

# REVELATIONS OF DIVINE LOVE

## CHAPTER I

### “A Revelation of Love—in Sixteen Shewings”

THIS is a Revelation of Love that Jesus Christ, our endless bliss, made in Sixteen Shewings, or Revelations particular.

Of the which the First is of His precious crowning with thorns; and therewith was comprehended and specified the Trinity, with the Incarnation, and unity betwixt God and man’s soul; with many fair shewings of endless wisdom and teachings of love: in which all the Shewings that follow be grounded and oned.

The Second is the changing of colour of His fair face in token of His dearworthy Passion.

The Third is that our Lord God, Almighty Wisdom, All-Love, right as verily as He hath made everything that is, all-so verily He doeth and worketh all-thing that is done.

The Fourth is the scourging of His tender body, with plenteous shedding of His blood.

The Fifth is that the Fiend is overcome by the precious Passion of Christ.

The Sixth is the worshipful thanking by our Lord

God in which He rewardeth His blessed servants in Heaven.

The Seventh is [our] often feeling of weal and woe; (the feeling of weal is gracious touching and lightening, with true assuredness of endless joy; the feeling of woe is temptation by heaviness and irksomeness of our fleshly living ;) with ghostly understanding that we are kept all as securely in Love in woe as in weal, by the Goodness of God.

The Eighth is of the last pains of Christ, and His cruel dying.

The Ninth is of the pleasing which is in the Blissful Trinity by the hard Passion of Christ and His rueful dying: in which joy and pleasing He willeth that we be solaced and mirthed with Him, till when we come to the fulness in Heaven.

The Tenth is, our Lord Jesus sheweth in love His blissful heart even cloven in two, rejoicing.

The Eleventh is an high ghostly Shewing of His dearworthy Mother.

The Twelfth is that our Lord is most worthy Being.

The Thirteenth is that our Lord God willeth we have great regard to all the deeds that He hath done: in the great nobleness of the making of all things; and the excellency of man’s making, which is above all his works; and the precious Amends that He hath made for man’s sin, turning all our blame into endless worship. In which Shewing also our Lord saith: *Behold and see! For by the same Might, Wisdom, and Goodness that I have done all this, by the same Might, Wisdom, and Goodness I shall*

*make well all that is not well; and thou shalt see it.* And in this He willeth that we keep us in the Faith and truth of Holy Church, not desiring to see into His secret things now, save as it belongeth to us in this life.



The Fourteenth is that our Lord is the Ground of our Prayer. Herein were seen two properties: the one is rightful prayer, the other is steadfast trust; which He willeth should both be alike large; and thus our prayer pleaseth Him and He of His Goodness fulfilleth it.

The Fifteenth is that we shall suddenly be taken from all our pain and from all our woe, and of His Goodness we shall come up above, where we shall have our Lord Jesus for our meed and be fulfilled with joy and bliss in Heaven.

The Sixteenth is that the Blissful Trinity, our Maker, in Christ Jesus our Saviour, endlessly dwelleth in our soul, worshipfully ruling and protecting all things, us mightily and wisely saving and keeping, for love; and we shall not be overcome of our Enemy.

## CHAPTER II

### “A simple creature unlettered.—Which creature afore desired three gifts of God”

THESE Revelations were shewed to a simple creature unlettered, the year of our Lord 1373, the Thirteenth day of May. Which creature [had] afore desired three gifts of God. The First was mind of His Passion; the Second was bodily sickness in youth, at thirty years

of age; the Third was to have of God's gift three wounds.

As to the First, methought I had some feeling in the Passion of Christ, but yet I desired more by the grace of God. Methought I would have been that time with Mary Magdalene, and with other that were Christ's lovers, and therefore I desired a bodily sight wherein I might have more knowledge of the bodily pains of our Saviour and of the compassion of our Lady and of all His true lovers that saw, that time, His pains. For I would be one of them and suffer with Him. Other sight nor shewing of God desired I never none, till the soul were departed from the body. The cause of this petition was that after the shewing I should have the more true mind in the Passion of Christ.

The Second came to my mind with contrition; [I] freely desiring that sickness [to be] so hard as to death, that I might in that sickness receive all my rites of Holy Church, myself thinking that I should die, and that all creatures might suppose the same that saw me: for I would have no manner of comfort of earthly life. In this sickness I desired to have all manner of pains bodily and ghostly that I should have if I should die, (with all the dreads and tempests of the fiends) except the outpassing of the soul. And this I meant for [that] I would be purged, by the mercy of God, and afterward live more to the worship of God because of that sickness. And that for the more furthering in my death: for I desired to be soon with my God.

These two desires of the Passion and the sickness I desired with a condition, saying thus: *Lord, Thou knowest*

*what I would,—if it be Thy will that I have it—; and if it be not Thy will, good Lord, be not displeased: for I will nought but as Thou wilt.*

For the Third [petition], by the grace of God and teaching of Holy Church I conceived a mighty desire to receive three wounds in my life: that is to say, the wound of very contrition, the wound of kind compassion, and the wound of steadfast longing toward God. And all this last petition I asked without any condition.

These two desires aforesaid passed from my mind, but the third dwelled with me continually.

## CHAPTER III

### “I desired to suffer with Him”

AND when I was thirty years old and a half, God sent me a bodily sickness, in which I lay three days and three nights; and on the fourth night I took all my rites of Holy Church, and weened not to have lived till day. And after this I languored forth two days and two nights, and on the third night I weened oftentimes to have passed; and so weened they that were with me.

And being in youth as yet, I thought it great sorrow to die;—but for nothing that was in earth that meliked to live for, nor for no pain that I had fear of: for I

trusted in God of His mercy. But it was to have lived that I might have loved God better, and longer time, that I might have the more knowing and loving of God in bliss of Heaven. For methought all the time that I had lived here so little and so short in regard of that endless bliss,—I thought [it was as] nothing. Wherefore I thought: *Good Lord, may my living no longer be to Thy worship!* And I understood by my reason and by my feeling of my pains that I should die; and I assented fully with all the will of my heart to be at God’s will.

Thus I dured till day, and by then my body was dead from the middle downwards, as to my feeling. Then was I minded to be set upright, backward leaning, with help,—for to have more freedom of my heart to be at God’s will, and thinking on God while my life would last.

My Curate was sent for to be at my ending, and by that time when he came I had set my eyes, and might not speak. He set the Cross before my face and said: *I have brought thee the Image of thy Master and Saviour: look thereupon and comfort thee therewith.*

Methought I was well [as it was], for my eyes were set uprightward unto Heaven, where I trusted to come by the mercy of God; but nevertheless I assented to set my eyes on the face of the Crucifix, if I might; and so I did. For methought I might longer dure to look evenforth than right up.

After this my sight began to fail, and it was all dark about me in the chamber, as if it had been night, save in

the Image of the Cross whereon I beheld a common light; and I wist not how. All that was away from the Cross was of horror to me, as if it had been greatly occupied by the fiends.

After this the upper part of my body began to die, so far forth that scarcely I had any feeling;—with shortness of breath. And then I weened in sooth to have passed.

And in this [moment] suddenly all my pain was taken from me, and I was as whole (and specially in the upper part of my body) as ever I was afore.

I marvelled at this sudden change; for methought it was a privy working of God, and not of nature. And yet by the feeling of this ease I trusted never the more to live; nor was the feeling of this ease any full ease unto me: for methought I had liefer have been delivered from this world.

Then came suddenly to my mind that I should desire the second wound of our Lord’s gracious gift: that my body might be fulfilled with mind and feeling of His blessed Passion. For I would that His pains were my pains, with compassion and afterward longing to God. But in this I desired never

bodily sight nor shewing of God, but compassion such as a kind soul might have with our Lord Jesus, that for love would be a mortal man: and therefore I desired to suffer with Him.



## THE FIRST REVELATION

### CHAPTER IV

**“I saw . . . as it were in the time of His Passion . . . And in the same Shewing suddenly the Trinity filled my heart with utmost joy”**

IN this [moment] suddenly I saw the red blood trickle down from under the Garland hot and freshly and right plenteously, as it were in the time of His Passion when the Garland of thorns was pressed on His blessed head who was both God and Man, the same that suffered thus for me. I conceived truly and mightily that it was Himself shewed it me, without any mean.

And in the same Shewing suddenly the Trinity fulfilled my heart most of joy. And so I understood it shall be in heaven without end to all that shall come there. For the Trinity is God: God is the Trinity; the Trinity is our Maker and Keeper, the Trinity is our everlasting love and everlasting joy and bliss, by our Lord Jesus Christ. And this was shewed in the First [Shewing] and in all: for where Jesus appeareth, the blessed Trinity is understood, as to my sight.

And I said: *Benedicite Domine!* This I said for reverence in my meaning, with mighty voice; and full greatly was astonished for wonder and marvel that I had, that He that is so reverend and dreadful will be so homely with a sinful creature living in wretched flesh.

This [Shewing] I took for the time of my temptation,

—for methought by the sufferance of God I should be tempted of fiends ere I died. Through this sight of the blessed Passion, with the Godhead that I saw in mine understanding, I knew well that *It* was strength enough for me, yea, and for all creatures living, against all the fiends of hell and ghostly temptation.

In this [Shewing] He brought our blessed Lady to my understanding. I saw her ghostly, in bodily likeness: a simple maid and a meek, young of age and little waxen above a child, in the stature that she was when she conceived. Also God shewed in part the wisdom and the truth of her soul: wherein I understood the reverent beholding in which she beheld her God and Maker, marvelling with great reverence that He would be born of her that was a simple creature of His making. And this wisdom and truth: knowing the greatness of her Maker and the littleness of herself that was made,—caused her to say full meekly to Gabriel: *Lo me, God’s handmaid!* In this sight I understood soothly that she is more than all that God made beneath her in worthiness and grace; for above her is nothing that is made but the blessed [Manhood ] Of Christ, as to my sight.

### CHAPTER V

**“God, of Thy Goodness, give me Thyself;—only in Thee I have all”**

IN this same time our Lord shewed me a spiritual sight of His homely loving.

I saw that He is to us everything that is good and comfortable for us: He is our clothing that for love wrappeth us, claspeth us, and all encloseth us for tender love, that He may never leave us; being to us all-thing that is good, as to mine understanding.

Also in this He shewed me a little thing, the quantity of an hazel-nut, in the palm of my hand; and it was as round as a ball. I looked thereupon with eye of my understanding, and thought: *What may this be?* And it was answered generally thus: *It is all that is made.* I marvelled how it might last, for methought it might suddenly have fallen to naught for little[ness]. And I was answered in my understanding: *It lasteth, and ever shall [last] for that God loveth it.* And so All-thing hath the Being by the love of God.

In this Little Thing I saw three properties. The first is that God made it, the second is that God loveth it, the third, that God keepeth it. But what is to me verily the Maker, the Keeper, and the Lover,—I cannot tell; for till I am Substantially oned to Him, I may never have full rest nor very bliss: that is to say, till I be so fastened to Him, that there is right nought that is made betwixt my God and me.

It needeth us to have knowing of the littleness of creatures and to hold as nought all-thing that is made, for to love and have God that is unmade. For this is the cause why we be not all in ease of heart and soul: that we seek here rest in those things that are so little, wherein is no rest, and know not our God that is All-mighty, All-wise, All-good. For He is the Very Rest. God willeth to be known, and it pleaseth Him that we rest in Him; for all that is beneath Him sufficeth not us. And this is the cause why that no soul is rested till it is made nought as to all things that are made. When it is willingly made nought, for love, to have Him that is all, then is it able to receive spiritual rest.

Also our Lord God shewed that it is full great pleasance to Him that a helpless soul come to Him simply and plainly and homely. For this is the natural yearnings of the soul, by the touching of the Holy Ghost (as by the understanding that I have in this Shewing): *God, of Thy Goodness, give me Thyself: for Thou art enough to me, and I may nothing ask that is less that may be full worship to Thee; and if I ask anything that is less, ever me wanteth,—but only in Thee I have all.*

And these words are full lovely to the soul, and full near touch they the will of God and His Goodness. For His Goodness comprehendeth all His creatures and all His blessed works, and overpasseth without end. For He is the endlessness, and He hath made us only to Himself, and restored us by His blessed Passion, and keepeth us in His blessed love; and all this of His Goodness.

## CHAPTER VI

**“The Goodness of God is the highest prayer, and it cometh down to the lowest part of our need”**

THIS Shewing was made to learn our soul wisely to cleave to the Goodness of God.

And in that time the custom of our praying was brought to mind: how we use for lack of understanding and knowing of Love, to take many means [whereby to beseech Him].

Then saw I truly that it is more worship to God, and more very delight, that we faithfully pray to Himself of His Goodness and cleave thereunto by His Grace, with true understanding, and

steadfast by love, than if we took all the means that heart can think. For if we took all these means, it is too little, and not full worship to God: but in His Goodness is all the whole, and *there* faileth right nought.

For this, as I shall tell, came to my mind in the same time: We pray to God for [the sake of] His holy flesh and His precious blood, His holy Passion, His dearworthy

death and wounds: and all the blessed kindness, the endless life that we have of all this, is His Goodness. And we pray Him for [the sake of] His sweet Mother's love that Him bare; and all the help we have of her is of His Goodness. And we pray by His holy Cross that he died on, and all the virtue and the help that we have of the Cross, it is of His Goodness. And on the same wise, all the help that we have of special saints and all the blessed Company of Heaven, the dearworthy love and endless friendship that we have of them, it is of His Goodness. For God of His Goodness hath ordained means to help us, full fair and many: of which the chief and principal mean is the blessed nature that He took of the Maid, with all the means that go afore and come after which belong to our redemption and to endless salvation. Wherefore it pleaseth Him that we seek Him and worship through means, understanding that He is the Goodness of all.

For the Goodness of God is the highest prayer, and it cometh down to the lowest part of our need. It quickeneth our soul and bringeth it on life, and maketh it for to waxen in grace and virtue. It is nearest in nature; and readiest in grace: for *it* is the same grace that the soul seeketh, and ever shall seek till we know verily that He hath us all in Himself enclosed.

For He hath no despite of that He hath made, nor hath He any disdain to serve us at the simplest office that to our body belongeth in nature, for love of the soul that He hath made to His own likeness.

For as the body is clad in the cloth, and the flesh in the skin, and the bones in the flesh, and the heart in the

whole, so are we, soul and body, clad in the Goodness of God, and enclosed. Yea, and more homely: for all these may waste and wear away, but the Goodness of God is ever whole; and more near to us, without any likeness; for truly our Lover desireth that our soul cleave to Him with all its might, and that we be evermore cleaving to His Goodness. For of all things that heart may think, this pleaseth most God, and soonest speedeth [the soul].

For our soul is so specially loved of Him that is highest, that it overpasseth the knowing of all creatures: that is to say, there is no creature that is made that may [fully] know how much and how sweetly and how tenderly our Maker loveth us. And therefore we may with grace and His help stand in spiritual beholding, with everlasting marvel of this high, overpassing, inestimable Love that Almighty God hath to us of His Goodness. And therefore we may ask of our Lover with reverence all that we will.

For our natural Will is to have God, and the Good Will of God is to have us; and we may never cease from willing nor from longing till we have Him in fullness of joy: and then may we no more desire.

For He willeth that we be occupied in knowing and loving till the time that we shall be fulfilled in Heaven; and therefore was this lesson of Love shewed, with all that followeth, as ye shall see. For the strength and the Ground of all was shewed in the First Sight. For

of all things the beholding and the loving of the Maker maketh the soul to seem less in his own sight, and most filleth him with reverent dread and true meekness; with plenty of charity to his even-Christians.

## CHAPTER VII

## “The Shewing is not other than of faith, nor less nor more”

AND [it was] to learn us this, as to mine understanding, [that] our Lord God shewed our Lady Saint Mary in the same time: that is to say, the high Wisdom and Truth *she* had in beholding of her Maker so great, so holy, so mighty, and so good. This greatness and this nobleness of the beholding of God fulfilled her with reverent dread, and withal she saw herself so little and so low, so simple and so poor, in regard of [2] her Lord God, that this reverent dread fulfilled her with meekness. And thus, by this ground [of meekness] she was fulfilled with grace and with all manner of virtues, and overpasseth all creatures.

In all the time that He shewed this that I have told now in spiritual sight, I saw the bodily sight lasting of the plenteous bleeding of the Head. The great drops of blood fell down from under the Garland like pellots, seeming as it had come out of the veins; and in the coming out they were brown-red, for the blood was full

thick; and in the spreading-abroad they were bright-red; and when they came to the brows, then they vanished; notwithstanding, the bleeding continued till many things were seen and understood. The fairness and the lifelikeness is like nothing but the same; the plenteousness is like to the drops of water that fall off the eaves after a great shower of rain, that fall so thick that no man may number them with bodily wit; and for the roundness, they were like to the scale of herring, in the spreading on the forehead. These three came to my mind in the time: pellots, for roundness, in the coming out of the blood; the scale of herring, in the spreading in the forehead, for roundness; the drops off eaves, for the plenteousness innumerable.

This Shewing was quick and life-like, and horrifying and dreadful, sweet and lovely. And of all the sight it was most comfort to me that our God and Lord that is so reverend and dreadful, is so homely and courteous: and this most fulfilled me with comfort and assuredness of soul.

And to the understanding of this He shewed this open example.—

It is the most worship that a solemn King or a great Lord may do a poor servant if he will be homely with him, and specially if he sheweth it *himself*, of a full true meaning, and with a glad cheer, both privately and in company. Then thinketh this poor creature thus: *And what might this noble Lord do of more worship and joy to me than to shew me that am so simple this marvellous homeliness? Soothly it is more joy and pleasance to me than [if] he gave me great gifts and were himself strange in manner.* This bodily example was shewed so highly that man's

heart might be ravished and almost forgetting itself for joy of the great homeliness. Thus it fareth with our Lord Jesus and with us. For verily it is the most joy that may be, as to my sight, that He that is highest and mightiest, noblest and worthiest, is lowest and meekest, homeliest and most courteous: and truly and verily this marvellous joy shall be shewn us all when we see Him.

And this willeth our Lord that we seek for and trust to, joy and delight in, comforting us and solacing us, as we may with His grace and with His help, unto the time that we see it verily. For the most fulness of joy that we shall have, as to my sight, is the marvellous courtesy and homeliness of our Father, that is our Maker, in our Lord Jesus Christ that is our Brother and our Saviour.

But this marvellous homeliness may no man fully see in this time of life, save he have it of special shewing of our Lord, or of great plenty of grace inwardly given of the Holy Ghost. But faith



and belief with charity deserveth the meed: and so it is had, by grace; for in faith, with hope and charity, our life is grounded. The Shewing, made to whom that God will, plainly teacheth the same, opened and declared, with many privy points belonging to our Faith which be worshipful to know. And when the Shewing which is given in a time is passed and hid, then the faith keepeth [it] by grace of the Holy Ghost unto our life's end. And thus through the Shewing it is not other than of faith, nor less nor more; as it may be seen in our Lord's teaching in the same matter, by that time that it shall come to the end.



## CHAPTER VIII

**“In all this I was greatly stirred in charity to my fellow-Christians that they might see and know the same that I saw”**

AND as long as I saw this sight of the plenteous bleeding of the Head I might never cease from these words: *Benedicite Domine!*

In which Shewing I understood six things:—The first is, the tokens of the blessed Passion and the plenteous shedding of His precious blood. The second is, the Maiden that is His dearworthy Mother. The third is, the blissful Godhead that ever was, is, and ever shall be: Almighty, All-Wisdom, All-Love. The fourth is, all-thing that He hath made.—For well I wot that heaven and earth and all that is made is great and large, fair and good; but the cause why it shewed so little to my sight was for that I saw it in the presence of Him that is the Maker of all things: for to a soul that seeth the Maker of all, all that is made seemeth full little.—The fifth is: He that made all things for love, by the same love keepeth them, and shall keep them without end. The sixth is, that God is all that is good, as to my sight, and the goodness that each thing hath, it is He.

And all these our Lord shewed me in the first Sight, with time and space to behold it. And the bodily sight stinted, but the spiritual sight dwelled in mine understanding,

and I abode with reverent dread, joying in that I saw. And I desired, as I durst, to see more, if it were His will, or else [to see for] longer time the same.

In all this I was greatly stirred in charity to mine even-Christians, that they might see and know the same that I saw: for I would it were comfort to them. For all this Sight was shewed [with] general [regard]. Then said I to them that were about me: *It is to-day Doomsday with me*. And this I said for that I thought to have died. (For that day that a man dieth, he is judged as shall be without end, as to mine understanding.) This I said for that I would they might love God the better, for to make them to have in mind that this life is short, as they might see in example. For in all this time I weened to have died; and that was marvel to me, and troublous partly: for methought this Vision was shewed for them that should live. And that which I say of me, I say in the person of all mine even-Christians: for I am taught in the Spiritual Shewing of our Lord God that He meaneth so. And therefore I pray you all for God's sake, and counsel you for your own profit, that ye leave the beholding of a poor creature that it was shewed to, and mightily, wisely, and meekly behold God that of His courteous love and endless goodness would shew it generally, in comfort of us all. For it is God's will that ye take it with great joy and pleasance, as if Jesus had shewed it to you all.





## CHAPTER IX

### “If I look singularly to myself, I am right nought”

BECAUSE of the Shewing I am not good but if I love God the better: and in as much as ye love God the better, it is more to you than to me. I say not this to them that be wise, for they wot it well; but I say it to you that be simple, for ease and comfort: for we are all one in comfort. For truly it was not shewed me that God loved me better than the least soul that is in grace; for I am certain that there be many that never had Shewing nor sight but of the common teaching of Holy Church, that love God better than I. For if I look singularly to myself, I am right nought; but in [the] general [Body] I am, I hope, in oneness of charity with all mine even-Christians.

For in this oneness standeth the life of all mankind that shall be saved. For God is all that is good, as to my sight, and God hath made all that is made, and God loveth all that He hath made: and he that loveth generally all his even-Christians for God, he loveth all that is. For in mankind that shall be saved is comprehended all: that is to say, all that is made and the Maker of all. For in man is God, and God is in all. And I hope by the grace of God he that beholdeth it thus shall be truly taught and mightily comforted, if he needeth comfort.

I speak of them that shall be saved, for in this time God shewed me none other. But in all things I believe as Holy Church believeth, preacheth, and teacheth. For



the Faith of Holy Church, the which I had aforehand understood and, as I hope, by the grace of God earnestly kept in use and custom, stood continually in my sight: [I] willing and meaning never to receive anything that might be contrary thereunto. And with this intent I beheld the Shewing with all my diligence: for in all this blessed Shewing I beheld it as one in God's meaning.

All this was shewed by three [ways]: that is to say, by bodily sight, and by word formed in mine understanding, and by spiritual sight. But the spiritual sight I cannot nor may not shew it as openly nor as fully as I would. But I trust in our Lord God Almighty that He shall of His goodness, and for your love, make you to take it more spiritually and more sweetly than I can or may tell it.

## THE SECOND REVELATION

### CHAPTER X

#### “God willeth to be seen and to be sought: to be abided and to be trusted”

AND after this I saw with bodily sight in the face of the crucifix that hung before me, on the which I gazed continually, a part of His Passion: despite, spitting and sullyng, and buffetng, and many languoring pains, more than I can tell, and often changing of colour. And one time I saw half the face, beginning at

the ear, over-gone with dry blood till it covered to the mid-face. And after that the other half [was] covered on the same wise, the whiles in this [first] part [it vanished] even as it came.

This saw I bodily, troublously and darkly; and I desired more bodily sight, to have seen more clearly. And I was answered in my reason: *If God will shew thee more, He shall be thy light: thee needeth none but Him.* For I saw Him sought.

For we are now so blind and unwise that we never seek God till He of His goodness shew Himself to us. And when we aught see of Him graciously, then are we stirred by the same grace to seek with great desire to see Him more blissfully.

And thus I saw Him, and sought Him; and I had Him, I wanted Him. And this is, and should be, our common working in this [life], as to my sight.

One time mine understanding was led down into the sea-ground, and there I saw hills and dales green, seeming as it were moss-be-grown, with wrack and gravel. Then I understood thus: that if a man or woman were under the broad water, if he might have sight of God so as God is with a man continually, he should be safe in body and soul, and take no harm: and overpassing, he should have more solace and comfort than all this world can tell. For He willeth we should believe that we see Him continually though that to us it seemeth but little [of sight]; and in this belief He maketh us evermore to gain grace. For He will be seen and He will be sought: He will be abided and he will be trusted.

This Second Shewing was so low and so little and so simple, that my spirits were in great travail in the beholding,—mourning, full of dread, and longing: for I was some time in doubt whether it was a Shewing. And then diverse times our good Lord gave me more sight, whereby I understood truly that it was a Shewing. It was a figure and likeness of our foul deeds' shame that our fair, bright, blessed Lord bare for our sins: it made me to think of the Holy Vernacle at Rome, which He hath portrayed with His own blessed face when He was in His hard Passion, with steadfast will going to His death, and often changing of colour. Of the brownness and blackness, the ruefulness and wastedness of this Image many marvel how it might be, since that He portrayed it with His blessed Face who is the fairness of heaven, flower of earth, and the fruit of the Maiden's womb. Then how might this Image be so darkening in colour and so far from fair?—I desire to tell like as I have understood by the grace of God:—

We know in our Faith, and believe by the teaching and preaching of Holy Church, that the blessed Trinity made Mankind to His image and to His likeness. In the same manner-wise we know that when man fell so deep and so wretchedly by sin, there was none other help to restore man but

through Him that made man. And He that made man for love, by the same love He would restore man to the same bliss, and overpassing; and like as we were like-made to the Trinity in our first making, our Maker would that we should be like Jesus Christ, Our Saviour, in heaven without end, by the virtue of our again-making.

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Then atwix these two, He would for love and worship of man make Himself as like to man in this deadly life, in our foulness and our wretchedness, as man might be without guilt. This is that which is meant where it is said afore: it was the image and likeness of our foul black deeds' shame wherein our fair, bright, blessed Lord God was hid. But full certainly I dare say, and we ought to trow it, that so fair a man was never none but He, till what time His fair colour was changed with travail and sorrow and Passion and dying. Of this it is spoken in the Eighth Revelation, where it treateth more of the same likeness. And where it speaketh of the Vernacle of Rome, it meaneth by [reason of] diverse changing of colour and countenance, sometime more comfortably and life-like, sometime more ruefully and death-like, as it may be seen in the Eighth Revelation.

And this [dim] vision was a learning, to mine understanding, that the continual seeking of the soul pleaseth God full greatly: for it may do no more than seek, suffer and trust. And this is wrought in the soul that hath it, by the Holy Ghost; and the clearness of finding, *it* is of His special grace, when it is His will. The seeking, with faith, hope, and charity, pleaseth our Lord, and the finding pleaseth the soul and fulfilleth it with joy. And thus was I learned, to mine understanding, that seeking is as good as beholding, for the time that He will suffer the soul to be in travail. It is God's will that *we seek Him*, to the beholding of Him, for by *that* He shall shew us Himself of His special grace when He will. And how a soul shall have Him in its beholding, He shall

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teach Himself: and that is most worship to Him and profit to thyself, and [the soul thus] most receiveth of meekness and virtues with the grace and leading of the Holy Ghost. For a soul that only fasteneth it[*self*] on to God with very trust, either by seeking or in beholding, it is the most worship that it may do to Him, as to my sight.

These are two workings that may be seen in this Vision: the one is seeking, the other is beholding. The seeking is common,—that every soul may have with His grace,—and ought to have that discretion and teaching of the Holy Church. It is God's will that we have three things in our seeking:—The first is that we seek earnestly and diligently, without sloth, and, as it may be through His grace, without unreasonable [1] heaviness and vain sorrow. The second is, that we abide Him steadfastly for His love, without murmuring and striving against Him, to our life's end: for it shall last but awhile. The third is that we trust in Him mightily of full assured faith. For it is His will that we know that He shall appear suddenly and blissfully to all that love Him.

For His working is privy, and He willeth to be perceived; and His appearing shall be swiftly sudden; and He willeth to be trusted. For He is full gracious and homely: Blessed may He be!

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## THE THIRD REVELATION

### CHAPTER XI

**“All thing that is done, it is well done: for our Lord God doeth all.” “Sin is no deed”**

AND after this I saw God in a Point, that is to say, in mine understanding,—by which sight I saw that He is in all things.

I beheld and considered, seeing and knowing in sight, with a soft dread, and thought: *What is sin?*

For I saw truly that God doeth all-thing, be it never so little. And I saw truly that nothing is done by hap nor by adventure, but all things by the foreseeing wisdom of God: if it be hap or adventure in the sight of man, our blindness and our unforesight is the cause. For the things that are in the foreseeing wisdom of God from without beginning, (which rightfully and worshipfully and continually He leadeth to the best end,) as they come about fall to us suddenly, ourselves unwitting; and thus by our blindness and our unforesight we say: these be haps and adventures. But to our Lord God they be not so.

Wherefore me behoveth needs to grant that all-thing that is done, it is well-done: for our Lord God doeth all. For in this time the working of creatures was not shewed, but [the working] of our Lord God in the creature: for He is in the Mid-point of all thing, and all He doeth. And I was certain He doeth no sin.

And here I saw verily that sin is no deed: for in all this was not sin shewed. And I would no longer marvel in this, but beheld our Lord, what He would shew.

And thus, as much as it might be for the time, the rightfulness of God’s working was shewed to the soul.

Rightfulness hath two fair properties: it is right and it is full. And so are all the works of our Lord God: thereto needeth neither the working of mercy nor grace: for they be all rightful: wherein faileth nought.

But in another time He gave a Shewing for the beholding of sin nakedly, as I shall tell: where He useth working of mercy and grace.

And this vision was shewed, to mine understanding, for that our Lord would have the soul turned truly unto

the beholding of Him, and generally of all His works. For they are full good; and all His doings are easy and sweet, and to great ease bringing the soul that is turned from the beholding of the blind Deeming of man unto the fair sweet Deeming of our Lord God. For a man beholdeth some deeds well done and some deeds evil, but our Lord beholdeth them not so: for as all that hath being in nature is of Godly making, so is all that is done, in property of God’s doing. For it is easy to understand that the best deed is well done: and so well as the best deed is done—the highest—so well is the least deed done; and all thing in its property and in the order that our Lord hath ordained it to from without beginning. For there is no doer but He.

I saw full surely that he changeth never His purpose in no manner of thing, nor never shall, without end. For there was no thing unknown to Him in His rightful ordinance from without

beginning. And therefore all-thing was set in order ere anything was made, as it should stand without end; and no manner of thing shall fail of that point. For He made all things in fulness of goodness, and therefore the blessed Trinity is ever full pleased in all His works.[1]

And all this shewed He full blissfully, signifying thus: *See! I am God: see! I am in all thing: see! I do all thing: see! I lift never mine hands off my works, nor ever shall, without end: see! I lead all thing to the end I ordained it to from without beginning, by the same Might, Wisdom and Love whereby I made it. How should any thing be amiss?*

Thus mightily, wisely, and lovingly was the soul

examined in this Vision. Then saw I soothly that me behoved, of need, to assent, with great reverence enjoying in God.



## THE FOURTH REVELATION

### CHAPTER XII

**“The dearworthy blood of our Lord Jesus Christ as verily as it is most precious, so verily it is most plenteous”**

AND after this I saw, beholding, the body plenteously bleeding in seeming of the Scourging, as thus:—The fair skin was broken full deep into the tender flesh with sharp smiting all about the sweet body. So plenteously the hot blood ran out that there was neither seen skin nor wound, but as it were all blood. And when it came where it should have fallen down, then it vanished. Notwithstanding, the bleeding continued awhile: till it might be seen and considered. And this was so plenteous, to my sight, that methought if it had been so in kind and in substance at that time, it should have made the bed all one blood, and have passed over about.

And then came to my mind that God hath made waters plenteous in earth to our service and to our bodily ease for tender love that He hath to us, but yet liketh Him better that we take full homely His blessed blood to wash us of sin: for there is no water that is made that He liketh so well to give us. For it is most plenteous

as it is most precious: and that by the virtue of His blessed Godhead; and it is [of] our Kind, and all-blissfully belongeth to us by the virtue of His precious love.

The dearworthy blood of our Lord Jesus Christ as verily as it is most precious, so verily it is most plenteous. Behold and see! The precious plenty of His dearworthy blood descended down into Hell and burst her bands and delivered all that were there which belonged to the Court of Heaven. The precious plenty of His dearworthy blood overfloweth all Earth, and is ready to wash all creatures of sin, which be of goodwill, have been, and shall be. The precious plenty of His dearworthy blood ascended up into Heaven to the blessed body of our Lord Jesus Christ, and there is in Him, bleeding and praying for us to the Father,—and is, and shall be as long as it needeth;—and ever shall be as long as it needeth. And evermore it floweth in all Heavens enjoying the salvation of all mankind, that are there, and shall be—fulfilling the number that faileth.



## THE FIFTH REVELATION

### CHAPTER XIII

#### “The Enemy is overcome by the blessed Passion and Death of our Lord Jesus Christ ”

AND after this, ere God shewed any words, He suffered me for a convenient time to give heed unto Him and all that I had seen, and all intellect that

was therein, as the simplicity of the soul might take it. Then He, without voice and opening of lips, formed in my soul these words: *Herewith is the Fiend overcome*. These words said our Lord, meaning His blessed Passion as He shewed it afore.

On this shewed our Lord that the Passion of Him is the overcoming of the Fiend. God shewed that the Fiend hath now the same malice that he had afore the Incarnation. And as sore he travaileth, and as continually he seeth that all souls of salvation escape him, worshipfully, by the virtue of Christ's precious Passion. And that is his sorrow, and full evil is he ashamed: for all that God suffereth him to do turneth [for] us to joy and [for] him to shame and woe. And he hath as much sorrow when God giveth him leave to work, as when he worketh not: and that is for that he may never do as ill as he would: for his might is all taken into God's hand.

But in God there may be no wrath, as to my sight: for our good Lord endlessly hath regard to His own worship and to the profit of all that shall be saved. With might and right He withstandeth the Reproved, the which of malice and wickedness busy them to contrive and to do against God's will. Also I saw our Lord scorn his malice and set at nought his unmight; and He willeth that we do so. For this sight I laughed mightily, and that made them to laugh that were about me, and their laughing was a pleasure to me. I thought that I would that all mine even-Christians had seen as I saw,

and then would they all laugh with me. But I saw not Christ laugh. For I understood that we may laugh in comforting of ourselves and joying in God for that the devil is overcome. And when I saw Him scorn his malice, it was by leading of mine understanding into our Lord: that is to say, it was an inward shewing of verity, without changing of look. For, as to my sight, it is a worshipful property of God's that [He] is ever the same.

And after this I fell into a graveness, and said: *I see three things: I see game, scorn, and earnest. I see [a] game, in that the Fiend is overcome; I see scorn, in that God scorneth him, and he shall be scorned; and I see earnest, in that he is overcome by the blissful Passion and Death of our Lord Jesus Christ that was done in full earnest and with sober travail.*

When I said, *he is scorned*,—I meant that God scorneth him, that is to say, because He seeth him now as he shall do without end. For in this [word] God shewed that the Fiend is condemned. And this meant I when I said: *he shall be scorned*: [he shall be scorned] at Doomsday, generally of all that shall be saved, to whose consolation he hath great ill-will. For then he shall see that all the woe and tribulation that he hath done to them shall be turned to increase of their joy, without end; and all the pain and tribulation that he would have brought them to shall endlessly go with him to hell.





## THE SIXTH REVELATION

### CHAPTER XIV

**“The age of every man shall be acknowledged before him in Heaven, and every man shall be rewarded for his willing service and for his time.”**

AFTER this our good Lord said: *I thank thee for thy travail, and especially for thy youth.*

And in this [Shewing] mine understanding was lifted up into Heaven where I saw our Lord as a lord in his own house, which hath called all his dearworthy servants and friends to a stately feast. Then I saw the Lord take no place in His own house, but I saw Him royally reign in His house, fulfilling it with joy and mirth, Himself endlessly to gladden and to solace His dearworthy friends, full homely and full courteously, with marvellous melody of endless love, in His own fair blessed Countenance. Which glorious Countenance of the Godhead fulfilleth the Heavens with joy and bliss.

God shewed three degrees of bliss that every soul shall have in Heaven that willingly hath served God in any degree in earth. The first is the worshipful thanks of our Lord God that he shall receive when he is delivered of pain. This thanking is so high and so worshipful that the soul thinketh it filleth him though there were no more. For methought that all the pain and travail that might be suffered by all living men might not deserve the worshipful thanks that one man shall have that willingly hath served God. The second is



that all the blessed creatures that are in Heaven shall see that worshipful thanking, and He maketh his service known to all that are in Heaven. And here this example was shewed.—A king, if he thank his servants, it is a great worship to them, and if he maketh it known to all the realm, then is the worship greatly increased.—The third is, that as new and as gladdening as it is received in that time, right so shall it last without end.

And I saw that homely and sweetly was this shewed, and that the age of every man shall be [made] known in Heaven, and [he] shall be rewarded for his willing service and for his time. And specially the age of them that willingly and freely offer their youth unto God, passingly is rewarded and wonderfully is thanked.

For I saw that whene'er what time a man or woman is truly turned to God,—for one day's service and for his endless will he shall have all these three decrees of bliss. And the more the loving soul seeth this courtesy of God, the liefer he is to serve him all the days of his life.

## THE SEVENTH REVELATION

### CHAPTER XV

**“It is not God’s will that we follow the feeling of pains in sorrow and mourning for them”**

AND after this He shewed a sovereign ghostly pleasance in my soul. I was fulfilled with the everlasting sureness, mightily sustained without any painful

dread. This feeling was so glad and so ghostly that I was in all peace and in rest, that there was nothing in earth that should have grieved me.

This lasted but a while, and I was turned and left to myself in heaviness, and weariness of my life, and irksomeness of myself, that scarcely I could have patience to live. There was no comfort nor none ease to me but faith, hope, and charity; and these I had in truth, but little in feeling.

And anon after this our blessed Lord gave me again the comfort and the rest in soul, in satisfying and sureness so blissful and so mighty that no dread, no sorrow, no pain bodily that might be suffered should have distressed me. And then the pain shewed again to my feeling, and then the joy and the pleasing, and now that one, and now that other, divers times—I suppose about twenty times. And in the time of joy I might have said with Saint Paul: *Nothing shall dispart me from the charity of Christ*; and in the pain I might have said with Peter: *Lord, save me: I perish!*

This Vision was shewed me, according to mine understanding, [for] that it is speedful to some souls to feel on this wise: sometime to be in comfort, and sometime to fail and to be left to themselves. God willeth that we know that He keepeth us even alike secure in woe and in weal. And for profit of man’s soul, a man is sometime left to himself; although sin is not always the cause: for in this time I sinned not wherefore I should be left to myself—for it was so sudden. Also I deserved not to have this blessed feeling. But freely our Lord giveth when He will; and suffereth us [to be] in woe sometime. And both is one love.

For it is God’s will that we hold us in comfort with all our might: for bliss is lasting without end, and pain is passing and shall be brought to nought for them that shall be saved. And therefore it is not God’s will that we follow the feelings of pain in sorrow and mourning for them, but that we suddenly pass over, and hold us in endless enjoyment.

## THE EIGHTH REVELATION

### CHAPTER XVI

#### “A Part of His Passion”

AFTER this Christ shewed a part of His Passion near His dying.

I saw His sweet face as it were dry and bloodless with pale dying. And later, more pale, dead, languoring; and then turned more dead unto blue; and then more brown-blue, as the flesh turned more deeply dead. For His Passion shewed to me most specially in His blessed face (and chiefly in His lips): there I saw these four colours, though it were afore fresh, ruddy, and pleasing, to my sight. This was a pitiful change to see, this deep dying. And also the [inward] moisture clotted and dried, to my sight, and the sweet body was brown and black, all turned out of fair, life-like colour of itself, unto dry dying. For that same time that our Lord and blessed Saviour died upon the Rood, it was a dry, hard wind, and wondrous cold, as to my sight, and what time [all] the precious blood was bled out of the sweet body that

might pass therefrom, yet there dwelled a moisture in the sweet flesh of Christ, as it was shewed.

Bloodlessness and pain dried within; and blowing of wind and cold coming from without met together in the sweet body of Christ. And these four,—twain without, and twain within—dried the flesh of Christ by process of time. And though this pain was bitter and sharp, it was full long lasting, as to my sight, and painfully dried up all the lively spirits of Christ’s flesh. Thus I saw the sweet flesh dry in seeming by part after part, with marvellous pains. And as long as any spirit had life in Christ’s flesh, so long suffered He pain.

This long pining seemed to me as if He had been seven nights dead, dying, at the point of outpassing away, suffering the last pain. And when I said it seemed to me as if He had been seven night dead, it meaneth that the sweet body was so discoloured, so dry, so shrunken, so deathly, and so piteous, as if He had been seven night dead, continually dying. And methought the drying of Christ’s flesh was the most pain, and the last, of His Passion.

### CHAPTER XVII

**“How might any pain be more to me than to see Him that is all my life, and all my bliss, and all my joy suffer?”**

AND in this dying was brought to my mind the words of Christ: *I thirst.*

For I saw in Christ a double thirst: one bodily; another spiritual, the which I shall speak of in the Thirty-first Chapter.

For this word was shewed for the bodily thirst: the which I understood was caused by failing of moisture. For the blessed flesh and bones was left all alone without blood and moisture. The

blessed body dried alone long time with wringing of the nails and weight of the body. For I understood that for tenderness of the sweet hands and of the sweet feet, by the greatness, hardness, and grievousness of the nails the wounds waxed wide and the body sagged, for weight by long time hanging. And [therewith was] piercing and pressing of the head, and binding of the Crown all baked with dry blood, with the sweet hair clinging, and the dry flesh, to the thorns, and the thorns to the flesh drying; and in the beginning while the flesh was fresh and bleeding, the continual sitting of the thorns made the wounds wide. And furthermore I saw that the sweet skin and the tender flesh, with the hair and the blood, was all raised and loosed about from the bone, with the thorns wherethrough it were rent in many pieces, as a cloth that were sagging, as if it would hastily have fallen off, for heaviness and looseness, while it had natural moisture. And that was great sorrow and dread to me: for methought I would not for my life have seen it fall. How it was done I saw not; but understood it was with the sharp thorns and the violent and grievous setting on of the Garland of Thorns, unsparingly and without pity. This continued awhile, and soon it began to change, and I beheld and marvelled how it might be. And then I saw it was because it began to dry, and stint a part of the weight, and set about the Garland. And thus it encircled all about, as it were garland upon garland. The Garland of the Thorns was dyed with the blood,

and that other garland [of Blood] and the head, all was one colour, as clotted blood when it is dry. The skin of the flesh that shewed (of the face and of the body), was small-ripled with a tanned colour, like a dry board when it is aged; and the face more brown than the body.

I saw four manner of dryings: the first was bloodlessness; the second was pain following after; the third, hanging up in the air, as men hang a cloth to dry; the fourth, that the bodily Kind asked liquid and there was no manner of comfort ministered to Him in all His woe and distress. Ah! hard and grievous was his pain, but much more hard and grievous it was when the moisture failed and began to dry thus, shrivelling.

These were the pains that shewed in the blessed head: the first wrought to the dying, while it had moisture; and that other, slow, with shrinking drying, [and] with blowing of the wind from without, that dried and pained Him with cold more than mine heart can think.

And other pains—for which pains I saw that all is too little that I can say: for it may not be told.

The which Shewing of Christ's pains filled me full of pain. For I wist well He suffered but once, but [this was as if] He would shew it me and fill me with mind as I had afore desired. And in all this time of Christ's pains I felt no pain but for Christ's pains. Then thought-me: *I knew but little what pain it was that I asked*; and, as a wretch, repented me, thinking: *If I had wist what it had been, loth me had been to have prayed it*. For methought it passed bodily death, my pains.

I thought: *Is any pain like this?* And I was answered

in my reason: *Hell is another pain: for there is despair. But of all pains that lead to salvation this is the most pain, to see thy Love suffer. How might any pain be more to me than to see Him that is all my life, all my bliss, and all my joy, suffer?* Here felt I soothfastly that I loved Christ so much above myself that there was no pain that might be suffered like to that sorrow that I had to [see] Him in pain.

## CHAPTER XVIII

### “When He was in pain, we were in pain”

HERE I saw a part of the compassion of our Lady, Saint Mary: for Christ and she were so oned in love that the greatness of her loving was cause of the greatness of her pain. For in this [Shewing] I saw a Substance of Nature’s Love, continued by Grace, that creatures have to Him: which Kind Love was most fully shewed in His sweet Mother, and overpassing; for so much as she loved Him more than all other, her pains passed all other. For ever the higher, the mightier, the sweeter that the love be, the more sorrow it is to the lover to see that body in pain that is loved.

And all His disciples and all His true lovers suffered pains more than their own bodily dying. For I am sure by mine own feeling that the least of them loved Him so far above himself that it passeth all that I can say.

Here saw I a great oneing betwixt Christ and us, to mine understanding: for when He was in pain, we were in pain.

And all creatures that might suffer pain, suffered with Him: that is to say, all creatures that God hath made to our service. The firmament, the earth, failed for sorrow in their Nature in the time of Christ’s dying. For it belongeth naturally to their property to know Him for their God, in whom all their virtue standeth: when He failed, then behoved it needs to them, because of kindness [between them], to fail with Him, as much as they might, for sorrow of His pains.

And thus they that were His friends suffered pain for love. And, generally, *all*: that is to say, they that knew Him not suffered for failing of all manner of comfort save the mighty, privy keeping of God. I speak of two manner of folk, as they may be understood by two persons: the one was Pilate, the other was Saint Dionyse of France, which was [at] that time a Paynim. For when he saw wondrous and marvellous sorrows and dreads that befell in that time, he said: *Either the world is now at an end, or He that is Maker of Kind suffereth*. Wherefore he did write on an altar: THIS IS THE ALTAR OF UNKNOWN GOD. God that of His goodness maketh the planets and the elements to work of Kind to the blessed man and the cursed, in that time made withdrawing of it from both; wherefore it was that they that knew Him not were in sorrow that time.

Thus was our Lord Jesus made-naught for us; and all we stand in this manner made-naught with Him, and shall do till we come to His bliss: as I shall tell after.

## CHAPTER XIX

### “Thus was I learned to choose Jesus for my Heaven, whom I saw only in pain at that time ”

IN this [time] I would have looked up from the Cross, but I durst not. For I wist well that while I beheld in the Cross I was surely-safe; therefore I would not assent to put my soul in peril: for away from the Cross was no sureness, for frightening of fiends.

Then had I a proffer in my reason, as if it had been friendly said to me: *Look up to Heaven to His Father*. And then saw I well, with the faith that I felt, that there was nothing betwixt the Cross and Heaven that might have harmed me. Either me behoved to look up or else to answer. I answered inwardly with all the might of my soul, and said: *Nay; I may not: for Thou art my Heaven*. This I said for that I would not. For I would liever have been in that pain till Doomsday than to come to Heaven otherwise than by Him. For I wist well that He that bound me so sore, He should unbind me when that He would. Thus was I learned to choose Jesus to my Heaven, whom I saw only in pain at that time: meliked no other Heaven than Jesus, which shall be my bliss when I come there.

And this hath ever been a comfort to me, that I chose Jesus to my Heaven, by His grace, in all this time of Passion and sorrow; and that hath been a learning to me that I should evermore do so: choose only Jesus to my Heaven in weal and woe.

And though I as a wretched creature had repented me

(I said afore if I had wist what pain it would be, I had been loth to have prayed), here saw I truly that it was reluctance and frailty of the flesh without assent of the soul: to which God assigneth no blame. Repenting and willing choice be two contraries which I felt both in one at that time. And these be [of our] two parts: the one outward, the other inward. The outward part is our deadly flesh-hood, which is now in pain and woe, and shall be, in this life: whereof I felt much in this time; and that part it was that repented. The inward part is an high, blissful life, which is all in peace and in love: and this was more inwardly felt; and this part is [that] in which mightily, wisely and with steadfast will I chose Jesus to my Heaven.

And in this I saw verily that the inward part is master and sovereign to the outward, and doth not charge itself with, nor take heed to, the will of that: but all the intent and will is set to be oned unto our Lord Jesus. That the outward part should draw the inward to assent was not shewed to me; but that the inward draweth the outward by grace, and both shall be oned in bliss without end, by the virtue of Christ,—*this* was shewed.

## CHAPTER XX

**“For every man’s sin that shall be saved He suffered, and every man’s sorrow and desolation He saw, and sorrowed for Kinship and Love”**

AND thus I saw our Lord Jesus languoring long time. For the oneing with the Godhead gave strength to the manhood for love to suffer more than

all men might suffer: I mean not only more pain than all men might suffer, but also that He suffered more pain than all men of salvation that ever were from the first beginning unto the last day might tell or fully think, having regard to the worthiness of the highest worshipful King and the shameful, despised, painful death. For He that is highest and worthiest was most fully made-nought and most utterly despised.

For the highest point that may be seen in the Passion is to think and know what He is that suffered. And in this [Shewing] He brought in part to mind the height and nobleness of the glorious Godhead, and therewith the preciousness and the tenderness of the blessed Body, which be together

united; and also the lothness that is in our Kind to suffer pain. For as much as He was most tender and pure, right so He was most strong and mighty to suffer.

And for every man's sin that shall be saved He suffered: and every man's sorrow and desolation He saw, and sorrowed for Kindness and love. (For in as much as our Lady sorrowed for His pains, in so much He suffered sorrow for her sorrow;—and more, in as greatly as the sweet manhood of Him was worthier in Kind.) For as long as He was passible He suffered for us and sorrowed *for* us; and now He is uprisen and no more passible, yet He suffereth *with* us.

And I, beholding all this by His grace, saw that the Love of Him was so strong which He hath to our soul that willingly He chose it with great desire, and mildly He suffered it with well-pleasing.

For the soul that beholdeth it thus, when it is touched by grace, it shall verily see that the pains of Christ's

Passion pass all pains: [all pains] that is to say, which shall be turned into everlasting, o'erpassing joys by the virtue of Christ's Passion.



## CHAPTER XXI

**“We be now with Him in His Pains and His Passion, dying. We shall be with Him in Heaven. Through learning in this little pain that we suffer here, we shall have an high endless knowledge of God which we could never have without that”**

IT is God's will, as to mine understanding, that we have Three Manners of Beholding His blessed Passion. The First is: *the hard Pain that He suffered*,—[beholding it] with contrition and compassion. And that shewed our Lord in this time, and gave me strength and grace to see it.

And I looked for the departing with all my might, and thought to have seen the body all dead; but I saw Him not so. And right in the same time that methought, by the seeming, the life might no longer last and the Shewing of the end behoved needs to be,—suddenly (I beholding in the same Cross), He changed [the look of] His blessed Countenance. The changing of His blessed Countenance changed mine, and I was as glad and merry as it was possible. Then brought our Lord merrily to my mind: *Where is now any point of the pain, or of thy grief?* And I was full merry.

I understood that we be now, in our Lord's meaning, in His Cross with Him in His pains and His Passion,

dying; and we, willingly abiding in the same Cross with His help and His grace unto the last point, suddenly He shall change His Cheer to us, and we shall be with Him in Heaven. Betwixt that one and that other shall be no time, and then shall all be brought to joy. And thus said He in this Shewing: *Where is now any point of thy pain, or thy grief?* And we shall be full blessed.

And here saw I verily that if He shewed now [to] us His Blissful Cheer, there is no pain in earth or in other place that should aggrieve us; but all things should be to us joy and bliss. But because He sheweth to us time of His Passion, as He bare it in *this* life, and His Cross, therefore we are in distress and travail, with Him, as our frailty asketh. And the cause why He suffereth [it to be so,] is for [that] He will of His goodness make us the higher with Him in His bliss; and for this little pain that we suffer here, we shall have an high endless knowing in God which we could never have



without that. And the harder our pains have been with Him in His Cross, the more shall our worship be with Him in His Kingdom.



## CHAPTER LXXVI

**“The soul that beholdeth the fair nature of our Lord Jesus, it hateth no hell but sin”**

I SPEAK but little of reverent dread, for I hope it may be seen in this matter aforesaid. But well I wot our Lord shewed me no souls but those that dread Him. For well I wot the soul that truly taketh the teaching of the Holy Ghost, it hateth more sin for vileness and horribleness than it doth all the pain that is in hell. For the soul that beholdeth the fair nature of our Lord Jesus, it hateth no hell but sin, as to my sight. And therefore it is God’s will that we know sin, and pray busily and travail earnestly and seek teaching meekly that we fall not blindly therein; and if we fall, that we rise readily. For it is the most pain that the soul may have, to turn from God any time by sin.

The soul that willeth to be in rest when [an] other man’s sin cometh to mind, he shall flee it as the pain of hell, seeking unto God for remedy, for help against it. For the beholding of other man’s sins, it maketh as it were a thick mist afore the eyes of the soul, and we cannot, for the time, see the fairness of God, but if we may behold them with contrition with him, with compassion on him, and with holy desire to God for him. For without this

it harmeth and tempesteth and hindereth the soul that beholdeth them. For this I understood in the Shewing of Compassion.

In this blissful Shewing of our Lord I have understanding of two contrary things: the one is the most wisdom that any creature may do in this life, the other is the most folly. The most wisdom is for a creature to do after the will and counsel of his highest sovereign Friend. This blessed Friend is Jesus, and it is His will and His counsel that we hold us with Him, and fasten us to Him homely—evermore, in what state soever that we be; for whether-so that we be foul or clean, we are all one in His loving. For weal nor for woe He willeth never we flee from Him. But because of the changeability that we are in, in our self, we fall often into sin. Then we have this [doubting dread] by the stirring of our enemy and by our own folly and blindness: for they say thus: *Thou seest well thou art a wretched creature, a sinner, and also unfaithful. For thou keepest not the Command [2]; thou dost promise oftentimes our Lord that thou shalt do better, and anon after, thou fallest again into the same, especially into sloth and losing of time.* (For that is the beginning of sin, as to my sight,—and especially to the creatures that have given them to serve our Lord with inward beholding of His blessed Goodness.) And this maketh us adread to appear afore our courteous Lord. Thus is it our enemy that would put us aback with his false dread, [by reason] of our wretchedness, through pain that he threateth us with. For it is his meaning to

make us so heavy and so weary in this, that we should let out of mind the fair, Blissful Beholding of our Everlasting Friend.

## CHAPTER LXXVII

**“Accuse not thyself overmuch, deeming that thy tribulation and thy woe is all thy fault.” “All thy living is penance profitable.” “In the remedy He willeth that we rejoice”**

OUR good Lord shewed the enmity of the Fiend: in which Shewing I understood that all that is contrary to love and peace is of the Fiend and of his part. And we have, of our feebleness and our folly, to fall; and we have, of mercy and grace of the Holy Ghost, to rise to more joy. And if our enemy aught winneth of us by our falling, (for it is his pleasure, ) he loseth manifold more in our rising by charity and meekness. And this glorious rising, it is to him so great sorrow and pain for the hate that he hath to our soul, that he burneth continually in envy. And all this sorrow that he would make us to have, it shall turn to himself. And for this it was that our Lord scorned him, and [it was] this [that] made me mightily to laugh.

Then is this the remedy, that we be aware of our wretchedness and flee to our Lord: for ever the more needy that we be, the more speedful it is to us to draw nigh to Him. And let us say thus in our thinking: *I know*

*well I have a .shrewd pain; but our Lord is All-Mighty and may punish me mightily; and He is All-Wisdom and can punish me discerningly; and He is all-Goodness and loveth me full tenderly.* And in this beholding it is necessary for us to abide; for it is a lovely meekness of a sinful soul, wrought by mercy and grace of the Holy Ghost, when we willingly and gladly take the scourge and chastening of our Lord that Himself will give us. And it shall be full tender and full easy, if that we will only hold us satisfied with Him and with all His works.

For the penance that man taketh of himself was not shewed me: that is to say, it was not shewed specified. But specially and highly and with full lovely manner of look was it shewed that we shall meekly bear and suffer the penance that God Himself giveth us, with mind in His blessed Passion. (For when we have mind in His blessed Passion, with pity and love, then we suffer with Him like as His friends did that saw it. And this was shewed in the Thirteenth Shewing, near the beginning, where it speaketh of Pity.) For He saith: *Accuse not [thy]self overdone much, deeming that thy tribulation and thy woe is all for thy fault; for I will not that thou be heavy or sorrowful indiscreetly. For I tell thee, howsoever thou do, thou shalt have woe. And therefore I will that thou wisely know thy penance; and [thou] shalt see in truth that all thy living is penance profitable.*

This place is prison and this life is penance, and in the remedy He willeth that we rejoice. The remedy is that our Lord is with us, keeping and leading into the fulness of joy. For this is an endless joy to us in our Lord’s signifying, that He that shall be our bliss when we are there, He is our keeper while we are here. Our

(page 189) way and our heaven is true love and sure trust; and of this He gave understanding in all [the Shewings] and especially in the Shewing of the Passion where He made me mightily to choose Him for my heaven.

Flee we to our Lord and we shall be comforted, touch we Him and we shall be made clean, cleave we to Him and we shall be sure, and safe from all manner of peril.

For our courteous Lord willeth that we should be as homely with Him as heart may think or soul may desire. But [let us] beware that we take not so recklessly this homeliness as to leave courtesy. For our Lord Himself is sovereign homeliness, and as homely as He is, so courteous He is: for He is very courteous. And the blessed creatures that shall be in heaven with Him without end, He will have them like to Himself in all things. And to be like our Lord perfectly, it is our very salvation and our full bliss.

And if we wot not how we shall do all this, desire we of our Lord and He shall teach us: for it is His own good-pleasure and His worship; blessed may He be!

## CHAPTER LXXVIII

**“Though we be highly lifted up into contemplation by the special gift of our Lord, yet it is needful to us to have knowledge and sight of our sin and our feebleness”**

OUR Lord of His mercy sheweth us our sin and our feebleness by the sweet gracious light of Himself; for our sin is so vile and so horrible that He of His

courtesy will not shew it to us but by the light of His grace and mercy. Of four things therefore it is His will that we have knowing: the first is, that He is our Ground from whom we have all our life and our being. The second is, that He keepeth us mightily and mercifully in the time that we are in our sin and among all our enemies, that are full fell upon us; and so much we are in the more peril for [that] we give them occasion thereto, and know not our own need. The third is, how courteously He keepeth us, and *maketh us to know* that we go amiss. The fourth is, how steadfastly He abideth us and changeth no regard: for He willeth that we be turned [again], and oned to Him in love as He is to us.

And thus by this gracious knowing we may see our sin profitably without despair. For truly we need to see it, and by the sight we shall be made ashamed of our self and brought down as anent our pride and presumption; for it behoveth us verily to see that of ourselves we are right nought but sin and wretchedness. And thus by the sight of the less that our Lord sheweth us, the more is reckoned which we see not. For He of His courtesy measureth the sight to us; for it is so vile and so horrible that we should not endure to see it as it is. And by this meek knowing after this manner, through contrition and grace we shall be broken from all that is not our Lord. And then shall our blessed Saviour perfectly heal us, and one us to Him.

This breaking and this healing our Lord meaneth for the general Man. For he that is highest and nearest

with God, he may see himself sinful—and needeth to—with me; and I that am the least and lowest that shall be saved, I may be comforted with him that is highest: so hath our Lord oned us in charity; [as] where He shewed me that I should sin.

And for joy that I had in beholding of Him I attended not readily to that Shewing, and our courteous Lord stopped there and would not further teach me till that He gave me grace and will to attend. And hereby was I learned that though we be highly lifted up into contemplation by the special gift of our Lord, yet it is needful to us therewith to have knowing and sight of our sin and our feebleness. For without this knowing we may not have true meekness, and without this [meekness] we may not be saved.

And afterward, also, I saw that we may not have this knowing from our self; nor from none of all our spiritual enemies: for they will us not so great good. For if it were by their will, we should not see it until our ending day. Then be we greatly beholden to God for that He will Himself, for love, shew it to us in time of mercy and grace.

## CHAPTER LXXIX

**“I was taught that I should see mine own sin, and not other men’s sin except it may be for comfort and help of my fellow-Christians” (lxxvi.)**

ALSO I had of this [Revelation] more understanding. In that He shewed me that I should sin, I took it nakedly to mine own singular person, for I was none

otherwise shewed at that time. But by the high, gracious comfort of our Lord that followed after, I saw that His meaning was for the general Man: that is to say, All-Man; which is sinful and shall be unto the last day. Of which Man I am a member, as I hope, by the mercy of God. For the blessed comfort that I saw, it is large enough for us all. And here was I learned that I should see mine own sin, and not other men’s sins but if it may be for comfort and help of mine even-Christians.

And also in this same Shewing where I saw that I should sin, there was I learned to be in dread for unsureness of myself. For I wot not how I shall fall, nor I know not the measure nor the greatness of sin; for that would I have wist, with dread, and thereto I had none answer.

Also our courteous Lord in the same time He shewed full surely and mightily the endlessness and the unchangeability of His love; and, afterward, that by His great goodness and His grace inwardly keeping, the love of Him and our soul shall never be departed in two, without end.

And thus in this dread I have matter of meekness that saveth me from presumption, and in the blessed Shewing of Love I have matter of true comfort and of joy that saveth me from despair. All this homely Shewing of our courteous Lord, it is a lovely lesson and a sweet, gracious teaching of Himself in comforting of our soul. For He willeth that we [should] know by the sweetness and homely loving of Him, that all that we see or feel, within or without, that is contrary to this is of the enemy and not of God. And thus—If we be stirred

to be the more reckless of our living or of the keeping of our hearts because that we have knowing of this plenteous love, then need we greatly to beware. For this stirring, if it come, is untrue; and greatly we ought to hate it, for it all hath no likeness of God’s will. And when that we be fallen, by frailty or blindness, then our courteous Lord toucheth us and stirreth us and calleth us; and then willeth He that we see our wretchedness and meekly be aware of it. But He willeth not that we abide thus, nor He willeth not that we busy us greatly about our accusing, nor He willeth not that we be wretched over our self; but He willeth that we hastily turn ourselves unto Him. For He standeth all aloof and abideth us sorrowfully and mournfully till when we come, and hath haste to have us to Him. For we are His joy and His delight, and He is our salve and our life.

When I say He standeth all alone, I leave the speaking of the blessed Company of heaven, and speak of His office and His working here on earth,—upon the condition of the Shewing.

## CHAPTER LXXX

**“Himself is nearest and meekest, highest and lowest, and doeth all.” Love suffereth never to be without Pity”**

BY three things man standeth in this life; by which three God is worshipped, and we be speeded, kept and saved.

The first is, use of man’s Reason natural; the second

is, common teaching of Holy Church; the third is, inward gracious working of the Holy Ghost. And these three be all of one God: God is the ground of our natural reason; and God, the teaching of Holy Church; and God is the Holy Ghost. And all be sundry gifts to which He willeth that we have great regard, and attend us thereto. For these work in us continually all together; and these be great things. Of which great things He willeth that we have knowing here as it were in an A.B.C., that is to say, that we have a little knowing; whereof we shall have fulness in Heaven. And that is for to speed us.

We know in our Faith that God alone took our nature, and none but He; and furthermore that Christ alone did all the works that belong to our salvation, and none but He; and right so He alone doeth now the last end: that is to say, He dwelleth here with us, and ruleth us and governeth us in this living, and bringeth us to His bliss. And this shall He do as long as any soul is in earth that shall come to heaven,—and so far forth that if there were no such soul but one, He should be withal alone till He had brought him up to His bliss. I believe and understand the ministration of angels, as clerks tell us: but it was not shewed me. For Himself is nearest and meekest, highest and lowest, and doeth all. And not only all that we need, but also He doeth all that is worshipful, to our joy in heaven.

And where I say that He abideth sorrowfully and moaning, it meaneth all the true feeling that *we* have in our self, in contrition and compassion, and all sorrowing and moaning that we are not oned with our Lord. And all such that is speedful, it is Christ in us. And

though some of us feel it seldom, it passeth never from Christ till what time He hath brought us out of all our woe. For love suffereth never to be without pity. And what time that we fall into sin and leave the mind of Him and the keeping of our own soul, then keepeth Christ alone all the charge; and thus standeth He sorrowfully and moaning.

Then belongeth it to us for reverence and kindness to turn us hastily to our Lord and leave Him not alone. He is here alone with us all: that is to say, only for us He is here. And what time I am strange to Him by sin, despair or sloth, then I let my Lord stand alone, in as much as it is in me. And thus it fareth with us all which be sinners. But though it be so that we do thus oftentimes, His Goodness suffereth us never to be alone, but lastingly He is with us, and tenderly He excuseth us, and ever shieldeth us from blame in His sight.

## CHAPTER LXXXI

**“God seeth all our living a penance: for nature-longing of our love is to Him a lasting penance in us.” “His love maketh Him to long”**

OUR Good Lord shewed Himself in diverse manners both in heaven and in earth, but I saw Him take no place save in man's soul.

He shewed Himself in earth in the sweet Incarnation and in His blessed Passion. And in other manner He shewed Himself in earth [as in the Revelation] where I say: *I saw God in a Point*. And in another manner He shewed Himself in earth thus as it were in pilgrimage:

that is to say, He is here with us, leading us, and shall be till when He hath brought us all to His bliss in heaven. He shewed Himself diverse times reigning, as it is aforesaid; but principally in man's soul. He hath taken there His resting-place and His worshipful City: out of which worshipful See He shall never rise nor remove without end.

Marvellous and stately is the place where the Lord dwelleth, and therefore He willeth that we readily answer to His gracious touching, more rejoicing in His whole love than sorrowing in our often fallings. For it is the most worship to Him of anything that we may do, that we live gladly and merrily, for His love, in our penance. For He beholdeth us so tenderly that He seeth all our living [here] a penance: for nature's longing in us is to Him aye-lasting penance in us : which penance He worketh in us and mercifully He helpeth us to bear it. For His love maketh *Him* to long [for us]; His wisdom and His truth with His rightfulness maketh *Him* to suffer us [to be] here: and in this same manner [of longing and abiding] He willeth to see it in us. For this is our natural penance,—and the highest, as to my sight. For this penance goeth never from us till what time that we be fulfilled, when we shall have Him to our meed. And therefore He willeth that we set our hearts in the Overpassing : that is to say, from the pain that we feel into the bliss that we trust.

## CHAPTER LXXII

### “In falling and in rising we are ever preciously kept in one Love ”

BUT here shewed our courteous Lord the moaning and the mourning of the soul, signifying thus: *I know well thou wilt live for my love, joyously and gladly suffering all the penance that may come to thee; but in as much as thou livest not without sin thou wouldest suffer, for my love, all the woe, all the tribulation and distress that might come to thee. And it is sooth. But be not greatly aggrieved with sin that falleth to thee against thy will.*

And here I understood that [which was shewed] that the Lord beholdeth the servant with pity and not with blame. For this passing life asketh not to live all without blame and sin. He loveth us endlessly, and we sin customably, and He sheweth us full mildly, and then we sorrow and mourn discreetly, turning us unto the beholding of His mercy, cleaving to His love and goodness, seeing that He is our medicine, perceiving that we do nought but sin. And thus by the meekness we get by the sight of our sin, faithfully knowing His everlasting love, Him thanking and praising, we please Him:—*I love thee, and thou lovest me, and our love shall not be disparted in two: for thy profit I suffer [these things to come]*. And all this was shewed in spiritual understanding, saying these blessed words: *I keep thee full surely.*

And by the great desire that I saw in our blessed Lord that we shall live in this manner,—that is to say, in longing and enjoying, as all this lesson of love sheweth,—thereby I understood that

that which is contrarious to us is not of Him but of enmity; and He willeth that we know it by the sweet gracious light of His kind love. If any such lover be in earth which is continually kept from falling, I know it not: for it was not shewed me. But this was shewed: that in falling and in rising we are ever preciously kept in one Love. For in the Beholding of God we fall not, and in the beholding of self we stand not; and both these [manners of beholding] be sooth as to my sight. But the Beholding of our Lord God is the highest soothness. Then are we greatly bound to God [for] that He willeth in this living to shew us this high soothness. And I understood that while we be in this life it is full speedful to us that we see both these at once. For the higher Beholding keepeth us in spiritual solace and true enjoying in God; [and] that other that is the lower Beholding keepeth us in dread and maketh us ashamed of ourself. But our good Lord willeth ever that we hold us much more in the Beholding of the higher, and [yet] leave not the knowing of the lower, unto the time that we be brought up above, where we shall have our Lord Jesus unto our meed and be fulfilled of joy and bliss without end.



## CHAPTER LXXXIII

### “Life, Love, and Light”

I HAD, in part, touching, sight, and feeling in three properties of God, in which the strength and effect of all the Revelation standeth: and they were seen in every Shewing, and most properly in the Twelfth, where it saith oftentimes: [*It is I.*] The properties are these: Life, Love, and Light. In life is marvellous homeliness, and in love is gentle courtesy, and in light is endless Nature-hood. These properties were in one Goodness: unto which Goodness my Reason would be oned, and cleave to it with all its might.

I beheld with reverent dread, and highly marvelling in the sight and in the feeling of the sweet accord, that our Reason is in God; understanding that it is the highest gift that we have received; and it is grounded in nature.

Our faith is a light by nature coming of our endless Day, that is our Father, God. In which light our Mother, Christ, and our good Lord, the Holy Ghost, leadeth us in this passing life. This light is measured



discreetly, needfully standing to us in the night. The light is cause of our life; the night is cause of our pain and of all our woe: in which we earn meed and thanks of God. For we, with mercy and grace, steadfastly know and believe our light, going therein wisely and mightily.

And at the end of woe, suddenly our eyes shall be opened, and in clearness of light our sight shall be full: which light is God, our Maker and Holy Ghost, in Christ Jesus our Saviour.

Thus I saw and understood that our faith is our light in our night: which light is God, our endless Day.

## CHAPTER LXXXIV

### “Charity”

THE light is Charity, and the measuring of this light is done to us profitably by the wisdom of God. For neither is the light so large that we may see our blissful Day, nor is it shut from us; but it is such a light in which we may live meedfully, with travail deserving the endless worship of God. And this was seen in the Sixth Shewing where He said: *I thank thee of thy service and of thy travail.* Thus-Charity keepeth us in Faith and Hope, and Hope leadeth us in Charity. And in the end all shall be Charity.

I had three manners of understanding of this light, Charity. The first is Charity unmade; the second is

Charity made; the third is Charity given. Charity unmade is God; Charity made is our soul in God; Charity given is virtue. And that is a precious gift of working in which we love God, for Himself; and ourselves, in God; and that which God loveth, for God.



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## CHAPTER LXXXV

### “Lord, blessed mayest Thou be, for it is thus: it is well”

AND in this sight I marvelled highly. For notwithstanding our simple living and our blindness here, yet endlessly our courteous Lord beholdeth us in this working, rejoicing; and of all things, we may please Him best wisely and truly to believe, and to enjoy with Him and in Him. For as verily as we shall be in the bliss of God without end, Him praising and thanking, so verily we have been in the foresight of God, loved and known in His endless purpose from without beginning. In which unbegun love He made us; and in the same love He keepeth us and never suffereth us to be hurt [in manner] by which our bliss might be lost. And therefore when the Doom is given and we be all brought up above, then shall we clearly see in God the secret things which be now hid to us. Then shall none of us be stirred to say in any wise: *Lord, if it had been thus, then it had been full well*; but we shall say all with one voice: *Lord, blessed mayest thou be, for it is thus: it is well; and now see we verily that all-thing is done as it was then ordained before that anything was made.*



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## CHAPTER LXXXVI

### “Love was our Lord’s Meaning”

THIS book is begun by God’s gift and His grace, but it is not yet performed, as to my sight.



For Charity pray we all; [together] with *God's* working, thanking, trusting, enjoying. For thus will our good Lord be prayed to, as by the understanding that I took of all His own meaning and of the sweet words where He saith full merrily: *I am the Ground of thy beseeching*. For truly I saw and understood in our Lord's meaning that He shewed it for that He willeth to have it known more than it is: in which knowing He will give us grace to love Him and cleave to Him. For He beholdeth His heavenly treasure with so great love on earth that He willeth to give us more light and solace in heavenly joy, in drawing to Him of our hearts, for sorrow and darkness which we are in.

And from that time that it was shewed I desired oftentimes to learn what was our Lord's meaning. And fifteen years after, and more, I was answered in ghostly understanding, saying thus: *Wouldst thou learn thy Lord's meaning in this thing? Learn it well: Love was His meaning. Who shewed it thee? Love. What shewed He thee? Love. Wherefore shewed it He? For Love. Hold thee therein and thou shalt learn and know more in the same. But thou shalt never know nor learn therein other thing without end* Thus was I learned that Love was our Lord's meaning.

And I saw full surely that ere God made us He loved us; which love was never slacked, nor ever shall be. And in this love He hath done all His works; and in this love He hath made all things profitable to us; and in this love our life is everlasting. In our making we had beginning; but the love wherein He made us was in Him from without beginning: in which love we have our beginning. And all this shall we see in God, without end.



## POSTSCRIPT BY A SCRIBE

[The Sloane MS. is entitled “Revelations to one who could not read a Letter, Anno Dom. 1373,” and each chapter is headed by a few lines denoting its contents. These titles are in language similar to that of the text, and are probably the work of an early scribe. No doubt it is the same scribe who after the last sentence of the book adds the aspiration :] *Which Jesus mot grant us Amen.*

[And to him also may be assigned this conclusion:—] Thus endeth the Revelation of Love of the blissid Trinite shewid by our Savior Christ Jesu for our endles comfort and solace and also to enjoyen in him in this passand journey of this life.

*Amen Jesu amen*

I pray Almyty God that this booke com not but to the hands of them that will be his faithfull lovers, and to those that will submitt them to the faith of holy Church, and obey the holesom understandyng and teching of the men that be of vertuous life, sadde Age and sound lering: ffor this Revelation is hey Divinitye and hey wisdom, wherfore it may not dwelle with him that is thrall to synne and to the Devill.

And beware thou take not on thing after thy affection and liking, and leve another: for that is the condition of an heretique. But take every thing with other. And, trewly understonden, All is according to holy Scripture and groundid in the same. And *that* Jesus, our very love, light and truth, shall shew to all clen soulis that with mekeness aske profe reverently this wisdom of hym.

And thou to whom this boke shall come, thank heyley and hertily our Saviour Christ Jesu that he made these shewings and revelations, for the, and to the, of his endles love, mercy and goodnes for thine and our save guide, to conduct to everlastyng bliss: *the which Jesus mot grant us. AMEN.*

Transcribed by John Ockerbloom (spok@cs.cmu.edu)