



DAY 2. Crystal Pepsi / Crystal Hyaline: or, How to See with your Gut

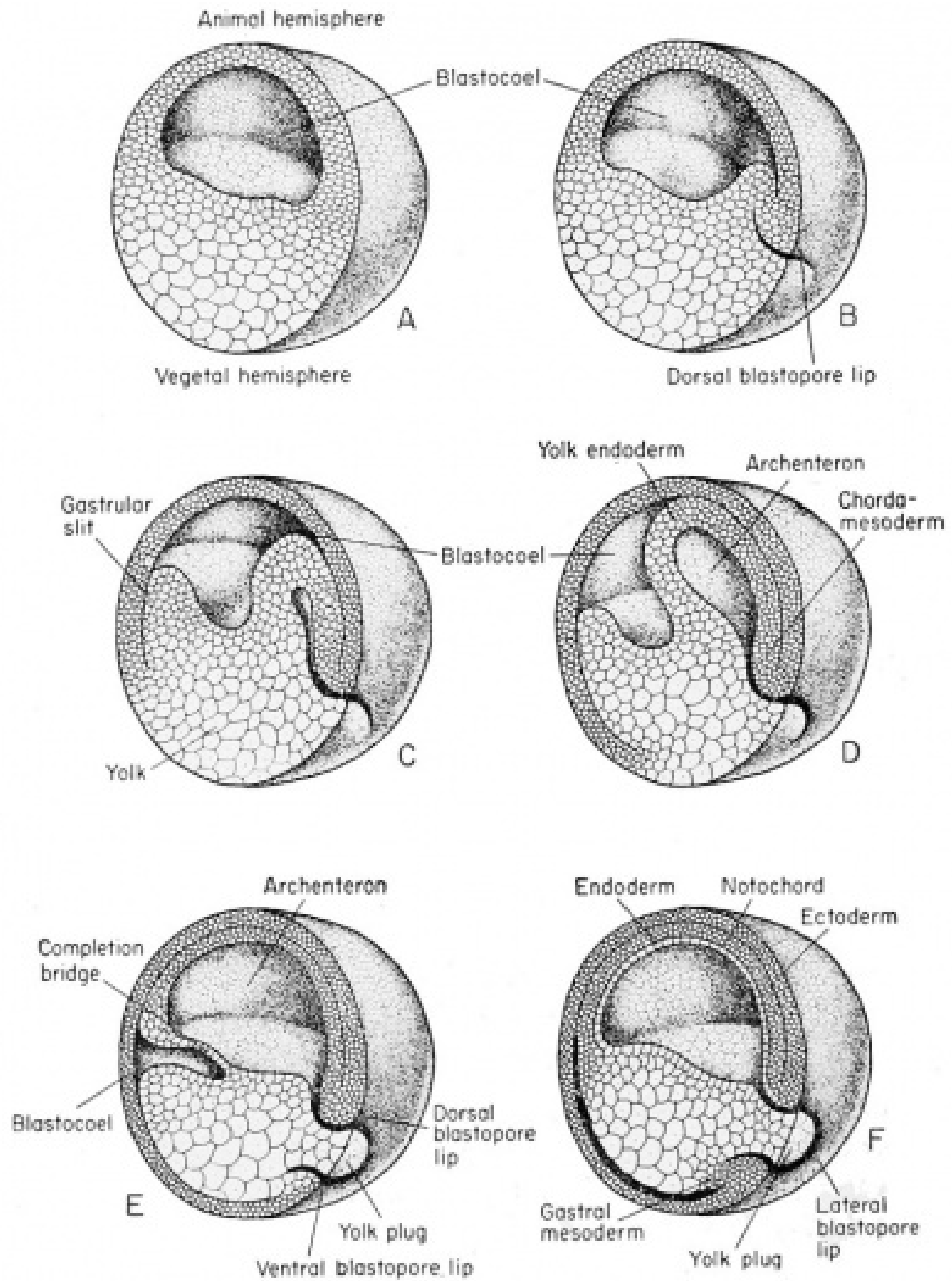




Witness this new-made world, another Heaven
From Heaven-gate not far, founded in view
Of the clear hyaline, the glassy sea. [PL; vii.617-9]















The figure of the Eye.

FIG. I.



The explication of the first Figure by it selfe.

- a, The Crystalline humor.
- b, The Glasie humor.
- c, The watery humor.
- d, The utmost coat called *Adnata*.
- e, The dark part of the horny Tunicle which is not transparent.
- f, The Grapy coat called *Vitrea*.
- g, The Net-like coat called *Retiformis*.
- h, The coat of the glassy humor cald *Hyaloides*.
- i, The coat of the Crystalline.
- kk, The hairy proccesse cald *Processus ciliares*.
- l, The impression of the Grapy coat where it departeth from the thick coat.
- m, The horny coat, a part of the thick coat.
- nn, The fat betwixt the Muscles.
- o, The optick Nerve.
- p, The *Dura meninx*.
- q, The *Pia mater* or thin Meninx.
- rr, The Muscles.

The explication of the other 19. figures together.

- a 2, 4, 8. The Optick nerve.
- b 2, 4, The thin Meninx cloathing the Nerve.
- c 2, 3. The thick Meninx cloathing the nerve.
- d 8. the













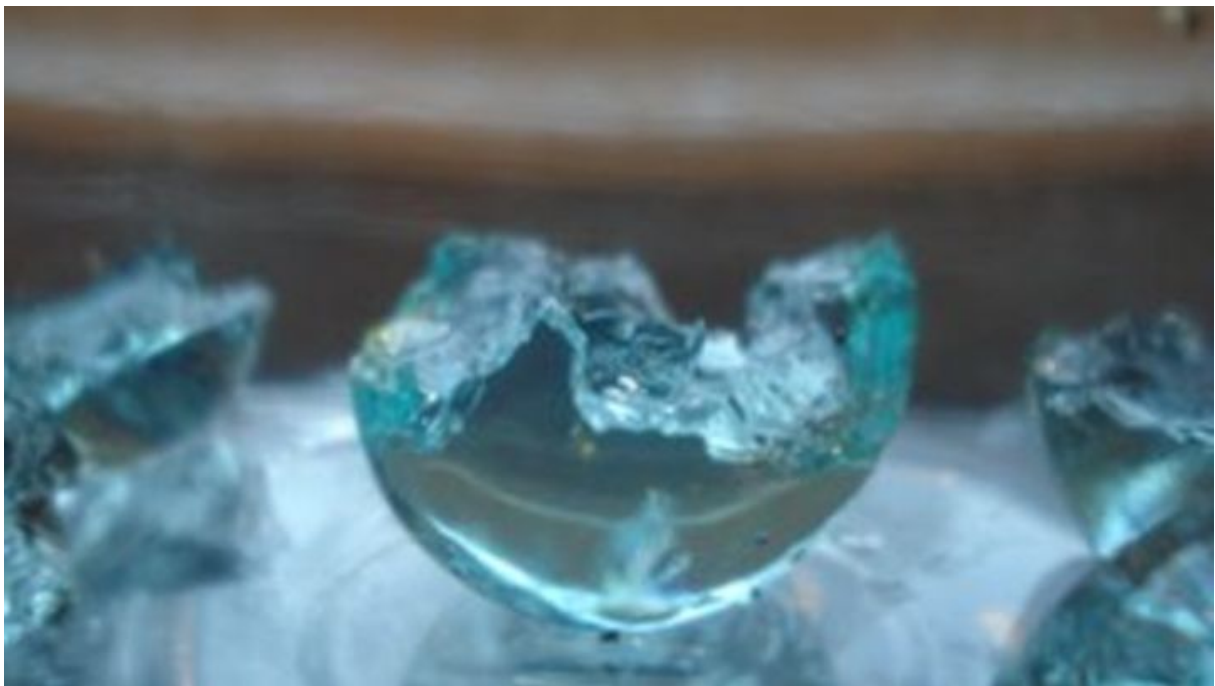
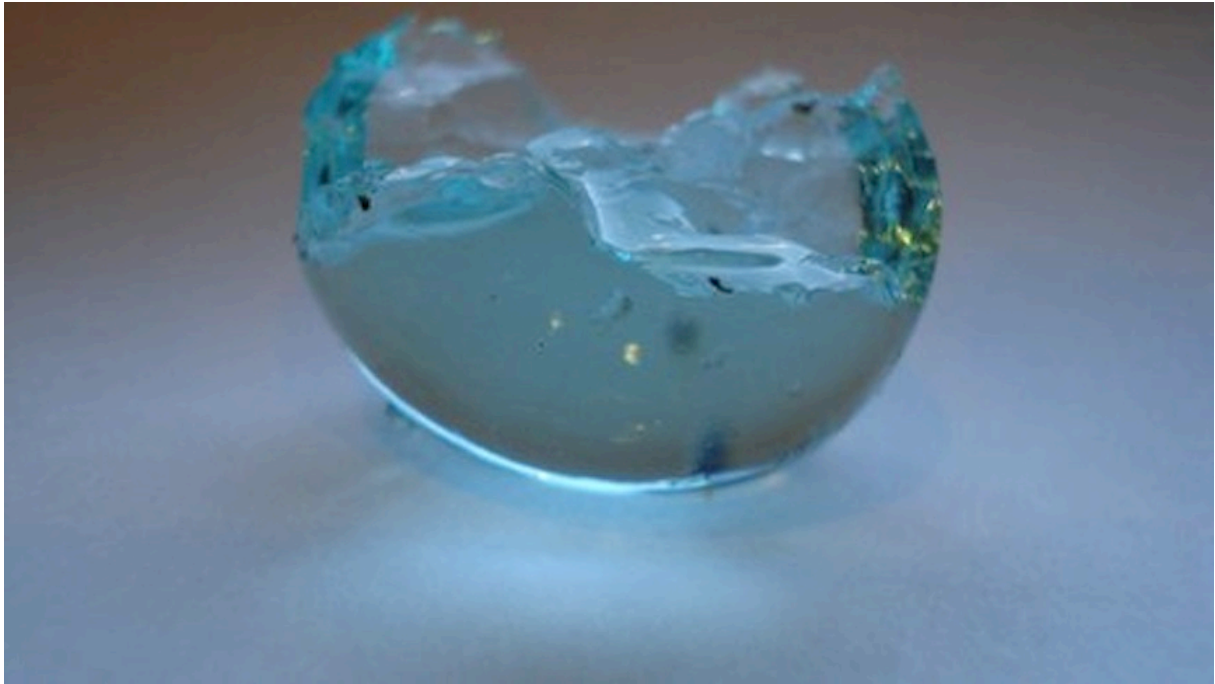
This world is like a human eyeball. The white in it is like the ocean, which surrounded the whole world. The black in it is the world itself.[note]Zohar, the Book of Enlightenment, ed. Daniel Chanan Matt (Paulist, 1983), 243.[/note]



“So thick a drop serene” [PL; iii.25]



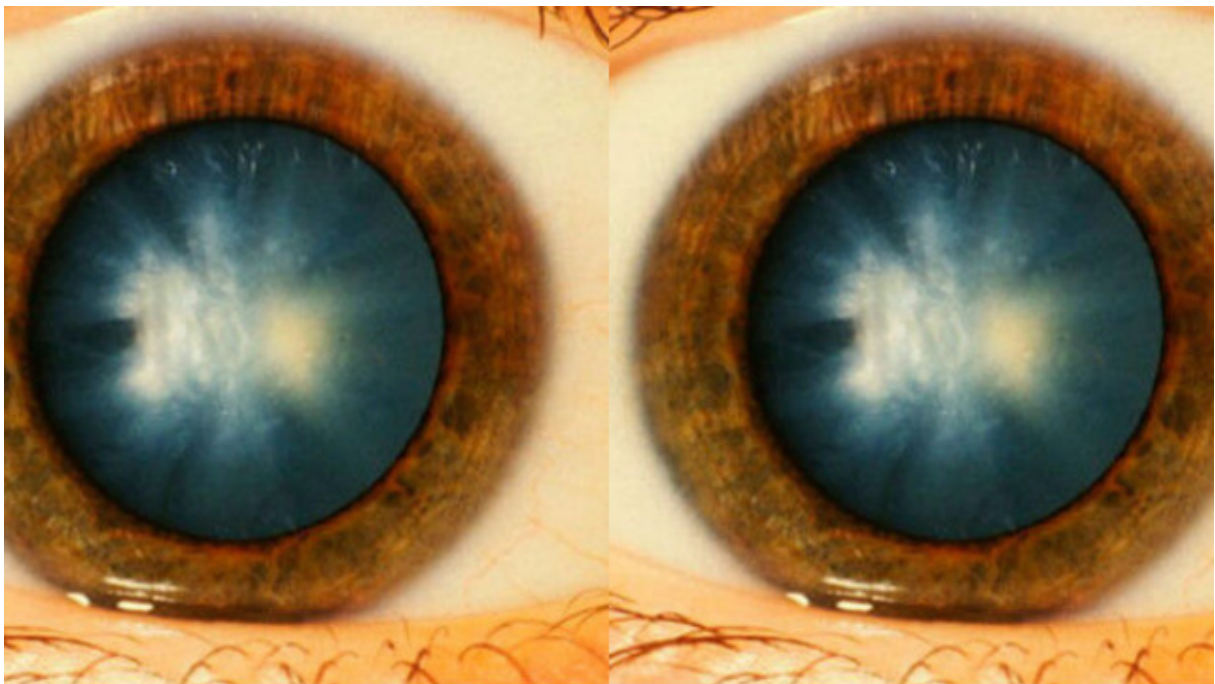
Deep under ground, materials dark and crude,
Of spirituous and fiery spume,
[...]
These in their dark nativity the deep
Shall yield to us, pregnant with infernal flame, [PL; vi.478-83]



more or less, since I noticed my sight becoming weak and growing dim,



and at the same time my spleen and all my viscera burdened and shaken with flatulence.[note]John Milton, *The Complete Prose Works*, ed. D. Wolfe, vol.iv (Oxford University Press, 1966), 867-71.[/note]





But Knowledge is as food, and needs no less
Her Temperance over appetite, to know
In measure what the mind may well contain;
Oppresses else with surfeit, and soon turns
Wisdom to folly, as nourishment to wind. [PL; vii.126-30]



Earth felt the wound, and Nature from her seat,
Sighing through all her works, gave signs of woe. [PL; ix.782-3]

Earth trembled from her entrails, as again
In pangs, and Nature gave a second groan [PL; ix.1000-1]



When God did enlarge the universal diet of man's body, [he] then also, as before, left arbitrary the dyeting and repasting of our minds; as wherein every mature man might have to exercise his owne leading capacity.[note]*Areopagitica*, 308-9.[/note]

