

What I have described so far are conceptions of space. We shouldn't forget, nevertheless, that these conceptions are human conceptions and that space, as a form of the natural phenomenon, is independent of human thought. Whatever I have described then, is a function of our conceptual scheme. Nature is independent of human thought.

*The same certainty that characterizes the relativity of motion accompanies the principle of the relativity of magnitude. We must not let our courage fail in maintaining this principle, according to which the size of a body at one moment does not determine its size at another (5)*

*As Sartorius von Walterhausen reports, Gauss considered the three-dimensionality of space not as an inherent quality of space, but as a specific peculiarity of the human soul. (6)*

Last hint:

*The concept of space can be summarized in a telegraphic manner: Pertaining to the cosmos: Space-void-emptiness-receptivity-Ch'i (Spirit)-heaven-Tao; Pertaining to man: Space-emptiness-receptivity-purity-chi (Spirit)-harmony-with-the-Tao. (7)*

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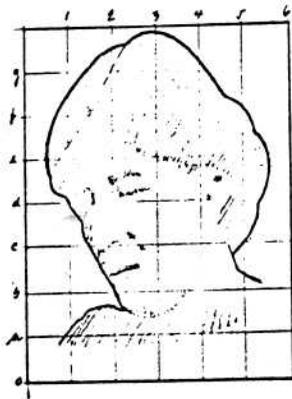


FIG. 6.

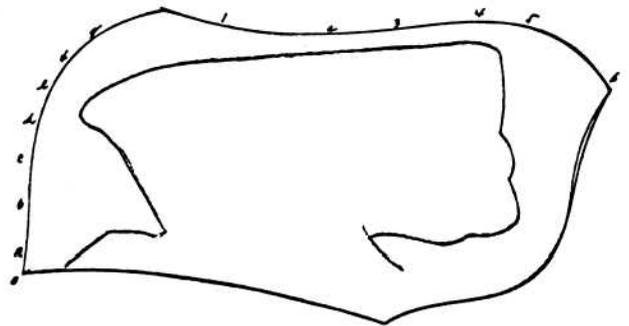
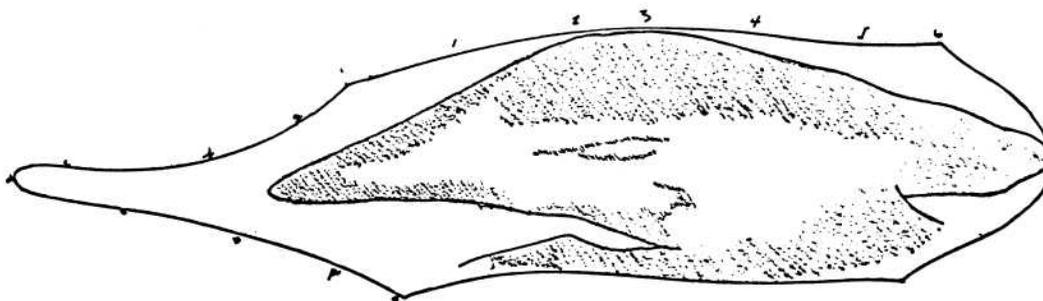


FIG. 7.



Notes

- (1) Henry Poincaré, *Geometry and Space*.
- (2) "For this reason we endeavor to track back all conceptions of continuity to the conception 'between', i.e. to the relation A is a point of the straight line BC and lies between B and C." See Fig. 3 bottom. Hermann Weyl, *Space-Time-Matter*, p. 12.
- (3) For more on Anamorphosis see Jurgis Baltrusaitis,

*Anamorphoses, ou magie artificielle des effets merveilleux.* Olivier Perrin, 1969.

- (4) Proceedings of the Cambridge Philosophical Society, 1876.
- (5) H. Weyl, *Space-Time-Matter*, p. 283.
- (6) Sartorius von Walterhausen, *Gauss zum Gedenken*, vol. 8, p. 268.
- (7) Mai-Mai Sze, *The Tao of Painting, 1679-1701*, p. 95.