

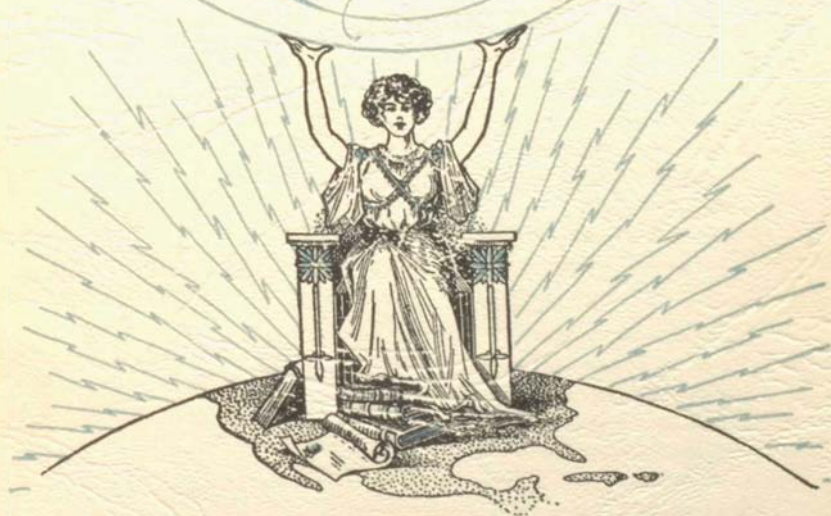
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Mind The Builder Magazine



DR. A. A. LINDSAY

AUTHOR Complete Library Psychology Literature
LECTURER MEETINGS - Tuesdays, 8:15 P.M.

Hotel Ansonia - New York City

AUGUST
1939

The assemblage of titles under which I have written in Mind the Builder Monthly Magazine, January to and including July, 39, should convince one that unsurpassable aids to liberation from inharmories and guidance in ideal attainment are therein distinctly taught. Permit us to urge you to purchase at this special offer, the entire list and balance of year's subscription.

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WHEN SHACKLES HAVE FALLEN OFF

Shackles have fallen from Leo—that event provided for the perfection of the beauty that attends harmony, the natural and true, to become apparent to any fortunate observer. There is no greater mildness, sweetness, loyalty nor love exhibited in any creature, whatsoever kingdom it might represent, than is personified in Leo.

The bonds of fear no longer fetter Leo and instead of him, with all the power in his varied equipment of skill and instinct, inspiring fright and escape, he invites a loving caress and reassures one in the countenance—expression that his protecting care will be given to the utmost of his strength. Leo unshackled is the friend that gains the friendship and invites the companionship of all humans, who, likewise are free from the seal of bondage to some species of *Fear*.

The tiny baby, not yet made the victim of fear

spontaneously would approach Leo, the lover, and would be most tenderly cared for. Where could that occur with any observer being so normal and free that there would be no shocking yell: "*Save that child from that ferocious beast!*" Oh, to what degree one creates the vision that sees in every object that quality within himself, or inspired of his own traits, will put his own equipment into all forms of life with which he comes in contact!

In the jungle the lion is required to deal with enemies in all forms, including man, particularly. Fear would be an effect after such cause, therefore, hate, ferocity, vengeance, jealousy, cruelty and the completest manifestation as *Destroyer* would be the product of the jungle. Rear the lion under *normal* human environment and never will there be any excuse for shackles binding him—he never would know fear and it would have no traits that would arouse fear in the normal human.

No child reared in *Normal* human environment would become shackled for it is the reaching into mysterious darkness and dragging forth wicked conceptions of dangers that inspires fear—whether that means reaching into the benign of theological conceptions or other superstitions. Fear is the parent of all shackles—some species of fear is in all forms of destructive conceptions and therefore *Fear* is the supreme, the controlling power in all that is destructive. Fear is not innate in the human soul—there is a normal caution, a normal intuition that guides and is innate in the human soul. When any human cancels, in the acquired phase of the subconscious self, every principle of fear, the shackles fall away—even the

countenance publishes the fact: *Trust has taken possession*. Leo, in the picture, announces that fact. Also Leo can look at the chain that did bind him and by his example would encourage one that although one has been bound by all the destructive features in his past, he can recall the items of enslavement, without calling them into existence to live them again. My most difficult work is to educate individuals to arise to the ability to cease to live over the past and cease to recreate and repeat its undesirable history. Sometimes enslavement seems so desirable that people will perpetuate the state of being shackled, for that situation is subject to one's choosing.

Life Would be Playful

There was the suburban asylum in which was placed a very large man whose mental states were often translated into emotional and delusional periods in which he seemed to gain superhuman physical strength and it might be used violently. The people in the neighborhood of the institution often contemplated the disasters that might occur if he should ever escape. He was the occasion of profound fear. Finally, one early nightfall the suburbanite business man, who must pass the home of the mentally indigent in order to penetrate his own environs, was shocked when he heard a sound like a human body falling to earth.

Glancing over his shoulders he disclosed the "giant" was running after him. The "victim" was at the height of his speed, carrying his overcoat—unburdening himself of that helped but the big man was still gaining and presently passed him, and as he

passed he exclaimed: "Tag, you are *it*, now catch me!"

Sometimes even inspite of the human fears that tend to spoil the whole course, *Life* is playful. With fear taken out, *Life* would be altogether joyous, for joyousness is innate in the human soul. Peace of the forest—poise of the heavens—the power of the bottomless sea and the immeasurableness of the *Love* in them all, characterize the *Fear-Free* soul of the human. What a lament attends the thought that an expression: "so calm, so at rest, so beautiful in peace in death", oft spoken when the body has become untenantable and life has moved out, the soul having abandoned its material instrument. Intuitively we know that calm, peace, poise, *Rest* and to that should be added the joyous manifestation of life—yes, we *Know* all those signals belong to the living and would be the distinctions except for the shackles of evil apprehension. So-called teachers seem to interpret that human imagination cannot conceive of enough subjects to fill one with fear pertaining to this mundane period so they would have one join in their conjectures relative to a future life with occasion of more terrible experiences than can relate to our present life.

Leo in the jungles knew of enemies to peace in many forms—man may learn to know scientifically that each individual, if he have an enemy, he himself is the one. There is the scientific liberating gospel. Ignorantly, one accepts pictures of the myriad things to fear—his enemy is not one who would attack with material weapon, his enemy is anyone who would diagnose and consistent with destructive diag-

nosis issues the prognosis of evil. "Whom the gods would destroy they first make mad" so fluently stated by the orator, who may be like 'tis said of the young man in college, "kept too busy to think".

A little casual thought would disclose the truth in the quote—for any destructive emotion is the suicidal weapon—the gods do not attack, they let the angry one destroy himself. Any destructive suggestion may be the bugaboo that will set the individual in racing motion, really trying to outrun himself. Speed of motion never outruns the idea.

Certainly I know anyone who reads any part of "*Leo*" will turn back and, perhaps, look a long time at the personification of peace, and maybe one may envy the perfection of that peace. Leo would have us see the chain that did enslave him until he knew that becoming at peace with himself would make him free—some species of fear, or the principle of fear is the only chain that shackles any human—may you know that only images in the acquired subconscious self can enslave and may you adopt the formula, the acts and attitudes that will cancel those enslaving ideas, then all the constructive principles become enthroned—one's principles make him—he consents to or chooses the principles—the climax, the culmination of all that our liberating gospel prescribes is that result, the attainment of *Trust*.

August

1939

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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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HEREDITY OR WHAT ONE MAY INHERIT

The man, who permitted me to make the picture of his hands, informed me that he, with his father and an uncle had on each hand six fingers and on each foot six toes. Based upon the scientific demonstration in this accompanying writing of mine (copyrighted) these inheritances were due to the transmissions from one generation to another through images present in the masculine element of the primary cell from which the successor evolved.

It would be just as intelligent to declare that in the primary cell were present two extra fingers and two extra toes as to champion a teaching that germ or bacteria were materially present in a primary cell, ever. Heredity is through the transmission of an image—infection sometimes accounts for a child being born with disease, a very different subject.

Consider the man physically and you find all of the usual properties of matter; consider him psychically (spiritually) and you find him possessed of all of the general attributes of universal mind, that is, the same things that one finds in all embodiments, below or above the amœba; analyze him fully and you discover that there is a phase in which mind intelligence manifests, not found in creatures on either side of the amœba except in man. This which we often call man's exterior mind, objective mind or conscious mind—the department of intellect, reason, sense and volition, which is peculiar to man, is the source of his immortal individuality—that is, he exercises this phase to impress the plastic self for permanence, and, since each one sees life and interprets it differently from another, he does create impressions upon that which life's experiences form, that permanent self, unlike every other individual.

Returning to the physical, I said that in this he exhibits matter, which is possessed of its usual properties, even form, but each item that enters into the structure is of individual form, extending to the very cell and the aggregate of cells.

Examining again the psychical man, we find not only all that is present in universal spirit, but much that is strictly individual and he even manifests the

universal elements in an individual way. To illustrate; all expression of the universal even through that which we call innate in the individual is art expression. One could name all of these arts and find their number small as compared with the number of mankind.

I wish to say therefore that each one who expresses his innate self, although expressing a widely distributed form of art, expresses it (if naturally) in a peculiar manner. It is this which makes you, you; and me, me. I might say, too, that in the application of the unnatural methods of education, this is the very thing which is assailed with every effort to destroy it; the methods of objective training from earliest childhood are adapted to repress all that innate individual expression—a direct destructive assault upon individuality, through creating echoes and copyists; attempting to fit all of a single class into a common mold.

Looking once more at the objective mind phase, we find many varieties among any number of people whom we observe. There are those who have one faculty exalted and developed. Again; some who show the least sort of development in each faculty, and others, who have lost the objective outer organ of a faculty, who seem to have keener perceptions in that faculty than other persons. For instance; I knew a blind woman who could perceive things with a higher degree of perfection than those whose eyes served their usual function. In any instance, this point I am now seeking is apparent, that as the form of the individual is peculiar, extending to every cell that enters into his make up; and his manner of

expressing his innate self—his psychical department, is peculiar, so is the range and quality of his intellectual or conscious mind unlike every other. Nothing that one expresses is duplicated in another and all effort to make him conform to a copy must fail in that purpose though it may succeed in preventing him from being himself, thus spoiling his life.

Finding the three phases of each person are and should be peculiar to him; where do these impressions come from that mark his body in all of the properties of matter, the soul in its trend, and the volitional phase of mind—what or who made these marks and when were they made?

Heredity Is Not Physical Transmission

Suppose we examine a feature that is considered well classified in the realm of the usual physician. Let it be one who has tuberculosis, one of those cases we formerly said was so easily accounted for, where the immediate parent, say the father or grandfather had that same disease. Would the physician hesitate a moment to declare it a clear case of heredity? Then if you ask him what he means do you think he would have any other reply ready except; "I mean direct transmission of the disease; and the disease itself being caused by germs, the transmission of the tubercle bacillus:"

Let us carry along with this another mark upon the body. I have observed three sons in a family each with a dark pigmentation on the forehead and their father had the same discoloration in that location; one of these three sons had a son who developed this same kind of a spot and the three sons and grand-

son developed these at the same age—they were not apparent in the skin until a number of years after childhood. Is our physicist going to say a dark piece of skin was transmitted directly, the same as the tubercule? I, myself, would say, one came precisely as the other.

I have known many instances of things not taking form in the body, in a manner to be seen, yet present in child and, in parent, as in these citations. Upon all of these subjects, I only wish to supply a basis of our proper discovery. There is the "family cough," the cough that never produced any result though it developed in sons and daughters at the same age that it had in parent and uncle or aunt.

I knew an instance where a wart on the face occurred in three generations perfectly corresponding in each.

I was interested in a physical manifestation though not something organic in the ordinary use of that word in this form: a grandfather had a peculiar manner of "blowing his nose," blowing until he produced a certain sound which seemed to be the crisis. This was exactly copied in a grandson; not appearing in the father; it was observed in a brother of the youth's father.

Is our physician, who so readily said the tubercle bacillus was handed over from parent to child, prepared to say a wart and a snort are literally carried over as physical transmissions? There is a law of transmission and it must be the same in all instances—has your student, working from the standpoint of things physical solved our problem of heredity? Has

he not practically said it is law when it hits but when it misses it is not explainable and he does not explain the wart and pigmentation coming down generation after generation—he simply says that it is heredity; “now do not ask me any more questions, can you not see it is heredity?” says he.

If a psychologist were no better prepared on his science, than we were when we called these material studies of ours, “sciences”, he would receive no hearing at all. It is expected of us that we prove our claims, so I, at least, do not make a claim until I can turn the strongest light upon it and be sustained.

Stereopticon Aid to Our Study

Come with me now, physician and other investigators, and we will go back to our microscope and put on its slide, the tubercle, present in phthisis and all other forms of tuberculosis. For you who find it difficult to study with the microscope, we will make a photograph of that which is brought to our vision by the microscope, put the photograph in our stereopticon and magnify it enough, millions of times to make that bacteria look as large as a hen egg.

I would have you then study the subjects I have so clearly demonstrated in *Mind the Builder Magazine*, March, 1939, issue, the masculine cell and the feminine ovum; carefully consider them before they unite, then you will be positively certain that no germ of any sort accompanies either of these cells as they unite therefore could not be present in their union. Should tubercular bacteria, or any other thing usually present in any disease, become associated with this blended cell or its multiplication, that would be in-

fection; no one could call that hereditary transmission.

Sometimes I have realized that some members of my audiences were holding their breath and the most intense quiet was being felt when I was at this point in my lectures. Some were actually afraid that I was going to declare, that in no manner nor in any form is there anything that is in parent or ancestry carried over to the child. To the majority of mankind, when you destroy the physical basis upon which they have endeavored to rest upon any subject, you completely demoralize them.

I find my students very deeply impressed when I have shown them that a wart and a blotch of the skin and tuberculosis all stand upon the same law; and by the time I have shown them that all that heredity, as such, can do, is in some way impressed upon, is a presence in the primary egg and that nothing could be in the primary egg that was not in one or the other of the two elements composing it and our examinations showing conclusively that no germ nor other matter could evade us, their whole basis of physical transmission, as such, is completely swept away.

It has been a satisfaction of my life as a psychologist never to have been a destroyer. I have always refrained from taking away from an individual so much as an opinion in which he found pleasure or satisfaction, it mattered not how erroneous to me his position may have been, until I had every means of launching him out from his error and obtain anchorage in the truth. I would not destroy for any man the erroneous physical basis of effort to heal disease

if I had nothing which is demonstrably true to give him in its place.

Did you ever stop to think how small an amount of character or intelligence is really necessary, in order to find fault, criticise and tear down, Ranting against a known evil or attacking others' beliefs can be done most extravagantly by those who have nothing to offer in the place of that which they destroy.

The whole medical world saw the folly ages ago in their teaching physical transmission but no one seemed to see any solution of the subject. The result has been a division in the medical profession, some thousands treating all statistics upon "mothers' marks" negatively and others, using the data to prove that some way the immediate parents or ancestry could affect the offspring upon an unknown principle but upon the same principle that the embryo may be impressed by the mother.

Sources of Images in Primary Cell

God (spirit, universal mind) species, man as ancestors, remote and near, immediate parents, all have had access to and made impressions upon the imagery; all participated in creating the images present in the mind of the masculine cell and the feminine ovum which unite to form an instrument for the expression of that soul that united these two elements.

Universal qualities of supreme mind impressed the image of the new individual with pictures of the perfect in every respect; placed therein designs which we denominate, the innate ideal, designs which are there forever; a copy of the perfect, which the conscious mind of the initiate into the New Psychology

may aspire to receive for the Vision, after which to build or rebuild the perfect.

That image of the perfect should be followed by species, ancestry and parents; not asking what were the markings, defective or desirable in the predecessor, but what is the pattern of the perfect in this new individual?

Ancestry knew nothing of the perfect in each new individualization, so ancestry expected to stamp its predominating tendencies upon its successors.

Ancestry could have had this standard; "no subject whose imagery I affect shall follow copy of my errors but the innate shall dictate the imagery of all my descendants." Child's trend would then be toward the perfect. Then if parents continued to hold the standard for the child, "only the copy from the perfect which is present within him shall be followed in his building," this would plant him right in the world. The child's ideal teaching, then, would be to look within for the guidance out of the phase if innate perfect.

Hereditary transmissions can only occur as impressions made upon the image in the soul of the primary cell.

Any form of body that can be impressed upon the body-image in the primary egg, can be built by the soul of the cell and its multiple; it creates and arranges its cells, and this arrangement or rearrangement can take place in fulfillment of dates or periods with which any image is associated.

The body may be formed and in every other

way constituted to favor any disease; the cells may function in such a manner as to invite infection by creating food adapted to supplying every feature essential to the development of a disease.

The desires and appetities may receive any trend or impulse through the influence of ancestry and parents who have the power to impress the mind of the cell which they form for the new individual. Disposition may be determined by the ancestry or immediate parents. None of these individuals may have any especial thought concerning the new individual, yet mark every phase of its being with the predominating things they live. The thoughts held at the time or just before and following conception may make some impression upon the new individual but it is very slight as compared with that catalogue of things in which the parent predominates. "Living the Life" tells in the new being. This means that the character already built, rather than a transient thought, affects the imagery which shall be built into form by the being.

Choosing the Mother

A man who cares as to what his children shall become; their dispositions, and tastes, must look further back when he is choosing their mother, than to the period of courtship. The things she manifested, the predominating emotions—the predominating things of every sort in her life ordinarily will tend to appear in the child. I use the word, *ordinarily*, because the extraordinary in this form may occur in a woman, through suggestion given by another, or her auto-suggestion, expunging all those records which she has made as impressions of the undesirable things

made in her soul.

Choosing the Father

The woman contemplating motherhood must not think, that even if a man has become free from the desire for liquor to which he may never return, that that would guarantee that his children would not have strong desires for liquor. Nor should she consider that his reform, though complete upon any subject, would assure one that his children would have an average chance as if he had never done those things.

One ceasing to use an image does not destroy it. A plan placed away in the soul's files may not be used again by the individual but when he creates in that cell a copy of himself as he was predominantly at some period of his life, the child's soul will build according to that plan.

To marry a reformed individual, either man or woman, is just about as dangerous for the fruits of the marriage as though the individual remained at the standard that was habitual—I really think it may be more unpromising, for with the hideous thing apparent, the mother might treat her child's imagery in such a manner to create a repulsion for the undesirable thing.

However, this is a most optimistic situation. If disease and all sorts of things come over by actual transmission in physical form, I am sure there would be little remedy—no one could know what to do. In our dismay we would pass laws requiring medical men to examine the body of all applicants for marriage license. To realize the foolishness of this, one

need only recall that there are a thousand things dormant in mind, soul and body of which the physician sees no evidence on any occasion and not one time in a thousand does he correctly diagnose that which he does see.

Since we know that transmissions in the sense of heredity are through impressions upon the image in the egg; whether that is to take form as body in the arrangement or chemistry, or function of cells; or in disposition, desires, tastes or habits; one may take up thought attitudes and psychological practices to prevent the undesirable impressions and produce the desirable ones in the imagery of the cell; ever praying for the innate ideal of that individual's own soul to take form.

No informed mother will endeavor to affect her child's body to be like a picture she may possess. She may affect the body and reproduce a beautiful photograph but it would not harmonize with the soul and mind that are to use the body. Let a mother look upon all beauty—love the beautiful in all things but never aspire to build a certain body image into form. Let her live the suggestion constantly: "The picture of the perfect which I know is in this child's soul shall be fulfilled in all of the developing body and that same perfect self shall design and build its character and its mind."

Mind is the builder; it controls the image and creates the cells to fill out the forms involved in the image; it prompts the thoughts that take form in deeds that build character; the will of the man should co-operate with the builder within which is the Divine architect, innate self.

SOUL TIDES—NOT THE BLUES

THE SOUL has its tides, its ebb and its flow, in which there are distinguishing laws of the Silence from which those who desire to obtain all the aids I can give them in applied Soul-Culture will find much pleasure and profit.

I have approached the ocean's side when its waves were beating high and I was at first uncertain which was taking place; the tide coming in or going out. I soon realized that as breaker succeeded breaker it was less violent and that the beach waves did not reach the marks of high water. From that moment my interest was attentively drawn to the surging process. Many people are so accustomed to turbulence and violence that they think life must be going out when it is only *peace* coming on. All of our sympathies are held while we watch the change from intensest activity to the deepest passivity; ultimately we are impressed that a final thrill, a mere quiver has passed over the sea, when Ocean speaks in no uncertain language. One communing with her hears this prayer: "Oh! let this be the end, how sweet is this calm, this rest after labor, to be a recipient after being so intense a giver; I have been the burden-bearer; I have been the driving-power; I have been the benefactor; let me now be borne; let me be blessed in receiving; let me abide in this repose, care free, with all satiation."

Just when the ocean seems to subside with a quiver we observe a stir and thrill. Although they cause no upheaval we know they went to her depths and put life into every mural atom. Motion is fol-

lowed by motion and the sweep of expansion in each succeeding breath is greater and with impulse laden with impulse, force added to force, it becomes evident that as the ebb of the lowest tide was her former destination, the other extreme, the flow of the highest tide, is to be attained. Waves as high as mountains that burst with a deafening peal and roll with the noise of the thunder roar thrash and surge and leap and finally unfold touching the mark on the beach higher than old ocean has ever been known to rise. There is a majesty in the great sea, whether at calm or when the billows tower high, that nature does not suggest in anything else. To call it the most gigantic conveys little meaning—you have to view it as a creator of energy capable of vitalizing the whole world.

I think that comparatively few things are comprehended of those mighty depths; many of nature's waiting secrets are there inviting solicitous inquiry. I know but one parallel to all of the significance attributes, disposition and qualities of the ocean and that is the human soul. Of course, the ocean as compared with the universe is a mere atom; it is sufficient to be a miniature of the universe but it possesses all of the attributes and all of the powers for its individual purposes that are possessed by that of which it is the type.

However, this we do know, the ocean is not unique in its tides for human soul follows its copy. Soul tides mean as much as could the ebb and flow of the sea. Probably if ocean did not work in unison with the celestial bodies there would be no seasons and if there were no seasons, the earth would yield no fruit-

age. If individual soul does not sympathetically vibrate with that in which it abides, the harmonies all turn to discord and there is no music, and where there is no music there is no love, and where there is no love there is nothing to bind the elements together.

I am ever endeavoring to impress each man with his kingly place, with his vital importance to the Whole; that he is needed by each and by all, and that as each needs him, he needs each and all. To be his part though each man has to have certain mental attitudes to permit the spiritual fulfillments to attain their possibilities so that he can give and receive to the utmost. Psychology abounds in this instruction.

The first indication of the ebb of the soul is in the inclination to seek no more of the actual contacts with people than are essential. One cares little for conversation of an objective sort. Whether in the midst of things or not, one feels retired from the world in a measure, and prefers that the world of things will not hold him.

Now one finds himself in the sweetest attitude toward all the world and even the people, but a longing for retirement from the pressure of things, even of thought. I see in this the receding waters of the ocean that were tumultuous. And as one yields more and more of the objective self he ultimately touches the peace of the ocean in its lowest ebb.

The soul is now saying, for all of the individual, "Oh, this sweet release—I love to look back to the world of action as a recollection, but let me abide in this rest forever; there are sweet companionships here; with not misunderstandings the objective creates and I have a sense of being cared for whereas I must

enthusiastic, persistent, determined, confident, firm, but possessed of the same sweet, loving spirit in all of his being that was promised while in that retreat, his conjunction with the center of Harmonies.

The adorable tides of the soul! Pray that they may come, enter them with pure health in all the strength of manhood or womanhood; go there for your music; for your painting; for your sculpture; for your mathematics; your literature or your acting; for all of the best preparation for usefulness and unfoldment



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