

DYNAMIC PSYCHOLOGY  
LESSON VI  
LAWS OF DISTRIBUTION III

In our search for the natural laws governing the function of the mind, we have seen that in measure as the ego or conscious mind has access to its very complete memory stores lying in the Unconscious, its Recall of past data will be optimum. Conversely, if the margin of awareness is very low, access will be poor and the data will be unreliable. As a corollary to the law of recall, we have the other two laws of Memory and Postulate. Naturally if Recalls are poor, our memory and postulate capabilities will be below par also.

Since memory is the best form that the mind has found to present data from the past to the present awareness of a person, it would be very useful if the range and power of this facility could be extended. Extended in such a way as to take advantage of the wonderful storage capacity of the Unconscious stores. The result, if successful would enable everyone to have practically an encyclopedic memory. Each detail of everyone of life's experiences would be accessible to the Conscious mind when it needed it. This would mean, however that our minds would have to find some other way of tapping this data file than it now has.

It seems from the research conducted so far on how the Unconscious mind stores its memory traces, that the high-fidelity recordings are filed chronologically. This means that it is difficult to pin-point events in the absence of cues or association pathways. Besides, without good control over the Recall process, the Conscious Mind runs the risk of opening up pathways from the engrams it does not want to activate or restimulate. Such activation may result in the ecphorization of unwanted, unpleasant, or even highly charged or painful material.

Experimental research in hypnosis has found that it can sometimes happen that when a person is regressed back in time to some incident in which he had a heart attack, some of the effects of this event managed to play back into his system, enough evidently to cause his heart to stop

for a dangerously long period of time. As the doctors had electrocardiogram electrodes on him while he went through this experience, the electrical signals from the heart also showed that his heart had indeed stopped. As can be well imagined, this caused no end of consternation on the part of the attending physician, and he immediately called a halt to any further experimentation along these lines.

There have been numerous cases in medical and hypnosis literature in which very harmful effects followed when careless age-regression techniques were used, often even when the hypnotist or doctor were competent. Countless amateur hypnotists have probably been caught in such a predicament, but we would not ordinarily hear of these mistakes. In fact, because of the constant hazard of having something from a person's past triggered by a hypnotic session, it is almost standard procedure for hypnotists to install a forgetter mechanism in the person's mind before waking him up. Phrases like: "You will not be able to recall this incident and any unpleasant feelings that may have been aroused shall not be able to affect you." Or, "you will not remember anything that I have said or did to you." These or similar commands are usually sufficient to prevent any harm to the person who was hypnotized.

One of the most unusual experiments performed on a human being was done to a woman of good intelligence who was also an excellent hypnotic subject. The investigators wanted to know how far back in time along the evolutionary line could an individual go and still be able to report his feeling and actions as some remote forebearer of the human race. After repeated unsuccessful attempts, they finally seemed to have gotten her to go back to an ape-like forerunner of man. She walked on all fours, turned in her hands and legs much like chimpanzees do and showed every sign of being in mind if not body, a simian creature. Unknown to her however, one of the investigators had learned that there is a peculiar behavior pattern which is characteristic only of primates. This is evoked by the sight of blowing up a toy balloon. Every time a monkey or ape is exposed to the sight of a balloon

inflating, he is overcome with fright and cowers or he tries to run away and hide. Naturally a human being would not respond in such an unusual fashion to a harmless sight. But to our ape-like forebears, such a spectacle is quite overpowering. The question in the minds of the investigators, would their subject react to the sight of an expanded rubber balloon in the ape's manner or like an human would. They tried it, and their subject became very upset, frightened and ran around looking for a place to hide. It is very unlikely that this woman subject had any foreknowledge of such a unique reaction to balloons on the part of simians.

Why then, did she cower and run away exactly as a real primate would, and not like a human? Is it possible that we all possess not only ancestral memories, but also evolutionary memories buried in our Unconscious storehouses? Many psychoanalysts report that some patients occasionally curl up on the couch in the fetal position, and many report that they felt sensations which would be appropriate for such an environment. Most psychoanalysts tend to treat such data as "fantasies" and do not consider that they have any basis in what really happened in the womb. In a large number of cases they are probably correct in assuming this, but in some instances, some doctors have checked up on the validity of the material elicited during such "fantasies" and found a surprisingly high degree of correlation between the recalled engramatic material and what the mothers remembered of their pregnancies with the patient undergoing analysis.

The latest in the series of mind influencing drugs, the psychedylic compounds like LSD, mescaline, and psilocybin have caused thousands of people to report "fantasies" of such richness and detail as to give the impression that : "they were there when the world began and followed the whole evolutionary struggle of man and the animals up the tree of life." So dramatic are the results of such drugs that they have been called consciousness expanders, doorways into heaven and hell, the mind openers, etc.. Several books describing the experiences which various writers have undergone after taking this or that psychedylic drug have been published. One woman reports that she felt like a little clam washed up on a prehistoric beach, and she just wept and wept, as the waves washed over her. Still another describes how it felt

to battle a tyrranosaurus rex when seemingly in the skin of a brontosaurus. Still others have described life as worms, beetles and even one-celled amoebas.

Most of those who received these drugs also reported that they seemingly had no control over the process, it just seemed to unreel much like a video tape or a movie. In addition there was a sense of total involvement in the scene unfolding before their eyes, not as a spectator at a movie, but as an active participant, feeling, fighting, dying and being born. So profound has been the effects of these drugs on people that they left lasting changes in their personalities and behavior patterns. Many converted to religion or became ingrossed in some esoteric pursuit such as Zen, Yoga or Buddhism. There has also been created a black market in these mind changing drugs, and quite heated controversies have arisen among persons in academic circles who wished to have a freer hand in such experimentation and were not permitted to have the drugs.

The author hesitates to use drugs of any kind until they have been thoroughly tested and have shown over a long period of time to be safe and free from delayed after effects. Besides, if similar feelings, incidents and the whole spectrum of drug-induced behavior and experience can be had without recourse to unknown or experimental drugs, why risk it? If there are such vast storehouses of past experience locked away inside our minds, somewhere there is also a key which can unlock the secrets of this long-dormant facility and make it available to all. I am sure that the direction to go towards finding this secret lies near the borderline between sleeping and waking, between being aware and conscious and slipping into nightly unconsciousness and dreaming.

When you think of it, there is something mysterious in the body's need for approximately eight hours sleep each night, and many experiments have been performed to study the effect upon people when they are deprived of sleep or dreams. Starting with the work of Kleitman and Dement, we find that when laboratory subjects are awakened each time they begin to dream, a tremendous pressure to dream begins to build up and few paid volunteers were

unable to endure the resulting irritation and aggravation for more than a few days in a row. This was so even when there were quite high inducements in the form of money to these subjects if they would continue for several nights. Other investigators have also demonstrated that if any of the four levels of sleep are interfered with consistently for three or four nights in succession, a pressure to make up for the lost time in these various levels builds up until it is undeniable. When animals were experimented upon in similar fashion, but without the tempering or interfering scruples against hurting a human to worry about, the investigators found that after several days of dream deprivation, that severe psychic disturbances occurred, which if prolonged beyond two weeks, generally resulted in the death of the experimental animal. Evidently there is a powerful restorative process going on in the mind during dreaming from which it is dangerous to deprive a person.

These investigators into the physiology of sleep and dreaming have also uncovered the fact that almost everyone "dreams" each night at least four or five times, or at least has several periods of about twenty minutes duration during which his eyes move rapidly from left to right or from up to down, seemingly following some scene taking place on some kind of mental movie screen or picture tube. The majority of subjects when they are awakened at the time when these rapid eye movements (REM) are occurring report that either they were dreaming or else describe "thinking" about weird dream-like events or kaleidoscope type scenes taking place before their eyes. Even a large percentage of those who claim they never or hardly ever dream also experience these episodes of passive watching of "pictures" parading in front of their mind's eyes.

What do all these findings reveal about our minds and how they function? Well, they seem to indicate that we do have buried somewhere in our mental apparatus a highly efficient and extremely talented section which can stage nightly performances of complex scenes, dramas, wish-fulfillment episodes in full color, or black and white, with sound, smell, taste and any other sense you can mention as well. How would you like to be able to day-dream in such a deluxe fashion as you dream during your sleep?

In the currently approved textbooks used in the majority of our schools and colleges, the emphasis is all on the problems of learning and behavior. It is assumed that the mind has only a limited capacity to absorb data and retain it for any length of time. They stress the constant need for repetition and rote learning. Many learned tomes and research papers have been written giving the statistical distribution of the ability to memorize and learn all sorts of nonsense syllables, complete with graphs, analyses, breakdowns, etc. But nowhere that you search can you find research into how memorization or recall can be made easier or more reliable. Nor will you get even a hint from the authorities that such a thing as total recall exists or how it can be realized.

Of all the earth's creatures, man alone seems cursed with a poor memory. The feats of memory that salmon perform in returning to their spawning beds many years after, the migratory powers of many species of birds puts even modern navigators to shame, and many other examples of the remarkable abilities animals display in remembering and in recognizing people and places. Dogs have been known to return to their homes hundreds of miles distant from where they were turned loose, either deliberately by owners who thought to get rid of them or accidentally by people on auto trips. Many other stories about unusual recall of a past incident by animals abound in non- and fiction books.

It could be said that these feats of animal memory are due to instinctual rather than conscious or deliberate recall, and therefore comparison of human and animal minds are not valid. However, we do have as evidence that some people can perform fantastic feats of memory as to excel even the best efforts of any other specie of animal. Men with photographic memories, phonographic memories and in the case of tea or coffee tasters, men with excellent recall of taste and flavor as well. Stories of our past musical geniuses such as Mozart, Beethoven and Bach show us that these men on one hearing of a long and complex work could go home and in a short time copy down on paper all they had heard in the performance.

Orthodox psychology is inclined to look upon these

prodigious feats of memory as being freakish and rare, caused by some unusual gene combination or hereditary condition. To refute this contention there have been instances where hitherto ordinary persons, without any talent whatever in a particular field, suddenly, usually as the result of some soul-shaking experience or near clash with death, these formerly ordinary people acquire extraordinary gifts or talents which they did not have before. There is also the evidence of child prodigies who show amazing talents as long as they are children, but when they grow up lose all the genius they formerly possessed.

Almost by the very definition of heredity, once a person is endowed with a genetic trait, such as black hair, fair skin or large bone structure, little can be done to change this transmitted feature of the organism. An ordinary person who suddenly acquires genius abilities overnight is difficult to explain under the genetic endowment theory. In addition, many individuals have reported that during a very dangerous incident in their lives when they thought they were going to drown, or be killed in an auto accident saw their whole lives seemingly going before their eyes and when they recovered from the effects of the incident, they found sometimes that there was a great improvement in their memories and mental abilities. It has been said that Franklin D. Roosevelt was not very talented or outstanding until after his polio attack which brought him very close to death.

In addition to this evidence from the lives of abnormal geniuses and rare accidental brushes with death, we also have the everyday evidence of the changes that occur in our psychic abilities such as memorizing, performing or exercising some skill. Some days we are "all off" and we cannot begin to come up to our own performances on those days when everything seems to click. Baseball players and bowlers go into slumps or have streaks of poor playing. There was a case of a famous pianist who recently "forgot" a piece he was playing right in the middle of one of the movements and try as he might he could not continue this piece.

Our memories play strange tricks on us and some persons suffer from a condition called amnesia. They may be walking down a street, when, suddenly, they awake years

later in some other town with another identity, often with a wife and children or husband and family, and not be able to remember how he or she got there or anything of the events in the interim. It's as though whole chapters had been left out of a book. As can be well imagined such a reversal of their memories and personalities is quite a shock and some have even found they could no longer live with a man or woman who they have married while suffering from loss of memory. It also presents quite a legal problem as well.

A famous case, popularized in a book called The Three Faces of Eve, related how a young lady seeking psychotherapy from a doctor, was discovered to possess seemingly three different personalities, so different as to make them behave as three different people in the same body. One of the personalities could not remember what the other personality did during the times when she had control, but one of them was always aware of what was happening. In a later book, called the Final Face of Eve, the doctor describes how still another more mature personality gained ascendancy and was able to stabilize her personality in a healthier fashion.

So we see that the Margin of Awareness is very volatile and not at all fixed as presumed by the current schools of thought. We have also seen that the basic personality of an individual can be undermined and another personality take its place, sometimes for long periods of time. Many thinkers have compared amnesia to going to sleep for a long time and then waking up to find that you had been walking in your sleep for years, did a lot of things you have forgotten and try as you might, you can't remember a single event during this episode. Yet if you are a good hypnotic subject, a hypnotist can re-evoke to your conscious awareness this whole period in your life if you really want to recall it.

In measure then as our margin of awareness is high or low, our access to our memory stores is good, bad or indifferent. Since a Postulate is a special kind of memorized construct useful in solving problems or finding other constructs, if our access to our high-fidelity memory banks



is curtailed in any way, our ability to postulate and solve problems is reduced considerably. In essence postulates are merely special kinds of memories, such as multiplication tables, formulas, recipes, etc.. which aid us in organizing the mountains of data which we accumulate during our lifetimes.

Naturally if our margin of awareness is low, our ability to postulate will be curtailed as well because it relies for its working on access to the stores of previous postulates and ideas which it had thought out previously. Lacking a good memory for facts, a person will usually also have a poor memory for formulas and figures. So our abilities to postulate and predict actions is related to our memory faculty and in a sense is bound with it. If our margin of awareness is high, then our reasoning powers are excellent and we can consider ourselves very fortunate indeed, as our intelligence will also be high.

One of the most useful tools of psychologic research is hypnosis. The history of hypnosis is seemingly very short as histories usually reckon time, but undoubtedly the conditions in the mind necessary for hypnosis to work must have been present throughout man's recorded historical development. It is clear from the accounts of traveling anthropologists and missionaries to distant lands, that medicine men and shamans use this feature of the human mind to effect "cures" and to enable some members of a tribe to exhibit extraordinary feats of pain tolerance and endurance. A large component in the ingredients that witch doctors put into their noisome concoctions is undoubtedly suggestion in its most primitive form. With superstition ridden minds to deal with, the efficacy of their suggestions without exaggeration exceeds that of the best of the civilized hypnotists. They are likely to be masters of native herbs and potions which may actually have some medicinal effect. Just a few years ago, a prominent drug house sent teams of investigators all over the world collecting folk remedies, witch doctor potions, brews, etc. which according to local custom was endowed with some specific potency for certain diseases. It is reported that as a result of this survey of the world's folk medicine, that several new and powerful drugs have been added to the present line of known and proven drugs effective in disease.

For many years, until just recently, hypnotism was looked upon as being a fraud or some kind of mumbo-jumbo practiced by stage hypnotists or traveling entertainers. Only within the last two decades of the twentieth century has hypnotism been recognized as a study in its own right and serious scientific steps have been undertaken to determine its range, effects and usefulness. There are now two recognized journals of hypnosis and a few more on the edge of recognition. Their orientation is mainly toward clinical or medical uses of hypnosis and seldom is any work done in pure or investigative research. Most of them were started by hypnotherapists and a large part of therapy slanted articles make up the format of these journals.

A formal hypnotic session usually consists of a hypnotist and a subject, usually someone who has been tested and found to be a probable good prospect for hypnosis, in which the hypnotist by a series of commands and maneuvers tries to put the subject in what is known as a hypnotic trance. This trance-like state appears to be similar to sleep, but with several differences. The main one being that the subject is in "rapport" with the hypnotist and can respond verbally or bodily to the wishes and commands given by the hypnotic operator. The depth of this trance state varies from time to time in the individual and ranges from a very light trance where only a few phenomenon can be demonstrated to what is called a deep somnambulic trance in which all sorts of amazing phenomena can be elicited from the subject.

The hypnotized subject seems to be in sole communication with the hypnotist and obeys every command without hesitation or resistance. Nor is the appearance of being in a deep sleep a necessary condition for a successful hypnosis as many investigators have shown that a good subject even when deeply hypnotized can if properly instructed give all the appearances of being as wide awake and alert as anyone. Some of the amazing feats that people can perform under a hypnotic trance are almost unbelievable. From memorizing exactly in one hearing a poem or paragraph, through sustaining several people on their stomachs while suspended between two chairs, onto age regression phenomena

and hallucinations. One of the striking features of a deep sonambulant trance is the possibility of implanting suggestions into the person's unconscious mind and have them carried out later when the person has been taken out of the trance and given the proper cue.

To cite an example of this kind of phenomenon called post-hypnotic suggestion, I once witnessed a stage hypnotist put a young girl in a hypnotic trance and proceed to have her eat a potato and asked her to describe the flavor of the "apple" he had given her. She was lavish in praise of the delicious flavor of the "apple" and would have gladly eaten it all had not the hypnotist changed it by a single command into a very bitter lemon, whereupon she wrinkled her pretty nose in distaste and threw the "lemon" away. He then took a needle and after telling her it was not going to hurt at all stuck it into her arm. She did not even wince or show any sign that the needle had penetrated her flesh.

Then before he installed the "forgetter" mechanism I mentioned earlier, he gave her a post-hypnotic suggestion to the effect that later, after she was no longer in a trance, and at a certain signal from him, in this instance when he touched his tie, she was to jump up and yell at the top of her voice "peanuts!" and then sit down on the floor. And later, right on schedule, as soon as the hypnotist touched his tie, she sprang up out of her chair and screamed at the top of her lungs, "PEANUTS" and then proceeded to sit on the floor. Her friends had trouble getting her off the floor and they had to call the hypnotist over to remove her desire to stay on the floor.

Later when her girl friend told her that she had done all those things because the hypnotist had suggested it to her, she became very indignant and proceeded to give a long and seemingly rational reason why she had acted as she had. No amount of reasoning with her could shake her conviction that she had acted on her own initiative and not the hypnotists. Only after the hypnotist again placed her in a trance and told her she could remember what had happened did she realize and to her acute embarrassment what had taken place. But without that "dehypnosis" the subject would probably still believe that she "really wanted to do all" that the hypnotist commanded.

So we see that hypnotic commands which are implanted in the mind at a level below that of the conscious awareness, reappear in the mind later, masquerading as the person's own desires or aversions, rather than those of the hypnotist. Nor does it seem that a formal hypnotic session is necessary, any suggestion which arrives in the mind when the conscious mind is out or cannot monitor the incoming signal, may appear later to the conscious awareness, masquerading as the person's own thought, wish or idea.

In addition to this, other psychiatrists in their research into mental functioning and malfunctioning have tried to induce in patients the symptoms of the various types of mental illness and have succeeded. By means of post-hypnotic suggestion, almost every type of mental disturbance can be induced by doctors who know how to implant the proper suggestions or commands. Almost all illnesses, from severe psychosis to mild neurosis, from hysteria to paranoia, from psychosomatic pains to utter unemotional icyness of the schizoid character. Not only can a person be given these terrible symptoms almost at will, but they can also fortunately be removed by merely eliminating the originating suggestion or combination of commands.

A list of all the mental disturbances which can be created in otherwise normal healthy individuals is incredibly long, encompassing practically the whole of the medical diagnosis catalog. Not only can mental disturbance be evoked, but so can all sorts of physical manifestations be elicited at will in good hypnotic subjects. Doctors can raise blisters by suggestion and then make them disappear; they can make the face as red as a lobster or as white as a sheet; They can turn a 20-20 vision acuity to a myopic 20-400, or vice versa.

As we go through life, all of us are accumulating a store of suggestions and commands, most of them we reject and do not carry out, but suppose a very small percentage of them occasionally sneak past our watchful monitors and, bypassing our conscious awareness, reappear later, masquerading as our own idea or aversion. The most harmful of such suggestions which might get through our mental guard so to speak, would be those which tended to interfere with function.