

II.

If we adopt the view explained in the foregoing and discard the notion of substance, both so far as our own inner self is concerned, and also when we think of outer things, it is clear that the problem of the relation of mind and body cannot arise as it is ordinarily stated. For all we know of the former is that it is constituted as a stream of thought, and all we know of the latter is that it forms a definite recurrent cluster of sensations embedded in that stream of thought.

From this point of view the relation of mind and body is accordingly that of a changing whole or a totality to a small but recurrent feature within it, forming a part of it. The first is accordingly the larger, and the second the smaller aggregate. As seen, felt, and known by us, the body is embedded and surrounded by the whole inner world of thought, of which it forms a very small portion.

It is neither more independent than other sensations which may have the same vividness, nor is it connected with the totality of our stream of thought, or our firmament of consciousness, in any other way than, for instance, the centre of a rounded plane is connected with the other part. It is simply a centre of reference for our thoughts, which through its ever recurrent presence and seeming stability holds them together.

To say that the body contains the mind would be just as correct or incorrect as to say that the centre holds together the circle. It would be more correct to say that our consciousness, that is, our mind, contains