acountes ful gretely thore
1825 Of godes that they wold not bede *offer*
To othur that of hem hadde nede
For alle we been as oo body here,
As seyth the apostle on this manere:
Omnes enim unum corpus sumus.[1]
1830 He seyth, "we alle aren oo bodye"
That hath dyverse lymes monye.
And as oo lyme of a body here
Is redy aftur hit hath powere *capable according to its power*
To serven othur more and les
1835 Of that office that hit gyven es
Ryght so shulde every mon that lyveth
fol. 88r Of alle that God by grace hym geveth
Serven othur that there han neede
As he wole answere at day of drede.
1840 Ful mony men lyven here of tho
That wele are holden for to do so, *that are bound to do so*
¶As he that greet and myghty es
Shulde defende hem that been les,

[1] *So we being many, are one body [in Christ].* Romans 12:5

And ryche men that han pleenté
1845 Shulde helpe hem that pore be
And men of lawe shulde travayle
To counseyle hem that aske counsayl,
And leches yif they wyse wore *physicians*
Shulde helpe bothe seek and sore,
1850 And connyng men here conscience to ken *know*
To hem that are unlered men,
And prechours Goddes worde to prech
And folke the wey of lyf to tech.
[5950] Thus been men holden in good entent
1855 To helpe pore of that hem is sent
For Goddes love and for nought ellus
As the apostle Petre thus telles,
Unusquisque, sicut accepit graciam, in alterutrum illam administrare debet.[1]
1860 "Uche mon," he seyth, "that grace hath here
As he hitte toke on the same manere
He shulde hitte minystre and frely bede *offer*
To othur that thereof have nede."
Thus is uche mon holden to doo,
1865 For in the gospel Criste seyth thertoo
Quod gratis accepistis, gratis date.[2]
This is "that yee of grace have free, *what you*
Frely receyved frely gif yee."
fol. 88v Thus shul men yeelde acountes sere *various*
1870 Of alle here lyf as is writen here
Of alle tymes spended in veyne
Of uche moment or tyme certeyne
Of ydel wordes and ydel thought
Of alle ydel werkes iwrought
1875 Of dedus that they by erryng dyd
Of open werkes and of hyd
Of werkes wrought and unwrought
Of werkes of mercy that they dyd nought
Of here soules shul thay reken thare
1880 And of here bodyes that hitte bare, *that it [the soul] bore*
And not oonly of eyther thonne
Bot of bothe as of a monne
And not oonly of hemself alle
Bot of here neyghebores onswere they shalle
1885 And fadur and modur mysavised
Of here children unchastysed

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[1] Lines 1858–59: *As every man hath received grace, ministering the same one to another.* 1 Peter 4:10

[2] *Freely have you received, freely give.* Matthew 10:8

And lordes of here men namely
Whiche they wolde not justify,
And maysters of her disciples also
1890 That they letten unchastysed goo,
Prelatus and prestus of uch soget *subject*
That they in good reule ne sette,
And al tho that in evel entent
Spended the godes that God hem sent
1895 And of wrong holden godes sere *various wrongfully held goods*
That they ne parted with othur here *shared*
Whiche had nede as they myght see
Of thes shul men aresouned bee. *arraigned*
[6000] Thus shal men yeeld acountes streyte
1900 No thyng shul they there naeyte. *deny (see note)*
fol. 89r Now certus ful cely is that mon *blessed*
That good rekenyng may gyve thon
And so sely moun ben alle thoo, *also blessed*
That hethen in parfyte charyté goo *hence*
1905 For he that hath here good endyng
Shal passe there with good rekenyng.

Of the manere of doome

At that day as I have toolde
Alle men shul be yong and oolde *whether [they] be (see note)*
Good and yvel al scal come thidur *all shall*
1910 So myche fook com nevere togydur
That shul be demed aftur they wrought: *according to what*
Somme shul demed and som nought, *Some shall [be] judged*
Somme shul deme with domesmon,
For they shul not be demed thonn;
1915 Somme shul be demed ryghtfully
That shul deme on noo party;
And othur mony shul there seme
That nouther shul be demed ny deme.
¶Tho that shul deme and demed not be
1920 Are parfyte men with God pryvé. *familiar (on close terms)*
¶That shul be demed and deme nought
Shul somme to heven blys be brought
And somme of tho to helle shal wende
There pyne is withouten ende. *torment*
1925 ¶Bot alle that leved not as doon we
Shul neyther deme ny demed be
For they ne wolde to ryght trouthe come
They shul to helle withouten dome.
¶Tho that with Criste shul deme that day
1930 And not be demed are namely thay

That here forsoken worldly solace
fol. 89v And foleweden ryght Cristes trace *track*
As his aposteles and othur moo
That for his love tholed angur and wo. *suffered*
1935 They shul deme with hym and noon elles *be allotted to*
Ryght as he in the gospel tellus:
Vos qui secuti estis me sedebitis super sedes,
judicantes duodecim tribus Israel.[1]
"Yee that me folowed here lyvyng
1940 Shul sitte on twelve setes demyng
The twelve kynredes of Ysrael," *tribes*
That is tho that God seen lel. *those whom God sees loyal*
Somme shul not deme bot demed be
[6050] To blysse as men in charyté
1945 That feyn dyden dedus of mercy *fain*
And kepte hem fro syn dedly. *themselves*
¶Somme shul not deme bot be demed
To helle fro Goddes face flemed: *expelled*
Tho are fals Cristenne menne
1950 That kepte not the byddynges tenne *ten commandments*
Ny here wolde not forsake her syn
Bot alle here lyf dwelled therin.
¶Somme shul not be demed that day
Bot wende to helle to wone ther ay, *dwell there always*
1955 Sarazynes peynymes that no law helde *saracens [and] pagans*
For thay to Criste wolde nevere hem yelde,
They shul wende to pyne endeles *pain*
Withouten doom as writen es:
Qui sine lege peccauit sine lege peribit.[2]
1960 "They that withouten law dyd syn
Withouten lawe shul perysshe therin."
For at that day of dom namely
Mon shal have as he is worthy.
fol. 90r An harde day men shul that see
1965 Whenne al thing shal discussed be.
That day shal noon ben excused
Of nought that he here wrong hath used
That evel souned in any maneere *That evil appeared*
Of whiche he was not clensed here.
1970 ¶The synful shul no mercy have
For there is thing that may hem save,

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[1] Lines 1937–38: *You, who have followed me, in the regeneration, when the Son of man shall sit on the seat of his majesty, you also shall sit on twelve seats judging the twelve tribes of Israel.* Matthew 19:28 (not exact)

[2] *For whosoever have sinned without the law, shall perish without the law.* Romans 2:12

	Noon helpe there shul they geete	*No*
	Sergeaunt, attourne, ny advocete;	
	¶Ny noon othur for hem to plete	*plead*
1975	Ny hem counseyle nor to rede	*advise*
	Nor no seynt shal for hem pray,	
	This may be calde a dredeful day.	
	For then shal as hitte writen es	
	Nought be shewed bot ryghtwisnes	
1980	And greet reddure and no mercy	*severity*
	Unto the synful men namely	
	That of here syn wolde nevere stynt,	*stint*
	For evere thenne they shul be tynt	*lost*
	Fro God withouten recovere	
1985	And be delivered to fendes powere.	
	And so to helle be put for ay	
	There men moun cal that day	
[6100]	The day of grete delyveraunce	
	The day of wreche and of vengeaunce	*misery*
1990	The day of wratthe and wrechednes	*calamity*
	The day of bale and bytturnes	
	The day of plente and accusyng	*complaint*
	The day of onswere and rekenyng	
	The day of jugement and justyse	
1995	The day of sorow and angwyse	
fol. 90v	The day of drede and of tremblyng	*fear*
	The day of wepyng and goulyng	*wailing (yowling)*
	The day of noyse and of deolful dyn	
	The day of mournyng without blyn	*ceasing*
2000	The day of fere and of affray	*fright*
	The day of partyng fro God away	
	The day of merryng and of merknes	*marring and of murkiness*
	The day that laste and moost es	
	The day that shal be eende of alle,	
2005	That day on this wyse men moun calle.	*in this way*

Of the general and laste doom

	Crist that al shal se and wyte	*know*
	At that dredeful day shal syte	*sit*
	As kyng and ryghtwyse domesmon	
	In doom to deme the worlde thon	
2010	Upon the sete of his majestee	
	When alle shul beforen hym be.	
	He shal sitte in doom sothefaste	*soothfast*
	And final doom geve at the laste	
	How he shal deme I shal shewe	
2015	As telleth the gospel of Matthewe;	

His aungelles thenne aftur his wil — *according to*
Shule parte the good from the ille
As herde doth shepe from the gayte — *As [a] shepherd does [the] sheep; goats*
That shul be put to pasture strayte. — *directly*
2020 Undurstonde by the shepe we may
Gode men that shul be saved that day:
Undurstonde by the geet mowe we — *goats*
Evele men that dampned shul be.
The good shul on his ryght hoonde,
2025 The evel on his lyfte syde stonde;
Then shal oure Lorde sey thus that tyde
fol. 91r To hem that stonden on his ryght syde:
Venite benedicti patris mei possidete
paratum vobis regnum a constitucione mundi.[1]
2030 He shal sey then, "cometh to me
Mi fadres children blessed ye be,
Weldeth the kyngdome to yow dyght — *prepared*
[6150] Suche the worlde was fyrst maad ryght.
When I hungred ye me fedde
2035 I thristed and yee me drynke bedde; — *offered*
When I greet need of herborow had — *lodging*
Yee herborowed me with hert glad.
Naked I was as yee myghten se,
Ye gaf me clothes and claudden me; — *clothed*
2040 Ful seek I was in feble astate
Yee visete me eerly and laate,
I was in prysoune holden stille
To mee yee come with good wille."
¶Thenne shul the ryghtful at that day
2045 To oure Lorde onswere and say,
"Lorde when se we the hongrye
And weren to gyve the mete redy, — *food*
When myght we the thristy see
To geve thee drynke with herte free,
2050 Or of harborowe grete nede have
And thee to harborowe vouched save — *vouchsafe*
When say we the naked and the cledde
Or seke or in prysoune so bestedde — *bestead (placed)*
To visete thee with good wille
2055 Or to counforte as fel theretylle?"
Oure Lorde shal then onswere thus
As the gospel sheweth tyl us,
"Sothely I say so then ye wrought — *whenever you wrought*

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[1] Lines 2028–29: *Come, ye blessed of my Father, possess you the kingdom prepared for you from the foundation of the world.* Matthew 25:34. Six of the Seven Works of Bodily Mercy follow.

fol. 91v	That ilke tyme ye did oughte	*[At] the same time you did anything*
2060	Unto the leeste that ye myght se	
	Of myne then dyd yee to me."[1]	
	¶Then shal oure Lorde to al them say	
	That on his lyfte syde shul stand that day	
	And speke to hem with sturdy chere	*harsh expression*
2065	Wordes that are ful hydous to here:	
	Discedite a me maledicti in ignem eternum	
	qui preparatus est diabolo et angelis eius.[2]	
	"Gooth doune ye cursed fro my syght	
	To endeles fyur unto yow dyght	*prepared*
2070	That ordeyned is for the devel fully	
	And for the aungels of his compeny.	
	I hungred and had defaute of mete	
	Ye wolde me gyve no thing to ete	
	I thristed and of drink had nede	
2075	And yee wolde noon unto me bede;	
	In dyverse studes herborow I soght	*places harbor*
	Bot ye me wolde herborow nought;	
	Naked withouten clothes I was	
	And al clotheles ye let me pas.	
2080	Seke I was and bedereden lay	
	Yee viseted me nouther nyght ny day;	
[6200]	In prysoune I was wel wisten ye	*knew*
	And no tyme wolde ye come to me."	
	They shul ansere that men shul here	
2085	To oure Lorde then on this manere:	
	"When say we thee have hongur or thrist	
	Or of harborow have any bryst	*need*
	Or naked or seek in prysoun to be	
	And we dyd no thing to thee?"	
2090	Then shal oure Lorde answere ageyn	
fol. 92r	And thus unto hem seye certeyn,	
	"I sey yowe now sothely thertoo	
	Al that tyme ye wolden not doo	
	To the leste of myn kidde	*To the least of mine [who are] known*
2095	As longe to me nought ye didde."	
	¶Thus shal oure Lorde shew openly	
	To gode men the werkes of mercy	
	For to make hem openly kidde	*known*
	To here worshipe that hem didde,	

[1] Compare Matthew 25:40: "Amen I say to you, as long as you did it to one of these my least brethren, you did it to me." See also lines 2092–95 below.

[2] Lines 2066–67: *Depart from, me, you cursed, into everlasting fire which was prepared for the devil and his angels.* Matthew 25:41

2100 To that hem dyd not for his love — *To those who did [the deeds]*
To grete shenshipe and myche reprove. — *harm; reproof*
When he hath thus of al made ende
The synful shul with fendes wende
To helle fyre that nevere shal slake,
2105 Ful hydous cri then shul they make
And say, "allas that we were wrought
In monnes shap that we were nought.
Why nad God fyrste maad us soo — *Why had not God*
To nouther have feled wele ny wo?
2110 Now we brenne in fyur of helle
And ever more thereinne to dwel."
Helle shal hem swolow als tyte — *quickly*
Withouten any lenger respyte.
¶Thenne alle the fyur that evere was sene
2115 And alle corrupcyouns that han bene
Alle the fulthe and alle the stynke
Of alle the worlde then shal hit synk
Doun with him to the put of helle
To eche here sorowe that there shul dwel. — *increase*
2120 Bot ryghtwyse men the boke wittenes
Shul go to blysse and lyfe endles
With God and his aungelles uch oon — *each one*
fol. 92v Shynyng bryghtere then evere son shone.
¶Now have ye herde the worldes ende
2125 As in this partye is wel contende
And how Cryste at his laste comyng
Discusse and deme shal al thing.
Here mow reden that have tome — *leisure*
Long processe of the day of dome,
[6252] Bot ye shul undurstonde and wyte — *know*
2131 As men moun se in holy writte
That thorowe the witte and the vertue
And the myght of oure loorde Jhesue
The prees that shal be at that day — *crowd*
2135 Of whiche any clerke telle may
So shortely shal be sped and sone — *So quickly shall be concluded and at once*
That in a moment al shal be done.
A moment is a tyme bygynnyng
As short as any yghe twynkelyng — *eye*
2140 A greet mervayle may this be kid — *known*
Among al wondres that evere God did
That he shal discusse and deme alle thing
In so shorte tyme at his metyng;
Bot wondur no mon lerud ny lewed
2145 For als greet wondur God hath shewed,
Hit was grete wondur when he wrought

With oon woorde alle the worlde of nought.
Of this the prophete bereth wittenes
That seyth as here thus writen es:
2150 *Quia ipse dixit et facta sunt,*
ipse mandauit et creata sunt.[1]
"He seyde and alle was doone
He bad and alle was maad soone."
In thus shorte tyme al thing made he
fol. 93r A more merveyle myght nevere be;
2156 He may shortly maken endyng
Ryght as he maad the bygynnyng,
So myghty was and yitte is he
To hym may no thing impossible be.
2160 Now have ye herde me speke and rede *advise*
Of wondur that thenne shal be and drede,
Bot though ye have herde me say
Of reddure that shal falle that day *harm*
To alle synful men namely
2165 That shul be spylte withoute mercy *destroyed*
As men moun here writen wel se,
No mon therfore in despeyre be:
Alle that have mercy shul be save
And alle that aske hit shul hit have
2170 Yif they seke here boodyly
And trewly triste in Goddes mercy
And wol her syn holy forsaake
And hem amende er deth hem take
[6300] And here doon mercye and charyté
2175 Thenne gete they mercye save to be.
Thus may uche mon yif he wille
Have and do that falleth thertille.
Yif he did nevere so myche synne
And he amende he may hitte wynne;
2180 Godes mercy so myche is here
Over alle hit recheth fer and nere,
For alle the synne that mon may do
Hitte may sleken and more therto.
Therfore seyth Seynt Austyn thus
2185 A ful good worde to coumfort us:
Sicut sintilla in medio maris: sit
fol. 93v *omnis impietas viri ad miseriam dei.*
"Ryght as a sparke of fyur," seyth he, *fire*
"In mydward of the mychel see, *great*
2190 Ryght so al monnes wyckednes *Compared to*

[1] Lines 2150–51: *For he spoke, and they were made: he commanded, and they were created.* Psalm 148:5

Unto the mercy of God hitte es."
For gif a mon hadde doon here
Als mony and greet synnes sere
As alle men in the worlde ha done
2195 Godes mercy myght fordo hem sone, *destroy them (the sins) at once*
Then semeth hitte wel as men moun se
Of his mercy is greet plentee,
For hitte spredeth on every syde
In alle the worlde brode and wyde;
2200 God hitte sheweth by mony weyes
As Davyd the prophete thus seyes:
Misericordia domini plena est terra.[1]
"The erthe is ful of Goddes mercy"
Then moun men fynde hitte plenteuously.
2205 He that hath mercy er he wende *before he departs*
Criste wole atte the dome be his frende;
Where ryghtfulnes shal be haunted *practiced*
And no mercy thenne be graunted.
Aftur that dome this worldes blade *glory*
2210 Shal seme as hitte were newe made.
The erthe shal thenne be even alle
And shineth as clere as is cristalle;
[6350] The eyre above shal shyne bryght
Ever to be day and never nyght.
2215 The elementes shul then be clene
And al corrupciouns that now are sene. *Of*
Then shal the worlde in all parties
Seme as hit were a paradyes:
fol. 94r The planetes and the sterres ucheoon *each one*
2220 Shul bryghtere shine then ever son shoon,
The sonne shal be as clerkes demes
Seven so bryght as hit now semes *Seven times brighter*
As bryght shal hit be as hitte was
Byfore er Adam dyd his trespas.
2225 The mone shal be as bryght and clere
As sonne is now that shineth here;
In the eest the son shalle stande
Withouten mevyng ever shinande,
And als the mone even in the west *also; moon*
2230 And ever be stylle shinyng in rest
As they were sette at the bygynnyng
When God hem maad and alle thing,
For tho they weren, for to avowe, *For then; as a certainty*
Ful myche bryghter then they be nowe.

[1] *The earth is full of the mercy of the Lord.* Psalm 32:5

2235 ¶The mevyng hevens withoute doute
Shul cees of turnyng then aboute;
No more in cours shul they wende
For of alle tho thinges shal be ende.
Bot nowe tho elementes ucheoon *each one*
2240 Meven as they her cours mot goon,
As God hath ordeyned to serve mon
Of whiche servise they shul cees thon,
For alle men aftur domesday
Shul be there they shul byde ay *abide always*
2245 The good in blys with rest and pees
The yvel in pyne never to cees. *pain*
What nede were tho creatures thon
Suche servyse shewe more to mon.
Nouther shal growe herbes ny tre
2250 Mounteynes ny hulles noon shul be
fol. 94v Nor roches ny dales noon certeyne
For erthe shal be alle evene and pleyne
And be al maade bothe feyre and clene
As any cristal that evere was sene.
[6402] ¶Now have ye thus harde me reede
2256 Of domesday and greet dreede
And of wondurful tokenes sere *many*
That men byfore shul see and here
And how the worlde that we now se
2260 Aftur the doom shal newed bee
As men may fynde whoso wole loke
In the fyfthe parte of this booke.
Hereon wole I no lenger stande
Bot to the syxte part go nexte felowande
2265 That openly speketh as writen es
Of the peynes of helle endeles
Tho peynes be ful felle and harde
As ye moun here telle afturwarde
Uche mon may gryse yong and olde *shudder*
2270 To here hem be rehersed or tolde.

THE SYXTE PART

[fol. 94v] *The syxte part of this boke to telle*
That speketh of the peynes of helle

[6423] Helle is in speche of mony a mon
Bot of the peynes few tel con,
For whoso here myght wite wele — *know*
What peynes synful there shul fele
5 In greet drede shul they be brought
Ay when they on the peynes thought, — *Always*
Bot for mony knowen not ryght
The peynes that are in helle dyght — *prepared*
Withouten ende for synful mon
10 I shal shewe som as I con
fol. 95r A partye of tho peynes seere — *various*
As ye afturwarde moun heere. — *may*
I wole yowe shew fyrst wher is hel
As I have harde greet clerkus telle,
15 And aftur wole I shewe yowe more
And speke of peynes that ben thore.

Where helle is

Somme clerkes seyn as bokes witnes
That helle amyddes the erthe es.
Alle erthe may wele lyckened be
20 To a rounde apple uppon a tre
That even amyddes hath a colke — *core*
And so hitte may to an egges yolke, — *may [be likened] to*
For as a dalke is amydwarde — *hole*
The egges yolke when hit is harde,
25 So is helle putte as clerkes tellus
[6450] Amyd the erthe and no where ellus
And as the yolke amyd the eg lyse
And white aboute the same wyse,
So is erthe withouten doute
30 Amyddes hevenes that goth aboute
Thus moun men se by an eg dyght — *demonstrated*

[6456]	Howe heven and erthe and hel is ryght.	*correctly placed (justified)*
	Ful merke and hidous hel is kyd	*dark; known*
	For in the erthe hit is al hyd	
35	Thidur the synful shul be dryven	*Thither*
	Als sone as the doom is gyven.	
	With alle the develes there to dwelle	
	That nowe in ayer are and in helle	
	There shul thay thenne be togidur	
40	Wo shul hem be that shul com thidur,	
	For there is myche sorow and bale	
fol. 95v	And bittur peynes withouten tale	*number (tally)*
	That alle the clerkes that had wit	
	That ever weren or that lyven yit	
45	Couthe not telle with al here lore	
	How myche sorow and peyn is thore.	
[6471]	¶And yif by kynde myght be soo	*nature*
	That an hundreth thousand men or moo	
	Weren and hadden tonges of steel	
50	That wysely couthe speke and weel	
	And every tong of every monne	
	Bygonne had when the worlde bygon	
	To speke of helle and shulden ay	
	And nevere cees to domes day,	
55	Yitte myght they not the sorow tel	
	That the synful shul have in hel.	
	No monnes wit may ymagyn	
	The sorow ordeyned there for syn,	
	Bot men moun fynde who wol loke	
60	Somme of the peynes writen in boke,	
	Bot what mon lyvyng is so witty	
	That couthe hem tel alle propurly.	
	Bot hit were he that had ben thore	
	And seyn the peynes las and more	
65	Bot he that cometh thereinne certeyn	
	May nought turne lyghtly ageyn	
	There he mot dwel and never oute com,	*Where*
	For thus seyth the booke of wisdom,	
	Non est agnitus qui reuersus est ab inferis.[1]	
70	This is to say, "men knowen noon	
	Comen fro helle that thidur was goon."	
	Alle that ben there shul dwel ay	
[6500]	Thay moun nevere be brought away	
fol. 96r	Bot hitte by myracle were oonly	
75	Doon by grace of God almyghty	

[1] *No man hath been known to have returned from hell.* Wisdom 2:1 (not exact)

By whiche som that in hel ha ben *have*
And orrible peynes there ha sene
Han be brought fro that stede of stryfe *place*
And turned ageyn fro deth to lyfe,
80 ¶As Lazar, Marye brothur Maudeleyn,
[6508] That say and harde mony an peyn, *who saw and heard many a pain*
For alsone as he was dede
His soule paste unto that stede;
Foure dayghus as God vouched save *vouchsafed*
85 So long his body lay in grave
And atte laste God reysed hym ryght
Fro dethe to lyve by hys myght,
Bot that he say he nought forgete *what*
Sone aftur thenne as he doun sete
90 At mete with Criste in Martha house *supper*
Thenne tolde he of the peynes hydouse,
Bot durste he not for Criste alle telle
The peynes that he say in helle.
He lyved aftur fyftene yeere
95 Bot lowghe he never ny maad glad chere *laughed*
For drede that he deth shuld dryghe *endure*
And for tho peynes that he say with yghe, *eye*
For dethes bitturnes may noon wyte
Bot he only that feled hath hyte
100 Tho peynes of helle noon wol wene *ween*
Bot he that hem hath felte or sene.
¶As two of Symeones sones ryght
The whiche Caryous and Leuthi hyght
When thay were dede and hethen went *hence*
105 They seyen in helle mony a turment, *saw*
fol. 96v And when Criste dyghed on the rode *cross*
They rysen fro deth and aboute yode *walked*
And tolden how Criste byfore he ros
Hadde taken fro helle that ere were los. *[those] who before were lost*
110 Myche more then couthen thay telle
Of peynes that thay sayen in helle
Bot they had no leve as I wene
To telle al that thay there had sene.
[6541] Therfore they lyveden here in penaunce
115 And never maad blythe countenaunce.
Of hem is writen in a pystel thus
That Pilate sende to Tyberius
That emperoure of Room tho was
To certyfye hem of alle this cas. *authenticate [to] him*
120 And othur mony that als were dede *And many another*
His soule paste unto that stede *place*
And seyn there mony an hidous peyn *saw*

And turned han by myracle ageyn.
[6551] ¶Bot among alle that there be seen
125 I fynde writen of peynes fyfteen
That synful shul be pyned with ay *tormented*
In body and soule aftur domesday.
Tho are general moste peynes in helle
Now whiche they ben I wol yow tel.
130 ¶The fyrste is fiur ful hote to reken
That no manere watur may sleken. *slake*
¶The secounde is coolde as seyn som
The whiche noon hete may overcom.
¶The thrid peyn is fylthe and stynk
135 That is strenger then herte may think.
¶The ferthe is hongur sharp and strong,
¶The fyveth is brennyng hete among.
fol. 97r ¶The syxte peyne is greet merkenes *murkiness*
That may be groped so thicke hit es.
140 ¶The seventhe is horrible syght
Of develes that are grysly dyght. *arranged in grisly ways*
¶The eyghtethe peyne is vermyn grete
The synful for to gnaw and frete. *fret*
¶The nynthe is betyng of develes hand
145 With yren malles hote glowand. *malls*
¶The tenthe is gnawyng withinne
Of conscience bytyng and vermynne.
¶The elleventh peyne be teres wepyng
Synful to gnaw in doune fallyng.
150 ¶The twelfeth peyne is shame of syn
That they shul have withouten blyn. *without stopping*
¶The thrittenthe bondes of yren brennande
Shul bynde synful booth foot and hande.
¶The fourtenthe peyn dispeyre is tolde
155 That in herte shal synful holde.
¶The laste peyne and moste to drede
Defaute of syght is of the godhede. *Lack*
Alle these aren general peynes in hel
And mo othur then tong may tel
160 No herte may thinke ny eer here *ear hear*
The special peynes that ben there sere *various*
That men aftur they aren worthye *according [to how]*
Shul thole in soule and in bodye. *suffer*
[6589] Of alle thes peynes con I not say
165 For hem specyfye mon ne may
Bot speke we yitte forthermoore
Of general peynes that ben thore
With autorytees hem to bynde *prove*
As men in bokes writen may fynde.

fol. 97v *Of the peynes of helle*

170 The fyrste is fyre as I eer sayde
That with no wete may doun be layde *water*
Wherin synful shul bren in hete
As God seyth by Davyd the prophete:
[6600] *Ignis succensus in furore meo et ardebit*
175 *usque ad inferni nouissima, id est in eternum.*[1]
"Fyur in my wratthe is tente," seith he, *kindled*
"And into helle ende shal brennyng be
That is ever as God voucheth save *vouchsafes*
For helle shal never eende have."
180 And that fyur there so hote brenneth
That though al the watur that stondeth and renneth
Myght renne into that fyre so grete,
Yitte shulde hitte nought abate that hete
No more thenn a wateres drope shire *bright*
185 Yif Rome brente myght slekke that fyre. *slake*
For fuyr of helle that is endelesse
Is hatter then fuyr that here esse.
Ryght as the fyur that brenneth here
Is hattere and of more powere
190 Thenne a fyur upon a wowe *wall*
That is peynted hyghe or lowe
With reed coloure to mennes syght
That nouther gyveth hete ny lyght
Ny no manere helpeth ny dereth, *harms*
195 As thes versus wittnes beereth:
Quam focus est mundi picto feruencior igne,
tam focus inferni superat feruencia mundi. *[not traced]*
"As worldes fyur here hatter es
Then a fyur peynted more or les
200 So passeth the fyur of helle by hete
fol. 98r These worldes fuyres smale and grete."
[6631] ¶And for the synful brenned here
In fuyr of foly desyres seere *of various foolish desires*
Ryght is that they brenne thoore
205 In that hoot fyre forever moore.
The secounde peyne is greet colde
That synful felen as I eer tolde
That colde shal be so strong and kene

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[1] Lines 174–75: *A fire is kindled in my wrath, and shall burn even to the lowest hell: and shall devour the earth with her increase, and shall burn the foundations of the mountains*. Deuteronomy 32:22 (the first five books of the Bible were, by reputation, written by Moses, whereas David is associated only with Psalms)

That though the moste roche that is sene — *the biggest rock*
210 Or the grettest mounteyne in any lande
Were alle on fyur at ones brennande
And even amyddes that coolde wore — *And if that cold were right in the middle*
Frese hitte shulde as hitte wax thore.
[6645] ¶For they amonge othur vices
215 Brenden in colde here of malices
And ever weren oute of charytee
Ryght is therfore that thay bee
In that colde evermore lastande
There to frese both foot and hande.
220 The fendes shul take hem fro the fyre
And caste hem with ful greet yre
Into that coolde to eche her peyne — *increase*
And ofte into that hete ageyne;
Thus shul they caste hem to and fro
225 And evermore they shul do so.
Of this the holy monne Job wittenes
That seyth as here writen nowe es:
Ab aquis nivium transibunt ad calorem nimium.[1]
"Fro wateres of snowe they shul wende
230 To overmyche hete that hath noon ende."
And Seynt Austyn on this maneere
Seyth in a boke as writen is heere,
fol. 98v *Dicuntur namque candere exterius calore ut ferrum*
in fornace, et interius vt glacies in yeme.
235 "The wicked withouten shul be glowyng
Thorow hete as yren in fyre brennyng
Withinne thorow colde sharpe and kene
As ys that ís in wateres sene." — *As ice is seen in water*
Thus shul they be in colde and hete
240 Wheche turment is strong and grete.
The thrid peyne as clerkes telle
Is stynke and fylthe that is in helle
Of wheche Jerom the holy monne
Seyth as I yowe shewen conne,
245 *Ibi est ignis inextinguibilis*
et fetor intollerabilis.
[6681] "The fyur there is of suche pousté — *power*
That hitte may never slekened be — *slaked*
And suche stynk is in that hole
250 That erthely mon myght not hit thole." — *survive*
No monne in erthe myght ymagyn
So myche fylthe as is therein

[1] *Let him pass from the snow waters to excessive heat.* Job 24:19

[6687] There shal be more fylthe and stynk
Then any tonge may tell or hert think.
255 That ilke stynke with filthe and fen *same, dung*
Shal be strong peyn to synful men
And yitte the fyre that then bren shal
Shal gyve a strong stynke withalle.
Therein shal be brymstone and pycke *pitch*
260 And othur thing that shal be wicke, *unpleasant*
For they here delyted hem namely
In fulthe and stynke of lecchery
Ryght wole that thay be ever among
In fulthe and stynke of helle strong.
fol. 99r The ferthe peyne is sothe to say *sooth*
266 Strong hungur that shal laste ay
[6701] That the synful shal so chace *afflict*
That ther flesshe they shul of race, *pull off*
And for hongur hit gredely ete
270 There shul they have non othur mete. *food*
They shul for hungre fare as wode, *mad*
Bot thenne the deth shal be her fode
As speketh the prophete in a steede *place*
And seyth thei shul be fed with dede: *[the] dead*
275 *Mors depascet eos.*[1]
This is on Ynglysshe thus to rede
"Deolfully shal deth there hem fede."
As he that here hath hungur grete
Longeth by kynde most aftur mete *nature*
280 So shul the synful that be thore
Aftur her deth then long wel more
That thay moste hated and dreded here *what*
Bot they shul hit have on no manere.
Of this Seynt Joon beruth wittenes
285 In the Apocalippes where thus writen es:
Desiderabunt mori et mors fugiet ab eis.[2]
"They shul desire to dye" seyth hee
"And the dethe shul fro hem flee."
[6727] ¶And for they wolde geve no mete *food*
290 To pore that here had hongur grete
Ny of hem hadde no mercye
Bot used outerage and glotenye,
Therfore is ryght that they ha peyne
Of hungur in helle ay ther ageyne. *always*
295 The fyfthe peyne hem shal byfal *befall*

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[1] *Death shall feed upon them.* Psalm 48:15

[2] *They shall desire to die, and death shall fly from them.* Apocalypse 9:6

	Ful greet thriste they shul have al.	
fol. 99v	In helle that thriste shal be so greet	
	That here hertes shal clive for heet;	*break because of heat*
	Bot flamme of fyur shal be her drink	
300	With brymstone that soule shal stynk	
	With reek of fyur and wyndes blaste	
	And with stormes that evere shul laste.	
	Tho alle togedre then shul meete,	
[6742]	As seyth Davyd the good prophete:	
305	*Ignis sulphur spiritus procellarum*	
	pars calicis eorum.[1]	
	He seyth as we mon writen fynde,	
	"Fyre, brymstone, and stormes of wynd	
	Shal ben a partye of here drynk"	
310	That meyved shal be with smok and stynk,	
	Yit shul they drynk ageyn her wille	
[6750]	An othur manere drynke ful ille	
	That shal be byttur and venemus	
	As the prophete telleth tyl us:	
315	*Fel draconum vinum eorum et ve-*	
	nenum aspidum insanabile.[2]	
	"Galle of dragoun her wyne shal be	
	And venym of snakus," thus seyth he.	
	Thay shul hitte lyke nothing wele	
320	So vyolent hitte is ful forto fele;	
	This is ful harde thing for to fele,	
	This is ful harde thing for to here,	
	Yitte shul they have on othur manere	
	So brennyng thriste shul they thole	*Such; experience (be made to undergo)*
325	That her hertes shul bren as cole;	*burn as coal*
	No lycour shul they fynde to fele	*taste*
	That her hertes ny thriste may cele.	*cool*
	They shul for thrist the hedes souke	*thirst; suck*
	Of neddres that shul upon hem rouke	*adders; sit*
fol. 100r	As doth a childe in the moderes lappe	
331	When hitte souketh the modere pappe.	*paps*
[6768]	This worde I fynde in holy writte,	
	As Job seyth and wel wittenesseth hitte:	
	Capita aspidum suggent.[3]	
335	"They shul souke for thriste," seyth he,	
	"Neddres hedus that on hem be."	*Adders' heads*

[1] Lines 305–06: *Fire and brimstone and storms of winds shall be the portion of their cup.* Psalm 10:7

[2] Lines 315–16: *Their wine is the gall of dragons, and the venom of asps, which is incurable.* Deuteronomy 32:33

[3] *He shall suck the heads of asps.* Job 20:16 (not exact)

[6776]	¶And for they wolde nevere blethelye	*happily (blithely)*
	To pore gyve drynke that were thristy,	
	Therfore hit is ryght that they fele	
340	Brennyng hete that nevere shal kele	*cool*
	This shul they have that come thidre	
	And sharp hungre bothe togidre;	
	Of this Seynt Jerom beruth witnes	
	And thus seyth as here writen es:	
345	*In inferno erit fames et sitis infinita.*	*[not traced]*
	In helle shal be where evere is wo	
	Hungur endeles and thriste also.	
[6796]	The syxte peyne is gret merkenes	*darkness*
	Whiche ever in helle is endeles;	
350	Hit is so thicke mon moun hit grope	*touch*
	Fro whiche synful may make no lope;	*leap*
	No herte may thinke ny tong tel	
	The greet derkenes that is in helle	
	Of whiche Job telleth us ful wele	
355	And seyth synful shul grope and fele:	
	Palpabunt tenebras in meri-	
	die sicut in media nocte.[1]	
	"As derke is there at hye mydday	
	As at mydnyght and shal ben ay."	
360	There never is day bot evere nyght,	
	There brenneth a fyre bot geveth no lyght;	
fol. 100v	Bot synful men sul evermore see	
	Alle the develes that there shul bee	
	And every peyne and uche torment	
365	By sparcles that aboute shul sprent	*fly*
	Bot that syght shal to hem thaare	
	No coumforte be bot sorow and care.	
	To eche her peyne they shul ha syght	*To increase their*
	Withouten any coumforte of lyght,	
370	And for helle is ay lyghtlees	*since*
	Hit is called the londe of merkenes	
	And hit is depe derke and hydous,	
	Wherfore Job pryed to God thus:	
	Non reuertar ad terram tenebrosam.[2]	
375	"Loorde I turne nought a way	
[6826]	To the merke londe," where wo is ay,	*perpetual*
	Here wonyng is hydous and ille	*dwelling*

[1] Lines 356–57: *They shall meet with darkness in the day, and grope at noonday as in the night.* Job 5:14 (not exact)

[2] *Before I go, and return no more, to a land that is dark and covered with the mist of death.* Job 10:21 (not exact)

As Job seyth als thus there tylle:
[6829] *Vbi nullus ordo set sempiternus horror inhabitat.*[1]
380 "Where noon ordre is," seyth hee,
"Bot oglynes and ever shal bee."
¶And for the synful in her lyf here
Leved ay merkenes of synnes sere *Loved always [the] gloom of various sins*
And never woolde turne while they myght *turn away*
385 Fro that merkenes to Goddes lyght,
Hitt is ryght as they dwelle thore
In that merkenes for evermore
So never more lyght shul thay see:
A strong peyne then shal this bee. *An overwhelming torment*
390 The seventhe peyn of thes fyftene
Is syght of fendes that shul be sene
Among the synful soules in helle
In whos company thay shul dwelle,
fol. 101r That syght shal be so hydouse to se
395 That alle the men of Crystyanté
Ne couden in witte ymaginne ryght
Ny descreve so hydous a syght
¶As thay in helle shul se evermore
Of grysly develes that shul be thore,
400 For thenne shul be mo develes in hel
Thenne any tonge may reken or telle
And uche oon shal more grysly seme
Then any moon of erthe may deme, *man*
For there nys certus mon so boolde
405 In alle this worlde yong nor oolde
Yif he myght ryght conceyve in mynde
How grisly a devel is in his kynde *(natural) appearance*
That wolde for alle this myddelerde
Se on so shulde he ben afeerde.
410 Howe fare thay thenne that shul hem se
And ever in compeny with hem be?
The synful shul ay on hem loke
[6870] Thus fynde we writen in oure boke:
In inferno videbunt eos facie ad faciem.
415 "In helle shul they se face to face"
Develes that they loved and folowed her trace, *example*
While that they were in erthe lyvand
And with that syght I undurstande
Ful deolful crying shul they here,
420 As Austyn seyth on this maneere:
Demones igne sintillant videbunt

[1] *Where [the shadow of death, and] no order, but everlasting horror dwelleth.* Job 10:22 (not exact)

et miserabilem clamorem affluenci-
um et lamentancium audient. *[not traced]*
[6883] "There shul they see develes with yghe *eye*
425 By sparcles that of fyre shul flye
fol. 101v And therewith heren in uche partye
The wrecched synful wepe and crye."
The sorow and deol that they shul make *lamentation*
Shal never there cees ny slake.
430 ¶And for they hateden here to see
And to here thing that good shulde be, *hear*
Therfore hitte is resoun and ryght
That thay se ever that ogly syght
And als to heren develes dyn
435 To eche her pyne for her syn. *increase their punishment*
¶The eyghte peyne the boke seyth us
Is orrible vermyn and venymus *venomous [creatures]*
Whiche shul on the synful rouke *crouch*
Ever on hem to gnawe and souke, *suck*
440 As grisly dragouns and neddres kene *adders*
And toodes so foule we nevere noon sene
And othur vermyn with venym
And wilde bestes grisly and grym
That uche with othur shul hem byte
445 On lymes where they had most delyte
Her synful werkes here to wyrch *work*
Ageyn Goddes lawe and holy chirch.
For they dyd here ageyn Godes law *Because*
Wod vermyn shul hem there gnaw *Mad*
450 For her synne that hem thought swete
Ryght as God seyth by the prophete
Dentes bestiarum immittam super eos, cum
furore trahencium super terram, atque serpencium.[1]
"I shal in synful sende," seyth he,
455 "The teeth of bestes that fel shul be *cruel*
On hem with wodenes evere drawyng
[6916] And eke of neddres faste gnawyng."
fol. 102r Thus shul hem gnawe wode bestes ay
And never departe fro hem away
460 This peyne shal be ful harde to dryghe, *endure*
For that vermyn shal nevere dyghe *die*
Bot ay lyven and with hem dwelle,
As seyth oure Lorde in the gospelle:

[1] Lines 452–53: *I will send the teeth of beasts upon them, with the fury of creatures that trail upon the ground, and of serpents.* Deuteronomy 32:24

Vermis eorum non morietur, et ignis eorum non extinguetur.[1]
465 "Here vermyn shal not dyghe," seyth he,
Nor here fyur shal slaked be."
[6927] Herto acordeth Seynt Austynne
And speketh thus of that vermynne,
Vermes infernales sunt immortales
470 *Qui ut pisces in aqua vivunt in flamma.*
"The vermyn of helle ever lyven so
That never shul dyghe the synful fro
They shul lyve in the flamme of fyre
As fysshes doon here in watur shire," *bright*
475 And in hem fasten here clokes depe *claws*
And they shul ever crye and wepe.
They shul with vermyn covered be
So that no lyme shal hem be fre *[from] them (i.e., the vermin)*
And on hem shul thay be gnowand *gnawing*
480 Whethur so they sitte or stande
The vermyn shal be here clothyng
[6944] And vermyn shal be here beddyng,
For I fynde writen there I have red
Howe Ysaye descreveth that bed:
485 *Subter te sternetur tinea, et ope-*
[6952] *rimentum tuum erunt vermes.*[2]
"Of wormes," he seyth, "thi bed shal be
That shul be strawed undur thee *strewn*
And thi coverte alle bydeen *indeed*
fol. 102v Shal be vermyn felle and kene." *cruel and fierce*
491 Suche beddes ben ordeyned in hel
For tho synful that there shul dwel.
Thus shul thay be pyned for syn *punished*
Ever with fyur and foule vermyn,
495 For thus we fynden in holy writte
In a booke that is cleped Judytte:
[6965] *Dabit Deus ignem et vermes in carnes eorum,*
vt urantur et senciant usque in sempiternum.[3]
"In synful flesshe Criste shal gyve
500 Fyur and vermyn that ever shal lyve
So that thay shul brenne evermore
And fele bytyng of vermyn soore."
This peyne is more to feel and se
Thenne alle worldly peynes moun be,

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[1] *Where their worm dieth not, and the fire is not extinguished.* Mark 9:43, 45, 47

[2] Lines 485–86: *Under thee shall the moth be strewed, and worms shall be thy covering.* Isaias 14:11

[3] Lines 497–98: *For he will give fire, and worms into their flesh, that they may burn, and may feel for ever.* Judith 16:21

505 Thus shal vermyn be to hem peyne
Bot men moun sey thus there ageyne
[6979] As men in bokes writenne moun se
That aftur the greet doom shalle be
Ne quicke creature shal lyve thonne *living*
510 Bot only aungels devel and monne.
How shuld in hel or owhere ellus
Lyve any vermyn as men tellus
Or any beeste that mon myght dere? *harm*
To this men moune thus onswere
515 On this matere whoso that conne
And say vermyn that shal be thone
As I trow nought elles hytte es *believe*
Bot develes in vermyn lyckenes,
The whiche shul gnaw hem withoute
520 In vermynne lyckenes alle aboute
And here concyence eke as vermyn
fol. 103r Shal hem gnaw ever withinne
The whiche gnawyng shal be harde
As I shal shew yow afturwarde.
525 This vermyn withouten is more grisly
Thenne othur vermyn and more myghty.
[7003] ¶And for the synful were here namely
Ful of hate ever and envye
Hit is bothe ryght and Godes lawe
530 That helle vermyn ever hem gnawe.
[7009] ¶The nynthe peyne to undurstande
Is betyng of fendes with malles glowand; *by fiends; hammers*
The develes there shul the synful beete
With brennyng homeres huge and greete *hammers*
535 As smyth smyteth the yren faaste
So that hitte breketh at the laste.
Ryght so the develes shul ever dyng
Upon the synful withouten stintyng,
And with malles hem gyve suche dyntes
540 That to poudre hitte myght smyte flyntes,
For harder dyntes gaf nevere engyne *weapon*
[7020] As beruth wittenes thus Seynt Austyne:
Sicut machina bellica percutit muros
opidi ita demones immo asperius
545 *et crudelius corpora malorum et ani-*
mas flagellabunt post iudicium. *[not traced]*
"As men moune se an engyne caste
And smyte doune castel walles faste
With a stoon bothe huge and hevye,
550 So schul develes do more felly *cruelly*
The bodyes and soules that shul dwel

[7030] Aftur the laste doom in helle."
For they shul have power and leve *leave*
fol. 103v The synful menne to bete and greve.
555 As the doctour Austyne telleth to us
In his boke where he seyth thus,
[7039] *Parata iudicia blasphematoribus*
percucientibus malleis stultorum corpora.[1]
He seyth "the doom shal be redye
560 To sclaundereres of God almyghtye
To tho that shul be ay smytande
The synful bodyes with malles in hande."
And for they wolde not here taake
Holy discipline for Goddes saake,
565 Therfore they shul hem smyt sore
With hevy homeres forever more.
[7049] ¶The tenthe peyne is gnawyng within
Of conscience that nevere shal blynne
For withinne shal concience hem frete *devour (fret)*
570 As shal withoute the vermyn grete,
Thay shul be gnawen withouten doute
Bothe withinne and withoute.
Thay shul evermore crie and say,
"Allas allas and weylaway
575 Whii woolde we by no wey trow *believe*
What peyne and sorow here is now."
They shul pleyne on her wickednes *complain on [account of] their*
And thus say as here writen es:
Quid nobis profuit superbia, quid diuiciarum iactancia?
580 *omnia transierunt velud umbra et tanquam nuncius percur-*
rens et tanquam nauis procedens in fluctuamtem aquam
et tanquam auis transuolans in aere
cuius itineris non est inuenire vestigium.[2]
"What helpe is pryde," shul thay say,
585 "What bostyng ryches or ryche aray
fol. 104r Alle that grete pompe we se wel now
Is passed away as ane shadow
And as a messanger byfore rennyng
And as shippe in watur flowyng
590 And as a foule flyghyng in eyre by wynd

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[1] Lines 557–58: *Judgments are prepared for scorners: and striking hammers for the bodies of fools.* Proverbs 19:29. Not traced in Augustine.

[2] Lines 579–83: *What hath pride profited us? or what advantage hath the boasting of riches brought us? All those things are passed away like a shadow, and like a post that runneth on, And as a ship that passeth through the waves: whereof when it is gone by, the trace cannot be found, nor the path of its keel in the waters: Or as when a bird flieth through the air.* Wisdom 5:8–11 (not exact)

	Of whose way men moon no trace fynd."	*may*
[7077]	Thus shal alle here pompe away pas	
	As be a thyng that nevere was.	
	Then shal hem thinke when al is away	
595	Alle here lyf here bot an oure of a day	*hour*
	Though they have nevere so long lyved here;	
	Then moun they say on this manere,	
[7083]	¶"Now were we borne in worlde to be	
	Now in alle oure delytes lyved we	
600	Now dyghed we and paste away	
	Now be we in helle and shul for ay."	
	Then shul they fele how evel thay lyved	
	When concyence worme hath hem greved	
	That withinne hem shal gnaw and byte	
605	For thay hadde here on vanyté delyte	
	And for that conscience stird hem nought	
	¶To forsake folyes that thay had wrought	
	Bot folowed ever here flesshely wil;	
	Therfore hit is good resoun and skille	
610	That the worme of conscience withinne	
	Ever in helle hem gnawe for synne.	
[7097]	¶The elleventhe peyne is teres wepyng	
	Of synful that withouten styntyng	*stopping*
	Shul wepe ever as seyth the booke,	
615	What for sorow and what for smoke	
[7101]	What for coolde and what for heete	
	That thay shul suffre they shul ay grete	*cry*
fol. 104v	And tho teres from hem shul renne	
	Evermore and never shal blynne.	*stop*
620	So mych watur as shal fal thonne	
	Fro oo monnes yghen ma gesse no mon,	*From one man's eyes may*
	For thay shul ever be wepyng	
	And her teres ben ay flowyng	
	And from here yghen to ren so faste	
625	And here wepyng so long shal last	
	That in the worlde here as I ween	
	May not so myche watur be seen	
	As from here yghen shal falle thore,	
	For they shul wepen evermore.	
630	Wherfore Seynt Austyn seyth ryght thus	
	Whos wordes ben autentyke to us:	
	In inferno plures effunduntur la-	
	crime quam sunt in mari gutte.	*[not traced]*
[7119]	"In helle," he seyth, "oute helden shal be	*poured*
635	Moo teres then be droppes in the se."	*sea*
	Thes teres that fro her yghen shal ren	
	Shul hem bothe skalde and bren;	

They shul be hattere then ever was
Molten leede or wellede bras — *lead or molten brass*
640 As I have harde greet clerkes tel
That have descreved the peynes of hel.
[7129] ¶And for thay had here ay lykyng
In here synne and no forthinkyng — *contrition*
Ny sorow therfore bot thought hem swete,
645 Therfore shul thay evermore wepe
And with her teres be skalded sore
To echen her peyn as I sayde ore. — *increase; before*
¶The twelfthe peyn is greet shenshipe — *harm*
That synful shul have in hel dype — *deep*
fol. 105r Of uche synne that evere they dydde
651 For there shul thay be knowen and kydde — *revealed*
Alle synnes of thought, woord, and werk,
As seyth Austynne the greet clerke:
Omnia in omnibus patebunt et se
655 *abscondere non ualebunt et cetera.* — *[not traced]*
"Alle here synnes shul shewed be
That thay may nouther hem hyde ny fle."
They shul have shame for her syn thore
And her shenshippe shal be welle more
660 Than ever had any monne in thought
For any evel that ever he wrought;
That shame with hem shal laste ay
And never to passe fro hem away,
Thonne may thay saye that there dwelles
665 As the prophete in the sautere telles: — *i.e., David*
Tota die verecundia mea contra me est et confusio faciei mee cooperuit me.[1]
[7155] "That is my schamefulnes," seyth he,
"Is alle day and tyme ageynes me
670 And the schenschip of my face — *confusion*
Shal cover me in uche a place."
They shul so shame ay for her syn
That hem shulde think as they shul bryn — *burn*
For that schame that shal be thore
675 Shal nevere cees bot laste evermore.
Wherfore though no peyne were in helle
Bot this shame that I of telle,
Hit schulde be to hem more peyne
Then any mon here con ordeyne.
680 ¶And for that thay here in her lyve

[1] Lines 666–67: *All the day long my shame is before me: and the confusion of my face hath covered me.* Psalm 43:16

[7168]	For shame durste hem nevere shryve	*confess*
fol. 105v	And withouten schame to syn were bolde	
	Ryght is that they have as I toolde	
	Schame in helle for alle her synne	
685	Of whiche they wolde never blynne.	*cease*
[7173]	¶The thrittenthe peyne as clerkes wote	*know*
	Is boondes of yren brennyng hote	
	With whiche the synful shul be bounde	
	As in som boketes writen is founde	
690	Tho fyurly bondes shul nevere slake	
	For they wolde nevere her syn forsake.	
	They shul with tho bondes brennande	
	In helle be bounden foot and hande	
	And streytely streyned uche a lyme	*limb*
695	By fendes that been grisly and grym;	
	Her wonyng shal be in helle endles	*Their dwelling*
	Among stynke, fylthe, and grete merkenes	*murkiness (darkness)*
	Where ever is nyght and never day	
	As mon moune heren thes clerkes say.	
700	Then shul thay fele when thay there come	
	Godes vengeaunce by ryghtwyse dome	
	For her syn that Hym myspayeth	*mispleases*
	Ryght as Criste in the Gospelle sayeth:	
	Ligatis manibus et pedibus, mittite in tenebras exteriores.[1]	
705	"Lete bynde hem hand and feet faste	
	And into the utturmast derkenes caste"	
	That in the deppust putte of helle	
	The more sorow is then tong may telle.	
	There shul here hedes be turned dounward	
710	And her feet uppeward bounden hard	
	And here lymes alle shul be streynyng	
[7200]	With brennyng bondes reed glowyng;	
	They shul be pyned on this manere	*punished*
fol. 106r	With othur peynes mony and seere	*various*
715	As telleth a greet clerke more openly	
	In a boke that he maad by study	
	Of dyverse questyounes of dyvinité	
	The whiche is calde *flos sciencie*	
	That is on Ynglysshe "floure of konyng"	*flower of knowing*
720	Whereinne is mony a pryve thing.	*mysterious*
	In that boke ful ryght he telles	
	How they shul hong that there dwelles:	
[7211]	*Capita eorum ad invicem deorsum versa pedes*	
	sursum erecti et penis undique distenti.	

[1] *Bind his hands and feet, and cast him into the exterior darkness.* Matthew 22:13 (not exact)

725 "In grounde," he seyth, "of helle dongeoun
The hedes of synful shul be turned doun
And here feet fast uppeward knyt *securely; fastened*
And to strong peyne so be flytte." *torture; moved*
[7217] And for that they were ever redy
730 To synne with lymes dyverse of the body
Therfore shul thay be bounden theere
By dyverse lymes as I sayd eere
With brynnyng bondes hot glowyng
That evermore shul ben lastyng.
735 ¶For they nolde here knowe God lyvyng *would not*
Ny kepe the lawe of Goddes byddyng
Bot turne hem ever fro God warde *themselves*
And setten here hertes on this worlde harde
And turne here mys here lyvyng *turn here amiss their living*
740 Unto vanytee and flesshely lykyng.
Therfore hit is ryght and resoune
That they be turned so uppe so doune
And stryned in helle and bounden faste *restrained*
With bondes of fyur that ever shal laste.
745 ¶The fourtenthe peyne dispeyr I tel
fol. 106v In whiche the synful shul ever dwel
Withouten hope of mercye thonne,
For thus Salamon seyth the wyse mon:
Omnes qui ingrediuntur ad eam non reuertentur
750 *nec apprehendent semitas vite.*[1]
He seyth, "alle tho that to helle wendes
And in dyspeyre shul be with feendes
Shul never aftur turne ageyne *return*
Ny take the weyes of lyf certeyne."
755 When the dampned by jugement
And body and soule to hel is sent,
They shul never aftur withouten doute
Have hope ny thynk to come oute
Bot dwelle there ay withouten hope
760 For thus the holy monne seyth Jope: *Job*
[7250] *Quia in inferno nulla est redempcio.*
"In helle," seyth he, "is no raunsone" *ransom*
Thorow frendes helpe of devocyone
For almesdede preyere ny mes
765 May helpe ny her peynes make les;
A stronge peyne shal this be in hel
Ever thus in dispeyre to dwel

[1] Lines 749–50: *None that go in unto her shall return again, neither shall they take hold of the paths of life*. Proverbs 2:19

That passeth al peynes of this lyf here
Withouten hope of recovere.
770 For here hath no monne peyne so strong
[7260] That he ne hath hope som tyme among
Outher of helpe that mon may caste *devise*
Or that hitte shal ende at the laste
His herte shuld elles with sorow and care
775 To sone fayle yif hoope ne ware,
For in uche sorow hope coumforteth best
Yif hope nere men seyn herte wolde brest. *If there were no hope men say [that their]*
fol. 107r In helle noon hope may fal in thought
Neyther here hertes breste may nought
780 For thay ben ordeyned to lyve ay thore
And to be peyned for evermore.
Bot the lyf of hem in that stede
Is bitterer and worse then is dede, *death*
For better were to be fully slayne
785 Then lyve evermore in strong payne,
But synful in peyne shul ay ther be
And hem shal not dethe sle bot ay fle
As the boke openlye sheweth to us
Where we may fynde writen thus:
790 *Mors fugiet ab eis.* *Death shall fly from them (Apocalypse 9:6)*
"The deth that here is stronge and harde
Shal there ay flee from hym warde." *away*
The peyne of deth thay shul ay drye *suffer*
Bot yitte they shulde nevere more dyghe.
795 Thay shul ay lyve in sorow and stryfe
Whiche lyf shal be more deth then lyfe;
Her lyf amydward deth shal stande *in the middle of*
For thay shul lyven ay dyghande *dying*
And evermore dyghe lyvyng with alle
800 As men that we see in swounyng falle.
¶And for thay here myche loved synne
And thorow foule hope ay lyved therinne
And to leve here synne had never wille, *leave*
Therfore hit is good ryght and skille
805 That thay be ever for thatte folye
In helle withouten hope of mercye.
[7296] Now have I shewed as I con tel
The fourtene general peynes of hel
Bot yit the fyfteneth peyne general
fol. 107v Among alle othur is moste principal
811 That is wantyng of the syght namely
Of oure Lorde ever God almyghty
For the whiche syght that thay ha tynt *have lost*
They shul have sorow that never shal stynt *stint*

815 The whiche sorow that therefore shal falle
Shal to hem be moste peyne of alle.
[7306] For as the syght of God in heven
Is moste joye of alle othur to neven *name*
Ryght so that wantyng of that syght
820 Is moste peyn in helle dyght. *prepared*
Alle peynes in helle hem greve ne myght
Yif they shulde go so clere and bryght. *If they should go [to heaven]*
¶Yitte shul there be peynes mony mo *more*
As bokes seyn with sorowe and wo
825 More thenne alle men oolde and yong
Myght thinken in herte or tell with tong
That synful soules that shul wende *wend*
To helle shul have withouten ende
Whiche peynes and sorowe shul never cese,
830 For there shal never be reste nor pees
Bot travayle and tene with sorow and caar *torment*
Ful wo is hym that shul be thare. *[So] full of woe*
¶They shul thinke on nothing ellus *else*
Bot on here peyne as clerkes tellus
835 And on here synne that thay have wrought
So peynes and sorowe shul turne her thought
For there shal be then harde and sene *heard and seen*
Alle maner sorow, crie, and tene. *[of] sorrow, cries, and distress*
There shal be lacke of alle kyns thing
840 In whiche myght be joye or lykyng
And wante of al that good myght be
fol. 108r And of alle his badde greet plenté.
In helle shalle be then deolful dyn *doleful din*
Among hem that synful be therin
845 For thay shal ever thus crye and say,
"Allas allas an weylaway,
That ever were we of woman bore
For we be nowe fro God ever lore." *lost*
Then shul they wepe and with teeth gnayst *gnash*
850 For helpe ny mercy thar hem non trayst.[1]
[7340] ¶The fendes aboute hem then in helle
On hem ever shul rore and yelle;
So hydouse noyse they shul ther make
That alle the worlde hit myght to shak
855 And alle the men lyvyng that hard hit
Go wode for drede and lese her witt. *mad; lose*
Amonges hem shul fendes ay stryke *perpetually*
The synful therwith shul cryghe and skrike; *shriek*

[1] That is, *"For [they] need not trust (expect) in any help or mercy [from God]"*

There shal be more noyse and dyn
860 Thenne alle men couthe ymagyn.
[7350] There shal be roryng and russhyng
Raumpyng of fendes dyngyng and dusshing *Romping; beating; clashing*
And wepyng of synful as I sayde ore
So hidous that noyse shal be thore
865 Of fendus of folke that shul come thidre
As heven and erthe smyten togydre.
An hydous thing hit is to telle
Of noyse that thenne shal be in helle;
The develes that shul be ful of yre *rage*
870 Shul stoppe the synful ay in the fyre *stuff*
That thay shul glow as don fyre brondes
And when they moun welde her hondes *may move their*
For sorow they shul hem harde wryng
fol. 108v And weylaway thay shullen ay syng.
875 In helle thenne shal be so greet throng
That noon shal renne fro othur ny gong *nor go*
On nouther syde hyndeward ny forwarde.
They shul be pressed togydre so harde
As thay were stopped alle in an oven *As [if]; stuffed*
880 Ful of fyur bynethen and aboven.
Bot never the les helle is so depe
So wyde and large that hit myght kepe
Alle the creatures lasse and more
Of alle this worlde yif myster wore. *need be*
885 The synful shul uche othur dysese *dis-ease (make uncomfortable)*
And noon of hem shal othur plese
Bot ever fyght togedre and stryve
As they were wode men in this lyve *mad*
And uche oon othur scrat in the faace
890 And her owen flessche rende and raace. *tear*
Uche oon shal wylne hymself to slo
Yif he myght hym shalle be woo
Bot therto shul thay have no myght
For deth shal never on hem lyght.
895 Ful fayn wolde they al dede be
Bot deth shal ever fro hem flee.
Aftur deth shul thay desyre uch oon
As in the Apocalippes seyth Seyn Joon:
Desiderabunt mori et mors fugiet ab eis.[1]
900 "They shul desyre to dyghe," sayth he, *die*
"And deth shal evere fro hem fle."
[7392] Amonge hem shal be ever debate,

[1] *They shall desire to die, and death shall fly from them.* Apocalypse 9:6

Uche oon of hem shalle othur hate.
Thay shul be ful of hatereden than, *hatreds*
905 Uche oon shal othur warye and ban *revile and curse*
fol. 109r And say, "cursed caytyfe wo be thee
And waryed mot thou ever be *accursed*
And waryed be thay ever in care
That thee gaat and that thee bare, *begot; bore (in the womb)*
910 And the tyme that thou were bore also *born*
[7401] Thi pyne to me is sorow and wo.
Hit pyneth me and greveth me sore
As myche as myne owen or more
My peyne hit maketh more grevous,"
915 Uche one to othur shal then say thus.
Thus uche monnes peyne shal othur dere *harm*
For noon of hem shal othur forbere, *forbear*
Sone ny doughter syster ny brothere *[Neither] son nor*
Fadur ny modur ny yitte non othere
920 Uche oon shal other haat ful dedly
And uche oon grucche on othur and crye,
Uche oon shal gnaw his tong in sondre
And uche of hem on othur shal wondre.
Thus in helle thay shul faren ay
925 And therwith sclaundre God and say,
¶"Whi maad God us to his lyckenes
And letteth us dwel now there we es. *where we are*
Hitte semeth that God maad us in veyn
Sithe we be put to endeles peyn
930 Or he made us not bot to dwelle
In erthe to be fyur brondes in helle."
Thay shul ban the tyme that thay were wrought *curse*
And say, "allas that we were maad ought."
Thus shul thay sclaunder God among
935 So harde here peynes shul be and strong;
Uche oon on othur shal grenne and stare *grimace*
As doon wode men that been forfare. *mad; ruined*
fol. 109v An hidous thing to seen hitte were
Whoso couthe telle the peynes there
940 Als propurly as thay shul there bee.
Bot that couthe not alle Crystyanté
Ny alle the clerkes that there had witte
Sythen the worlde bygon nor yitte *Since*
Couthe not telle by clergye ne arte *learning nor scholarship*
945 The peynes of helle the thousand parte;
The noumbre of peynes that greven there
Passen alle wittes that ever yit were
Or yitte lyven in any degree
And that moun men by skil wel see. *with reason*

950 ¶For uch synne that thay have wrought
[7441] Though hitte were a lytul venyal thought
They shul have certeyn peyn therfoore
Aftur the synne is lasse or moore. *According [to whether]*
[7444] Who couthe telle though he were wyse
955 Alle manere synnes and alle folyse
Bothe bodyly, dedly, and eke venyal
And leve noon untoolde greet ny smal
Wheche men have here fallen inne
Fro tyme that thay bygonne the syn
960 Both in worde thought and dede
As who say no mon couthe hem rede.
For uche thing doon here certeyne
In helle is ordeyned specyal peyne
To synful men that shul dwel there;
965 Thenne byhoveth hem as I sayde ere *behooves*
For uche a synne that thay dyd here
Have certeyne peyne and cyngulere, *singular*
And for uche thing and uche folye
By pyned in helle specyallye
fol. 110r And ofte here peynes shul there bygyn
971 Er thay dyd here her dedly syn.
So mony peynes to hem shul fal
That no witte may comperhende hem al
For no synne that ever thay dyd
975 Dedly no venyal shal noon by hid
Bot be seyen openly and noon leyned *concealed*
And dyverse peynes for hem ordeyned.
Who myght then alle peynes telle
That synful men shul have in helle,
980 For yif a mon passe hethen awaye *hence*
In dedly synne at his laste daye
For uche synne that ever dyd he
He shal dyversely punysshed be
And often newed shal be his peyn
985 As he to his synne new turned ageyn
The leste peyne there is more to se
Then alle the peynes in erthe moun be.
[7478] ¶For alle the peynes of this worlde here
That ever were seyen fer or nere *seen*
990 To the leeste peyne there may be toolde
A bath of watur nouther hoot ny coolde.
Alle the woo of the worlde uch a deel *each part*
Were bot a solace and joye to feel
As to regarde of the leest peyne
995 That is in helle this is certeyne.
Uche synful shal ha syght thore

Of alle the peynes lasse and more
That alle the synful men shul dryghe. *endure*
[7489] Then shul uche oon se with her yghe *eye*
1000 Men and women mony a thousand
In dyverse peynes aboute hem stand
fol. 110v And that syght that uche oon shal se
To uche of hem greet peyne shal be.
Alle peynes that shul falle to mon
1005 Shul sorow be to alle that seen hem thon. *that see them then*
Thus shul they dryghe more peyn in hel *suffer*
Then herte may thinke or tong may tel,
For peynes that thay shul have of syght
And what for peynes they have of myght
1010 For alle tho peynes that there be knowen
[7501] Shul greve mon as myche as his owen.
Suche peyne to here as men moun rede *tell*
Aught wel to make uche mon to drede.
I trowe ther be no monne lyvande
1015 So harde harted and wolde undurstande
And leve what peynes in helle be wrought *believe*
Bot he shuld have grete drede in thought
That shuld hym make to flee foly
Wherfore he is suche peyne worthy.
1020 ¶Thenketh therfore ay yong and oolde
On thes peynes that I have toolde,
Howe hydouse thay been for to discrive
And clense yow here in youre lyve
Of alle kyn fulthe syn and folye
1025 And make yow ever to God redye
That yee be not worthye to wende
To hydouse peyne withouten ende.
For he that couthe ought undurstande
What peynes in helle be ay lastande
1030 Hym were lever suffre harder peyne *He would rather*
Then any mon couthe hym ordeyne
Or he wolde assente to any folye *Before*
Wherfore he were suche peyn worthie.
fol. 111r ¶Bot alle that wolen here syn forsake
1035 While that thay lyven er deth hem take *before death takes them*
And of alle tho have forthynkyng *And of all those [deeds] have contrition*
Dedus doon ageynes Goddes byddyng *done against God's bidding*
And to God turne hem fro here syn
And aske mercye and triste therein
1040 And be lovyng and to God buxome, *obedient*
In pyne of helle shul tho never come *pain*
Bot to the blis of heven weende
And dwelle there withouten eende.

[7520] ¶Here have I spoken of peynes of hel
1045 As ye have openly herde me tel
And the syxte of this boke made ende,
[7523] Nowe to the seventhe wole I wende
That is the last partye of alle
And speketh as I shew yow shalle
1050 Specyally of the joyes of heven
That are more then mon may neven: *name*
Fyrste wole I shewe where heven es
As clerkes seyn and beren witnes
Afturwarde wole I shew yow more
1055 And telle yow of joyes that ben thore. *that are there*

THE SEVENTHE PART

[fol. 111r]	*The seventhe part of joyes in heven*	
	That bene more thenne tong may neven	*name*
[7534]	Heven blis ful mony covayte	*covet*
	Bot few the way thidur wayte	*search for*
	For som by syn ben so blynde	
	That ryght way thidur con they not fynde.	
5	Somme wolde be there withouten doute	*desire to be*
	Bot thay nyle travayle there aboute;	*will not*
	Whoso wole take the way thidurwarde	
	He moste in goode werkes travayle harde.	
fol. 111v	To that kyngdome may no mon come	
10	Bot he go by the way of wysdome.	*Unless*
	The way of wysdome is mekenes	
	And othur vertues more and les.	
	That way is cleped the goostly way	*spiritual*
	By whiche men shulde travayle ay;	
15	That is the way that ledeth men even	
	Unto the hyghe kyngdome of heven.	
	By othur way may no mone witterly	*certainly*
	Passe to heven that is so hy,	
	Hitte is the hexte place that God wrought	*highest*
20	When he maad al thing of nought.	
	May no mon gesse so myche a space	
	As is fro heven to that hyghe place.	
	Bytwene us and that highe heven	
	Is al the firmament to neven	*name*
25	That clerkes by skil heven calles	
	The whiche is mevyng ay as falles.	*perpetually moving as [it] does*
[7559]	There be aboven us hevenes sere	*various*
	Bot alle ben not ilyche clere	*similarly*
	For the hygheste heven is bryghtere	
30	Then ben tho othur that ben lowere.	
	The hyghest hath so myche bryghtnesse	
	And feyreheed ful of delitabulnesse	
	That alle the men in erthe couthe nought	
	So myche ymagyn ny thinke in thought.	

35 God made sere hevenes for sere thyng *diverse*
[7568] And hexte he made for oure wonyng. *highest; dwelling*

Of dyverse hevenes

Thre hevenes ben above us hyghe
As clerkes seyn that are wyse and slye:
¶Oon is that we the sterred heven calle
fol. 112r Where the sterres and planetes are alle
41 That men may se on nyghtes shyne;
That othur men callen cristallyne,
That nexte aboven the sterred heven es *second*
And eke wel more is of wydnes.
45 Somme clerkes hitte cal on this manere
The watry heven for hit is als clere
As cristal hit hoveth aboven thore *hovers*
Or on a watur that harde wer frore. *frozen*
Thus telleth Berthelemewe in his boke
50 Of propurtees of sere thinges to loke. *of various things to be observed*
[7583] These two hevenes withouten restyng
Nyght and day are aboute mevyng
The erthe that thay aboute con pas
Nys bot a poynte amyddde a coumpas
55 So lytel hit is semyng withoute
To regarde of the hevenes aboute.
Amyd the erthe is ordeyned helle
There synful soules shul ever dwelle
As men byfore moun rede and se
60 And lower then helle may no place be.
Thes bothe hevenes aboute goon ay
And shul never blyn tyl domesday. *cease*
[7595] ¶For clerkes seyn that knowes and sees
Of thes two hevenes the propurtees
65 Yif they ne meved al shal perysshe
Bothe mon and beeste, fooul, and fysshe
And alle that undur hem may be
That lyveth and groweth gras and tre;
Alle shul be spylt withouten doute *destroyed*
70 Ne were tho hevenes turned aboute
Yif they stode nevere so short while stille
fol. 112v In erthe alle thing shuld sone spille.
[7605] Thus greet clerkes tellen of clergye *from [their] knowledge*
That have be lered in astronomye
75 And knowe the constellacyounes
Of hevenes that the erthe envyrounes
Of her mevyng ha ye no wondre
For they norysshe alle that is therundre

With wete and drye, heet and colde
80 Ay while thay meven as I have tolde.
Thes enviroune al erthely thynges
And hem norysshen and forthe brynges
That thay tempre alle the elementes *temper*
As clarkes seyen that to hem tentes *to [those who] pay attention to them*
85 Ay while thay meven and aboute go.
[7618] Bot the thridde heven is above hem two
Hit is so hyghe and fer wondurly
That noon othur thing may be so hy.
¶And yitte as somme clerkes nevenes *declare*
90 And sayen ther ben othur seven hevenes
That semen lower as men moun se
Then tho othur hevenes fallen to be
For the cercles of the planetes alle
By certeyn skille hevenes thay calle
95 And seven planetes been above us
Wheche are the mone, Mercury, and Venus
And then the sonne, Mars, and Jubiter
And Saturne that is more hygher.
[7631] Uche oon her cours aboute make thay
100 In cercles as God ordeyned I say,
They stycke not faste as sterrus don hyghe
Bot uche oon maketh his cours us byghe *by us*
Ever yche a planete falleth to be *Each and every*
fol. 113r Hygher thenne othur in his degree. *its*
105 ¶The mone is fyrste and lowest sene
And Saturnus the hyghest as I wene
Bytwene hem fyve that maketh seven
The cercle of uche is calde an heven;
They are bothe bryght and fayre
110 Yit anothur heven is in the ayre
Lower there soules han her flyght *where*
And that heven is nexte oure syght
Bot that heven is not so clene
As othur hevenes aboute are sene.
115 Alle the cercles of the planetes alle
That clerkes here hevenes calle
Are bryght and clere the boke telleth us
And uche oon ferrer then othur from us.
[7651] ¶From erthe to the cercle of the mone es
120 The way of fyve hundreth yeer and no les
That is as myche space too say
As a mon myght go in pleyn way
In five hundred yeere alle fully
Though he lyved so long in body,
125 As a greet clerke the whiche hyght *was called*

[7658] Raby Moyses wittenessuth ryght
That thorow wit myche couthe se.
And eke an othur yitte telleth he
That ever yche a cerkel that is to sene *each and every circle*
130 Of uche a planete may contene
The way of fyve hundred yeere
As men moun fynde writen heere
Gessed in brede and in thickenes *Estimated (ordained) in breadth*
So brood and thicke uche cercle es
135 That is as myche as mon myght here
fol. 113v Travayle in fyve hondred yeere,
Though that he so long myght leve *If he so long might live*
And his travayle no thing hym greve. *grieve*
¶And fro the erthe unto Saturnus
140 The hexte planete may be gessed thus
The way of soven thousand yeere
And thre hundred as is writen here,
That is to say as here is contende
Also myche way as men myght wende
145 In seven thousand yere goynge
And thre hundred here hadde lyvynge
And every yere were contened holy
Of thre hundreth dayes and fourty
And yitte the space of every daye
150 Were fully fourty myles of waye
And that ever yche a myle contene *each and every mile [would] contain*
A thousande pace or cubites seen.
[7685] Raby Moyses telleth alle this,
Thay ben not my wordes bot his.
155 Bot whether that hit be sothe or nought *true*
God he wote that alle hath wroughte,
For he maad alle by myght and sleyght *wisdom*
In certeyne noumbre of mesure and weyght;
Bot sotyl may there no mon bee *discerning*
160 That mesuryng to know bot hee;
For nought that may be more or les
Is that unknowen to hym es.
Hymselfe fro hethen he met the way *hence he measured*
When he stye up the holy Thoresday, *rose*
165 Then woot he best by wit and sleyght *knows*
What space that way conteneth on heyght.
By alle the hevenes had he goon
fol. 114r And passeth the sterres everychoon
And to the hygheste heven he wente
170 Alle in the space of oon momente.
[7703] ¶The hyxest parte of the sterred heven
Aboven alle the planetes seven

Stonden so mony sterres smale
That no mon may telle hem by tale *by counting*
175 Thay stonden faste as bokes preven
And ay are ladde with hevenes that meven
As nayles are in a whele withoute
That with the whele ay turne aboute.
Bot the planetes ben not lad soo
180 For in here cours abouten thay goo.
[7715] ¶The sterres are shynyng fro us so fer
That we se not howe mychel they er *how big they are*
For the leste sterre that we on loke
Is more then alle the erthe, seyth the bok.
185 Clerkes seyen yif alle erthe on fyre were
And possible were that a mon were there
Hym shulde thinke alle erthe brennyng bryght
Les thenne the leeste sterre that shyneth on nyght;
Then may that heven greet space contene
190 Where so many sterres moun be sene.
¶Mony of tho hevenes seyn here moun be, *may be seen here*
Bot the hyghest heven may no mon se.
To that heven couthe nevere clerke by arte
The space gesse by a thousand parte;
195 Hit is so hyghe as Sydracke sayes
That yif a stoon that were of payes *weight*
Of an hundreth mennes lyftyng
Myght falle then shulde in fallyng
A thousand wynter and no les
fol. 114v Er hitte erthe neyghed so hyghe hit es. *approached (drew near)*
201 Bot aungelles that fro heven be sent
Moun come to erthe in a moment
And up ageyne to heven so flye
In space of a twynclyng of an aye.
205 And a soule that is clene and bryght
May come thidur in als short a flyght
Thorow myght of God and nought ellus.
So have mony don that there now dwellus.
This may be holden a greet feerlye *wonder*
210 Among alle the wondres of God almyghtye
That men moune pas so many a myle
Fro erthe to heven in so short while.
[7749] This heven is hyghest heven of alle
Hygher then hit may no thing falle, *move*
215 For hitte conteneth al thing of dygnyté
And in hitte no thing contened may bee. *And it may not be contained within anything*
Hitte conteneth alle thing in uche party *in each part*
That is bothe goostly and bodylye,
As helle is lowest stede that may fal

220 Ryght so is heven hyghest place of al.
And as sorow ay is in lowest place
So is in the hyghest joye and solace.
[7759] To the loweste stede us draweth syn
And to the hyghest may vertue us wyn. *[allow] us to achieve*
225 ¶This heven is cleped heven empyre, *called heaven empyrean*
That is to say heven that is as fyre
For hitte semeth as fyur of greet myght
That brenneth nought bot shynyth bryght.
This heven falleth not aboute to go *moves*
230 Ny to meve as doon thes othur two,
Bot stondeth ay stylle for hit is beste
fol. 115r And moste dygne place of pees and reste
That God ordeyned here for here wonyng *their dwelling*
That gyven hem here to good lyvyng. *Who gave themselves here*
235 This heven is cleped Goddes owen see, *seat*
For there ay sitteth the Holy Trynytee
And the nyne ordres of aungelles
And the blessed spiritus that there dwelles
And soules of good men and cleene
240 That in this worlde ryghtful han bene.
And atte the dredeful day of dome
When alle men shul byfore hym come
Thenne shul ryghtwyse men come thidur *thither*
In body and soule bothe two togidur
245 The whiche that oonly shul be save
And blysse in body and soule ay have.
Then shal be more joye in heven
Then herte may thinke or tong may neven *declare*
Or eer may here or yghe may se *hear; eye*
250 That thay shul have that saved shul be.
That joy passeth alle monnes witte
As is thus foundenne in holy writte:
Oculus non vidit nec auris audivit
nec in cor hominis ascendit que pre-
255 *paravit Deus diligentibus se.*[1]
[7793] "Yghe myght never se ne eer here *Eye*
Ny into monnes herte com the joyes sere *various*
That God hath ordeyned there and dyght *prepared*
To alle that loveden hym here ryght."
260 For so myche joy shal there be
That alle the men of Cristianté
Though thay were parfite in clergye *perfect in knowledge*

[1] Lines 253–55: *That eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love him.* 1 Corinthians 2:9

Dyvinité and astrenomy and philosophie
fol. 115v In geometré, gramere, and in arte
265 Couthe not telle by a thousand parte
Ny thinke in herte ny with tonge neven
The joyes that then shul be in heven.
[7805] For so wyse was never mon yitte
Nouther so slye nor sotel of witte *subtle*
270 Though he had mychel undurstondyng
Bot God alle oon that knoweth alle thing *But only God who*
That couthe o poynte ymagynne
Of joyes in heven that never shul blynne *cease*
As propurly as thay be sayen aye, *said always*
275 Bot as the boke telleth so we may.

Of the joyes in heven

[7813] Alle manere joyes ben in that stede
There ever is lyf withouten dede *death*
There is ay youthe withouten elde
There is alkynnes welthe to welde *all kinds of wealth to wield*
280 There is ay reste withouten travayle
There been alle godes that never shul fayle
There is ay pees withouten stryf
There is ay myrthe and lykyng of lyf
There is ever day and never nyght
285 There is withouten merkenes lyght
There is ever somer bryght to see
There is never wyntur in that contré
There be all druryes and rychesse *love tokens*
There is more myrthe then mon may gesse
290 There is more worschip and honoure
Then ever had kyng or emperoure
There is alkyns power and myght
There is endeles wonyng dyght *living prepared*
There is al manere delytes and ese
fol. 116r There is ay lovereden and pese *love counsels; peace*
296 There is alle joye for evere laastyng
There is mervalouse endeles beyng
There is joyful selynes with lykyng *happiness*
There is blessfulhede and alle thyng
300 There is joyful sykernes and certeynté *security*
There is swete dwellyng and ever fre
There is grete pleynté with myrthes sere *diverse*
[7840] There is laughyng with lovely chere *countenance (cheer)*
There is melodye of aungelles song
305 There is thonkyng of God ever among *always among everyone*
There is alle fresshippe that may been *generosity*

[7844] There is lastyng love and charytee
There is ful acorde and evere oonhede *harmony (oneness)*
There is yeldyng for evere in good dede
310 There is loutyng and grete reverence *bowing*
There is buxomnes and obedyence *humility*
There ben all vertues withoute vice
[7850] There ben alle deyntees with greet delice *delight*
Ther ben alle thinges that moun avayle
315 There nis thing that may greve ny fayle *is not [any] thing*
There is uche good thing at wille
There is nothyng that may ben ille
There is wisdome withouten folye
There is honesté and no vylenye
320 There is alle bryghtnesse and beauté
There is alle solace on too see.
Alle other joyes ben generalle
Bot the moste sovereyn joy of alle
That is the syght of Goddes face
325 Hit passeth alle joyes in that place.
For so myche joye may ther non be
As is the syght of the Trynyté
fol. 116v That is Fadur and Sone and Holy Goste,
The joye of that syght shal be the moste.
330 For alle that thenne shul se hym ryght *directly*
Alle thing shul knowe thorow Goddes myght
That was or is or evere shal bee
As men afturwarde moun see.
Here have I shewed yow on this manere
335 The joyes of heven mony and seere. *various*
[7875] ¶Now wole I specyally shew yow more
Of seven manere blisses that ben thore
And seven shensshippes in helle also *harms*
That ben even contraryouse too tho
340 And whiche blysse falleth specially
To the soule and whiche to the body
Of hem that God in heven shul see
And what shenshippe shal apropered be *shame; be assigned*
To tho bodyes that to helle shul go
345 And whiche unto the soule also.
I spake of dyverse joyes fyrst generally,
Now wole I sondry joyes specyfye *sundry*
And here contrareous that ben harde *their contraries*
As ye moun heren afturwarde.
350 ¶Seynt Austyn seyth the holy mon
Ryght as I shewe unto yow con
That among alle the joyes of heven
Specyally shul be joyes seven

That bodyes have that shul be save,
355 And othur seven that soules shul have
In heven blys bothe togydur
Aftur the dome when they come thidur.
[7897] ¶Bot the synful bodyes there ageyne
Shal be dampned to helle peyne.
fol. 117r Seven shenshippes specyally shul falle
361 And othur seven to the soule withalle
[7905] That been apropered to the bodyse *assigned*
Of good men that here were ryghtwyse
And her contraries that I shenshippes cal
365 That to the synful bodys shul falle.

Of blesses of heven anentes the body *with regard to*

The fyrste blys is bryghtnes toolde
That saved bodyes ever shulle holde
For though here bodyes dym ben here
In heven shul thay be feyre and clere
370 And more shynyng and more bryght
Then ever was sonne in monnes syght.
Suche syght byfore was nevere yit sene
As there shal be ny noon so cleene
When uche body that shal be save
375 So myche bryghtnes there shal have,
For though a mon had yghen as bryght *eyes*
And therto had as myche syght
As alle the creatures here lyvande
Yitte myght he not I undurstand
380 Loken ageyn so myche bryghtnesse *Look at*
As body shal have that saved esse. *is*
[7925] ¶Bot dampned bodyes there ageyn
Shul be stynkyng as foule careyn *carrion*
And merke and dymme shul thay be
385 And foule horribel upon to see
So foule a syght say nevere yitte mon *saw*
As dampned bodyes shal be thon
With soules togedre in helle depe
That shal to hem be greet shenshepe. *torment*
390 ¶The secounde blis there is swiftenes
That bodyes shul have that ryghtwyse es
fol. 117v For in les while then mon may wynke
Shal thay flee whidur hem good thinke *fly where they think [it] good*
With body and soule togedur in flyght
395 From heven to erthe ageyn ryght, *back directly*
[7939] And fro the oon syde of this worlde wyde
Yif they wole to that othur syde

And whidurso the herte wole sette
Nothing shal hem withstonde ny lette. *impede*
400 Thus shal thay do withouten travayle
And this swiftenes shal nevere fayle,
[7945] For as the lyght of the sonne by strengthe
May fle fro the eeste to the weste in lengthe
So moun they whidur thay wole flye
405 As in a twynkelyng of an yghe
For they shul be al so swyfte thon
As any thought is here of mon.
¶Bot synful bodyes withouten were *doubt*
Shul ever fare on contrariouse manere
410 For thay shul be so charged with syn *loaded*
Bothe withouten and within
That thay shul have no myght to stande
Ny unnethe sturen her foot ny hande *Nor scarcely stir*
Ny noon othur lyme of here body
415 So shullen here synnes wey hevy. *weigh heavily*
[7959] ¶The thrid blis is strengthe and myght
That ryghtwyse bodyse shul ha by ryght
For though they here feble were
So myche myght shul thay ha there
420 And so greet strengthe ever lastande
That nought shal inowe ageyn hem stande. *readily*
They shul inow remowe at her wil *remove; their*
Uche a mounteyne and uche an hil
fol. 118r That ever was in worlde seene
425 And yif they wolen al erthe bydene *indeed*
Withouten any ageyne stondyng *Without any resistance*
Or any lettyng of any othur thing *hindrance*
And in the dede have no more swynk *labor*
Thenne mon hath here to loke or wynk.
430 ¶Bot synful bodyes that dampned shul be
Shul be so feble and lethie to see *weak (forgetful, lethargic)*
That thay unnethe shul inow stande
Or have any myght to lyfte her hande
To wype teres fro her yghen away *eyes*
435 And that waykenes shul they have ay.
[7979] The ferthe blis there is fredome
That bodyes shul have that shul come
To heven where alle joyes be sere *be in plenty*
To do what thay wole withouten dere, *harm*
440 For thay shul never fele wicked thing
Bot alle shal ben at her lykyng.
No thing shal hem warne ny lete *deny nor impede*
To doon here wille where hit is sette,
Alle thing to hem shal be bowande

445 And no thing shal ageyne hem stande
Nouther iren ny tre, gres ny stele *grass*
Ny nought ellus so fre shul they be.
[7993] They shul inow passe whereso they wil
And alle her lykyng thay shul fulfil.
450 This fredome and eke this fraunchyse *privilege*
Apropered es to the saved bodyse *Assigned*
With her soules that God shal chese
And this fredome shul thay never lese. *lose*
Bot on contrarye manere ageyne that blys
455 The dampned bodyse shul fredom mys.
fol. 118v Thay shul be stressed in helle as thralle *constrained*
And alle that may greve thole with all *suffer*
They shul be chaced ageyne her will
To alle thingus that been ful ill;
460 Thus shul thay evere in thraldome be
Fro whiche thay shul nevere fle.
[8007] ¶The fyfthe blys as clerkes wote wele *know well*
Is helpe that saved bodyes shul fele
Withouten sekenes or any grevaunce
465 Or angur or any othur penaunce.
Thay shul not fele that shal hem greve
Bot in heel and lykyng thay shul ay leve *health; always live*
In heven with joy on every syde
Where thay shul ay be gloryfyde.
470 ¶Bot dampned bodyes on othur wyse
Shul have greet evel and anguyse
As soules have that in purgatory dwelles
For certeyn tyme as the boke telles
And in helle hitte shal laste ever more:
475 That sekenes shal have noon ende thore.
¶The syxte blis is gret delyte
That bodyes shul have of men perfyte
That no more lyvyng con ny may *no more [of the] living*
So myche wilne nyght ny day. *So much desire*
480 Here myght never mon fare so wele
With alle delytes that mon myght fele
Ny in her hertes suche joy have
As God on hem there voucheth save. *bestows (vouchsafes)*
[8031] They shul have so myche joy thore
485 That noon of hem shal wylne more, *desire*
For as yren that is hote glowyng
Thorow strengthe and hete of fyr brennyng
fol. 119r Semeth bettur to fyur bryght
Then yren to any monnes syght,
490 Ryght so thay that in heven wone *dwell*
Shul be shynyng as bryght as sone

And be fulfylde alle in that place
With the love of God and with his grace
And of alle delites joye and blys
495 The whiche they shul nevere mys.
[8043] And as men hath ofte sythe seen *often times*
That a vessel that is dypped alle bydeen *completely*
In watur or in lycour thynne *liquid*
Be the vessel never so wyde withinne
500 Hath watur bothe withinne and oute
Bynethen aboven and al aboute
And no more watur within may holde
Ny othur thing that lycoure is toolde *reckoned*
So alle the ryghtful have joye more
505 Then any mon may thynke or wilne thore.
[8053] ¶Bot dampned bodyes theere ageynwarde
Shul fele in helle peynes ful harde;
Thay shal then brenne in peynes ucheon *each one*
That shal be menged with brymston *mingled*
510 Ful hoot brennyng and wyth pycke *pitch*
And with alle thinge that is wycke *wicked*
Among vermyn that shulen hem byte
And fendes that shul upon hem smyte
With other peynes ful stronge and fell *fierce*
515 Wel moo then any tonge may tell.
[8063] ¶The seventhe blys is endeles lyf
That the body shal have without stryf
That shal be save in heven so hye,
They shul ay lyve and neveremore dyghe;
fol. 119v With God almyghty they shul wone *dwell*
521 Alle studefaste Fadur and holy Sone
And with the Holy Gooste in Trynyté:
His face in that lyf shul they evere se.
¶Yif that a mon nowe myghte lyve here
525 In this worlde fully a thousand yeere
Yitte shulde his lyf be brought to ende
For fro this worlde byhoveth hym wende *behooves*
Then shuld hym think when he toke kepe *took heed*
Alle his lyf bot a dreem inne slepe.
530 The lengthe shulde seme of al his dayes
Bot as a mon, thus the prophete sayes,
Quoniam mille anni ante oculos tuos tan-
[8080] *quam dies hesterna que preteriit.*[1]
He seyth, "thus loorde a thousande yere
535 Byfore thin yghen that seen alle here *eyes*

[1] Lines 532–33: *For a thousand years in thy sight are as yesterday, which is past.* Psalm 89:4

Atte the laste ben bot as yustur day
That was a while and paste away."
[8085] So when this lyf is to an ende brought
Alle the tyme hit semeth of nought
540 Oo day is more in hevene cleere
Then is here a thousande yeere;
Oo day in heven is lastyng evermore
And so longge is the lyvyng thore.
There is ever day withouten nyght
545 Whereof the prophete speketh thus ryght:
Melior est dies una in atriis tuis super milia.[1]
"Loorde," he sayth, "bettre is oo day lastand
In thi blysful halle thenne an thousand."
That is to say bettre is in heven oo day
550 Then a thousande heere that passen away,
For alle the dayes that here moun falle
fol. 120r Passen sone away and oure lyf withalle.
In oo day in heven shal be contened
The tyme that nevere shal have eende
555 Then aught that day as bokes us leres
Be more thenne mony thousand yeeres.
And as longe in helle shal be nyght
As day shal be in heven bryght
For thay shal ay be day contende *For they shall always by day be contained*
560 And nyght in helle withouten ende
And als shorte as a day is now here
As to regarde of a thousande yeere
Yitte bene a thousand yeere wel les
To regarde of a tyme endeles.[2]
565 Seynt Austyn sayeth in a sermoun
That oon day here may be porcyoun
Of a thousand yere as men mowe se
Allethough that porcyoun lytul be
Bot the space of a thousand yere es
570 No porcyoun of a tyme endeles,
For yif a thousand yeres woore
Porcyoun of endelesnes thoore
Yitte aftur a thousand yeeres to caste
Endelesnes shul cese at the laste
575 And resoun wole not of endlesnes
Suffre that hitte be shortere then hit es,
[8129] For yif endelesnes myght eend holde *have an end*

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[1] *For better is one day in thy courts above thousands.* Psalm 83:11

[2] Lines 561–64: That is, *"one day is much shorter than a thousand years but even a thousand years is nothing compared to eternity"*

Then were hitte unresonabely endles tolde,
For in endelesnes is fully contende
580 Alle tyme that may have noon eende.
[8135] Then semeth hitte wel as I sayde ore
That the lyf in heven shal laste evermore,
Forthi uche mon with harte stedefaste
fol. 120v Shul seke the lyf that ay shal last
585 The whiche mon may lyghtly wyn
That wele lyveth here and wol fle syn
And leve not the lyf that lasteth ay,
For this lyf here that passeth away
That lyf is sycur and not thysse *sure*
590 For in that lyf is ay lastyng blysse.
A mon shulde thinke an hundreth yere
Wele shortere there then oo day here.
Unto that lyf moun alle men come
That wole be here meke and buxome. *obedient*
595 Thus shal lyf endles apropered be *assigned*
To saved bodyse that shul God se.
[8151] ¶Bot dampned that to hel shal wende
Shul have deth withouten eende
And that deth shal ay hem greeve
600 In whiche deth they shul ay leeve *live*
And so be pyned in her wittes fyve *pained*
Her lyf shal seme rathur deth then lyve.
They shul seme whethur they sytte or stand
As men in trannsyng ever dyghand; *trance; dying*
605 They shul lyve dyghyng and lyvyng dyghe
Suche peynes of deth ay shul they dryghe *suffer*
And be turmented eke ever among
With mony othur peynes ful strong.
Therfore the lyf in hel is wel calde
610 The secound deth so moun we hit halde.
Thus the synful suffre thoore
Sere peynes that shul last evermore. *Various*
Here have I toolde as ye myght here
Of seven maner of blysses sere
615 That the saved bodyes shul ha ryght
With her soules in heven bryght
fol. 121r And seven shenschippes also *disgraces*
That been even contrarye thereto
The bodyes in helle shul have ay
620 That shul be dampned at domesday.
[8175] ¶Nowe wole I shewe that with alle
Seven manere of blysses that shul falle
Unto the soules with here bodyse
Of alle tho men that been ryghtwyse

625 That shul be saved atte that tyde *time*
And hyghe in heven been gloryfyde,
And seven shenssheppes wol I neven *torments; name*
Contrarye unto the blysses seven
That shullen byfalle withouten ende
630 To the synful soules that shulle wende
With the bodyes into helle pytte
As is founden in holy wrytte.

Of blysses and shenshippes anentes the body *concerning*

[8187] The fyrste blys that the soule shal have
Of ryghtwyse men that shul be save
635 Is wysdome to knowen and see
Alle thing that was, is, or shal bee.
They shul have knowyng of God fully —
Of the myght of the Fadur almyghtye,
The witte of the Sone eke shul they taste, *also*
640 And also the godenes of the Holy Gaste;
Thus shal here knowyng parfite bee
On hyghe in heven on the holy Trynyté.
Alle shul there knowe and wyte *know*
That God hath doon or shal do yite
645 In heven, in helle, in erthe aywhore. *everywhere*
[8200] Thus wyse shul thay ben everemore,
They shul have there so myche grace
fol. 121v When they shul se God face to face
That nothing that evere God dydde
650 Shal be fro hem leyned ny hidde, *concealed nor*
Of nothing that God voucheth save *grants*
That any creature may knowyng have.
¶Seynt Austyn that myche couthe of clergye *who knew much of learning*
Seyth in a sermoune thus openlye
655 In the syght of God that thay shul see
Thre manere of knowyng to hem shal be:
They shul se hym bothe God and mon,
And also hymselfe in hymme thon.
Thay shul wele knowe in that syght thore
660 Alle men and thinges les and more
As we moun se thre thinges here
In a myrroure of glas that is clere:
Oon is the myrroure that byfore us es,
Anothur oure owen face and lyknes,
665 And also we moun see therinne yitte
Othur thing that is withouten hitte. *outside it*
[8221] ¶Soo shul men see God ryght as he es
In the cleen myrroure of hys bryghtnes *reflection*

As propurly as possible may be
670 For any creature hym for to se.
[8225] They shul se hemself in hym so bryght
And alle othur men togedre at o syght,
And alle othur thinges thay shul know
And se over alle bothe hyghe and low
675 As thay shul se that there shul dwelle
Alle the creatures in heven and helle.
Thay shul also there seen openly
Dyverse pryvittees of God almyghty *secrets*
That no mon myght here know ny wyt *nor understand*
fol. 122r Thorow clergye nor by holy writte
681 That is how invysybul hee es
And unchaungeable and endles,
And howe he was byfore alle thing
Ever withouten any bygynnyng,
685 And how and whi that he shal be
Withouten endyng they shul se.
Alle thing that now is fro hem hyd
[8242] Shal then to hem be knowen and kyd. *manifest*
Thay shul thenne se there openly
690 And whi somme of stature were uncomly *uncomely*
[8258] And somme ben ryche and som lyven porely
And why som children geten in horedom
Ben baptysed and have Cristendom, *Christian belief*
And whi somme that ben in wedlok born
695 Er thay be cristened bene dede and lorn, *lost*
And whi some bygynne to be stedfaste
[8264] And lyven and enden evel at the laste.
[8243] ¶They shul then se there openly
Of alle thing skil and enchesoun whi *reason and grounds*
700 That oon of God here is chosen and taken
And whi an othur is lafte forsaken,
Whi oon is taken up to a kyngdome
And anothur is putte to thraldome,
And whi somme children ben dede and lorne
705 In her modur wombe when they be borne.
[8251] They shul know als withouten dred
Whi som dyghen in here childehoede
And som when thay most wightnes welde *vitality wielded*
And whi somme lyven to her most elde.
710 Thay shul witte enchesoun thonne *cause*
Whi som have feyre shap of monne
fol. 122v And whi somme have evel bygynnyng
[8266] And atte the laaste haven gode endyng.
The soules that thenne knowe openly
715 Alle thees thinges and othur mony

[8269] In the boke of lyf that open shal be
Whiche that is the holy Trynytee.
Thus shul alle that in heven dwelles
719 Knowe and se as Seynt Austyn telles.
[8277] There shal uche mon as wele know othur
As here dooth any his sustur or his brothur
And knowe of what contré thay were
And who hem gaat and who hem bere. *begat; bore*
Uche mon shal there know otheres thought
725 And alle the dedes that ever thay wrought;
Thus wyse shul thay be that shul come
To the blys aftur the day of dome.
They shullen alle be to Good lyche *be like God*
His sones and eyres of heven riche
730 And eke as goddes of greet myght
As seyth the prophete in the sauter ryght
Ego dixi dii estis et filii excelsi omnes.[1]
"I say," seyth he, "ye be goddes alle
And Goddes sones men shul yow cal,"
735 Wherfore hitte semeth when they thidur come
Thay shul be thonne ful of wysdome
And ful of myght lastyng evermore
When thay shul be as goddes thore.
[8297] ¶Bot now moun men wel ask me here
740 A questyoun and say on this manere,
"Shulde they ought think that saved be thore *Should those saved there think at all*
On syn that thay here shryven of wore *From; were shriven of*
And in her lyf have maad hem clene
And that of hem assoyled have beene?" *absolved*
fol. 123r ¶Seynt Ancelme onswereth unto this
746 Tho that shul be in hevenne blys
Shul love God and thonke hym thore
Of alle the godes bothe lasse and more *good [things]*
That he hath doon unto hem here,
750 And to alle othur on the same manere
That aftur the greet doom shul be save
And endeles blys with hym to have.
Greet good he doth the while thou lyves
Whenne he thi synne heere forgyves;
755 Thou shalt hym thonke with herte free
That he hath her so forgyven thee
Alle the synnes that ever thow wrought
Yif thou myght thinke hem in thi thought.
[8317] ¶Bot thou shalte undurstonden wele

[1] *I have said: You are gods and all of you the sons of the most High.* Psalm 81:6

760 That no more grevaunce shalt thou fele
Ny have no more myslykyngge *displeasure*
[8320] When thou haste on thi synnes menyng *remembrance*
Then he that som tyme in stryfe *Than*
Was sore wounded with swerde or knyf
765 And parfitely is heled and wele,
Of whiche he may no more sorow fele,
And as thou shamest not of thi dede
That thou dydest in thy childeheede.
No more shal thee than shame in thought *[be] ashamed*
770 Of alle the synne that thou here wrought
That thow were shryven of parfytely *shriven*
And God forgaf thorow his mercy;
No more thenne Seynt Petre hath now shame
That he forsooke oure Lorde by name,
775 Or Mary Maudeleyn of here synne
That sheo sumtyme delyted here inne.
No more shame shul tho men have
fol. 123v Of alle here synnes that shul be save
Bot for that God that bought us fre
780 Wolde thorow his mercye and his pité
And couthe thorow his wit so cleere
And wele myght by his owen powere
So greet synnes frely foorgeve
And hele the woundes that were so greve. *grievous*
785 Therfore they shul hym love the more
And the more hym thonk therfore
And as wele for othur mennes trespas,
As for here synnes that he heled has
As for here owen that thay dyden here.
790 Therfore seyth Davyd thus in the sautere,
Misericordias domini in eternum cantabo.[1]
He seyth, "I shal the mercy syng
Of oure Lorde withouten cesyng."
And so shullen alle withoute ende
795 That to the blys of heven shul wende,
And so myght thay on no wyse syng
Yif they of here synnes have menyng *remembrance*
Whiche they had doon here bodyly
[8362] And God forgave thorow his mercy.
800 Thus shul the soules have wisdome thore
And know and se bothe las and more,
Bot soules that with here bodyes synke
Shulen in helle of no good thynke

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[1] *The mercies of the Lord I will sing for ever*. Psalm 88:2

Ny have no witte ny know ny fele *nor knowledge*
805 No dede that evere here was doon wele.
On here peynes shal be al here thought
And on here synnes that thay ha wrought,
Of nothing shul they have menyng
Bot oonly of here wicked lyvyng
810 And on here wo withouten ende
fol. 124r And on here sorow that shal hem shende *destroy*
That thay shul ever byfore hem see
That syght to hem shenshippe shal be. *torment*
[8377] ¶The secounde blis as clerkes wote wele *know*
815 That soules with here bodyes shul fele
Is more frenshippe and perfyte love
Then any mon in erthe may prove.
Uche on shal othur more love thonne
Then ever yitte here loved any mon
820 And that love shal be so studefaste
That hitte shal ever hoolde and laste,
For as every lyme of oo bodye *part (limb)*
Loveth alle erthely lymes kyndly
And greetly wilneth ever her hele *health*
825 So shal here love be perfyte and lele. *loyal*
They shullen alle be of oon assente
And of oon wille and of oon entente.
For thay shul be ryght as oo body
In seere lymes with a soule only, *diverse*
830 And God shal been here heed thore
And love hem ever as myche or more
As heed doth the body that here leveth *lives*
And othur lymes that on hitte meveth
That bonde of lof shal never slake
835 Thorow no stryf that mon con make.
[8403] ¶Bot even the contrarye shul men se
Amonge the dampned soules be,
For they shul be ful of felony
Of hatereden, wratthe, and envy *hatreds*
840 And strangle hem yif that they myght
And uche oon wolde with othur fyght.
Thus shul thay stryve and hate uch oon
fol. 124v For pees shul thay never have noon.
And God almyghty and alle hys
845 That thenne shul be in heven blys
In sorow and pyne shul hem see
And of hem theere have no pytee
Bot alle hem hate as Goddes enemyse
[8418] And that haterede shal be ryghtwyse:
850 The fadur thenne that shal be save

No pyté on his sone shalle have
Ny the sone shal have noo pytee
On his fadur though he dampned bee;
[8425] Ny the modur on the same maneere
855 Of hire doughter that was hire dere
Ny the sustur on hire owen brothur
Ny noon of hem shal rewe on othur
Ny noon that shul be saved thonne
Shul have pyté of dampned monne.
860 When the ryghtwyse the synful shul see
Pyned in helle glad shul thay bee. *Tormented*
And for two skilles thay shul be fayne: *reasons; joyful*
Oon is for thay been passed alle payne,
Anothur skil for Goddes vengeaunce
865 Is skilful and eke his ordynaunce. *fair and also his judgment*
The prophete this preveth and sheweth to us
Where he sayeth in the sauter boke thus:
Letabitur iustus cum uiderit vindictam.[1]
He seyth that "everyche a ryghtful mon
870 Ful glad and blythe shal be thon
Whan that thay Goddes vengeaunce se
On synful that dampned then shul be."
[8447] ¶The thridde blys as men moun rede
Is verrey acorde and ever oonhede *true concord; unity*
875 That soules shul have in heven togydre
fol. 125r With bodies when thay comen thydur *thither*
For uche oon shal doon otheres wille
And uche oon otheres lykyng fulfylle
As thine oon yghe foloweth by ryght
880 That othur there he settes his syght;
God shal acoorde there with alle his
And uche oon with othur there in that blys
And to what thing the soule wole tente *intend*
To the same sone the body shal assente, *at once*
885 And what that God wole then have doon
To that thay shul assente ful soon
And what kyns thing so that they wille
God shal hitte thenne ful soon fulfille.
This ilke acoorde shal nevermore cees *same*
890 Bot ever lasten in reste and pees:
Alle shul they been in compeynye
Ryght as oon soule and oon bodye.
[8469] ¶Bot the dampned shul there ageyn stryve
Evermore for here wickedde lyve;

[1] *The just shall rejoice when he shall see the revenge.* Psalm 57:11

895 Uche oon shal have othur thonne
And uche oon othur warye and banne. *curse and condemn*
[8475] The body shul hate the soule by skille
For the soule thought heere the ille,
And the soule shal hate the body
900 For that hitte wrought here the foly
And for the soule fyrst synne thought
And the body hitte aftur wrought
And wolde not leve ny stonde ageyn *leave or oppose (the sin)*
Untoo deeth the body had slayen. *Until death had slain the body*
905 ¶Forthi togedre shul thay bothe dwel
Withouten ende in the pyne of hel. *pain*
¶The ferthe blys is greet powere
That soules shul have in heven clere,
fol. 125v For they shul have so greet maystrye
910 And lordeshippe and be so myghtye
That thenne alle thing schal be doon
Atte here wille smartely and soon.
Whatso thay thinke then in thought
Atte here wille shal hitte be wrought
915 For alle thing shal be to hem bowande
And no thing shal ageyn hem stande.
God shal fulfille alle here lykyng
And folowe here wille in alle thing.
Thus shul they have greet powere
920 And hyghenes for here lownes here
Whiche they hadde in her lyf dayes,
As oure loorde God in the gospel sayes:
Qui se humiliat exaltabitur.[1]
"He that loweth hym ryght *humbles*
925 He shal be hyghe in heven bryght."
[8507] ¶Bot alle the dampned soules holy *wholly*
Shul wante hope powere and maystry
And therewith they shullen wilne al thing *desire*
Of whiche mon myght have lykyng
930 For they shul be in drede and awe
And ay undur foot be holden lawe. *low*
Thay shul nought have atte her wille
Bot thing that hem shal lyken ille.
Michel sorow then shal hem bytyde *Great; befall*
935 For her hyghenes here and her pryde *Because of their arrogance*
As this book here bereth wittenes
And in the same gospel writen es:
Et qui se exaltat humiliabitur.

[1] *He that humbleth himself, shall be exalted.* Luke 14:11 and 18:14

	He seyth, "that hyghes hym here to telle	*whoever raises himself here*
940	He shal be lowed in the pyne of helle."	
[8525]	¶The fyfthe blis is honoure and worship	
fol. 126r	That saved soules in heven shul kepe,	*possess*
	For they shul there have seere honoures	*many*
	With crounes as kynges or emperoures	
945	And sytt in setyls schynand bryght	*thrones shining*
	With alle kyng nobley dubbed and dyght	*attired and adorned*
	With bryghtenes thenne they be cledde	
	And greet reverence unto hem bedde	*offered*
	And be honoured as Goddes frendes dere	
950	For the worshippe they dyd God heere	
	In good werkes that to hym were swete,	
	For thus seyth Davyd the good prophete:	
	Nimis honorati sunt amici tui Deus.[1]	
	"Thi frendes, Loorde, that honoured thee	
955	Ben mychel honoured and ay shal bee."	
[8543]	¶Bot dampned that with syn be fyled	*defiled*
	There ageyn shul be foul revyled	
	And eke despysed ever with alle	
	And stressed ageyn here wil as thralle	*constrained*
960	And pyned with gretter peynes sere	
	Then tonge may telle or ere may here.	
	They shul alle thole that shenship es	*suffer whatever torment*
[8550]	With pyne and sorow that is endles —	*pain*
	With hete and colde, vermyn and stynk,	
965	And alle wicke thing that herte may thynk.	
[8555]	¶The syxte blis is greet sykurnesse	*assurance*
	That soule shal have that saved esse	
	To have with body and be certeyn	
	Of endeles joy and never of peyn	
970	And dwelle in heven withouten doute	
	Of any lettyng or puttynge oute	*impediment*
	And withouten any maneere of drede,	
	For nothing thar hem have neede.	*they need for nothing*
	Thay shul not fare as men fare here	
975	That ever lyven in drede and were	*doubt*
fol. 126v	As bysshopes and kynges and emperours	
	Han alle greet drede to lese her honours	
	And uche othur mon hath drede also	
	His ryches and goodes too forgo	
980	And every mon that here fareth wele	
	Hath evere drede anguisshe to fele.	
	Bot tho that shullen have heven blys	

[1] *But to me thy friends, O God, are made exceedingly honourable.* Psalm 138:17

Shule nevere ha drede that joy to mys
For they shul be sykur inow thore *sure enough there*
985 That joye shal lasten hem evermore.
[8577] ¶Bot the dampned shul there ageyn
Forever be dredyng in her peyn
Leste that here peyne shul eched be *increased*
And maad wel more grevous to se,
990 For develes among hem shal ymagyn
Howe they may there echen here pyn
And the more peyn that they to the synful seke
The more they shul here owen gregge and eke *aggravate and increase*
And of this thing is ryght no feerly *wonder*
995 For they ben evermore ful of felony.
The develes shul thenne upon hem goon
And trede faste with her feet and toon *toes*
And threste hem doun in hete and smoke
As seyth the holy mon thus in his boke,
1000 *Vadent et uenient super eos demones horribiles.*[1]
"Ful grysly develes shul goo and come
On hem" that were to God here unbuxome, *disobedient*
Thus dredyng shul they ever bee thore
That here pyne shal be more and more;
1005 They shul be certeyn there to dwelle
And never for to come oute of helle.
[8601] ¶The seventhe blys is joye parfyte
That soules shul have with gret delyte
fol. 127r With tho bodyes that saved shul bee
1010 And wone in heven evere God to see, *dwell*
Forwhi uche oon shul there that tyde *at that time*
In body and soule be ful gloryfide
And joy and blys have wyth alle
With alle delites that moun befalle.
1015 Uche oon with othur wel shal be knowen
And fele otheres joy ryght as here owen
More joye and blis myght nevere bee
Thenne uche oon shal thenne on othur see. *on another*
Thay shul se in heven brode and wyde
1020 Mony sere joyes on every syde *different*
Of whiche syght they shul more joy have
Thenne any mon myght wilne or crave. *desire*
[8619] Uche oon shal there be payed so wel *pleased (rewarded)*
On his owen joye that he shal fele
1025 Whiche he shal have parfytely thore
That he on no wyse shal wilne more

[1] *The terrible ones shall go and come upon him.* Job 20:25 (not exact)

Uche oon shul mony a thousand see
In sere joyes as hymself shal bee,
And alle that shullen to heven be brought
1030 Shul see that joy that God hath wrought,
And the syght of that joye shal bee
Greet joy to hem that shullen hit see.
Uche oon shal have mo joyes in heven
Then herte may thinke or tong may neven. *name*
1035 They shul have joyes withinne and oute
[8636] Aboven, bynethen, and over all aboute:
Aboven they shul have joy fullye
Of the swete syght of God almyghtye;
Bynethen of the sterres and planetes sere *various*
1040 And of the worlde that shal be so clere;
Abouten hem of heven that they shul se
fol. 127v And of creatures that so feyr shul be;
Withinne the gloryfying of monne
Of body and soule toogidur thonne;
1045 Withouten of blysful compenyes
Of aungelles and othur ryghtwyse bodyes.
¶They shul have joyes in alle here wittes
In heven with God ryght there he sittes.
Fyrst shul they see with yghen bryght *eyes*
1050 Ful mony a lykyng and blesful syght.
[8651] They shullen her God apertely see *openly*
And alle the persones in the Trynytee,
The Fadur and Sone and the Holy Goste.
The syght shal be joye alther moste *most of all*
1055 For as he is so shul they see hym thon
Studefaste God and sothefast monne
Thorow whiche syght they shul knowe
And se alle thinges bothe hyghe and lowe
And alle the werkes that ever God wrought
1060 And eche monnes dedes and his thought *And each of man's deeds*
And alle that shul in helle be thon
Uche a devel and uche a synful mon.
And alle the peynes that shul be thore
Shul they see thenne bothe les and more
1065 And alle the erthe and hevenes aboute
And alle that there is withinne and oute,
This shul they see with myght and grace
In the greet bryghtnes of Goddes face
And for they shullen ay hym byholde
1070 They shul knowe al thing that they wolde.
[8673] In this lyf here men seen hem nought
Bot thorow ryght trouthe oonly in thought *belief*
As in a mirroure to shew by lyknes,

Bot there shul men se hym as he es.
fol. 128r Menne seen hym here goostly by grace
1076 Bot there shul men see hym face to face
And that syght shul alle men have
Withouten ende that shul be save.
[8681] Also they shullen see there apertly *openly*
1080 His blysful modur Seynt Mary
That next hym sitteth so feyre and bryght
Aboven alle aungelles as hit is ryght,
For he hire cees to his modur goode *chose*
And here of hyre toke flesshe and blode
1085 And vouchedsave to souke hire breste *agreed*
Forthi is skil she sitte hym nexte. *fitting*
Sche is feyre there as she syttes
That hire feyrnes passeth al mennes wittes
A ful greet joy may that bee toolde
1090 Hire feyrnes there for to byholde.
They shul se there as the boke telles
The nyne orderes of bryght aungelles.
They been so feyre uponne to loke
And eke so bryght as seyth the boke
1095 That alle the feyrnes of this lyf heere
That ever was seyn outher fer or neere
That men myght ordeyne defauteles *create faultless*
[8700] And were not bot oon poynt of her feyrnes
That they shul see there in thatte syght
1100 Of alle the ordres of aungelles bryght.
They shullen hem see for plesyng thon *pleasure then*
And serviable to God and to monne.
Ever yche an ordre in here degree
Shal doo that most lykyng shal be
1105 Bothe to God and too monne ryght
Greet joy shal be there of that syght,
fol. 128v For every angelle by hymself oon
Shal clerer shine then ever sonne shoon.
That syght men moun a greet joy cal
1110 To se the aungelles so bryght shine al.
So feyre a syght as that shal seme
Couthe never yitte mon ymagyn ny deme. *nor judge*
They shul yitte in heven see also
Patriarkes, prophetes, and othur mo
1115 And eke aposteles and evangelystes
That foloweden no wey here bot Crystes.
[8721] They shul see innocentes there mony on
Of the whiche som for God were slon *slain*
And of martyres and also confessoures
1120 And holy heremytes and doctoures

That holy writte gonne teche and kenne *make known*
And nomely many othur holy menne
Lered and lewed that lyved wel here
[8728] Bothe religyouse and eke seculere. *secular*
1125 Holy maydenes there shul they se
That for God lyvyden in chastité
And for his love here lyf wolde lese
And othur mony that God shal cese, *choose*
And wedded folke that lyved wel here
1130 And wydowes and othur in states sere. *various*
A feyre syght shal this be for to see
On so feyre folke that there shul be
That bryghtere shul shine then any sonne,
This shul alle see that there shul wonne. *dwell*
1135 They shul also yitte verrely see *verily*
Uche oon be worshiped in hire degré
With grete nobeley and sere honours
And be as kynges or emperours
Corouned alle with coroune of blys
fol. 129r A delytable thing schal thenne be this.
1141 Also they shul see there greet meede *reward*
That men shul have for here gode dede
Uche oon aftur that thay lyveden here *according to how they*
They shul have there so mony and sere
1145 That nevere shul enden bot lastenne ay
That mesure hem no mon wele may.
Here meed shal be there so precyose
And so delytable and so plenteuose
That no monne hem as the boke sayse
1150 Couthe ny myght tham gesce or prays. *guess or appraise*
[8759] To othur shal hem lyke as weele
As unto hem that shulle hem feele.
Heven hitte is bothe large and wyde
Even and rounde on uche a syde
1155 Shynyng bryghtere then evere sonne shone
Ful wele is hem that there shulle wone. *dwell*
A ful delytable syght shal that bee
To alle that dwellen in that contree
That londe is so feyre on too looke
1160 And so bryght as seyth thee booke
That alle this worlde there we wone yitte *where we still dwell*
Were nought bot as a myddyng pitte *midden*
To regarde of that contré braade *In comparison with*
That God so myche and feyre hath maade.
1165 Hitte is holden so large a londe
Within the whiche space there myght stande
Mony a thousand of worldes seere *diverse*

	Of suche as we now inne heree,	*Like the one we now [live] in here*
[8777]	That itté is cleped sovereynlye	
1170	The hyghe kyngdome of God almyghtye	
	Tho whiche is maad lyke aan cytee	
	There mony wonyng stedes shul bee	*dwelling places*
fol. 129v	That holy menne shullen inne dwel.	
[8782]	Forthi seyth Godde thus in the gospel,	
1175	*In domo patris mei mansiones multe sunt.*[1]	
	"In my fadres house God almyghtye	
	Wonyng stedes," he seyth, "be monye."	*Dwelling places*
	Oure Lorde his faderes house he calleth	
	His kyngdome that to alle his falleth	*his [believers] belongs*
1180	The whiche is aan cittee ryght	
	With alle kyns ryches dubbed and dyght	*adorned and set*
	As seyth Seynt Joon Goddes derlyng dere	
	In the appocalippes on this manere:	
	Vidi ciuitatem sanctam Ierusalem nouam descendentem	
1185	*de celo sicut sponsam ornatam viro suo.*[2]	
[8795]	"I sawe," he sayth, "the holy cytee	
	Of Jerusaleem alle new on to se	
	Comyng a doun fro heven bryght	
	Of God almyghty ful richely dyght	
1190	As bryde maade feyre to hire brydegom."	
[8800]	Thus sayeth Seynt Jon he saw hit com.	
	The citee is thus to undurstande	
	Holy chirche that is here ay fyghtande	
	Ageyn the Devel and eke his myght	
1195	That hitte assayleth both day and nyght,	
	Bot that fyght shal not laste ay	
	For hitte shal enden at domesday.	
	Then shal holy chirche of fyghtyng cese	
	And be with God in reste and pese,	
1200	For hitte is bryde and God brydegom.	
	Then shual thay bothe togyder come	
	And in heven won ay togydur	
	And alle here children shal com thidur	
	That were to hem buxome and trewe	*devoted*
1205	And that bytokeneth the cyté newe,	
fol. 130r	For holy chirche shal here at that tyde	
	Be there in heven alle gloryfyde	
	And wone ay with God almyghtye	*dwell*
	In joye and myrthe and melodye.	

[1] *In my Father's house there are many mansions.* John 14:2

[2] Lines 1184–85: *And I John saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.* Apocalypse 21:2

1210 Bot holy chirche that is Goddes bryde
[8820] Byhoveth yitte fyghte and here abyde *Behooves*
The comyng of Criste that is brydegoome
And ever is myghtye to overcoome
Holy chirches batayles of Goddes ryght
1215 And God overcometh hem by hys myght.

A difference of holy chirche

[8825] On two maneres may holy chirche be tan *taken (understood)*
And atte the laste thay shul bothe be aan. *one*
On oon manere is holy chyrche fyghtande *church militant*
And on an othur manere overcomande. *[church] triumphant*
1220 Thes clerkes seyn as the bokes witnes
That holy chirche that here fyghtyng es
Is no thing ellus bot a gederyng
Of Cristen men in lawful lyvyng;
Holy chirche eke overcometh therto
1225 Wheche is Good of the compeny of tho *God*
That with hym dwel there in hiys blys
The wheche he hath hyght to alle his. *called to be his*
Thidur hooly chirche that fyghtyng es
Are alle Cristen men bothe more and les.
1230 Undur holy chirche that is overcomyng
Are alle holy menne that been lyvyng *who were living*
Bot holy chirche that here fyghteth fast
Unto the day of doom shalle last
And aftur in the cytee of heven wone *dwell*
1235 With hire owen spouse Criste Goddes sone,
For atte that tyme shal fulfilled be
The noumbre of holy men in that cyté
fol. 130v Thorow holy chirche that is Goddes spouse
Wheche cyté God calleth his fadur house. *father's*
1240 There shul alle ryghtwyse menne holy
[8850] Dwelle evermore in aungels compeny;
Uche oon shal have feyr wonyng *dwelling*
And parfite joy withouten endyng.
The stretes of heven so wyde and brade
1245 No mon may wyte how they are made *know*
Ny noon con ymagyn fully in thought
Of what kyng thing they are wrought, *kind of thing*
For they were never maad with hande
Bot thorowe myght of God alle weldand. *wielding*
1250 We fynden that hitte is feyre and bryght
Bot hitte descreve con no mon ryght
For so wyse a clerke was never on lyve
That the feyrnes couth descryve,

[8873]	Bot though I ne con descreve that stede	
1255	I wolde imagynne on myn owen hede	
	For to gyven hit a discripsyoune	
	For I have thertoo greet affeccyoun.	
[8877]	A greet coumforte hitte is unto me	
	To thinke and speke of that cyté	
1260	That travayle may me greve no thing	*effort*
	For I have thereinne so greet lykyng	
	Ageyn ryght trouthe ne thinketh that I do	*right belief*
	To lykne that citee that me longeth to.	*yearn for*
	Men moun hitte lykne on summe party	*compare somewhat*
1265	To bodyly thing and also too goostly.	
	Bot alle thing that cleer is and bryght	
[1266a	Es mast lykand here tylle bodily syght	*(see textual note)*
1266b	Tharfor I wille it lyken tille bodily thing]	
	That feyre is with goostly undurstondyng.	
	Ful longe and brode is heven cyté	
	Of the whiche no comperysoun made may be.	
1270	Bot as I ymagynne in my thought	
fol. 131r	I lykne hitte to a cyté that were wrought	
	Of goolde and precyouse stones sere	*various*
	Set on a moot of berille ful clere	*moat of beryl*
	With walles and wardus and turrettes	*fortifications*
1275	Ane entree and gates and eke garettes.	*watchtowers*
	And alle the walles were of that cyté	
[8900]	Of precyouse stones and ryche perré	*pearls*
	And alle the turrettes of cristal clene	
	And alle the wardes enamayled bydene	*completely*
1280	And the gates of charbocle shuld falle	*carbuncle should consist*
	And the garettes of rubies and coralle	
	And hitte had lones and stretes wyde	*lanes*
	And feyre byldynges on every syde	
	And shining as golde bryght burnyssht	
1285	And with alle rychees ful repleynyssht,	
	And alle the stretees and loones	*lanes*
	Were even paved with precyouse stoones	
	And the breed and the lengthe of that cité	*breadth*
	Were wel more then here is any contré.	
1290	And alle kyng manere of melody	
	Of musyk and myrthe and mynstralcye	
	That myght be maad with mouthe or hand	
	Were contynuely thereinne sounande	*sounding*
	And that uche a lone and uche a strete	
1295	Were ever more ful of savoure swete	
	Of ryche spicery and othur thingge	
	That any swete savoure myght of spryng	
	And plenté ever were of mete and drynk	

	And alle delytes that men myght think,	
1300	And alle the cytesyns that wone thore	*dwell*
	Hadden as myche beauté or ellus more	
[8927]	As had Absolon that so feyre was	
	That his beauté al mens dyd pas	
fol. 131v	And hadde as myche strengthe among	
1305	As Sampsoun hadde that was so strong	
	That a thousand men armed fulle cleen	
[8934]	Overcome and felled alle doun bydeen,	*completely*
	And that uche were so swifte to pas	
	And eke to renne as Asael was	*Asahel*
1310	That so swyfte was to ren or goo	
	That he myght turne bothe buk and doo.	
	And uche oon had as myche lykyng	
	And alle her wille in al kyns thing	
	As on Salomon God vouchedsave	*vouchsafed*
1315	That had alle thinge that he wolde crave,	
	And uche oon had as myche fredom	
	As Auguste that was emperour of Rom	
	Unto whom alle londes aanboute	*thereabout*
	Oughten servyse and weren undurloute	*subservient*
1320	As that uche oon had as good heele	*Whereby; health*
	As Moyses had that was ay leele,	*ever loyal*
	For God wolde nevere let evel dere hym	*injure*
	Save he maad hys yghen dym	
	And that uche oon myght lyve thore	
1325	As long yif that hitte possible wore	
	As Matussael dyd in this lyf here	*Methuselah*
	That lyved ny honde a thousand yeere,	*nigh on one thousand*
[8955]	And uche myght as myche wisdom welde	
	As dyd Salamon that men wyse helde	
1330	That thorow his wysdome had knowyng	
	Of alle kyns thing an undurstondyng	
	And uche oon loved as myche or more	
	And als good frendes to othur wore,	
	As Davyd to Jonathas was knowen and kyd	*understood*
1335	When he hym loved as he hymself dyd.	
	And uche oon of hem honoured woore	*were*
fol. 132r	Of alle the othur that woned thore	*dwelt*
	As Joseph was the Egipcyenes ryght	
	Whom they louted as her lord of myght	*worshiped*
1340	And that uche oon were in alle thinge	
	As myghty as was Alysaundre the kyng	
	That conquered Affryke Europe and Asye	
	Wheche contenen alle worlde holy.	*the whole world*
	And that uche oon acorde in oonhede	*unity*
1345	As Lysyas and Sampson dyden in dede	

	Of whiche nouther wolde nothing do	
	Bot yif that both assenteden therto;	
[8975]	And that uche of hem as sykur wore	*certain*
	Of here dwellyng to wone long thoore	*dwell*
1350	As Ennok and Ely on the same wyse	
	That sykur ben dwellyng in paradyse,	
	And that uche oon as myche joy had	
	As a mon shulde have that were lad	
	Toward the galowes and in that gaate	*road*
1355	Were taken and putte in a kynges staate	
	And that uche oon of hem shulde falle	*befall*
	Alle the joyes that they myght have alle.	
[8987]	He that hadde alle that here toolde es	
	Shul passe alle the worlde in worthines.	
1360	Whoso hadde alle this withouten doute	
	He hadde joyes inowe over alle aboute	*enough*
	With alle delytes he myght have here	
	And that specyally in thes wittes sere	
	That is to say in syghte and heryng	
1365	In smellyng tastyng and in felyng.	
	Bot alle thes blesses that I here neven	*name*
	Were not to regarde of the blysses in heven	*nothing in comparison to*
	Bot foule wrechednes and eke freelté,	*frailty*
	For as myche difference there may be	
fol. 132v	Bytwene hyghe heven and kynges paleys	
1371	And an stynkyng swyn sty lytul to preys,	*praise*
	No more comperysoun there may be maade	
	Bytwene that cyté of heven so braade	
	And suche cyté of golde and perre	*pearl*
1375	Then bytwene the worlde and a folde may be.	*[sheep]fold*
[9007]	Alle kyns rychesse that may here be sen	*All kinds of riches*
	Were bot as myche that were unclen	*muck*
	To regarde of that noble rychesse	*In comparison to*
	In that cyté of heven that noon may gesse.	
1380	Alle the melodyse of this worlde here	
	Were nought there bot as sorowes seere	*manifold*
	To regaarde of that swete melody	
	That in the cyté of heven is ay redy,	*ever present*
	And alle swete savours that men may fele	
1385	Of alkyn thing that here savours wele	
	Were bot stynke to regarde of that refleyre	*odor*
	That is in the cytee of hevene so feyre.	
	Alle manere worshippe that here may be	
	Were not bot shenshippe thereon to se	*[an] embarrassment*
1390	As to regarde of that grete worshipe	*honor*
	That men shullen in that cyté kepe.	
	The feyrnes that Absolon had in syght	

Hitte were bot foulnes in heven bryght;
[9025] Alle the strengthe of Sampson that was pereles
1395 Were nought toolde there bot feblenes; *accounted*
[9027] Alle the delyte that Salomon had the kyng
Were nought there bot as myslykyng. *unpleasantness*
Alle the swiftenes that Asael had in his lyve
Were there bot slowenes withouten stryve. *without strife (without any argument)*
1400 Alle the fredom that August has whilome *once (whilom)*
Were nought toolde bot as thraldome;
Alle the hele that here hadde Moyses *health*
Were nought ellus there bot as sekenes;
Alle the eelde that Matussael had here
fol. 133r Were les there then the lest day of a yeere;
1406 Alle the witte that Salamon hadde redy
Were there nought ellus bot alle foly;
Alle the love that Davyd Jonathas loved
Were nought there bot hatereden proved;
1410 Alle the honors that the Egipcyens to Joseph dyd
Ne were there bot a shenshippe kyd. *Would be proclaimed only as a disgrace there*
Alle the myght that Alysaundre had aywhore *everywhere*
Were nought toolde bot feblenes thore;
Alle the acorde that Lysyas had in his lyve
1415 With Sampson were nought there bot stryve; *strife*
And sykurnes that had Ennok and Ely *assurance*
Of alle here dwellyng in paradyse nomly
Were not ellus bot as unsykurnes *uncertainty*
To the wonyng in heven that is endles.
1420 Thus moun men lykenne and ymagyn
The citee of heven and the blys there in
To a sitee of golde and precyouse stones sere.
Bot the cytee of heven is ferre more clere
And is sette on so hyghe ane hille
1425 That no synful mon may wynne thertille.
That hille I lyken to byrelle cleene *beryl*
Bryghter then any that here is seen;
That hille nys ellus by undurstondyng *is to be understood as nothing else*
Bot holy thought and brennyng yernyng *Than; burning yearning*
1430 That holy men hadden in that steede
While thay lyved here byfore here dede, *their death*
For God wole that thay als hyghe pas
As here yernyng upwardes was.
[9065] Yitte I lyken forther in my thought
1435 The walles of heven as they were wrought
Of alle manere of precyouse stones sere
fol. 133v And thertoo were sette in goolde ful clere.
Bot so bryght goolde and eke so clene *such bright gold and also so pure*
In this worlde was there nevere noon sene

1440 Ny so ryche stones nor so precyouse
As there been ny noon so vertuouse. *powerful*
Tho precyouse stones goostly moun be *spiritually*
Good werkus and the goolde charyté
And abouten hem shal schine ful clere
1445 That dyden good werkus and charité here.
[9077] The turrettes of heven grete and smale
I lycken to turrettes of cleer cristale,
Bot turrettes ben more shynaand
Then ever was cristalle in any laand. *earthly place*
1450 Goostly tho turrettes moun sere honors be *Spiritually*
That good men in heven shul feele and se;
The wardes of the cyté in heven bryght *fortified places*
I lykne to wardes ful stalworthy dyght *stoutly built*
Of silver and goolde wel enamayled
1455 And clenly dyght and wel entayled. *exactly formed; decorated*
Bot the wardes of the cytee of heven
Ben more trysty thenne mon con neven; *secure*
Goostly to speke the waardes so dyght
Moun be called strengthe, power, and myght
1460 That thay shul have that in heven dwelle
As ye myghte here me byfoore telle.
[9093] The gatetes I lyken of heven braade
To gatees that were of charbocle maad; *carbuncle*
The gatees moun be calde mekenesse
1465 Of ryght feyth, fredome, and buxomnesse *humility*
Whiche gyven entre to menne buxom *obedient*
Into the cytee of heven too com.
[9101] The garettes aboven the gates bryght
Of the cyté of heven I lykenne ryght
fol. 134r For tho garettes of a cyté fyne rede gold *To the garrets of a city [of] fine red gold*
1471 That were wrought as I byfore told
Of fyne coralle and rych rubyse
And othur noble stones of greet pryse, *price*
With fyn goolde weren aboute frette *adorned*
1475 With bryghte besauntes among hem sette. *bezants*
The garettes of heven goostly moun be
Hyghe states and lordeschippe of dignité
For alle tho men that shal wone thore *dwell*
Shul bere hyghe state for evermore.
1480 The lones and eke the stretus alle *lanes and also*
That in the cytee of heven moun falle
And the dwellyng stedes that ben therinne
I lyken ryght thus as I ymagynne
To the lones and stretes les and more
1485 Of the cyté of goolde that I speke of ore, *previously*
With byldynges on yche a syde to stonde

And alle fyne goolde bryght shynande.
[9121] Bot in no cytee that mon may neven
Are so bryght wonyng stedes as in heven
1490 Where ryghtful men shul wone atte ese *abide*
In joyful quiete reste and pees.
[9129] And therfore holy chirche that preyeth
For soules in purgatory thus seyeth:
Tuam deus deposcimus pietatem vt eis tribuere
1495 *digneris quietas et lucidas mansiones.*
"Lorde we asken thy greete pytee
That thou vouchesave as we preye thee *grant*
To gyve hem wonyng stedes bryght *dwelling places*
And resteful," the whiche han nede of syght. *(see note)*
1500 No bodyly yghe myght nevere no poynt se
Of suche bryghtnes as there shal be;
Of heven uche a loone and uche a strete
fol. 134v Shul shine ful bryght for there shul mete
Aungels and men bryghtere shynande
1505 Then ever sonne shone in any lande.
Uche monnes body shal shine so bryght
That on to a contré myght gyve lyght *one to a country*
For everylke an here there on her hede *each and every hair*
And on her bodyse on everyche a stede *in every place*
1510 Shal be as bryght as is the sonne
That we moun se here where we wonne *dwell*
Ryght shynyng even aboven us,
[9150] And therfore seyth the boke ryght thus:
Fulgebunt iusti sicut sol.[1]
1515 "The ryghtwyse menne shul schine as sonne,"
In heven where thay shul ever wonne. *abide*
And yitte shalle alle that gret bryghtnes
That ryghtful men shul have be les
Then the bryghtnes of God almyghty
1520 As hitte shal be knowen there openly.
[9162] Ryght as the sterres here where we won *dwell*
Semen to bryghtnes of the son
Men shul be as sterres in bryghtnes
And God bryghtest as son of ryghtwisnes.
1525 Uche a loon and street that there may be *lane*
In heven is larger then is here a contré *country*
For that space the whiche is contend
In the cité of heven may ha non end.
The stretes and lones goostly to telle
1530 Are holy men that there shul dwelle

[1] *Then shall the just shine as the sun.* Matthew 13:43

	And the wonyng stedes are the grete medes	*rewards*
	That they shul have for here good dedes.	
[9174]	In that cité shal be wel more riches	
	Then alle men of this worlde moun ges;	*infer (guess)*
1535	Alle the ryches gostly to undurstand	
	Are sere delytes and blysses ay lastande	*manifold*
fol. 135r	Whiche alle that to heven shal wende	
	Shulle fele and see withouten ende.	
[9180]	The pament of heven may lykened be	*pavement*
1540	To a pament of precyouse stones and perre	*pearl*
	Bot that pament shal shine more clere	
	Then goolde or precyouse stones ever dyd here	
	Tho whiche shal nevere crevece be seen	*In which shall never [a] crevice*
	Bot ever more hole and even and cleen.	*whole*
1545	This pament of precyouse stones and perre	*pearls*
	Goostly to undurstonde moun wel be	
	Good parfite love and lyf a endles	*always endless*
	With pees and reste and sykurnes	*security*
	That alle shal have that shal wone thore	*live*
1550	And this pament shal laste evermoore.	
	Thus may a monne that conne and wille	
	The cytee of hevene to lyken by skille	*to liken by reason*
	To bodyly thing that is feyre and bryght	
	And moste delitable unto oure syght	
1555	And to precyouse stones of greet vertue	
	And to silver and goolde of gret value	
	That men moun here wele bodyly se	
	Bot suche thing may in heven non be.	
[9202]	Of verrey ryches greet plenté is thore	*true*
1560	That shal not fayle bot laste everemore	
	That is alle thing that God vouchethsave	*vouchsafes*
	That menne in heven wol yerne and have.	*will yearn for*
	Aboute the cyté shal nought be seen	
	Bot bryght bemes oonly as I ween	*beams*
1565	The whiche shul shine fro Goddes face	
	And speden aboute over alle that place.	
	His bryght face shullen alle thoo see	
	That shul wone thore in that cytee	
	And that syght is moste joye in heven	
fol. 135v	As men myght here me byfore neven.	*name*
1571	And though that cyté be longe and wyd	
	Menne shul hym see from the ferrest syde	*them [the beams]*
	As wel tho that shul be fro hym ferre	
	As tho that shul be to hym nerre,	
1575	As men of her londes moun have syght	
	Of the sonne that shineth here bryght	
	Ryght so the face of God alle myghty	

Shalle be schynyng there ful openly
To alle the men that thidur shul wende *thither*
1580 Though they dwelle atte the ferrest eende.
[9232] Bot uche mon as he loved God heere
Shal wonne there som fer and som nere *dwell*
For som loved God here more then som
And som loved les that thidur shul com.
1585 They that loved God here alther best *best of all*
When thay come thidur shal be nexst. *closest*
[9238] The more nyghe that thay hym bee
The more verrely thay shul hym see *truly*
And the more verrely they se his face
1590 The more shal be there here solace. *shall be there their*
Bot thoo that here loved hym lees
Shal wone there aftur that here love es. *according to what their*
Uche monne shal see hym in his degré
In whatte syde of heven that he be.
1595 ¶Als uche shul have in here herynge *Also each*
Greet joy in heven and greet lykyng
For they shul here there aungels song
And holy men shul syng there among
With delytable voys and ryght cleere
1600 And eke with that thay shul ay heere
Alle othur manere of swete melodye
Of delytabul voys and mynstralcye,
fol. 136r And uche oon swete tones of musyke
That to any monnes herte may lyke
1605 And of alle othur voyces that swete be
Shullen uche oon heren in that cytee
Withoute any kyns instrumentes ringand
And withoute mevyng foot, mouth, or hand
And withoute any maner travayle,
1610 And this shal neveremore cees ny fayle.
[9268] Suche melodye as there shal be thon
Herde in this worlde never erthely mon
For alle the of this world heere *For all those [melodies]*
That ever yitte hath ben fer or nere
1615 Were nought bot as sorow and care
Unto the leeste poynt of melody thare.
¶Amonge hem eke shal be swete savoure *also*
So swete was never here herbe ny floure
When they ben moste in her vertue
1620 Or beste to taste or feyreste of hewe
Ny of spycery myght never spryng
Ny of no kyng othur manere of thing *Nor of any kind of other thing*
That by kynde shuld savoure wele *nature*
So swete a savour as they shul fele

1625 Ny herte may thinke ny tong telle
How swete uche oon to othur shal smelle.
[9286] That savoure shal be so plenteuouse
And so swete and ful delycyouse
That alle kyng spycery that mon may fele *all kinds of spices*
1630 Of alle othur thing that savoreth wele
Were bot a thing that stonke soure
To regarde of that swete savoure. *In comparison to*
[9294] ¶Also uche oon that shal wone thore *dwell*
Shul syng with aungels as I seyd ore,
fol. 136v Bot they shul preyse God in hire songe
1636 And thonke hym of his mercy evere among
And everyche of alle that compaynye
Shal speke with othur ful swetelye
With laughyng and with lovely sembland — *semblance*
1640 Ful wele is hem that there bee wonande, *dwelling*
And thonke God ay that hem con wysse *instruct*
To mekenes that ladde hem to that blysse
With angur they hadde in her lyf dayse *Against the anger*
Thenne moun thay saye as Davyd sayse,
1645 *Letati sumus pro diebus quibus nos humiliasti*
et annis quibus uidimus mala.[1]
"Lorde ful glad for the dayes ben we
In whiche thou madest us lowe to be
In yeeres in the whiche we sey illes." *saw*
1650 Thus moun men seyen for certeyn skilles; *definite reasons*
Thenne shal here syngyng and her spekyng
To hem be greet joye and greet lykyng.
[9317] ¶Also they shul fele worshipes grete
For uche oon shal sitte in a bryght sete
1655 And as kynges or quenes corouned be
With crounes dyght of ful ryche perre *set with rich pearl*
And with noble stones precyouse of prys
As Davyd to God speketh on this wys:
Posuisti domine super capud eius
1660 *coronam de lapide precyoso.*[2]
"Lorde on his hede thou shal sette ryght
A coroune of precyouse stones wel dyght." *arranged*
This coroune is the coroune of blysse
And the stones joy that shal nevere mysse; *stop*
1665 The worship that they shul fele shal passe *surpass*
Alle the worshippe that ever here wasse.

[1] Lines 1645–46: *We have rejoiced for the days in which thou hast humbled us: for the years in which we have seen evils.* Psalm 89:15

[2] Lines 1659–60: *Thou hast set on his head a crown of precious stones.* Psalm 20:4

Thus shul they [have] in her wittes fyve
fol. 137r Parfyte joyes with endles lyve
In that blysful hyghe citee of heven
1670 Where joy is more then mon con neven.
[9339] They shul mony hundreth thousand se
Of men and wymmen in that cité
That mony dyverse joyes shul have
As thay ben worthy and God vouchethsave, *vouchsafes*
1675 And alle the joy that thay shul see
[9348] Grete joy unto hemself shal be.
Other mennes joyes shul lyke hem as wel
Ryght as here owen that they shul fele,
Then shal mon have mo joyes in heven
1680 Then any tonge may telle or neven *name*
For uche shal have specyal joyes and mede *reward*
For uche good thought and uche good dede
That he thought or wrought open or pryve, *in secret*
Then moun here joyes never noumbred be *Then may their joys*
1685 That uche in heven when he cometh thidur
Shal have in body and soule togydur
Evermore withouten any yrkyng
For they shul be ay new and at bygynnyng
Of wheche the leest is more to fele or se
1690 Then alle the joyes of this worlde pryve. *obscure*
They shul be fed nobly and wele
With joyes of syght that they shul fele.
[9365] They shul worche noon othur thing,
Bot preyse God ay withoute yrkyng
1695 As a versyfyour seyth therebye
In oon of his vers thus openlye,
Est visio victus, laus accio, lumen amictus. *[not traced]*
"With the syght of God shul they be fed,
With bryghtnes of lyght they shul be cled, *clad*
1700 And her werkes shal be ay preysyng"
fol. 137v In whiche they shul have ay lykyng.
Bot the moste joy in heven shal bee
The gloryouse syght of the Trynitee
The whiche they shul see evermore
1705 That joye shalle pas alle other thore *surpass*
For ay while they shul that syght see
Of alle joyes shul they fulfilled bee,
And yif that they shuld that syght mys
Thay myght thenne have parfyte blys,
1710 For though a mon were pyned in helle
With mo peynes then tonges myght telle
And he of Goddes face myght sen ought *see at all*
Alle hys peyne myght dere hym nought. *harm*

[9387] ¶Now have I redde yow how men shul have
1715 Sere joyes in heven that shullen be save, *Great (Multitudinous)*
Bot the dampned folke there ageyn
Shul have ay sorowe and parfite peyn *perpetual; utter*
Withoute eende for here wicked lyve,
[9392] For they shul have in her wittes fyve
1720 Ful grete turmentes on sere manere
With peynes grysly mony and seere *various*
That is to say syght and heryng,
Smellyng, tastyng, and felyng.
Fyrste they shul aboute hem in hel se
1725 More sorowe then in this worlde may be
And the sorowe that they shul see thore
Shal be strong peyne to hem evermore.
Her dwellyng in helle as seyth the boke
[9402] They shul see ful of fyre and smoke
1730 And ful grysly merkenes and dym
And alle aboute hem fendes ful grym
That with peynes sere shul peyn hem ay
As men myght here me beforen say
fol. 138r And though tho in helle have no lyght
1735 Yitte shul they of uche peyn ha syght
By sparkes as seyth Seynt Austyn
Not hem to coumforte bot to eche her pyn. *increase their*
Yitte more sorowe hem shalle betyde
For they shul heren on every syde
1740 Ful hydous noyse and deolful dyn
Of develes and synful men therin;
They shul here develes there hydously
And the synful pepul goule and cry. *yowl*
[9417] They shul in smelyng fele more stynk
1745 Thenne tonge may telle or herte may thynk
Of brennyng brymstoon and als of pyck *pitch*
And of othur thing that is fulle wyck. *wicked*
That stynke as [yhe] moun undurstond wele *[you] might*
Shal be strong peyne hem for to fele,
1750 And yitte thertoo uche oon shal othur wary *curse*
And myssey and sklaundre God almyghty. *insult*
They shul ay stryve and be atte debate
And uche oon of hem shal othur hate;
Amonges hem shal there never be pees
1755 Ny here grete peynes shul nevere cees.
Here throtes shullen be fylled among
With alle thing that is byttur and strong
Of leme of smoke of stormes lothe *flame of smoke and foul storms*
And brymston and pycke togedre meyned bothe *pitch together mingled*
1760 And molten bras and leed with alle

And with alle othur wellyng metalle:
This shal be a strong peyne to taste
Amonges alle othur leeste and maste.
[9439] Also they shul felen as I ere tolde
1765 Outrageouse hete and outrageous coolde
[9441] For now they shul frese and now brenne *freeze*
fol. 138v And eke be knawen withoute and inne: *gnawed*
Withinne as yee shul undurstaande
With wormes of conscience ay bytande,
1770 Withouten of dragonnes fel and kene
So hydous were here never noon sene
With neddres todes and othur vermyn *adders*
And othur hidous beestes of ravyn *beasts of prey*
As wolves lyouns and beres ful felle *fierce*
1775 That shul not be bot develes of helle
In lykenes of bestes and of vermynne
That shul hem gnawe and eche here pyne *increase their pain*
And therto the develes shul smyte folly *cruelly*
With glowyng homores huge and hevy *hammers*
1780 The whyche shul semen of yren and steel,
[9460] This peyn they shul ever there feel.
Thus shul thay ever be pyned thore
In here fyve wittes as I seyde ore *before*
With sondry peynes as is gode skille
1785 For here wyttes here they useden ille.
Alle these peynes that I of here telle
And mony othur moo shul ben in helle
That they shul thole that shul wende thidur *suffer*
In body and soule bothe togydur.
1790 Thus shul thay evermore contynuely
Have parfyte peyne withouten mercy *utter (perfect)*
Fro the whiche peyne God us chylde *shield*
Thorow preyeres of his modur mylde
And the ryght wey of lyf us wysse *reveal*
1795 That we moun come unto his blysse.
[9475] ¶Nowe is the laste parte of this bok sped
And alle the materes therin be red
The whiche conteneth as yee myght here
Bothe generalle and specyal joyes sere
1800 That alle thas that til heven sal come *those who*
Sal haf aftir the day of dome,
And sere schendschepes of helle alswa *multiple torments*
That er even contrary til tha
The whilk thas that sal til helle wende *The which those who shall*
1805 Sal haf thar withouten ende.
Wharfor whaswa of this wil take hede
May be stird til luf and drede:

Til drede thurgh mynde of the hydusnes
Of payne and sorow that in helle es,
1810 Til luf thurgh mynd of joyes and blisse sere *many*
That God hetes til alle that lufes hym here. *promises*
[9491] Bot the drede es noght medeful to prufe *advantageous to experience*
That accordes noght halely with that lufe,
For if drede stand by itself anely
1815 Na mede of God it es worthy. *reward*
[9495] Tharfor drede suld be lufes brother
And ayther of tham stand with other
For whaswa lufes God on ryght manere
He has grete drede to wrethe hym here. *to make him [God] angry here*
1820 Than lufes he his bydynges to fulfille
And dredes to do oght ogayne his wille,
Delites to be with God ay
And dredes to be put fra hym oway.
For men suld noght drede God anly for payne
1825 Bot men suld drede to tyn the joy soverayne *lose*
That es the syght of God of heven
The whilk yhe herd me byfor neven,
That es that luf ay with that drede
And that dred of God es worthy mede.
1830 For thogh we suld never helle se
Ne syn suld never punyst be
In purgatory ne in helle
Ne in this werld whar we duelle,
Yhit suld we luf God for hymself ryght
1835 And drede to tyne hys luf and of him the syght,
[9515] For sikerly I dar wele say this
That whaswa wyst what joy and blys
Of the syght of God in heven war
And als proprely had sene als it es thar,
1840 He had lever thole here this payne *suffer*
Ilk day anes alle qwik to be flayne *Each and every day to be flayed alive*
Ar he the syght of his face suld tyne *Ere; lose*
That in heven so bright sal shyne.
Many sere joys ma thar sal falle
1845 Bot that sight es mast principalle joy of alle
For that joyful sight sal contene
Alle other joyes that sal thar be sene
Of whilk joys the lest sal pas *Of which joys the least shall surpass*
Alle the joy that ever here was,
1850 For joy here es noght bot passand vanité *passing (temporary)*
Bot the joyes that er thar evermar sal be
Til whilk joyes that has nan ende
God us bring when we hethen wende. Amen. *hence*
[9533] Now haf I here als I first undirtoke

1855 Fulfilled the seven partes of this boke
That er titeld byfor to have in mynde.
The first es of the wrechednes of mans kynde,
The secunde es of the werldes condicions sere
And of the unstabelnes of the werld here;
1860 The thred es of the ded that es bodily *third*
The ferthe alswa es of purgatory
The fift es of domesday the last day of alle
And of the takens that byfor sal falle;
The sext es of the paynes of helle to neven *name*
1865 And the sevend part es of the joyes of heven.
[9545] In thir seven er sere materes drawen
Of sere bukes of whilk som er unknawen,
Namly til lewed men of England
That can noght bot Inglise undirstand.
1870 Tharfor this tretice drawe I wald
In Inglise tung that may be cald
Prik of Conscience als men may fele,
For if a man it rede and understande wele
And the materes tharin til hert wil take
1875 It may his conscience tendre make
And til right way of rewel bryng it bilyfe *rule; quickly*
And his hert til drede and mekenes dryfe
And til luf and yhernyng of heven blis *yearning for*
And to amende alle that he has done mys,
1880 For the undirstandyng of thir maters seven
That men may in this buke se and neven
May make a man knawe and halde in mynde
What he es here of his awen kynde,
And what he sal be if he avyse hym wele
1885 And whar he es for to knaw and fele.
[9565] Yhit may he se when he it redes
What he es worthy for his dedes,
Whether he es worthy joy or payne
This tretice may make hym be certayne,
1890 For tharin may he many thynges se
That has bene and es and that sal be.
Thus may this tretice with the sentence *wisdom*
Pryk and stirre a mans conscience
And til mekenes and luf and drede it dryfe
1895 For to bring hym til ryght way of lyfe.
Of alle theis I haf sere maters soght
And in seven partes I haf tham broght
Als es contende in this tretice here
That I haf drawen out of bukes sere *many*
1900 Aftir I had in tham understandyng
Alle if I be of symple kunnyng. *Even though*

[9581] Bot I pray yhou alle par charité
That this tretice wil here or se
Yhe haf me excused at this tyme
1905 If yhe fynde defaut in the ryme,
For I rek noght thogh the ryme be rude *care*
If the maters tharof be gude.
[9587] And if any man that es clerk
Can fynde any errour in this werk
1910 I pray hym do me that favour
That he wille amende that errour,
For if men may here any errour se
Or if any defaut in this tretice be
I make here a protestacion
1915 That I wil stand til the correccion
Of ilka rightwyse lered man *each*
That my defaut here correcte can.
This tretice specialy drawen es
For to stirre lewed men til mekenes
1920 And to make tham luf God and drede,
For whaswa wil it here or rede
I hope he sal be stirred tharby
Yf he trow that God es allemyghty.
[9603] And he sal it here or se *And he [who] shall*
1925 And may noght tharby stirred be
It semes that he es wittles
Or over mykel hardend in wikkednes.
Bot alle thas that redes it loud or stille *But all those who read it*
Or heres it be red with gode wille
1930 God graunt tham grace that thai may
Be stird tharby til ryghtwyse way
That es tille the way of gude lyfyng
And at the last be broght til gude endyng.
And yhe that has herd this tretice red
1935 That now es broght til ende and sped,
fol. 139r For oure Lordes love swete Jhesu
Prey for hym specyally that hit drew
That gyve he lyve God save hym harmeles *if he live*
And mayntene hys lyf in alle godenes,
1940 And yif he be dede as falleth kyndly *as happens by nature*
That God on his soule have mercye
And bryng hitte to that blysful place
Where joye evere is and eke solace,
To the whiche place he us alle bryng
1945 That for oure heele on rode con hyng. *Who for our salvation on the cross did hang*
AMEN

EXPLANATORY NOTES

ABBREVIATIONS: ***CT***: Chaucer, *Canterbury Tales*; ***MED***: *Middle English Dictionary*; ***OED***: *Oxford English Dictionary*; ***PL***: *Patrologia Latina*, ed. Migne.

ENTRE

The Entre is the introduction or "subject of discourse" of the book. See *MED entre* n.5c, which cites for this meaning line 353 of this text along with Reginald Pecock, *The Rule of Christian Religion*, 30: "Here bigynnyþ þe entre or þe introductorie or þe inleding into þe book."

9–68 The prayer to the Trinity and the following exposition of God's unity in three persons respond to long-standing creedal debates (beginning at the Council of Nicaea in 325 AD, and finding expression in the Nicene Creed) regarding the triune nature of God. The idea that "this lyfe" (line 37) and earth are contingent, and that only heaven and hell are eternal, is likewise a tenet of Christian theology (compare the inscription over the hell-gate in *Inferno* 3:1–9) and it poses the salvific tenor of the poem: if, of created things, only humans, fiends, and angels shall persist, and if there are only two ultimate destinations, the fate of every soul hangs in the balance. Purgatory, a contingent realm, is discussed in Part 4.

49–56 The charming notion that beasts were once capable of reason but now are dumb corresponds to the tradition of a lost golden age and of "the world grown old" (see below, 2.530, and Dean, *World Grown Old*). Nevertheless, by natural law ("kynde") even dumb creatures know to worship God, unlike some humans.

72 *myddellerde*. The idea of "middle" earth is spatial: earth lies between the eternal kingdoms of heaven and hell (Tolkien's use of "middle earth" is temporal, in order to indicate the time on earth that existed between the first, golden age and the depraved present). That mankind was created last, in God's image ("Lyke hymselfe," line 73), corresponds to the first creation story in Genesis 1:27.

76–90 Mankind's knowledge of good and evil, and its possession of free will, foreground the debate on sin, responsibility, and salvation. Here, but not henceforth, I have punctuated line 76 to help the reader appreciate the three distinct components of intelligence represented in medieval brain diagrams by three lobes (see Clarke and Dewhurst, *Illustrated History of Brain Function*, pp. 25–43) that are often designated by the poet. N.b., line 157.

104 The poet balances Original Sin (Genesis 3) and the eternal verities of heaven and hell with the intervention by God in human form and in an earthly context. The Incarnation and Crucifixion define and enable man's relationship to the Divine. The word division of line 101 is significant: God did not take "mankind" (*monkynde*), he took "man's nature" (*mon kynde*).

107 The alliterating formula "lered and lewed" is found throughout Middle English literature. It designates the learned, clerical class (mostly monks and priests) as opposed to the unlearned, or lay population (by no means ignorant, but simply not in full command of reading and writing). Since the fourteenth century the word "lewed" has descended the semantic register to become Modern English "lewd." The degree and prevalence of medieval literacy are complex questions. See Clanchy, *From Memory to Written Record,* and Morey, *Book and Verse,* p. 4.

163–64 The duties of the learned and the unlearned (see line 107) are reciprocal: clerks have the obligation to teach what they know and the unlearned to seek knowledge.

173–74 The complaint against trifles and vanities is common in didactic literature, especially that people spend too much time reading romances. The *Cursor Mundi* complains that people are too eager for "Storyes of dyuerse thinges / Of princes prelatis & of kynges / Mony songes of dyuerse ryme / As englisshe frensshe & latyne / To rede & here mony are prest / Of thinges that hem liketh best / The wise mon wol of wisdome here / The fool him draweth to foly nere" (lines 21–28, from Cambridge, Trinity College, R.3.8, ed. Morris).

196 *as seyth the book*. "The book," as opposed to "this booke" (line 39), is often posited as the poet's source. It may be either the Bible or, more likely, a florilegium of biblical and patristic passages (see the Introduction, pp. 4–5). The appeal to an external authority to validate a current literary project is a commonplace of much medieval literature.

206 *of hymself hath no knowyng*. "Nosce te ipsum" is the message of the Delphic oracle. See above, line 138.

237–38 Bernard of Clairvaux (d. 1153), the founder of the Cistercian order, wrote extensively on ascetic and devotional life and was one of the most influential Church fathers. This quotation comes from *Meditationes piisimae de cognitione humanae conditionis*, chapter 3 (*PL* 184:490a) which reads "fervor" for "splendor." "Course" (that is, progression or stages) is an odd translation of "splendor."

274 The prophet is King David, author of the Psalms, which were regarded as a prophetic book.

322 *Therfore is this book oute blowen*. Cotton Galba E.ix reads *Þarfor þis buke es on Yngles drawen*. Perhaps *oute blowen* implies "created" (out blown, exhaled), a more vivid metaphor than Galba's *drawen* ("created"). Or perhaps the sense of *blowen* is "flowered" (see *MED blouen* v.2). But more likely the sense is "widely known, renowned" (*MED blouen* v.1.8), given the fact that it is in the vernacular rather than Latin (line 325).

330 *pryck her soule*. The first use of the "prick" metaphor, drawing on the tradition of the *stimulus conscientiae* and of the English *Ayenbite of Inwyt* (ed. Morris). See the Introduction, pp. 2–3.

335 *seven partyes*. The seven-part division is paralleled by other groupings, such as the seven deadly sins, the seven pains of purgatory (see Part 4), the Seven Works of Bodily Mercy, and the Seven Works of Spiritual Mercy.

340 The full range of the verb "reden" should always be kept in mind, not only "to read" in the modern sense but also "to read aloud" and especially "to consider."

PART 1

1–12 A recollection of the second creation story from Genesis 2:7, where Adam is created "de limo terrae" ("from the slime of the earth"; the Wycliffite Bible [c. 1384] reads "The Lord God thanne fourmede man of the slyme of the erthe"). Apocryphal traditions associated with Irenaeus, Cyprian, and the *Life of Adam and Eve* construe this as a calculated insult to Lucifer, in that creatures of such a low order replace the fallen angels, or that Lucifer was required to worship such creatures and thus became envious of them (Kelly, *Satan*, pp. 180–84). The use of the words "earth," "clay," "ashes," and "powder" in the following lines give a somewhat more flattering picture and anticipate the "dust" of the Great Bible (1540), the Bishops' Bible (1568), the Geneva Bible (1587), and the King James version (1611). William Tyndale (1530) and Miles Coverdale (1535) read "moulde." The Douay-Rheims Bible (1610) returns to the more literal "slime." See Genesis 3:19 and line 51 below.

51 Genesis 3:19, with "pulvis" for "cinis." Compare Job 34:15, Psalm 102:14–15, Ecclesiasticus 17:31. The idea appears more familiarly in the order for the burial of the dead as it became known in the *Book of Common Prayer, 1559* (ed. Booty, p. 310): "earth to earth, ashes to ashes, dust to dust."

63 *Bygynnyng, mydelage, and endyng*. The three ages of man is another common organizing principle, as old as the riddle of the Sphinx. "Mydel age" is spaced in the manuscript.

64–178 These lines appear on leaves 276v–277r of the Thornton Manuscript (Lincoln Cathedral Library 91; Horstmann edits the lines in *Yorkshire Writers*, 1:372–73).

78–79 Psalm 50:7, and a statement of the doctrine known as Original Sin whereby sin entered the world by means of Adam and Eve and has since been passed to succeeding generations (compare Romans 5:12–21, 1 Corinthians 15:22).

83 *caytifte*. Perhaps "captivity" would be the best gloss (see line 91 on the "doungeoun [of] his modur wombe"), though "slime," "wretchedness," and "iniquity" are all connotations of the term. *MED* cites "wretchedness" as the appropriate gloss for the term in this line. See also line 178.

118–19 From ancient through medieval times many significances were attached to initial letters and to orthographical sequences in general. These correspondences can

be found in Innocent III's *De miseria* 1.6 (ed. Lewis, p. 103; *PL* 217:705b), in the Genesis portion of Peter Comestor's *Historia scholastica* (ed. Sylwan, p. 38; *PL* 198:1071b; compare his twelfth sermon [*PL* 198:1757b]) and in one of Odo of Cheriton's sermons (Hervieux, *Les fabulistes latins*, 4:351).

128–29 Innocent III, *De miseria* (ed. Lewis, p. 103; *PL* 217:705b). This work was widely known in the Middle Ages (in the *Legend of Good Women* Chaucer claims to have translated "Of the Wreched Engendrynge of Mankynde, / As man may in Pope Innocent yfynde" [G.414–15]). See also the Prologue to the Man of Law's Tale, *CT* II(B[1])99–121. Innocent III convened the Fourth Lateran Council (see the Introduction, pp. 4–5) and was one of the most influential medieval popes.

187–88 From Bernard of Clairvaux's *Meditationes Piissimae de Cognitione humanae conditionis* (*PL* 184:490a–b; authorship disputed). The association of worms with mortality is very common: see Acts 12:23 and the selection of Middle English lyrics "When the turuf is thy tour" (*Middle English Lyrics*, ed. Luria and Hoffman, 223–45). See also Shakespeare's *1 Henry IV*, 5.iv.86–87; Marvell's "To His Coy Mistress," line 27; and the numerous medieval debates of the body and soul.

201–04 The powers of sight attributed to the lynx can be found in bestiaries. It is not the animal known by that name today but a fabulous beast, half wolf and half panther. Bestiaries were known in England from the twelfth century. They were often illustrated, and they derive ultimately from the Greek *Physiologus* (fourth century). Wirtjes edits the Middle English version, but it does not include the lynx. Moralizing Christian glosses are added to the observations made on the characteristics of each beast; the lynx, like Christ, is all-seeing (Hebrews 4:13 and Charbonneau-Lassay, *Le Bestiaire du Christ*, pp. 298–301). *The Ayenbite of Inwyt* uses the same image of the lynx seeing through surfaces to the foul body beneath (ed. Morris, p. 81) as does *Roman de la Rose*, citing Boethius and Aristotle (line 8901), and Chaucer in his *Boece*, III.pr.8, 41–43. In the corresponding discussion of how the body is to be despised, Boethius cites the powers of the sharp-eyed Lynceus, one of the Argonauts (*Consolation* III pr. 8). See Halna-Klein, "Sur les Traces," and Whiting, *Proverbs* L596, for other appearances of the lynx in medieval literature. Bartholomaeus Anglicus (see below, 2.36 note) reports the other principal characteristic of the lynx, that its urine turns to precious stones that it buries lest humans make use of them.

247–48 Bernard's *Meditationes Piissimae* (*PL* 184:489d).

261–66 Innocent III, *De miseria* 1.8 (ed. Lewis, pp. 105–07; *PL* 217:705). See Matthew 7:18.

283 Matthew 12:33. An unusual instance of a biblical verse in English with no Latin lemma.

289–94 Innocent III, *De miseria* (ed. Lewis, p. 107; *PL* 217:706a), which echoes Job 13:25. C. S. Lewis uses the image in *The Magician's Nephew*, chapter 11. See below, 6.709–10.

350 *Nyne hundred wynter*. Adam lived to be 930 years old (Genesis 5:5). Ages in that range are the norm for the earliest patriarchs, with Methuselah living to a record 969 years (Genesis 5:27).

401 Speaking touches is an interesting example of synesthesia.

421–23 The allegorical tradition of "Elde," old age, also appears in Langland's *Piers Plowman* C.23.95 and C.23.166 ff., and in *The Parlement of the Thre Ages*.

438 *His nese cop is sharpe with alle*. See Mistress Quickly's account of the death of Sir John Falstaff: "I knew that there was but one way; for his nose was as sharp as a pen" (*Henry V*, 2.iii.16).

474–75 Innocent III, *De miseria* 3.1 (ed. Lewis, p. 207; *PL* 217:737b).

499 "Wit" is hard to construe here as an adjective, and it creates a tautology with the previous line. Cotton Galba E.ix reads "Swa fair, swa strang, ne swa myghty" (line 881).

516–17 See Walther, *Proverbia Sententiaeque* 29074 (in Harley 3362, fol. 5; Camb. Hh.III.15, 54v; Rylands 394, 23v).

532–33 Bernard, *Meditationes Piissimae* (*PL* 184:490b).

536–37 Compare the fate of the deputy director in C. S. Lewis's *That Hideous Strength*, chapter 12, section 2.

PART 2

1–4 "Worldes" in line 1 is plural (heaven, hell, and earth, plus the internal differentiations made in the following lines). Part 2 thus begins with the same cosmic perspective as Part 1.

36 *as the booke neveneth*. "The booke" is Bartholomaeus Anglicus' encyclopedic *De proprietatibus rerum*, a thirteenth-century encyclopedia that was translated into English by John Trevisa circa 1398 (ed. Seymour et al.). See also Keiser, "Works of Science and Information," pp. 3599–3601.

43 ff. *the nyne ordoures of aungelles*. Pseudo-Dionysius (fifth century) is credited with organizing the angelic hierarchy into nine orders. Paul hints at their existence in Ephesians 1:21 and Colossians 1:16. Bartholomaeus dedicates the whole of Book 2 of the *De proprietatibus rerum* to an analysis of angels and their orders.

53–68 The Ptolemaic cosmos is geocentric. Everything below the sphere of the moon is corrupt and changeable. The phases of the moon were regarded as a sign of this instability. C. S. Lewis (*Discarded Image*, pp. 92–121) supplies an excellent description of medieval cosmography. See note 5.755–58 below.

64 The "diverse signs" are the signs of the zodiac.

72 See below, line 337. "These worlds bothe" of the next line refers to the worlds of line 34, heaven and earth, not to the two parts (line 54), sublunar and ultralunar, of the physical world.

109–16 Another subdivision of the physical world into the "dale" of life (macrocosm, the "more world"; see below, line 535) and man himself (microcosm, "mon the les"). Compare Thomas Gray: "Far from the madding crowd's ignoble strife, / Their sober wishes never learned to stray; / Along the cool sequestered vale of life / They kept the solitary tenor of their way" ("Elegy Written in a Country Churchyard," lines 73–76).

121–24 See Genesis 1:28.

155–64 These lines resemble the opening of "Of þo flode of þo world," ed. Horstmann, *Yorkshire Writers*, 2:67. See below, note 266–79.

176 *by skil*. See *MED skil* (4.c).

201 *kepe*. See *MED kepen* (2).

221–36 See Bartholomaeus, Book 8: "it is a prisoun of spiritis, and most cruel exilinge of soules, ande place and stede [of] ful meny wrecchidnes and paynes. For þe worlde is place of trespas and of gilt, of passinge out of kinde kontre and of pilgrimage, of sorwe and of woo, of wepinge and of teres, of trauaile and of faintes, of grysnes and of schame" (*De proprietatibus rerum*, 1:446, lines 3–8).

239–40 The world, previously an "it," is now personified. See below, lines 312 ff. and 471.

257–59 Compare Walther, *Proverbia Sententiaeque* 19513.

266–79 These lines are similar to some lines and themes in "Of þo flode of þo world," ed. Horstmann, *Yorkshire Writers*, 2:67–70, and see Raymo, "Works of Religious and Philosophical Instruction," 7:2336.

328–37 The wheel of Fortune, always controlled by a female allegorical figure, is the most famous image of the instability of the world. The *Consolation of Philosophy* by Boethius is the classic treatment of how good and bad times alternate in reciprocal cycles. N.b., how Troilus moves "Fro wo to wele, and after out of joie" in *Troilus and Criseyde* 1.4, how "oft boþe blis and blunder / Ful skete hatz skyfted synne" in Britain (*Sir Gawain and the Green Knight*, lines 18–19), and how Arthur dreams of the ascent and descent of kings on Fortune's wheel in the *Alliterative Morte Arthure* (lines 3260–3337, ed. Benson and Foster in *King Arthur's Death*).

352–53 Jerome's commentary on Joel (*PL* 25:971C), with "virtutibus" for "diuicis" and with "corruamus" for "cadamus."

360–61 Also in a letter of Marbod of Rennes (*PL* 171:1471D).

368–69 Gregory's commentary on Job (*PL* 75:679a) and his exposition of the seven penitential psalms (*PL* 79:646c), though not exact in either case.

379–81 *As bereth wittenes Seynt Austyne*. Not traced in the works of Augustine, but this saying (along with the one attributed to Gregory in lines 388–89, just below) echo the contrast described by Jesus between the respective fates of the fortunate and the unfortunate in the afterlife. See Matthew 19:23–30 and Mark 10:23–31 ("But many that are first will be last, and the last first").

401 *In alle that tyme thinke profytable*. "In all times that [they] think profitable"? The line is unclear. Cotton Galba E.ix reads "In alle that tham thynk profitabel" (ed. Morris, line 1345).

434 *as pore pilgrymes*. Compare Egeus in The Knight's Tale: "This world nys but a thurghfare ful of wo, / And we been pilgrymes, passynge to and fro" (*CT* I[A]2847–48).

453–64 Compare Matthew 7:13–14: "Enter ye in at the narrow gate: for wide is the gate, and broad is the way that leadeth to destruction, and many there are who go in thereat. / How narrow is the gate, and strait is the way that leadeth to life: and few there are that find it!"

488–521 These verses marked by anaphora are reminiscent of Ecclesiastes chapter 3.

529 *heelde* is presumably a Scandinavianism, from Old Norse *heldr*, "more rather"; thus "certainly" or "probably." See *MED helde* (adv.).

530 See above, Entre note 49–56.

535 See above, line 113, where the poet uses "dale" as the equivalent of "slade." The *MED* suggests "glade" or "grassy plain" as possibilities but those have more positive connotations than the passage here. Thus I have followed their first suggestion of "valley," with its hint at "valley of death" as in Psalm 23.

546 See the "Vitruvian Man" in the sketchbook of Leonardo Da Vinci.

557–60 Innocent, *De miseria* 1.25 (ed. Lewis, p. 137; *PL* 217:715c), and a succinct statement of the microcosm/macrocosm theme of the preceding section. See Stock, *Myth and Science*, pp. 275–76, 197–207.

567–695 This section of *Prik of Conscience* on the "pompe and pryde and vanyté" (line 568) of "bothe worldes" (line 566a) bears many similarities of concept, wording, and staging to the fifteenth-century morality play *Mankind*, where, as the *Prik*-poet explains, "selcouthe maneres and sere gyses" (line 569) are personified through the deceitful trickery and deceptions of the comical characters like Nowadays, Mischeff, and New-guise, who might well have their origin in this passage, get caught up in the seductive worldliness of fashionable clothing these days. N.b., the "veyn apparayl and weryng" of "mykel veyn coostage," "greet outrage," and "Such degyses and suche maneres / As yong men usen and nowe leres / And comonly uche day are sene [i.e., Nowadays]" (lines 572–77), along with "new gyses" (line 612) and "mony myscheeves" (line 616), that seem to anticipate the dramatist's personifications of the trio who are set upon entrapping Mankynde with their jokes. The inventiveness of the scoundrels' jests as they rob Mankynde of his coat, trim it to make it fashionable rather than functional, and play upon his despair for their raucous amusement parallels the behavior of vices in *Prik of Conscience* as they work situations with "newe fyndynges as thei go" (line 629) to "play and bourde" with humankind's conscience (line 640), almost without Conscience's being aware of what's really happening.

590 *hippyng as a ko*. Morris glosses as "limping as a cow" (p. 262n1539). Proverbial. See Whiting C503, citing this line. Some have argued that "cow" means

"chough," a British ground-feeding bird that hops, in which case "hopping as a chough" would be the better gloss. See the note to the Wife of Bath's Prologue, line 252, in *The Riverside Chaucer* (p. 867).

591 See Chaucer's Pardoner in *CT* I(A)682.

601 *In her gyses shullen thay falle*. Proverbial. Compare lines 621–23. See variants in Whiting G493, B211, B529, C201, and variations on "hoist on his own pitard."

649–50 The theme of the "world upside down" corresponds to the classical topoi of *antithesis* and *oppositio*.

PART 3

27–28 See the prose treatise "Life of Soul," trans. Schaffner.

46 *Thenne bodyly that spareth nowhore*. Cotton Galba E.ix makes better sense: "Þan bodily ded þat nane will spare" (ed. Morris, line 1711).

71 Compare Ezechiel 18:32: "For I desire not the death of him that dieth, saith the Lord God, return ye and live" and 33:11: "I desire not the death of the wicked, but that the wicked turn from his way, and live."

115 An apocryphal detail that appears in Middle English lyrics and Passion narratives such as *The Passion of Our Lord* when describing Christ's agony in the Garden of Gethsemane (Luke 22:39–44): "As vre louerd hine ybed, he bi-gon to swete / That blod com adun of hym, dropes swythe grete" (lines 161–62 in Morris' *Old English Miscellany,* p. 42).

124 Compare Walther, *Proverbia Sententiaeque* 15195a: "Mors rapit omnia . . ."

184 See Genesis 2:24.

205–06 St. Bernard, *Tractate on Morals* (*PL* 182:843B–C).

224–45 Compare Jeremiah 17:8, and the commentary of Abraham ibn Ezra on Deuteronomy 20:19: "When you besiege a city a long time, in making war to capture it, you must not destroy her trees by thrusting an axe against them. You may eat of them, but do not cut them down, for man is a tree of the field, to come before you in the siege" (trans. Schachter, pp. 92–93). Trees growing from bodies can be found in the Quest of Seth for the oil of mercy when Seth plants seeds in Adam's mouth that grow into the tree that eventually becomes the cross (see Quinn, *Quest*), and in various images of the Tree of Jesse that represent Christ's lineage (Isaias 11:1–3). None of these sources correspond exactly to this passage.

237 *occupyde*. See *MED occupien* (6.c).

263–64 St. Bernard, *Tractate on Morals* (*PL* 182:843B).

275–78 Augustine, *Enarrationes in Psalmos* (*PL* 37:1606).

293–94 Augustine, Sermon 39 (*PL* 38:241).

313–14 Not traced.

322 *Drede deth the lasse hym thar. hym* is dative of agency functioning as a subject. *Thar* here, in line 466, and in 4.222 is from the Old English verb *thurfan,* "to need."

337–38 Augustine, Sermon 220 (*PL* 39:2153). See also Sermon 257 (*PL* 39:2221).

361–62 The story of the Heavenly Rebellion and the Fall of the Angels was constructed around a network of biblical verses: Isaias 14:12–13, Matthew 25:41, Luke 10:18, 2 Peter 2:4, Jude 6, Apocalypse 12:7–12. In the preceding psalm verse "princes" (line 368) refers to one of the orders of the angels (see above 2.43 ff.). This idea figures largely in the English cycle plays.

377–78 "There is no man who in his death thinks of thee." Cotton Galba E.ix reads more positively: "'Lord' he says, 'þat man es noght / In dede þat of þe here has thoght'" (ed. Morris, lines 2082–83). The negative reading is more in keeping with the context of Psalm 6.

380 *Deth of soule.* Compare "lyf of soule" above (3.28).

423–26 The gates of the daughters of Zion are a "poetic way of referring to the people of Jerusalem" (Ladouceur, *Latin Psalter,* p. 72), though here the daughters are glossed as Scripture. The "sight of peace" is a corruption of the Hebrew meaning of "Jerusalem," the "possession of peace."

441–42 Augustine, *City of God,* chapter 11 (*PL* 41:25).

449–50 Augustine, *Sermon on Christian Discipline* (*PL* 40:676), though without the reciprocal verse on good dying by bad living.

456 *Thar.* See above, note to line 322.

459 Cato, *Distichs* 4.22.2 (Walther, *Proverbia Sententiaeque* 18027).

493–94 N.b., Jesus in the Garden of Gethsemane (Matthew 26:36–39).

523 *Seynt Martyne.* Probably St. Martin of Tours (d. 397), whose life was written by his contemporary Sulpitius Severus. Chapters 6, 21, and 24 describe several encounters between St. Martin and the Devil. The next example concerns Bernard of Clairvaux, founder of the Cistercian order.

531 *chalange.* See *MED chalengen* (4.a), citing this line.

558–87 The appearance of the Devil at the Crucifixion and the following request by Mary to be spared such a visitation are apocryphal, but the Devil's role during the Passion is suggested by Luke 22:3–4 (when Satan enters Judas Iscariot), Luke 22:53 (when Jesus refers to "the power of darkness" as he is arrested) and Hebrews 2:14–15 (when Paul speaks of how Christ was incarnated and crucified to destroy "Death, that is, the Devil"). See Kelly, *Satan,* pp. 100–03, 126–27. See also the N-Town "Assumption of Mary" for a lively dramatization of such a fiendish moment.

603 The Devil works only through God's permission. See Job, chapter 1, and compare The Pardoner's Tale, *CT* VI(C)848.

692 Saint Anselm (d. 1109), archbishop of Canterbury and prominent theologian, is best known for his ontological arguments to prove the existence of God in the *Proslogium* and the *Monologium*.

719 *May no mon be there ageyne.* That is, no one may go back to remedy previous sins.

754–55 Not Augustine of Hippo but Augustine of Canterbury; the phrase appears in a letter from Gregory I to the latter, as quoted in Peter Chanter's *Verbum abbreviatum* (*PL* 205:219d). The lines are closely paralleled in Gregory's *Moralia in Job* (*PL* 76:780c). An erroneous "non" is canceled before "sunt" in line 764.

769 Ecclesiastes 9:1, quoted in Gregory's commentary on Kings (*PL* 79:390A), Innocent III's Sermon 32 (*PL* 217:591D), and elsewhere.

776–77 Isidore, *Sententiarum libri tres*, 3.19 (*PL* 83:694B; not exact).

784–85 Compare Philippians 2:12, the basis of Kierkegaard's *Fear and Trembling*.

794–99 Bernard, *Tractatus de interiori domo* (*PL* 184:525A).

818 Compare Chaucer's description of the Parson in the General Prologue: "If gold rust, what shall iron do? / For if a preest be foul, on whom we truste, / No wonder is a lewed man to ruste" (*CT* I[A]500–02). See Whiting, *Proverbs* G304.

836–39 Augustine, Sermon 97 (*PL* 38:589; not exact).

840–45 The "state" refers to the spiritual, not physical, condition of the individual. The form to be taken by the heavenly body was often debated, one position being that the heavenly body should be that of a thirty-three-year-old (construing the age of thirty-three as the fully formed prime of life, the age of Christ at his death, and close to the halfway point of the seventy-year lifespan promised by Psalm 90:10). In the classical afterlife, one assumes the body one has at the exact point of death (e.g., the condition of Deiphobus in *Aeneid* 6.651–57).

863 A further debate (revolving partially around the fate of the rich man in Luke 16:19–31 and the fate of the penitent thief in Luke 23:43) extended to the status of the body after one's particular judgment at the point of death as opposed to the general judgment at the end of time, when body and soul shall be reunited. The reassembly of body parts in the valley of dry bones was taken as a prefiguration of this reunification (Ezechiel 37; but see also 1 Corinthians 15:35–55 and *Prik* 4.293–304).

881 For the origin and significance of purgatory in medieval thought, see Le Goff, *Birth of Purgatory*.

PART 4

8 Venial sin — as opposed to deadly, or mortal, sin — while still serious, did not require the same degree of penance. Chaucer discusses the distinction in The Parson's Tale X.357–60: "For sothe, synne is in two maneres; outher it is venial or deedly synne. Soothly, whan man loveth any creature moore than Jhesu Christ oure Creatour, thanne is it deedly synne. And venial synne it is, if man love

Jhesu Christ lasse than hym oughte. For sothe, the dede of this venial synne is ful perilous, for it amenuseth [diminishes] the love that men shold han to God moore and moore. And therfore, if a man chargeth hymself with manye swiche venial synnes, certes, but if so be that he somtyme descharge hym of hem by shrift, they mowe ful lightly amenuse in hym al the love that he hath to Jhesu Christ; and in this wise skippeth venial into deedly synne."

54 The first hint of a theological problem, the equality of the heavenly reward, that the poet takes up later (4.767 ff.). Can there logically be degrees of blessedness in heaven? In other words, can one soul be "more saved" than another? Line 49 indicates that pain in purgatory does nothing to increase the heavenly reward, but line 54 appears to indicate that penace in this life can. The *Pearl*-poet undertakes the same question by retelling the parable of the laborers in the vineyard (Matthew 20:1–16) and by having the maiden conclude "'Of more and lasse in Godes ryche', / Þat gentyl sayde, 'lys no joparde, / For þer is vch mon payed inlyche, / Wheþer lyttel oþer much be hys rewarde'" (ed. Gordon, lines 601–04, and see his note).

69 In Dante's cosmos, purgatory is a mountain in the middle of a sea in what we would call the southern hemisphere. Here purgatory is below the earth but still above limbo (see below line 87) and hell. What seems to be a harsh penalty for the souls of stillborn children indicates the importance of baptism for salvation. Still, they are placed outside and above purgatory itself and, though denied sight of Christ's countenance, are not tormented, either.

88 *fre prysoun*. That is, a prison in which the inmates are not punished and have freedom of movement.

91 Working down, the four places are the *lymbus patrum* (line 87), site of the Harrowing of Hell, when Christ liberated the souls of the "holy fathers" (and mothers) who lived before His incarnation; purgatory, where souls are cleansed for entry into heaven; the *limbus infantium* (though not so called here), for unbaptized children; hell proper (*limbus* is a border; modern English *limbo* derives from the Latin ablative). The status of the souls in each category was highly contested by medieval theologians.

94–95 Berno Augiensis, *De Varia Psalmorum* (*PL* 142:1146A).

104 Petrus Blesensis, *Compendium in Job* (*PL* 207:823) . See also Part 6, line 761.

113–14 Augustine, *City of God,* not exact (*PL* 41:737).

123–26 Purgatory is contingent, in that at the end of time there will be no more sinning, and thus no longer a need for purgation. The fate of souls becomes stark: heaven or hell. See Entre.33–40.

134 Here "earth" contains purgatory and hell; that is, everything that is not heaven.

149–62 Purgatory is further differentiated into two places, common (on earth) and special (above earth). The common category apparently allows contact between the spirits and humans: hence ghosts.

151 *studes*. This could be a variant spelling of *stede*, "place," but it is more likely a mental condition. See *MED stude* (a).

209 Here "country" refers to the people of a country and in a legal context means "jury" (*MED contre*, meaning 6; *OED country*, meaning 7).

222 For "thar," see note to 3.322.

237–52 The poet lists the seven deadly sins and their punishments, beginning with pride (the most intellectual, and thus most serious sin) and ending with lechery (often regarded as the least serious because it is the most physical). These sins are further differentiated below in lines 574–89.

280 None of the senses in the *MED* of the gerund "lesinge" ("gleaning," "lying," "losing" or "loosening") fits the context here. Cotton Galba E.ix reads "For felyng may be in na dede thyng" (ed. Morris, line 3031).

304 The poet returns to the question of the form of the heavenly body (see above, 3.840–63). Dante struggles with the same question throughout his ascent of Mount Purgatory (e.g., *Purgatorio* 25.67–108).

364 *fuyres of Crystyantee*. Whereas up until this point fire has been a means of torment (*in malo*), here fire becomes a means of purification (*in bono*). See *MED fir* (13).

389 *lasse and moree*. That is, the fire differs in kind, not in degree.

409–11 Augustine, *City of God* (*PL* 41:746). Not exact.

433 *Shul bren swyftely as hay*. "Shall burn as swiftly as hay," i.e., not too swiftly. Cotton Galba E.ix reads "brin mar slawly as hay brynnes" (line 3192).

450 *bounden by heede and feet*. Cotton Galba E.ix reads "by hend and fete" (line 3214), which makes better sense, athough the extremity of the Osborn Manuscript's reading has its appeal, too, and may be more than a simple misreading of the earlier manuscript.

451 For "bydoven" see *MED bidene*, adverb, meaning 1(a): "Of an action or process . . . completely, entirely, utterly." Compare 7.497 below.

465 Given how harsh the punishments in purgatory are, a soul might forget that just being in purgatory is a guarantee of (eventual) salvation.

471 *wyn*. See *MED winnen* (11.d). In line 496, meaning 2.d applies.

546–47 *Bot thatte fyre shal fynde to brynne / Er thay passe somme venyal syn*. In this couplet "venial sin" is the object of the infinitive "to burn": "but that fire shall find some venial sin to burn ere they pass."

597 The formula for salvation here is convoluted. Those guilty of deadly sins must endure purgatory, but only if the penance begins in this life. Otherwise, hell is unavoidable.

610–11 "Housel" is a Middle English word for Holy Communion (from an OE root meaning "sacrifice"). The Pater Noster is the Latin name of the Lord's Prayer (Matthew 6:9–13, Luke 11:2–4). It would be well known to medieval audiences in

both Latin and English from its appearance in catechisms and other devotional books and practices. See Morey, *Book and Verse*, pp. 302–05.

626–27 Alanus de Insulis (Alan of Lille, d. 1203), *Liber Parabolarum* (*PL* 210:581B).

646–48 The holy man is Saint Augustine (line 689). The list of sins consists partly of failures to fulfill the Seven Works of Bodily Mercy (Matthew 25:35–40). See Morey, *Book and Verse*, pp. 306–07; and for an extract of this passage, "Augustinus de peccatis venialibus," see Raymo, "Works," *Manual* 7:2309.

715 To "go wolwarde" is to wear a wool garment with the hair side "toward" the skin.

762 *As the holy mon Seynt Austyn sayeth.* The manuscript omits Augustine's Latin: "Neque negandum est defunctorum animas pietate suorum viventium relevari" (*Enchiridion*, caput 110 [*PL* 40:283]).

769–70 Almsdeeds can only decrease the pains of purgatory and not increase the heavenly reward. See above, 4:50 ff. and 4:745.

778 Salvation by grace versus salvation by works (righteousness) continues an old debate which culminated in Martin Luther's doctrine of "sola fides." The practice of "buying" penance (line 793) is also morally ambiguous, though a neutral reading would simply regard the giving of money as a good deed.

786 That is, by the prayers of holy men that go toward God. Praying by various parts of Christ's body, especially in connection to the Crucifixion, was common. See the *OED* under "God," meaning 14.

822 Compare 1 Corinthians 12:12–27.

843–44 Even the prayers of the sinful will be efficacious if they are asked for by someone "in charity." In this and the following examples the critical factor is the goodness of the motivator of the deed, not the doer of the deed.

870–72 The priest is in "sacred orders" (i.e., ordained).

879–82 Priests, known as "chantry priests" (i.e., priests who chant), could be hired to sing masses on behalf of the departed. This is one reason why medieval churches and cathedrals have multiple altars, and why separate "chantry chapels" were constructed.

903–22 The poet covers more contested ground regarding the efficacy of prayer. Those in heaven need no help, but are made happier if more souls arrive to swell their ranks; those in hell cannot be helped, but are not as miserable if hell is less crowded.

932 Another tack: good deeds done for those already in heaven redound to the credit of those in purgatory.

950 An expression familiar to readers of The Miller's Tale (*CT* I[A]3164, 3454), that God works in mysterious ways. Compare below, 7.678. Note the pun in line 947 since to be "happy" is to be favored by chance.

954–56 An anticipation of the Reformation position that works are a signification of, not a qualification for, salvation.

973 "Purchase" in Middle English could mean "to buy" in a mercantile sense, but the principal meaning was simply "to acquire" or "to gain by asking."

1004 The "treasure of Holy Church" (also known as the "treasury of merit") gained by Christ's passion and the blood of the martyrs was controlled by the Church and could be earned through contrition and penance. This system of pardons was open to abuse, as Chaucer demonstrates through his Pardoner. For the steps required in confessing a sin, see the Introduction, p. 3.

1017–19 Christ gives Peter the "keys of the kingdoms," that is, of heaven and of hell. These crossed keys form part of the papal seal. Here the poet extends the key metaphor to include the opening and closing of the treasury of merit.

1104–11 The poet refers to Pope Innocent III, Augustine (with an unusual spelling for his name), the Catalan theologian Raymond Lull (d. 1315), and the *Summa Theologica* of Thomas Aquinas (d. 1274).

PART 5

14 *propur persoune*. His "own person," a phrase that differentiates Christ from other members of the Trinity (see the opening lines of the Entre), emphasizing the personal and immediate quality of Christ's role at Doomsday. See 5.933–36.

52 Cotton Galba E.ix includes the Latin verses that this poet omits.

83–84 The first line comes from 2 Thessalonians 2:3, and the second line paraphrases the marginal gloss from the *Biblia Latina cum Glossa Ordinaria*. Cotton Galba E.ix reads "Quoniam nisi venerit dissencio primum etc., id est, nisi prius dissenserint omnia regna a Romano Imperio, que prius erant subdita, non antea veniet antichristus" (ed. Morris, lines 4057–60). The lines down to 124 contain a fascinating triple focus on the Imperial Rome of the past, the Christian Rome of the present, and the Antichristian Rome of the apocalyptic future.

117 *mount of Olyveete*. A hill to the east of Jerusalem with eschatological associations. The scene in 5.49–52 takes place on the Mount of Olives, and Jesus goes on to describe signs of the last times. Zacharias 14:4 associates the Mount with the second coming, and it is where Christ ascended to heaven (Acts 1:12; see below, line 598).

140 Apollo and Hercules are not construed as planets but as pagan gods above whom Antichrist sets himself.

169–227 These lines are roughly paralleled in the *Cursor Mundi*, lines 22005–116.

173–77 The Devil cannot create life (see below, at 337–41), only enter a fetus that has already been conceived.

182 *Corozaym*. Corozain. See 5.217. The "great clerk" of line 178 is not identified.

187–88 Because Dan is not mentioned among the tribes in Apocalypse 7:5-8, he was further identified with the Antichrist (though the enumeration of the twelve tribes of Israel is not consistent).

200 "Ysed" is the past participle of the verb *isen*, "to see" (n.b., what Antichrist fails to see in line 202). Circumcision was a Jewish rite that established a covenant with God (see Genesis 17:10–14, Exodus 12:48). Paul interprets the practice spiritually (Romans 3:30, Ephesians 2:11). Cotton Galba E.ix gives the opposite sense: "Yhit sal he be circumcid / And thurgh þat his malice a whyle sal hid" (ed. Morris, lines 4187–88). Either way, the lines display Antichrist's malice in the form of hypocrisy ("seeing" the outrageous appropriation of normative practice) and deception ("hiding" behind normative practice).

217 Matthew 11:21: "Woe to thee, Corozain, woe to thee, Bethsaida," 23: "And thou Capharnaum"; Luke 10:13: "Woe to thee, Corozain, woe to thee, Bethsaida," 15: "And thou, Capharnaum."

248–49 From Hugo Ripelin de Argentina, *Compendium theologicae veritatis* 7.6, an account of the coming of Antichrist based on Daniel 7. See Gow, *Red Jews*, p. 357.

291 See Apocalypse 20:8.

303–04 As happened at Pentecost, Acts 2.

320–21 As a "counterfeit" Christ, Antichrist engages in a perverse form of "imitatio Christi," an otherwise pious practice wherein one replicates the life and actions of Christ. "Great earth" should be construed in the sense of being more important and consequential than the world of Antichrist. An analogous but nonpejorative logic governs the naming of "Great Britain" and "Brittany" (lesser Britain).

330–41 The Devil can assume any shape he pleases ("fygures seere") but actually raising the dead is a power reserved to God alone. Whereas the Devil can only conjure "deed ymages" and animate "deed bodyse," real human beings, created by God, are "parfyte" (completely formed and, by implication, real).

362–63 Matthew 24:24. Not exact.

370 *a paarty*. The spacing of "a paarty" would suggest that it means "in part," but may derive from Latin "aperte," an adverb well attested in Middle English that means "openly" or "plainly."

398 Haymo of Auxerre (d. 855), a Benedictine monk who authored numerous biblical commentaries.

409 *marke of Antycryste*. For medieval interpretations of the Apocalypse and the Antichrist, see D'Angelo and Matter, "Apocalypticism," 1:41–42.

422–23 The stars were elsewhere understood to be angels who fell in the heavenly rebellion; their proportion ranges from one-tenth (or at least one whole unnamed order of angels [Langland, *Piers Plowman* B.I.105–06]) to one-third (Milton, *Paradise Lost* 2.692) to, if we can believe Satan, one-half (Milton, *Paradise Lost* 9.141).

451–53 Because neither Enoch nor Elijah died, they are permitted to return to earth as preachers against Antichrist at the end of time (see below line 497 ff.). Enoch was taken by God (Genesis 5:24) and Elijah ascended to heaven in a chariot of fire (4 Kings 2:11). Now, restored to human form, they may die in order to participate in the full glory of the resurrection of the dead and Christ's grace at the Last Judgment. See the Chester Antichrist (play 23), where Enoch and Elijah are resurrected to join Michael in judgment against Antichrist and his demons. (Malachi 4:5 provides a scriptural basis.)

461 Apocalypse 20:8. The following connections to Caspia and the Queen of the Amazons derive from apocalyptic literature associated with a group known as the "Red Jews." See Gow, *Red Jews*, p. 203.

484–87 See Ezechiel 38:2 and Apocalypse 20:8, and the marginal gloss to Apocalypse 20:8 in the *Biblia Latina cum Glossa Ordinaria* (the "gloose of bokes," ed. Froehlich and Gibson [4:574]). See Introduction, p. 8.

500–03 Enoch and Elijah are identified with the two prophets of Apocalypse 11:3. Compare Andrew Marvell's invocation of this sign in "To His Coy Mistress": "I would / love you ten years before the flood: / And you should, if you please, refuse / Till the conversion of the Jews" (lines 7–10).

515 Marginal gloss to Malachi 4:5–6 in *Biblia Latina cum Glossa Ordinaria* (ed. Froehlich and Gibson). See Innocent III, *De sacro altaris mysterio* (*PL* 217:848b).

525–27 According to Luke 3:23, Christ was about thirty years old when he began preaching, and according to tradition he died in his thirty-third year (thirty plus "thre yere"; see below, lines 587–88 and 961–62, with its "thritty wynter and two / And thre monethes eke").

522–29 See Apocalypse 11:3 for the number of days ("a thousand two hundred sixty days") and for the sackcloth; compare Apocalypse 12:6, where a woman glossed as holy church, or "our blessed lady," is fed in the wilderness 1,260 days. Compare the legend of the Egyptian Mary, as well (see, e.g., Chaucer's Man of Law's Tale, *CT* II[B^1]500–01, and the *South English Legendary*, 1:136–48).

550 *Her enemyse*. "Their enemies" here and in line 554 are the enemies of Enoch and Elijah, or in other words the forces of Antichrist.

587–88 See above, lines 525–27 and note.

598 See above, line 117 and note.

605 N.b., Apocalypse 12:7 and Jude 9.

607 See 2 Thessalonians 2:8 where God slays Antichrist "with the spirit of his mouth" (Isaias 11:4), a practice which Hill, "When God Blew," connects to the liturgical practice of *exsufflatio*, a form of exorcism by blowing.

622 The interlinear gloss at Daniel 9:23–24 in *Biblia Latina cum Glossa Ordinaria* (ed. Froehlich and Gibson) mentions respite for those who repent, but it does not specify the length of time.

665–67 Pseudo-Jerome, as quoted in the *Regula monachorum* (*PL* 30:417); see also the *Vita Antiquior* by Bruno the Carthusian (*PL* 152:484b). Sir David Lyndesay quotes a similar passage in his *The Monarche* (1552):

> Sanct Ierome thoucht continuallye
> On this Iugement, so ardentlye,
> He said, 'quidder I eit, or drynk,
> Or walk, or sleip, forsuth me thynk
> That terrabyll Trumpat, lyke ane bell,
> So quiklye in my eir doith knell,
> As Instantlye it wer present, —
> Ryse, dede folk, cum to Iugement!' (Skeat, ed., *Specimens*, p. 259, lines 5604–11)

See also Heist, *Fifteen Signs*, pp. 40–41.

746 The fifteen signs before Doomsday are a widespread motif, possibly Irish in origin. The tradition exists in three Latin versions (the Pseudo-Bede type, the Comestor type, and the Aquinas type; see Heist, *Fifteen Signs*, p. 24) each claiming to derive from the otherwise unknown *Annales Hebraeorum* by Jerome. Heist doubts that such a work ever existed (p. 108), though the attribution of Jerome's name to the tradition ensured its persistence. The version in the *Prik of Conscience* resembles Pseudo-Bede in order and most details (*PL* 94:555; see Heist, pp. 131–33, 197). All Saints Church, North Street, York, contains an early fifteenth-century stained glass window with pictures of each of the signs captioned by verses from the *Prik of Conscience* (see Gee, "Painted Glass"). The window represents, to my knowledge, the only example of Middle English poetry represented in a near-contemporary artistic medium.

755–58 The association of the tides with the moon was well known. Thus, at the beginning of time, before the Fall of Man, there were no tides (see above, 2.53–68 note).

760 "Wondursteful" is an unusual form for the superlative. The *MED* records the more usual form "wond(e)rest."

786 See Isaias 40:4 on one of the signs.

793–95 On the account of the valley of the dry bones, see Ezechiel 37.

810 Compare Matthew 24:36, 44; Luke 12:40; Acts 1:7.

844 "Filius hominis," the son of man (i.e., Christ), is here translated as "monnes soule."

881 Genesis 7:20. Compare the forty cubits of line 750 above.

892 "Charity" is Latin *caritas*, the love of God for humanity, and vice versa (see C. S. Lewis, *Four Loves*, chapter 6). Lines 884–91 contain a simile comparing God's destruction of the world by water in the time of Noah to his destruction of the world by fire at the end of time. The connection to lechery derives from the obscure verses concerning sexual intercourse between the sons of God and the daughters of men immediately preceding the flood story (Genesis 6:1–6). By *post hoc ergo propter hoc*, the flood was seen as the punishment for that union. God

had promised not to destroy the world again, at least not by water (Genesis 9:11). Water quenches lechery just as fire will remedy the "coldness of charity." The "firste comyng" (line 884) is Christ's Incarnation; the "laste comyng" (line 888) is his return at the end of time.

894 That is, at the beginning of the Last Judgment, before Christ returns.

899–900 The use of fire in the preceding lines illustrates how the same phenomenon can be interpreted differently depending on context. Fire acts positively (*in bono*) insofar as it cleanses those who are ultimately saved; fire acts negatively (*in malo*) insofar as it punishes the damned.

938 See Apocalypse 8.

947–48 *yghe twynkelyng*. 1 Corinthians 15:52 (not exact).

949–91 These lines are roughly paralleled in *Cursor Mundi* lines 22816–952 (Cotton Vespasian A.iii).

962 See above, lines 525–27 and 587–88.

982 *abate*. See *MED abaten* (4.b), "to alleviate suffering."

1000 Since it is not the place of saved souls to keep or care for Christ, "kepe" here probably means "to await" or "to greet" (*MED kepen* 17b); in line 1020 meaning 14a, "to take care of, watch over, attend, honor," pertains.

1073 An antiphon for the first and third Sundays in Advent, frequently cited (e.g., Gregory, *Liber antiphonarius* [*PL* 78:643c]; Sicardus Cremonensis, *De officiis ecclesiasticis summa* [*PL* 213:201d]).

1124 *vale navel*. Central valley; the belly button of the world.

1146 In the medieval understanding, the world consisted of three great land masses: Europe to the north, Asia to the east, and Africa to the south (compare below, 7.1342–43). Thus Jerusalem was "amid" the world in the same sense that the Mediterranean Sea was "in the middle of the lands." N.b., how the Vale of Josaphat is called the "navel" of the earth (line 1124). Calvary, as the site of the Crucifixion (Mark 15:22, Luke 23:33), marks the exact center. The poet associates Old Testament sites with Christian ones (compare Spenser's technique in *The Faerie Queene*, 1.10.53–54).

1156 *bytwene ox and as*. None of the Gospel nativity stories mention these beasts, a standard feature of many nativity scenes. They derive from the prophetic implications of Isaias 1:3. Christ here narrates a synopsis of his life in a form similar to those found in Gospel harmonies and Lives of Christ (see Morey, *Book and Verse*, pp. 209–15, 333–43, and the nativity, block B of the *Biblia Pauperum*, p. 16).

1232–33 Gregory, *Liber Responsalis* (*PL* 78:803B).

1246 *That Jewes hym to the rood faste*. Cotton Galba E.ix does not designate who nailed Jesus to the cross. In the passion plays it is the soldiers who do the stretching and the nailing. To give that agency specifically to the Jews is less common.

1252 The insistence that the cross and various instruments of the Passion (see Matthew 27, John 19) were tokens, and not the things themselves, runs counter to the fascination with relics (ostensibly authentic) found throughout medieval Europe. It also anticipates Reformation controversies having to do with the real presence of Christ at Communion.

1266–69 Augustine, *Sermones de Symbolo* (*PL* 40:647); not exact.

1271 *In happe*. Both "fortasse" and "in happe" usually mean "perhaps" or "by chance," but here the appearance of the stigmata is no accident.

1284 *That* creates a metonymy between the wounds and salvation. "The wounds that for you were always opened [i.e., "that salvation"] you would enter by no way."

1305–08 John Chrysostom (late fourth century) is the man with the golden mouth, but these verses are not traced in his works.

1329–31 *Vita Antiquior* (*PL* 152:484B) quoting Isaias 33:7 (not exact). The proverb finds another form in Chaucer's "If gold rust, what shall iron do?" (an image from Lamentations 4:1, and paralleled in Gregory's *Pastoral Care* [*PL* 77:40], "Aurum igitur obscurantur, cum terrenis actibus sanctitatis vita polluitur").

1340–43 *Si iustus vix saluabitur . . . Yif the ryghtwyse mon . . . Unnethe . . . shal saved be*. 1 Peter 4:18; compare Proverbs 11:31. See also the pardon scene in Langland, *Piers Plowman* B-text, 12.279–80 (ed. Schmidt).

1367 The Last Judgment scene described here is based on biblical passages such as Matthew 25:31–34, 41, 46 and Apocalypse 20. It is frequently represented in medieval artwork such as the west rose window in Chartres Cathedral, the west portal tympanum by Gislebertus at St. Lazare, Autun, and many (much more modest) representations such as the board painting at St. Peter's, Wenhaston, Suffolk.

1372–83 The fifteen accusers are as follows: 1. conscience, 2. sins, 3. holy writ, 4. Creation, 5. angels, 6. devils, 7. heathens, 8. martyrs, 9. other sufferers, 10. children, 11. the poor, 12. subjects, 13. benefits, 14. Christ's torments, 15. God in Trinity.

1399 Paraphrased from the marginal gloss to the *Biblia Latina cum Glossa Ordinaria* (ed. Froehlich and Gibson, 4:574).

1460 *the byddynges tenne*. The Ten Commandments. See Exodus 20 and Deuteronomy 5.

1529–32 A similar passage can be found in Stephen of Bourbon's *Tractatus*, a large thirteenth-century compendium of exempla and other materials for preaching: "Ieronymus: 'Quid facies aut quid dices, o peccator homo, cum contra te loquetur conscientia propria? Accusabunt elementa cum armabitur contra te omnis creatura. Crux Christi contra te perorabit, Christus per uulnera sua contra te allegabit, cicatrices contra te loquentur, claui de te conquerentur'" (1.6.1215–20, ed. Berlioz and Eichenlaub, p. 237). The quotation is not traced in Jerome. Note the rhetorical feature of prosopopoeia (objects speaking); compare Marc Antony in Shakespeare's *Julius Caesar*: "Show you sweet Caesar's

wounds, poor, poor, dumb mouths, / And bid them speak for me" (3.2.225–26), and also Swinburne's poem "Before a Crucifix": "Is there a gospel in the red / Old witness of thy wide-mouthed wounds? / From thy blind stricken tongueless head / What desolate evangel sounds / A hopeless note of hope deferred? / What word, if there be any word?" (lines 103–08).

1548 The second person of the Trinity is Christ. The shape of a cross, for obvious reasons, resembles the most elementary stick figure of a man. The dramatic impact of a speaking cross (another instance of prosopopoeia) is reminiscent of the Old English *Dream of the Rood*.

1583–85 Not traced in Bernard. See Luke 21:18.

1706 *se*. An unusual occurrence of the Old English pronoun for "she," *seo*, instead of the more usual form "heo."

1711 The exemplum is strained since the king (God, as it turns out) is to be faulted for not properly supervising his daughter. In Cotton Galba E.ix the king entrusts his daughter to his "ryfe" ("reeve," line 5785), not the "reign" to the daughter.

1724 Not traced, but see Proverbs 4:5–13.

1741 Bernard of Clairvaux, Sermon 82 (*PL* 183:700A); also Peter Comestor, Sermon 49 (*PL* 198:1839C).

1850 *connyng men*. The category of "cunning" men is not clear, nor what kind of "conscience" they are making known; perhaps: "And wise men their moral sense to teach."

1900 *naeyte*. Probably from the verb "naiten," *MED* v(2), meaning "to deny" or "to refuse," the sense here being legal: when called to account one has no way out. *Naiten* v(1) can mean "enjoy" (a) or "want, need, or desire" (c), which might apply, insofar as judgment constrains one's will.

1901 *cely*. Usually spelled "sely," from Old English *sælig*, "blessed." It has now devolved to the Modern English word "silly."

1908 *shul be*. Indicative of a range of possibilities; we would say "whether they be."

1920 "privy with God"; that is, known only to God and to those with special access to him.

1971 *For there is thing that may hem save*. Cotton Galba E.ix reads "For nathyng may tham than save" (ed. Morris, line 6082) which seems to make more sense, but of course the point is that there *is* something — the grace of God — that can save them, if they were only to ask. See 5.2168–69. The same option is open to other medieval antagonists like the Sultan of Babylon, but refused; compare Marlowe's Faustus.

1973 *Sergeaunt, attourne, ny advocete*. Differentiating among legal offices can be difficult. See the *MED* under "sergeaunte" ("a lawyer entitled to plead at the bar" [sense n 4]), "attourne" ("a person formally designated or appointed to represent a litigant in court" [sense 1]), and "advocat" ("a professional pleader in courts of law").

2186–91 Not traced. For the inexhaustability of God's mercy, see above, 4.1004. Compare the inversion of the metaphor in Chaucer's Parson's Tale, where venial sin, compared with the inexhaustability of God's love, is compared to a drop of water that falls into "a fourneys ful of fyr" (*CT* X[I]383). The Parson cites "Seint Augustyn" as his source.

2208 No mercy will be granted because, at the end of time, it is too late to repent and the fates of souls are sealed.

2234 At the end of time the world is reborn in the pristine and stable state of the original Creation. See 2:53–72 concerning the changeability of the moon.

2252 See Isaias 40:4.

PART 6

37–38 Lines 37 and 38 are reversed in the manuscript, but this order conforms more closely to the tradition that the worst devils are in hell but that the neutral, or less bad, angels fell only as far as the earth's atmosphere and became fairies. See below, 7.110–14.

49 The "tonges of steel" motif can be found in Irish and Old English sources, as well as elsewhere in Middle English. See Wright, *Irish Tradition*, pp. 150–51.

80 John 11. Lazarus, brother of Mary of Bethany, though this Mary was often confused with Mary Magdalen.

90 ff. John 12 gives no account of what Lazarus said at the supper.

102 *As* should be read in parallel with line 80.

103 *Caryous and Leuthi*. Names (also spelled "Carius" and "Lucius") given in the *Gospel of Nicodemus* to two witnesses to Christ's Harrowing of Hell (see Matthew 27:52), when on the Saturday between Good Friday and Easter Christ descended to hell and rescued those righteous souls who lived before the Crucifixion. For Middle English versions of this widespread story see Morey, *Book and Verse*, pp. 216–26.

113 See 2 Corinthians 12:1–3, where Paul alludes to a heavenly journey about which he cannot speak.

116–17 This letter from Pontius Pilate to Tiberius is often appended to the *Gospel of Nicodemus*.

125 *peynes fyfteen*. Cotton Galba E.ix names fourteen, leaving out the last one: the inability to see God.

168 *bynde*. See *MED binden*, v.14: "Of reasoning: to conclude or prove (sth.); support (by argument or authority)."

233–34 Honorius Augustodunensis, *Elucidarium* (*PL* 172:1160B), and elsewhere. Not traced in Augustine.

245–46 Honorius Augustodunensis, *Speculum Ecclesiae* (*PL* 172:1039C). Not traced in Jerome.

321–22 Either line 321 or 322 was probably intended to be canceled, but neither is marked, resulting in a tercet.

414 Not traced, but see below, 7.1076. Cotton Galba E.ix includes the second line: "quorum opera in terris dilexerunt" (ed. Morris, line 6872).

469–70 Honorius Augustodunensis, *Elucidarium* (*PL* 172:1160A). Not exact. Also in Wernerus S. Blasii, *Libri Deflorationum* (*PL* 157:922C).

510–13 See the opening categories in Entre.36 ff. The poet responds to the objection that vermin could not exist after Doomsday by explaining that such vermin must be devils in disguise.

665 *prophete*. Although David is not commonly thought of as one of the prophets, as the psalmist and stock of the root of Jesse from whom Christ descends, he is a predecessor of the Word along with the prophets in medieval pictorial imagination. See N-Town's "Root of Jesse" (Play 7), which places David, among the prophets, as the first of twelve good kings who share the word with the prophets of introducing Christ through the Mary plays. For scriptural authority, see Luke 24:44, Acts 2:29–30, and 2 Kings (2 Samuel) 23:1–2.

689 "Boketes" refers presumably to a booklet, a small book, though this spelling is not recorded in the *MED*.

709–10 N.b., the image of the inverted man above, 1.289–94.

723–24 Honorius Augustodunensis, *Elucidarium* (*PL* 172:1160C), but here the poet cites the *Libri deflorationum* by Wernerus St. Blasii (*PL* 157:923A).

761 See explanatory note to 4.104.

819–22 *syght . . . dyght . . . myght . . . bryght*. Note the quadruple rhyme.

846–48 See Job 14:1.

910 See Jeremiah 20:14

919 Compare Matthew 10:35, Luke 12:53.

941–49 Note the inexpressibility topos, and also the instance of rhetorical *occupatio* (claiming not to describe something but describing it nonetheless).

944 *clergye ne arte*. Learning and knowledge such as that represented by the seven liberal arts. See 7.263–64 note.

950–61 Line 961 is to be read in parallel with line 954: "As one could [also] say, no man could recount them." Line 960 is a phrase that became part of the General Confession in the Order for Holy Communion in the *Book of Common Prayer* (ed. Booty, p. 259).

971 Being punished for a sin before actually committing it (proleptic punishment) is a novel concept, but Dante describes a similar practice in Tolomea for Friar

Alberigo and Branca d'Oria (*Inferno* 33.118–57) when, by an early admissions policy, souls are punished in hell whose bodies still walk the earth. Cotton Galba E.ix is more conventional: "And als oft-sythe als thai here newed thair syn / Als oft-syth thair payn salle new thare bigyn" (ed. Morris, lines 7460–61; compare 6.984–85 below).

PART 7

21–26 N.b., Genesis 1:6.

49–50 Bartholomaeus Anglicus, *De Proprietatibus Rerum*, Book 8, chapters 1 and 2, which go on to describe seven heavens. The poet speaks of three heavens in line 37, but then describes only two to differentiate the crystalline from the watery heavens. He describes the third heaven as "*celum aqueum* oþir *cristallinum*, as it were 'of kynde of watere oþir of cristalle stone'. Þe iii^{e}. heuen geueþ light nought iliche bright in eueriche partie, and is imeoued as þe heuen of sterres" (ed. Seymour, 1:447–48). See also lines 86–88, also on the third heaven.

60 In a Ptolomaic universe, with earth at the center, hell must be the "lowest" point since movement in any direction is closer to heaven. See above, 6.17–34.

110–14 The region of the air was regarded as the habitation of various demons, fairies and spirits (what Chaucer calls "eyryssh bestes" in *The House of Fame*, line 932). See C. S. Lewis, *Discarded Image*, especially chapter 5, "The Heavens" and chapter 6, "The *Longaevi*."

126 Maimonides of Cordoba, Spain (d. 1204), whose *Guide of the Perplexed* addresses the movements of the planets and the diameters of the spheres in 2.24. See Seeskin, *Maimonedes on the Origin of the World*.

148 Cotton Galba E.ix also reports 340 days in a year (ed. Morris, line 7680).

157–60 See Isaias 40:12 ("Who hath measured the waters in the hollow of his hand and weighed the heavens with the palm?") and Wisdom 11:21 ("Thou hast ordered all things in measure, and number, and weight").

163–70 God not only created the heavens, but in the person of Jesus he had eyewitness knowledge of them when he ascended into heaven. This would apparently refer to his Ascension (Luke 24:50–53, Acts 1:2–11), though the Bible does not specify that this took place on a "Thursday," as in 7.164.

195–200 Sirach, the author of Ecclesiasticus. The image of the falling stone is not traced, though chapter 1 asks "Who hath measured the height of heaven, and the breadth of the earth, and the depth of the abyss?" (1:2).

214 *falle*. From sense 4 in the *MED* of *fallen*: "of a heavenly body: to move, or appear to move."

229–32 In Ptolomaic cosmology, the outermost sphere was known as the *primum mobile*, the first mover, also sometimes called the "unmoved mover," that imparts motion to all of the spheres beneath it. Thus the primum mobile itself is perpetually at "pees and reste."

237 See above, 2.43.

263–64 The list designates three elements of the seven liberal arts, one from the trivium (grammar), and two from the quadrivium (geometry and astronomy), the rest (rhetoric, dialectic, arithmetic, and music) being implicit in the phrase "and in arte."

323–24 *moste sovereyn joy of alle*. Compare 6.810–20, where the greatest torment in hell is the absence of that sight.

402–07 The speed of light and of thought contrast interestingly with the speed of a falling object (above, line 196 ff.).

421 Here and in the following lines "inow" should be construed as "readily," "sufficiently" or "enough." See the *MED inough* (adv.).

496–505 A striking image to demonstrate the equality of the heavenly reward. No matter how big or small the vessel, heaven fills and surrounds it, even as water surrounds a submerged container.

530–31 The length of a man's days is, at the end, but a fleeting moment. "Mon" might be read to mean a sigh (moan), or possibly a phase of the moon. Cotton Galba E.ix reads "Than suld the lenthe of alle his lyfedays, / Seme bot als a day, als the prophet says" (ed. Morris, lines 8077–78).

656 *Thre manere of knowyng*. In *De Genesi ad literam* 6 Augustine explains how men are the image of God in their minds. The triune means of understanding God is widespread in Augustine's writings; see *De trinitate* 9 where the image of God is formed in man through the mind, the knowledge with which the mind knows itself, and the love wherewith it loves itself and its own knowledge; or, in Book 10, on the mind's connecting of memory, intellect (understanding), and love (will) — three aspects yet one and the same mind.

678 *Dyverse pryvittees of God almyghty*. The desire to know "God's privity," that is those things which are mysterious to us but which make sense from a supernal perspective, responds to the ancient question "unde malum?" Where does evil come from? Or, why do bad things happen to good people, and vice versa? The classic treatment of the question is in the *Consolation of Philosophy* by Boethius (c. 520). Compare above, 4.950.

716–17 An interesting conjunction of the Book of Life with the Trinity itself. Cotton Galba E.ix reads "In the boke of lyfe that open salle be / The whilk es the syght of the trinité" (ed. Morris, lines 8269–70).

745 *Seynt Ancelme onswereth unto this*. Insufficiently specific to be traced. See Anselm of Canterbury, *Proslogion* (*PL* 158:241B): Et utique, quoniam quantum quisque diligit aliquem, tantum de bono ejus gaudet: sicut in illa perfecta felicitate unusquisque plus amabit sine comparatione Deum quam se et omnes alios secum.

762–66 The comparison of the remembrance of former sins to the forgotten pain of a wound corresponds to the program of the Vernon Manuscript, the largest

anthology of Middle English poetry, which in its final poem describes the collection as "Sowelhele," i.e., the healing of the soul. Compare John Bracegirdle's labeling his 1609 translation of the *Consolation of Philosophy* the *Psychopharmacon*.

773 For Peter's shame, see Matthew 26:75.

775–76 The sinful woman who anoints the feet of Jesus (Luke 7:37) was identified by tradition with Mary Magdalen.

830 *God shal been here heed thore*. On God as head of the body, see 1 Corinthians 12:12–13, 21–22 and Ephesians 1:22–23.

831–35 On the body having many parts but yet one body, see Colossians 1:18.

850–59 On the family divided against itself, see Luke 12:53.

897–906 A capsule version of the Debate between the Body and the Soul, one of the most widespread genres in medieval and early modern literature. See Conlee, *Middle English Debate Poetry*.

1071–76 On seeing through a glass obscurely, then face to face, see 1 Corinthians 13:12; also 6.414.

1117–18 On the slaughter of the innocents, see Matthew 2:16.

1124 The distinction is between regular clergy (primarily monks) who live in cloisters and secular clergy (primarily priests) who serve congregations in parishes.

1130 Holy women occupy one of the three "states" of blessedness: virgins, widows, and those who are married. On the relative merits of each of the three estates, see the parable of the sower, Mark 4:3–8.

1182–83 John, "Goddes derlyng dere," is known as the beloved disciple (see John 13:23, 19:26), and thus in depictions of the Last Supper John is often shown leaning on Jesus.

1218–19 The formal terminology refers to the Church militant (see "chyrche fyghtande," line 1218) and the Church triumphant ("overcomande," line 1219).

1247 One would expect "kyn" for "kyng," but the scribe uses the same spelling in lines 1290, 1620 and 1629.

1269 The poet fears being charged with heresy for making these likenesses and comparisons, even though he bases what follows on the account of the New Jerusalem in Apocalypse 21:15–21. Compare the description of the heavenly city in *Pearl* and the mirror satire in Chaucer's *House of Fame*.

1274 See the *MED warde* (3): "a guarded or fortified area."

1303 See 2 Kings 14:25. On Absalom's beauty see also Chaucer's *Legend of Good Women*, F prologue line 249.

1307 See Judges 15:15–16.

1309–11 *Asael*. The Asahel of 2 Kings 2:18.

1315 See 3 Kings 3:5.

1317 The Augustus of Luke 2:1, grandnephew of and heir to Julius Caesar.

1323 *maad hys yghen dym*. An odd claim, since Deuteronomy 34:7 speaks of the health of Moses, noting that his eye was not dim. An apocryphal tradition does posit a speech defect: because Moses protests his lack of eloquence (Exodus 4:10), the tradition explains that the infant Moses burnt his tongue on a hot coal and therefore stuttered for the rest of his life.

1326–27 *Matussael*. The Methuselah of Genesis 5:25–27, who lived 969 years, said in Hebrews to be the founder of the order of secular clergy (the priesthood).

1331 See 3 Kings 3:9 and 4:29.

1335 See 1 Kings 18:1–4.

1339 See Genesis 41:43.

1341–43 Alexander the Great is mentioned in 1 Maccabees 1 and is the king prophesied in Daniel 8:5–7, 21 and 11:3. His accomplishments were well known from the twelfth-century *Alexandreis* of Walter of Châtillon (trans. Townsend; see Weiss, "Insular Beginnings") and the *Roman d'Alexandre* based on Pseudo-Callisthenes (see Zink, *Medieval French*, p. 51). In the catalogue of romances at the beginning of the *Cursor Mundi*, Alexander appears first: "Men yernen iestes for to here / And romaunce rede in dyuerse manere / Of Alisaunder the conqueroure / Of Iulius cesar the emperoure . . ." (1–4, from Trinity Cambridge R.3.8, ed. Morris). See above (5.1145 note) for the world consisting only of Africa, Europe, and Asia.

1345–49 *Lysyas*. The biblical account of Samson in Judges, chapters 13–16, does not mention such a friend.

1350–51 Enoch and Elijah did not die but went directly to paradise (Genesis 5:24, 4 Kings 2:11). But that dwelling was not permanent, thus the "unsykurnes" of line 1418, in that they were returned to earth and the living to await battle with the Antichrist. See above, 5.497 ff., and the explanatory note to 5.451–53.

1377 *myche*. The "y" reflects the spelling and pronunciation of Old Norse *myki*, where the "y" represents the mutated "u" sound. See *MED muk* (2), citing this line.

1392 *The feyrnes that Absolon had*. For the fairness of Absalon, see above, line 1303, and Chaucer's mention of his beauty in the F prologue to *Legend of Good Women*, line 249.

1394 *the strengthe of Sampson*. For the strength of Samson, see Judges, chapters 14 and 16.

1396 *the delyte that Salomon had*. For the delights of Solomon, see 3 Kings 4.

1398 *the swiftenes that Asael had*. For the swiftness of Ashael, see above, lines 1309–11.

1400 *fredom that August has*. The "fredom" of Augustus presumably refers to his powers as emperor (see above line 1317).

1402 Compare above, lines 1321–23.

1404 See above, lines 1326–27.

1408 See above, lines 1334–35.

1410 See above, lines 1338–39.

1412 See above, lines 1340–43.

1414–15 See above, lines 1345–47.

1416 See above, lines 1350–51.

1419 The rhetorical device of syncrisis exalts the grandeur of heaven in this series of contrasts, except for the final tautology of Enoch and Elijah, who were reputed to be already living in heaven. "Paradise" proper, however, was taken to be an earthly location.

1423–31 The landscape, and in the following lines the city itself, become abstracted and allegorized (the "goostly" [line 1450] sense). This technique can be seen in works as diverse as the *Romance of the Rose* and Robert Grosseteste's *Chateau d'Amour* (see Morey, *Book and Verse,* pp. 95–97).

1494–95 From the *Liber Antiphonarius* attributed to Gregory the Great (*PL* 78:722).

1499 *the whiche han nede of sygh*t. "To those who have need of sight"; that is, presumably, of the beatific vision.

1580 Another simile to reconcile the locations of the various souls with respect to God with the equality of the beatific vision itself, regardless of place.

1593–94 The relative proximity of saved souls undercuts the previously espoused doctrine of the equality of the heavenly reward (see above, line 506). Dante struggled with the same problem of relative merit and proximity in his construction of heaven and of the celestial rose in *Paradiso* 14 and 28.

1710–13 These lines pose a counterfactual hypothesis, since damned souls cannot see the Godhead.

1736–37 Sparks as one form of hellish fire are a common motif, but are not traced in Augustine.

TEXTUAL NOTES

ABBREVIATIONS: see Explanatory Notes

ENTRE

1–37	The first 37 lines are taken from Morris' edition of Cotton Galba E.ix. The Osborn manuscript begins on fol. 2r, with line 38.
23	*Whas*. The manuscript reads *Was*.
243	*thi* is canceled at the end of the line.
299	*temptacionis*. The manuscript reads *temptaconis*.
310	This line appears at the bottom of the leaf, with marks indicating its proper place.
328	*drede*. The initial "d" is smudged.

PART 1

90	*forth*. The manuscript reads *for*.
194	*grave*. The "a" is written above the line.
227	*nought*. The "t" is written above the line.
231	*brought*. The "o" is written above the line.
235	*he* is inserted by a caret.
331	*be* is inserted by a caret.
355	*spiritus* is omitted in the manuscript.
378	*and* is an ampersand written above the line.
548	*In*. The manuscript reads *I*.

PART 2

75	*hygheste*. The first "e" is corrected from a long "s."
168	*habebit*. The manuscript reads "hebit."
266	*worlde*. The manuscript reads *worde*.
267	*May*. The "a" is written above the line.
308	A dittographic "the" appears before "worlde."
428	*anothur*. The manuscript reads *and othur*.
549	*Thus*. The manuscript reads *Thas*.

558 *microcosmus*. The manuscript reads *mucrocosmus*.
695 *Of*. The manuscript reads *Or*.

PART 3

186 *othur*. There is a slanted mark (pen slip?) over the "o."
205 *reveretur*. The manuscript reads *reuerteur*.
231 *fote*. The word is very faint and appears to have been erased.
262 *Bernard*. The manuscript reads *Bernad*.
411–12 Lines 411 and 412 are reversed in the manuscript but make better sense in this order.
476 *seith is*. The scribe has written around a sewn-up hole.
507 *at his*. The scribe has written around a sewn-up hole.
529–30 These lines are written around a damaged part of the manuscript, as is also the case with lines 570–71 on the verso.
570–71 See note to lines 529–30, above.
754 *nostra sunt*. "non" is subpuncted for deletion between these two words.
770 *mon*. The manuscript reads *mo*.
784 *Quis*. The word is very faded.
805 A large section of the bottom margin of folio 39 is torn and missing, affecting lines 805 and 836 and the first word in line 832.
888 *mouthe*. The "o" is written above the line.
894–95 *nouis-/sima*. The scribe adds an extra "s" at the line break (*nouis-/ssima*).

PART 4

92 *fore*. A letter is erased between the "o" and the "r."
95 *defunctorum*. The manuscript reads *defuctorum*.
111 *her*. The manuscript reads *he*.
233–34 The paraph mark actually heads the next line, but should logically head this one to introduce the fourth pain and not to interrupt the couplet.
280 *felyng*. The manuscript reads *leesyng*.
356 *fuyr of*. "he" appears between these words.
462–63 An "a" in the bottom left margin marks lines 462–63, which are written at the bottom of the leaf. A "b" in the left margin just above line 464 indicates where to insert them.
508 This line is missing in the manuscript and is supplied from Cotton Galba E.ix (ed. Morris, line 3288).
551 A stray "hat" appears between "that" and "he."
789 *peyn*. The manuscript reads *pey*.
811 *are*. The manuscript omits.

849–920 These lines are missing on what would have been folio 55; supplied from Cotton Galba E.ix (ed. Morris, lines 3672–3743).

938 *may*. An otiose mark with no obvious expansion sits above and to the right of "y." Compare 5.212.

1052 *and*. The manuscript reads *that*.

PART 5

Ink blots, smudges, and other damage to the manuscript become more common in Books 5, 6, and 7 and will be noted only when readings are uncertain.

115–16 These last two lines are recopied in a later hand in the bottom margin.

127 In an unusual spelling, the first word, "though," begins and ends with a yogh.

130 *But kynde men*. The manuscript reads *By kynde men*.

179 *forth*. The manuscript reads *for*.

212 The "h" in "Capharnaum" is inserted above the line. A mark similar to the one in 4.938 sits above the "r."

221 *and*. The manuscript omits.

232 *there*. The manuscript reads *the*.

335 *sayse*. Spelled "sayese," but with an elimination point below the first "e."

404 The running title to folio 65v was miswritten "The ferthe part" and then corrected.

416 *Others*. The manuscript reads "outher," apparently a dittography from the previous line.

461 *folke*. The manuscript reads *foke*.

485 *Gog*. The manuscript reads *God*.

519 *hem*. The manuscript reads *hen*.

536 *tho*. The manuscript reads *too*.

572 *finissent*. The manuscript reads *finssent*.

642 *byleve*. The manuscript reads *bylee*

663 *ay*. The manuscript reads *þay*.

671 *myn eres*. The manuscript reads *my neres*.

696 *and*. A macron appears above the ampersand.

700 *shul*. The manuscript reads *shu*.

715 *luna in sanguinem*. The manuscript records an ampersand, again with a macron, for *in*.

720 and_1. The manuscript reads *an*.

723 In the manuscript a dittographic "fal" follows "falle."

787 *men* inserted above line.

803 *thar*. The manuscript reads *tha*.

824 *haec*. The manuscript reads *hec*.

902 *enemyse*. The second "e" is written over another letter.

919 *Fyur*. The manuscript reads *Fuyr*.
976 *evangeliste*. The "a" is written above the line.
1003 *his* inserted above line.
1099 *vidistis*. The manuscript reads *vidists*.
1101 *flessh*. A macron sits above the "h."
1114 A dittographic "gedur" is erased but still visible at the end of the line and "grede" is written in the right margin.
1134 *and*. The manuscript reads *ad*.
1156 *and as*. An unusually large space separates these words.
1217 *they*. The manuscript reads *the*.
1271 *happe* appears twice (dittography).
1325 *ryghtful*. The manuscript reads *ryghful*.
1420 *shal*. The manuscript reads *shla*.
1494 *ipsum*. The "i" appears to be corrected from an "r."
1505 *grevouslye*. The "r" is corrected from an "e."
1516 *here*. A badly formed "d" is deleted by a subpunctus before this word.
1517 The running title to folios 83r, 89r, and 90r read "The fyueth part."
1616 *minime*. The manuscript reads *minne*.
1703 *specyally*. The manuscript reads *spcyally*.
1735 *be*. The manuscript reads *by*.
1888 *they*. The manuscript reads *the*.
1903 *sely*. The manuscript reads *slye*.
1921 *deme nought*. The manuscript reads *nought deme*, but an "X" in the margin marks the failure in rhyme.
1939 *folowed*. The manuscript reads *felowed*.
2062 *them*. The manuscript reads *the*.
2112 *swolow*. The scribe has written around a naturally occurring hole between the "o" and the "l."
2144 *wondur no*. The same hole as that at line 2111 separates these words.
2209 *blade*. The "b" appears to be written over an "s."
2219 A premature running title for "The syxte part" appears at the top of 94r.

PART 6

95 *glad*. The manuscript reads *clad*.
180 *brenneth*. A stray mark appears over the "e."
195 *versus*. The manuscript reads *verus*.
238 *ís*. The long mark over the "i" in "is" appears in the manuscript. Compare how Icelanders write the name of their country: "Ísland."
265 Only the initial letter of the running title at the top of the folio ("T") is legible.
312 *othur*. The manuscript reads *othu*.
341 *shul*. The manuscript reads *sul*.

413 *boke*. The manuscript reads *bo* followed by an incomplete stroke and an erasure.
421 *videbunt*. The manuscript reads *videhurit*.
422 *miserabilem*. The manuscript reads *marabilem*, with the first "a" deleted by a subpunctus and an "i" inserted by a caret.
470 *vivunt*. An otiose stroke appears above the "i."
473 *flamme*. The manuscript reads *flamne*.
593 *nevere*. The manuscript reads *neue*.
606–07 *stird*. The manuscript reads *stred*. The pilcrow heading the next line divides the couplet.
627 *May*. The manuscript reads *Yay*.
660 *Than*. The manuscript reads *That*.
662–63 These lines are reversed in the manuscript, but the letters "a" and "b" in the margin note the proper order.
690 *fyurly*. An otiose mark appears above the "r."
694 *streytely*. The "r" is inserted above the line by a caret.
733 *With brynnyng*. A one-inch tear (sewn up) in the manuscript separates these words. Also affects line 765.
743 *stryned*. The manuscript reads *styned*.
765 *peynes make*. A one-inch tear (sewn up) in the manuscript separates these words. Also affects line 733.
769 *recovere*. The manuscript reads *recevere*.
817 *God*. The "g" is written over a "b."
837 A superfluous abbreviation for "and" appears before the "and."
853 *ther*. The manuscript reads *per*. Cotton Galba E.ix (ed. Morris, line 7342) reads *þan*.
885–86 A hole in the manuscript causes these lines to be indented.
895 "Be" is canceled before "dede."
949 A sewn-up tear in the manuscript causes this line to be indented.
974 *ever*. The manuscript reads *eue*.
1054 *wole*. The manuscript reads *wele*.

PART 7

76 *envyrounes*. The abbreviation mark for the "n" is over the "o" whereas it should be over the "u."
86 *heven*. The manuscript reads *heue*.
123 *In*. The manuscript reads *I*.
127 *wit*. The manuscript reads *with*.
129 *cerkel*. The manuscript reads *clerke*.
137 *Though*. The manuscript reads *Thought*.
139 *erthe*. The manuscript reads *ethe*.
144 *myght*. The manuscript reads *mygh*.

146 *hundred*. The manuscript omits.
202 *to*. The manuscript omits.
206 *short*. The manuscript reads *shor*.
229 A yogh (an insular "g") is canceled before the "g" in "go."
240 *ryghtful*. The manuscript reads *ryghful*.
264 The header at the top of 115v ("The seventhe part") is recopied below it in a later hand.
266 *with* is inserted with carets.
267 *in* is inserted with carets.
298 *selynes*. The manuscript reads *selyne*.
309 *in*. The manuscript reads *I*.
334 *Here*. The manuscript reads *He*.
343 *be*. The manuscript omits.
425 *bydene*. The manuscript reads *by sene*.
518 *heven*. The manuscript reads *heue*.
536 *yustur*. The "r" has a trailing, probably otiose, mark.
538 *an*. The manuscript reads *and*.
541 *thousande*. The last two letters are very faded.
601 *be*. The manuscript reads *bo*.
647 *grace*. The "ra" are supplied by an abbreviation above the line.
689 This line is canceled by a thin line. The scribe apparently became confused by the repetition (see lines 677 and 698) and copied lines 689–97 too soon.
756 *her*. The manuscript reads *hem*, with the "m" canceled by a subpunctus.
816 *frenshippe*. The manuscript reads *shenshippe*.
865 *skilful*. The manuscript reads *synful*.
881 A "c" is canceled with a subpunctus before the "a" in "acoorde."
945 The manuscript omits; supplied from Cotton Galba E.ix (ed. Morris, line 8531).
994 *feerly*. A stray mark appears above the "r."
1012 *gloryfide*. The manuscript reads *glaryfide*.
1023 An "s" is canceled with a subpunctus before "be."
1037–38 Lines 1037–38 are reversed in the manuscript, with the marginal letters "a" and "b" showing their proper place.
1115 *evangelystes*. The "a" is written above the line.
1150 Supplied from Cotton Galba E.ix (ed. Morris, line 8758). Here the line reads "Couthe ny myght as" and is simply unfinished.
1202 Supplied from Cotton Galba E.ix (ed. Morris, line 8811). The line that appears in the manuscript at l212 has been erased except for the first word "and," but the words of line 1209 are still visible. Apparently someone recognized the dittography and erased the line without knowing or supplying a replacement.
1227 *hyght*. The manuscript reads *lyght*.
1234 *heven*. The manuscript reads *hevem*.

1241	The "e" in "aungels" is inserted with a caret.
1256	"Hit" is inserted with a caret.
1266a–b	Omitted in the manuscript. Supplied from Cotton Galba E.ix (ed. Morris, lines 8886–87).
1379	*heven*. The manuscript reads *heue*.
1384–85	Omitted in the manuscript. Supplied from Cotton Galba E.ix (ed. Morris, lines 9015–16).
1407	Line 1404 appears as a dittograph between line 1407 and 1408 and is crossed out.
1410	The "r" in "honors" is superscripted.
1435	*heven*. The manuscript reads *heue*.
1446	"Of" is superscripted.
1450	The "r" in "honors" is superscripted.
1471	*told*. An unnecessary minim or ligature follows the "d."
1484	*stretes*. The manuscript reads *stetes*.
1497	*vouchesave*. The manuscript reads *wouchesaue*.
1537	*Whiche*. The manuscript reads *Whoche*.
1569	Another hand has copied this line immediately below it; the running title is repeated in the same way at the top of leaf 135r and the first four letters of line 1602 are copied at the bottom of 135v.
1614	*ever*. The manuscript reads *eue*.
1637	*compaynye*. The manuscript reads *copaynye*.
1653	*they*. The manuscript reads *the*.
1721	*peynes*. Two sets of vertical lines precede and follow this word.
1744	*smelyng*. The manuscript reads *semlyng*.
1758	*smoke*. The manuscript reads *snoke*.
1777	*gnawe*. An otiose mark appears above the "g."
1800–1935	These 135 lines are taken from Cotton Galba E.ix (ed. Morris, lines 9479–9614). We may surmise either that two leaves are missing in the Yale manuscript (space for 128 lines) or that the scribe found it expedient to omit these lines given that there is no break in sense.
1839	*als it*. Cotton Galba E.ix (ed. Morris, line 9518) reads *it als*.
1938	*harmeles*. The manuscript reads *hameles*.
1946	*AMEN*. The "A" is missing. A later hand has crudely written "AMEN" below.

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GLOSSARY

a *one*
a *have*
aan *one*
abyden *abide, wait*
aferen *to become frightened*
affraye(n) *to frighten; harass; attack*
aftur *according (to)*
ageyn(e) *against*
ageynsaye *gainsay*
aioynen *to assign*
alkynnes *all kinds*
almus *alms*
als *also*
als *as*
anent(es) *before; around; concerning*
angur *sorrow, trouble*
angwyse *anguish*
anoon *straightway, at once*
apayren *to impair*
aperen *to appear*
apertly *openly; clearly*
aproperen *to assign; make ones own*
ar *ever*
are *before (ere)*
arerage *arrears*
aresonen *to rebuke*
askes *ashes*
asseeth *restitution*
assyse *assize (criminal trial)*
astate *condition*
atteynen *to arraign*
aught *ought*
aukewarde *perversely*
auntre *adventure*
austerne *austere*
auter *altar*
avaylen *to avail*
avaunten *to boast*
avowe *avowal*
awe *fear*
awreken *to avenge*
ay *always*
aywhore *everywhere*

baale *bale, sorrow*
bannoen *to condemn, curse*
baume *balm*
bedden *to offer, present; command, summon; advise*
bedes *prayers*
beme *beam*
beme *trumpet*
benefise *benefit*
berille *beryl*
besaunte *bezant*
beten *to beat, punish; mend, atone*
bydde *to bid, command*
bydeen *indeed, completely*
bydoven *utterly*
byen *to buy*
byhove *behoof*
byles *ulcers*
byleve *belief*
bilyfe *quickly*
bynden *to prove (demonstrate by means of authorities)*
blade *glory*
bleeren *to mock*
blethely *blithely*
blynen *to cease*
blithe *blithe*
blyue *quickly, readily*
boke *book*
bot *except*

bourde *joking*
bowe *bough*
boxome *obedient; humble*
brayde *torment*
brede *breadth*
breggen *to abridge*
brennyng *burning*
bryne *to burn*
bryst *need, want*
by *concerning*
byrelle *beryl*
bysynes *toil, trouble; nearsightedness*

can past tense of **kennen**
care *sorrow, trouble*
careyne *carrion*
casten *to devise, reckon, calculate*
caytyftee *captivity*
ceeldom *seldom*
cees see **chesen**
cele see **colen**
cely *blessed*
certes *certainly*
cese see **chesen**
chacen *to afflict*
charbocle *carbuncle*
chargen *to load*
chere *cheer (facial expression)*
chesen *to choose*
chylden *to shield*
chymmenay *fireplace, furnace*
cledden *to clad*
clergye *knowledge, learning*
cleven *to cleave, stick*
cliven *to cleave, split*
cloke *claw*
cole *coal*
colen *to cool*
colke *core*
comelyng *newcomer*
complectioun *complexion (mixture of humors)*
con past tense of **kennen**
contenen *to contain; comprise; attest*
contré *country*
contré *jury*
contrevuen *to contrive*
conversande *conversant*
conyng *cunning*
coostage *cost*
cop *tip*
corn *grain*
coronne *crown*
cotidieen *quotidian (daily)*
counte *account*
covayten *to covet*
coverte *hiding place*
crestene *Christian*
crevece *crevice*
crop *top (of a tree)*
crule *cry*
cyngulere *singular*

dalke *hole*
daunten *to control*
dede *death; the dead*
deede *deed*
deere *dear*
defaute *lack*
degyse *style; ostentatious dress or behavior*
dele *share, part*
delice *delight*
delyvernes *agility*
demen *to judge*
deol *dole*
deolful *doleful*
departen *to separate*
deren *to harm*
det *debt*
discreven *to describe*
dome *judgment*
domesman *judge*
doten *to act foolishly*
dravelen *to drivel*
dreden *to dread, fear*
drobelen *to drizzle*
dropesye *dropsy*
dros *dross*
drurye *love token*
dryghen *to suffer, endure*
dubben *to attire, adorn*
dusy *dizzy*
dwynen *to dwindle*

dyen *to die*
dyghten *prepare, arrange, control*
dyn *din*
dype *deep*
dyvyden *to divide*

ebrue *Hebrew*
echen *to increase*
eelde *eld, age*
egre *bitter*
eke *also*
ellus *else, otherwise*
empyre *empyrean*
enchesoun *reason, cause; purpose; intention*
enjoynen *to enjoin*
entaylen *to decorate*
entre *entrance*
epounen *to expound*
er(e) *before*
ere *are*
ere *ear*
erre *scar*
ese *ease*
esse *is*

fallen *to happen, come to pass, befall*
fallen *(of heavenly bodies) to move, to set*
fals *false*
faren *to go; behave*
fayne *fain*
felen *to fail*
fel(le) *skin*
felle *false, cruel*
felly *cruely*
feloun *felon (a whitlow, an inflammation of a finger or toe)*
fen *dung*
fende *fiend*
ferdenesse *fearfulness*
ferforthe *extent*
ferlye *wonder*
feyn *fain*
feynen *to feign*
feyntyse *faintness*
feyre *fair*
fitreden *ornamented*
fleen *to fly*
fleen *fleas*
flemen *to expel*
floure *flower*
flytten *to move (flit)*
folde *(sheep)fold*
fon *few; foes*
fonden *to try, strive, test*
forbaren *to forbear, spare*
fordon *to overcome, destroy*
forfaren *to go to ruin, go astray*
forloken *to foresee*
forthynkyng *repentance, contrition*
fraisten *to try, put to the test, experience*
fraunchyse *privilege*
fray see **affrayen**
freelté *frailty*
frele *frail*
fresshippe *generosity*
freten *to fret, rub*
fretten *to adorn*
froward *disobedient, petulant*
frysteth see **fraisten**
funtstaan *(baptismal) font stone*
fylen *to defile*
fyndyng *discovery*
fynen *to refine*
fyur *fire*

gaat *gate*
gaat see **geten**
gaate *road*
galowes *gallows*
gan *to go*
gayte *goat*
geduren *to gather*
geet *goats*
gesce see **gessen**
gessen *to guess*
gestus *guests*
geten *to beget*
gette *fashion*
glet *slime*
gool(de) *gold*
goostly *spiritually*
gost *spirit*
goulyng *wailing*

goute *gout*
graas *grace*
greden *to call out, call together*
gree *favor*
greggen *to increase, aggravate*
grennen *to grimace*
gres *grass*
greten *to cry*
greve *grave, grievous*
greven *to grieve*
grysen *to shudder*
gyf *if*
gylen *to trick*
gylorye *guile*
gyses *guises*
gyue *if*

halely *wholly*
halowe *saint*
ha(n) *have*
hap(pe) *chance, fortune*
happely *by chance*
haten *to hate*
hatte see **hoten**
haunten *to practice*
hauteyne *haughty*
helden *to pour*
he(e)le *health, salvation*
helpen *to help*
hem *them*
her(e) *their*
her(e) *here; hair*
herborow *dwelling*
herde *shepherd*
heren *to hear*
hethen *hence*
hette see **hoten**
hexte *highest*
hidur *hither*
hippyng *hopping*
his *his; its*
hitte *it*
holy *wholly*
hoten *to promise, to call, to name*
housul *housel (consecrated host)*
hoven *to hover*
hyght see **hoten**
hylen *to cover*

ilke *same*
inow(e) *readily, sufficiently, enough*
inwytte *intellect*
ís *ice*
iwis *surely*

kele see **colen**
kennen *to make known; know, know how; understand*
kepen *to care, care for, attend*
kirk *church*
knawen *to gnaw*
knyten *to fasten*
ko *cow*
konyng *cunning, knowing*
kyd(de) see **kennen**
kynde *nature*
kyndeley *naturally, by nature*

laaden *to lade (to load, as a beast of burden)*
lacken *to criticize*
latoun *latten (alloy of copper and tin)*
laughen *to laugh*
lawe *low*
layte *light*
leche *physician*
leel(e) *loyal*
leesyng *lying*
leme *flame*
leren *to teach*
lesen *to lose*
lethie *weak*
letten *to impede*
lettyng *impediment, resistance*
leeue *beloved*
leven *believe*
lever *rather*
leynen *to conceal*
leytyng *lightning*
lipered *clotted*
lodly *loathly*
lof *praiseworthy*
loken *to observe, be observed*
lone *lane*

longen *to belong*
loon *lane*
loos *fame*
loth *loath*
lothe *foul*
lousen *to loosen*
louten *to bow, worship*
low *law*
lowghe see **laughen**
lusten *to like*
lyche *like*
lyghtnes *folly*
lyght *easy*
lym(e) *limb; part*
lyus *lice*
lysten *to wish, desire*
lyth *joint*

malle *mall (hammer)*
mateer *matter, material*
me(e)de *reward*
mene *medium*
mengen *to mingle*
menyng *remembrance*
merk *murk*
merke *murky*
merkenes *darkness; darkness of death, hell, sin; obscurity; spiritual ignorance*
merryng *marring*
mes *mass*
meselrye *leprosy*
messe *mass*
mesure *moderation*
mete *food*
metten *to measure*
meyne *company, household*
monhede *manhood*
moo *more*
moon *man*
moot *moat*
mote *may*
moun *may*
mountance *space of time*
mouten *to molt*
myche *much*
mychel *much (mickle); great*
mykel *mickle (much); great*
mynde *memory; thought*
myrye *merry*
myscheve *distress*
myspayen *to displease*
mysseyen *to insult*
myster *need*
mystur *need*

nan *none*
neddre *adder*
nese *nose*
nessh *soft*
neven *to name*
nomely *namely*
nought *nothing*
noyen *to annoy*
noyes *annoyances*
ny *nigh*
nygremauncer *necromancer*
nytes *nits*

oght *aught, anything*
onsondur *asunder*
oo *one*
(o)or(e) *before, previously*
onne
ordeynen *to prepare, create, put in order*
ordynaunce *judgment*
othur *second*
outher *either*
owe(n) *ought*

paarty *part*
pain *physical or mental pain; punishment, affliction, torment; pain of hell, damnation*
palesy *palsy*
pament *pavement*
pappe *pap*
paraunter *peradventure (perhaps)*
parfyte *perfect*
passen *to pass, surpass*
paye *weight*
pay(s)en *to satisfy, please*
payren *to impair, fail*

pere *peer*
perisen *to perish*
perre *pearl*
peynyme *pagan*
picke *pitch*
plente *plaint*
pleten *to plead*
pleynen *to complain*
pocalipse *Apocalypse (biblical book)*
podagre *podagra (inflammation of the great toe)*
poudur *powder*
pouns *pulse*
postume *abscess*
pousté *power*
poweste *power*
pray *prey*
praysen *to appraise*
preven *to prove, demonstrate; test, assay, refine; legitimate*
propur *own*
pryere *prayer*
pyne *pain; torment, aggrieve; persecute; punish, injure*
pynen *to punish*
pryse *price, worth*
pryve *privy, private, obscure*
pryvete *privity (secret)*

queyntyse *schemes, cunning*
querte *health*
quiten *to excuse, repay*

racen *to tear, pull*
raumpen *to romp; tear up*
raunsom *ransom*
raunsone *ransom*
rauynne *ravin, robbery*
recheles *reckless, heedless, impudent, foolhardy*
recheleslyer *more recklessly*
rechen *to reach*
reden *to tell, advise; read*
reed(e) *counsel*
reddure *severity, harm*
refleyre *odor*
regnen *to reign*
reken *to reckon, care*
remewe *move*
rennen *to run*
repreve *reproof*
resseyven *to receive*
reven *to take away, steal*
reyken *to smoke*
roche *rock*
roode *cross*
rouken *to sit, huddle, crouch on*
rouste *ruste*
ryven *to rive, separate*

sadde *heavy*
sarazen *Saracen*
saughtenyng *reconciliation*
se *sea*
se *seat*
seculere *secular*
seen *to see*
seke *sick*
seken *to seek*
selcouthe *strange*
selynes *happiness, blessedness*
semblande *semblance*
semblen *to seem, bear a resemblance*
semen *to seem*
se(e)re *various, diverse; great, many, multitudinous*
sentence *wisdom, wise saying*
sesen *to cease*
setyl *throne*
shenship(pe) *disgrace, ruin, harm; torment*
shepe *sheep*
shire *bright*
shryfte *shrift*
shryven *to shrive (forgive of sins)*
shuld *should*
sith *since*
sithen *afterwards*
skil, skille *reason; intellect*
sklaundren *to slander*
slade *glade*
sleken *to slacken*
sleken *to slake*
sleuthe *sloth*

sleyen *to slay*
sleyghte *sleight, cunning*
slow *caul (cover of the head of a child at birth)*
sly(gh)e *wise (sly)*
socoure *succor*
sogette *subject*
sojournen *to sojourn*
sondry *sundry, various*
sotel *subtle*
sothefastnes *soothfastness*
sothely *soothly (truly)*
sotiltee *sagacity*
souken *to suck*
soune *son*
sounen *to appear*
sounen *to sound*
sovereyn *sovereign*
sowen *sound*
spede *good fortune*
speden *to conclude*
speren *to close*
spillen *to destroy, condemn*
sprenten *to fly, leap*
squynacye *quinsy (inflammation of the throat)*
staat *estate, status*
stalworthy *stalwart, stout*
staren *to stare*
stede *stead, place*
steren *to stir, move*
steven *voice*
stirten *to start up, rise*
stok *trunk (of a tree)*
stoppen *to stuff*
stounde *length of time*
stour(e) *battle, struggle*
stressen *to constrain*
streyte *strict*
strykly *straight*
strynen *to restrain*
stryve *strife*
stude *place; corral*
sturen see **steren**
sty(gh)en *to step, climb*
stynten *to stop*
suspesioune *expectation*
swa *so*
sweten *to sweat (blood)*
swippen *to glide*
swithe *quickly, strongly*
swynke *work*
syen *to see*
syghe *sight*
syghe past tense of **seen**
sykernes *certainty, security, assurance*
sykur *sure, certain*
sykurly *surely*
sythyn *afterwards*
sythen *since*
sythe *time*

tale *number (tally)*
tan *to take*
tene *pain, vexation*
tenten *to concentrate on, pay attention to, intend*
thar *need* (see note to 3.322)
thenken *to think*
thenne *than*
thethen *thence*
thewes *manners*
thidur *thither*
tho *those*
tholen *to thole, suffer; experience*
thonne *then*
thorow *through*
thral(le) *thrall*
thrawe *throe*
tite *quick*
tome *leisure*
toon *toes*
trace *track*
trannsyng *trance*
travayl *travail*
tregetoure *sorcerer*
treten *to treat, deal with*
trouthe *belief*
trowen *to believe, trust*
truage *tribute*
trysty *secure (trusty)*
twynen *to divide*
tyde *time*
tyllen *to entice*

tynen *to lose*
tysen *to direct*
tyte *quickly*

uche *each*
undurloute *subservient*
undurloutes *underlings*
unnethe *scarcely*
unsikur *unsure*
unskilful *irrational*

vailen *to avail*
venyalle *venial*
veres *verses*
verrely *verily*
verrey *true*
vertuouse *powerful*
vyker *vicar*

warde *fortified position; keep*
warnen *to deny*
waryen *to revile*
wast *waste*
wayten *to look for, lie in wait*
weder *weather*
welden *to wield*
wele *wealth, well-being*
welewe *with*
wellen *to flow*
wenden *to wend, turn, go*
wenen *to ween, surmise*
were *doubt*
were *war*
werken *to work*
weyen *to weigh*
wher(e) *whether*
whethen *whence*
whidur *whither*
whilum *previously*
wightnes *vitality*
wilk *which*
wilnen *to desire*
wilnyng *desires*
wissen *to inform, instruct, know*
witte(s) *intuition; the senses; intelligence; cleverness*
witturlye *knowingly*
wlatsome *disgusting, hateful, loathsome*
wo(o)de *crazy*
wole *will*
wonen *dwell*
wonande see **wonen**
wonyng see **wonen**
woryen *to bite*
wowe *wall*
wraake *vengeance*
wreche *vengeance*
wycke *wicked*
wyght *creature*
wyght *strong, active*
wyrch see **werken**

yeernen *to yearn*
yeernyng *yearning*
yemen *to pay attention to, heed, follow; protect, tolerate*
yeven *to give*
yghe *eye*
yhitte *yet, in addition*
yode past tense of **gan**
yvel *evil*
yute *yet*