

VISION AND AUDITION IN BIBLICAL PROPHECY AS ILLUMINATED BY RECENT RESEARCH ON HUMAN CONSCIOUSNESS

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Introduction

There has never been a completely adequate treatment of the psychology of the classical biblical prophets. The primary reason is that the scholars who are usually the most interested in the prophets are biblical scholars whose highly specialized training has not exposed them to the relevant research in the areas of human consciousness. On the other hand, psychiatrists, psychologists, parapsychologists, and physiologists have all been trained in equally specialized fields, and, as a consequence, their education has not usually exposed them to the sophisticated research being done in the field of biblical literature. Biblical scholars tend to be interested primarily in the prophetic literature itself to the neglect of the psychological aspect of prophecy, whereas the experts in the field of human consciousness tend to look at biblical material as of little relevance to their research. It is evident that such an approach by either side is unbalanced.

What is needed is for biblical scholars to use recent research in the realm of human consciousness as a means of understanding the psychological processes of prophecy. It is equally important for scientists who study the human mind to begin to see in the Bible a source of illustrative material which throws light not only upon the psychological hypotheses which they propose, but also, and perhaps more important in the long run, upon the phenomenon of religion itself.

My own training has been primarily in the field of the Bible. However, as a result of extensive reading over the past several years in the literature which deals with the study of human consciousness, I have begun to conclude that many of the new physiological and psychological hypotheses throw light upon the phenomenon of biblical prophecy in a surprising and exciting way.

This paper is an attempt to look at the visions and auditions of biblical prophets in the light of the categories provided by recent physiological, psychological, and parapsychological research. We will deal specifically with categories derived from:

1. The studies of the lateralization of function found in the hemispheres of the brain;
2. The electroencephalographic studies on altered states of consciousness such as sleep, dreaming, and meditation; and
3. The field of parapsychology.

Such an examination enables us to see the psychology of prophecy in a new light, to propose new categories for the prophetic visions and auditions, and to appreciate the sometimes extravagant language of prophecy in a more knowledgeable fashion.

The Bible contains a very large amount of literature, much of it purporting to deal with prophetic material. It is important to be certain that the data which is used for the study of prophecy be appropriate to that study. There are many passages in the Bible which at first glance seem to deal directly with what appears to be the phenomenon of prophecy, but upon closer inspection a number of these instances must be rejected for such a study.

In the first place, material which seems to be a first-hand report of a prophetic event has to be examined in the light of modern critical scholarship. When the literature of the Bible is investigated in the same manner in which any other ancient literature is investigated, questions must be asked concerning the author, the date of composition, the place of writing, the sources used by the author, the intentions lying behind the literature, the historical context in which it arose, etc. Frequently, passages which seem to give data for the study of prophetic experience turn out to have been written at such a distance from the time when they were supposed to have happened that they can only be used to make conclusions about the *author's* assumptions concerning prophecy, rather than the *prophet's* descriptions of his own experiences. Such passages only prove that the Ancient Near Eastern world believed prophecy to exist as an institution in their culture. Unfortunately, this conclusion is of no help, since that fact has never been doubted.

In the second place, material which is at first sight prophetic in nature may upon closer inspection turn out to be apocalyptic rather than prophetic. Apocalyptic literature arose sometime after the 5th Century B.C. when prophecy as an institution in Israel was considered to be dead. Under the influence of Persian thought-forms the writers of this literature attempted to copy the visionary style of the older prophetic literature in order to secure an audience. In some cases they

set the time of their narrative back into previous historical periods, and by interpreting the "prophetic" dreams of certain characters in the narrative, they could "predict" through the mysterious symbolism of the dreams the various periods of history which had intervened, up to and including events which were transpiring in their own day. The best example in the Old Testament of this kind of writing is to be found in the book of Daniel.¹ Most critical scholars date the writing of this book to the 2nd Century B.C., but the book itself purports to have been written four centuries earlier. The New Testament book of Revelation is also apocalyptic literature *par excellence*. While both Daniel and Revelation are of enormous importance for the study of apocalyptic literature, they are not appropriate data for the study of the phenomenon of prophecy.

In the third place, there are a few passages which are without question examples of *vaticinium ex eventu*, that is, the creation of a prophecy to predict an event which has already taken place. For example, I Kings 13:1-32 tells of a prophet who predicts that a king named Josiah will destroy the altar that Jeroboam I set up at Bethel. In fact, three centuries later, a king named Josiah did indeed destroy that altar (II Kings 23:15-18), but the body of literature in which both these episodes appear was written down *after* both "events." The altar was destroyed and the prophecy was created to justify that destruction. Thus the passage is of no use in the study of prophetic experience.

In spite of the existence of such inappropriate data in the Bible, one must not be led to conclude that the Bible contains only such material. There still remains a very large amount of valuable data which is quite pertinent to the study of genuinely prophetic material, and which has been written down much nearer the time when the experience occurred.

However, we must be careful in using the word "prophetic" in a biblical context. "Prophecy" is not to be equated with "precognition," or with "the prediction of future events." When applied to the phenomenon found in the Bible, it has a much broader meaning than that. In recent decades it became fashionable in scholarly circles concerned with the study of biblical prophecy to say that the prophets in the Bible were "forthtellers" as opposed to "foretellers." Such a statement was felt to be needed as a kind of counterbalance to the assertions of avid religious fanatics who insisted upon seeing the fulfillment of biblical prophecy in such modern events as disasters, race riots, the rise of Communism, etc. Insofar as such a counterbalance was provided by this catch phrase, it was valuable. But, as is the case with any catch phrase, there is more to it than that. The prophets were

indeed primarily concerned, not with predicting what was going to happen in the future, but with proclaiming the judgment of God upon the present. However, the fact remains that they did, with some frequency, make predictions which were fulfilled, not in some unseen and distant future, but in their own day. By failing to deal with this aspect of the institution of prophecy, scholars may have encouraged the layman to avoid dabbling in a naive and superstitious use of the Bible, but they have not dealt with the phenomenon of biblical prophecy in its entirety.

The study of the predictive aspect of biblical prophecy is a relatively neglected area. Perhaps one of the reasons it has been neglected is that, until fairly recent years, psychology seemed not to offer very helpful categories for such a study. Recent physiological, psychological, and parapsychological research, however, offers seminal concepts which seem to be directly related to this aspect of the Bible.²

The prophetic literature in the Bible is so vast that we must deal only with particular aspects of that literature. We shall limit our study to examples from the visionary and auditory experiences which are so plentiful in these writings. We will examine the various categories which have been suggested by recent research in physiology, psychology, and parapsychology to see what light may be shed on these experiences.

Research on the Split-Brain

During the past decade and a half there has arisen an ever-growing body of literature dealing with the effects of a surgical procedure called "cerebral commissurotomy."³ This operation severs the two hemispheres of the brain (the cerebral cortex) by dividing the corpus callosum which joins them together. Such a separation of the hemispheres provides relief in certain cases of quite severe epilepsy. It has also proved to be, in an incidental manner, an excellent opportunity for the scientific study of the functions of the brain hemispheres themselves. Such studies have indicated that the two hemispheres seem to process information differently. It has long been known that the "speech center" is located in the dominant left hemisphere in most right-handed people.⁴ When this area is damaged, it prohibits the person from speaking coherently. However, the function of the non-dominant right hemisphere has remained relatively unknown until recent times. After much testing on patients who have had a cerebral commissurotomy, researchers⁵ have concluded that the human brain has lateralized its cognitive functions in the following manner:

<i>Left Hemisphere Characterized by:</i>	<i>Right Hemisphere Characterized by:</i>
Logical and abstract thought	Analogical and concrete thought
Rational use of words and numbers, single definitions of meaning	Intuitive use of visual and verbal imagery, poetic symbols, puns, and <i>double entendre</i>
Temporal expertise, spatial naiveté	Spatial expertise, temporal naiveté
Analytical, linear reasoning	Holistic, non-linear reasoning
Conscious, Secondary Process Thought	Unconscious, Primary Process Thought

It has also been suggested that since patients who have had the split-brain operation tend to say that they no longer dream, the right hemisphere may be directly associated with the dreaming process. The split-brain patients may actually continue to dream, but the division of the corpus callosum has, from the perspective of the rational and conscious hemisphere, made access to that dreaming experience impossible.⁶

It is quite obvious that radical surgery is not a desirable way to study the function of the human brain. Fortunately, electroencephalographic (EEG) studies of the brain hemispheres have also yielded valuable information without such surgical procedures. These EEG studies have tended to confirm the characteristics of the two hemispheres listed in the above table.⁷

It is much too soon to conclude that these categories have been conclusively established in any definitive manner. The limits of the hypotheses must be tested by much more research before one can state flatly that the hemispheres of the brain function precisely in this fashion. However, a great deal of the current research has lent credence to this theory of the "division of labor."

If, for the purpose of this paper, we assume that these categories have some validity, then we ought to be able to determine if they shed any light upon the prophetic literature of the Bible. However, rather than implying any permanent commitment to the functions of a particular hemisphere, we (along with Braud, et al.⁸) will use the terms "Mode I" when referring to the functions usually associated with the hemisphere which employs Primary Process Thought (the non-dominant hemisphere) and "Mode II" when referring to the functions usually associated with the hemisphere which employs Secondary Process Thought (the dominant hemisphere). We will assume, then, that the brain functions upon a principle of bi-modal consciousness.⁹

We must also make the assumption that, since the Bible is a written

document, whatever Mode I experiences are described in that document will be described ultimately in a Mode II, that is, written, form. This fact implies some Mode II "polishing" and editing of the material to make it suitable for Mode II use. This is true, however, of the verbalization of any experience which has originally been one of a primarily non-verbal nature (the reporting of a dream, for instance).

When we examine the table above, we can see immediately that the prophet, when he is being prophetic, thinks primarily in a Mode I fashion. Mode II thought is much more akin to the way a philosopher's mind works when he is thinking philosophically.¹⁰ The prophet receives holistic visions and auditions in the form of visual and verbal imagery, whereas the philosopher thinks in analytical and linear fashion. As helpful as such a contrast is, however, one must be reminded of the fact that neither the philosopher nor the prophet has had split-brain surgery. Their cerebral cortices are still joined by the corpus callosum, and thus each hemisphere is able to work in conjunction with, not in isolation from, the other. The prophet is able to speak in a logical and analytical fashion just as the philosopher is able to dream dreams. But when the prophet is being prophetic or the philosopher is thinking philosophically, each may be understood to be using one mode of the bi-modal consciousness more than the other. It is largely a matter of preponderance. This physiological research has given us cause to suspect that certain dichotomies may have an anatomical basis. It enables us to look at the prophetic mode of thought as an entity which may have some anatomical correlate.

Research on Sleep, Dreaming, and Meditation

Over the past several decades a large amount of research has been done on the altered states of consciousness found in sleep, dreaming, and meditation.¹¹ This research has sometimes used EEG equipment to record brain waves and electro-oculographic (EOG) equipment to record eyeball movement. For our present purposes, one of the most provocative results to have come out of this work is the data that indicates that dreams may be divided into two categories: (1) rapid eyeball movement (REM) dreams, and (2) hypnagogic dreams.¹²

The EOG indicates that the eyeballs move rapidly under closed eyelids when dreaming occurs. As many as a half dozen or so dreams may occur during a night even though the dreamer may not necessarily remember any of them upon waking. These REM dreams are what one usually thinks of when one characterizes dreaming. They resemble *avant garde* movies; the dreamer acts as playwright, producer, stage

manager, director, star performer, audience, and upon awakening perhaps even as critic. The dreams usually increase in length during the night from about ten minutes at the beginning of the night to an hour or more toward morning.¹³

On the other hand, there is another kind of dream which is somewhat different in nature from the REM dream. This kind of dream occurs in the twilight zone between waking and sleeping, either when one is falling asleep or when one is awake but in a drowsy, meditative state. These dreams are called either "hypnagogic" or "hypnopompic" dreams, depending upon whether one is on the way toward sleep or on the way toward waking up. (We will use only the term "hypnagogic" since the characteristics of hypnopompic dreams are identical with those of hypnagogic dreams.) These dreams are not lengthy movies like the REM dreams, but rather more like extremely short film clips or even slides. They do not contain long or involved plots. They are too brief to require "cuts" or "dissolves" from one scene to another as would be necessary in a longer dream. Furthermore, the dreamer is frequently found to act in the role of an observer of the image rather than as a performer involved in the play itself. As a consequence, such dreams frequently evoke less of an emotional involvement on the part of the dreamer. The EOG indicates that the eyeballs move slowly while this kind of experience is occurring, in contrast to the movement of the eyeballs in a REM dream. These dreams are primarily visual in nature, although a smaller portion of them may be auditory or kinesthetic.¹⁴

These two categories, REM dreams and hypnagogic dreams, seem to be immediately relevant to the visions and auditions of the prophets. Unfortunately for us, the biblical accounts of these experiences are not recorded primarily for the purpose of providing psychological data to be used for the study of altered states of consciousness. As a consequence, we are faced with the question as to the actual mental state of the prophet when he experiences these visions.

In the case of REM-like visions we do not have to decide whether the vision is actually something that the prophet saw in his physical environment as opposed to something that is a product of Mode I thinking. The visions contain too many unearthly and dream-like elements to be taken for the ordinary observances of everyday life. But whether we are to understand them as visions seen while wide awake or as dreams experienced during sleep is not so easy to decide.

A number of scholars have suggested that the prophets received their visions in the form of dreams.¹⁵ In fact, Jeremiah once states, after speaking of a revelation from the Lord, "Thereupon I awoke and

looked, and my sleep was pleasant to me" (Jer. 31:25). But to understand all of these experiences as dreams occurring during sleep seems to be too simple a solution—especially when we know that psychotics often have wide-awake hallucinations that are obviously Primary Process, Mode I, productions.¹⁶

The actual process of either hallucination or vision is not fully understood. However, it is possible to construct an analogy upon the data we have derived from split-brain research and from sleep and dream research which may prove helpful. If we think of human consciousness upon the model of two television sets, side by side, representing the two modes of consciousness, during daylight hours the Mode II set has the volume and brightness knobs turned up rather high, while the Mode I set is low in volume and dim in brightness—though definitely not "turned off." Throughout the day, the Mode II set lowers its output from time to time and the viewer is able to watch the day-dreaming program being shown on the Mode I set. At night after sleep has gotten under way and the Mode II set has been turned down fairly drastically, the Mode I set periodically produces its own particular brand of surrealist movies in the form of dreams.

But wide-awake visions, as opposed to dreams occurring during sleep, are a little more difficult to illustrate. There are two ways of looking at such a process. The Mode II volume and brightness must be lowered enough so that the Mode I programs can be attended to in a wide-awake state. This may be accomplished by altering the state of consciousness unintentionally, as in day-dreaming, or intentionally, as in meditation. In both instances the Mode II production is dimmed enough to allow the Mode I process to be perceived. But there is another alternative. The Mode I program, for some reason or another, may temporarily be arising from a more emotional, and thus more powerful, source so that the volume and brightness are raised to the point that they cannot be ignored, even when the Mode II set is turned to its loudest and brightest.

Obviously, this illustration is not an attempt to prove that such a process actually takes place. It merely affords us a mechanistic analogy which is meant to make dealing with the abstract workings of the mind a little easier. But we must not make it too easy or fail to remind ourselves that the complexities are much greater than that.

On the other hand, the question concerning the state of consciousness of the recipient of hypnagogic visions and auditions (as opposed to REM-like visions and auditions) may not be quite so complex. Since such brief but vivid experiences occur to modern people most

frequently in the twilight zone between waking and sleeping, it is reasonable to assume that this is also the state of consciousness in which the prophets had their hypnagogic experiences. But whether that state was reached *accidentally* as they were drifting off to sleep or *intentionally* as they were delaying the onset of sleep as in the practice of meditation, we cannot know for sure. Both are possible, and both may have happened at various points in the prophet's development. In either case the "chatter" of thoughts characteristic of Mode II mentation has been stilled enough to give access to the mental processes of Mode I thought.

The prophetic literature in the Bible is full of REM-like visions, and only a single example is necessary for illustration. Ezekiel 37:1-14 contains the Vision of the Valley of Dry Bones. The prophet begins by stating, significantly, that "the hand of the Lord was upon me . . ." This phrase is fairly common in prophetic literature, and it seems to be intended to indicate the non-volitional, ecstatic nature of the altered state of consciousness which accompanies such visions.¹⁷ The vision itself takes place during the Exile of the Jews in Babylon in the 6th Century B.C. The people have been taken away from their homeland by the Babylonians, and none of them knows if he will ever be allowed to return home again. In this vision Ezekiel sees a valley full of dry bones, and he is told to prophesy to these bones. When he does so, they begin to be connected to each other and are gradually clothed with sinews and flesh and skin—but they have no "breath." Then he is told to prophesy to the four "winds" and as he does so "breath" enters the corpses and they become a great and living army. The vision is then interpreted to mean that Israel as a people has died and has been buried in the Exile, but that they will be brought up out of their Babylonian grave, given a new "spirit" and returned to their own land. The Hebrew language uses the same word for "breath," "wind," and "spirit," (רוח *ruah*). Such by-play on the connotation of a word and such use of visual metaphor is typical both of the REM type visionary experiences of the prophets and of ordinary dreams. The dream-like quality of this Mode I type of vision is quite evident. When we are confronted with this passage for the first time, we see it in the form of literature. But we must understand this, not as a conscious literary device which has been constructed to achieve a certain effect (as in apocalyptic literature), but as the verbalization of what must have been in origin an experience which was predominantly visual. Thus, whether we understand visions to occur while sleeping or while awake, they speak the same language as dreams and have the same "grammar" and "syntax" as dreams.

While most prophetic visions seem to be of the REM type, there is another group of prophetic experiences that seems to fall more naturally into the category of hypnagogic imagery. In contrast to the REM type visions, they are quite brief; they have no lengthy dream-like plots; they are predominantly visual in nature; the prophet himself seems to have taken the role of observer rather than performer in the scene. The images themselves are not intrinsically "religious," that is, they do not necessarily have anything to do with official religion. They are, on the whole, images of fairly ordinary things—locusts forming,¹⁸ flames of fire,¹⁹ a plumb-line by a wall,²⁰ a basket of summer fruit,²¹ a branch of an almond tree,²² a boiling pot facing from the north,²³ two baskets of figs in front of the Temple.²⁴ If we include Jesus with those in the Bible who have had the prophetic type of experience (as Matt. 13:57, 21:11, and Mark 6:4 seem to do), his visionary experiences, like those of the Old Testament prophets, may also contain images which we would classify as hypnagogic. For instance, in the narrative describing the Temptations in the Wilderness (Luke 4:1–13) Jesus has three visionary experiences, one of which contains a vision of "all the kingdoms of the world" (shown to him, significantly, "in a moment of time"—Luke 4:5).

In most of these instances, the images themselves are so ordinary that some commentators have suggested that the individuals were actually seeing things in their immediate physical environment. However, not all of these images are that ordinary. For instance, in Amos' experience (Amos 7:7–9) the Lord Himself is holding the plumb-line with his own hand beside the wall. That is not the kind of scene one normally sees when passing a construction site. Nor are "all the kingdoms of the world" shown to a person in any way but a visionary way. Consequently, a visionary explanation seems much more satisfactory.

In each of these Old and New Testament visions the "manifest content" is open to a large number of analogical interpretations, but in every case, the immediate author of the visions (leaving the question of the "ultimate" author on one side) can be thought of as the prophet himself. It is *his* Mode I production, and *he* is the expert in its interpretation.²⁵ Accordingly, the written accounts of such biblical visions usually contain a few sentences which explain how the prophet arrives at the meaning of the Mode I vision in Mode II terms. Sometimes this process is described as a kind of conversation between the prophet and God (as in the instances quoted above from the Old Testament) or between the prophet and the devil (in the case of the visions during the Temptations in the Wilderness described in the New Testament). In other words, the meaning of the manifest content is not

always immediately obvious. It requires some kind of associative process which works by analogical, non-linear reasoning to arrive at the meaning of the image.

In some cases a pun or *double entendre* lies hidden beneath our English translation of the biblical text. For example, when Amos has the vision of a basket of "summer fruit" (פֵּרִי קָיִץ *qāyits* in Hebrew), he interprets the meaning of the vision to be that the "end" of Israel is inevitable ("end" in Hebrew is פֶּתַח *qēts*). Jeremiah sees a vision of an "almond" branch (עֵצַי שְׂחָקֶד *shāqēd* in Hebrew) which he interprets to be a statement concerning the "watching" of the Lord over Israel ("watching" in Hebrew is שֹׁמֵר *shōqēd*).

However, puns are not always involved. Sometimes the image is understood as a visual metaphor which is to be treated analogically. When Amos sees the Lord holding a plumb-line beside a wall (Amos 7:7-9), he interprets this image to mean that Israel's moral deviation from uprightness is going to bring about a great collapse, just as a wall which can be shown by a plumb-line to deviate from uprightness will inevitably fall over. In each instance, the method of analogical interpretation used by the prophet is remarkably similar to the methods of free association found in the modern psychoanalytical approach to the understanding of dreams. Both such interpretations involve the translation of Mode I (visual or verbal imagery) into Mode II language.

It was noted above when discussing the nature of hypnagogic images that most of these experiences are visual in nature. However, it has been found that approximately one fourth of such hypnagogic experiences may be auditory or kinesthetic in nature.²⁶ There are many accounts in the Bible of brief auditory experiences. Rabbinic literature has coined the technical term בַּת קוֹל *bath qōl*, "daughter of a voice," to indicate such brief auditions. While there are a number of such experiences recorded in the Bible, each must be studied on its own merits to determine whether it has been mediated over a period of time by oral transmission before it was written down. For example, Samuel's childhood experience of hearing his name called several times during the night (I Sam. 3) would have been an excellent example of hypnagogic audition if it had come directly from Samuel himself. Instead, the form in which it appears in the Bible at present has resulted from a long period of oral transmission. While it may tell us something about the assumptions of the people who recorded the story, it can hardly be used as direct evidence of an experience had by Samuel himself.

The New Testament has a number of such auditions, but they are

frequently combined with visionary elements: at Jesus' baptism—"Thou art my beloved Son; with thee I am well pleased" (Mk. 1:11); at Saul's conversion—"Saul, Saul, why do you persecute me?" (Acts 9:5-6); at Peter's decision concerning the admission of Gentiles to the Church—"Rise, Peter; kill and eat" (Acts 10:13); at Paul's decision to preach in Macedonia—"Come over to Macedonia and help us" (Acts 16:9). Unfortunately, all of these examples have been mediated by oral transmission to a greater or lesser extent, and, as a consequence, lose some of their value as first-hand data. But many of them must surely go back to genuine experiences which could be classified as hypnagogic auditions.²⁷

The Field of Parapsychology

When we begin to examine the Bible in terms of the categories of the paranormal, we are confronted with an almost embarrassing abundance of parapsychological riches. Examples of telepathy,²⁸ clairvoyance,²⁹ precognition,³⁰ mediumship,³¹ psychokinesis,³² and out-of-body experiences³³ abound. But we must exercise the same caution in choosing data here that we have exercised in the previous sections. The reporting of such events long after they were said to have happened limits their value severely for our purposes. Such reporting may tell us more about the reporter than about the event. On the other hand, there are instances where the data come nearer to being first-hand accounts and which, as a consequence, may merit our attention.

There has never been any question that the ancient world believed in what we call the paranormal—even though they would not have used such a descriptive term. Nor is our purpose in discussing this subject to prove that paranormal events do or do not occur. Rather, it is our purpose to see if some of the parapsychological categories which are currently being investigated can shed any light upon our understanding of the biblical material.

In other words, people today have experiences which are described in terms of extrasensory perception. These experiences often prove to be quite vivid ones which can make an emotional impact upon the percipient that is not easily forgotten. One does not have to draw a final conclusion about the "reality" of such experiences before studying them as particular psychological syndromes. One does not always have to agree with the explanation of the phenomenon offered by the percipient in order to study the phenomenon itself. Nor must one automatically deny, without examining the evidence, that such an event is possible. A more profitable approach is one which weighs and

considers the evidence rather than one which rushes to accept or reject that evidence because of preconceived ideas.

It must be pointed out, however, that when appropriate biblical accounts which seem to parallel modern parapsychological categories are investigated, the investigation itself ceases to be a parapsychological investigation and becomes a psychological study of the biblical accounts. Parapsychology is concerned with whether or not there is an objectively verifiable paranormal occurrence. Since the events described in the Bible are so distant in both time and space, we do not have access to objective data that would help us to decide such a matter. The investigation, consequently, must be a psychological investigation of the account of what may or may not have originally been a paranormal event.

The most obvious example of the application of a parapsychological category to prophetic literature is that of precognition—knowing that an event is going to happen without recourse to ordinary means of knowing. In the 8th Century B.C. Amos, Hosea, Isaiah, and Micah, did, in fact, predict by means of a large number of Mode I type visions and auditions the fall of the northern kingdom of Israel. During the latter part of the 7th and the early part of the 6th Centuries B.C. Jeremiah and Ezekiel did predict by means of an equally large number of similar visions and auditions the fall of Judah. These predictions came true.

One might suppose, of course, that the Bible has preserved only those prophecies which did come true. But there are actually a number of instances where the Bible preserves prophecies which never happened. For instance, in the 8th Century B.C. Isaiah predicts the destruction and fall of Jerusalem,³⁴ but when the Assyrians invade a few years later, Jerusalem is *not* taken, after all.³⁵ Jerusalem does not actually fall until the 6th Century B.C.—a century and a quarter later—under the Babylonians. If we accept *that* event as fulfillment of *Isaiah's* prophecy (made a century and a quarter earlier), we have to raise the question, Where does one draw the line? Theoretically, Jerusalem was eventually bound to fall to some invader at some time or another. It takes no prophet to make that kind of statement. Furthermore, in the 6th Century B.C. Ezekiel prophesied that Tyre would fall to Nebuchadrezzar,³⁶ and although Nebuchadrezzar besieged Tyre for thirteen years, it did *not* fall to him.³⁷ Ezekiel also prophesied that Egypt would fall to Nebuchadrezzar,³⁸ but that never happened. In the 7th Century B.C. the prophetess Hulda said concerning King Josiah, "Thus says the Lord . . . I will gather you to your fathers, and you shall be gathered to your grave in peace" (II

Kings 22:19–20), and yet, King Josiah is described only twenty-nine verses later as having been killed in battle by Pharaoh Neco.

In other words, even the classical prophets were not thought of as infallible when it came to precognition. And if it is true that Mode I type visions must be interpreted by the prophet in Mode II type thought, there is always a risk of mistranslation, even though the images are understood to be the prophet's own. The unconscious has never been known for taking great pains to make itself completely clear to the conscious mind!³⁹

However, there are other, even more specific instances, of what seem to be experiences of precognition. For example, at one time Jeremiah (Jer. 27:1–28:16) has a confrontation with a prophet named Hananiah who disagrees with him on the analysis of the political situation. The argument ends with Jeremiah's prediction that Hananiah would die within that very year. Within two months Hananiah is dead.⁴⁰

The book of Ezekiel also affords us other examples that seem to fit into paranormal categories. Ezekiel was evidently in the habit of recording the dates of some of his visions, and in Ezekiel 24:1 we are told that "in the ninth year, in the tenth month, on the tenth day of the month, the word of the Lord came to me: 'Son of man, write down the name of this day, this very day. The king of Babylon has laid siege to Jerusalem this very day.'" Since Ezekiel himself is in Exile in Babylon many miles away, this knowledge seems to have come to him from other than ordinary means. Clairvoyance seems to be implied. Furthermore, he is told by the Lord that his wife is to die soon. He continues: "So I spoke to the people in the morning, and at evening my wife died" (Ezek. 24:18). Here he seems to be implying precognition. It is further revealed to Ezekiel that when the city of Jerusalem falls, a fugitive will come to him with the news. Until that time, however, he will be afflicted with dumbness.⁴¹ Some time later we find that a man who had escaped from Jerusalem did come to him and did tell him that the city had fallen (Ezek. 33:21–22). But the text goes on to explain that "the hand of the Lord" had been upon Ezekiel the evening before the fugitive came, and his dumbness seems to have been lifted that evening *in anticipation* of the arrival of the news from the fugitive the next day. It is impossible to know whether clairvoyance, telepathy, or precognition is the appropriate category here.

As we have stated above, it is not our purpose to attempt to prove the accuracy of these accounts or the genuineness of the paranormal events.⁴² We are too far away from them to do so, even if we tried. But it is quite evident that the relating of such an account is intended to convey to us that what we would call a paranormal event has occurred.

Furthermore, they seem to occur when "the hand of the Lord" is upon Ezekiel—that is, when he is in what we would call an altered state of consciousness. If such a state is associated with Mode I mentation, and if Mode I mentation seems not to perceive time in a Mode II, sequential, manner, then perhaps there is some as yet not understood connection between paranormal perception and Mode I process.

Probably the most extraordinary category under parapsychological investigation is that of the "out-of-body experiences." A large number of people have claimed that while in an altered state of consciousness they have had experiences in which they feel that they have entirely left their physical bodies and are able to view things as if they were actually present at great distances from their bodies. In some, though not all, instances, information has been acquired while in this state that seems not to have been available by any ordinary means.

We do not have to look very far before finding biblical examples of this kind of parapsychological category. For instance, in the 6th Century B.C. before the Temple had been destroyed, Ezekiel (8–11) tells of a vision which he has when "the hand of the Lord" is upon him. He sees what appears to be a man radiant with brightness who puts forth a hand, and takes him by a lock of his head and lifts him up between earth and heaven, and brings him to Jerusalem, to the entrance of the gateway of the inner court of the Temple. He is shown the events which are transpiring there—in this instance, it is pagan worship which is occurring right on the Temple grounds. He is also a witness to the death of one Pelatiah who is participating in the pagan worship. Finally, Ezekiel is shown the departure of the "glory of the Lord" from the Temple itself—evidently in anticipation of the destruction of that building. Then he is lifted up again and brought back to the Exiles in Babylon. We are not given any external confirmation of the death of Pelatiah or of the pagan worship which was supposed to be taking place at that moment, so we cannot call this veridical information. But the account certainly fits the category of an out-of-body experience. Even the dream-like elements (the departure of the "glory of the Lord") are paralleled in modern accounts.

In the New Testament, Paul describes a similar experience which contains a number of the same elements. He says, "I must boast; there is nothing to be gained by it, but I will go on to visions and revelations of the Lord. I know a man in Christ who fourteen years ago was caught up to the third heaven—whether in the body or out of the body I do not know, God knows. And I know that this man was caught up into Paradise—whether in the body or out of the body I do not know, God knows—and he heard things that cannot be told, which man may not

utter. On behalf of this man I will boast. . ." (II Cor. 12:1-5). It is significant that when Paul relates this first-person, first-hand account, he puts it in the context of "visions and revelations." An altered state of consciousness seems to be implied in this instance as well.⁴³

Conclusions

Now we have looked at the implications of research on the lateralized functions of the human brain and at the light which that research seems to throw upon the type of mentation characteristic of the biblical prophets. When prophesying they seem to have thought in what we have called Mode I, Primary Process, mentation.

We have examined some of the implications of the research on sleep, dreaming, and meditation, and have suggested that two of the dream categories (REM dreams and hypnagogic dreams) may be appropriate categories for the classification of prophetic visions as well. To classify the brief visions as hypnagogic seems much more satisfactory than to understand them as physical objects which have been observed in the immediate environment. To classify the longer visions as either genuine waking visions or as dreams obtained during sleep seems more satisfactory than to restrict them entirely to the category of dreams alone. Prophets had visions. We cannot avoid these mystical experiences by taming them into dreams. There is no need to rationalize them into something more acceptable to the modern matter-of-fact mind. Instead, we can picture the prophet performing genuinely human mentation in a genuinely human manner.

We have also looked at parapsychological categories and have pointed out that, when we are examining biblical data, we are restricted by the very nature of that data to a psychological, as opposed to a parapsychological, study. The passages may well have originally been describing what we would today call paranormal events, but we are no longer close enough to them to be able to know for sure.⁴⁴ It is difficult enough to ascertain whether *contemporary* seemingly paranormal events are paranormal or whether they may be explained by other means. Consequently, we have not come anywhere near offering a solution as to whether some of these experiences may be of a truly paranormal nature. In fact, further exploration may help us to see that "paranormal" is just another word for that part of normality which is still not fully understood.

From the beginning, the intention of this paper has never been to prove *by use of the Bible* that bi-modal consciousness does indeed function as some researchers have described it, nor to prove that there

is a distinction between REM type experience and hypnagogic type experience, nor to prove that parapsychological events do or do not occur. On the contrary, the purpose of the paper has been to examine the categories being used in current research in these three fields to see if they throw any light upon our understanding of the biblical visions and auditions. And, indeed, they seem to make more sense in this light. The people who had these experiences seem to be much more real when seen in these terms.

One difference, however, is obvious when we compare ourselves to those prophets. Our dreams are mostly personal, whereas their visions seem to deal in religious terms with broad social, political, and moral issues. No doubt personal matters disturbed the prophets too, and they had dreams of a private nature which were not relevant to society at large. We never hear of those dreams. But they seem to have been concerned enough over the moral and religious plight of their people to make their visions psychologically understandable. When genuine concern turns the volume and brightness up that high, something is bound to happen.

We can also see that we must avoid the temptation to assume that ancient people spoke in rather extravagant ways, and that modern readers must make allowances for the kind of fanciful expressions they used. To some extent that assertion remains true. Styles of language do change. But we can also see that the extraordinary experiences that prophets describe are not so unfamiliar to modern people as might at first glance be supposed. Without falling into the subtle trap of literalism, we must learn to take the descriptive language of these experiences with the utmost seriousness. That is not to say that we should try to read Mode I language as if it were Mode II language. They are not the same thing. But we should try to learn to appreciate Mode I language for what it is—an intelligent and beautiful use of both visual and verbal imagery which, as far as the Bible is concerned, has had the ability to move millions of people throughout the ages in ways that are largely inexplicable in Mode II terms. That is one of the insights we have gained about the phenomenon of religion itself. Religious experience is primarily a matter of Mode I process. Theology, on the other hand, is largely a matter of rationalizing that experience in Mode II language. And in this particular instance it is vitally important to let the left hand know what the right hand is doing.

FOOTNOTES

1. See Dan. 7, especially, for this kind of dream interpretation.
2. From the theological point of view, such a study would be concerned with the

psychology of revelation; from the scientific point of view, such a study would be concerned with the psychology of religious phenomena.

3. See the bibliography, especially the items by Berlucchi, Bogen, Dewitt, Dimond, Filbey, Galin, Gazzaniga, Geschwind, Levy, Levi-Agresti, Milner, Nagafuchi, Nebes, Ornstein, Selnes, Semmes, Sperry, Springer, Teng, Trevarthen, Zaidel, and Zangwill.

4. The reverse is frequently true in the case of a person who is left-handed, although there are some instances where both left-handed and right-handed persons seem to have this speech function on both sides of their brains.

5. See the bibliography, especially the items by Dewitt, Dimond, Durnford, Filbey, Galin, Gazzaniga, Geschwind, Kinsbourne, Levy, Levi-Agresti, Milner, Nagafuchi, Nebes, Ornstein, Selnes, Semmes, Sperry, Springer, Teng, Trevarthen, Zaidel, Zangwill.

6. Gazzaniga, M. S., "Review of the split brain," *Journal of Neurology*, 1975, 29 (20), 77; Humphrey, M. E. and Zangwill, O. L., "Cessation of dreaming after brain injury," *Journal Neurol. Neurosurg. Psychiatry*, 1951, 14, 322-335.

7. Galin, David and Ellis, R., "Asymmetry in evoked potentials as an index of lateralized cognitive processes: Relation to EEG alpha asymmetry," *Neuropsychologia*, 1975, 13, 45-50; also Galin, David and Ornstein, Robert E., "Lateralization of cognitive mode: an EEG study," *Psychophysiology*, 1972, 9, 412-18.

8. Braud, W. G., Smith, G., Andrew, F. and Willis, S., "Psychokinetic influences on random number generators during evocation of 'analytic' versus 'nonanalytic' modes of processing information," in *Research in Parapsychology 1974*, Metuchen, N. J., Scarecrow Press, 1975, 85.

9. Deikman, Arthur, "Bimodal consciousness," *Archives of General Psychiatry*, Dec. 1971, 25, 481-489.

10. Lindblom, J., *Prophecy in Ancient Israel*, Philadelphia, Fortress Press, 1963, 2.

11. See bibliography, especially the items by Austin, Foulkes, Jones, Naranjo, Oswald, Tart, Ullman, and Van de Castle.

12. Foulkes, David, "How do hypnagogic dreams differ from REM dreams?," *The Psychology of Sleep*, Psychological Bulletin, 1964, 62, No. 4; *The Psychology of Sleep*, New York, Scribner's Sons, 121 ff. The term hypnagogic has been in use for over a century, but only recently has it become evident that the eyeball movement during this kind of experience is different from that which occurs in ordinary dreaming.

13. Foulkes, David, *The Psychology of Sleep*, New York, Charles Scribner's Sons, 1966, 52.

14. *Ibid.*, 125.

15. Numbers 12:6 states, "If there is a prophet among you, I the Lord make myself known to him in a vision, I speak with him in a dream."

16. However, the term "hallucination" has a pejorative quality that implies mental illness to most people, whereas there is little evidence that the classical prophets suffered from psychosis. The possible exception is Ezekiel, but that evidence is ambiguous. See Broome, E. C., "Ezekiel's abnormal personality," *Journal of Biblical Literature*, LXV, 1946, 277 ff.; Knight, Harold, "The personality of Ezekiel: priest or prophet?" *Expository Times*, LXI, 1943, 115 ff.; and van Nuys, Kelvin, "Evaluating the pathological in prophetic experience (particularly in Ezekiel)," *Journal of Bible and Religion*, XXI, 1953, 244-251.

17. Lindblom, J., *op. cit.*, 45, 58, and especially 134 f.

18. Amos, 7:1-3.

19. Amos, 7:4-6.

20. Amos, 7:7-9.

21. Amos, 8:1-3.

22. Jer., 1:11-12.

23. Jer., 1:13-19.

24. Jer., 24.

25. That such visions can be used by God for His own purposes is obvious, but such a subject belongs to a theological discussion and thus is outside the scope of our present topic.

26. Foulkes, David, *The Psychology of Sleep*, New York, Scribner's Sons, 1966, 125.

27. Some of these auditions have, in all probability, been expanded and polished in order that they be suitably clear for a Mode II type of thinking.

28. Elisha knows the words that the King of Syria speaks in his own bedchamber (II Kings 6:8-12). Jesus knows about the five husbands of the Samaritan woman (John 4:16-19, 39).

29. Samuel knows where Saul's lost asses are (I Sam. 9:20).

30. Joseph dreams precognitively about his future position (Gen. 37:5-11); he also interprets a dream about the butler's future (Gen. 40:8-13) and one about the famine in Egypt (Gen. 41:1-36). Samuel knows a day before Saul's arrival of his coming (I Sam. 9:15-17) and knows that Saul will meet certain men when he departs from Samuel (I Sam. 10:2) and that Saul will himself prophesy when he meets a band of prophets (10:3-9). Jesus knows of his future sufferings (Matt. 16:21; 17:22-23; 20:18-19; 26:2). Jesus saw Nathaniel under a fig tree before he had met him (John 1:47-48). Jesus knows who will betray him (John 13:18-21, 38). Jesus predicts the persecution of his followers (John 16:4).

31. Saul consults a medium at Endor (I Sam. 28:3-19). Job 4:12-21 sounds as if mediumship is being described.

32. Elijah raises a boy from the dead (I Kings 17:17-24) as does his successor, Elisha (II Kings 4:18-37). Elisha causes an axe head to float in the water (II Kings 6:1-7). The Gospels contain numerous healing miracles by Jesus. Saul receives his sight by the laying on of hands by Ananias (Acts 9:12). A lame man is healed by fixing his attention on Peter (Acts 3:2-8). Many sick are healed by Peter (Acts 5:16; 9:33-34, 37-42). Paul also heals the sick (Acts 14:8-11, 28:8).

33. Elisha goes out "in spirit" and observes his servant Gehazi (II Kings 5:26).

34. For example in Isaiah 3:1, 8; 5:3 and other places.

35. Isaiah 36-37.

36. Ezek. 26-28.

37. Ezek. 29:17-18.

38. Ezek. 29:19.

39. Furthermore, one must not think of the biblical prophet as a kind of information machine which gives answers upon the insertion of the right kind of coin. Jeremiah, for instance, was asked to pray to God for guidance by some military officers. He agreed to do so, but it was only after ten days had elapsed that "the word of the Lord came to Jeremiah" (Jer. 42:7). Evidently, prophets must wait for whatever Mode I responses they are expecting to manifest themselves—whether in dreams or in waking visions and auditions. It is a well-known fact that when people mull over problems consciously for a considerable length of time, the emotional intensity increases when a solution does not seem to appear. Frequently, the "solution" finally does come to them in the form of a dream. It is important, however, that the symbolic image which incorporates the working out of the problem is not always to be understood as "the answer." For example, at the very beginning of His ministry immediately after His baptism, Jesus goes out into the desert to fast and pray. It is likely that the purpose of this solitude is to think through the form which his ministry should take. He has three visions (Luke 4:1-17) which seem to be hypnagogic in nature, but all three seem to be alternatives which are to be rejected: (1) A vocation aimed primarily at supplying the physical needs of people (stones into bread) is good, but not good enough. (2) A mission aimed exclusively at the political structure of society (all the kingdoms of the world) is not bad in itself, but not good enough in this case. (3) A mission entered upon with complete commitment to God—and a secret hope for automatic protection from all harm (the angels will bear you up to keep you from stumbling) is unworthy of real commitment. In other words, visions sometimes produce answers, but they are not always "right" answers.

40. Whether or not this account is to be understood as precognition or a kind of "execution by suggestion" is not made clear in the biblical text.

41. This "dumbness" may possibly be some kind of hysterical aphasia. See Greenberg, Moshe, "On Ezekiel's dumbness," *Journal of Biblical Literature*, 1958, Vol. 77, 101-105.

42. Each of these accounts has been "explained" on grounds other than paranormal by various commentators.

43. It is interesting that Paul speaks of himself here in the third person. Could this indicate some connection with the depersonalization found in some schizophrenics which makes them refer to themselves in the third person?

14. It is important to note that not all prophetic visions and auditions fall into parapsychological categories. For example, Jeremiah's vision of the almond branch (Jer. 1:11-12) is interpreted to mean that God is "watching" over Israel. Such a vision is not paranormal in itself, nor is the interpretation easily put into the categories of clairvoyance, telepathy, or precognition.

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DISCUSSION

TART: This is a fascinating paper and I have two kinds of questions for you. One, a major characteristic of hypnagogic imagery for most people is the difficulty both of prolonging time in the hypnagogic state and recalling it once you come out of it. It tends to be forgotten very rapidly, so I have one question that essentially revolves around: Is there any indication that biblical literature has definite techniques for prolonging the hypnagogic state, or somehow fixing that imagery more rapidly? If you care to comment, I'll hold the other one.

BENNET: The Old Testament goes into no detail about how hypnagogic images are obtained; it never states whether there is a technique to be used or whether they just happen. On the other hand, the visions of Jesus that seem to me to be hypnagogic in nature occur during the fast of forty days and forty nights. I think it is conceivable that he really did fast for a long period, perhaps even for forty days and forty nights. Luke says that afterwards "he was hungry," not "thirsty," So I think it is possible that a real fast from food (not water) is intended. I think it is significant that the visionary process is, in this instance, associated with fasting.

TART: Yes, well that leads right into the second item I was thinking about. Sleep deprivation, such as might accompany religious rituals, is much more likely to make hypnagogic stuff powerful enough to burst into the waking state. I remember a situation once where I had to stay up for three days: if I stood still for more than about ten seconds and let my eyes droop, there was often a strong vision, on demand as it were. In addition to sleep deprivation, strong emotions can frequently induce an altered state of consciousness and the emotional context of religious vision seeking would tend to make the occurrence of altered states more likely.

PLAYFAIR: Is it possible, by studying some of our twentieth century prophets, to learn a bit more about how the ancient ones functioned? Many prophets nowadays are either extremely left wing or extremely right wing. They prophesied the deaths of Chairman Mao and General Franco for so long that eventually they did happen. In future years this may be misinterpreted as successful prophecy. Then there is Edgar Cayce, probably the most successful of modern prophets, who made his famous prediction that Atlantis was going to pop out of the sea near Bimini in 1969. Indeed, it seems to have done that, but only because he said it would—otherwise nobody would have gone there to look for it.

Again, they will say this was an astonishing example of accurate prophecy. I wonder if something like this might have happened in the old days; and also if the Jeane Dixon type of prophet, who wanted Nixon to win so much that she went on prophesying until he did, is in fact merely prophesying the fulfillment of her own wishes.

Finally, in my own experience, it is not so much hypnagogic imagery as the hypnopompic moment on waking when actual information comes into the brain. I'm also sure that a great deal of so-called paranormal information is suppressed as a result of the left hemisphere misinterpreting what the right hemisphere is "intuitively" receiving.

BENNETT: The first question dealing with the comparison of the ancient prophets with more modern prophetic types has been explored by a man named J. Lindblom in *Prophecy in Ancient Israel*, and it's a very interesting study. In this book, the modern psychological types illustrate the biblical types—not the other way around. As to whether or not biblical prophets might have been involved in wish fulfillment, biblical prophets were genuinely human beings and I think, therefore, the answer is yes, they had to be—just as we ourselves are involved in a lot of wish fulfillment. As to the last question, based on my own experience, I think that hypnagogic imagery is a good deal more vivid and a good deal more easily retained, than hypnopompic imagery. However, it is probably a matter of individual differences. I don't think the distinction is really significant because it is the transitional state that's important. Whether it's going towards sleep or out of sleep, it doesn't make much difference. It's the same kind of experience.

LESHAN: I am very glad you underscored the point that these visions, these prophecies are often of a general social nature, and that this is a very real difference from paranormal information as we find it today. I think it was William James who first pointed out that paranormally gained information was very, very rarely social, in general. It was always in terms of the individual and I think we very rarely see exceptions to that. This apparently is one very major difference. Also, I wonder if you have anything to say about the famous vision of the "wheels within wheels?"

BENNETT: Well, I have a lot of things to say about that, but I won't say them now! One thing I can say is that the vision of "wheels within wheels" falls into the category of a right hemisphere, Mode I, production. As such, it has its origin in a mental, visual, image which is almost impossible to put down verbally. It is not the kind of thing that is

easily translatable into Mode II, logical, terms. In Mode I, visual, terms, it was a perfectly clear apprehension of something, but when one tries to verbalize this, one finds that it really cannot be stated clearly. Consequently, if one tries to draw a picture of "wheels within wheels," one finds it almost impossible to do. It's like St. Paul's statement that he "heard things that cannot be told, which man may not utter." This sort of thing is not perceived in the form of words. It is not a verbal experience.

DIERKENS: First, why did Christian and Jewish religions lose their prophetic power? Was that religion completely taken over by a Mode II thought process? That's my first question. And the second one, which is related: Chinese writing is absolutely Mode I thought process, but if Chinese great religions have no official prophets, everyone perhaps is a more living prophet being an existential prophetic being, when reading and thinking in Mode I.

BENNETT: As to your first question, I think that, probably, Mode II predominated in the Old Testament in the period after the Babylonian exile. Prophecy began to dwindle and finally by roughly the third century B.C. it was thought by all the people to be dead. That is the reason that apocalyptic literature began to rise. People consciously sat down and copied the style of the ancient visionary prophets and produced their writings by such a conscious imitation in order to secure an audience. That's why we cannot use, for instance, the Book of Daniel in the Old Testament or the Book of Revelation in the New Testament in such a study of biblical prophecy, because it isn't prophecy. It's apocalyptic. It's a Mode II, conscious, imitation of a Mode I process—and to use it otherwise is inappropriate. As to why this happened—I simply don't know, but it does seem to be true that both in Judaism and Christianity the Mode II process came to predominate over the Mode I process in certain periods. I think that there have been times in history when Mode I begins to be more noticeable, and I think that probably this is taking place now in the current charismatic movement in Christianity. Mode I process begins to reassert itself again.

Now, as to your second question, I don't know about Chinese religious phenomena. It's true that you can teach a dyslexic person to read the Chinese language without as much difficulty as you encounter when you try to teach the same person to read English. Probably that is because Chinese writing operates on a Mode I level, and the dyslexic person functions well on that level. As to how that fits in with prophecy and holistic thought, however, I am not sure I know.

EHRENWALD: I have for years been interested in the connections, similarities and differences between parapsychological prediction and prophecy in the biblical tradition or in the ancient Greek sense. There is a striking difference. For instance, we as parapsychologists are interested in fact finding, in verifying our data, whatever that may be. In the ancient biblical Judeo-Christian type of prophecy, the motivation was completely different. The prophets were not concerned whether or not there was a prediction that came "true." They had an ethical commitment, a commitment to exhort, to admonish, to educate—to change history and human behavior in the desired direction. In the Greek tradition, we have an in-between situation. The Greek seers would predict something in order to show their prowess. Calchas and Mopsus in ancient Greece wanted to prove themselves in predicting events. In the Old and New Testament tradition, the forecast was conditional: "Unless you mend your ways, you will be destroyed." I was amused to notice that our past Secretary of State engaged in the same sort of Spenglerian predictions of doom *unless* Americans see the light. So it appears that, willy-nilly, Mr. Kissinger, too, happened to fall into the prophetic tradition. Another point which impressed me greatly was your very clear reference to Mode I and Mode II mentation. It is at the same time a beautiful illustration of what I described as the existential shift when one or the other TV set is turned on. It's all there in your diagram.

SERVADIO: Some time ago I came across a book with which you are certainly familiar, by Professor Julian Jaynes, *The Origin of Consciousness in the Breakdown of the Bicameral Mind*. Now, this book has some points in common with your presentation because the main idea of Professor Jaynes is that before the breakdown, as he calls it, of the bicameral mind, prophets of ancient ages were utterly incapable of controlling their own projections or hallucinations and so they really believed that they heard voices from the angels or from God. But at the same time, this book by Jaynes struck me first of all because he didn't give any attention to possible parapsychological phenomena, and secondly, his basis was purely anatomical and physiological. And I think, and I'd like to know if I'm right, that your presentation was much more nuanced in this particular sense, that you talk mostly of hypnagogic states of consciousness implying that what the prophets saw was not just hallucinatory, but quite a different state of consciousness.

BENNETT: I'm not sure I understand the difference between hallucination and hypnagogic image. Can you elaborate on that?

SERVADIO: Well, hallucination is actually believing, without any possibility of control, that what one sees is there, whereas in hypnagogic states, it can be known to a certain extent that one is just imagining things, not really seeing them.

BENNETT: Well, I'm not sure I would accept that definition of hypnagogic imagery because when I have a hypnagogic image, I am not consciously imagining it. It is appearing to me. For instance, if you can all think of a sailboat with pink polka dots on the sail, you're doing that intentionally. Now, that is an image you have control of, but if a sailboat with pink polka dots on the sail appears to you without your wanting it to, that's a different thing. It seems to me that hypnagogic imagery is that kind of non-willed, unintentional appearance and therefore very much related to hallucination.

STRAUCH: I'd like to comment on the distinction you make between the content of prophets' visions and the everyday life content of our visions. It comes to my mind that there are spontaneous cases that deal with more general social themes, and I wonder, if we would analyze those cases further, whether these people are similarly motivated. It seems to me the biblical prophets had a different motivation; they were much more concerned with public themes, and I think it is evident that their prophecies were very much in tune with their general culture.

BENNETT: With our modern knowledge of international events through newspapers and TV, I think that we probably have a wider emotional investment in international affairs than ancient people, who were largely cut off from this kind of instant involvement. It seems to me that we potentially could do what a prophet does and be very much connected to our current social scene. But it doesn't seem to happen that way. I don't know why.

SARGENT: I just wanted to suggest that it seemed to me one of the reasons the Jewish people might have a tradition of social prophecy is because of their status as a very cohesive social group. I was thinking that what we have is a society which is now post-industrial, very highly capitalistic, perhaps the zenith of capitalism, and that now one would expect predictions to be much more personalized and individualistic. Now we have a state where, because of the great media interflow (this is the thing that Marshall McLuhan writes about) that we do have the statements again and the prophecies tend to become more social. I think there are rather social prophecies now. In the *SPR Journal*, there is one really quite extraordinary veridical prediction of the Aberfan disaster, where there are seven witnesses for the vision of one

particular woman which in concrete detail is striking. I tend to be very wary of spontaneous material, but nobody could fail to be struck by it. As well as considering the nature of human consciousness, I guess it is also quite important to take a social angle on the sort of things that the prophets are concerned with, too.

TART: I'd like to stress again the context in which these sort of visions might occur. When I gave the earlier example of having been sleep-deprived for several days and hypnagogic visions intruding, I was taking part in a psychological experiment. The term "hypnagogic imagery" was very familiar to me and I immediately interpreted something that started with a sort of rushing sensation in my body and then an intrusion of what could readily be called "hallucinatory" material as an interesting psychological observation. But if the same events had happened and I had been devoutly religious, if this had been in the context of several days of prayer or religious ceremony, it's likely I would have interpreted this as an intrusion of the divine, as "visions" rather than "hypnagogic imagery." Now when you talk of the decline by the 3rd Century B.C. or something like that, I wonder if there could have been a change in religious ceremonials or festivals where prolonged periods of sleep deprivation or the like occurred in conjunction with the ceremony?

BENNETT: Possibly. But I don't think there is any evidence in the Old Testament for it. That doesn't mean it didn't exist. It just means that evidence is totally lacking. I know of no indication that sleep deprivation is even hinted at in the Old Testament.

TART: It probably would just be talked about in terms of the length of the religious festivals.

BENNETT: Possibly.

LESHAN: I feel there is a kind of reductionism going on here in some of our comments. Let me comment very briefly on George Bernard Shaw's description of the inquisition of St. Joan. At one point, the inquisitor said to her, "You think these messages come from God?" And she said "Yes." The inquisitor said, "They come from your imagination." And she replied, "But, of course, that's how God sends messages." Now, I wonder if we're not losing something in a kind of reductionism.

BENNETT: I have not felt a reductionism, because I'm on St. Joan's side. If you can prove a vision comes from your right hemisphere, so what? What does that say about God? Not a thing! I think it's not

related. That's another subject. You see, we're subtly shifting over into another set of terms, another language, the language of theology. I like that language and I speak it. But it really isn't the subject under discussion, is it? So I don't think we're being reductionists.

DIERKENS: To have a more objective sociological, psychological, and parapsychological idea on those prophetic dreams, I created this summer through press and radio a bank of prophetic dreams so that I could perhaps see if their structure is different from the usual dreams. I have already got twelve. One was fulfilled in due time. In a way similar to what Dunne said a few decades ago. Perhaps, in a few years, I shall be able to say more. But if somebody in the States would do the same, their collaboration would be interesting.

BENNETT: Yes, I agree.