

at death it also loses the "windows of the now dissolved body, with its local instinctive and functional machinery. But it goes on immortally acting, feeling, reasoning, purposive, throughout the rest of the world.

If the doctrine of coalescence be correct, then the ultimate element of individual personality does not lose connection with that undying greater Element but continues to benefit by its consciousness, for which the machinery (the outer world of life) has not disappeared.

Taking for granted that this Deeper Self has the purposive marks of clear and deep consciousness—although to us it has appeared internally as only subconscious—then the individual consciousness of the deceased falls back into an infinite field of consciousness. There it is not lost like a drop in the Ocean—it is expanded sooner or later, by the same process as our human consciousness expands from the infant to the man.

Moreover, on no purposive plan can our ego be regarded as extinct. On the contrary, is it not more likely that as our ego leaves the body, it grows without delay into some new degree of the consciousness of the Deeper Self.

The scheme of consciousness would appear to indicate one infinite and highly concentrated central consciousness,—perhaps not perfect, but always able to flee from pain and to obtain happiness for all, constantly opening "windows" and pushing forth organized lives in all directions and grades, living in them all, each for its time and place, and each of those lives, for its part, partaking also of the universal Life with which it is temporarily in dimly conscious connection. Our human lives are therefore like leaves—temporary offshoots on the tree, each with a limited completeness of its own, not essentially affecting the larger life but a means of expressing part of it. Like leaves they fulfil their office and fall away. In a different interpretation they recall the Homeric line:

"The race of men is like the race of leaves."

We are not really part of the world we see. We are observers looking through windows: we belong to the other world. That world, the world of the Deeper Self is not a sleep, a dreaming, a subliminal sphere, a world of the Unconscious, of blind Will or Intelligence, of *Élan Vital*,—but one of bright and highly developed consciousness, with mind-features and feeling-features beyond our imagination. Our personality and knowledge would be vastly increased in scope, not lessened, by "the fall of the leaf."

What about memory?

The Deeper Self acts on a scheme which implies memory. Its machinery is on some related plan to our brain-structure. One form in which we get its memory is what has been called "hereditary memories" of instinctive action. What we feel as subconscious is simply the half-way house between our full consciousness and the full consciousness of the Deeper Self,—the halfway link between two conscious worlds of ours.