

INNATE MIND—EDUCATED MIND.
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In Chiropractic Philosophy we study the life and its operations, both in the expression of life in the physical and its manifestations in consciousness.

We are conscious only of the working of Innate through the educated brain. Mind is given by Webster as “that which feels, perceives, wills, thinks.” “The sum total of the conscious state of any individual.” We “think” not with the brain, but through the brain. Mind is the operation of Innate Intelligence through the brain cells. The inflated mind is the operation of the Innate Intelligence through the innate brain. The educated mind is the operation of the Innate Intelligence through the educated brain, the result of which enters into consciousness.

In the study of psychology we are supposed to study the phenomena of mind. It matters not what our conception be with respect to this manifestation, the phenomena remain the same. I may get the idea that poison introduced into my body will do no harm, but no matter what my thought may be along this line, nevertheless, if I take the poison into my body, the tissues will be affected thereby, and the expression of life likewise interfered with. It makes absolutely no difference what terms are applied, the phenomena will be in no way changed.

The study of Chiropractic will give a clearer understanding of some of the things claimed by Psychologists, but we must of necessity substitute some of the Chiropractic terms for those previously used; for instance, in place of the term mind, I prefer our term Innate Intelligence; to me we have resident in the body but one Intelligence, but we have two minds—innate and educated. The Innate Intelligence is independent of the physical brain; the mind is the manifestation of the intelligence in the brain. The term “Mental” in our normal complete cycle refers to the mind, which includes the innate and the educated minds; we do not have “mind” except in connection with the physical. But, you say, is not “memory” an attribute of the mind? I say no, it is an attribute of Innate Intelligence, but the manifestation is through the physical, for we have no manifestation of “memory” except in consciousness and this is purely a proposition of the educated mind, which is a manifestation of the Innate Intelligence through a portion of the brain that we are conscious of. We are not conscious of the working of the innate mind which controls all the innate functions of all organs of the body, yet there is, beyond a question of doubt, a process of reasoning going on all the time that is far more accurate than the laborious reasoning of the inferior mind, the educated. This is evident from the intelligent processes which are carried on within the body, and the admirable adaptability which we find the body to possess.

In Psychology the terms conscious mind and subconscious mind are used. These are terms which I object to unless properly defined. We may say the conscious mind of Psychology refers to the same things as the educated mind of Chiropractic Philosophy, and the subconscious mind to the innate Intelligence of Chiropractic. Now, if the “subconscious mind” means that the innate mind is inferior to the educated mind, I not only object to the expression but refuse to so use it; but if it is used in the sense that the educated mind is not cognizant of all the actions of innate, then I do not object to the terms. There is no question in my mind but what innate mind is far superior to educated. Psychology is variously defined. It is said to be a study of the mind. At one time it was considered as the science of the soul, but today, possibly

the most popular definition is that psychology is the “science of consciousness.” Then after all, that which psychologists study is the manifestation and not that which is manifesting itself, but even then they are not considering all the manifestations, they are really considering the most imperfect manifestation, while if we push our investigations into that almost unsurveyed realm and study the manifestations of the perfect intelligence, we will find even greater rewards for the labor expended than when we narrow our observations down to a consideration of only the educated mind. Do not understand me as not appreciating consciousness, but I would have us not overlook the greatness of that other self, which goes on never making a mistake, always perfect in its reasoning and right in its conclusions whether we are awake or asleep, conscious or unconscious. The study of psychology is good, but it is not broad enough. I believe our study ought to include more than a study of consciousness. Chiropractic philosophy considers more than this one phase. It is broad enough in its scope to consider life in its entirety. But even so, this one phase is not appreciated. Consciousness is the power of the mind by which it knows its own act and states; it is that distinctive characteristic of the mind whereby it not only acts but knows that it acts; it not only knows, but is aware of the fact; it not only feels, but knows that it feels; it not only wills, but realizes it and analyzes the process and reaches conclusions as to the strength of the will; this is indeed wonderful. We look about us, at the universe of matter, we begin to study the earth, we are awed into silence at the immensity of the earth, then we turn to the tiny flower, and we marvel at its perfection, but whether we study a universe or only a tiny blade of grass, we find operating everywhere universal laws, which bespeaks intelligence, but we are prone to deny matter the property of consciousness. The sun is great, but it never had a thought or put forth a volition. The mountains are grand, but there is no consciousness in the mountain. The flowers are beautiful and brighten our lives and sweeten the air with their perfume, but there is no soul in the flower. “Full many a flower is born to blush unseen, and waste its sweetness on the desert air, because there is no creature there to kiss its cheek or catch the fragrance of its breath.” We stand and view the beautiful landscape, yet when we analyze it, we consider there is no feeling in the landscape. The ocean rolls high its great billows in response to the mighty wind, but there is no mind in the rolling deep, yet in man there is heart, soul, feeling, thought and love and we are conscious of these things.

“The stars shall fade away; the sun himself grow dim with age; and Nature sink in years; but thou shalt flourish in immortal youth, unhurt amid the wars of elements, the wreck of matter and the crash of worlds.”

We find it very difficult to define consciousness, for we recognize things by comparison and come to understand things only as we are able to analyze them. There is nothing to which we can liken consciousness or with which we can compare it, and if we did not possess consciousness, no amount of defining or explaining would enable us to understand it, for we can define it only in terms of itself.

Baker states that “the mind is conscious only of what is present.” I might illustrate this thought in this way. We will say a patient visits our clinic today for the first time. He consciously observes everything that is done. He had, yesterday, imagined what our clinic was like, but was conscious only of the imagination; tomorrow he will remember what was done here, but will be conscious only of the remembrance.

It is interesting to note that becoming cognizant of things external is all a matter of the interpretation of vibrations received over afferent nerves and interpreted by the intelligence,

and this process of receiving impressions from the external is “first” sensation then “ideation,” as taught in the cycle. However great we may consider consciousness and the educated mind, yet we find the educated is dependent upon that mightier factor that must be reckoned with in this consideration and that is Innate; even according to orthodox psychology, “the full growth of ideas, the development of association between them, and the processes involved in motion” are not always limited to the sphere of consciousness. And we all know from experience that “full-fledged thoughts start into consciousness” which are not the result of conscious reasoning, but from the very nature of these thoughts there is evidence of reasoning of which the conscious mind is not capable, but bears the stamp of a much higher intellect than the one we employ in the study of intellect; and the result of this reasoning is flashed before the eye of the educated mind in a single moment and we turn the thought over in our mind and wonder where it came from. Is it not possible that at such times the educated mind has been in such a receptive mood, capable of receiving from the innate this superior knowledge, and is it not possible that this truth is known intuitively rather than as a result of reasoning? We can know only the laws that govern the reasoning of the conscious mind, and logic is defined as the science of the “Necessary Laws of thought,” but this is only of the conscious mind, and really in our study of the mind or consciousness we are endeavoring to find and describe the natural laws inflexibly observed in our process of reasoning.

We must of necessity do a great deal of speculating when we get into the realm of Innate and endeavor to discover the laws governing the reasoning of this superior mind. It is found that there are certain modes in which all persons must of necessity uniformly think and reason; to illustrate, two things identical with a third common thing are identical with each other; take the three statements—“The P. S. C.,” “the best Chiropractic School,” “the largest Chiropractic school.” “The P. S. C.” is identical with “the largest Chiropractic School” and “the best Chiropractic School” is identical with “the large Chiropractic School,” therefore, the P. S. C. and “the best Chiropractic School” are identical. Now, all people think in accordance with this very simple and obvious law of thought, no matter what may be the object about which they are thinking. This is a law of thought and reasoning, but it is not possible, that the Innate reaches the same conclusion intuitively, or, in other words, Innate sees at a glance that which requires laborious thought, comparisons and reasoning on the part of educated. Intuitive knowledge is that which is known without the necessity of reasoning, or, in other words, immediate knowledge, immediate apprehension or cognition. Psychologists say we sometimes dream or suddenly think of a solution and attribute this to unconscious brain activity toward a given end. The brain is but nervous tissue, how can this tissue act except it be acted upon? The truth is, there is an intelligence greater than the educated mind back of such phenomena, and in such cases of so-called dreams, it is but the complete ideation being flashed from innate to the educated at the moment of waking when the educated is in a most receptive mood and capable of receiving this intelligence from Innate. We may retire at night with a desire to awaken at a certain time and will find ourselves awake at the exact time.

To some this introspection may seem of little value. You may feel that the objective is more important than the subjective, but without the subjective we could have no well-regulated systematic objective; we might be like Abraham, when he went out from his country, not knowing whither he went: That is a good deal like some people today, they don’t know where they are going, but they are on their way. They wander around aimlessly; it may be

through Gray, Halliburton, Firth's Symptomatology, etc., and if they get anywhere it will be by accident, for the objective first exists in the subjective. Dr. Palmer says life exists in the abstract before it is expressed in the physical.

We find that the greatest success is attained by those who can form definite ideas of what they are going to do, and build for themselves a program, before they start to do it, but without these definite ideas, plans and program, failure is very likely to overtake us. Every great achievement has been the result of definite planning before proceeding, then holding tenaciously to those plans and making all else bend to the one desired end.