

On Dreams

On Dreams

by Thomas Browne

Source: *Collected Works of Sir Thomas Browne*, ed. Simon Wilkin, pub. Fletcher and Son, Norwich, 1835-36

Half our dayes wee passe in the shadowe of the earth, and the brother of death exacteth a third part of our lives. A good part of our sleepes is peised out with visions, and phantastical objects where we are confessedly deceived. The day supplyeth us with truths, the night with fictions and falsehoods, which uncomfartably divide the natural account of our beings. And therefore having passed the day in labours and rational enquires of truth, wee are faine to betake ourselves unto such a state of being, wherein the soberest heads have acted all the monstrosities of melancholy, and which unto open eyes are no better then folly and madnesse.

Happy are they that go to bed with grave musick like Pythagoras, or have wayes to compose the phantastical spirit, whose unquiet wandrings takes of inward sleepe, filling our heads with St. Anthonies muske, and the dreams of Lipara in the sober chambers of rest. Virtuouse thoughts of the day laye up good treasures for the night, whereby the impressions or imagine formes alter into sober similitudes, sculpture into our slumbring selves, and preparatory unto divine impressions; hereby Solomons sleepe was happy. Thus prepared Jacob might well dreame of Angels upon a pillow of stone, and the best sense of Adam might bee the best any after.

That there should bee divine dreames seemes unreasonably doubted by Aristotle. That there are comonical dreames wee have little reason to doubt. Why may there not bee Angelicall best bee Guardian spirits, they may not bee unactively about us in sleepe, butt may sometimes order our dreames, and many strange heres, indignations, or discoveries which are so amazing unto us, may arise from such foundations. Butt the phantasms of sleepe do commonly walk in the great roade of natural & animal dreames, wherein the thoughts or actions of the day are acted over and echoed in the night, who can therefore wonder that Chrysostome should dreame of St. Paul who daily read his Epistles; or that Cantan whose head was so taken up about the storms should dreame that his end was in the mount Pelee. Persons whose thoughts are daily busied about heaven & the blessed state thereof, can hardly escape the nightly phantasms of it, which though sometimes taken for illustrations or divine dreames, yet rightly suspended may prove butt animal visions and natural night scenes of their waking contemplations.

Many dreames are made out by sagacious exposition from the signature of their subjects, carrying their interpretation in their fundamental sense & mystrie of similitude, whereby wee find understandings that natural fundamental every notional dependeth, may by symbolical adaptation hold a ready way to read the characters of Morpheus. In dreames of such a nature Aristotels, Achmet, and Strampsyclus, from Greek, Egyptian, and Arabian oneirocriticaine, may lend some interpretation, who, while wee read of a ladder in Jacobs dreame, will tell us that ladders and scaires signify upbore. The greatest tyrant is such divinations was Nabuchodonosor when he sawe the dream of Pharaoh, do teach us, that rivers overflowing speake plenty, leane oxen famine and scardle, and therefore it was butt reasonable in Pharaoh to demand the interpretation thereof. Wee have been well versed in symbols & the hieroglyphical notions of things. The greatest tyrant is such divinations was Nabuchodonosor when he sawe the dream of Pharaoh, do teach us, that rivers overflowing speake plenty, leane oxen famine and scardle, and therefore it was butt reasonable in Pharaoh to demand the interpretation thereof.

On Dreams By Thomas Browne Summary

R. Paul Stevens, Robert Banks



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Reading the Early Modern Dream Sue Wiseman, Katharine Hodgkin, Michelle O'Callaghan, 2020-08-26 Dreams have been significant in many different cultures carrying messages about this world and others posing problems about knowledge truth and what it means to be human This thought provoking collection of essays explores dreams and visions in early modern Europe canvassing the place of the dream and dream theory in texts and in social movements In topics ranging from the dreams of animals to the visions of Elizabeth I and from prophetic dreams to ghosts in political writing this book asks what meanings early modern people found in dreams

Dreams in Early Modern England Janine Riviere, 2017-04-28 Dreams in Early Modern England shows the variety and complexity of the early modern English discourses on dreams from the role of dreams and dream theory in framing religious scientific and philosophical debates to the way that dreams continued to offer important spiritual and supernatural guidance and lastly how ordinary people exercised agency over their lives through interpreting and using dreams While today we tend to conceptualize dreams and dreaming as largely psychological this study shows how early modern people understood dreams and dreaming as many different things most significantly as political religious medical philosophical and supernatural

The Complete Book of Everyday Christianity R. Paul Stevens, Robert Banks, 2018-12-01 I am thrilled to know that The Complete Book of Everyday Christianity is being relaunched A well worn first edition of this book sits next to my office desk and I consult it often There is no better collection of everyday issues examined from a Christian perspective A wide variety of topics are addressed with a cleverly balanced combination of academic and practical perspectives informed by thoughtful biblical and theological reflection This is a wonderfully useful tool I am pleased that it will be available to resource a new generation of Christians who are eager to understand more about what it means to follow Christ in every aspect of life Alistair Mackenzie Senior Lecturer School of Theology Mission and Ministry Laidlaw College Christchurch New Zealand Also Director of Faith at Work NZ

Tread Softly On My Dreams Gretta Curran Browne, We were taught nothing about Ireland or its history in school and when I did learn of the part we played in that struggle I felt shame The world should know about young men like Tone and Robert Emmet Oscar winning actor COLIN FIRTH Sunday Times Magazine 2012 AN EPIC NOVEL FROM IRELAND S PAST BOOK 1 in THE LIBERTY TRILOGY The book some critics are calling THE IRISH LES MISERABLES And others Ireland On Sunday On as grand a scale as Flanagan s THE YEAR OF THE FRENCH Beautifully written meticulously researched immensely enjoyable and by turns heartbreaking and uplifting Sunday Independent Set against the background of a country in turmoil Tread Softly On My Dreams is the passionate and powerful true story of Robert Emmet a young Protestant who became one of Ireland s most famous rebels Robert s devotion to his dream will change the lives of all those who love him Sacrifice and tragedy await the courageous Anne Devlin while romance blossoms between Robert and Sarah Curran But can love survive amid the turbulent fight for freedom Although I started off thinking this would be a love story an incredible tale

of political corruption began to unfold *The Irish Times* *Notes and Queries*, 1922 Sir Thomas Browne's works, ed. by S. Wilkin sir Thomas Browne, 1852 **"The" Works of Sir Thomas Browne** Thomas Browne, 1852 **The Works of Sir Thomas Browne** Sir Thomas Browne, 1846 *The Works of Sir Thomas Browne: The three last books of vulgar errors. Religio medici. The garden of Cyrus.* 1915 Sir Thomas Browne, 1915 **The Works of Sir Thomas Browne: Pseudodoxia epidemica, books V-VII. Religio medici. The garden of Cyprus** Sir Thomas Browne, 1852 Sir Thomas Browne's Works: Pseudodoxia epidemica, books 4-7. The garden of Cyrus. Hydriotaphia. Brampton urns Sir Thomas Browne, 1835

The Works of Sir Thomas Browne: The three last books of Vulgar errors, Religio medici, and the garden of Cyrus Sir Thomas Browne, 1852 *Sir Thomas Browne's Works, Including His Life and Correspondence: Pseudodoxia epidemica, books 4-7. The garden of Cyrus. Hydriotaphia. Brampton urns* Sir Thomas Browne, 1835 Sir Thomas Browne's Works Sir Thomas Browne, 1835 The Works of Sir Thomas Browne: Pseudodoxia epidemica, books V-VII. Religio medici. The garden of Cyrus Sir Thomas Browne, 1883 Thomas Hardy Nicola Barber, Patrick Lee-Browne, 2000 This volume is part of the Writers in Britain series which introduces children to great literary figures This volume examines the life of Thomas Hardy and how the change from the 19th to the 20th century influenced him and his writing **Figuring Animals M.** Pollock, C. Rainwater, 2016-10-03 This is a collection of fifteen essays which expose weaknesses in western epistemological frames of reference that for centuries have limited our views and thus our experiences of animal being including our own The volume contributes to current discussions of new ways of seeing the other inhabitants of this world and more effective ways of sharing the world with them The contributors draw on and complement the growing field of ecocriticism but because the contributors draw on an array of disciplinary and cultural perspectives it will appeal to a wide audience ranging from literary scholars philosophers art historians anthropologists and cultural historians including graduate and undergraduate students in all these disciplines to laypersons interested in nature writing and environmental issues The Works of William Shakespeare William Shakespeare, 1890 **The Saturday Review of Politics, Literature, Science and Art**, 1885 **The Study** Andrew Hui, 2024-12-03 A uniquely personal account of the life and enduring legacy of the Renaissance library With the advent of print in the fifteenth century Europe's cultural elite assembled personal libraries as refuges from persecutions and pandemics Andrew Hui tells the remarkable story of the Renaissance studiolo a little studio and reveals how these spaces dedicated to self cultivation became both a remedy and a poison for the soul Blending fresh insightful readings of literary and visual works with engaging accounts of his life as an insatiable bookworm Hui traces how humanists from Petrarch to Machiavelli to Montaigne created their own intimate studies He looks at imaginary libraries in Rabelais Cervantes Shakespeare and Marlowe and discusses how Renaissance painters depicted the Virgin Mary and St Jerome as saintly bibliophiles Yet writers of the period also saw a dark side to solitary reading It drove Don Quixote to madness Prospero to exile and Faustus to perdition Hui draws parallels with our own age of information surplus and charts the

studiolo's influence on bibliographic fabulists like Jorge Luis Borges and Umberto Eco Beautifully illustrated The Study is at once a celebration of bibliophilia and a critique of bibliomania Incorporating perspectives on Islamic Mughal and Chinese book cultures it offers a timely and eloquent meditation on the ways we read and misread today

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