

Telepathy in Recent Prehistoric Times

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History of language

IndoEuropean Similarities (do not exist in Semitic languages)

English-Russian Common words

fire	ignite ignition Agni огонь
kettle	котёл
saddle	седло
iterate	идти
water	вода
wind	ветер
milk	молоко
ladle	loefel ложка
obligation	долг ло + LG
etc. etc.	

PF Words, Ancient IE common, remain in German

Pfeil	Arrow
Pferde	Horse
Pfennig	Penny

269 Wörter von »pfad« bis »pfützenwassers«.

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What the evidence actually suggests is something substantially more complicated and strange than any sort of evolution of languages. The evidence suggests that prior to some very recent point in time, human communication was of some totally different nature than our present spoken languages and that, thereafter, some sort of a substantial change took place and that older system of communication stopped working on a single day and has never worked again since that time. Given that hypothesis, all you need to explain the IndoEuropean/Semitic divide is 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.

Remnant Telepathy in our own age

Rupert Sheldrake Public Enemy #1 for CSICOP

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 CSICOP¹ 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.²

Sheldrake is the originator of the notion of "Morphogenic Fields" / "Morphic Fields"

¹ Committee for the Scientific Investigation of Claims of the Paranormal (CSICOP), now called Committee for Skeptical Inquiry (CSI)

²

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.

Dean Radin

Dean Radin is a noted researcher who has been involved in ganzfeld experiments, which many believe have demonstrated the reality of telepathy and related phenomena to a very high degree of statistical significance. Interestingly, most of those experiments involve white noise. Those experiments are controversial but there is no question that white noise produces altered psychological states, and historically at least, white noise has been associated with static electricity.

Ganzfeld experiments (Wikipedia):

Ray Hyman in 1983 with [Lee Ross](#), Daryl Bem and Victor Benassi.

In 1982 Honorton had started a series of autoganzfeld experiments at his Psychophysical Research Laboratories (PRL). These studies were specifically designed to avoid the same potential problems as those identified in the 1986 joint communiqué issued by Hyman and Honorton. The PRL trials continued until September 1989. In 1990 Honorton *et al.* published the results of 11 autoganzfeld experiments they claimed met the standards specified by Hyman and Honorton (1986).[\[18\]](#) In these experiments, 240 participants contributed 329 sessions.[\[19\]](#)

Hyman analyzed these experiments and wrote they met most, but not all of the "stringent standards" of the joint communiqué.[\[20\]](#) He expressed concerns with the randomization procedure, the reliability of which he was not able to confirm based on the data provided by Bem. Hyman further noted that although the overall hit rate of 32% was significant, the hit rate for static targets (pictures) was in fact insignificant (inconsistently with previous ganzfeld research). The overall significance of the experiments was solely due to dynamic targets (videos).[\[20\]](#) In the hit rates regarding these dynamic targets, however, some interesting patterns were found that implied visual cues may have been leaked:

The most suspicious pattern was the fact that the hit rate for a given target increased with the frequency of occurrence of that target in the experiment. The hit rate for the targets that occurred only once was right at the chance expectation of 25%. For targets that appeared twice the hit rate crept up to 28%. For those that occurred three times it was 38%, and for those targets that occurred six or more times, the hit rate was 52%. Each time a videotape is played its quality can degrade. It is plausible then, that when a frequently used clip is the target for a given session, it may be physically distinguishable from the other three decoy clips that are presented to the subject for judging.[15]

Hyman wrote these studies were an improvement over their older counterparts, but were not a successful replication of the ganzfeld experiments, nor a confirmation of psi.[20] He concluded the autoganzfeld experiments were flawed because they did not preclude the possibility of sensory leakage. [15]

Of course, the other thing which would account for “the hit rate for a given target increased with the frequency of occurrence of that target in the experiment.” would be Sheldrake’s concept of a morphogenic field.

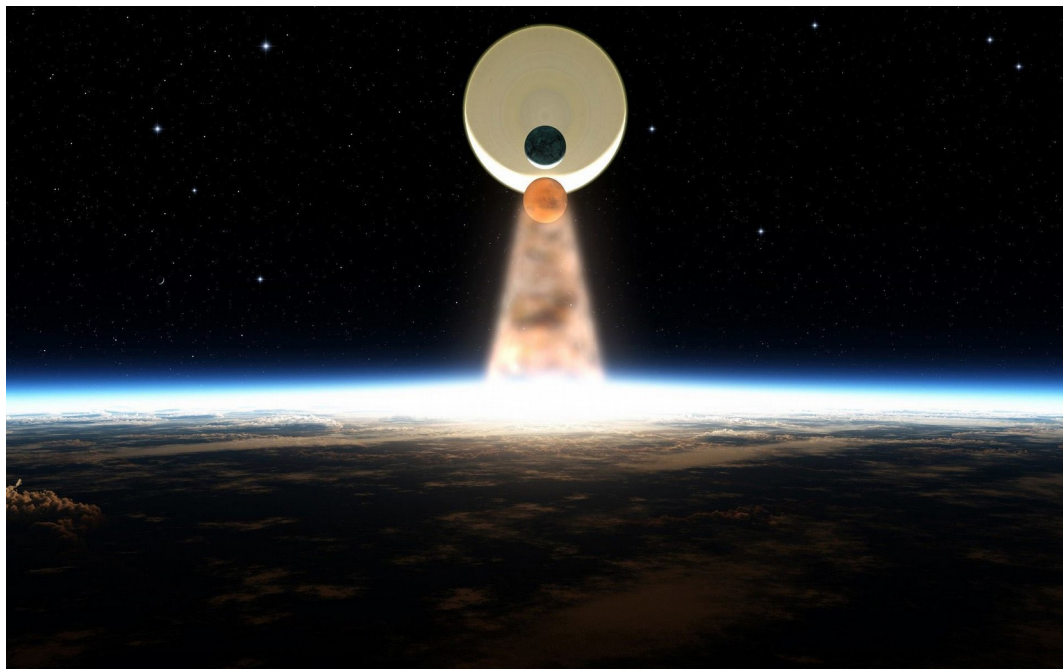
Al DeGrazia and Static Electricity

One of the most notable of Immanuel Velikovsky’s understudies or acolytes, Al DeGrazia is noted for an early version of a Saturn theory (Solaria Binaria) and with an associate (Hugh Crossthaite), for a large study of the role played by static electricity in ancient religious practices:

<http://bearfabrique.org/History/degrazia.html>

DeGrazia and Crossthaite note that the Greek oracles were typically located in remaining areas of concentration for static electricity.

Of course in earlier times, nobody had to go looking for static electricity...





Ark and Pyramids:

Instructions for making a crude capacitor...

#EXO 25:10 And they shall make an ark of shittim wood: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.

#EXO 25:11 And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold round about.

#EXO 25:12 And thou shalt cast four rings of gold for it, and put them in the four corners thereof; and two rings shall be in the one side of it, and two rings in the other side of it.

#EXO 25:13 And thou shalt make staves of shittim wood, and overlay them with gold.

#EXO 25:14 And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them.

#EXO 25:15 The staves shall be in the rings of the ark: they shall not be taken from it.

#EXO 25:16 And thou shalt put into the ark the testimony which I shall give thee.

#EXO 25:17 And thou shalt make a mercy seat of pure gold: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof.

#EXO 25:18 And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy seat.

#EXO 25:19 And make one cherub on the one end, and the other cherub on the other end: even of the mercy seat shall ye make the cherubims on the two ends thereof.

#EXO 25:20 And the cherubims shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the cherubims be.

#EXO 25:21 And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee.

#EXO 25:22 And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.

#EXO 25:23 Thou shalt also make a table of shittim wood: two cubits shall be the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.

#EXO 25:24 And thou shalt overlay it with pure gold, and make thereto a crown of gold round about.

#EXO 25:25 And thou shalt make unto it a border of an hand breadth round about, and thou shalt make a golden crown to the border thereof round about.

#EXO 25:26 And thou shalt make for it four rings of gold, and put the rings in the four corners that are on the four feet thereof.

#EXO 25:27 Over against the border shall the rings be for places of the staves to bear the table.

NUM 7:89 And when Moses was gone into the tabernacle of the congregation to speak with him, then he heard the voice of one speaking unto him from off the mercy seat that was upon the ark of testimony, from between the two cherubims; and he spake unto him.

#SA1 4:4 So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the LORD of hosts, which dwelleth between the cherubims: and the two sons of Eli, Hophni and Phinehas, were there with the ark of the covenant of God.

Bible Stories Prior to and After the Fall of the Tower

Things to notice about Bible Stories...

In Genesis prior to the flood and the fall of the tower, God speaks to men directly; the word “prophet” does not appear in Genesis prior to the fall of the tower.

Likewise, in Genesis prior to the flood, humans speak with animals as if that was normal, e.g. “Everybody knows women can talk to snakes...”. No magic or any such was required. After the fall of the tower, something exotic has to happen before Balaam can hold any sort of a conversation with the donkey.

GEN 3:1 Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

GEN 3:2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

GEN 3:3 But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

GEN 3:4 And the serpent said unto the woman, Ye shall not surely die:

NUM 22:27 And when the ass saw the angel of the LORD, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff.

NUM 22:28 And **the LORD opened the mouth of the ass**, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times?

Plato and Human/Animal Communication in Antediluvian Times

From Plato’s dialog called “Statesman”, a conversation between Young Socrates and a scholar of some sort referred to as the Stranger, regarding antediluvian times which Greeks and Romans referred to as the Age of Cronos, and the former ability of humans to converse with other animals:

“..... 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....”

Again, of course, nobody will ever teach snakes or donkeys to speak English or Italian, they don't have the physical necessities for it. But in an age in which communication was telepathic....

Julian Jaynes

Like Velikovsky's "Worlds in Collision", Julian Jaynes' "Origin of Consciousness" is foundational to comprehending ancient history.

Julian Jaynes was 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

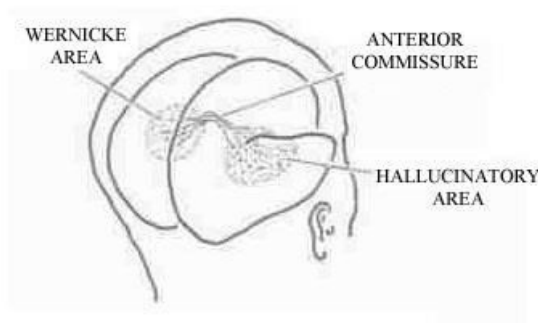
² Committee for the Scientific Investigation of Claims of the Paranormal (CSICOP), now called Committee for

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.³

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)

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. Again, the words "prophet" and "prophecy" which permeate the books of the Old Testament after Genesis, do not occur in

³ <http://www.amazon.com/Origin-Consciousness-Breakdown-Bicameral-Mind/dp/0618057072>

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.

What the Story of the Tower of Babel Means

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.”⁴

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,

⁴ 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.

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 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.

Jaynes was a committed evolutionist and wanted to believe that the phenomena he was investigating (oracles, prophecy, idolatry, familiar spirits...) all involved what he called "auditory hallucinations". Nonetheless, at least at one point, he stopped just short of being forced to believe that real information was involved in such practices:

"..The obdurate rationalist simply scoffs plena deo indeed! Just as the mediums of our own times have always been exposed as frauds, so these so-called oracles were really performances manipulated by others in front of an illiterate peasantry for political or monetary ends. But such a realpolitik attitude is doctrinaire at best. Possibly there was some chicanery in the oracle's last days, perhaps some bribery of the prophetes, those subsidiary priests or priestesses who interpreted what the oracle meant. **But earlier, to sustain so massive a fraud for an entire millennium through the most brilliant intellectual civilization the world had yet known is impossible, just impossible.** Nor can it gibe with the complete absence of criticism of the oracle until the Roman period. Nor with the politically wise and often cynical Plato reverently calling Delphi "the interpreter of religion to all mankind."

Ghost Stories in the Bible

There are a half dozen or so stories in the Bible about people being heard from after they died and three which are common: the stories about Jesus himself, Lazarus, and the tale of Samuel, Saul, and the "Witch of Endor". Several elements of those stories match up so closely that they make a powerful argument for the reality of the stories, since the authors were widely separated by time and space and had no opportunity to get together in a room and try to match those stories up artificially:

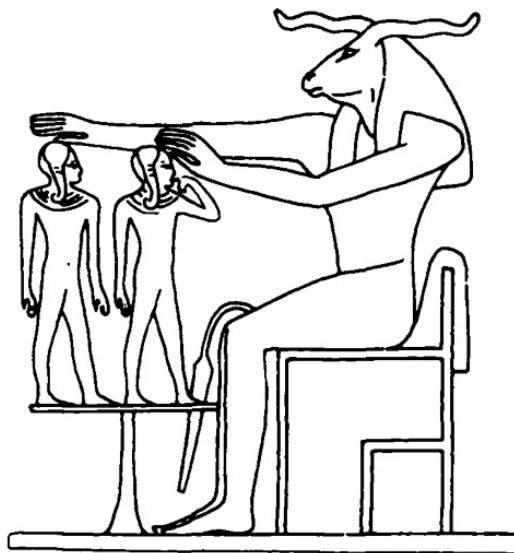
- Each of the instances was seen by enough witnesses that the story cannot simply be written off.
- In no case is it possible to believe that anybody ever came back in a real dead body. If you want dead bodies walking around, the religion you want is Voodoo.
- Nonetheless the experiences of witnesses was indistinguishable from what you might expect if the person had in fact come back in a human body, down the detail of nail holes in the case of Christ himself, as per the witness of Thomas.

- All of these events were temporary, lasting a few days or a few weeks. Nobody ever stuck around for another ten years after coming back from the dead.

Again the interesting thing is that those stories are widely separated in time and place so that there is no way to think that the authors ever got together in a room to try to get their details to match up. That argues against thinking the stories to be fanciful. In the case of Christ, you have the apostles to the man going to their deaths rather than deny having witnessed the resurrection. One person going to his death for a cause he knew to be false may or may not be believable, but eleven out of eleven (excluding Judas)?

Egyptian Religion and the Notion of “Ka”

Egyptians of the old kingdom believed that when the god Khnum created a person on his potter’s wheel, he created the person and the person’s ka at the same time.



Ka was the most major idea in Egyptian religion.

Adolf Hitler infamously noted that normal people are apt to lie in small things but do not tell gross or infamous lies and the principle seems to apply here. Likewise, the idea of Khnum making people on a potter’s wheel is obviously fanciful; but could the most major idea in Egyptian religion and practices be total fiction? We’re going to examine that question and in order to get a realistic picture of what the term “ka” meant, we’re going to look at it from three separate angles.

We noted above that 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.

In particular, a person reading through more than a little bit of such materials will notice Julian Jaynes describing certain phenomena as bicameral/paranormal while Al deGrazia and Hugh Crossthwaite describe the same phenomena as electrostatic/electrical; it doesn't take the world's greatest scholar to deduce that the ancient electrostatic field of the Earth may have been enabling the bicameral phenomena. But again, in the case of the notion of ka, we have three views on the subject:

- There is the view of Julian Jaynes which describes ka as a bicameral phenomenon. Again, Jaynes worked within an evolutionary paradigm and never considered the possibility that something like ka might have ever been anything more than a system of "auditory hallucinations". Jaynes' major work, "The Origin of Consciousness in the Breakdown of the Bicameral Mind" is available from book retailers and also in the form of a Kindle Ebook at Amazon.com.
- There is the view of Al deGrazia and Hugh Crossthwaite who describe ka and related phenomena as electrical phenomena. These writings take the form of three books titled "Ka", "A Fire Not Blown", and "God's Fire". They are available at Al deGrazia's website <http://www.grazian-archive.com> and also on bearfabrique.org⁵.
- There is the view of the old kingdom Egyptians themselves in terms of religious beliefs and everyday experience. These are found on interior walls of the pyramids and other buildings and on papyri and we have reasonable translations beginning in the late 19'th century. Particularly the writings of the late Dr. E. A. Wallis Budge are available at little or no cost in Kindle Ebook format.

Recall that in the cases of Jesus' own resurrection as well as the cases of Lazarus and of Saul, Samuel, and the woman from Endor, there was a funny question as to whether or not the person actually had come back in a physical human body. Everybody including the authors knew perfectly well what happened to bodies after death and that there was no possibility of a dead body being reanimated and, again, if you want dead bodies walking around, the religion you need is Voodoo. Nonetheless to witnesses, the experience was utterly indistinguishable from what they might have anticipated if the person actually HAD returned in a real, physical human body, down to the detail of the apostle Thomas being able to satisfy himself as to nail holes in the case of Jesus.

Consider then what Dr. Budge has to say about the concept of ka as "double"⁶:

In the interval which elapsed between the period of the prehistoric burials and the IVth dynasty, the Egyptian formulated certain theories about the component parts of his own body, and we must consider these briefly before we can describe the form in which the dead were believed to rise. The physical body of a man was called KHAT, a word which indicates something in which decay is inherent; it was this which was buried in the tomb

⁵ <http://bearfabrique.org/History/degrazia.html>

⁶ Budge, E.A.Wallis (2012-05-12). Egyptian Ideas of the Future Life (p. 78). . Kindle Edition.

after mummification, and its preservation from destruction of every kind was the object of all amulets, magical ceremonies, prayers, and formulae, from the earliest to the latest times. The god Osiris even possessed such a body, and its various members were preserved as relics in several shrines in Egypt. *Attached to the body in some remarkable way was the KA, or "double," of a man; it may be defined as an abstract individuality or personality which was endowed with all his characteristic attributes, and it possessed an absolutely independent existence. It was free to move from place to place upon earth at will, and it could enter heaven and hold converse with the gods.* The offerings made in, the tombs at all periods were intended for the nourishment of the KA, *and it was supposed to be able to eat and drink* and to enjoy the odour of incense. In the earliest times a certain portion of the tomb was set apart for the use of the KA, and the religious organization of the period ordered that a class of priests should perform ceremonies and recite prayers at stated seasons for the benefit of the KA in the KA chapel; these men were known as "KA priests." In the period when the pyramids were built it was firmly believed that the deceased, in some form, was able to be purified, and to sit down and to eat bread with it "unceasingly and for ever;" and the KA who was not supplied with a sufficiency of food in the shape of offerings of bread, cakes, flowers, fruit, wine, ale, and the like, was in serious danger of starvation.

Similarly, John chapter 12 notes that:

1 Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.

2 There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.

A modern person would expect Lazarus to have said something like:

"Hey, you know, I'm really just a ghost and ghosts don't eat food, you people go on and eat..."

But the story, strangely enough, doesn't read that way. You assume Lazarus ate dinner with the others or, at least for all intents and purposes, appeared to do so.

All of the scholars from the late 1800s who were looking into these questions noted that "Ka" was a very strange concept for moderns to come to grips with and was difficult to translate exactly, but the most common translation was and remains "double". This double incorporated something like the normal modern notion of a spirit which survives after a person's death, but it was more than that. As Dr. Budge notes, this double served as an alter ego of some sort which was both attached to and separate from the person prior to death and could seemingly neatly resolve the problem which people occasionally face of needing to be in two places at the same time. The double, seemingly, was also unfettered by normal human physical limitations involving time and space.

Images show Khnum creating a man and his double at the same time as noted above; you also see things like this:



Horus and Hekau presenting Amen-hotep III., when a babe, and his double, to Amen-Rā, lord of the thrones of Egypt, king of the gods.⁷

Notice that in both images, you see one or both of the person and the double pointing towards his mouth. Julian Jaynes claims this is because ka/double is basically a (bicameral) voice phenomenon.⁸

“The ka of the god-king is of particular interest. It was heard, I suggest, by the king in the accents of his own father. But it was heard in the hallucinations of his courtiers as the king’s own voice, which is the really important thing. Texts state that when a king sat at a meal and ate, his ka sat and ate with him. The pyramids are full of false doors, sometimes simply painted on the limestone walls, through which the deceased god-king’s ka could pass out into the world and be heard. It is only the king’s ka which is pictured on monuments, sometimes as a standard bearer holding the staff of the king’s head and the feather, or as a bird perched behind the king’s head. But most significant are the representations of the king’s ka as his twin in birth scenes. In one such scene, the god Khnum is shown forming the king and his ka on his potter’s wheel. They are identical small figures except that the ka has his left hand pointing to his mouth, obviously suggesting that he is what we might describe as a persona of speech.”

Recall from our discussion in the section on telepathy above, that Jaynes had discovered the prior use of a part of the human brain which is no longer used. This amounts to a right-brain analog to the speech center which is on the left side of the brain and the two are connected by a bridge crossover; the right brain analog serve no known purpose but when experiments are done in which this part of the brain is stimulated with electrical probes, subjects generally report hearing voices, which seem very real. Jaynes noted that these voices turn up in the ancient world in various forms and settings: the voices of gods and goddesses which the people of the Iliad were hearing; voices emanating from idols when certain “opening of the mouth” rituals were performed; voices of gods and dead kings associated with oracles; and the voice aspect of ka.

⁷ Budge, E. A. Wallis (2013-08-22). The Gods of the Egyptians, Volume 2: 002 (Kindle Locations 251-254). Dover Publications. Kindle Edition.

⁸ Jaynes, Julian (2000-08-15). The Origin of Consciousness in the Breakdown of the Bicameral Mind (pp. 191-192). Houghton Mifflin Harcourt. Kindle Edition.

Again Jaynes assumed in all cases that such voices had been “auditory hallucinations” and he did not seem to like entertaining the idea that more than just voices might have been part of such experiences. He notes that⁹:

“If we could say that ancient Egypt had a psychology , we would then have to say that its fundamental notion is the ka, and the problem becomes what the ka is...

....we could imagine a worker out in the fields suddenly hearing the ka or hallucinated voice of the vizier over him admonishing him in some way. If, after he returned to his city, he told the vizier that he had heard the vizier’s ka (which in actuality there would be no reason for his doing), the vizier, were he conscious as are we, would assume that it was the same voice that he himself heard and which directed his life. Whereas in actuality, to the worker in the fields, the vizier’s ka sounded like the vizier’s own voice. While to the vizier himself, his ka would speak in the voices of authorities over him, or some amalgamation of them. And, of course, the discrepancy could never be discovered....”

This is as close as a modern scholar committed to an evolutionist world view could ever come to understanding what was going on in Egypt some 3000 – 4000 years ago. We assume that an Egyptian of the old kingdom would have explained the situation somewhat differently:

“Joe-Hotep was out doing those new fences in the field and he didn’t know exactly how far to run that North row and the boss was busy with that report to the vizier, so he (the boss) sent his ka out there to set Joe straight...”

Because ordinary people and kings alike had these experiences and because these personal doubles were essentially indistinguishable from people, and because people observed kas consuming food and drink and going about as people might, they assumed that kas, which would survive the death of the people to whom they were attached, would continue having the same kinds of physical needs which they appeared to have while those people were alive. For this reason, at least in the cases of kings and wealthy people for whom the expense of such a thing was not prohibitive, Egyptians went to huge lengths to ensure that kas were properly cared for in the future life.¹⁰

“The wealthy Egyptian left behind him the means for making the offerings which his ka, or double, needed, and was able to provide for the maintenance of his tomb and of the ka chapel and of the priest or priests who ministered to it. It was ail article of faith among all classes that unless the ka was properly fed it would be driven to wander about and pick up filth and anything else of that nature which it found in its path, as we may see from the LIInd Chapter of the Book of the Dead, in which the deceased says, “That which is an abomination unto me, that which is an abomination unto me let me not eat. That which is an abomination unto me, that which is an abomination unto me is filth; let me not eat of it instead of the cakes [which are offered unto] the Doubles (kau). Let it not light upon my body; let me not be obliged to take it into my hands; and let me not be obliged to walk thereon in my sandals.” And in the CLXXXIXth Chapter he prays that he may not be obliged to drink filthy water or be defiled in any way by it. The rich man, even, was not certain that the appointed offerings of meat and drink could or would be made in his tomb in perpetuity: what then was the poor man to do to save his ka from the ignominy of eating filth and drinking dirty water?

⁹ Jaynes, Julian (2000-08-15). The Origin of Consciousness in the Breakdown of the Bicameral Mind (p. 189). Houghton Mifflin Harcourt. Kindle Edition.

To get out of this difficulty the model of an altar in stone was made, and models of cakes, vases of water, fruit, meat, etc., were placed upon it; in cases where this was not possible figures of the offerings were sculptured upon the stone itself; in others, where even the expense of an altar could not be borne by the relatives of the dead, an altar with offerings painted upon it was placed in the tomb, and as long as it existed through the prayers recited, the ka did not lack food. Sometimes neither altar, nor model nor picture of an altar was placed in the tomb, and the prayer that sepulchral meals might be given to the deceased by the gods, which was inscribed upon some article of funeral furniture, was the only provision made for the wants of the ka; but every time any one who passed by the tomb recited that prayer, and coupled with it the name of the man who was buried in it, his ka was provided with a fresh supply of meat and drink offerings, for the models or pictures of them in the inscription straightway became veritable substances. “

And even all of that wasn't enough, at least originally¹¹

“This abstract personality [ka] had an absolutely independent existence. It could move freely from place to place, separating itself from, or uniting itself to the body at will, and also enjoying life with the gods in heaven... ..In the remotest times the tombs had special chambers wherein the ka was worshipped and received offerings. The priesthood numbered among its body an order of men who bore the name of "priests of the ka and who performed services in honour of the ka in the "ka chapel.”

Recollect that this was a highly advanced civilization whose building capabilities may have surpassed our own. We can disregard parts of this picture, but not the big parts of it. In other words, we can assume that nobody ever saw Khnum create a person and the person's ka on a potter's wheel. But for **EVERYBODY** in such a kingdom to be going to these kinds of lengths for centuries over an idea which was whole cloth, is simply not believable. There simply isn't enough high-grade reefer or LSD in the world for an entire advanced nation to be tripping such a thing over such a space of time.

There is one piece of this picture which we have so far, which is considerably less than believable. Julian Jaynes believed that the bicameral age, including ka, came to an end due to sociological changes or something not much different from that. A substantially better idea of why bicameral phenomena came to an end can be gleaned from the writings of Al deGrazia and Hugh Crossthwaite.

A one sentence executive summary of this reality would be that the same progressive planetary surface charge collapse which increased gravity on our planet by at least three to one and doomed any remaining large dinosaurs, first brought the true telepathic age to an end (the tale of the tower of Babel) and then progressively caused other bicameral phenomena, including ka, prophets, oracles, and things like the ark of the covenant to cease working. Many of these notions and words associated with them were common around the ancient Mediterranean basin, and not simply isolated to Egypt.

¹¹ E. A. Wallis Budge (2014-07-01). The Egyptian Book of the Dead (Illustrated) (Kindle Locations 1705-1728). . Kindle Edition.