

Ego, and hardly to deserve the name Self, if deprived of a multitude of other selves which surround us, reducing the wide expanse and all-embracing Totality which we have been speaking of to a very small figure among many other figures in the outer world.

The explanation of this lies in the fact that among the many experiences which constitute the totality of our one experience, among the many sensations which at any moment crowd upon us, there are a certain number which cluster together in a definite, recurrent, and seemingly unchangeable order. This distinguishes them from other complexes which are changing, and do not necessarily recur; many of them, though for a moment quite as clear and evident, simply passing away.

This cluster of sensations, which is always there, and accompanies us through life, is our physical self or body. We cannot get rid of it, and it is probable that a general sensation of it is always with us, forming a more or less prominent feature in the flow of our thoughts and feelings.

Though the different sensations which in their ensemble constitute it are the same as those we perceive apart from it, and which we call things, this unique cluster or complex is always more or less surrounded by, or mixed up with, indefinite but very real feelings of pleasure, enjoyment, and comfort, or, on the other hand, of discomfort, suffering, and pain.

Now we observe within our own inner experience other clusters of sensations similar to what we call our body; and we infer that these other clusters are connected in a similar way with what we term