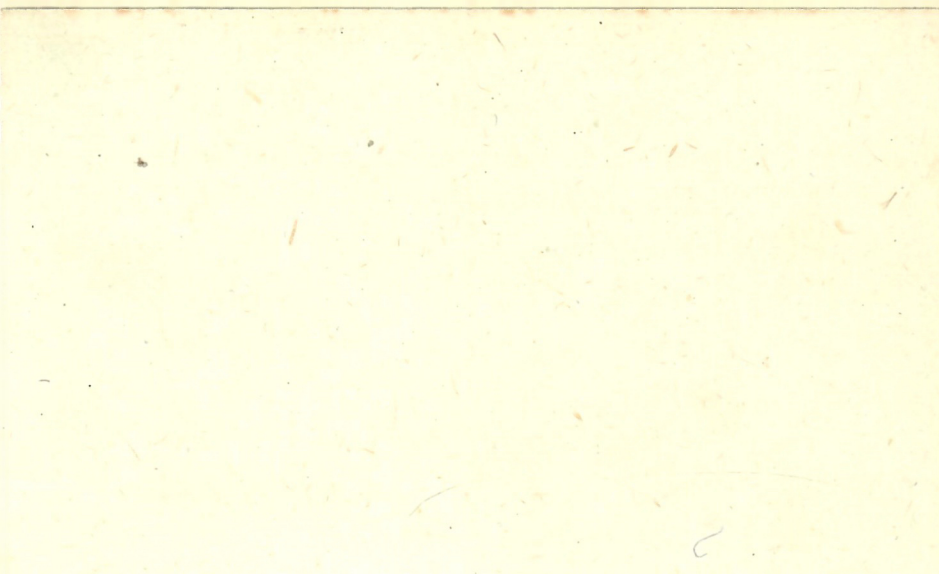


The Mirror A splendid instance of Mabel's contention that the laws of the 'physical' world feed & therefore 'epitomise' the laws of the 'mental' & 'spiritual' world. [Incidentally this feeding & this epitomisation is a very good argument for the psychism of Ch. 19] Bergson can't express himself, can't think his idea out, save in terms of light, reflexion etc. And it works. I bring the method out into the open, making it conscious, thereby (a) guarding against its misuse, & (b) extending its proper use. I hope.



①

5 6 7 8

Common Sense: the most obvious reason why what you call your outer body is not your outer body is that it is not connected with your body.

Answer: Your arm is joined to the rest of you by means of a useful ball-joint which enables you to move your arm in any direction. But this joint has its limitations. You cannot, when your arm is hurt, detach it & send it to hospital: you have to go along with it. On the cricket field there are times when you could do with an arm ten feet long, unfortunately

~~your arm~~
it is too firmly jointed to you to change for a more suitable one.

The 'joint' between your outer body & your mind does not suffer from these limitations. It is a truly universal joint. If you break your spectacles you do not have to be anaesthetised while they are mended, & because your golf clubs can be amputated you do not have to drive & put with the same organ.

In fact, the detachability of an organ, which C.S. says disqualifies it as belonging to your body, is the very quality which makes it so valuable to you, so much a part of your living economy, so much yourself!

5 6 7 8

②

It is Space which misleads us. We think that when there is space between things they are not one.

Yet the truth is the opposite. Space makes things one. Space is the great unifier. Through the courtesy of space all those relations come about which bind things together. Space is one of your most important organs. It is the medium of your outer physiology especially. The fact that your house & all its contents can be related to your fleshly body in a million ways in space gives you a scope, a vitality, an opportunity for varied living that is

far beyond anything that life had achieved before.

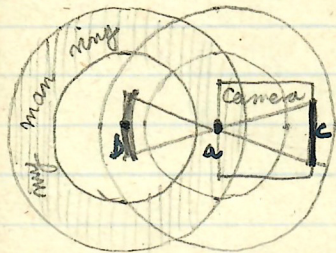
Space, so far from cutting you off from things, is the great fluid ^{universal} joint by which your fleshly & outer bodies are made one.

I II

①

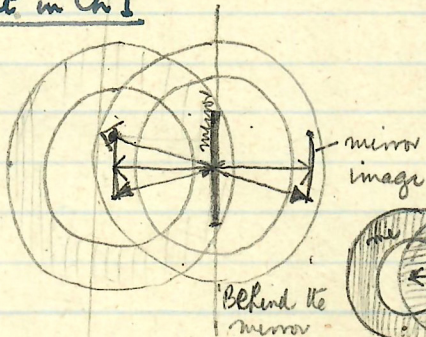
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Camera & Mirror argument in Ch I



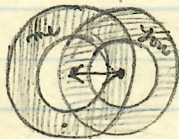
Camera

①



mirror

②

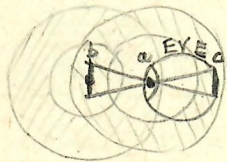


Human
observer

③

The mirror & the camera do what other observers do
- build me up from centre.

But ③ is really no exception: I see, not only by
virtue of the fact that I am where
my object (a man) is a man & I am
nothing (a), but also by virtue of
the fact that I myself build up



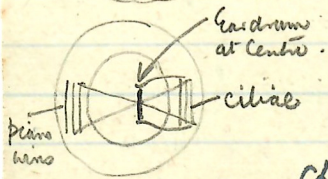
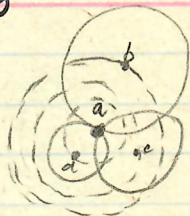
(from a to c) to become my object - the man. Strictly then
it is at my man level (c), & not at my centre (a), that
I experience (b) my object. This is the truth behind the
mysteries of Projection & the Law of Equality.

Camera, mirror, Eye.

(2)

This means that I am not (as p.h.) at (a) only but at (b) (c) (d). There is no mystery behind this propiety.

The fact is that everything I see I have to rebuild from nothing. So does a mirror & so does a camera. So does Ear rebuild.



But how does all this fit in with

Ch II's breaking down of nervous system to Center²

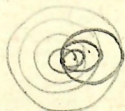
There is no building up here.

Answer - the centre is my skin (touch) my ear drum
(hearing). my crystalline lens (sight) All the knocking
down goes on outside my body: not inside. And
all the building up there is, is between the specialist
bits of skin (lens, drum) held out from my body,
& the other skin in general.

There is nothing inside my head at all. I am
literally empty-headed. Everything happens at the skin.

My eye, in focussing on a very near thing & then
on further & further objects is growing
to cover bigger & bigger rings of myself.

Of course space in my eye is queer: it is curved.



(2a)

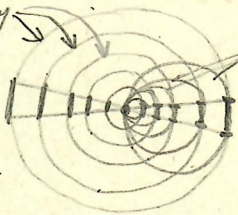
The lens is an object for bending + contracting space. In my eye there is the space which lies outside it, even the space from me to a nebula. The nebula builds up in my eye from nothing, through man level! to a nebula again. The law of equality. When I observe a nebula I am one.

All this goes to show that at the centre I am nothing and the  diag is not really true. It is not at the centre that I enjoy the stars, but at the stars!

I was right in saying my head was there in the

mirror & camera, wrong in saying the camera & the
eye cannot report what is going on in other places.

Then are my
aura (P.H.)
rings.

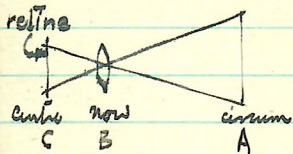


This is
nothing more or
less than
MY EYE!
my expanding
eye

Only of course, it is more
convenient for the eye space to be
made expansive than the eye itself.

And note, the eye
relaxes by noting
on far things - but
is strained in noting
on near things.
Cf "the eye could
not behold the
sun if it were not
darkened"
St Augustine!

II

Camera, Mirror, EyeIs eye-lens an extension of body at NOW ring?

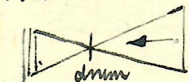
The real touch is at C, not at B. Eye lens is built out or projected from the real body as an extension. Your eye is not a line part of your body!! (Peters backs

as addition Extension-argument for Ch. 5) Your eye's lens is at the now line: c.f. card on  into  via .

Is the same line of the ear? The drum as an extension, the cilium at the Centre. Yes, definitely. P Of course one can also regard the ear drum & the lens as part of the body

They are then subject to men touch & are not concerned with the specific functions of seeing and hearing. As parts of the seeing-hearing apparatus they are extensions.

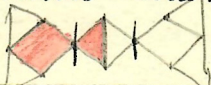
In ear, the drum responds to all vibrations, the cilia sort out or analyse the vibrations. Precisely as ray from



all directions strike lens but are sorted out or analysed on the retina.

Now between your skin all over (or not merely at the special sense organs) and the Now ring, there must be similar breaking down or analysis into separate parts, right from "human" to cellular levels.

Thus we get our typical human diagram

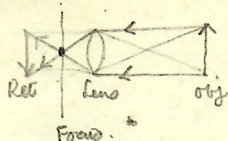


②/④

Eye-lens an extension Note that light at lens is mixed, not sorted out into colours. Only as image on retina is accurately focussed are the colours brought out. Blurred image on ground glass of camera is not fully coloured. Lens sorts out white light, just as prism does. Lens is a double prism.

Coloured light then belongs to the Centre. But is variable. Therefore the underlying basis of coloured light & not just colours, is the S-C level - S-C's cannot vary. White light is a mixture & cannot be fundamental.

Is the mystical appeal of colours connected with the above?



But is retina at Centre? Is not the focus of the lens at centre? No, touch is at retina. The eye is a device whereby

the distant object is actually in touch with the body.

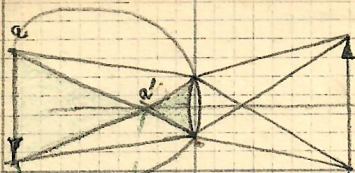
The image on the retina is the object, in 2 dimensions! Sight is 'touching the object'. The star is in your eye. You touch the star.

I have it: the "focus" is the centre, because at the retina there is, not s.e. material, but material of higher level.

Only at c' , where the object is ∞ , (is God in fact) is the "focus" at the retina, & the retina at the Centre.

Between the "focus" ($a' + b'$) & the retina is the "build-up" between s.e. level & the level of the image.

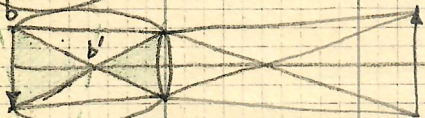
③/⑤



A



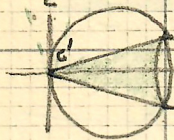
The near
object
(touching lens)



B



The middle
distance



$\frac{3}{2}$

∞

C



The farthest
distance
(∞ ly far
from lens)



①



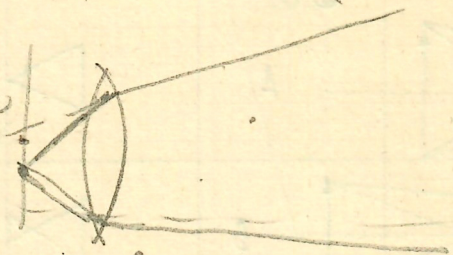
②



③

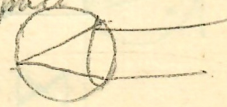
over

Space
shrink
By
just so
much



Lens is a space shrink
instrument

Eye ball contains all space



④/⑥

Eye-lens an Expansion What the eye-lens does is to break the object down, or rather finish breaking it down, to the centre, & then to build it again up to a certain level, but this time that level coincides with you (or your retina). This building up of the object from absolute past to the Now of the retinal image, is within you. It is the evolution within you, from absolute past till Now, of all you see!

It is a mistake to regard the object & the image on the retina as two. They are aspects of the same thing. You touch the actual object, but your touch organs are such that the further you

have to reach out to the object the smaller it feels.
You actually touch a star, but (a) it feels very small
(b) you touch it, not now, but past/future. There is
a dichotomy in the time at which you touch it, though
the moment of touching is symmetrical with now.

Now though the image on the retina is not at centre, but
is what it appears to be, it is at centre if you take
only a point of it. As a whole it is you-at-object
level, you-as-object. But as mere points it has
to be built up more now into the object. This building
& breaking down goes on indefinitely, but the same object
is involved (in different aspects) & not new objects
each time.