

The Mirror

(2)

The thing is to be in places where the mirror is everything,
to occupy all the rings that tie about the mirror.

For the mirror is All. Nothing is Everything.



men

The great point is this: I am in the place
where x is men, & one of those men
I call myself. I am also in the place
where x is cello, planet, star etc, &
one planet, one star. (as well as many
cellos, many molecules etc) I call myself.
Instead of celestial observers: I use my

mirror. The Flying Mirror. And the flying mirror
tells you really what it is — though you believe
that what it is you are. And this is right.
What it is you are while you are looking at it.
And the mirror is the Centre.

I am sure that the Mirror is Mabel's key & that
it is slowly working out very well.

The mirror is nothing there, therefore it is me here.
It is nothing where it is, therefore it is me away from
the centre. This is also true of men. They are me
here because they are nothing where they are.

The only difference between a man & a mirror is this:

The Mirror

(3)

A mirror makes no contribution to the world it exists at: it merely reflects them. It does not associate itself with any particular man, star, cell. Whereas I do.

This is something which I have to overcome. I have to emulate the mirror — imitation of Christ is this idea. The mirror represents one pole of the perfection we must aim at; extrinsic perfection. The other pole is intrinsic perfection. But we only have one as we have the other. The theme, the advice always is "I am nothing — you are not."

The mirror really is nothing. It accepts no internal responsibility. It practices absolute self-surrender. It is the mood: all is taken care of above me. All is well: & I can rest in the Lord. Mirror has nothing to worry about because mirror has nothing. You have nothing to worry about when you have nothing. (But as w.)

In mirror we really look at the Centre. The Centre is not hid but visible. The S-C is there to be seen!

Shoebury 17.9.45

2 9 16 17 18 21 22 23 24 25 26 (1)
I II III X
SKIN "The Mirror of Perfection" White + Black. LIGHT EVOLVING

It is no accident that we see only the skins of things. Seeing 'errors' of vision, 'illusions' of perspective, 'limitations' of vision whereby we see only the outsidess of things — none of them are errors or illusions but true seeing.

Thus our seeing the skins of things is true seeing because things are their skins. You, internally, are not human, not yourself. You are essentially, at this human level, skin. And this applies to all objects, roughly.

Another 'error' is that we see the light that bounces off the object & not the light it accepts & makes its own. Here again we have no error, for only what a thing does not keep to itself but gives away is really its

own. The green grass is green because it hides its light under no bushel, nor keep its good things to itself.

A black object is black because it absorbs all light & so has no light. Its greediness in taking all light means it really has none. White objects reflect all light, keeping little or none to themselves. Therefore they are light. Language is very right in making Black & white mean bad & good.

But Whiteness is Goodness that still has something of itself left, & has not given itself up to light entirely. The mirror alone is perfectly selfless. White paper does redistribute most of what it receives, but not selflessly: it returns its light at all angles. It does not keep, but it does spoil to some degree.



SKIN, White & Black, etc.

The mirror is everything because it is nothing. Studies what is peculiar to the metallic elements that they should thus achieve the Centre.

God is light & in Him there is no Darkness at all.

This is true extension - extension by becoming Nothing at the Centre, extension to the All.

We correct the story, in ch 2, about light being what the object is not & we point out (in later ch) that an object is the light that comes from it, or

includes it, at least. Cf. doctrine (De Sitter? in Basis of Mod. Science: Sullivan) that objects connected by light are in contact.

All objects are seen by the light they give, & give from



the SKIN which is the centre. A. This light spreads to B - the whole. Every object is this really at the centre as far as its skin is concerned. & the successive waves of light from it reveal to the observer what it is. And to the Observer at B it is all. All these waves are itself because it has not absorbed them, but gives them. Alice sees the Object when she sees the light it gives from A ring to B ring.

You can only be at the centre. That is, only as light grows out of you can you be, & light only grows out of the Centre. And all objects really are, at the Centre, mirrors, for Alice sees herself in them.

(3)

SKIN White & Black etc

A black object then is simply, in so far as it is only Black, merely nothing. This helps with the problem of evil.

Evil is taking all for himself & so not existing at all.

The centre is not something that can be seen, for it is light itself at its source. Away from its source, you see, not light, but what light grows into, a man, an Earth, a Universe etc. Light is invisible, as light; visible, as light's development or evolution.

The great point is that as light travels it evolves, it grows, it does not remain light. The light from a universe has come a long way to my eye

and light grows every inch of its journey. It starts off at the center as pure Light. It ends up as the All. And all depends on when you catch it, at what stage in its career.

You are a source of Light. The Light you give evolves on its way out from you. You take your stand at a certain spot on this Light's journey, & you perceive - a man! If you had gone further before looking, you would have perceived a Planet or a Solar System or even the whole of Things. If you had not gone so far you would have perceived a cell or a molecule or an atom.

Now you see many sorts of monads. This means that you have, in respect of some parts of yourself,

SKIN, White & Black, etc

(4)



travels to c, others to d, others to e. This is only another way of saying that you are able to intercept light at several different stages in its evolution.

God is LOVE (at B) God is LIGHT (at A)

This is BIG. LIGHT IS THE CENTRE. The S-e is the photon or corresponding. And light does not travel unchanged, as photons, unless you travel with it, which you can only do as photons! Thus then must be something which intercepts light, or travels slower than light. And the speed at which this 'obstacle' travels relative to light will determine what he sees? But no. Light

does not differ in its speed according to Observers' motions.
I am very near an explanation of this!

What is the Observer? What can him & watch the evolving light flow past? Only so can time be. The observer that ~~the~~ travels with the light is frozen in time - for him there is no time. E.g. light from earth during 1066 AD is still travelling away at 1066 AD. Time has stopped.

But for one past whom light flows, Time flows. Time is the product of obstruction in the flow of light from A to B.

But the observer does not merely observe what flows past at 180,000 m.p.s. If he did he would see the same thing at each ring c, d, e, what he sees is light developed according to how far it has come from the centre.

SKIN, White & Black, etc.

[The more you give the more you are, & what you give goes on growing after you have given it, till it reaches God. The Lord loveth a cheerful giver]

The observer does not just see the light flow past. But must in some sense grasp the period of time or span of space through which the light has come - so that the light's "build up" may be grasped. Or must the light itself be regarded much like a bit of elastic, that is pulled out?

The answer is, I think, that there are several sorts of ^{radiance} "light" flow - the - centre, of which ^{radiance} light is the limit, & it is the differential flow which enables the build-up of light to be appreciated. E.g. the extremely 'slow' evolution from centre to Cerium: is not this a form of light, travelling extremely

showing. So that "light" is of many speeds but always "light" & the interweaving of the shuttles moving at different speeds gives the pattern of things.

(B.9.1) Is not the answer that light flows both ways, from B to A as well as from A to B? Light comes from Sun to Earth, from Earth to life & so on downwards. The path of light is in fact ! and the necessary "opposition" is secured.

"Water off a duck's back" The pencil that looks ORANGE is BLUE! ? Drawing. That the pencil is Blue also is shown by the After Image! The after-image is (according to Ch II) more real & true than the image!!

The simple & central truth is that what we are shown is in the face. We can never see anything but our reflection in the mirror! Whatever we see it is our reflection in the Mirror.

The Inside & the Outside view of the Monad

- ① It is wrong, actually, to regard a monad as (a) a facade, what it appears to us to be in our perception of it, and (b) the monad as it is for itself.
- ② This duality of the inside & the outside view is justifiable to start with, but ultimately wrong. We must realise that "manhood" is nothing else but this "external" appearance furnished with hands & feet. The difference between the internal view & the external view is not qualitative. It is quantitative. For (a) the facade view of the monad, others' view of

him, is of one set of arms & legs, head, trunk,
the the (b) view, his view of what it is like to be
himself - is of many sets of arms & legs, head &
trunk - of other men.

③ There are not then 2 worlds of different kind
or quality. There is only a world of experience
& in this world man is one kind of thing, not 2.
Man has aspects of plurality & singularity
not aspects of 'externality' & 'internality'. A
man's outsides aren't man, nor are his
insides.

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The Inside & Outside view of the Monad

④ Then we have an example of Hegel's dying-to-live principle. A man is seen by me to be that which in his experience he denies himself to be. A man is measured by me according to what he includes (on one principle) & by himself according to what he is occupied with, or includes (on the opposite principle) as object. By his refusal to be occupied with 'himself' he truly becomes & is seen to be 'himself'.

Both views - the view in &
the view out - are qualified, active,
Subjective, etc.

To find something in "mind" that is not
in "body" is only possible when we take
body more abstractly than mind

③

Kenneth Walker: Diagnosis of Man

Skin is source of Nervous System & of Endocrine Glands

(31) & these are the coordinators of the body. Both systems (32) are formed from an infolding of the outer layers of the developing embryo. Skin is very important structure & highly complex. It reflects mental activities. Skin eruptions often follow mental shock, Stigmata.

(Once the skin is "at the centre". It is the seat of pure sensation, & the centre of the aura. There is, for you, nothing beneath the skin, but there is the skin: or rather, the skin is the point at which the p-h starts. There is a deep significance, not yet

worked out, in the fact that the nervous & endocrine systems originate from the skin.

Also remembers it is the skin which reflects light — & light too is "at the centre".

It is the skin, & not internal organs, which others see. For them, you are skin. So with all objects. The skin counts. Life is a SKIN GAME. Your mind starts at your skin; your body ends there. This is the first & very true distinction — so obvious we invent any subtlety rather than this. And, since your skin is the meeting ground of mind & body (& brain only via skin, as above) the skin is especially important. In fact reality is built up on a skin basis. On perspectives.