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Gregorius, Saint, &c. Of the framing of man.
The chapter of are
hath to contain
in this treating
the leave when
they, regnue.

The 1. chapter.

In the first chapter there is
a certain particular discourse con-
cerning the world, a also plea-
sant declaration of such things
as were before makeing of
man, fol. 1

The 2 chapter

For what cause man was made
Lucy made after all other
things man was creau-ed, fol. 14.

The 3 chapter

That if nature of man is more
honorabale then the nature of
any creature, if we have beside. fol. 14.
The chapters.

The 4. chapter.

How there playfully appeared a making of man a certaine prince by power in all things. fol. 23

The 5. chapter.

How man representeth a similitude of that princelye nought is in god. fol. 27

The 6. chapter.

A disputation about the affections, whos between the understanding and nature: wherein also by of way of opinion of hard sticke, called, knowne is conferred. fol. 31

The 7. chapter.

For what cause man of nature is maken, a distinute bothe of armes (to defend him) and clothing (to cover him). fol. 38
The chapters.

The 3. chapter.

(Being the shape of man is made up in the brain by the power of the hands further to speak, therein also there is a twofold compass, how one part of it is forth different from another.) fol. 48

The 9. chapter.

How the shape of man was made, with such instruments as might serve for the use of speech.) fol. 63.

The 10. chapter.

He sheweth of the principal parts of the mind made together by ye senses.) fol. 71.

The 11. chapter.

He treateth that we are not able thoroughly to consider of all, that belongeth to the nature of man.) fol. 81.
The chapters.

The 12th chapter.

The diligent consideration of principal parts of the mind be thought to be placed; in this chapter also, is contained a treatise of the nature of tears, of laughter, together with a natural consideration, how matter makes the mind agree together: fol. 86. The 13th chapter.

The intercessor of sleep, and yields the cause of yawning and dreaming: fol. 115. The 14th chapter.

That the principal parts of the mind and mind included into some certain parts of the body, abstrinsic also, those motions not belong to the body, such as concern of soul, are sense and each from other: fol. 147.
The 16. Chapter.

That the reasonable soul, both is indeed, and is all properly called, the soul, and that the rest of the faculties to agree there with in bare thence only. Wherein this also is understood, that the force of the mind is perfect through all of body, so applying it self into various parts, as make fitt for of part. fol. 155.

The 16. Chapter.

It concerneth a discoursing of those words, when god saith, let us make man after our own image & similitude: wherein image is made, what we how think of this image, and whether a thing intent to pass, and frame
The chapters may be likened to that which is (accidentally) blessed, and exempt from all passions. And how in the image there may be a difference of male and female, whereas there is no such thing in the prime dull matter.
A tracte made by the holy
father Gregorie Nyasen, of
the framing of Man.

The first chapter of the
tract made by the holy
father, Gregorie Bishope
of Wolle, wherein is rese
se a certain particular
discourse concerning the worde
and also a pleasant
declaration of suche things
as went before the
making of Man.

The 1. chapter.

This is the booke, sayeth the
scripture of the makynge and generation
both of heaven, and earth, at
such tyme as eriere thinges (as
serted, isth next) appeare to;
and sober eriere of these things,
was are: on the wodde Yrming,
but apart by, A. life, did depart
unto that place in whos properly
ordained for the situaung trest,
such tyme as the lodgge
of the
Of the frameing of Man. cap. 1.

of the heaven did compass in all things rounde, to subdue and subdue bothe bodies as were present, and had their natural motions determined, their places in the midst of all. Mere earth and matter was all this that yeuion of the midst of all the rest, so that they all were contained in them other.

Also a divine art, and power was planted in the nature of all things, to bonde together, and confirm all things that were made, directingly, (and governing) all things by double operation.

For why, wiste, and motion, the first devised that the things made were not, should be made, and things that were not made, should have a continuance, turning round the midst. (by the motion of the pole in manner of a cistern, about the common nature, with its motion.
Of the framing of Man. cap. 1.

are not transposed from place to place, as it were about an axis, or in a calm sea, but in the sea, and precessing, as the earth is from its axis through the other. For though as that wind at times, so that winds, doth be on either side, both in the sea and in the earth and by his constant motion, and likewise those things, that are formed, and that not, do more naturally, increase the round motion of such things, as round round about them in a circle, they are so fast forced, that they remove not.

And though these things do differ in operation, I mean the thing, and in fast fixed, and that of is moved round, and never resteth, yet is there some thing, as in the highest degree, is like them both.

For neither is the earth
Of the framing of Man. cap. i.

Ever translated out of the place where it is settled, men both doth the maner ever remitte or take any thing of the be
haviour of his motion.

And now these things were first of all made before other things that were created by the wisdom of the creator, and it were a certain beginning of all his devise: so that in my opinion, when that I found great Man Moses did say, that

The heaven and the earth were made by God in the beginning; be oint, that what power appear in all the creation, did first among all, and from motion and rest, of creatures natural, whatsoever was brought forth, and made according by his will.

Then whereas the heaven and the earth do differ.
Of the Frame of Man. cap. 1.

As far as may be, in Admiration exceeding in one from another, in that there is in them some contrary operation, these creatures, that are between these extremes, taking parts of both that are nearer unto them, now of the one, now of the other, do of them consist in the midst of these poles extremely different one from another, so, that it is made pleasant that the parts contrariwise are knit the one to the other by reason of such things as come between them.

For the ages both after a sorte represent the qualities of substance of five arts or all manner moveable of them, both because it hath more equally a lightness in it, and for if it be possible body motion.

Yet is it not of such a nature that it is quite estranging from all affinitie.
of the frame of Man, cap. 1.

all affinities and things that are set, for that, may be, it doth always remain for
monable, whether doth the flame, or it doth not at all perceptible, but it
is by nature a certaine
boume between these things, that are contrary
opposition, by
reason of the finenesse that it hath into ether of them, of them
and the absence in it selfe, both
people togethers and divide togethers.
like thinges that are doth
taste one from another by nature.

for the manner, of the more, of elements
substance is made agreeable to it nature
use of the contraries, by his
double qualities.

for in that it is positive
and hath a motion downward, and it hath great affinities with
the earth of nature.

But in that it hath no...
Of the framing of Man. cap. I.

certaine power of moving, and
rummy, it is not all together
extraordinary from its nature of
moveable violence, but base by
also there is a certain mingled
and mingled together of
contraries, for as much as
both the one times is change
ged into another, (the motion is
not restrained or hinder'd by
weighte).

So that these things are
are in extremity diverse in
our time do agree exile with
other being bound together
by those times and have the
middle place betwixt them. + nature

May rather it seem with in
a treat of a matter exactly of
name and half of the contraries, is not
rather people of mixture and the con-
trarn naturer in respect of
the proportes: to this end

in my...
Of the frame of Man. cap. 1.

In my opinion 'tis all things

That appear in the morte

Might tend to a knot one with

Another; and none creature

Might conforme (and agree) with

Other things found in the pro-

Parties of contrary things.

For, whereas we consider one

There not only in remembrance

Of place, but also in temptation, change

And alteration: and again, because

The nature both of power of

Imitation cannot abide. For motion

Consisteth in alteration: therefore, the wisdom of

God, maketh a change in these qualities; but the

Planted (nay be a quality in the thing oblique more

With all manner, that there shall

Be no change in it), and in

The thing that is abominable,

(But be placed) changing ably: per

Chance ordering all this matter

By a.
Of the framing of Man, cap. 1.

By a certain foresight, left
that the properties of nature
namely, to be permeable, e.
not transposed, being in one of
thse creatures a. rose (e.
therefore the thing created
to be counted a god.

For, that thing cannot be
supposed to have a godhead
in it, what sense it, ethere
moved or altered.

Therefore the earth is
settled, but is not void of altera-
tion; whereas the hea-
men contrarywise, hath
no alteration neither ever moved,
(yet standeth still.)

To an end it is prone of god
overthrown together into the (settled
nature mutation, and motion
into of nature with the no
mutation, might the last be.
Of the framming of Man. cap. 1.

...by making a change of the properties of one with the other, and might turn men away from two natures, nature of good and to be in the creature...

For as it (and before), may...nature of good and in it, may ther that both never resteth, neither that both is altered.

And now surely, all things have a fixed part to their proper end.

...For as Moses saith, the heaven and the earth, and all things that are between them, were garnished perfected and carry, particular form was garnished out by his command...
Of the framing of Man.

The heaven north of Brightnes of his lights: The sea, and the ayre north (suche living creatures as swimme, and flye: The earth north all kindes of barrenish rothe of plants, and of brastes, all oth the earth did bringe forth at once in great store, for that it was strengthe and thorowto. By the north of god.

And the earth was full of godly barrenish things. 

The madenes all the more fall of all suche things, as they now abonde upon the madenes. And all strong places, and toppes of hillis, all cidering, and flatt bright places, and all vallayes were crowned with berbe and grove, and with the berste.
Of the Framing of Man. cap. 1.

the bront of trees full of paradise,

it, rising but now out of

the earth, did four Photograph some 2, and they perform.

Then also it was likely, all fit

beasts and were smitten by the

commandment of God, did receive

and place them: Auch, running

amongst the brooks in flocks

and kinds by kinds.

Again in every thing, that was

covered over, and shadowed:

So some emerge more rounde

with the Tousings of Musicall Birds, Chirping.

And it was like in all, that

there was no less pleasure in the beholding of the Sea,

when it was made of brought

into a quietnes, and a calme

by the gathering together (of

the Waters) into the bottome

places; Robere in bottome ha-


Nota.

Is 1.701 omittet

quis idem est

D Augusti, me

sunt singula (si ego) tua

comissa Barba

synonyma quodas exp. manu.
Of the framing of Man. Cap. i.

was being wroughte in the barkes of thynge orome accordes, diverse in the sea middelie unto the lande.

And the calme motions of the stwodes, were in faire and wondrous to the beauty of the meadowes, meagly pope, and doome mildely, on the pure toppes by reason of small, s mikelde读懂es.

And thus, all the riches of

gods creation, was creatur (for instead) bothe by lande, and by sea: But there was more ynto to enjoy it.

T. A. J.
Of the framing of Man. Cap. 2.

The 2. chapter.

For what cause man made
last made after all other
things were created.

For, man being so good by nature
and honourable a creature, had
not yet his place in this
sacred nature, nor conversed all
things.

For, indeed it was not convenient
that the world should be in
an expiring. Nor should a place
be assigned to those that
serve under his rule. But any other
is government being before hand,
provision made for him, it would consequently
be shown that he should
be declared governor thereof and
appointed of

But after that the creator
of the whole world, had been
since hand appointed as it

more
Of the framing of Man. cap. 7.

were a certaine princely house
for him that held up kings over all, and namely, the earth,
of stands, the sea, and of bellow
beauern; in manner of a roof;
and, (after that) all manner
of viues was hange upp in this
palace: and here iof all viues
are the heavenly creatures and the
under the heaven, of swans, robins
format, to the plante, and
and robins
but be sense, and dothe
breathe, and live, and be
bring them in the air, as
so if I may under
the name of viues, all
mutterall things, robwod
for things gallant, colour
have beene accustomed of great
price in the sight of men, as for example
and the manner all of those gold and silus.
Of the framing of Man. cap. 2.

Thus, in the same sense:

I say, after the Creator had placed the Adam made of the dust of the earth at the door of the Garden of Eden, he said to the man: 'I have made every beast of the field and every fowl of the air, and have given them to thee to taste and eat according to their kind. But of the tree of the knowledge of good and evil, thou shalt not eat. For in the day that thou eatest thereof, thou shalt surely die. But the garden shall be thine to behold and to walk in.'

So, if any part of these words are to be understood as antithetical: of other forms a horse to the end of the earth, to the fruit of the tree of the knowledge of good and evil may profitfully consider of him that hath liberally given them. For these things oppress him, and by the benediction, and great multitudes of blessed images he might step by step follow the power of the Creator, and his unspeakable and past all reason.

Upon these occasions, as man brought into the world, last.
Of the framing of Man. cap. 2.

last after all other creatures
not like unto an abode, after
behind among the taste, but as a creature rich
as soon as he were made, he
be a king over such things
as were committed unto his handes
(and rule).

And, thus a, a good feast etc.

doth not bring his gueste into
his house before he hath
provided his meates, but after
he hath made all things ready
before hand, and bathe trimmed
by his house garniture, with such
furnitures as is fitt for it, and
his parlours likewise, and both
table, then doth he bring his
guest into his house, and all
is ready that should be
convenient for that banquet,

Even in this likewise this rich

and groom.
Of the framing of Man, cap. 2.

and symphonic feature of our nature, after he had garnished this house with all kind of beastie, and had made ready the general banquet, both great and having made banquet, after all this he brought on Man, nothing him to be come saunter, not on proceeding the things that he had been not altogether, but in the mingling of things, that he had.

And therefore, he laid in him as a foundation, two things, whereof he showed to be made, tempering some divine things with that not is worthy, that by reason of them both, he might find, and commonly, among both, that he might have the written
Of the frammes of Man. cap. 2.

Of God, by that parte of his man
more, that was more divine,
and the wife of those good things
that were upon the earth, by
since, not was of like nature
with him selfe.

The 3. chapter. cap. 3.

That the nature of Man
is more honorable, then of
nature of any creature,
that thou hast Beside.

It is also worthy the lovers,
not to passe over of consideration
of this thing, namely, that
thereas so godly a world, and
all those powers that are thorn
are
Of the Frame of Man cap. 3.
an exact Lage as a Foundation into the perfect making of
the whole frame, every creature
is after a coat made by the power
of God, without any creative
regard of that creature, and is
brought forth as soon as ens
the commandment was given.

But there went a completion
before the making of Man
and that no creature be after
made was formed before at the
artificer, by a description in a painting
model. But what manner a
one be made be it what Kreises'
paint example be & represent
and to what end bejoyned
be made, and in what be made
be continued after he made
be made, and over what things be
Kreises' Brevi rule all this is enjoined. & express do be
in view the before hands, inquire all &c.
that be done obtain a dispose
of more and signify than his making.
Of the framing of Man. cap. 3.

and was made with the
rule of all things, before
him self, was brought into the work.

For Moses saith, of God saith,
Let us make Man after our
own image, and likeness, and
let them have rule over the
fishe of the sea, p. the Beast of
the earth, p. the birds of
heaven, and over the cattell, and
over all the earth.

O what a wonderfull thing
is this!

The same was made other
wise no contemplation before.
p. in the case of heaven, not of
two things none may compare
among all the creatures.

To wonderfull things were
made by a wonder such, might
was there any speake to declare
from
Of the framing of Man. cap. 3.

from whence (they came), or, from whence (they were made) or any such like thing.

And men so too every part in ear thing of the heaven, or stars or fire, the ayre that is lest needes, or thinke, the sea, the earth, the living creatures, the plants, all were brought to theyre being more a brotherhoode.

Thereat, the maker of all things doth come to the only making of Man with a deliter within before hand, so that he doth before hand make near do a matter to make him of, and doth when his hand to a cerayne tyme found to worth Dolance in a principal example, and when he had before hande set done the principal end of fortune, firse for he saith he made be on pede of his creature in a maste ne-

convenient.
At the framing of Man. cap. 2.

convenient for him itself, and fitt for (the doing of) such things as should be wrought by him: and that God be able for of things it was purposed.

\[\text{signature}\]

The 4th Chapter. cap. 4

from these playneth a part, or part in the making of Man a certaine primarily; some for all times:

for when as when one bane any worldly business to doe the instrument how one occupie? is framed by of craftsmen fit for the age (whereas it is or otherwise). So be it payable all artificers hath made our nature.
Of the frame of Man. cap. 4.

Nature, as it were a certain desert fit for the wandering handings or government of a kingdom having furnished it before hand in his nature, both by the spontaneous gifts of providence, the mind, and also with some special regiments of body, that it should be born apt to receive rule.

For, the mind doth of itself, I will playfully, declare a prince, a mighty, indelible man, far distant from the desires of men all should be put out authority; for that it is made of more, but is of free power by its selfe and is govern'd as it pleased andeth, like a prince, ordain't it selfe.

Can these proprieties appear to wise, have a king only? And further more after to be made after the image of God? Nature, reduce from our extendeth to rule into all things, what doth it prove else, but that a prince?
Of the framing of Man.

Nature was given to Man, even as soon as ever he was made.

For, even as it is an small thing among men, that they, with their own hands, frame the prince of their form, and together with the drawing of them, gave them forme, dignity, by clothing them in purple, and men of estate say, as if it were a picture is the king or prince.

So likewise mans nature, for as much as it was made to rule all other creatures, by reason of the similitude whereby it represents him, that is, being over all, was set up as it were a certain living image, taking parte with.
Of framing of Man. cap. 4.

With the first pattern both in deportment, and in name: not clothed with purple, nor getting for the his deportment by scepter or crown: for may take in his pattern adorned with such emblems: but in stead of purple, armor, and mitre, for is of all clothing most proper, and being fastened on to the head of a scepter, with the happiness of immortality: and adorned in stead of a king's crown, with a crown of righteousness.

So that it appears by all these times, that this may be true, in primordial deportment, and fame, beare the multitude, and be long life, and to be married.

Definitive, this manner both illustrated, beare a likeness of the honest and principal pattern.
Of the framing of Man. cap. 5.

The 5. chapter

How Man represents a similitude of of Frame, yet is in God.

Now that Beauty, yet is in God, is not garnished out, as
any figure, may her with any due proportion of parts in his Shape, for with Beauty of Colours; but it consists
in imperceptible parts and figure.

And therefore, as proposed
to take from the Body into little Tables, the pictures of
Man by certain colours, gave
within the picture, with convenient and fit Page, to
the intent that the Body of
the Prime
Of framing of Man cap i.

The principal part, may not altogether be brought into the picture, so likewise every part of him that framed us, that in as he that made declaration, two being of the same rules, furnishing each other with rule. his Image, body, his meaning for fine, as with, and his forte: at or to, from, as it were a whole, another cartouche, another.

These things now found in trade of colour, in this Image are of many sorts, and indeed, two by the true judge is, thus, at first: not a vivid colour, nor a bright one; and a mixture of these colours after a sort together, yet with: a certain light and full paying of Radiones with black: colour, both sides, be large under the eye, bright, and the neck, and throats, his does, the lower part of the picture in the balance places.

Thereof
Of the frameyng of Man. cap. 5.

Thereof, in a certayne temperate time: or what manner yche thynge is the band of poynters: and the drinke in thynge arte.

Thus did do, as doth in Arche: Gentile, Articulare of more develide mays, and to be poore of all doth, and what othere thinges.

You are of this sorte: Obeying: a likenes that god, he framed in the faze of men.

Schee fowres of his own Image basthe of creator imagination in our Nature.

But of togethers hereafter: you maybe mynour after othe Thinges, as he by the Divine booke is expresed, you shall finde: that in the all to the likenes of it is represented in our Image in exactly presed.

For the divine nature there is
Of framing of Man. cap. 5.

Benedict and the wode. Treason or Spibe. And this is the folle. St Paul for those of whom the mind of Christ speaking snaik spoken. in them.

For in the beginning was the Word.

And the Word was with God. And God was the Word. After a while there was the Word.

For God so loved the world that he gave his only begotten Son.

Again, God is love, and "love knoweth no enmity."

For this reason the great Apostle saith, "And so also love cometh from God, and God is love."

This is the mystery of the great temple of nature. He that made God to appear in our likeness.

For this he saith, "Beloved, all men know if you are my disciple, if you love."

one an
Of the framing of Man. cap. 5.

One another

Therefore if this stone be lacking, the whole prime of the image is blotted out.

If the divine presence does not be

Behold all things, doth bear

all things, and doth search

all things.

For stone does also make all things

things by sight, and hearing, and

these also in the wonder of

duty, to enquire after, and search

in the thoughts.


The 6. chapter. cap. 6.

A disputations about the affinities that is between the

understanding and Nature.

According to thy selfe.

The opinion.
Of the framing of Man. Cap. 6.

the opinion of the (Here-... called) Anthropos is controled.

Now, let no Man suppose, if I do say, that ye godhead in banding things, doth the many and diverse faculties, in Christ wise as man doth things.

For it is impossible for us to concern a permuta and circle of things, in taking matters wise in bands, in the simplicity of ye godhead.

For matters do not the many diverse faculties in meta things as are monoglyph by ye all things, but do many modes, and handle our mortality, matters, to godhead wise, by our bodies.

For there is one only, faculty, even infinite, which is understanding.
Of the Framing of Man. Cap. 6.

If grafted in us, not passed through every place where the sense is called, and take the note of them as are offered to the senses.

This mind is not to be behind all of appearance, by the eye; this is it, if you understand all that is spoken by means of sense, may be embrace what seemed it worth well to scheme what seems displeasing it.

It also both the hands, to what power it lieth, thereby taking note of, and referring to touch, as it self,
shall judge expedient, being to the working thereof together with it selfe, the help of instruments.

If therefore, in Man, though the instinct
Of the framing of Man. cap. 6.

The instruments be divine, his nature bathe made to compare for sense, yet that is but one and the same, yet worketh, e is moved through all, and bathe (for every thing sitteth, and robat power is possesseth, wch changing his nature begat her with the diversity of his operations) how can a Man divine in God, that it become his (it tannce shone he of many parted for of the powers shone he the worketh) are many and diverse.

For he that framed the eyes, the prophec Prophecy, and planted the earth did imprint on the nature of Man, these operations as it were certain marks (and taken) to known as by of our parents (who ere me these made) was taken from him.
Of the Framing of Man. cap. 6.

But which be the, let us make man after our own image. Note.

For they do say here to the baref of my words mean.

Robbat croth they are gone to these tender.

Robben they have this, how it shall they save, and many tayne they have opinion.

For they say of it is possible that some should and some should not.

If the same of God he be not like in nature God his father, so no can they make it (god) that there is but one patrones in diverse natures.

For, which be saide, let us make man after our image and by significant tender in

the place
Of the framing of Man, cap. 6.

The plural number did set forth, playfully, frameth the body trinity; he would not have made mention of one Image in the singular number of three had there in the trinity more parentness, whose nature had been paralleled to the other.

For it were not to be possible, of the same thing, should be made to bear one likeness, of diverse things, not do not agree among them Christ: but of the natures of them had been diverse, without doubt. God made also same made in man diverse images, in whom he could have said one Image to represent his own, and another to another were due to the Image of Christ, his Son.

But seven of seven Images in all men, not but one, yet 7 of parent of the Image is not one.
At his framing of Man, cap. 6.
These are more persons from whence the statues of our Image is taken, who is to cherish, rule, and understand; yet, knowing this, that what former times are represented by one, must needs be like all the rest.

Hereupon be sought,
Let us make Man after our Image, and likeness.

Ponderance to that end, by these models, even at the first making, and gathering of Man, be mingled with this wicked opinion.
The 7th Chapter.

For what cause was man of nature made naked, and were clothes put on him of armor (to defend his body) or clothing (to cover him)?

First, how many things thus made meaneth, what meaneth it, that man goeth upright?

O'byg, that he be not naturally together than with his body, all helpless whereas he might be sure to his life. So, yea, ne'er man brought into the life naked in respect of any thing of such be naturally given to cover him, both armor or armor-silk, and poor, and misery of all purpose therein as are required unto man's life.
Of the framing of Man. cap. 7.

In briefe note, that men may take him rather, then account him beggarly, for sight, as appeareth at first sight.

He is not armed with horns to carry Boves bin, and built well, nor with paws, nor with hooves, nor with horns, nor of nature, but have deadly poison in it; whereas many kinds of beasts are endowed with such things, which have them with that they may the long defend them either from any thonght that God's grace them; and the body of Man is not as much as covered sandle with

breast.

And yet it might seem convenient, that every a creature as is designed to govern others.
Of the framing of Man. Cap 7.

Mode of nature be furnished with arms of his own, that he might not need to require any helps else where for the safeguard of his life.

And surely, both by Lyon and by Paper, by the Shrew, and by Leopard, and whatso ever brute be beast, hath of nature sufficient power to save its life.

And there is not wall of quere men to the bell his horn, and to the bane his griffe lower manshippe, and to the Row his morning, that is safeguard that he bathe by his quicke sight, and to some other living creature his greatness, and to other a long course, and to the Bridges, there is coming, and to the Bed his Sting, and surely is every dealt is na-
Of the frame of Man. cap. 7.

Furthmore genen (some times or other) to preserve it selfe.

But, one man is better than the beast that wrought mercy, and helpeth them that beast, for it is spoken with these and after to be taken then these beastes, no are naturally armed.

Wherefore, nor will a man say, but me, how can it be at the government of all of these, that be allotted unto the one.

Yet surely, I think it is not hard to know that the thing with shame to be something in our nature, as well as occasion to brave rule over suche thought as are put in subordination under ps.

For it is Man that gone to farm,

Firstly, it must be noted, as a rule, that the whole or its parts, if complete, must not be

impaled, impaled, nor its hooves et alia

edge or closer, and did become at both

about with him, without horn or

stinger, or maybe: for he

must be a noble animal,
creature, and not comparable to

more mighty.

Secondly, he must be insensible, begotten

in the wise that he be made as

body. Else, even other, if he be not made

nowise at all, of that mighty

that, be made or begotten

to him.

And therefore, make this wise,

wherever one name, as this wise, are

distributed among all those,

et alia, are not, and are not,

and the body, therefore, it may

be necessary, unto as to have

rule over them.

For, whereas our body is

Chane.
Of the framing of Man cap. 7.

Moreover, and not apt for motion, we are driven thereby, to tame the brute, to make him to serve our use.

Agayne the wickedness of our flesh, did compel us of our necessity, to have a regard for, concerning our estate, to the intent that by such care, we may supply the want of our nature, with the use of the brute, as they have yearly.

Furthermore also, forasmuch as such things as are essential for our living, are carried from man to man, and from place to place, we were fain to lay our provision upon such living creatures as were fitt to bear burdens, that they might do this for us.

Besse.
Of the framing of Man. Cap. 7.

Before this, because we could not eat grass as beasts do, it was necessary for us to our provision to make the use to goe on thorne, that the getting of our living might be to make the edger by his transfiguration.

Owre whereas also, we have some use of the tooth of biting, to help us use those living creatures, such as, by the same rule that shall take away our tooth biting, thereupon doubt the dogge afford us unto our pate, also, and by his wisdom (in running) but also by some reason too, being made Man as it were a goode, that labour life in it.

Now, from which we may conclude.
Of framing of Man. cap. 7.

By Man, no is stronger, and sharper to cut, than eight or great beams of stand in ye forerade, or forge made it, not as though be the iron did naturally Alnoyes accompany as as the other timbers are newer genrated from some kend of beeses: But when occasion cometh, one doe join to help another, and when there is no occasion offered, it lyeth in rest.

And whereas the crooked bone be a Heavenly bone, t in the answer is made therefor we may take of for refuge from to armie or Jerman: and, if opportunitie come, we may take our allies with (some Brites) Skins: if not from else by arte may be force made to supply you.
Of the framing of Man, cap. 7.

and this from when made ensign, carneth our eye to go to name, and agaiyn in the tyme of place sthe like diour maysome him selfe, and not be troubled with the comitie thereof.

The mony also of fowled deth in Jerome toward our living: and quere are our damates, that the power of ye fying fote cannot know as behind.

For some kindes of boundes are made tame, and helpe our roben as to a bank ride, and we find damates that dame of the west, are made to live on our selfe, by those boundes as by some made tame.

Furthermore also, by omi
tion of Man, arte tathe

made
Of framing of Man cap 7.

...made as fromed amongst us there... by the Lord... from mountain to mountain, are brought to come our... the reason of our... in bondage.

Finally, forasmuch as... if... and are easily cultivated, if we take a-awaited, thereby... are drawn if necessity to... to help our... by such things, as are under our... for thereof we make... for our... and put them one.

J.L.

The 8
The 8. Chapter.

Owh. the shape of Man is made upright: and the ground that he goeth further the Garden, and learn all things as a learned people. To know the one made affected from another.

Furthermore the shape of Man is upright, and is stretched up to the heavens, and looketh upward.

These things also do show that he is made a bear rule and to declare that there is in him principal dignity. For no breed among all.
Of the forming of Man. ch. 2.

Thus then, only Man doth scarce (nay, a shape, and the
bodies of all other creatures doo
bend downe, naere to the earth,
that dealeth manifestly a
what difference of difference
is betwixt them, I mean
those of bend downe (into the
pomp of another), and
that authorise not in exalted
alone these things.

For in all other creatures, the
former members of the body
are lisse, because, what part
prospeth downe, what needs
some (one thing) to reorder
properly? But human Man
was made such former members were made candels.

For (one of shape of Man standeth
straight up, from foundation most into
free it for any die, making him

to
Of the framing of Man. Cap. 8.

To bands faster and safer run
his two feet.

Furthermore also, the nimble
ness of the hand, is answerable
To the age of grace.

And if any Man affirm,
that the forms of hands
Doth properly belong to that
nature, not as intended by
reason, be shall not pro-
trolye large amour: not
one of if he have receiue
in minde, that not is com-
mon, and readye at hande
that may impriue our speeche
for letters, but lime with
affrayed that our hands do
therefore: for certainty this
also is note overse of that space
of if in speeche, if we note
speake by letters, and after
A sorte talke together by
our hands.
Of the framing of man. cap. 8.

Our hands, comprising by form of letters, of both the be throned by the body: But all of I dare affirm, no other respect, of the body, doo help to the utterance of our speech.

Now rather, before we defend this matter, let us consider of that speech, and our hands pasted over.

For we had almost declined our felicity in the planning of those things of more made:

Owne! first of all things of spronge out of ye earthe, that in the creatures, people of reason, bee made, wrote after them, and then man at the last, after they.
Of the framing of Man. cap. 8

they were made.

Perhaps it were learnt, not that things only, with man readable be, but God chose thereby of the creature thought He it necessary to provide, use for the beast's, and beast for his use of Man; and therefore before beasts were made, they were nourishment was promised and before Man was made, yet (was promised) of might the same for man's life: but Moses see with, all to come one, to declare closely here by a secret espousal on, and a ditiner in manner of mysteries, an engraile nature of the cruel, whereas of prophane learning, such be loved into some place alien, but did now perceiv clearely what belonged therewith.

For the Discourse of Moses doth

Acad. 25
Of the frame of Man. cap. 8.

The principal faculties of the soul, as sense, memory, reason, and will, are all divided into some parts.

For there is one power of

the soul, which causes man to 

obtain, and to augment the

things that are nourished, by

which is called nature, and is

concerned in the plants.

Now may also contain that

there is, in these motions of

growth out of the earth, a certain

power, or power of sense.

There is, besides this, an

other kind of life, wherein

bute it hath also, there is not natural life.

For they do not only take natural increase, but there is also in the power to work, i.e., to make things by force.
Of the framing of Man. cap. 5.

But the perfectest life of us in any body is in the nature intended to be found with reason, I mean in the nature of Man, such life is both necessary, noble, safe, and is partaker of reason, and government, and by its understanding.

Now in determining the things but of this division.

All things must needy, either be included to the consideration of if minds, or else they must be body.

And as for things of body, concerned only in mind, let it for this done, first into things proper part of, for over do not suppose to speak of such things. But among things of are some body, some are truly proper of life: some have a kind of operation of life in them.

Again of body. Things made.
Of framing of Man. cap. 8.

not life, some together with life have sense, some are all together with one sense.

Furthermore, of things of his inward with sense, it divided into reasonable, and unreasonable.

Hereupon he of write the books of the proverbs, to the say, that after the making of that matter not was altogether made of life, nor man as it would be a base foundation of every kind of those things, not holy be indecent nor life, first of all this man small life was made, not body first of all be placed in the budding plants.

Thus after that the frame the how those things were made not are joined by sense.

And, forasmuch as, in like case, conformably of those things not together not flesh are indeed not life, some there in sense were sensible, yet...
Of the framing of man. cap. 15.

They may also be creatures of them which having natural or understanding of the mind. For no reason whereas it is impossible, that reason should be in any bodily thing, it should not have sense and be true thereof. For if man were not capable of sense or sense is in the thing, that is thing: Therefore was man made last, after the brutish beasts, and after he beas the of firstie: So at nature proceeded one in a corpore or body, till she deemed that in H was profit.

For, the reasonable creature, I mean, Man, is made of some kind of soul.

For he is formed of three: for body, of soul, of substance. For this substance of nature is sense, taste, size, and, in property of a mind, the nature, betwixt the substance.
Of the frame of Man. Cap. 8.

Substance of is material part, 7 is intellectual part. So much greater then one part is 7 other.

And to the intellectual part, it is after a sort familiar, by imporled, and temperad, into that part. 7th it comes, shew of sensible nature, so 7 Man is framed of these three things.

Even as we learn a like image by the Apostle, in his words to the Ephesians, where be prayest, God to send them of 1. The. 1. 5. 23.

Whole grace bothe of body, to Ephesians fore now, 7 spirit to be kept in the same concerneth with the coming of our Lord Jesus Christ.

Jesus Christ's.

Observe how much the body in stead of 7 mortal part, I by this word now, signifies 7 the sensible part, and the intellectual part by the spirit.
Of the Framing of Man. chap. 5.

Script.

And he spoke thus (Christ). Mark 12:30. *our Lord.* Doth teach the Scripture in the Gospel to part of the law before any commandments meet the law of God, of love which proceeds from the sabbath, love be bane to soul and mind.

For one thinks these words may be so interpreted, *thy* in the command may be all one with *thou* former. (If he calleth the soul of the body, so is the body of the sabbath, and a means condition the soul, and the mind, a more lofty nature, and a faculties, so is not other small, and active.

Other respect the Apostle doth acknowledge three diverse motions, which by, man doth take his device of any thing.
Of the forming of Man. cap.

The first he calleth fleshly, and begat it alive about the belly, and made man sure to wear it, as delighted.

The second natural in the midst, that he a middle place between virtue and vice, exceeding the one, and not taking parts pure by of the other.

The third spiritual as pure cutts into the perfection of good times of conversation.

Therefore when the poet about to upbringe the comic strains, as other deluding and wanton life, he saith, that whosoever, in. them, you are fleshly, and incapable of ye profit of doctrine.

And in an other place also, making a comparison between the middle state, and it as is perfect, he saith, But the 1. cor. 2. 14.
Of the framing of Man: Cap. 8.
natural Man, is not able to perceive the times of the Spirit of God, for they are but footsteps unto him.

15. But be of spiritual discourse at all times, not be men self as made of no Man: Therefore as all natural passeth the fleshly, so likewise doth all spiritual: in like proportion. Man fare according natural.

Now then, whereas some there doth say that Man was first a made like to man, yet so as thing made of two. But the first did not so done an exacte breake off of Man, nor any respects unto but of all, nor is man but perfect as the new creature, begotten of ordre and quiet;

For, in reason, the other for cultures of of Man are comprised,
Of the forming of Man. cap. 5

and in the sensible parts must

merely be contained, that faci-

litie of life and is called naturall.

That a george is conversant

about material things only.

Therefore nature, not noth-

ing else, but such a living

creature, as with speche, there ought to be

framed in the body, and that conve-
nient for the use of speche

As you may, see in

instruments, of they same thing

instrument to be fit for kinds

of mankinde, so they use men, in

their occupation the like when they

another
Of the framing of Man. cap. 5.

So for pipe, nor the pipe when they ffoke play of it like. Toon.

Even & some instrument & with be framed fit for the use of sent, &c. &c. &c. as spoken before. Thereafter all we shall have need of ordered being framed by fent, spoke, &c. as some for of dyeze.

Therefore move the hands annexed unto the body,

for all though of the many suffer of infiniti of it, in mans life, whereas unto these in instruments of the hand is not doo things to readiness, and some our lamma sufficiently in mans matter, meanly in all commands, and what order we doo are profitable, Robs corner plan fall well what belongs to taken hand to things in course, and in peace.

yet especially a bone of our things nature barte roynge of bonds.
Of the framing of Man. cap. 8.

For if a Man had no hands
it must needs be, of the part
of his face, to be made fast
to receive his meat and food,
even as it is in some reared
beastes, so of his money. And
be long, y. both from under the
made his moustellis, and his mouth
shorter be lodged in both
upper of hisbe the thicker, and
tongue of the more (like a sword)
and grone, a thick, a fit to
take up the grasse.

And there (as also ye art in his
terest, a tongue of like phantesm
to of other, if might have made
three, a be wrong, a shape, a might
before, or teeth to chew, a broken for
ed) lower come under the tooth, or else
make a tongue, as Godde be moyst, G
Of the Frame of Man, cap. x.

Make all one of such as is the tongue of dogs, or other running beast, running into sharp edges of of teeth, the innermost of distance thereof.

Therefore if our hands were not joined with our body, nor be an expert voice be formed therein, nothing frame of the parts of our months is not formed so, if it may serve to help it to utter a sound.

Then must it need be, as if man mufhe, either bea, or crye like a yate, or barke, or sea, or mcke a noise like one, or the other, or other commoving beast, his sounder spone.

But now, for almothe of a hande is placed in the body, the month may atten to do his former words the speech.

Therefore
Of the framing of Man. cap. 8.

Therefore it doth plainly appear, that the bounds or proper to that nature first 
reason. Yea the [scribe] for as he of framed 
man did thereby dempe, to make 
as ready as our Greeks.

T. A. R.

The 9. chapter. cap. 9.

How of shape of Man 
was made noth [the 
instruments] as might, 
some for the of speche.

As therefore forasmuch as he 
if made as, did give a action 
without grace, borne that noth

Post.
Of the Framing of Man, cap. 4.

Was fashioned by him, and plan
ed in of his Image such things
as God in his power
and wisdom goodness, to make good
for this sake he laid those other are in him
good gifts and the nature of the Image, but for better understanding, and
wisdom, we can not properly
say if he gave them, but if
he imparted them (unto Man)
advancing his Image to such casting upon
furnishings as are proper to his person Image
some nature.

Therefore, since the mind is
a certaine intellitual thing
and roade of body, it should have the grasse of gifts of under standing and wisdom, if it might
not comminot or impart the use of it to any other thing of
which were not come away det
med, but the motion of it

might
Of the Grammar of Man. cap. 9.

Therefore it had made to have such instruments (as God gave for speech) framed in it to the intent of it striking these parts, where are ordained voices, as the quick spirit of utterance, might interpret of things as cometh forth within by a kind of grammar of the mind.

And as one that is skillful in musicke, if, by some deceit he have no good voice of his owne, will, by the sound of other things to shew his knowledge in melody, publish his arts either by pipe or lute; or some part of musicke, to his name (conceiving) well, he find out all kind of thoughts, for of it can not (of it selfe) declare by song as is

[Lined paper]
Of y Forreyn of Man cap. 9.

denised (b practive) in thought
both the mind by proper
his knowledge from the Book of
songs. Being as it were an ex-
trivial figure, taken in hand to
side as if he
to institory instruments (sounds)
the. (inset), a make the plague do well, ram
the hidden thoughts, by of voice
and sound them.

In this instrument as is in
man, there is a cisternmain
ick mode, or a Vivisector
of pipe, and harpe, as if they
in some content of voice, broke
sounds with beggaring.

For the breath, being drawn
up by the cistern, from the
extracts not making the breath,
when the effect of him that
spakeeth, doth strengthen the
sparks toward speake. Being fire
ran against these, driven that
meet with him, roe are there and

there
Of the Vanity of Man. Cap. 9.

There pleased round about it passage, not as like into a pipe, both after a sort imit not of some of some of the pipe, being carried round about centumene rough the places, not consist of strike prime.

After that the balcones, not as in the root of the mouth, dothe receive that same not cometh from prime, and when it bath into the proper party by the passage triangular thro' cross center pipe, of peace is of content is party in the same, that are about the company place, as it more by concerning that is not stand only it makes the time to be much clearer.

The cheek also, of tongue, and of vanity of all things.
Of the sounding of man's pipe.

When the space above the mouth is made to vibrate, when it is below, when it is raised, the pipe stretches out all these do so reagent with four voice, and two are open at the root, the fourth with the slightly slurred upper of strings (of the chord) with another, soft, and the other, soft, change the times most quickly.

Finally, the spreading opening of the lips, and harmonious chiming of the same, is of the edge for our power as they are also in man, and by the motion of the fingers, direct the sound of their pipe and the harmony of their melody.

T. J. S.

The 10.
Of the structure of Man: cap. 10.

The 10. chapter.

The principal part of the mind works by sense.

Observe therefore, my reason that of the principal part of
the mind, that thine excellently increaseth in us, for that
the instruments thereof are so formed in us, we are unable
to speak; if we stroke our bodies with our fingers for
the sake of our body, greening and moving it, but that
both serve for our eating, in some opinion we shall not have
the gift of speech.

But now, for as much as
Of the frame of man. Cap. 10.

The hands have translated it from the mouth to the mouth, they have left the mouth for the foot, to do some work of speech.

Now, there is double office in this instrument, first to move the sound, secondly to receive and translate it, as concepts come out from other kinds.

And next of these faculties is mingled with the other, but together of them are mingled in that operation, whereby it was ordered by Nature not being troubled to that part, is not to him, so that were the hearing speechless, nor the voice heard.

For it is the property of the voice that it must always be uttering some thing:

and
Of the frame of Man. cap. 48.

And contrary wise, the bearing
is continually returning one time
or other, e'ert hath never
but still according to that
of Solomon Earth, in a
customed place.

And verily, me thinks, we
have cause, to marry it at
this time, as moe, as at
any thing that is in us.

On that breadth there is in that
space, not recumbent things not
in our ears, whatsoever all
things floor together, not are
poured in by our bearing.

Nor be there a private com-
mendages of our speeches as
are brought in the fire.

Nor places of receipt there
are for our conceits, as are
entered into the ears.

And how it both be, think

Hamlet
Of the framme of Man. cap. 10.

things, both many, and of diverse sorts, stode be cast in one upon another in heaps, and yet ther sholde be no confusion or error, though the things, of are large in there, be placed one upon the necke of an other.

A man may no lesse wonder at suche things as are wrought by caste.

For, in the image of our body there is, the most part of the mind, and by taking both of the images of our sovran the body, and that drame all in it, shew the images of suche things, as appeard on the eyes, and describ'd in it, shew the forms of visible things.

End, even as if there were

a carteigne
Of the Framing of Man. Cap. 10.

A certain large and wide city,
Not fitted round with it by the
Vice entrance, all that
With come to gather, a must mix
And yet in this city all abide
And come together attend me
to one place. But each man
First finds his place, for he lead
In the best, from the market, some in the 
Bakery, and some in common meeting
Some in law, some in daily
Some in treaties.

The thing the principal
Part of our mind is such a
City, not so much to
Bring men to such a common
Me; to the forming of it,
Which that nine thirsts of
Entrance with some by of
Senses.

And this part of the mind
Discovering diligently, and

Strongly.
Of ye framing of man cap. 10

thoroughly finding many things that interest, doth
lay them up in fit places of knowledge.

And even as, to use the same example of ye first anyone
it fallin out of ye others, think ye may be
such as an i. of one writer, or
kindred, figures not into the company of same gate
by one gate, because they
make speed in one by one
gate, or another by another, as one as at false
lessons.

So in common, and yet nevertheless
ye, being not in the compass of
the same wall, they are be
yet another anyone, for all these and kind
without familiarity, one reads an and unknown
other.

And it may sometimes
fall out clean contrary.

For suche as are stranger

and unknown
Of the framing of man. cap. 10.

And unknown one to another

do oftentimes use one another into the like, and yet they're agreement in one instance, doth not yeane them yoke to

other.

For though they be put together, yet may it bee discerned of what kind every one is.

The like may one perceive also in the large capacities of the minds.

For often times our manner of knowledge is gathered together into one out of the diverse seeds of the minds: for as many as one, or the like, same thing is found and many roages among the others.

And likewise againe it is fallsh out contrarywise.
Of the frame of Man. cap. 10

As may appear many and diverse things, not different in minature, else from other, but some one of the senses.

As for example, for God is best to make times playne that are interwoven of, lest too be our purpose not these may be some mynyng of a proper latt of manners (to know what is wrote in respect of sense, a what they mode of them that last in any thing.

Surely, this hath beene found by experience that there is differnesse in things as in shynge grace is a cerayne greatnesse in shynge quallite.

Now, although these things are diverse, yet the same things do in some one knowlady, being placed in the mind to abide or dwell.
Of of framing of Man. Cap. 10.

extend to the being of things
that are of diverse sort.

Indifferently,

For in senses, as well upon
white, as upon black, or upon
what ever in contrariety by
color, different one from another.

Even to taste, even to sound,
long, even to the performance of
that lasting within things.

Each of those doth minde
on as a knowledge of things,
of all sorts. So as each of
them is able to take hold of
them by his self.

The 11.
The 11th chapter.

The growth of we are not able throughly to confound of all that in begins to the Nature of Man.

Nor do what is this prime, part parts of the mind of his own nature. No dindens it (He among the faculties of if (self) and doth come to mind) but rath all of them yet roots of judge a knowledge of every thing.

For if thinks of no Man, if wise is, well judge, more ever is be a true judge in nature from the Genes.

For it
Of the framing of man. cap. 11.

For if this part of the
mind and sense were all one,
these things are not mutually
thoughts of are wrought by sense made by
agreed with
der in some
as if all of them were not one of the
the principal
parts of the
and therefore nothing of
manner may be attributed
and that of is simple.

But move, thought as
all these were put together
for as much as the mind is of one
nature, and something of another
and that the sense of the senses in like case, do
not communicate, we must see
mixed else with other; by
the principal parts of
mind, do be made with every
one of them alike for occasion; as may be
is offered, we must needs
suppose, that this principal...
Of the frameing of Man. chap. 11.

Parte of the minde, the teeth, 

Of differre, from the sense of name, 

Leadeth many varie ed discerthe 

Shall be finall, in that, for it is very 

Concerned only by the understanding and will of mankind.

Rom. 11. 34. Who saith the mind of the loose, saith the foolish.

But I say further, who contres ever yet some of the depthes his owne mindle.

The make of of the nature of the, to be esteemed vry neste knowen of his owne mind.

And as for the other, make acompte of they are able to aspire and the knowledge of the nature of god, let them tell me whether they are able to attyme aab the knowledge of them certaine, known of nature of their owne mind.

For there are many partes in it, and there are in it men's compositions.
Of the frame of Man. cap. 11.

compositions.

But of will pray, how can bere but any composition in a thing interably reasonable? and robust as the manner of temporal things together that are of divine kinds!

But, let it be granted of it is simple, e without composition, how can of them bee dispersed through the among the sexes, and one die under the other parts?

How can there be any more in one's life? how can there be done in perdition?

But, I can tinde a ready solution for it, helps doubles, if I have recourse to the very words of God him selfe.

For, as he, let us make man according to our own image and likeness for the
Of the Frame of Man. cap. 11.

For then as the Image proper to be called an Image when it farther in none of those images of man be concerned in the patience.

Look in what corner it may be, if of ye likeness that ye first was to the principal example, in that respect it is not an Image.

Wherefore, seeing this is one of ye things, as more concern of ye nature of God, yt his substance is incomprehensible, it must necessarily follow, if man in the Image, must imitate the principal par taker.

For, if the nature of ye Image might be comprehended and the principal example were above our reach, this...
Of forming of Man. cap. 11.

Concerning our minds, that are concerned in either of them, for we are the distinct of the image.

Therefore given the name of our mind, double part our knowledge, no mind, of ours is made after the image of the creator. It is them, exactly, like to their no is absolute: and for that, as much as the knowledge, it alone of it cannot be attained. It double suppose that nature, no is inc omprehensible.

C. T. J. P.

The 12.
Of my framing of Men cap. 12.

The 12. Chapter.

The rigour of, refining principal parts of the minde must be thought to be placed so in this chapter as is contained a treatise of the nature of being p of laughter to together with a natural consideration, how Matter, nature, p of mind agree together.

Therefore, let all ye before coming of these things, come ease keep silence, not do full up of operation of of Menke (pomderce, ... Edwards) to thin certain bodily parts.
Of the Frame of Man. Cap. 12

whereof, come to place the principal part of the mind in the bourse. Some of them both opinion, that the habitation of the mind is settled in the braine, continuing live (as Democrit of Byzanz, and his carthesianes) some not; superstitiously do. That in the braine, or bourse, some probable.

For, be that yeaseth the preheminence unto the bourse, doth make a conrectuall argument to prove his opinion, of the place where the bourse is (as treated.

For, yt it appeareth, that at bourse doth be after a short occupi the middle part of the whole body, and therefore, the motion of our minds is impast, as that ought likely, from the middle unto election, without deliberation.
Of framing of Man, cap. 12.

the whole body and to procure
with to his working.

He taketh this all for a
testimone to prove his saying
of those a Man is grieved, or
moved to fume, or to affraid
Do come after a sorte to move

But those who have a

minder, as it were a kine,

being attended round about with

the instruments of the

kens as it were not certaine

preachers, and wardens.
Of the Frame of Man. Cap. 12.

These men do make this
an argument to prove their
affirmation, that such an opinion
is brought clean out of order
when the grounds of that opinion
are taken.

And that all these, 10% have
overburdened the free space
with drunkenness; so known
nothing that is decent to them.

And they all 10% are
the many thousands of these
opinions: so rich for him yet
although some naturally cannot
to move them to think through
of its place of its mind.

Of one of them say be
there is affiniti between the
nature of the type of motion of its
mind, because both fence to
its mind is in continuall motion.
Of the framing of Man. cap. 12.

And because it is agreed (and confessed) of some, that of breath is in the baste, as part of the Body: therefore he affirmeth, that the motion of the mind is tempered with the great agility (and quickness) of the baste, and of the baste is the place of the name of mind: so this unleared nature.

The other of them doth say, that ofっぼer, for if they call to call God Omne, it compasseth in my bane mine mind is, as it were a ground, a root for all of instrument of the stage.

And by this argument, they make proof of that they say, as who should say, the apostle.
Of the frame of man. cap. 12.

...tion of the mind can no where strike but in that place, to do the same thing aptly named dotte after mote smooth as fall into it, as it were with a gentle stroke.

And the sight also, as planted in the bottom of the seat of the image of the mind ("in the brayme" chime) by reason of its clearness forms of things, as fall into the apples of the eye.

And the quantities of vapors are derived in that part by reason of the sense of smelling drawn in from thence.

And the sense of taste is tried by the judgement of a brayme chime, not because it were dotte minute by minute, by turning of one face to another.
Of the Framing of Man, Cupid.

It comes along:A yeke

Of some gemons do grow out of

It, and take gentle alfo

From it yefe, bids that narrow part.

Say, whi it is called indurions, because

It is like unto the narrow sea

Called 'Indur,' for the help of if

Muskety that are there.

And as for me, say, it is

Trew, at the Understanding part

Of ye Cupid, it put out of frame.

Dines, zyme, when as sickness

Gathereth the sickness: and, if

Com mitigation may fall out in

The body, otherwise men may rest

On may be made out of operation

With the naturally concern it.

And anyone that if haste is

A kind of form, where of all of

Fyng hasten that is in the body

And is moved together with

The tendre: y fee there be any

from the
Of the Frame of Man Cap 12

Of the Frame of Man Cap 12

family or anyone fit to throw.

And furthermore also, whereas as things concern the frame of

the brain is laid in manner of

a foundation for the instruments

of the sense, even in such

manner as I say, &c.

In this question, so

that it wraps the brain

within it &c.

In the corners, &c.

From below

vapor, yt came from the sense from yt

for that I have heard them

say so, not have restored the

same in anatomy, &c.

And neither mind the Earth

do not opinion.

And yet I will not take this

for a pure argument, to prove

that a natural sense of bodies

may be comprehended within

a circle.
Of a Soaping of Man, ap. 12.

For one have learned, the

contemporary of the mind con-

with not only for to recover

the Bogard not drinker

But of these frames as with

under the great ribs, be

dissolved, those that are skillful

in physic do it done, of

some other standing in therapy,

like coarse unpracticed, calling up

divine presence; for because

these frames are called in graved

papers.

And whereas Man taste spice

on, that when we taste any

grief, the sense of tending

of that grief is impacted

with the bane, they are de

cayed and ever rem

And they are so skillfull

with referre this affection con

The bark.
Of the frame of Man. cap. 12.

The bane, some it is not the
bake, but the month of ye 7. sondris
Vomites, that is attempted, all
a straie miner.

For this is the opinion of

The nature of distemph of men
are desiced, both naturally
the pores, and passages being
pressed, or some, so closed up through
all the body, but it cannot be broen
th accepted to gather
into such hollow places, as are
deep, or low on the side.

And then those perilous, not named,
are ordained for breathing
are for the contrary, as close thin in our
in my of breathing, it is oftentimes
made more astringent by nature,
because it moves when the
part is that more astringent
of it.
Of the forming of man. Cap. 12

Of it might thereby open those parts that were closed up.

And we make this shorte drawing of breath, to bee a declaration of greefe, and we call it crying and sobbing.

But now, of this concerneth to the under pressure of parts of it about the heart, is a better knows, not of the heart, but of the mouth of the stomack.

And surely there is one cause both of this, and of the pressing down of the passages: for as much as that we call noth of ordered to receive the dore, because it is too much strengthened, the person from it selfe and to the mouth of the stomack that barre, to bring in.

This is proved, for that they are.
Of the framing of Man. cap. 12.

they are in outward appearance somberous gate, and inclined to the king's will, that are in great fear, for that the passages being so narrowly drawn together, the closer tote dispense his own humour among the pages.

Further more also, the affection that falters out from contrary, it moves in joy and laughter, both so much the more commend our reason.

For the parts of the body on such as are made for the when they creative one thing that which, them we well are enlarged after a cause and rejoiced by reason of that phar

For, as in a great where of nor have spoken before, the
Of the Framing of Man, cap. 12.

Sweat, and unknown pores, by things are breathed out, which cause a bending in the inner parts of the booches, do press out, the more thinnest, onto the head, of the names of the bones, not being received in great quantity into the hollow places of the bone, it is turned out into that eye by the parts that are in the nose, told thereof, where the closing together of these eye-balls with scarce out that moisture by drops, that every droppe is called a tear.

So consider also, when by the contrary affection the pores are enlarged more than is usual, that by them an excessive breath of drawn into the depths, and is thrust out.

Etc.
Of the Function of Man. cap. 12

therefore agree in nature, at that pore, not entered into the mouth, so that as they say all the bowels and especially the lungs, by a certain quavering and bagging motion, do incessantly help to thrust out this breath.

Observe, nature forms an ease for the passage of the breath, both in laying the pore that is about the nostrils, stretching out the cheeks of each side, as this breath, breath faster, and the name of that compass bent is laughter.

And yet there is no cause to deem, being ever so little distance of the principal part of the mouth or in the lungs, neither of must we think of a lack of a mind in or about it, because there's a bagging of blood about the heart, when men are
Of the framing of Man. Cap. 12
are in times angry, and, but
these things must be referred
into context, & such considerations of
body
And we must have opinion,
that the mind is evinc'd
by dispers'd, and in all
the parts of the Body, by an
unspeakable manner of temper
nature.
And, albeit any man bore
pretend unto it, a poore, heere out of the holy Temp
times, as who should say, this
mony might be attested thence
of the principal part of the
Bieste were to be seatid in hj
haste, yet shall we not approve
of the pre-saying, for the's
not out all insemmation.

For he that made mention
of the heste made mention of

verses
Of the Frame of Man. cap. 12

Jer. 17. 6. Let the heart be wise.

Therefore they must shut up the understanding under eye

And although it were found of me

but that the faculties of thought

the mind might be told

of the power of the soul

that it be compassed about any place

so thar, if any inflammations

be afterward a happen unto

that part, the same should be

conceived from that space where

it was.

For this appearance only

be things that so substan-

it badly, to conceive that

of them.
Of the framing of man: cap. 12

Of them, that, when the repentance taken appr. before hand by some
things that repent not is no other thing may have place in it.

For an intellectual nature, may then depart to occupy the place
when any thing or contrary in the body: nor then is it thought
one of place of the light chance to exceed more

But forasmuch as the whole body is framed as if it were a musical
instrument. Even as it falls out of the names in those that have
good knowledge in melody; and they should not be able to
shame their cunning, because they instruments are not fit
to become they are.

For, their instrument not other
is corrupt by continuance of time,
or broken By a fall, or
Of the framing of Man. cap. 12

So married with it, so fitted of there can be no more good use of it, doth remaine without sounde, and doth not good, though pleasure to be drawn of him that seeth want to exceed in the art of pleasing.

Even so the moderate, pass through the whole body, as though an instrument, and being applied both every part, as nature requireth, and as may be fitt for the faculties of the mind, doth effectually lyke his best operation in which part as keep far as they are able, and course, failed or part as are to proceed his artificial motion, it does not know whether worketh any office.

For this is after a sorte, the nature.
Of the framing of Man. Cap. 12.

nature of the Mind. To be oblit. to apply
image conversant with every thing
that keeps its natural order
and to afterwards to set from
that part to the double Degree, or both
from nature.

And (day) we are discomfiting or is can
This matter somewhat naturally,
we think there is a certain
consideration to be had thence,
robustly modern Learning, an
excellent doctrine.

For, seem the end, is
of all things the best, and
most excellent, where else
all things mind, and bend
them closer, robot, never have
and depile onto the things make
most excellent, therefor long
now, that of mankind also fastens
as it is made after the image
of that soul is most excellent,

as longe
Of the framing of Man. cap. 12

as long as it is partaker of
of its race, whereby it repre-

sents the chief pattern far as far
more as the nature, and with as it may
by of it not reach to it. Both remaine in that B待遇 + hi

But if it chance of it defect
from this, it is deprived of

And as we have said before,
that it is an excellent arran-

gement for the mind, to be like
in B待遇 into the chiefse par-

terne, even as it is for a glass,
to bring in the shape of some

face, of it might appear in it:

In that case we had opinion of
nature, not as governed by the

mind, but depend uppon the

mind, and that it also is

grasped by the B待遇 that
is more in it and as it were a
glass into a glass.

For.
Of the forming of Man. Cap. 12.

For, that God is good, and man

natural in our estate, is

thereby both together, and kept

on both, when in nature is

come forth.

Therefore as long as one of

these continueth in one knot

with the other, that knot

in the right beauty indeed, is

communicated, and doth pass

proportionably, thence they

all, grounding one that where

will have one best acquainted,

by that from it above it.

But if it fall out at any

tyme, that these godly things

are thus joined together, be

severed, & the from other: or

come contrary to that which

to be done, the Consummation

be joined by that which is in its

sermon, in such a separation,

the deformed of the material

Substance.
Of the framing of Man. Cap. 12.

Substance must neither wholly appear, when it is utterly apart by it selfe without Nature, for Matter alone doth it selfe, as a deformed, so a rude thing, and together with the deformed her selfe, the Beroke of Nature must be at so corrent, not so farre distant by ye mind.

And after that the mind is thought upon, both parts of that deformed, two part of ye deformed, is in the Matter, by reason of Matter is of Nature, so that ye image of brought into God doth no more appear in the deformed shape of him, whom he made himselfe formed.

For when the mind hath refused the adde of it selfe, or to good things, as if a man take the place of the image behind he backe, it casteth out all appearance of such things as are offered to the course of ye mind.
Of the Summing of Man. cap. 12.

by the brightness of that which
good is, and it draws teth far
its self the deformity of
the matter.

And after this manner is end
the world, not sadder but upon
weak grounds, for as much as
that not is good is taken away, by
the self.

Now all that is accomplished good
now applies it self unto that not
is the choicest good.

But robab power is without the
compass of inclination and when
was that good most need be
"good of all good.

Therefore, it, according to
these things robab does have
rather too interested, there is
but one thing, of so very
good indeed: and of the mind
have his bent in respect of
it is
Of "Tracing of Man. cap. 12."

It is made after the Image of man, is beautiful; it is created by God. Nature is not ordered by the mind, as it were a creature image of an image; it must obey the plan by force either, that which pleased it was established, and kept in order, when it is governed by nature; and one the contrary, were against it, it is dissolved and fell into disorder, when it is separated from that which binds it in, and holds it together, and when it is made out of order from the corruption that it should have not of its power (God indeed).

We judge things can fall out, except nature continue in life into the чreme contrary, no more except our desire agree with ours that not is a god, but (indeed) and
Of the forming of man, cap. 12

that, not (is matter, and) thee.
it falle stande in mode of some
thing that make garnish it
for this most ride loue,
that, whatsoever is made like unto
matter, rot of destitute of a forme
at her come, make neede be transformed into the de-
formitie, and fittimes of the
same matter.

But these thinge have we discus
sed by the cause, because
that they depinde upon this power
sent treatacie, enting in by oc-
casion, in respect of that matter, on
we tooke in hand

For this was the question,
whether the power of bodie:
standing, be felle in comon
parts of our bodye, or other
then it passe through all the
parts.
Of the framing of Man. cap. 12 part alike

Now, for an answer to them, who do misplace the mind into this or that part of the body and not all body for the congruency of this thing, opinion that the mind is not in a good state, if in any, the frame of the body are but from their nature and form, I have argued in the discourse of in every part of man's compound soul and wherein there is not the smallest any operation of force of the soul doth remain alike with all effectes, if the part be not in quite safe or nature remaineth.

And therefore upon that consideration, what we speak before did consequentely fall into this

[Signature: "Dilcon 2"]
Of the frame of Man. cap. 12

Dolce's nobility are learned

That in this compound

Of man, that the mind is governed by God, and the

Life that is in our God-given

Material parts (is ordered)

By the mind, as long as

It continues in a Natural

State.

But if it come away

From the course of nature

Then (learne me) of it is des-

To take also of the operation of

The mind.

But let us return to
gorge to that from whence

We depart: namely, if

The mind hath his own

Force in those things which

Are not prevented out of

Their natural condition.
By some debate or other, if it is of force in itself, knowing as one manifesteth, and agreeable, if it is of no force in such things, as are not capable of that operation of it. One may further add, by other arguments, proofs (and persuade) our opinion known; and if it would not be garrulous but the comp of those that are received with any former talk, let us also understand that of few words, according as our ability the shall serve.

Ch. 1. 32

The 13.
Of the Fraying of Men: cap. 13.

The 13. Chapter.

The entrance of Shephe, and yeas' of the corn of Gravity, and Dreames.

This matter is, and that is the life of our bodies, to be nothing. But proceed on still still in motion, take his very nature consisting in this, so it never can last from motion.

And, as a mirror, being and motion, or its life, shall make the bottom place to appear always fall, through all it is covered, and met with not continue with all one.
Of the framing of Man. Cap. 13

water about the self same place, but some of the water healeth away, and some other water poisoneth, floweth into the same as it.

So all matter, parts of that life, not in the sole or of changed is and for by a certainty motion, and sthenommy with continual increasem of some strange things, so that it can never have any show of that alteration, but the

destine colour of rest and peace, of lasting in both an unceasing motion and in some way. All things that care one to another

And surely if it loose cease from motion, the nature of it also rests utterly.
Of the framing of Mon. cap. 13.

ceke.

As for example, after the remembrance of the passion, and a certain number intended in after remembrance.

Shape ceremely to take those things, as one stretched out by (too much) weakness, then the more, more might, doth strengthen them, that otherwise are not store, but made to black.

And manner of these still, remaineth not other continuance any. But rather of them, the place shewn, the other ceremely, as nature may thereby refresh his self by these alterations, of itself nature.

Along both of them, more than one, more than the other, may and be hindred of his passage.

From...
Of if frammij of Man. cap. 13.

from the one to the other.

for it a living creatur make continual ye be stretched out, (and wroned) with worke their mood can e a breaking and rent may in smere of these partes, that were so over-stretched.

and if the body shoule be slackened, (e brought to a remission) continually, that mood make it to fall away & be dissolved, whereas it was in good store before.

Now th e role of ebe of to beake of these with moderation as one of ebe of iron in need is able to make these, ebe a continuance in Nature, only, in syper of the fa-thinge # restrict it selfe from fresher eth other, by continuall passage from contrary, to contrary.

Therefore
Therefore in this manner, when the body hath taken the
body thus stretched out
by most cunning, its length, and
With remit this stretching of
shape, and do the making
facilities of shape to take not
from their works for a trance
as if one should take
of certain sort of horse, from the
chariots after the man认证
are taken.

Furthermore also, serve
refreshing of necessary for
the good ordering, of the best
to be such that, no monument may
be dispersed to become without
hindrance over all the body
by the power of one there
that excepting reaching out of
the part. And so pressing of
parte.
Of ifItem of Man. cap. 13.

parts that are nexte them )
be not a hoppe nor a pape
sage theirof:

for even as cestaigne done
by vapours, care from beneath
out of the moiste grounde sub-
the same shalke oppon it
with his flatt brames: the thre
fasset out also in the grounde
of our bodie, when the mans
affirmement, by reason of the
natural breath, doth break
and caste uppe vapours from
within.

Now these vapours, being
naturallly inflamed to moiste app-
mode, and being also of
the nature of aspire, and breath-
ing till speedward of any
thing; therat is sworne them
to take up certaine places in
the heade, after suche a
manner.
Of ye framing of Man. cap. 13.
manner as smoke with some
tyoeres to pierce into the view
of a wall.

And when the vapors are
domin domine from thence, bide the pure, that by the no
sermoning descende unto the
senses, there are mingled
togather in one manner, and
thereof it cometh, that of sense
must needs be unable to
make any thing, forasmuch
as it must vduce the room,
when such vapors do come
in place.

The sight of the eyes
of covered with the eye hide
when the weight of the
humors, even as it were an
grain of lead, doth make the
y hide to ly at large over
the eye.

The hearing also, being

wickend
Of the grainy of man cap 13.
thickened by the same vapors
as if a dove were stopped for wafer upon those partes not came
for beaming. The rest from that operation not in
narrowness with it, and rob it the
channels, it as called
vapors. Because the senses
thrust a vapore in the body, brought
and with all the other cease
from exercising his natural
motion to the end that the
distribution of the nourish-
ment may have free passage
and may pass together with
the vapors though every pore.
And therefore, if of partes
that are shut about the sense
of the senses, be prestipated
by reason of exhalations, that
are entered in the man.

spurge
Of the framing of man. cap. 13.

parts and thereby some necessary cause fall out to hinder sleep, the contrary parts being replenished with vapours, are them fetuses stretched out naturally by them stretched out by the reaching out of them, that partly may be assaid by the water in the humors.

And this action of nature
astounded water, out of them as like unto that, when they yet the vent itself that makes removing hard, it removing the water out of the clothes.

And, sence the parts about the throat are round and replenished with force of worms when there is any need to

out
Of the Framing of Man, cap. 13.

Our understanding that parts after it of a rounder form, but if it be enlarged at all it must be made out of a rounder form: therefore, after we have gazed, and drawn in the breath, when the place is or about three and a half fathoms or somewhat more, the place that is below were into the wind, and when all things that are within were reached out like half a circle, when the breath that is received both passeth forth again, that having thick humors of the linen or any doth pass, is breathed out with it. Some things also still to

first out of the earth and some of these as some in some part, or other not yet concealed, nor dispersed, so that it appears half exposed.
Of the framing of Man: cap. 13

herby, that the mind of man
doe th unlike it selfe with na-
ture, and of whose nature is strong
and, restless, the immediate
to both helps the operation
thereof, growth his motion:
but, whose nature is made very by
sleepe, the mindes also xume
in restless motion.

Except any Man with hold
opinion, that the apparition of
Dreames, is the motion of the
workes mind, doch his conrage in
sleepe.

But this is my judgement
of me ought to referee into
the understanding mind,
such operation of thoughts, as is
woke, a well grounded.

And one thynke, that the
truthes quiet, and are not
counter fact in respect of
of operation
Of the frame of Man. cap. 13.

the operation of the mind are
formed at proper times, in the
part of the soul with a duple
of reason.

For seeing that, in things of
soul, it hath not the use of it to cleave
senses, it must necessarily fall
out also, if it must follow an
operation of the understanding.

For by them is the composition
made, between Man and the
mind.

Therefore, if the senses
have once given over, it may
necessitate, that the mind
can work no more (for that time).

This is an argument for
proof thereof, that they by
which these senses appear, do
often seem to be from their time
in absent, and impossible things,
and could not be so, if it be
were.
Of the Frame of Man. cap. 13.

More then is said by reason and understanding.

And therefore this is more a passion, that in shape the heart is at rest in respect of these faculties, both are more honourable, namely the operations of the understanding, and therefore, that the

monstrous part thereof only

works in the shape.

And that the several forms of

the shapes, if are done by

D6, when not are all well-known, or slender conception of such things as are monstros. Both in sense, as,

in my mind, not are printed in it by

ordinary.

The memory of such things are after a mind, and confused manner.

Described in it because a certaine small spot thereof being pressed

in the memory, both remaining

here.
Of a frame of Man. cap. 173.

The function of the Gult.

Then this is the manner

naturally Man hath his faculty in his Heart, not being guided by some course way to the fear of things, as they depend one upon another, but moving up and down, in becoming the things, so he is both endall and beside that have no color sense in them.

And as it followeth in the operations that are commendable by the parts of the Body of every part of the Body, those have his peculiart office according to his work, that facultie of his naturally as you may say it, and yet the parts of his respect should be somewhat touched with of motion of its parts and motion. Even in the manner followeth it out in the fourth thought some part of it rest, and some
Of his coming of Man. Cap. 12
be in motion, yet that the whole
some modification unto the
part.

For it doth not follow straight
of the whole, or the nature
bathe frame, should be
rather disdained, if at
some figure or upper some occa-
sion, some of the faculties not
are required to this unitii,
do in operation receive some about
the rest.

But, as when one watches,
and be earnest about any thing,
the principal parts of the
some beameth the image
of the great fountain, being
there is that poison behind it
in doing his devotye with eye
warneth the punishment
of the body: for the man
doth make provision for

some
Of the drinking of Murr.

The thing as these done for the nourishing of the body, as far as is needful: that doth the soul receive that which provided, and that facundia in the body, in common with nourishment, doth apply that which is offered into the body. So also, in our time, the soul and the faculties is after a sort turned clean unworthy in the land, because that part which is further from reason doth bear rule, surely the operation of the other doth cease and yet it is not at alleyer the extinct (and quenched) for though the nourishing faculties doth last to make base the collection in our life and of the more make nature nobly to some it basely (to this end).
Of the craving of Man. cap. 13.

yet is not the facribil of
the sense utterly removed from it.
For it may not be, of it, entire
as false, but namely joined with
a thing. There be certain acts
of from the mender to the
operation of it clearly shown.
It selfe, because it falle.
it is hindered in respecte that
the instruments of the sense
are bond of all action.

In like manner, forasmuche
as the minded doth familiarly
applye it falsely, and in certaine
part of the sight, it were
very convenient to say, that
the minded doth the sense
not understand, and when the
sense preseth that the mind
also resists with it.

one may aptly describe this

by a similitude
Of the framing of Mun. cap. 12,

by a small tube taken from the figure.

For when the tube is covered round with the charge, and there no blast is quicker on the flame, might do the thing on the thing, nor one placed, more, and so that it doth consume them, and then, neither is it人才 can conceive: And in stead of all flame a certaine weapon doth pass through the charge into the mine: wherefore as aforesaid, one of the blastings by, if it take any blast, one of the smoke right a flame.

Even so the smoke also, being a flame covered on our charge, in our measure, be it that the center make nothing at all, neither is able to show his brightness closely through the center, and yet
...

...without proportion, or without distinction.

Even 6, for as much as

the Instrument of Frame of

of Things in all kinds by Clerks of

Barriers, in this respect among

other, it shall there happen and

instrument a perfect disjunction.

Whether the excommunication

by first examination or

by our discretion; or the

false will makes for more fit

obscene, because the fulness

of the sense is not exactly

by capable of his art.

Thereupon the memory

being confute, so our foreknew

of happening for of 61 care of nothing, or

other will doubts of things.

God in certain forms for appear

ances of these things, as we have earnestly in the

God knows we have been deceived.

And both of authors declare some things that have come to pass.

For in respect that the nature of it is so clear, it

both in its somewhat more than it any goodness required

to be able to look into anything.

And yet it is not able so readily to make plain this

though it not of some speak, so that, what power is

proposed may be declared thereby, plainness, &c. evidence

But the thing that is

ferociously, to come as declared not, i.e. directly, and

doubtful, and that they are examined, matters with a dark kind of

speech. for this manner to Pharoes

coppe.
Of ye framinge of Man: Cap. 13

...erceptive reading the Gospel... into his cuppe: this was the cause... that the Baker did think in his dreams, that he caried a basket (Cover: his head...)

...of each of them in his dream did suppose him selfe to be comend person in that... not in other wise... in shap... when he was awakke.

...For certaine forms of such things, as they actually practised... being impressed in the parts of the body... whereas love for se... times... did offer them occasion... to love... tale... Before hand, which parte... third weekly... afternoon... for it... rememberd... things... Before when... Joseph, and Danell, and all Criminal Men... were unto them... worse... Before hand... of divine power... when the feste was nothing...
Of the framing of Man. cap. 13.

Touched here to know that

That fall and afterwards yes

Is that nothing part мая to

The present present

For no Man will report

If this was wrong fit by some force of God to be in the dream

For then, it must men of fall

Of course consequently, that

Such divine apparitions as are

Showered and or when we be

Bread awake, are not any

General vision but some thing

That must consequently fall

Love of nature, not in the power

Of his more adequate

Therefore as all Men

Be governed by right minds

With due proportion their feelings

And among all, there are but

A few, that are content to

Be consistent manifestly not

God
Of the nature of man. Chap. 13.

And whatsoever there is else thatforgetteth any thing of his dreams, he doth it by the foresay of God. For no man (both (for to) the king of Egypt, and Nebuchadnezzar, and emperor of all his nations, now last, by inspiration from God that knoweth all things to come, yet God knoweth all things in his mind. And

other.
Of the framynge of Man. Cap. 13.

For it was expedient of the hidden wisdom of the saints should be made manifest of God, that false professe of all Men.

For how had Barnabas known it to be better, a Man as he was, but that the wise chamber and learned Men were not able to find out the interpretation of ye (kynge) dreams.

How could the state of Egypt have beene performed, if Joseph had beene set up in the persons judgment and the translation of a drome had not brought him abroad as among men.

Therefore
Of the dream of man, cap. 13.

Therefore one must estimate of these, as of some other things, and not according to those foolish, nor do commonly appear.

But this is full right of dreams of common sorts and which appear in such visions by many persons, and after knowing these.

For, also, as we have seen before, cast away small points and memories and things as we have practiced on the day by me, do we remember such parts of the body, wherein our remembrance is; or else the manner of our dreams or frame of our dreams according both such or true condition.
Of a trammy of Mon Apr 13
of the body
and thereupon the thirsty
man doth think if he as amony the cunning: and he that lacketh meat among
the company: and that among man doth he sit in his
Harrison age doth dream
of things admirable and
his state.

And also come into an
other manner knee of such
things as fall out in our crew
when I treated one of my
own acquaintance that
was troubled with a fever.

This manBeing indeed
not more weak, Erased on
then his strength would be
some for, Did copy out

maggot
Of the frammg of man Cap 13

maynly in chaungd 1b toile 00% poe to auct emm of the smt
law oppem mpn emmbrs full of
thinges.

By and by after some he
began 1b froote vehement did lop by
1b, he found suftent 1b the sa-
thas mere pressent, as though
1b had wakem a readiness to
fretsh hon as he lay, neyber it
sngricke. In the treet of lying, sith
the eneas did declare robat
shod be the caye of the
climbing of his

for fonowth his queas-
plente of greas of stood out
over the mpp [h] and his
bely becoming breniic did
pladely declare, of the reft
not be talked of 1bs in his.
Of the summing of Man, cap. 13.

Therefore look what it was that troubled nature, moved that function; whereas it shone the more, the more of the time was dull. By the disease, because it took part of the sickness with the body, so of nature was it the nature not so much of that which troubled it, and yet was not able to declare end with what manner it. Because the parke by reason of the disease was before him [else it were like that the calfe same time] if that the understanding part of the soul was brought to sleep
Of if framing of Man. cap. 13
a shape not in infinitude, but
by nature not indeed, to
attain that (more in that case
would be to guide it) a
dream. Go not by means
might be signified be an
abundance if making of poet: and
the heavy burden of the meal,
by the brought of the
eternally.

This also is the opinion of
astrologer that as learned
in physick, that according
with the diurnal崔is of diseases
there appear and give portions
drawn dreams.

That these also are like
in the dreame, have one kind
of divination, and these another
kind, in resume the slumber of
the Brague.
Of the framing of Man. Cap. 73

The Brethren are men, and those among us have another kind. Not are covered with feathers, and those are other, yet are disfigured with choler, and with flame, or flame, some, where these have another. Those bodies are to fall, or melt, or be away.

By this may be seen of the power of the first, the concerned of nourishment, purpose of the body, but some matter at least of the understanding will be transplanted. By reason that there is some blending or mixing of the one with the other, not after a sort may become the one to such or such state of the body, being applied and diverse.

Dismas.
Of Trauma of Men. cap. 13
Droomes, thereafter as hee
caue of itt the upposshed,
Furthermore, also dreames
are formed in many Men,
according as theyr condityon +
mane, see. The reason
man hath the ception of
one part and the ception of
another.

The reason hath one kind
of dreams, & the cheat Man
another.

The man that speaketh not,
validly, in many one thing,
and the unstable man another
thing.

So that it can no man be
told, that it should be known,
but it is the facultie of the
same wonde of reason, that
doth fashion suche visions.
Of the frame of Man. cap. 13.

With both frame in dream

the spirit of each thing,

whereas it was accustomed

before, by those things of

the part it practised, then

in our broad awake.


That the principal

part of the mind

not included into

some certain parts

of the body: wherein

those who think not

Bacchus
Of the framing of Man cap. 14

belong to the body, &
such as concern the
some are (generally) set
from other

But we have strayed away
from what we were put
in the beginning.
For in this creature we
meet to show off of myself
(rather bound into (my Core)
part of the Body, but yet
its dealt stable with all of generally
Body, and works its mode
as shall be agreeable to the
nature of the parts of is
Grafted there into.
And yet sometime my mind
doth follow nature in cooler
things, as it is best con to

even.
Of the meaning of Men. cap. 14.  
evem in fact as if it were a German thew.

For the nature of the act, in both of entanglement, 
Hammer, my hammer both its feeling of the thing that is 
grotesque, and a contest of of roll as pleasant.

So that this nature are 
with a first effort, easily 
by, by extension out fade or progressing into a renovation 
for the of India tomatoes as 

So that the mind also in 
consuming these internal organs, 
both by certain custom, conceiving of the soul, type the body in making provision for all. Such things as sound helpe for the

archimy.
Of the forming of Man. cop. 14.

at command of that sort as course.

But this does not fall out
on all, but only in those
whole affection is bent to be
false and absolute, not bringing something
reason into bondage to some thing be
as nature contrives, but of being
seen by the help of the
brannt
mynd, in servile manner
flatter the gents, not that
thing with us pleasant, but
to them.

But it is contrary in those
that have attained to more
perfection.

For the mind bears the
swear: making the love of
things of course, be answerable
by reason, not by any trouble
ed affection:
and in that case make

Node.
Of the framing of Man cap. 14.

Both foot of satan pluck up my soul with griefs before hand.

And whereas it is use of man these three faculties belong to him, to use them not as God would have him. For this one is of another destroying both to punishment and to escape, and yet being power of all operation of reason.

The third both reasonable, and perfect, passing through every faculty, so shall it in them, and else thatそこ

Blest then, in it both the power of understanding: Let no Man suppose thereby of man, rich is a compound

one by one.

and wise. I therefore, three souls are at midday build up together to lift every
Of the framynge of Man. cap. 14.

One of it God first gave to man to be his custome & servynge him, and to kepy whome he tennes of Myns nature doth his owne body gather togethers many sortes into one.

But the brewe, or菲尔

And it was in man's nature to know by what it was understanding of the sort, as much of the same, as with of matterfull nature.

But every professe matterfull

thinge, from being in one be in another taken, and alteration if taken in have parts of that in it, if it be, as anse of evill, quickened, and partake of yeaste, life, shall be more, or the creature shall be巴士: but if it be beneffe other side of all operation of life, of motion, be not burned to comp. some other than motion, motion.
Of the framing of man, cap. 15

Of the faculties do agree. The body in part
ment r.Eden en. This ad
is interested, of the
force of its mind to part,
through all the body,
so applying in life,
and to every part, as
shall be fit for part.

Now, if some of those things
are created, hand in hand,
the operation of nourishment,
and appetite. Some things
are obtained by the faculties of sense,
and other the the
former have any sense in
them, neither the latter
are partakers of the
understanding. Nature, and

Amy Man.
Of the framing of man, cap. 15.

Any man should therefore suppose that there are more souls than one (or a man) in each a man's opinion, concerning his own and that of others, and that it proceeds distinctly enough.

For what every thing is called, if it be perfectly, that thing what you suppose it to be, it must also properly agree to that name absolutely.

And what person is not the little same thing in every word that it is named to be, therefore his name and again.

As for example, if a man know as that not as being bound midway, nor say of he.
Of the Communion of men. cap. 25.

If he may properly gene that scene to the body that best onto it refers.

Debates contrarily if one should make no new bread, made of the meekest flour, of the most artificial, of the former should be all one, and the quantity equal, in the colour alike, so that it should appear as more proper to be the body that from the same substance the principal elements of was taken, and yet it should figure in the only point, that it were not able to nourish the body. one words face, if even in respect of this one point, the name of bread should be given unto Christ.
Of framing of Man. cap. 15.

a stone, not properly but by

And all things of the same

sort, power are not altogether

the same thing that they be
called have things name of

abate.

Even so likewise, being of

of soul with his perfection,

understanding, and reason;

perhaps borrow the

name of the soul

(by an acquisition). But it

cannot or any dead be the

soul, but as eternity operati-

van of life, as is commonly

recognised among men by the

name of the soul.
Of the frame[ ] of Man. Chap. 15.

Therefore be that first created in the image of God, to serve and adore the creature to serve for the benefit of Man, as well as the works of the field, that they should serve them if both be brought of them instead of herbs, for that the nature of them doth not frame these hands not have only a natural life.

For some he [upon] half feed upon all flesh, as upon of [hast] of the grace.

For the beast feareth to be but a little pretermine by the operation of the food over that time, not dot, take nourishment, and in a crease without sense:

Therefore
Of ye framme of man. cap. 15.

Let our flesha come be maie have that they sett all thinges made to make oppon those thinges of are acceptable ouch the sake but that they reasone thinge laboure and hyrne upon the gifts of the ponde and are principally god instead for to make of that is the faire (call indeed) whi it consenteth thermost and the sake is no more worth then it is in the brute beastes.

But the elegant of oure is but thin our which causd speeches be brought unto an speciall part from matther to matther.

For this was not in that to conside nor pumished to speake of that
Of the Tracing of Man, cap. 16.

Of both things with you consider in Man; the substance of the mind is far more to be honoured than the material substance. But that the mind is not built up with any parts confused, or of us, but that it is alike to all parts through all; nor that understanding and comparing any, may also understand being composed about eternity.

For this in properly said of Baruch, or some other or other Godly things, so's are things one God to another.

But the communion of is between the mind and the material body, both a Godly society that is not speakable and can.
Of the framing of man. Cap. 15.

And cannot be conceived in

my mind, for that the mind

of man (shalt) not in the

body. For a time, body of

God, cannot be reached by

a body. I myself do, it

outwardly hide in the body

for things of this body, do not

compass in anything.

But after a certain time to

find cert, or rather,

impossible to conceive the mind

approaching man unto nature,

and framing of man: to this

tort, it compass pleased

both in nature, and about

nature, and yet must be placed in

it as in a certain, may not

founded within it, and

after this a sort, as far, a

may the be spoken, nor

saying.
Of his Conquering of Man cap. 16

Man may it be, when Nature hath a prosperous course, and keepeth her proper sense, then all's the same work as (found.)

But if there be any time, shall or shall not, in the time of motion of any�yect of it doth happen.


cap. 16.

— be 16. Chapter.

It contents a different name of this world, when God saith,

Let us make man after
Of ye forming of Man. Cap. 16.

our image, and similitude
where is miniature magni-
me is made, what we
shoe think of this image;
and whether a thing
subject to passion, and
strange, may be likend
to that which (exceedingly)
blessed and exempt from
all passions: and since,
the image there may
be difference of male
and female, whereas
there is no such thing
in ye principal pattern.

But let us return an
gyme, and the words of
God spake:
Let us make Man after
our image and similitude.
Of the frame of Man cap. 6.

And surely (in my judgment) certaine prophane writers did bee very rash and
arrogant of the excellency
more of man (other than they
ought to advance him, as
they thought) by comparing
that is on this
world before.

For they say that man is a
little more the complede of the
same elements whereof the
whole world before is
made.

For they say that by divers
virtues and reasons, the
mane name by this manner
made, are not more
that in common for the
glorie of man, they attribute
both him these properties
are.
Of the Frame of man. cap. 16.

are Bother in the Great, and
in the Mange.

+ tempred or mixed

For the whole are made
of the four Elements, and+ rendered,
therefore of all things what part by

for erer a greater or a smaller company.

The element must be seen in the natural
living creature, so it is also there where

the contrary to nature, of any more or less.
thing, tended with might, both parts of the

the made without the former and the elements.

And therefore, what great

perpetual is it, if Man should

be accounted to represent the

world, and to be like these

unto, being not of transitory

breath, the unstable earth is

yet, and all things are thereon

continued. Shall to pale away, or these

of the third may not fade because

of companions in all these.
Of framing of men, cap. 16.

But, you will say then, wherein both the greatness of man consist, by the opinion of the church,

Not in any likeness (or compassion) with this created world, but in if he was made after the image of the

ture of him, or created all.

But though can it be of man (or) we represent his

image?

For happes now will have, can it be of a living

part of body, or can be likened to a body?

How can that not last, but a noble life be like unto

of me not lasting.

Or, that so is altered by

modern
Of the frame of man. cap. 16.

mutating, note that not is nor

or that not not by suffer

of any thing so that it is

compassible, is that not is also

not is no pagination, but is some

compassible.

That not is continually con-
mistent in the midst of

man's times, and used them

to that, whereunto no evil

hath access.

For then it make difference

in considering what is according

to ye principal presence, e.m.

to that man should be

made instead after of image

of ye.

For the image is properly
called an image, when it is

like indeed unto the

principal.
Of the forming of man cap. 76.

But if when it should appear in such present another image, it then comes to be other than it is to be by a certain that must be stamped and be written of, as for example by it, this would be another thing, and the image of it, and to it is likened.

Therefore, how can it be, of man being a creature more tall, subject to any passion, and of small continuance, should he be the image of that nature, with all power, of all mixture, and pure, and continue eth for ever?

But what can we be the very image of and be truly known manifestly.
Of the sum of men cap. 16.

For in the truth in very trade, as for one part, as faire as our habitation will make, as much as we can make, and that truth by considering, and probable reason, that do one thing of the thing it is most in question.

Nor can that be falle with God speaketh, saying of man now made after the image of God: nor can that be imitable mistake of man's nature ordained to be like unto the frame of all life, no is God of all passion.

For it is necessary of one of the two should be a great opper of free means to compare one fale with God, or they that God head is.
Of the glory of me: cap. 16
Subject to passions, or of the
immortal nature is not of all
passions, so that end, that
when the case is alike we
may see what is like in them
bette.

But for as much as my lord
the godhead is subject to passions
may by our flesh subject to
passions, therefore it
refrains that there must
be some other source,
whereby one may understand
the nature of God to be born
when he says, the man was
made after the image of
God
Therefore we must agree
and agree may evidently
of divine scripture, to see
whether there be any thing
written
Of the framing of Man. cap. 16.

Written thence, whereby noe
may as it were be led by
the hande, unde the thing of
it in question.

After the scripture, bad set
it donee thin.

Let us make man after our

t image, and for what cause

he spake.

Let us make him, in the

disome of the texte, these

words follow:

God made man, and after the

image of God made he him.

Male and female made he them.

One have noted heretofore,

that such a kind of speche

was uttered of god before hand

to question the newly bade

in rikeyes, called Amor

means.
Of the framing of Man. "up. 16."

meaneth to the intent that when we have done of God the same tongue only overlooked made man after his image of God, we might and in any case put any difference between the godhead of the Father, and the Sonne. Seeing that there is only Scripture that attributes the name of God alike, both unto him that made Man, and unto him, after whose image man was made.

But let us know that it be of for this hyper-

And let us know our speech and the meaning of that.

"How can it be, if both to be godhead shant be both?"

Happily
Of the Framing of Man, cap. 16.

happy, and the state of man
most lamentable misery
and yet it (God be praid in the
sentences, yet the one is like one
to the other?

Therefore it behooves
more agreeable words
most exactly.
For we shall finde, yt
be things, noe man was made after
the image of God, is one
thing, and that it is another
thing, no: Doble now playne
appears, to bee miserable.

First (saith the Scripture).
God made man, after the image
Of God made he him.

One word. And, only thus faire, he
Of the Frame of Man. cap. 16.

Great is that not overmade created after the Image of God.

After that he returned again to speake of the Image of Man, and saith,

"Maketh and female made he them."

For I suppose this is no more

to imagine but that he knew

with that the good workes

do nothing concerne the principall patterne.

Gal. 3. 28. "For in Christ Jesus, as the Apostle saith, there is neither
tomale, nor female, nor man, nor woman.

And yet the Scripture doth

affirm he Image of Man is divided

twixt these two sexes.

Therefore in our making

there is double consideration"
Of the frame of Man. Cap. 6

From the end of our nature, partly in respect that it is
Weaker than the g weaker, partly in respect that it is separated by this difference.

For there is such a means included in the coherence of the words of scripture,

For first it was evident, that God made man, after the image of God made be him:

And afterward these modes were added to the former

Male, and female made be them.

And so things cannot be thought

to be in God.

And surely I am of opinion that.
Of the frame of man. Cap. 16.
that every great and high doctrine of religion doth
in the divine scripture, as
for some word:
and the doctrine is this:
whereas two things do
extremely differ the one
from the other, namely, the
divine nature and the body,
and that life both on
in another kind of reason,
the beasts, the nature
of man is ordained to be
in middle state between
them both.
For if you take man, as
he is composed of all his parts,
you may say he per-
equate to think of him some portion of error of
these things, whereas we
have.
Of the frame of man. Cap. 16.

Some spoken.

That by reason, and the 

motion of the mind, (and 
thoughts) he hath both part of 
the divine power, nor admiteth 
no difference of male and 
female.

And, in respect that he 
is framed and made of a 
material body, and thereby 
decided into male and female 
the locker part with the con-
reasonable creature.

For, it must needs be of 

every of the he must be mi-
der the things: that is done a 
taker of men's life. But yet 
the intellectual part may have 
the first place, as we have 
learned by Moses,noch.

bath
Of the formation of man: cap. 16.
both orderly, and thoroughly
discoursed of this making of
man, and that the senses
and affections, not man hath he
not the nature of beasts,
that take place after the
former

For first be sayeth, it
of God made man after the
image of God:

Declaiming by these words
of the same, according to
the saying of the Apostle
there is in man, neither
male, nor female.

After that, he addeth the
things that are proper to
man (material) nature,

namely, this:

Male and female made he

et cetera.
Of the framing of man. Cap. 16.

Then, God is it then that made

me, as it is

did teach me. For the form

of, and shape of, the

matter to be, and how not on

sidew.

And since, is of his own nature,

even so, but forever good

be conceived possibly by the

imaginer.

May matter he exceedeth

all the good, that we can

conceive, all of ever, nor can

think of, and hath none other

thought. For, in the

more limit to create

man, or any man, life. Out of

be it good.

And since then he is made

to one.

be it good.
Of the framing of Man. Cap. 36.

And now having made a creature humane rational, he did not set forth the power of his goodness by half by, imparting some token of his own name to him, and for every thing by him the rest: But because he considered a perfect kind of goodness, he did bring a man into the world of fruits, made him food, and furthermore also, so ordered the matter that he should stand and not need of no good thing.

And forasmuch as the race hath of all particular good things, is very large, many rather is may not well be comprised within number; therefore the words of Scripture.
Of ye framing of Man. cap. 16

scripture have gathered, and declared all, in these few words, not contrary all the rest, when it is so said, yt Man was made after the image of God.

For this as as much as if it should have been said, that God did so make the nature of Man, yt it might be partaker of all goodnes.

For if the God had be fully fraught with all goodnes and man be an image thereof: is must needs be shown, that the likenes be in betwene man and a prince, for a prince is constituted in this of man also to be replenished with all goodnes.
Of the frame of Man. Cap. 16.

goodness.

Therefore we may all, in our perfect forms of all goodness and all kinds of virtue, and we should, and we should, in that manner, be concerned in the better part.

And, above all things, this is a special property in man, that he is (made) free from all necessity, and was not made subject to any person or rule of nature, but subject to judge that judgment which proceeds of the gift to do any thing that seems to be best.

For virtue is voluntary and a thing that may not be
Of the Framing of Man, Cap. 16.

Man knoweth not the name of his own spirit. And yet if the image be not in all Limbs, Bears in it all, the form of that image. Though it representeth if it should not differ from it in some things, it must needs follow that it should be a thing like to another, but we must pronounce it to be the same that the other is, what ever alteration from another thing or no point.

What difference can we say, then, betweene the Godhead it selfe, and that thinge not as fish?
Of the Framing of Men, cap. 16.

...and the ground.

Even on this, that the one hath his being from everlasting, without creation, and the other consists by creation made...

...and by reason of the difference by this property, there consequently follows differences by other properties.

For this is agreed among all men, by all means and of necessity, that the nature of the one is nature of alteration, and continual alteration at one stage, whereas the created nature, cannot be made without an alteration...
Of the framing of man cap. 16.

For the very passage it from nothing to alchemy, it is a certain motion, a alteration, whereby it is translated by the will of god, from a thing that is not into a thing of is.

And as the gospel doth call that image not is consent in brute or the frame of Caesar, whereby we bear, that the thing not represents the frame, of Caesar is like unto him in outward shape, and yet different from him, in the matter of the two forming.

So it is also in this fore part treated. As we take on mark by the things, not one by another, both with the divine, and in the humane.
of the forming of Man. Cap. 16.

nature, in both things the

Knees consisteth, we finde

that the difference is in

the (more, no is evident

in that the one is mensal,

and the other created.

and therefore being one

of them keepe, although

at one time, (is) althoynge

one) and the other being

made by creation, take his

beginning of alteration, and

both a name agreable to

the alteration. Upon

such occasion, he that knew

all things, before they were

made, according to the sa

ying of the prophet, now

unto the end, or rather knowing

before hand, by his force and

sermon.
Oft of framing of man. cap. 16.

Knowing power, whereas the motion of man with mortal mischief, by reason that he was gentleman of high life and ruled by his own power, he did further devise to make a difference of male and female in his image. This difference hath no respect unto the principal patron as we are minded, but is furnished by inspired unto the conception. Moreover as we have said be fore.

But what should be the cause of this was further than limited, they are by contrary, knowledge took from the God the with their eyes to suit as and (the German (of in his order, god) as have written these).
Of the Framing of Man. Cap. 16.

What is it then that I have thought hereof? When the soul was giv'n as God made Man, all the kind of Man's original is made and signified by this inditing manner, Man.

For, this name Adam.
Of the framing of Man. Cap. 16.
was not more given to Man, as some as ever he was created, accordi
ng as the Scripture is largely declared, in all sorts of to
kens, but the nakedness
four years unto Man, when he was created, was not for that
particular Man, but
Man, in general.

Therefore for as much as
the name of man in gener
call is called by this name,
we are induced thereby to
suppose this name, which, by
the foreknowledge and porter
of God, all mankind in
general is convened
under the first making of
Man.

For we must think, of all
Of the framery of man. cap. 16.

All things, not made by God, nothing is infinite. But infinite
him. But that all things
what matter, or respect of him
are in his bound and measure,
being so determined by the as kept in
wisdom of the creator.

And therefore as the par Раз

in man is compassed on
by the quantity of his body,
and the quantity is the me-
size of his substance, so perfectly agrees with
the other side of all his body
so do I suppose, that he is
him that is God of all
through his foreknowledge
my soul power, the whole
father of the mass and
comprised within one
body.
of framing of man. cap. 6.

And of the scripture teacheth us this matter, when it saith thus:

And God made Man, and after the Image of God made him

For the Image as not in children unto some part of nature, neither is God's grace his gift continued to any one of those things 100%, for even the devil to be as man, but such a creature doth pass alike through the whole kind.

Whereof this is the scope, of the mynde (and understanding generally) is looked alike in all men, and that all men, have in them

the faith
Of the Framinge of Man Cap. 16.
The facultie of conceiving of
Enigges, and of deliberation,
And all other thinges, whereby
The divine name is reflected
That thinge also was made after
The image of it.
And as for this matter,
The case is all one, between
That particular man, with
Towes made seven at begining of the world, and yet
What man that should be borne, the making
Aforeside, at very point of no work
When the golden Cleft was found.  For fire
They burnt in them, there
The framed of god all alike.
Therefore, the whole
Man race of man. in respect
Is called but one man, because
In respect of the power of god,
It can not be (brayde) of any
Things.
Of the framing of man, cap. 16.

Thing or past or any thing to come, but relatively, the thing that is looked for less, than the thing that is present, is comprehended with in of operation wherein God contends with all.

Therefore, all the whole nature of man, generally in man, passing through from the first into the last, is one image of God in his image.

But the difference of sex, between male and female was made at the last hand, after the former was framed, for the fore hand's cause, as I think.
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[Handwritten text in old script, not legible upon examination.]

[Note: The text is too illegible to transcribe accurately.]

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