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Mind The Builder Magazine



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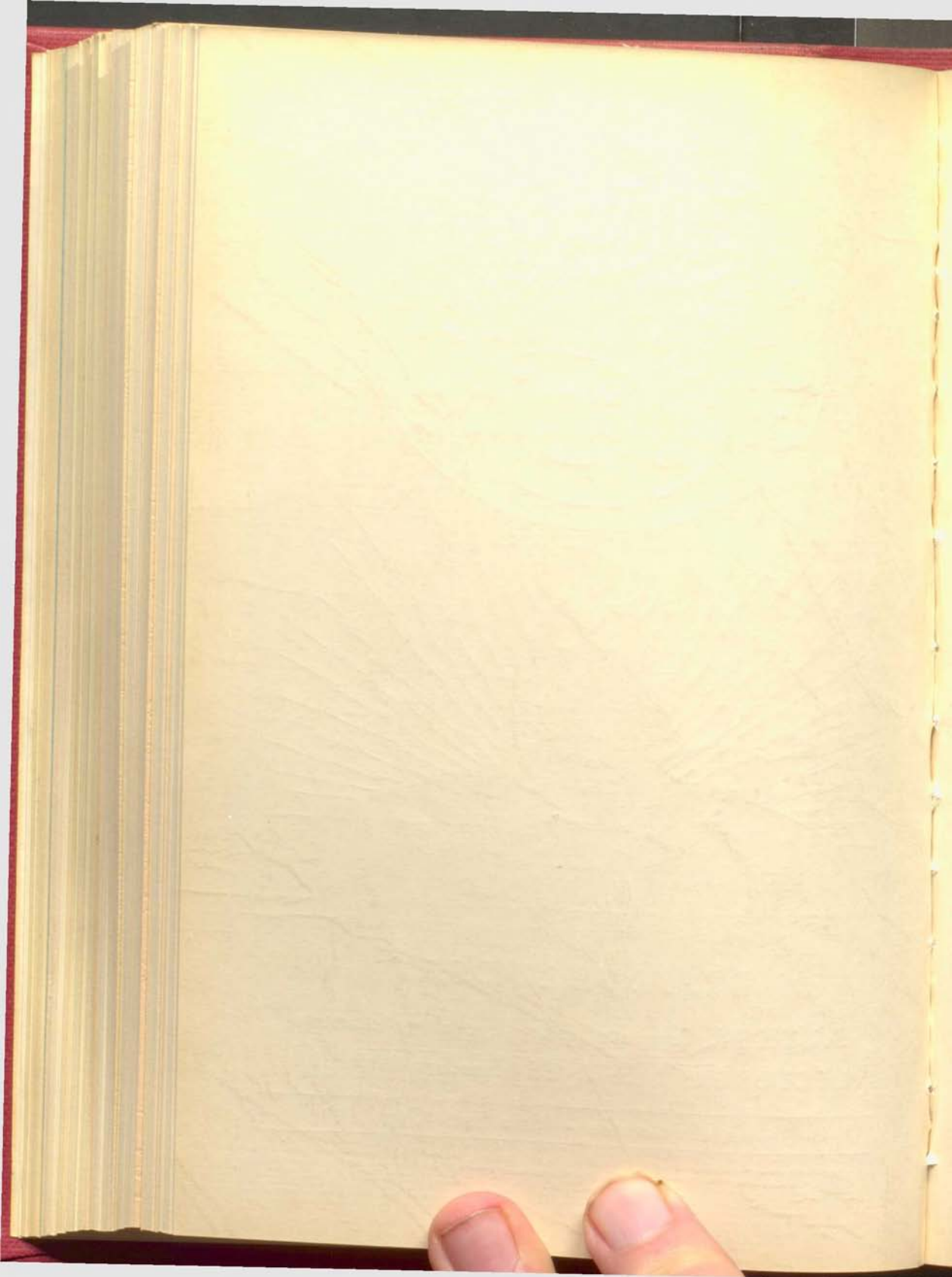
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"MIND THE BUILDER MAGAZINE," An established monthly publication, written or edited by Dr. Arthur A. Lindsay, owner, location, Hotel Ansonia, New York City.

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Our literature inspires many questions and Dr. Lindsay is glad to give his personal attention to replies to all psychological interrogations—readers may address, for all purposes.

DR. A. A. LINDSAY, PUBLISHING
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...Poisons Made At Home...

ANIMALS are so smart that an observer may envy them sometimes. Now there is the mother hog, she is one of the most careful observers of chemical laws. As a watchful parent I know of no superior, being ever alert with her instinctive perception she does not have to depend upon any one of the senses to know what especial action she must take to protect her young. I have seen her excited into great frenzy in the presence of a threatening attack by the dog—the dog is aware of the danger he would be in if he got within her reach so he takes the threatening attitude that gives him assurance that the pig will destroy herself when he creates in her the fear and anger. The hog is wholly controlled by her mother-instinct and her watchcare over her young may involve much more than physical warfare.

The hungry family will approach her as usual but she will not permit her child to touch her and if one vigorous little fellow insists upon having his lunch she may pitch him across their enclosure and against the wall. She requires no chemical test—she acts with regard to the law of destructive emotions that may cause every cell of her milk to become a deadly poison to every pig that feeds upon it. She requires the little ones to give her time to gain her poise. With time and resumption of peace she creates the anti-poison that neutralizes her lacteal products, then there is the happy family again.

It is commendable caution by which a human places upon every container of a poisonous substance, in large letters and cross-bones besides, perhaps, the sufficient label to cause extreme watchcare concern-

ing contact with substances within. And how extreme is the attention to avoidance of any form of injurious elements, fluids, powders, gases, by any possible means entering the body. No corroding chemical permitted to touch or enter the body, and no miasma inhaled—all too dangerously destructive to tissues of the body and it could be with serious consequences that any form of such elements would become present in the body.

Probably there is never a human but that in some manner becomes instructed concerning the list of poisonous substances and their manner of action and what would be the normal caution to be used in protection against them.

I would not in the least measure discourage the spread of this teaching concerning every known harmful substance—to the contrary, I would that everyone could become taught more fully concerning every destructive product, including protective measures and antidotes.

That source of poisons, poisons that the humans should be taught all about from infancy through childhood and maturity, the source being the human factory, the human body laboratory, the human subconscious phase of mind controlling the processes involved in the factory production, that source and the products are ruinously neglected.

When one gives thought to the subject, poisons, and would become somewhat informed upon their source and may make research in literature, medical, chemical and include hygiene and disclose the fact that the most largely used and the largest producing factory in the universe, that is, producing the largest amount

and the most destructive poisons may not be alluded to, surely "ASTOUNDED," would be a mild word in describing the feeling.

Concentrated study of the physical might preclude the discovery of this manufacturing plant—certainly, specialists in the study of mind and soul have been just as far from the disclosures that would tend to enlighten the world upon this most important knowledge—that is, there can be nothing more vitally important than for every human to know that he, himself is, in his mind, body and soul, a perfectly equipped manufacturing institution with a potentiality to create the actual poisons that destroy the body.

There is not a possibility of the human experiencing any form of emotion without that emotion becoming the direct cause of the consistent chemical changes in this material phase. Emotions put the factory to work—the form of the product is determined by the quality of the emotion.

Happy, harmonious, constructive emotions always tend to create the chemical reactions that tend to heal or to maintain health-harmonies.

There is not an emotion that stands for inharmony, whether anger, irritability, worry, fear, grief, jealousy or hate but that will create poisonous or other form of ruinous chemistry in the body. It cannot be defeated in that result, whether of lighter form or intense, destructive emotions will lower the resistance in the body and prepare for the development of or cultivation of disease. A virus cannot progress when the chemistry of the body is maintained in the normal—any form of destructive agent will flourish in body tissues when they are wrong in chemistry.

I have called attention to the human tendency to extreme care concerning the possible entry of poisons—the care to label every container even to use the symbol of death to alarm one who would come upon it suddenly. The time may come when the human body will have attached to it a warning label when a destructive emotion has been experienced by mind and soul that control the body.

All precautions are taught that one may avoid the small dangers of becoming poisoned by external things, small as compared with the positive danger of becoming poisoned from within through emotional upset. Neither the actual dangers relating to the emotional upset and certainly nothing taught about how to avoid the experience of the emotional state—is taught. Some power may be interpreted to exist somewhere that may be petitioned to intervene and control for poise, or one may turn on his will-power to stop the INVOLUNTARY occurrence. No extraneous power answers, and the volition having instructed the involuntary (subconscious) phase of mind to run the whole course of the emotion, poisons are in the process of being made—every cell of blood having become of wrong chemistry.

VOLITION HOW RELATED TO EMOTION

That the above shall not be confusing: the beginning of picturing that may result in an involuntary state of emotion is, of course in the conscious mind. The conscious mind formulates the excuse for the subconscious excitement, called emotion. One interprets that he has been offended (for example) and with that the conscious mind starts the excited thought. All thoughts have to become registered in the subcon-

scious phase, the involuntary phase, which explains why the effect of the image is beyond the objective will. The conscious, mental, part chooses the degree to which the emotional feeling shall affect one—what expression the emotion shall manifest.

My reader may see that since the volition measures the degree of effect the picture may have, there must be a stage in the picturing in which the conscious mind could choose that there shall be no stir, no excitement, in the subjective self; this would prevent any degree of destructive emotion—for it is the sub-conscious, emotional self that controls the body. A member of an audience of mine exclaimed: "POISE FOR POISON"! That essence of truth would assuredly prevent an emotional development that would destroy the equilibrium of any of the forces residing in the material body.

There is the beginning, without which there cannot become the confirmed state of destructive emotion.

A new or passing emotion provides no occasion of any strain upon one's will to control—to throttle. At the stage of beginning of the inharmony thought there is no hesitating as if tempted to think there would be a lot of satisfaction if one were to let go and with no restraint to say the angry words or weep to the heart's content or surrender to overwhelming fear or to go down in self pity or other worry.

The power of control since it is not surrendered nothing has happened nothing more than would be involved in thinking you will and then thinking you will not.

However, when the above is not the decision but one gives over to a feeling to let the thoughts and

feelings run their course and the false perception drives its picturing of how fine one would feel "just to give him a piece of one's mind" and one then lets go to be driven by the subconscious, emotional self, the poise is lost and destructive suggestion is doing its work, destroying the harmonies of the body and providing for the loss of self control to happen in the future, with less provocation. Repetition of these culminations in emotional upset clear the way for chronic attacks of them in some destructive form. I can assure you that whatever is the trend of one as to form of disease, destructive emotions scientifically provide for its development. Whatever organs or systems are at lower ebb, or whatever destructive habits one may have, their expression according to the inclination will receive the essential impulses for their more or less rapid development, either by the chronic state of emotions being steadfastly present or frequent emotional outlet in destructive form. When one has lost control over the emotions he not only is spiritually ill but physically also and there are action and reaction between those phases that may advance rapid development of disease.

EMOTIONALISM

Emotionalism is just as much a feature of the disposition as could any other item become. One is not born with a disposition—neither character but one can inherit a trend or susceptibility in a direction—even inclination to develop destructive emotional habits. One may inherit an image that pertains to the body and thus will copy an ancestral picture. I have known, by contact, a man with six fingers on each hand and six toes on each foot. His father and one of his grandfathers had the same multiples. An

even of that situation if one aspired to become freed and had our formula applied.

There seems to be no limit to the degree of enslavement to an idea that one may create by autosuggestion—the falsity of the conclusion does not lessen the all-controlling power of the picture. You reasonably ask why one cannot release himself as well as bind himself by autosuggestion, why can one not undo as well as tie? Whatever reasoning one may do, practice and experience would support the idea that probably not one person in a thousand can begin his own cure, whether it is symptom habit that is present in sickness or an addiction habit where some pleasure is interpreted, as in an appetite. Self-consciousness as a habit, fear, worry, grief, language habit in terms of speech or manner of speaking, manner of walking or eating, pulling out the eyebrows or lashes or biting the nails—probably it would be an overestimate to hope that one in a thousand with such automatism, begins his own correction. One can begin a new performance or attitude by voluntary choosing or consent but when he has made the picture of the item become a part of himself, changing his mind and choosing to quit may produce only the effect to fix the item more indelibly. Ask the cigarette fiend whether or not he ever tried to quit the desire for the performance. He is right at hand for me to point to as one, who maybe after smoking for one week changed his conscious mind and then tried to quit, and proved: WHAT? He demonstrated that he had two wills and that in trying to lose the desire, willed with his objective mind, to quit but disclosed that he was fighting a subjective will, the will of the involuntary which probably is so much stronger than in the

competition the outer will may as well surrender. Yet with all of that being true, one may enter into the passive state and receive at the hands of a properly qualified operator, the suggestion that during the following 24 hours he will be better satisfied with half the number of cigarettes and that before many days he will become entirely free from the desire to smoke. From three days to two weeks individuals have fulfilled the suggestions, received while resting, only, not hypnotized. Only those who are ignorant of the natural mode of getting action upon the subconscious ever experiment with hypnosis.

What is true of addiction habits is just as true in chronic sickness, the symptoms in all automatism are mostly habits—habit is always a situation in which there is the image, which is a working plan, possessed by the acquired phase of the subconscious self.

And so: POISONS MADE AT HOME ARE CREATED IN THE BODY THROUGH THE ACTIVITIES OF SUBCONSCIOUS FUNCTIONING IN DESTRUCTIVE EMOTIONS—not an item of which needs to continue and will not continue except through ignorance of a teaching that belongs to the laity to know for prevention. Even a layman should know how to cure inharmonies in others. May you not begin this home exercise, creating poisons, but if you do, may you permit someone to sweeten you by scientifically praying to your soul to cancel the destructive patterns the soul was required to adopt regarding the chemistry of its body. God in heaven holds nothing against you.

prepared to apply the lesson in the personal life—all of my effort is in behalf of the individual, personal psychology.

The soul is the building, the executive power in the individual, a sub-conscious phase of intelligence which is controllable by the imagery, the thoughts held in the outer, sometimes called, objective mind. The soul that builds works under the designs chosen or consented to by the objective phase therefore desires and aspirations are effective in causing the soul to build the condition of body and to create the experiences of life in fulfillment of the highest choice; but it is equally true that anxieties and fears supply the working plans with impulses as strong for building as do the opposites. A mind in quiet is filled with peaceful and constructive thoughts or images—a mind in anxiety, being fearful, predominates in destructive images whose fulfillments must be undesirable. Perhaps our reader will now look over his life and see whether in each day the constructive thought predominates or the destructive. The law of cause and effect is not more in evidence in any matter than in this; the life must be, in each item, an effect whose cause is an image which has been created or consented to by the will of the individual.

All who would accomplish through violence of objective force are working on the side of destruction; all who would reach their ends through the passive principle are using the constructive and the latter is building the desirable while the other is obtaining and attaining the undesirable. To hold an image, to describe in thought, or thought and word, that which one would not welcome as a blessing is to convert the creative power into building inharmonies.

Almost everyone yields to the slightest provocation to unrest of mind; the particular shade makes little difference, for if anger or jealousy is stimulated there is as much unrest in principle as if it were grief, worry, depression or intense fear. In the presence of either attitude there is not peace and the imagery, the pictures in the mind make it impossible for the soul to prevail in happy uplift.

Intuitively, mankind has recognized the value of peace and there is no human need that has been more extensively commercialized than his inherent longing for rest. Every effort has been made through forceful teaching, that he cannot attain peace in his present life, therefore he is advised to fix all of his hopes in the future—he is taught that he should sell all of this life's holdings for the promise of peace in the next life, for he is assured there are agents for the heavenly state, who for payment, may give one a title to everlasting ease. There is another teaching that one should patiently endure whatever comes in the present life, for it is his portion and if he tolerates it now, in his return life here he will have more peace. All of these false teachings have had a large acceptance because man innately craves rest and intuitively knows he should possess it. He has paid every price, except one, and has not found release from unrest of mind and of heart; that one price unpaid is the price of knowledge of that which is true. He has looked in every direction for knowledge and power except in the direction of his own soul. Any sort of a pretender who claims he has redemption and knowledge for others can enforce his advice; he becomes a tyrant with many subjects who will work to place him in authority. The result has never been otherwise than disappointing because it is not according to the laws

of a man's being that he shall be dependent upon extraneous source for his personal authority.

Practical psychology comes with its liberation and teaches one to choose the thoughts which will, when impressed upon his soul, cause spontaneous good cheer and hope, which in their reaction create an attitude of trust. When at peace one can hear the inner voice of guidance and instruction; the moment one becomes filled with worry or fear he is impressed to choose the erroneous course and will make unfortunate plans. One never should lay out his course of action nor come to decisions while less than peace and quiet rule the mind.

I have given all of this detail to make my lesson plain that there is a science of the "Silence"; that there are forms which one can voluntarily practice which will result in obtaining the vision; that will produce healing if that is the needed blessing; that will afford inspiration in the line of the art which one would express. I would assure one there is a science of prayer which we call the "Silence". Its description is of a process that is so simple that it is usually neglected; if it were almost impossible of fulfillment then there would be much faithful effort. The miracles of one's life come through the simple methods and all that is natural is simple and a thing of universal need is always within the reach of each one; there are no attainable heights that are withheld from one who would follow faithfully a practical formula which shall append.

For any need, let it pertain to something desired of the body as health or skill; to the intellect in keenness of perception of scope; to the soul as any modification of habit or disposition; to the art as improvement

in the expression in literature, music, painting, sculpture or any other self-expression, *think over and even write out the definite thing you wish, read it aloud and thus definitely visualize the change you wish, then sit down to relax and let the conscious mind drift passively while the aspirations that have been held in the mind shall fall into the sub-conscious.* Note particularly that you should not continue to hold the picture of the change desired but should let the mind drift passively, touching a multitude of thoughts not related to the things desired. The soul will make answer. One should continue this practice day by day and presently a quiet mind, the state of poise, an inspired life and the heavenly peace will become established.



Inclination, Intuition, Inspiration

FOLLOWER of inclination? That may mean that purely in answer to the call of sense or basing the conclusion upon calculation. Follower of intuition? That would mean that the better, yes the perfect knowledge, is in the ascendancy and the basis of conclusion is innate guidance, and under the inspiration of your own spirit, truth will lead, dependably.

One, from the sense of taste may like a flavor and through the pleasurable taste obey the inclination to take into his body a destructive form of poison. Intuition will not overwhelm the power to choose, yet it does offer its impelling and would lead one to the saving avoidance. Intuition is from innate, inherent knowledge.

Tea tasters declare that they must cease to try to gain the flavor of the tea but must come to a passive or neutral state so as to LET the actual properties reach their consciousness. We could wisely call that an interpreting by inspiration through the service of intuition. The honey-bee or the carrier-pigeon may get far from home and would be as frail as the average human if it were to fly by calculation or even from memory—each subject objectively executes (flies) faithful to instinctive, innate, knowledge and arrives in safety at its destination. We can allow for the possibility of disaster in either instance if the bee or bird were to fly the shortest route. But it answers to the impulse to take another course. In the human answering to such an impulse we would say, correctly, that he had an inspiration—was intuitively guided.

Usually humans act as if they would be ashamed

to claim to possess in the depths of their being an equal knowledge for their purposes that every form of life below the human manifests. Humans seem to prefer to lean upon foreign *special providence* (that never happens) or their finite calculation, which is no better—no worse either.

Under the title, "Thoughts That Lead and Thoughts That Drive," in my "Scientific Man Building," page 259, there is such an exhibit of what may happen when one follows inclination, and beginning at lower paragraph on page 365 of that department of the three books in one, Mind the Builder being another part or division, find the clear demonstration of intuition. Surely with the merits of each element set forth so clearly one would appreciate the finiteness of the sense, calculating mind and the infiniteness of the innate self with its inherent knowledge. Then one would seek by every essential means of gaining the scientific relationships of the two phases of intelligence within the human.

There is not anything, not a detail of one's life, not an item of that which comprises the human but that involves both the innate and the acquired—the acquired being the result of the individual's choosing—the innate, that which is given by Nature.

We would not be so foolish as to declare that there is not anything in the acquired phase of one that is right. Everyone has chosen or consented to many features of guidance by the intuitive self, the highest within him. The ideals manifested as fulfillments in almost every life declare the source of much that is in the character, art, fine invention, literary, musical—indeed every form of creation, having been from intuitive inspiration. The VOICE of the Perfect is

fulfilled, maybe mostly unconsciously, but wherever there is that which is superior it is an expression that is from the innate self's pattern. One never manifests that which is not within the potentiality of the subjective self to create. Since there are these occasional proofs of perfections that, in potentiality, reside in the intuitive phase, our exhortation is that, inasmuch as we have now come to KNOW THE LAWS AND FORMULAS, through which the individual may not be limited to the rare or occasional realization of the ideal but that predominantly one's experiences, creations, helpfulness and states, as in health and happiness shall be of that source that has the knowledge and the power through which the aspirations may become realized in completeness.

There has been no lack of wishing, nor even, praying. Prayer has not been according to praying that would gain the desired answer. There is a law of scientific prayer which involves praying to the source from which fulfillments may occur.

We seldom have seen any dependable guidance to free one of worry or fear, as much as we have been told to quit all destructive emotions for they may make one ill. That advice being just about as helpful as it was to the smoker of 40 cigarettes a day to be told by the doctor that his serious condition was due to smoking and therefore he must quit it.

There was no relief to his suffering in the advice for he was not able, by any objective means, no material aid, to lose the desire. The practical and possible application of the laws and formulas comprehended in the above removes the driving desires, also the destructive emotions and fears and manias. Under the same principles, the images involved in instance

of sickness may become canceled. Canceling the subjective images involved in the desire to smoke, removes the desire, the cancellation of the subconscious suggestions that cause and perpetuate the illness provides for healing to occur. One is not at all likely to get the action, through his own effort, upon the power that is within him that would remove the desire to smoke, neither heal his illnesses nor cancel his habit of expressing destructive emotions—nevertheless, the power is within him and there are modes of getting action upon it.



...Book Reviews...

"THE NEW PSYCHOLOGY COMPLETE, MIND THE
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Who could treat a book of seventy chapters, book nine and a half by six and a half inches, averaging six pages to the chapter, with any justice in a limited space? Every page relates to the practical life—the mind, soul and body of the human, all the way from the individual's primary cell becoming created, through the embryonic, infant, childhood, adult and maturing stage of self-expression—the book for scientific preparation, correction and ideal attainment.

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