

# Telepathy and Pre-Flood Language

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Evolution in the living world works for small changes but not for large ones, that is, microevolution is sufficiently real, but that macroevolution is not. Numerous experts are on record to the effect that microevolutionary changes cannot agglomerate into anything that you would call macroevolution<sup>1</sup>. The situation involving the evolution of human languages is entirely similar. Evolutionary change can account for the difference between our English and Chaucer's, or for the difference between Ukrainian and Russian, but there are simply too many things that cannot be accounted for.

Total isolate languages like Basque or the language of the Japanese Ainu, or the multitudinous languages of native Australians are examples of language-related issues that language evolution cannot account for. Another problem would be the Baltic languages.

Consider Lithuania, which lies directly between the Germanic and Slavic worlds. The people have blonde hair and blue eyes, and one might assume the language would have to be half way between German and Russian; in real life, Lithuanian appears to have a couple of dozen elements that you might call Indo-European roots and the rest of the language appears to come straight from some other solar system. English is much closer to Russian than Lithuanian is.

But the biggest problem for anybody wishing to believe in any sort of macro evolution for languages is the Indo-European/Semitic divide. There is no meaningful racial difference between the two groups and there is no reason to believe that they might have split up more than a few thousand years ago. You would expect the two groups of languages to be strongly related and, yet, other than for a few borrowed words, they do not appear to be related at all.

To get some idea of how many things remain recognizable between Indo-European languages, let us imagine for a moment that a person who spoke only English were to decide to make Russian his first foreign language to study. In other words, rather than studying a language which split from yours 1000 or 1500 years ago as would be the case of an English speaker studying German, let's see what happens when you go to study a language which split from yours two or three thousand years ago. This person would certainly experience enough pain with the system of declensions and verb aspects, but he/she would find a startling number of things that were familiar:

- Numbers: nearly all the same or at least recognizable other than for ‘devyat’ (nine).
- Family members: nearly the same. ‘Mats/mati’ (mother) declines as ‘mater’; ‘ahtyetz’ (father) amounts to the same ‘aht’ in ‘father’ or ‘pater’, and the ‘yetz’ part of the word is

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<sup>1</sup> E.g. Prof. R. Goldschmidt, - PhD, DSc Prof. Zoology, University of Calif. In Material Basis of Evolution Yale Univ. Press, “It is good to keep in mind ... that nobody has ever succeeded in producing even one new species by the accumulation of micromutations. Darwin's theory of natural selection has never had any proof, yet it has been universally accepted.”

a generic suffix.

- Personal pronouns: nearly the same or at least recognizable in all cases.
- Common things: fire ('ah-gon', like ignite/ignition/Agni); water ('vod-ah'); wine ('veen-oh'); wind ('vyeter', like vent, ventilator etc.)
- P/F words, which start with a p in one IE language and with an f in the next: flame/plamiya, fall/pahl (упасть, попасть, пропасть, etc.) , flow/plavats(swim)  
Familiar examples from more familiar languages include foot/pied/pedal, fish/pesh etc. These words arise because Indo-Europeans originally pronounced P's and F's together. German retains words like that, e.g. pfennig/penny or pferde/horse.
- D/G words: give/davats gimme/дай-мне/dai-me (Slavic kid language)
- Common household things: knife/nozh, spoon/ladle/Loeffel/lozhka, kettle/kot-yohl etc.
- Old/very-old IE roots: it (step)/идти/iterate/itinerary
- Feudal relationships: dolg/dolzhn (debt, obligation) = do + L-G (as in liege lord), delegate, relegate, obligate, allegiance etc.

Thus, despite the family groups for English and Russian having split up two or three thousand years ago, there is a great deal that remains similar between the two and, in fact, appears likely never to change beyond recognition no matter how many centuries might pass. By all rights you'd expect some of these similarities to also exist between Indo-European and Semitic languages, but they simply don't.

What the actual evidence suggests is that human communication was originally of some completely different nature until some very recent point at which whatever that consisted of suddenly stopped working on a single day, and has never worked again since that day; and the kinds of spoken languages that we use today were thereafter devised very rapidly out of dire necessity. **GIVEN** that hypothesis, all which would be needed to explain the Indo-European/Semitic divide would be that the two groups were separated by the Caucasus mountains for that critical period of one or two centuries during which spoken languages were being devised. Likewise Lithuanians, isolated in their forests, devised their own language while picking up words here and there from Indo-European people passing through.

### *The Evidence for Telepathy in Today's World*

The original modern use of statistical science appears to have involved determining the effectiveness of crop treatments and similar problems in which direct measurement was not practical or where it was not possible to take all relevant variables into account.

Rupert Sheldrake is a former director of studies for cell biology at Cambridge University who, in later life, has taken up the study of things normally termed "paranormal," using good experimental design and statistical methodology. Thus his use of statistical methods to investigate the phenomenon of people guessing correctly most of the time whether or not they are being stared at by others is entirely in keeping with the manner in which the science of statistics is meant to be used. In the case of dogs who appear to know the first moment their

owner heads for home (some dogs are observed going to sit at the door when their owners begin their journeys home), Sheldrake has devised a simple and elegant test. He has had dog owners set out on window-shopping tours along with one of his (Sheldrake's) assistants with only the assistant knowing the predetermined time to start home. Sure enough, in such cases when the owner is told that the time to return home has arrived, the dog has dutifully gone to the door as noted by another assistant who would remain at the owner's home.

By these and other methods, Sheldrake has demonstrated to a statistical certainty that a number of things normally designated as paranormal, are real. Naturally enough this has earned him the animosity of the CSICOP<sup>2</sup> crowd and of other professional skeptics.

Sheldrake has also noted that major league computational power, until recently, was an exclusive prerogative of government agencies, large corporations, and large universities, but that the common man now has access to such computing power and, with it, significant scientific investigation on the cheap. His "Seven Experiments that Could Change the World" is a book that everybody should have.<sup>3</sup>

There is no shortage of Sheldrake's works and opinions on YouTube; "Rupert Sheldrake" is a good YouTube search any time you have an hour to kill and are near a computer.

Ganz-Feld experiments conducted by Dean Radin and other researchers also turn up a high degree of statistical significance in the extent to which human subjects in white-noise environments are actually able to transmit information one to another.

Thus based on a number of Sheldrake's results and related/similar studies, there is substantial reason to believe that there is at least some kind of a minimal telepathic capability amongst humans and other higher animals even today. But what about the past? Is there reason to believe that what Sheldrake describes is a **REMNANT** of a much more significant telepathic capability from past ages?

### *Telepathy in the Ancient World*

That question leads us to the works of Julian Jaynes, a psychology professor and amateur philologist at Princeton University whose main interest in historical questions involved Homer's *Iliad* and other literature from the same time period. Reading through such materials, Jaynes began to notice the curious absence of decision making in the *Iliad* and in other works from the same age. At every point at which you or I would have to stop to consider how to proceed, the people in these ancient narratives are being told what to do by inner voices, which are described as gods and goddesses.

It began to dawn on Jaynes that what we would call schizophrenia today, hearing voices, was likely the normal state of affairs in ancient times. At that point, Jaynes appears to have gone to the experts in

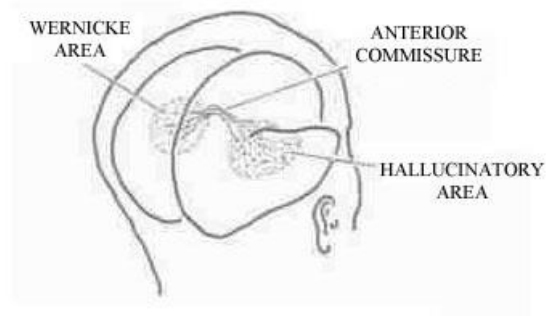
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<sup>2</sup> Committee for the Scientific Investigation of Claims of the Paranormal (CSICOP), now called Committee for Skeptical Inquiry (CSI)

neurophysiology at his school with the obvious question: "What if anything could there possibly be in the human brain that would cause somebody to hear voices for no apparent reason?" The basic answer was that there actually is a right brain analog to the speech center (Wernicke area) on the left side of the human brain. For all intents and purposes this right-brain analog of the speech center appears to be a neurophysiological equivalent of the human appendix, i.e. it serves no apparent purpose. However, when this right side analog area is stimulated with electrical probes, as is sometimes done in experiments with epileptics, more often than not the patients claim to be hearing voices as real as if someone were speaking to them.

All of this motivated Jaynes to write a book with the impossible title: "*The Origin of Consciousness in the Breakdown of the Bicameral Mind*", which became an academic sensation in the mid to late 1970s.<sup>4</sup>

Jaynes was an evolutionist; he assumed he had discovered that, at least during the time between Exodus and Alexander, which was the time frame he was interested in, human societies had simply evolved into a state in which they were being controlled by what he termed "auditory hallucinations." Thus his diagram (reproduced below) that shows the speech center, the right side analog to the speech center, and the bridge crossover between the two, and denoting the right side analog to the speech center as a "hallucinatory" area.



(Image from Jaynes "Origin of Consciousness," page 104)

The introduction to the present work mentioned that ancient literature includes descriptions of things outside of our experience, including:

Descriptions of religious practices intended to communicate directly with the spirit realm. Such practices included prophecy, oracles, "familiar spirits" (the tale of Saul, Samuel, and the witch of Endor, etc.), idolatry and the rituals associated with the worship of idols, and electrostatic devices such as the Ark of the Covenant. All such practices involved trance states similar to hypnosis, all involved static electricity, and they all stopped working prior to the time of Alexander.

Jaynes' work "*Origin of Consciousness*" is largely an attempt to explain those kinds of phenomena. But he neglects the history of the world prior to the books of Moses, i.e. the question of Genesis, and the question of the origin of language. The words "prophet" and "prophecy," for instance, which permeate the books of the Old Testament after Genesis, do not

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<sup>4</sup> <http://www.amazon.com/Origin-Consciousness-Breakdown-Bicameral-Mind/dp/0618057072>

occur in Genesis other than the one vague reference to Abraham as "God's prophet," which occurs after the flood and the incident involving the tower at Babel.

Most assume that the tale of the tower of Babel amounts to a claim that men originally spoke one language such as we speak now and that God then caused them to speak multitudinous languages such as we speak now. Is that the case, or could it be that some larger change is indicated? Could it be that the phenomena that Jaynes described formed the basis for the original human communication capacity? Could it then be that, for some reason that stopped working, and that languages such as we now speak were devised thereafter?

The *King James Bible* notes that:

GEN 11:1 And the whole earth was of one language, and of one speech.

We have it on the authority of two unrelated and top-flight Hebrew language scholars that:

**“Safah achat = “one language”**

**“devarim achadim = “few words.”**

In other words, the phrase should read: “The whole Earth was of **One Language, Few Words,**” or possibly, “One language, few **SPOKEN** words.” This appears to mean that before the incident associated with the tower of Babel, there was a minimalistic set of spoken words used for ritualistic purposes, but not as a general system of communication. Egyptians referred to these words as “words of power.” Dr. E.A. Wallace Budge describing the Egyptian God Thoth, who was called *was called “lord of divine words” and “mighty in speech”*:

*“. . . from one aspect he is speech itself . . . Thoth could teach a man not only words of power, but also the manner in which to utter them. . . . The words, however, must be learned from Thoth.”<sup>5</sup>*

Julian Jaynes assumed that human societies had simply evolved into a state in which they were being controlled/governed by systems of “auditory hallucinations” that were experienced by groups as well as by individuals. He assumed that this sort of “bicameral mind” passed away and that what we call consciousness developed due to societal changes in a manner consistent with ideas about evolution.

Nonetheless, there appear to be overwhelming problems with the idea of man evolving into what amounts to a dysfunctional state — and the world of the Old Testament was intensely dysfunctional. Fighting wars and sacrificing children at the behest of stone or wooden idols is not a formula for success in life and if any one group of people were to start living that way, they would be at a gigantic evolutionary disadvantage versus every other group of people who did not. We see no way to believe that such a way of living could become dominant had it not been a primordial condition. Likewise, assuming that such a state had somehow become the common

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<sup>5</sup> The Gods of the Egyptians (London, 1904), vol. I, p. 401; cf. P. Boylan, Thoth the Hermes of Egypt (Oxford, 1922) and B. von Turayeff, “Zwei Hymnen an Thoth,” *Zeitschrift fuer Aegyptische Sprache* 33 [1895], pp. 120-125.

condition of mankind, we see no way to believe that anybody would find a gradualistic way out of such a state of affairs.

What appears to be the case is that:

- Communication amongst humans, and most likely amongst higher animals as well, was originally telepathic and that this capability depended in some manner upon the electrostatic environment of the ancient solar system.
- At the time of the incident associated with the Tower of Babel, whatever that previous telepathic communication system depended upon broke down, and has never been restored since.
- Humans, with their voluntary control of breathing, were able to devise spoken languages at that time, but other creatures, which previously had access to complex communication capabilities, have lacked them since that time.
- The human brain was somehow rewired in that process.
- Because the ancient telepathic communication system involved a part of the human brain that still exists, the capability would have been primordial to the human race, that is, Cro-Magnon people would have possessed it.
- The religious phenomena that Julian Jaynes describes (oracles, prophecy, idols/idolatry, familiar spirits, etc.) represented remnants of the former system, which survived for a certain time and then stopped working altogether prior to the time of Alexander.

We believe that Julian Jaynes was correct in describing the voices that people heard coming from idols as hallucinations; there is no way to believe that anything good ever could have come of harking to the voices of stone or wooden idols. The cases of oracles, prophets, and “witches” (those with familiar spirits) are more complicated. Entire nations appeared to have run for centuries on information coming back from the trance states of oracles and prophets. Even Jaynes noted that it was hard to picture any society operating in such a manner if **ALL** such information had been garbage. But at some point all of those practices ceased working. The information turned to mush, and it became dangerous to listen to it. Thus from Exodus:

EXODUS 22:18. Thou shalt not suffer a witch to live.

And later, Zechariah:

ZEC 13:3 And it shall come to pass, that when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the LORD: and his father and his mother that begat him shall thrust him through when he prophesieth.

In other words, thou shalt not suffer a **PROPHET** to live either!

Thus, presumably somewhere around the time of the Trojan War, man's ancient communications capability came to a final end and the last vestiges of it died out. In the absence of other

information, we would assume that going backwards in time from the biblical flood to the earliest point at which modern humans came into existence; mankind always had this proposed ancient capability.

One final note here... **IF** Lloyd Pye is right (and that is a gigantic 'IF'), and there actually are small numbers of remnant hominids walking around in the 65% of the planet's land surface that is seen only from the air, then the following problem would arise. You would have to note that some of the reports originating in the 1800s indicated fairly sophisticated hominid ("archaic") burial sites while today's "Sasquatch" is generally described as more of a wild animal. That would in fact be what you might expect, assuming that such creatures had sophisticated communications capabilities in prehistoric times, but have not had them for the past 3000 or 4000 years.

### *Talking to the Animals...*

Then again, there is the question of the supposed former ability of humans to communicate with other kinds of creatures before the flood and the incident associated with the tower of Babel.

This one is a favorite of evolutionists and atheists. What kind of an idiot, they'll ask, is going to believe in talking snakes (Eve and the snake in the garden)? As usual, the evolutionists and atheists are wrong. Rupert Sheldrake's experiments have demonstrate a remnant telepathic capacity between humans and some higher animals and we've also seen that human language itself, prior to the flood, was telepathic. The story of the snake in Genesis is laconic, but the story which Plato tells ("The Statesman") is not. The dialog involves two characters, "Young Socrates", and one referred to as "The Stranger". Plato refers to the same "Age of Kronos" (age when Kronos/Saturn served as a sun) as do Ovid and Hesiod and he refers to antediluvians as "Nurselings of Kronos":

"..... Y. Soc. Certainly that is quite consistent with what has preceded; but tell me, was the life which you said existed in the reign of Cronos in that cycle of the world, or in this? For the change in the course of the stars and the sun must have occurred in both.

Str. I see that you enter into my meaning;-no, that blessed and spontaneous life does not belong to the present cycle of the world, but to the previous one, in which God superintended the whole revolution of the universe; and the several parts the universe were

distributed under the rule. certain inferior deities, as is the way in some places still There were demigods, who were the shepherds of the various species and herds of animals, and each one was in all respects sufficient for those of whom he was the shepherd; neither was there any violence, or devouring of one another or war or quarrel among them; and I might tell of ten thousand other blessings, which belonged to that dispensation. The reason why the life of man was, as tradition says, spontaneous, is as follows: In those days God himself was their shepherd, and ruled over them, just as man, over them, who is

by comparison a divine being, still rules over the lower animals. Under him there were no forms of government or separate possession of women and children; for all men rose again from the earth, having no memory, of the past. And although they had nothing of this sort, the earth gave them fruits in abundance, which grew on trees and shrubs unbidden, and were not planted by the hand of man. And they dwelt naked, and mostly in the open air, for the temperature of their seasons, was mild; and they had no beds, but lay on soft couches of grass, which grew plentifully out of the earth. Such was the life of man in the days of Cronos, Socrates; the character of our present life which is said to be under Zeus, you know from your own experience. Can you, and will you, determine which of them you deem the happier?

Y. Soc. Impossible.

Str. Then shall I determine for you as well as I can?

Y. Soc. By all means.

Str. Suppose that the nurslings of Cronos, having this boundless leisure, and the power of holding intercourse, not only with men, but with the brute creation, had used all these advantages with a view to philosophy, conversing with the brutes as well as with one another, and learning of every nature which was gifted with any special power, and was able to contribute some special experience to the store of wisdom there would be no difficulty in deciding that they would be a thousand times happier than the men of our own day. Or, again, if they had merely eaten and drunk until they were full, and told stories to one another and to the animals—such stories as are now attributed to them—in this case also, as I should imagine, the answer would be easy. But until some satisfactory witness can be found of the love of that age for knowledge and discussion, we had better let the matter drop, and give the reason why we have unearthed this tale, and then we shall be able to get on....”