

myself. This *aiming** characterizes not only all the acts of living beings of all kinds, but all our acts of conscious willing, all altruistic acts, all habit, instinct, function and evolution. It necessarily presumes "feeling" and therefore consciousness, in the protozoa and cells. Being aimed at, and guided towards, facts of feeling. It cannot be explained without them. Our willing is but part of the universal process of evolution, which itself is a process of evidently conscious willing. And since we are part of that process, both physically and mentally, our individual "selves" are parallel with a Self as universal as Evolution, a Self apparently throwing off individual selves as its representatives and living in them. How does it do so? My explanation is the Law of Coalescence posited above. It lives in them by means of this faculty of coalescence. This is a more definite thought than either "indwelling" or "absorption," as commonly stated.

2. The typical lines of the amoeba example apply to all known forms of reproduction of life, i.e. division of one kind or another, and separate ego-life in the divided or gemmated parts. Here is *division* of egos. The notion that with each of these divisions a new self—permanently thereafter a unique ego, a "myself," and a unity—arises would seem to be no more tenable than that an individual brick is permanently a simple indivisible unit.

3. In bisexual reproduction, not only is there gemmation—in effect gemmation from both parents—but these two gemmated units, each apparently with its conscious ego, unite into one body and one mind. Here is plain coalescence of egos.

4. Thereafter, with growing consciousness, and more particularly with growing memory, connecting the temporal moments of consciousness, the body adds more and more cells, becoming more and more complex, and the mind also advances, with the development of the nervous system and brain, until ultimately it becomes the mind of the full-grown man's consciousness as we know it, with the clear ego. And if, conversely, the nerve development be arrested, the mind's growth is arrested *pari passu*.

5. My hypothesis is that the egos of the innumerable separate cells of the body keep coalescing more or less completely with the central ones and each other. If for example the cells of one of my fingers receive an injury, I am conscious of the mental processes accompanying that injury: at the same time the cells of the finger tissues are conscious of it also, and these two consciousnesses become one, in the same way as that of the broken amoeba may be considered to have been one as regards an injury to one of its parts before the part was broken off;—the part also being apparently as conscious after the injury as it would be if it occurred after the breaking off, when the part became another sentient individual. Again, every time I say "I forgot," I refer to some decoalescence which

* Cf. Part I.