

OBJECTIVE AND SUBJECTIVE MIND

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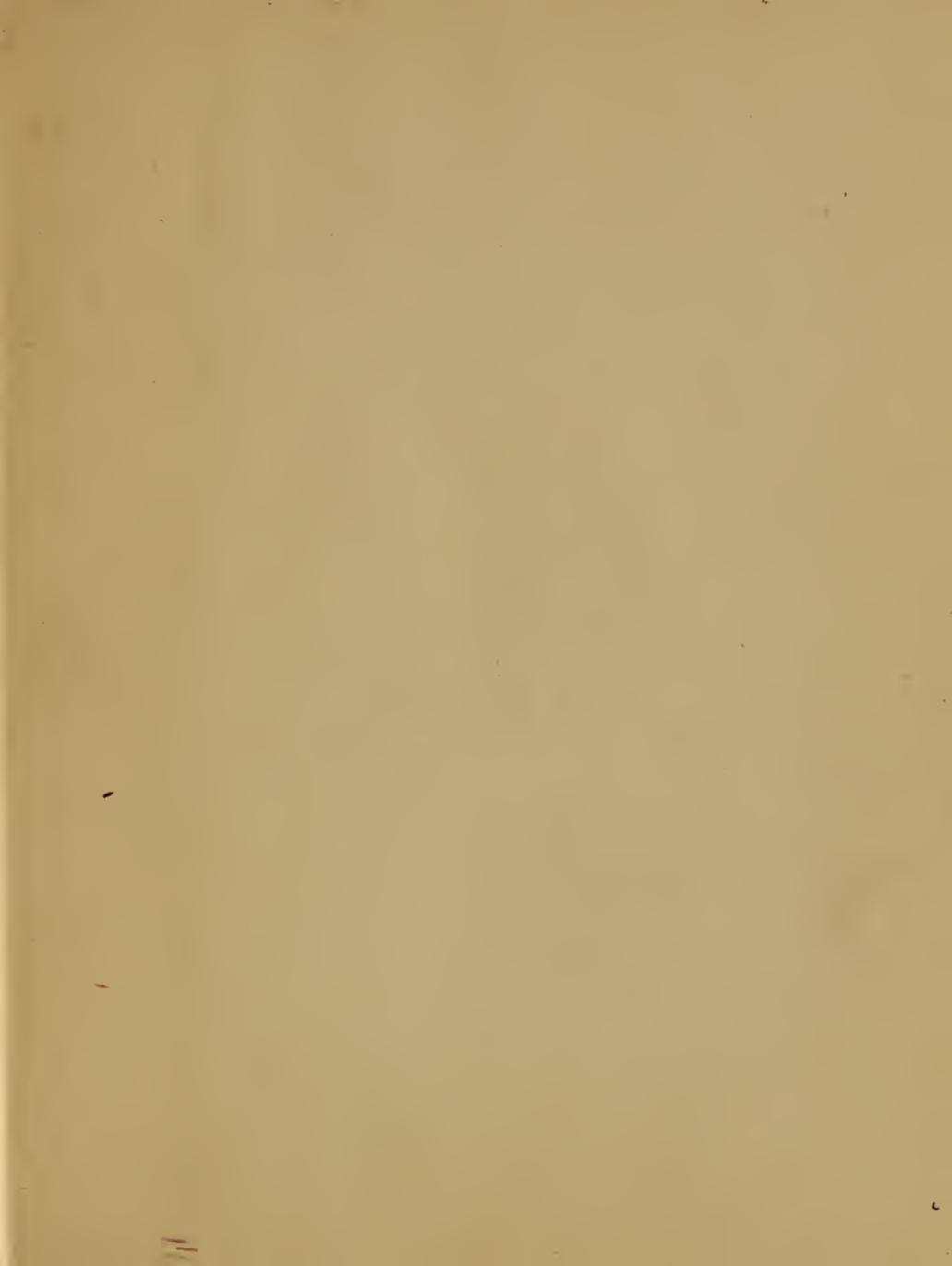


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A LITTLE STUDY OF
THE OBJECTIVE AND
SUBJECTIVE MIND

A
CONDENSATION WITH COMMENTS



BY

ABBY JANE TAYLOR

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INTRODUCTION.

¶ But little is claimed for this book, the contents of which were originally compiled and commented upon, in the form of a paper, to be read before a group of students. Requests came in that it should be published, and this has been done, in the hope that some who would not, at first, care to open the larger books upon this subject, may be sufficiently interested by this small one to continue investigation in the wider fields prepared for them by great writers, to whom the author of this acknowledges her obligation. Students and readers of books upon mysticism or occultism meet with frequent reference to the objective and subjective minds, and a few words

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in reference to this division of mentality or duality in unity may not be inappropriate. Also, in these days, when so much has been written and said about the higher and lower self and the various principles of man, mentally and spiritually, the subject of auto-suggestion by various nomenclatures must necessarily be of deep interest. A few facts and ideas have, therefore, been collected in reference to a subject of which it might seem to be presumption to speak were it not that it is permitted to us to seek for Truth, by opening our hearts and minds and giving our thoughts to one another in order that farther illumination may come, for while some few things are known much more is as a sealed book.

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¶ The positive statement has been made that man has two minds, the subjective and the objective. This may be formulated in another manner, by saying that there are two divisions of the mind, or, still another way of expressing the same thing would be, that the mind of man has certain gifts, under some conditions, and certain other gifts, under other conditions, but the designation or definition which, in consulting authorities upon the subject, seems to have found most favor is that of the objective and subjective minds.

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¶ A prominent writer upon this subject makes the statement, which may probably be proven, that the objective mind has the power of reasoning by all methods, inductive and deductive, analytic and synthetic, and that the subjective mind, while in one sense endowed with greater powers, is still influenced by suggestion from the objective, the subjective mind being incapable of inductive reasoning. Upon the objective plane, observing and taking into consideration all the myriad forms about us, not only material but in the study of the exact sciences, philosophies, etc., we reason, inductively, pondering upon facts and causes, weighing and balancing them and finally deducing certain conclusions therefrom. We take them, analyze them and synthetically ar-

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range them, and then work upon them again, by induction and deduction. All this occurs upon the objective plane, or in the objective mind, or, in other words, in the condition which we call normal.

¶ That it is the normal condition of the waking mind is undoubtedly the fact, but when we sleep it is decidedly another thing, for we can none of us believe that in sleep we reason. It is true that during sleep deductions or facts assumed by the objective mind, while awake and alive to the influences upon this material plane, are seemingly remembered or acted upon in dreams.

¶ In considering a dream I think you will realize that, with the exception of those deductions which are known to the waking mind,

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nearly all else seems more in the line of vision than anything implying consecutive action. No case has been cited where any inductive reasoning has occurred under such circumstances. Where there is consecutive action in dreams it may simply be inferred that the subjective mind, which is said to be the normal condition during sleep, has, in waking hours, received the suggestion from the objective mind and the subjective mind, assuming control in sleep, acted upon it, thereby proving the power of auto-suggestion, which comprehends too wide a field to be more than touched upon in a limited space.

¶ Reasoning is the highest function of the natural or objective mind. In order to reason upon this plane observation, by means of the

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physical senses, is first required, but the subjective mind knows by other means than the physical senses. It is the seat of intuition and emotions and the "store-house of memory." To quote from a noted writer, "the objective mind is the function of the physical brain, while the subjective is of the soul."

- ☪ Natural or objective mind cannot be controlled against reason, positive knowledge or the evidence of the senses, while the subjective is influenced by suggestion. A curious fact in reference to this which has been frequently observed is that the subjective mind may be quite as susceptible to the suggestions of its own objective as to that of another. Of course the relativity of this varies in different cases.
- ☪ The objective mind reaches its highest devel-

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opment in reasoning, which is essential to the needs of the material. For the statement that the subjective is independent of the physical senses reference may be made to such writers as Beasley, DuPrel, Hudson, etc.

¶ Just here I would like to say that, in these latter days, I often hear students of mysticism, and one in particular, say: "I cannot just explain how I came to know this, but I know it *in the back of my head.*" This is simply a term which he uses, as do others, in an effort to express something not exactly explainable upon material lines, and it would seem that this is an action, owing to developing spiritual powers, of the subjective mind or its attribute, intuition, especially as some of the statements thus made have been proven correct, and while

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in other instances their correctness has, thus far, remained unsettled they have not yet been proven false. It is only due to the gentleman to whom I refer, and due still more to our just consideration of these mystic truths, to state that, upon the objective plane, he is a learned man and capable of close reasoning. His intellectual insight and information in relation to these matters is extended. Still I sometimes hear him and others speak in this way of knowledge which has come to them, apparently, without study, and then I am reminded of the words of the Master, who so many years ago walked the plains of Galilee, who came to show us how to live and, if need be, how to die, when He said, "Except ye become as little children ye cannot enter the Kingdom

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of Heaven." In other words, we must come to the full realization that all material knowledge is as naught compared with the inspiration and guidance of the Divine Spirit. This we may hope for and receive if we cultivate that pure and child-like receptivity of mind which His precepts continually teach.

☪ It has been said before that, however phenomenal the exploits of the subjective mind may be, while it never reasons inductively it is often deductive or syllogistic, or, in other words, it never classifies or reasons up to principles, but will express a general principle or even reason back to inference. Argument is possible only in the objective state, as the subjective is immediately confused or upset by it. It acts under suggestion and without law and

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is satisfied that it knows and cannot endure doubt. Hence the especial inexpediency of the slightest leaning towards argument in any direction, at times or places, where spiritual enlightenment is sought for.

¶ The memory of the subjective mind is remarkable. We have all of us undoubtedly had opportunities to know of instances where facts or words, songs, etc., long ago acquired and seemingly forgotten, would come to the surface again in delirium, insanity or some other abnormal condition of the objective mind. By abnormal condition is meant where it is in any way clouded or in abeyance. A sudden and unexplainable remembrance of some fact of importance, apparently long since forgotten, and perhaps at the time the knowledge of it

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was acquired deemed of little account, coming to the surface when the mind has been under the influence of some deep emotion, has sometimes resulted in great good. On the other hand, it is by no means an unheard-of incident for distracted friends to stand by the side of some delicate-minded and good woman whose life has been so hedged in that it would seem impossible that even a thought of anything save the highest and noblest could ever have crossed her mind, and yet their ears have been shocked and their hearts torn by fearful words, or perhaps even blasphemy, from the pure lips whose action was no longer under the control of the objective mind. This can only be accounted for upon the ground that at some time the sensitive ears and delicate ob-

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jective mind had been unexpectedly assailed, perhaps upon the street or some other public place, in the overhearing of such language and the shocked subjective mind, the "storehouse of memory," had retained it. When delirium clouded the objective, which, even had one trace of such recollection remained therein, would have been capable of reasoning and regulating it, the subjective, having preserved all the more vivid impression, owing to the painfulness of the shock at the time it was made, being in the abeyance of the powers of the subjective in a position to take control, brings it to the surface. This causes us to consider the danger to which we are all, more or less, exposed as we go on our way through life, of receiving impressions which we should be very unwilling to retain in "the storehouse of

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memory," liable to manifest when least expected or desired. Let us, therefore, who know something of these laws and the powers which we possess, ever strive, lifting our thoughts in aspiration, that only the highest and best may find a resting place, either in the objective or the subjective minds. Thus we may, day by day, hour by hour, and moment by moment, come more and more into that illumination which heralds the perfect day.

¶ The memory of the objective mind, being an action of the physical brain, may be destroyed in various ways, such as illness, mental or physical over-exertion, grief, etc., but the memory of the subjective can never be destroyed. There is always evidence of this

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fact, just as long as the physical retains the power of expression. The action of the memory of the objective mind often requires effort and is really more appropriately designated as recollection. Locke has expressed it as follows: "When an idea again recurs, without the operation of the like object on the external memory, it is remembrance; if it is sought after by the mind and, with endeavor, found and brought to view, it is recollection." Another has said that "the subjective mind is, at once, the storehouse of memory and the source of inspiration, limited as to its methods and powers of reasoning, and at the same time subject to the imperial control of the objective mind."

¶ Were the subjective to control the objective

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in relation to the objective world, since it holds one idea until another is presented or suggested to it, and it is also amenable to suggestions from more than one source, it is plainly to be seen that such control might result in a distortion of the affairs of this world upon the natural or objective plane, and would, in all probability, do so in nine cases out of ten. The reasoning powers and material knowledge of the objective mind are requisite upon the material plane. When it is overbalanced by the subjective irresponsibility follows, and if to a sufficient degree then insanity. When the two act and react harmoniously it is believed that a state which is very near perfection will result. This we may not know, as few, if any, have ever experienced it.

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¶ The reasoning powers of the objective, with its capability for the acquirement of extended knowledge, combined with the marvellous memory of the subjective and its syllogistic methods, and the cotemporary action of the two, neither dominating the other, would indeed engender a power to which we are thus far strangers. The predominance of the subjective is indicated by eccentricity, but, on the other hand, when the objective controls, then comes materialism, greater or less, according to the degree of the domination. Macaulay has recognized this in his essay on Milton, and in this essay he also refers to the relatively subjective mind in children. Children will fly, in great excitement and even terror, before the threatened attack of a savage

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wild beast personated by one of their own number, and in this connection I would say that it is not difficult to demonstrate in the same manner the liability of grown people to the temporary domination of the subjective mind, and it is by no means the least intellectual who are the most easily affected, as will be found if the experiment is tried. It is just as liable, also, to be one who regards himself or herself as entirely dominated by the objective mind, or, in other words, by reason upon the material plane. Have you never known of any one who, although fully realizing the non-existence of some dreaded condition, and in spite of the fact that in all reason and common sense there was no probability that such a condition could ever exist, nevertheless lived in constant fear

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of it? This is just as likely to occur in the case of one who acknowledges only the material plane as in that of one who knows something of the subjective.

¶ Socrates, in his "Apology to the Athenians," has expressed similar views to those of Macaulay, and in the "Autocrat of the Breakfast Table" Oliver Wendell Holmes recognizes the wonderful memory of the subjective mind, in saying that "the unconscious repetition of another's words is the snare of the poet's footsteps."

¶ If the memory in such a case were in the objective mind with it would also exist the knowledge that the words were acquired from an outside source, and this innocent plagiarism could not occur; but the subjective, playing

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upon the objective or overshadowing it, the words might come to the surface without the knowledge of their having been acquired in the objective. When the memory is in the objective, even if the source from whence an idea comes has been forgotten, we do not fancy it to be original with ourselves, but we say, "Those lines are very familiar, how strange that I cannot remember the author," and straightway we cudgel our brains until, perchance, we recollect, or it may be that we are forced to resort to some authority upon the subject, but in no case do we ever mistake those lines for our own, as we might do were they floated in upon us from the subjective plane, where the only memory of them existed. While the subjective mind has so many won-

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derful powers the danger in permitting it to overshadow the objective is that without the reasoning powers of the objective it may go astray. The subjective is also, in another way, dependent upon the objective, in that many of the facts preserved in its wonderful memory must first be acquired and assimilated in the objective. Hudson makes the statement that "no one without objective education may become a great artist, poet, orator or statesman, but that the subjective faculties alone have produced wonderful mathematicians and musicians."

Instances are on record where lightning calculators who could reply to questions in addition, subtraction and multiplication with phenomenal quickness and correctness could not

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explain the methods by which these feats were accomplished. It is not so many years since Blind Tom was before the public but that many of us have heard of him and some may have listened to him. In his case it was believed that the physical brain was incapable of receiving objective education, and one writer has said that "such powers are not given to the objective senses, but must be inherent in the soul and beyond the range of objective explanation or comprehension." Real music requires the action of the subjective. Musical technicalities may be studied and surmounted upon the objective plane, but without the cooperation of the subjective the want will be manifest.

¶ Inductive reasoning is an inquiry for knowl-

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edge in relation to something of which we are ignorant. It is not God-like, because God knows without reasoning, but of the earth or material plane. It is the finest attribute of finite mind, but finite nevertheless. It guides us in the physical, but when the physical is laid aside and the eyes open to the real, and truth is revealed, it is no longer needed. "For now I see through a glass, darkly, but then, face to face. Now I know in part, but then shall I know even as also I am known."

¶ Being incapable of argument, the subjective mind, in the presence of scepticism or doubt, ceases to demonstrate its wonderful powers. All students upon this plane have, by experience in a greater or less degree, realized this truth. When the powers of the subjective

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mind are developing, or perchance in some degree developed, and some beautiful illumination or grand thought is vouchsafed, and we, perhaps all too timidly, have given it utterance to some one who may, we think, fully comprehend and perhaps be able to supplement with something more in the same direction how great is the consternation and how bitter the pain if that one, who is perhaps as earnest, and we may believe far in advance of ourselves, assumes the hard sceptical manner, and with an apparently high moral satisfaction in the discharge of duty demand our meaning. We cannot blame these persons, but we are by such experience taught the lesson that, in contemplation of the great goodness and unselfishness, and often heroic endeavor on the

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part of some earnest people for good to others and themselves, we to whom even a ray of this sweet illumination is given, perhaps quite undeserved, cannot value it too highly, and should express our gratitude to the loving source from whence it comes by receiving it with all possible reverence and tenderness. When Christ was born in the manger, notwithstanding the roughness of the surroundings and the absence of many things conducive to material comfort, no greater joy or worship could have attended His advent had it taken place amid the most affluent circumstances. So when this birth takes place in our hearts let us earnestly and reverently cherish the newly awakened soul and not press its wings too heavily or analytically, and above

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all, let us not murder the awakening souls of others by unkind, hard or doubting question, even if the expression thereof may seem to us to be crude and inadequate. Even so may ours seem to others.

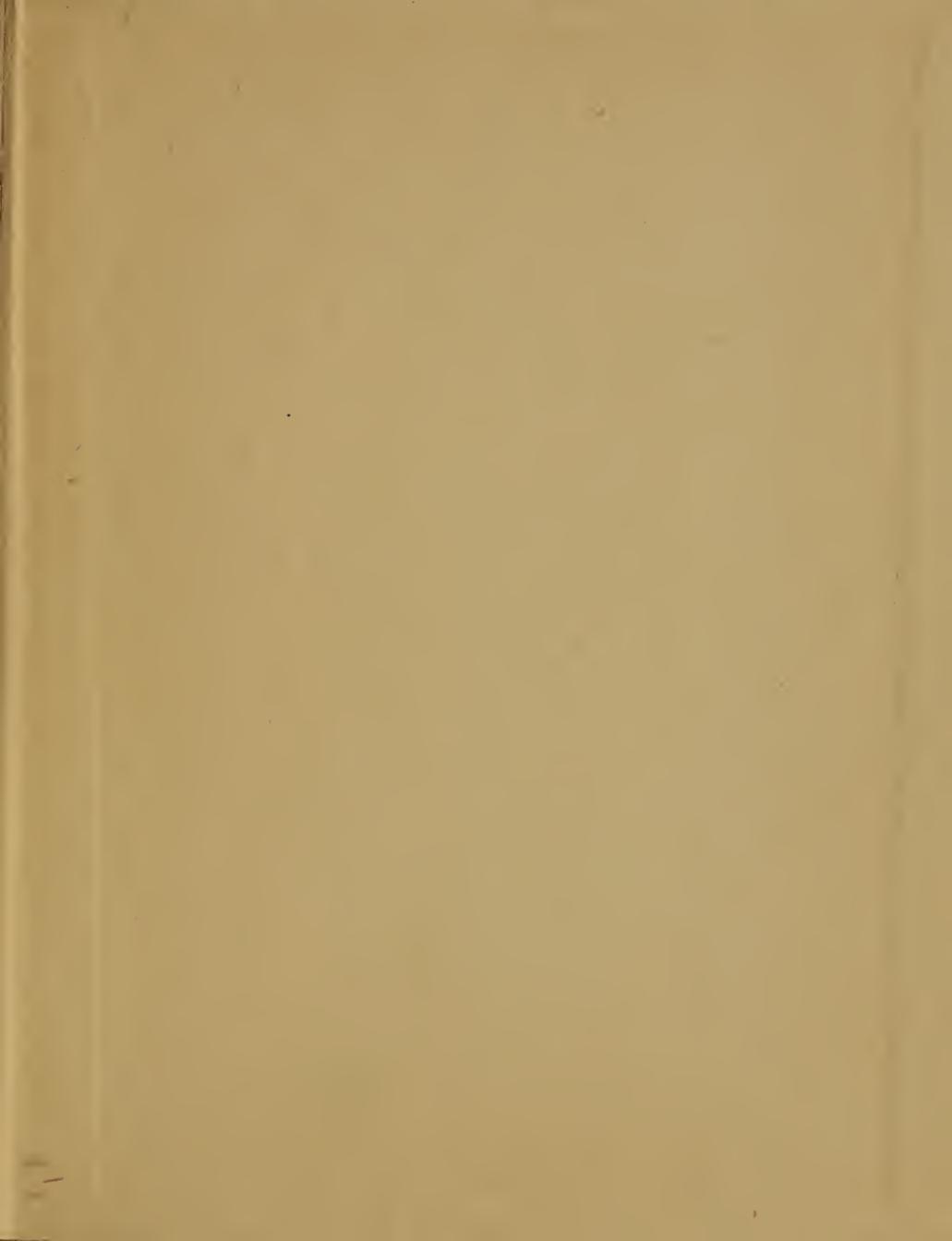
¶ Life is a mystery and can any of us state, specifically, why we are here? If it is for the purpose of developing these soul germs, which are of the Divine, how carefully must we go lest we retard another's progress! Meanwhile we must constantly seek to feed our own by sincere endeavor for holy thought and action, with no desire to be or seem greater than another. In ascending this ladder we can always look up and see others before us, and we know that many more have gone even beyond our seeing, and the very one whom we may think

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is still in the rear may yet be far in advance. Still we are not ungratefully to underrate the privileges which are our own, but to open our hearts and minds to the sunshine of His favor. Much more might be said in relation to the objective and subjective minds, and in this limited space justice can be done neither to the subject nor the writer. If, however, interest has in any degree been quickened, or a desire been aroused for further knowledge or research into this subject, believe me that the reward will come in the experience that will demonstrate how insight in relation to the powers of the objective and subjective minds and their relations to one another may subserve to development and understanding in the line of Spiritual Truth.

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