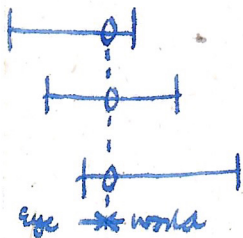


⑤/①

Eye-lens an Extension Simplifying the above diagos, what they boil down to is that the 2 sides of the lens are symmetrical

 in principle. The eye-lens is an extension, held out in front of the body, so that you can play leap-frog over it to be one with all beyond the lens; or, if you like, so that all that is beyond the lens can come over & be you on your side of the lens. In fact both movements are a fact. The retinal image is projected out? as well as received from outside. & There is in principle no difference between the one side of the lens & the other.

On the camera principle, the further you hold the lens from the plate the nearer the object that is seen on the plate.



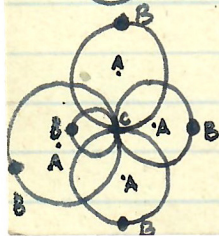
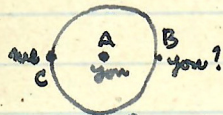
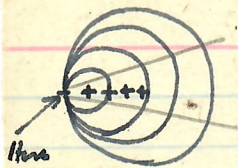
Ideally, object in contact with lens on object side is infinitely large & infinitely far from the lens on the eye side.

And object infinitely far from the lens, touches the lens on the eye side.

We see now how Ch 2 is quite essential to our argument & not merely a 'good disturbance of C.S.'—for Common Sense's discomfiture.

Sept 46
4.

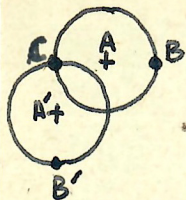
⑧



Are the objects at their centres (A) there or at their circumferences (B)? One advantage of putting them at their circumferences is that: the reason you are here, yet there, is that you curve round into my here.

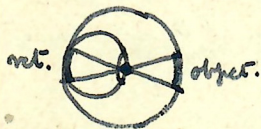
This is true! Great discovery.

B is where mirrors image, camera plates, & mirrors belong. A is where mirrors, camera lenses, eye lenses, belong = Centre. Note AB is often in very contracted space.



or, rather, C is my retina: A is my eye lens, B is my object.

This means that all objects I see I am at the centre of. There is only one centre, which is my eye! Objects build up behind my lens & in front of it. Wonderfully simple & true.



I am at the centre of every one of my objects' spheres. I continue this by shrinking space in my eye — to make myself at its centre.

This is the basis of the Law of Equality.

Next problem: how does nervous system deal with retinal images?

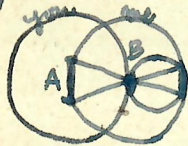
(9)



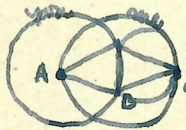
Touch. All suns are touch suns. Seeing enables you to touch the object 'all over' (or a good part of it) even if it is a trillion miles away.

So that C is really the centre again!! ^{the skin} When you touch all things - even the most distant. Your body-skin is really expansive enough to touch the whole hemisphere of the sun - & sufficiently heat-resisting!! But I touch the sun, not at the sun's centre, but at 2ce its sun-nig away from its centre! Cf. Sullivan on S. N. Lewis' theory of 2 atoms connected by light being in contact. Really there is some kind of touch

from centre to centre/universe ring.



① This is the story from ^{my} point of view. You ^{as man} are for me at A & C. As centre at B.



② This is the story (the same event) from your point of view. You are as man at B. at A & C you are at centre.

This explains why eye has both geometrical constructions



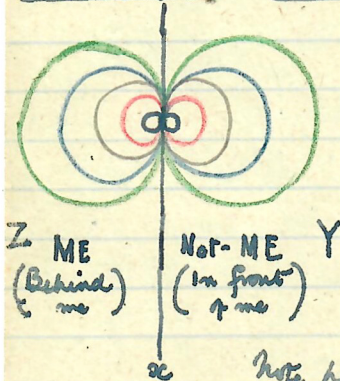
and



Subject: ObjectThe Law of Equality: what I put behind me & what is present facing meFacing up to facts. Here & There x = the point at which the object y 'touches' me - the centre/mirror. Z = my Here which I assume when I think of Y as There. $Z = Y$ always.

You think with the backing of England about France. England is behind you.

Note how you are always at the edge of what



you feel you are, looking out at the equal of what you
feel you are. But what is behind you is never clearly
grasped - only vaguely implied.



Is there a build-up on the Z side as there
is on the Y side a break down?

I am in the place where the chain is a chain.
Really it is I who am the chain. Because

(a) The chain where it is (at the 'then') is not a chain (b) The
chain is unconscious - of itself as a chain here. Doubly
then I am the chain. The chain is a thing-in-itself
entire. This is really a Kantian viewpoint. My  is
really Kantian.

x 9 16 17 21 22 23

2a Q

①

Colchester 6.2.46

You can understand too much about a level! Limited understanding necessary to find the truths of lower levels!

① Maths is the language of the new-centre. (But of course centre is an abstraction by itself)

② Law is: The rules & instruments you employ to investigate a given level belong to that level. Homeopathic treatment, Alice (as subject) has to become the level (as object) she is observing. São perceive são.

③ Most important: You can understand too much about a level!! Because by seeing too much you have left the level

Eg. A nally broad-minded politician is a contradiction in terms. A barrister ~~must not~~ ^{who is} be fair to the other side (qua barrister). A mother must not (qua mother) love all babies equally. A chemist who ^{takes into} considers how ~~the~~ ^{in my brain} molecules are affected by my thinking has ceased to be a chemist. Molecules & man are incompatible.

④ The role of stupidity. You have to become narrow-minded to consider narrow-minded things, or to deal with narrow-minded things. The law of limitation. Ignorance.

⑤ Thus in a sense the lower levels are unreal - the products of a limited outlook. In another sense they are real, because they are the material of a wider & truer outlook. The levels are increasingly real as

19^{XIX} 20

Centre

IIaQ

+++

Colchester 11. 1. 46

Stress & Strain. Strength of Materials is like human strength:
- felt strength. Canyatis & Atlas: all columns feel (as molecules) the strain. They are strong or weak, they feel the strain, become fatigued. The fatigue of metals. There is no brute strength in the sense of unfelt stress or strength or resistance. A beam takes the weight by feeling it. An Engineer is a man who sympathises with molecules (of steel & concrete etc) so as to be able to know how much strain they can bear; & he is also able to see that they are

not strained beyond their power of endurance. A building is kept up by the conscious strenuousness of its molecules atoms, crystals. A bridge is an athletic exercise of monads. Many may be overworked & in pain, others underworked. A happy bridge & an unhappy.

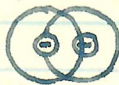
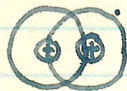
But the main point is: you feel the weight you raise or support. That is what weight is. Argyne from the known to the unknown. Result: beams, struts, ties. feel the strain (though not as beams of course, but as mo. etc)

X 2a Q

Sept 76

Overlapping  in molecules + all monads.

① Hydrogen Mol. (H_2) might be:-

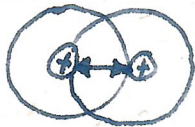


(See Outline of Univ p. 145.)

where the observer is not really or only an electron - but the another H. atom! ② Is this the next of multiplication? - all growth is growth of observers. To talk of 2 is to get away from 2 to 6 - 6 is now implicit, but becomes explicit, involving itself to c. ③ Overlapping in body  Each talking in the others' washing.

But then how does an isolated H atom subsist?

Is one atom nally 2 - with each calling the other
proton. — Just as one man is nally 2 men!



Observe & observe.



II
9

16 17 21 22 23

II a

①

18.5.45

Light as Two-Way The Mirror - & the 8 as the Perfect Mirror.

Light may be regarded as coming from Circum. & the T.O.s, or as coming from the Centre (Photons). It does come from both sources, & the 'opposition' so caused is the basis of Time. [If light travelled one way, & there was only this one-way light, the only observer would be the light itself, & in this would be observed ~~to~~ no change: 1066 would remain 1066 for ever.] Light, then, comes from within you as well as from without! This is the Light Within of the Quakers, literally true!

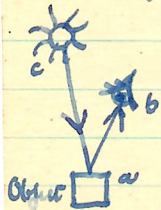
the unives

Everything you see is you in respect of its $\odot$ light & the
center you in respect of its $\odot$ light. And every object is
known by the confluence of both sorts of light. The stars
you see are light from within, as well as & equally as they are
light from without. You as man are the confluence ~~for~~ of
the two light streams. You see an object by the light

that lies between the Center & you $a \rightarrow b$; you

also see it by the light that comes down to
you & through you to the Center. Remember

that your body lies between your eye & the
object! So that our 8 dias is really a light



(2)

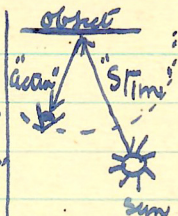
Diagram perfectly drawn! By God this is no coincidence!



This side the
Body (the unseen)
i.e. how the Observer.

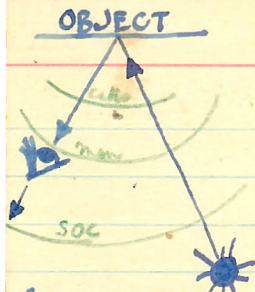
"SKIN" "CENTRE" "MIRROR"

This side the
Mind, which is
the reflection of
the Body (the seen)
i.e. the Object



what we call
"Stim" is
incoming light
from sun or
from universe, striking the
object at the centre.

What we call "Action" is the
light reflected from the object
to your eye. How to
get to your eye the light



comes through your body! [For your body always lies between you-as-human 'skin' & the object. So that your body is always in contact with the object.]

Now these lines of light upward - not light as photons, but light building-up or breaking down. A mirror receives only light broken down to 2-c or photon level & sends it back in the opposite direction to re-build itself.

The eye that 'receives' this light is really the light itself built up at this level, by virtue of the confluence of ~~the~~

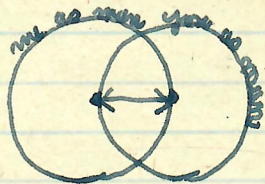
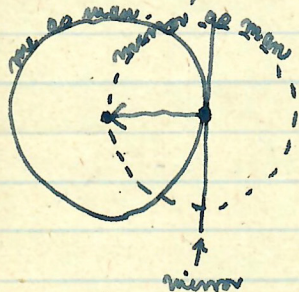
Mirror = the whole of things - because it is nothing

I am in the place where the mirror is a man - me. I am not in the place where I am a man! I am in the

place where you are a man - you

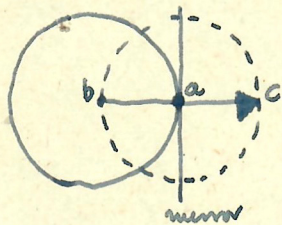
A star is in the place where the mirror is a star. A

mirror then is the whole of things - because



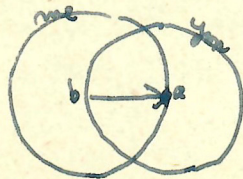
it is nothing. Negative capability.

But in case of mirror, I refer the image of a man to point c & not to point a.



In other words, in the case of the mirror I refer truly, whereas in the case of you I refer you to the place where you cannot be a man.

'You' are in the place where the centre (i.e. mirror) is you as man.



You are not in the place where You (as a man) are a man. You are in the place where I am a man.