

You have no Body. This truth is another of those revelations that shock one with one's previous blindness. Where is your body? You have a picture-head - yes. And in that picture-head there are elements which you - whatever you are - seem to be able to control. But they are out there, along with clothes, this book, & a thousand other things. But here, at the centre, where is the body? There is nothing - or at least nothing at all that could be likened to body - whatever body is - at the centre. There is merely - you!

The world you call the physical world is actually

the series of ripples that proceed from a centre that is certainly not a body. You may take bits of the aura & call them physical. But the centre — no.

At the Centre — the Subject. Here there is no Space — and no Time: Time & Space belong in the Aura. || ?  
(see Richardson) || ?

When I say you (you at the Centre, you the Subject) & I are distinct & distinct in time & space, I talk nonsense. The real you & the real I — though you may be a Dinosaur & I a Star are neither near nor far, neither parted by years. For we have no Bodies.

"To see ourselves as others see us." But that is just the way we do regard ourselves! We have the greatest difficulty in really & consciously seeing ourselves as we see ourselves. And when, for the first time perhaps after 15 or 20 or 30 years of being 'ourselves', we deliberately attend to what it is like to be ourselves, the discovery we make is a revelation. We never suspected what we were. The discovery of this new self is a thrilling experience. We ~~to~~ enjoy that enlargement which always comes from the conscious realization of something we have always unconsciously known.

As witness of the fact that you reflect your own  
view of yourself in favour of other people's, our  
drawing of you according to the first view puzzled  
you for a moment, whereas our drawing of you  
as the outside sees you was immediately clear.

This is less surprising when you realise that  
you are the only exception to the ~~to~~ rule. I  
and all other men & women you have ever  
met appear to you equipped with heads in the  
conventional way; only you appear different.  
What is at fault of you course, is not your  
view of yourself as headless, but your view of them  
as equipped with heads.



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### Law of Equality

Subject - Object Law: Internal Knowledge & External Knowledge

This is natural in everyday thinking. It takes a poet to understand a poet. Only a mother can know how a mother feels. But this is subjective knowledge - I-Thou relation. And the point is that you know externally those monads whose inner selves you are qualified also to know. This is the law: External & internal knowledge are proportional. You are occupied with men, you observe men, you are in the place where men are men, you know

what it is like to be a man - therefore you are a man.  
Now you are also occupied with stars, earth, life,  
Soc. And I say that to the extent that you are  
occupied with these outides, you know also what  
it is like to be a star, etc, yourself. This is the  
great law of Equality. In other words external &  
internal knowledge are roughly correlative.

A man who studies birds gets to feel like a bird  
- to think like a bird. Women become like their dogs.  
Astronomers get as near to thinking like stars as  
men can get. Saints as near to thinking like God.  
The great law of Equality is a c.s. law.

## Law of Equality

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The other (5) prop of it are: (1) You are observed by what you observe as of its level: in so far as you regard your object as capable of observing you, you must realize it observes you as you observe it.

(2) You get what you give. Love begets love, hate begets hate, admiration begets admiration. Think well of A of x & in the end x will think <sup>exactly</sup> as well of you as you think of him. Think well of x (one v v): this in a word is: look at it from all (3). And x will think well of you. (3) You must find yourself

in your object. That is the only way. This is the law  
of equality once more. Subject = object.

④ When you think of an object you take for granted  
your equality with it anywhere!!

When you think of a King you are somehow a  
King. You put yourself in his royal shoes, somehow.  
whoever felt inferior to the hero: Alexander, ~~Agamemnon~~  
Odysseus or any other: when reading of him. You  
feel exalted yourself when you hear of a brave  
deed, even as if you had done it! Not quite  
that - as if you were of that company who had done  
such deeds - for how else could you appreciate these  
deeds?

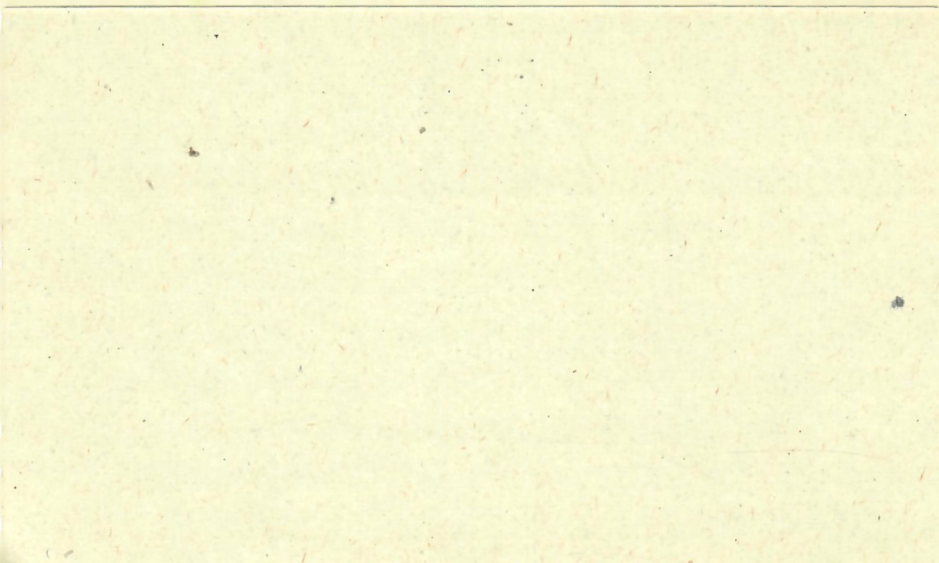


## Law of Equality

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⑤ The doctrine of Here & There. When you think of a There your Here is of the same order of vastness or minuteness. France : your here is England : & so forth.

Now note that those who study a monad or class of monads & become acquainted with its outside - eg astronomers - have to study the world of such monads - e.g. the relations between stars, the matter involved, other monads of same level. This means entering into what it is like to be a star : since stars are occupied with their own kind, primarily.



In Ch. 18 we said that what I call my face is you, & your face is me. That all seeing is this queer exchange. That sugar isn't sweet & paper isn't white, but you are sweet & white. That you are me & I am you. That, while I can't see myself in you I am certainly there, & evidences of my presence are always coming back to me. As when you mention my name. As when the fly dodges my hand. As when the Earth pulls at me. Etc. etc.

This is all true, in a sense. But we must now look at the matter in a different way:—

We change our definition of a monad to:

- (a) A perspective view in every other monad.
- (b) a perspective view of every other monad.

Our monad, as (a) is everything it is to others. No part of what it means to anybody or anything can be omitted from the tale of what our monad is. My face, though in you, is still me! The sweetness of the sugar is the sugar's and the paper's whiteness belongs to the paper. For sugar and paper are the whole as they affect the whole.

When you looked in your shaving mirror this morning whom did you see? Yourself? No.

You saw your wife, & the other members of your family, & the people you work with, & all the hundreds & thousands of the people you meet. These you saw in your mirror, not yourself.

C.S. But when I do things I think of this man in the glass doing them. I carry round with me the memory of this man - in - the - mirror & when I do something I give him the credit - or the blame - for the deed. In other words I'm self-conscious. But an



animal does not carry round with him an idea of himself. An animal truly is a function of the world. I am this, but also I am myself as I believe myself to be, my mirror-self.

② Another thing: # nobody else but I claim this mirror-self. My wife, seeing my face, doesn't say: that is me, but that is my husband.

③ This face is so responsive to the real states of the real picture-head me that it is an indispensable organ or ~~an~~ working symbol of me. It is me for social purposes.

A. Exactly, it is your part of other people. It is that part of them which is you. It is you & them

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C.S. is right, & we are right. This mirror-man is your representative in others' minds. It is you in others.

Your body is you-in-others. (The man-in-glass)  
Your mind is others-in-you. (The picture-head man)  
You (whether body or mind) are thus essentially dual, a combination of subject & object. You are the synthesis of these opposites. Lacking are you lack existence.

But the process of evolution is for the you-in-others to grow to the YOU-in-others, & for the others-in-

You to grow to the Others-in-You. ~~The~~ First is  
Chap. 25; second is Chap. 26.

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Your Body is at the Centre: it is Yourself. (Written off at whole-heartedly + atrociously!)  
 You are the Sub-election! You, the Subject, what you call, & think of as, your Body — you are this unknowable Self that lies at the Centre of the Aura which is your Mind, which is also the Whole as it is for you.

However big & inclusive a monad's Body, it is all packed into the Self at the Centre: — for that Monad. Of course, for us outsiders there is a part of our Auras which we call his body. If you like, a monad's body has 2 aspects: (a) for others

Here it is a part of a ring in their auras; & (b) for himself: Here it is no aura-ring, but the centre.

The limits you see - your hands & feet - are not body, but mind. You can't see your body.

But what about this progressive absorption of the object by the subject, of mind by body? The centre eats up its aura? Yes. But the more it eats the more there is to eat.

But actually this absorption idea applies not to your Body as it really is to you - i.e. Subject. But to your Body as seen from outside.



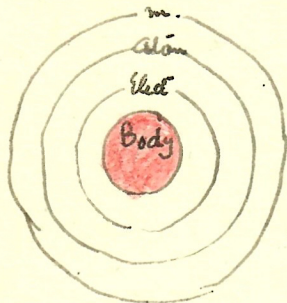
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Your Body is the Centre. For as man, your evolution is the identification of more & more of your aura material as you own, together with an elaboration of all material in all rings.

To the "outsider" God has absorbed in his Body all the world. To God (from our present point of view) he himself is the "Unknown" Centre, & the world the aura-world is the revelation to Himself of Himself: in this sense the Centre is known, & in this sense God has absorbed the whole world into His body.

The proofs of all this are:

- ① The electron-ring starts just beyond your body, at a certain measurable distance (?).



- ② Everything has its <sup>own</sup> distance from your body: a man, the man, the man, etc. etc.
- ③ To touch you, another must descend to your level, the sub-e. level.

(There is one entire, one Self. We are all there. And but one Aura - & the more complete your Aura, the more of your Self at the entire you have realized.)