GLOSSOLALIA AND THE RIGHT HEMISPHERE OF THE BRAIN

by

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ABSTRACT

This dissertation explores historical and contemporary occurrences of glossolalia or 'speaking in tongues', the production of a series of phonetically transcribable language-like but generally, non-cognitive sounds in a variety of (primarily religious) settings. The main issues are why some are susceptible to glossolalia, some may learn it, some crave the ability but cannot do so, and others are repelled.

Divided into three parts, Part I of the dissertation considers the phenomenon of glossolalia itself and moves on to historical and cross-cultural contexts, relating glossolalia to that other realm often described as divine or mystical or supernatural or, as here, paranormal. While vocalizations of various kinds seem common to states of religious ecstasy cross-culturally, as a particular kind of vocalization (which need not occur in ecstasy) glossolalia seems to be largely confined to, and has acquired a special significance in, Christianity. Further, it is regarded by modern Pentecostalists as a rite of passage known as a Baptism of the Holy Spirit which gives access to additional paranormal gifts: powers of wisdom, knowledge, prophecy, healing, exorcism.

Part II examines theological, linguistic, and anthropological perspectives, and focuses on the hostile attitudes of ecclesiastical orthodoxies towards
glossolalia and the claims of glossolalists; the non-cognitive nature of glossolalia despite the claims of Pentecostalists (albeit glossolalia may be a religious or 'praise' language) that glossolalia is cognitive and may be interpreted; the concept of taboo in its double sense of forbidden 'because dangerous/therefore attractive'; the validity of that basic assumption of social science, the psychic unity of mankind, in relation to intuitions of the dual nature of human personality and scientific knowledge of the nature and functions of the two hemispheres of the human brain.

Giving particular attention to the cultural aetiology of glossolalia, especially in relation to authority, Part III analyses a series of interviews with, and C.L.E.M. tests of, glossolalists, would-be glossolalists and others, relating the results to present knowledge concerning the nature and functions of the Right and Left hemispheres of the human brain. While most people everywhere, responding to the requirements of their cultures, tend to activate their Left hemispheres, the research suggests that, in general, access to the paranormal, supernatural, or divine seems to be a function of the Right hemisphere, and in particular, that glossolalists tend to be Right hemisphere dominant.
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PREFACE

This dissertation reflects the resolution of a personal identity crisis as well as a reformulation of a number of traditional theological/religious assumptions.

It may create some controversy, but it may also help to build bridges. It has vindicated my life-long faith that one need not fear truth, for "the truth shall set you free." (John 8:32)

As a 38-year old pastor, trained in the typical mode of the mainline Protestant churches - a classics-oriented college degree and a post-graduate seminary degree - I arrived in the lower mainland of British Columbia in 1975 in my new parish. Little did I know what awaited me.

During my stay in Calgary, in my first parish, I had received a master's degree in German at the University of Calgary in 1971. The topic, in a way, unbeknownst to me at the time, had prepared me for what was to come. My professor at Calgary was a Gottfried Keller specialist who encouraged students to treat various topics in the works of this brilliant 19th century Swiss author. Since my theological background was known to him, he encouraged me to examine The Religious Agnosticism of Gottfried Keller. I did, and in my thesis I had to confront a split personality, really two very divergent individuals: Gottfried Keller, privately a religious mystic, with a deep devotion to an immanent, albeit unknowable divine reality, and Gottfried Keller, a venomous hater and baiter of all religious institutions because of their alleged
self-serving utilization of religious devotion and their intolerant sectarianism.

The resolution consisted in the analysis and tracing of the two modes of appreciating reality, the one, private, side being the mystic and the other, public side being the agnostic.

Little did I know at the time I was to receive further illustrations of two very differing modes of being or relating to reality.

Soon after my arrival in British Columbia in 1975, I detected a rather pervasive, and increasingly vocal chorus of voices nudging and, at times, pushing me into an unwelcome awareness of Pentecostal/Charismatic theology permeating the consciousness of mainline church members with the implication that the mainline churches were "missing the boat", the mainline churches and their leaders were "shortchanging God's people of their inherent birthright to the Baptism of the Holy Spirit documented by the gift of tongues, prophecy, and healing miracles, and signs and wonders generally." I tried to fend off these subtle and not so subtle attacks hoping that they would fade. They did not.

The Pentecostal/Charismatic Reality had forced itself into my own consciousness in a rather impressive way. The pressures and persuasions were such that, physically, I sensed an alien force attempting to take over my mind. A cramp-like sensation set in from the middle of my forehead along the top of the head to the back; it was a sensation
which I had never before experienced in my life. My anxieties were aroused, together with an ever more insistent, strange yearning to submit to the pressures on me. Perhaps such a surrender, which would mean going to one of the "anointed" leaders and asking to receive from them what I was alleged to be lacking, would restore some semblance of inner peace.

In hindsight, it would clearly have meant to submit to what I can only call an alien power structure. At the time I had not been fully aware of this intrinsic consequence in a rational, verbal sense. But I intuitively sensed an "other force" encroaching on my personality and ideology. But I did not submit. Rather, I reverted to my perhaps innate, more analytical rational mindset, and the strange spasm gradually lifted.

My anxieties, both personal and in relation to church and parishioners, had not been without reason. Years later, I found out that attempts had indeed been made to start a secret charismatic cell group in the church building without my knowledge or approval. Ironically, it did not find much acceptance and interest and had failed solely for that reason.

Not far from my parish, another congregation had become quite polarized into pro- and anti-charismatic factions. I had been appointed to complete the unexpired term of our deceased Circuit Counselor (charged with mediating problems in area congregations). I saw, first hand, the tragic extent of the hurt done to interpersonal
relationships in marriages, families, and former friends.

After four futile attempts at bridge-building in discussion sessions the congregation voted on the issue: the vote was 29/31. The pastor's career was effectively terminated. It was a grief-laden experience for all concerned, with much bitter recrimination, lingering hurts and guilt, poisoning lives and relationships. Yet one thing remained with me. Both opposing groups had seemed very sincere, in their own ways. It was as if they lived in two different worlds, or realms, or streams of consciousness, or grounded their being in two different sets of world views. Radio stations at that time kept playing the song: "Two different worlds, we live in two different worlds..." Perhaps that was the answer. But what were these two different worlds?

I soon discovered that most of the theological literature was not very helpful. It was quite polarized, either dogmatically pro or con. Very little, if anything was amenable to building any kind of conceptual bridge between the two worlds, the two realms of reality, or was even attempting to give credence to the other side's experiences and resulting altered world views.

Soon after, a member came to announce he was leaving our church, implying many others also were so tempted. He assured me he felt no personal animosity, nor did he wish to condemn the church as heretical, but he had determined the church was "incomplete", and he had now found a new church home with a complete, full Gospel package including
all the spiritual gifts.

Many other mainline church pastors experienced similar events throughout the seventies.

Most mainline churches sense they are in competition (whether they wish to be or not) with highly successful Pentecostal mega-churches featuring quite different sensuous contemporary music, freely borrowing the rhythms, instrumentation, and melodies of secular popular music of the fifties and sixties, thereby appealing to the middle-aged clientele shaped by those decades. For the young they offer a plethora of Christian Rock groups almost indistinguishable from their secular counterparts in attire, volume, and rhythm. In their general populist appeal and unstructured, "laid back" non-ritualistic worship format replete with jocular informality and ridicule of more formal worship styles, they are, consciously or unconsciously, presenting a religious equivalent of the secular counter-culture movements of the sixties and seventies. They have a multitude of program offerings tailor-made for any and all interest groups.

As these mega-churches reach a certain size, the snowball effect enhances their success potential. Because of this growth in members, they then have the financial resources to develop their thrust further, being able to hire specialized staff for various areas such as youth, music, drama etc., which in turn engenders further success and growth. If present trends continue for another decade or two the mainline churches of the past could be on the
verge of extinction or at least on the outer fringes of viability.

On the other hand, there are some, such as Lovelace (1986:8), who look forward to a time when there is a united church which is truly Catholic, evangelical and Pentecostal. Such authors encourage designing events which draw together rather than divide, and although aware of the difficulties in the way, set themselves to work at reconciliation.

Perhaps my most direct personal contact with a proponent of the Pentecostal world view occurred when the Jimmy Swaggart "Holy Ghost Crusade" came to Vancouver in May of 1987.

Jimmy Swaggart, not yet disgraced at that time, was in prime form. I attended two of the scheduled three sessions at the Coliseum in Vancouver. I found a classical illustration of Southern U.S. Pentecostalism. The "Country and Western" music was sensual and had the audience clapping along very quickly. After 45 minutes of non-stop singing of choruses by the audience, led by Swaggart and his music ensemble, a hard-hitting Pentecostal message followed. The key features were an unequivocal ridicule of academic book learning of both a theological and secular kind and, in contrast to the former, a glowing accolade of Pentecostal realities, typified by the Baptism in the Holy Ghost and its subsequent empowering. A very clear pitch was made to seek the Baptism in the Holy Spirit to "receive power to direct
other people's lives", to receive power from the realm of the supernatural. The only way to receive it was through "submission" to God.

As the musical ensemble led the assembly in a catchy 3/4 time song, "It's beginning to rain" (referring to the coming of the Holy Spirit as the 'latter rain') Swaggart proceeded to offer his induction ritual - all seekers for the Baptism in the Holy Spirit were to come down to the main floor area in front of the stage. For every seeker, a "spirit-filled" believer (trained counselors seated in the audience area) would come down with the seeker and stand behind him/her. At Swaggart's command, the laying-on-of-hands ceremony would take place, and the seeker would receive, according to Swaggart.

A simple repetitive chorus (The Eightfold Alleluia) was sung by Swaggart, the assembly invited to join in. Suddenly, through the sound system, one could hear a distinct change: The 'Alleluia' had changed to 'Abakulala, avulala'. Then, full of excitement, a crowd of hundreds at his feet, Swaggart shouted: "There it is, and there again - The Spirit of God is giving the evidence!"

I wondered what had happened to so many of these people. As the assembly gradually broke up (there had been no formal closing), I watched people leaving. Very different facial expressions were observeable. Some seemed transfixed, full of euphoria, glowing with a trance-like transcendence, some simply looked puzzled, others looked quite unaffected in any way, some laughed and scoffed. Yet
Swaggart had proclaimed the same message for all. The results were quite different.

Ever more insistently the problem presented itself: Why did some react positively, receiving, why did others react negatively and not receive?

Since my early childhood I had harbored a deep-seated faith in the basic rationality of life and being. If something did not make sense to me, I was convinced it was because I had not yet rationally comprehended it fully. I was determined to find a rational explanation to this vexing question.

I had a very personal stake in the answer to this question. Was I really incomplete, and by implication, inferior to those who had received the "full package"? Even worse, was I "sinning against the Holy Spirit" by rejecting his gifts? I was aware of an identity crisis similar to that of Dennis Bennett described in Chapter IV. Since I had retained my rational biases intact, I set out on a pilgrimage to a place known for its empirical rational biases - the University, in particular U. B. C.

The bookstore provided the first clue for an explanation of the bewildering new world charismatics had forced onto my consciousness. Ornstein's (1972) *The Psychology of Consciousness* featured on the cover the two hemispheres of the brain, superimposed with stylized sketches of the divergent aptitudes of either hemisphere. This, it seemed to me, might show a way through the impasse.
Dr. Don Dutton, who just happened to be in his office that day and to whom I am particularly indebted, took time to listen and counsel a rather distraught seeker for "Truth". He referred me to Dr. Paul Bakan in my search for an empirical test which could verify or debunk my now emerging hunch that charismatic phenomena, and especially glossolalia, could have something to do with the alternate stream of consciousness seated in the usually subdued right hemisphere of the brain.

Dr. Bakan patiently explained to me, a total stranger, over the telephone how I could conduct a pilot C.L.E.M. test on a control group. I did, and it turned out that all six glossolalists willing to be tested exhibited right hemisphere dominance, while the two I could find who had sought the experience but had not received it, tested as left-hemisphere dominant.

I sensed something worthwhile may have been uncovered. I also sensed that no one would take it seriously unless it was scrutinized critically by experts.


I began to search for a location where further research could be conducted, perhaps within the parameter of a graduate program.

I received some encouragement from Fuller Seminary in Pasadena as well as from Prof. Crossley Jr. of the U.S.C. Religion faculty (see Appendix I).
However, the logistics of long distance study were forbidding, and I ultimately enrolled in a Master's Program in Religious Studies at U.B.C.

Since the C.L.E.M. Test was developed within the discipline of Psychology, and since the sociological ramifications also loomed large, the idea arose whether the whole topic might not merit greater interdisciplinary scrutiny within the context of an interdisciplinary doctoral programme.

I approached Dr. K.O. Burridge who was willing to consider setting up an interdisciplinary committee. Dr. W. Nicholls was asked to represent Religious Studies concerns on the committee, especially evident in his insistence on a survey of similar paranormal phenomena crossculturally. Dr. P. Bakan provided the C.L.E.M. typology and supervised the "double-blind" quantitative study. Seven years later we now have some of the results in front of us.

My own personal crisis has been resolved. I still do not have facility in glossolalia. But I do have some tentative answers now to the subtle and not so subtle attacks on my self-esteem and sense of self-worth, as well as my authorization to even be in church work without the alleged spiritual badge of a "Baptism in the Holy Spirit" documented by the ability to "speak in tongues".

I have also discovered in a variety of ways that I have personality aspects which are facilitated by my right hemisphere. However, I am quite happy and thankful that my left hemisphere has usually been able to maintain its...
I have realized that people have very different personality profiles, including some seated in a very dominant right hemisphere and I rejoice with them if they are able to find non-destructive outlets for their aspirations.

The specific problem this dissertation tries to solve is profound. If the elicitation of glossolalic behavior, seen as evidence of an empowering Baptism in the Holy Spirit, is so important within specific socio-cultural group settings, why is it that some within a heretofore homogenous group can easily acquire the response, can even be coached to produce glossolalia-like sounds in short order, while others find it impossible and reap only frustration, dejection and depression in their often frantic yet futile search for a rite of passage into the sought-for behavior?

Later, most of my respondents underlined these polarized realities. Either they had received the experience and had integrated into the emerging new realm of perceiving reality; or they had not received, and at the very least were puzzled, more often distressed and sometimes extremely unhappy and dejected, sensing they were missing a part of their birthright as human beings. This interpretation was often strongly re-inforced by many successful recipients of the behavior, who implied that anyone if s/he only was willing could achieve what they had achieved.
The approach taken in this thesis is to find an answer to an underlying problem: if glossolalia is taken as a real physiological as well as sociocultural phenomenon, what may contribute to the differing reactions, particularly to the polarization so often observed? Part I is an attempt to describe the phenomenon, to trace similar-appearing phenomena in a variety of cultures, and then to correlate them with the current Charismatic phenomenon. Part II explores existing paradigms in various disciplines which might be useful in explaining the polarization potential.

Since none provided a fully adequate answer, the thesis attempts to develop an interdisciplinary sociological/psychological/physiological paradigm which might begin to explain underlying, possibly universal patterns. In turn, these could be helpful in building conceptual bridges for reconciling diverging groups threatening to polarize into hostile opposition, rather than maturing into a mutually accepting complementarity.

The conclusion attempts to show that a statistically significant association between tongue-speaking and right hemisphere dominance may be the beginning of an answer to the problem which triggered this investigation.
DEFINITIONS OF RECURRING TERMS

SPIRIT BAPTISM, BAPTISM IN/WITH/OF THE HOLY SPIRIT OR HOLY GHOST: A deeply moving, profound, incisive spiritual experience perceived as a direct encounter with, or infilling by, the very Spirit of God, or at the very least, a personal encounter with the supernatural realm, often resulting in the acquisition of the ability to "speak in tongues".

GLOSSOLALIA, SPEAKING IN TONGUES: The ability manifested by some individuals, primarily within Christian ambiances, to produce a free-flowing stream of distinct, phonetically transcribable sounds which appear language-like, yet do not convey any discernible cognitive content. The flow usually appears to have cadence and rhythm, but no discernible repeating grammatical, syntactical patterns. It may occur in ecstatic or non-ecstatic states of consciousness. Experienced tongue-speakers claim to be able to produce glossolalia by a simple act of the will.

GLOSSOLALIC UTTERANCES: A briefer, less continuous, hence perhaps more basic form of glossolalia, at times consisting only of a few, yet discrete transcribable sounds without any apparent cognitive meaning or significance, often occurring in ecstatic states, in subgroups of practically all world religions.

Samarin (1972:xvi) provides this working definition in his Tongues of Men and Angels:
Glossolalia, N. (gloss- 'tongue' + -lai- 'speak') 1. a vocal act believed by the speaker to be language and showing rudimentary language-like structure but no consistent word-meaning correspondences recognizable by either speaker or hearers; (in Christianity) speech attributed to the Holy Spirit in languages unknown to the speaker and incomprehensible without divinely inspired interpretation - "several in the congregation broke out in glossolalia"; "bits of glossolalia were interspersed in the sermon"; "she never experienced fully developed glossolalia and gave it up in later years."

2. (loosely) unintelligible speech, gibberish - "glossolalia couldn't have been less comprehensible than what he uttered."

It is possible to be reasonably objective in attempting to define what glossolalia is.

In attempting to define what it is not one is continually returned to context, which itself does not lend itself to objective definition but, on the contrary, contains at least three perspectives: the subject, observer, and field.

The same series of sounds may be variously considered to be a series of sounds or an infilling of the spirit.

PENTECOST: The liminal day in the unfolding of the Christian church, 50 days after Easter, when the events described in the Bible (Acts 2:1-13) are said to have occurred: The disciples of Jesus received their promised "Baptism in the Holy Spirit", evidenced by fiery tongues appearing above their heads, and by their suddenly acquired ability to speak in "tongues".
PENTECOSTAL, PENTECOSTALISM: A fundamentalist Christian denomination, stressing the gift of glossolalia as a universally available normative Christian experience for the present time. (Contradicted by other fundamentalist and mainline churches)

CHARISMATA: Greek noun (pl.) "gifts of grace" (lit.). Common term for supernatural (paranormal) religious phenomena such as glossolalia, faith healing, prophecy etc.

CHARISMATIC: persons or groups open to such experiences/gifts.

CHARISMATIC RENEWAL MOVEMENTS: Groupings of individuals who have experienced and thus tend to affirm the Pentecostal understanding of CHARISMATA, who are committed to remain in their original mainline churches and to work for an internal change-over to greater openness and acceptance of charismata in the Pentecostal understanding of the word within their own denominations.

PARA-NORMAL: Descriptive adjective (Literal Greek meaning: "alongside the normal") used by representatives of secularized, cognitive-oriented cultures to describe any and all unusual phenomena and behaviors, deemed by the dominant orthodoxy to be out-of-the-ordinary, spurious, irrational, subjective, or belonging to an alternate realm of appreciating reality, e.g. the realm of the "supernatural", "spiritual", or "psychic", and by implication, inherently difficult to quantify, measure,
and study analytically. Ethnocentric near-synonymous terms such as "spiritual", "supernatural", "charismatic", "gift", or, conversely "occult", "psychic" or "demonic", at times used in references in this dissertation, tend to carry a value-connotation, if not even an intrinsic value-judgment component, and hence are not useable for objective analytical study. Thus para-normal appears to be the only available term which clearly implies an unusual, alternate element, yet carefully refrains from judging the behavior or phenomenon either negatively, positively, nor as ontologically real or imaginary.

ECSTASY, ECSTATIC: (Webster's Third New International Dictionary, 1976, I, 720): 1. a state of being beyond reason and self-control through intense emotional excitement, pain or other sensation; obsession by powerful feeling. 2. a state of exaltation or rapturous delight manifested either demonstratively or a profound calm or abstraction of the mind. 3. a trance state in which intense absorption in divine or cosmic matters is accompanied by a loss of sense perception and voluntary control.
ACKNOWLEDGEMENTS

At this time I would like to express my gratitude and appreciation to a number of very special people without whose support this dissertation never would have been written:

My sincerest thanks go, first of all, to my 63 respondents who so willingly and freely shared some of their innermost, deeply moving experiences and feelings, and thus helped to provide this study with an adequate data base from which some possibly significant conclusions could be derived.

My heartfelt thanks go to Prof. Dr. K.O. Burridge, my main advisor, who persevered with me, while manifesting immense patience spending countless hours of guiding, counseling, and challenging.

I also would like to thank Dr. Paul Bakan for all his counsel and guidance throughout the years, and most of all, for having provided the CLEM tools for empirical research in hemisphericity.

I would like to express my appreciation also to Dr. William Nicholls who steadfastly maintained Religious Studies imperatives towards a broader cross-cultural comparative input. The thesis thus has gained in scope and cross-cultural validity.

As mentioned in the Preface, I also would like to thank Dr. Don Dutton for taking the time to speak to me on my first pilgrimage to the UBC campus.

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I would like to thank Rev. E. Kroeger for agreeing to serve as the "double-blind" research assistant who conducted all the CLEM Tests without being able to know the theory behind the behavioral phenomena he was recording.

I would like to thank all the other professors, whose classes I was privileged to attend, for their patient acceptance of a student in his 40s.

Last but not least, I would like to thank my family, my wife Karen and my three children Peter, Christine, and Annette for their understanding and for ungrudgingly sharing me with my studies, my books and my word processor for the last seven years.
PART 1
CHAPTER 1

THE PHENOMENON

A. Preliminary

As outlined in the Preface, personal experiences as well as the sociocultural realities on the current church scene had prompted me to undertake the research and thesis at hand. The dissertation explores historical and contemporary occurrences of glossolalia within a variety of settings in order to arrive at explanatory models for the polarization potential observed, specifically why some members of a given group are attracted and susceptible to glossolalia, some learn how to do it, mostly after coaching, some are repelled, and others crave the experience, appear to be open to it but are unable to speak in tongues.

Part I considers the phenomenon itself and moves on to historical and cross-cultural contexts. Part II deals with theological, linguistic, and anthropological perspectives and examines the validity of that basic assumption of social science, the psychic unity of humankind. Part III relates interviews with, and tests of, glossolalists, would-be glossolalists, and others, to our present knowledge about the functions of the Right and Left hemispheres of the brain. We start now with the phenomenon.

Glossolalia, or "speaking in tongues", the free-flowing utterance of non-cognitive, yet phonetically discrete sounds, has been known to occur in many cultures
throughout the past 3000 years at irregular intervals, in highly variable intensity levels and varying percentages of involvement of any specific population sample. Of particular concern and the occasion for this study is its re-occurrence in the Western Judeo-Christian ambience, especially among many Protestant fundamentalists, but increasingly so also in the mainline Protestant churches, as well as in the Roman Catholic and Orthodox Churches.

The major disconcerting feature of the phenomenon is that wherever it appears in an established group, it tends to bring about a polarization: the logical concomitant or consequence of a given orthodoxy challenged by what is (first) appreciated as a heterodoxy. Some members of a given group usually will accept the new reality brought about by being able to speak in tongues, while others reject it, thus effectively dividing the group into two camps which tend to vie for power and control.

The parameters of the phenomenon are given succinctly by *The Encyclopedia Britannica* (1981; 14:34):

The teaching unique to Pentecostalism, setting it apart from other types of Protestant Christianity, is the belief that a 'baptism in the Holy Spirit', accompanied by speaking in tongues, should be the normative experience of all Christians (my emphasis). Pentecostals base their belief in a Spirit Baptism and glossolalia on recorded instances in Acts. To them, speaking in tongues, is a supernatural utterance in a language never learned by the speaker, not understood by him, and furthermore rarely comprehended by the listener. Pentecostals value the purposiveness of the tongue-speaking experience. They believe that tongues often strengthen the individual Christian in his witness; that when accompanied by interpretation, glossolalia edifies the church; and that this activity is a vehicle of the loftiest kind of spiritual praise. What is frequently overlooked,
however, is that for most aware Pentecostals, glossolalia is not intended to be the culminating event in a catalog of religious experiences, but rather the commencement (my emphasis) of a new life in the Spirit that is distinguished by certain charismatic gifts, such as the ability to speak wisely or prophetically, the power to heal or work miracles, and the ability to discern error or control demons.

Two points may be noted: Glossolalia is not the only paranormal experience offered, there are many others available. Glossolalia in particular, however, is the symbol of a profound change in a person's status, the commencement of a new life in the Spirit.

The phenomenal rise of Pentecostalism and its mainline allies in the Charismatic Renewal Movement, has been the perhaps most incisive event within the Christian ambience since 1900, leading to a two-front challenge to traditional expressions of mainline Christianity:

a) The creation of new Pentecostal denominations which have seen a steady increase in membership throughout the 20th century, often at the expense of mainline denominations.

b) The creation of clandestine "Charismatic Renewal" clusters of Neo-Pentecostals within the traditional mainline churches.

These last-mentioned groups consist of individuals who made a fateful decision to stay within their "dead" churches to act as a leaven of "revival" rather than to be "self-serving" and leave for the greener pastures of truly "alive" Pentecostal churches. Especially in the case of Roman Catholic charismatics, loyalty and allegiance to
their distinctive Roman Catholic heritage (Rosary, Veneration of Mary, and the saints) prevented an outright break. However, their staying within their former denominations has not always had a positive, unifying effect, but rather at times engendered the opposite - division, polarization and strife.

Kelsey (1981), Kildahl (1975) and many others have attempted to describe the overpowering attractiveness of eliciting the experience of glossolalia:

Kelsey (1981:167) reports a typical encounter:

The uplifting I received was complete. As I knelt there in front of the chair, with my hands flat on it, Father (an Episcopalian priest) and his wife placed their hands on my head and shoulders. As they prayed for me to receive the gift of the Holy Spirit...I was filled... every part of me, every bone, tissue, and muscle. So complete was its electrifying presence that my hands became heavy and felt as though they were bursting with electricity. Then both hands began to rise and Father placed his hand on them and his other hand on my cheek and I burst out in an unknown tongue. My spirit, the inner man, was completely in the control of the Holy Spirit. So beautiful and so wonderful was this giving of my spirit to Christ, my whole body tingled and was filled with warmth. Praise God. Praise God.

Kildahl (1975:125) gives a composite summary of the essence of the experience, as described by his informants:

...finally the Holy Spirit entered in for the first time, it was an experience of burning all through me. I felt chills and great beads of perspiration. And yet for me, it was a very quiet experience. But a change had taken place all through me and I became the temple of the Holy Spirit... I felt that I could take all the joy, love, thrills, and lusts of the flesh that the world could offer and roll it up and it couldn't compare to the joy, the thrill, the peace, and the excitement of that
experience.

Jaynes cryptically sums up the experience this way:

"The individual has become a god - briefly." (Jaynes, 1976:359)

Babcox (1985:22) relates his encounter as follows:

As the people were forming a circle around me, I thought about the dynamic experience of the disciples on the day of Pentecost. I also thought about the many testimonies I had heard. "It's the power of God within - like electricity." "It's the love of God being shed abroad in your heart."

The people prayed but nothing happened. "Please, God, please," I thought. They continued to pray, but still nothing happened. My heart seemed dead and cold. "Oh, God, why can't I be like these other Christians?" After ten minutes or so, everyone in the room was getting discouraged. Finally, one brother spoke up. "Neil, God loves you. But you have to speak out. You must initiate it. Begin to utter something now or you'll never receive it." I hung my head in shame. Hot tears began to stream down my cheeks. "Okay," I sobbed, "This is it." And with trembling lips I managed to choke out a few incomprehensible syllables.

"That's it, Neil. You've got it!"

Burridge (1979:157), from a higher holistic perspective, sums up some of the essential features:

The overwhelming recent evidence is that those who have had the experience know or are aware of something real or true, which, whether or not others think it hallucinatory, is absolutely compelling and more than capable of holding out against the massed batteries of skepticism. At the least the experience seems in fact to open channels between heart and mind, psyche and intellect. Censors are dismissed, structures forgotten, communitas invoked. The boundaries of given cultural categories are transcended, fresh rationalizations and new moralities emerge.

It seems that glossolalia is a marker of two quite distinct ways of appreciating reality:

First, it appears to go along with a profound
personal, individual experience touching the very essence of being. The hyperboles used vary from person to person to a certain extent, but there are some common traits discernible - an intense sensation of release, well being, peace, euphoria, with concomitant physiological symptoms, such as release of muscular tension. The comparison to electric shocks appears very frequently, also an intense emotional release, often accompanied by copious tears. A general feeling of relaxation throughout all body systems has been reported consistently. Giving credence to the reports of those claiming to have experienced the release occasioned by glossolalia, it appears as a wholly determinitive rebirth, or complete shift in ontology.

Jaynes (1976:84ff) in expounding his provocative hypothesis that preconscious, "bicameral" man had needed to hear at times the "voices of the gods", provides a physiological model which will be useful later in analyzing the essence of the experience. Further, he alludes to the felt need of modern man, burdened with god-like higher, decision-making consciousness, to regress into a simpler, bicameral state of being, where he is able to find temporary release from this burden by experiencing an altered state accompanied by (as he terms it) "hallucinating" in an ecstatic state, producing unintelligible ecstatic sounds.

Second, glossolalia is a social marker of a rather potent kind. It appears that almost all persons who have received this gift have had it through the good offices of
a charismatic leader who proclaims himself as the dispenser of the special gift. It is only available if one submits to him/her. A key feature of this submission (exercising real, genuine humility) is the act of asking to receive, documented by external symbols such as kneeling in front of the leader, whereupon the leader touches the supplicant, laying his hands upon the seeker. In a less obvious vein, the supplicant has, through an overt surrender to the "Holy Spirit", acknowledged the emerging new power structure by submitting to the authority claimed by the leader. The inducement for submission is the tantalizing offer to be able to receive similar power, or at least share in the emerging new order in some capacity. It seems that the very act of submission is necessary to receive the experience. Constant reminders in resistant cases to "Let go and let God, Turn off your mind, Let your spirit soar" etc. seem to indicate that the root of the problem of not receiving is simply not being able to surrender rational control.

It appears that an unusual combination of a spiritual virtue, humility, is combined with a political act of subjection and submission leading to integration into an emerging power structure.

Some of my respondents who had craved the experience, but had not received, admitted upon more probing that they had sensed a part of them resisting this surrender.

One person had even psychoanalyzed her resistance. She had been at the receiving end of abuse of power and
authority many times in her life, and she was quite simply unable to trust this new authority figure in her life, one who demanded a complete surrender of her personality.

This surrender/submission dialectic appears to be the norm in most religious institutions claiming to provide rites of passage to an alternate realm.

Perhaps the most articulate example I have found in the literature is the following, by an American guru, Da Free John (1983:86f) who provided a dialog transcript of one of his encounters with a devotee:

Devotee: "I always think there is something I should be doing!"

Master: "Surrendering is what you should be doing!"

Devotee: "I don't know how to do that."

(much ensuing discussion about the difficulties involved in surrendering.)

Master: "It is only in the moment when you see me as Spirit-Presence (my emphasis) that you surrender to me. In other words, it is only in the moment of the Awakening of intuition and the spontaneous regeneration of the heart that surrender is natural, simple, direct, true."

This claim of a charismatic master to identity with a Spirit-Presence and the concomitant demand for a complete surrender to him personally is perhaps the clearest example of a power/authority/submission dynamic and an implied rite of passage to an alternate realm of consciousness.

The phenomenon of the Baptism in the Holy Spirit, documented by tongues, appears to be at the center of a significant social polarization process, and often seems to occur in conjunction with other alleged paranormal (a term from psychology contrasting to 'normal' and in
preference to the almost synonymous theological 'supernatural') gifts or abilities. It would, therefore, seem prudent to survey the entire range of paranormal phenomena which tend to recur in a variety of religious and quasi-religious settings.

B. Gifts and Behavior

Here is a comprehensive list of the array of alleged paranormal (or 'supernatural') phenomena, as cited by Enrique Dussel in *Charisms of the Church* (1978:39). The list is based on 1 Corinthians 12:8-10:

1) Word of Wisdom  
2) Word of Knowledge  
3) Faith  
4) Healing  
5) Miracles  
6) Prophecy  
7) Discernment  
8) Tongues  
9) Interpretation of Tongues

Kenneth Hagin (1974C:51), one of the most articulate orthodox classical Pentecostal apologists, lists these same nine gifts, but he gives a significant subclassification paradigm:

I Gifts of Utterance: Prophecy, Diverse kinds of tongues, and interpretation of tongues

II Gifts of Power: Faith, Working of Miracles, Gifts of Healings


Wagner (1979:259f), professor at Fuller Seminary at Pasadena, California, gives succinct behavioral definitions co-inciding with the broader-based
understanding of the charismatic (or as here, paranormal) gifts in denominations which affirm their validity even outside the Pentecostal fold. I list them in the order given above, substituting Wagner's more moderate as well as Hagin's (1974:51) more radical, magico-supernaturalist definitions for the "Word of Wisdom" and the "Word of Knowledge" to illustrate the somewhat changed connotation.

1) Word of Wisdom (Wagner)
The special ability that God gives to certain members of the Body of Christ (the church) to know the mind of the Holy Spirit in such a way as to receive insight into how given knowledge may best be applied to specific needs arising in the body of Christ.

Word of Wisdom (Hagin)
The Word of Wisdom is a supernatural revelation by the Spirit of God concerning the divine purpose in the mind and will of God.

2) Word of Knowledge (Wagner)
It is the special ability that God gives to certain members of the Body of Christ to discover, accumulate, analyze, and clarify information and ideas that are pertinent to the growth and well-being of the Body.

Word of Knowledge (Hagin)
The Word of Knowledge is the supernatural revelation by the Holy Ghost of certain facts in the mind of God.

3) Faith. The gift of faith is the special ability that God gives to certain members of the Body of Christ to discern with extraordinary confidence the will and purposes of God for the future of his work.

4) Healing. The gift of healing is the special ability that God gives to certain members of the Body of Christ to serve as human intermediaries through whom it pleases God to cure illnesses and restore health apart from the use of natural means.

5) Miracles. The gift of miracles is the special ability that God gives to certain members of the Body of Christ to serve as human intermediaries through whom it pleases God to perform powerful acts that are perceived by observers to have altered the ordinary course of nature.
6) Prophecy. The gift of prophecy is the special ability that God gives to certain members of the Body of Christ to receive and communicate an immediate message of God to his people through a divinely-anointed utterance.

7) Discerning of Spirits. The gift of discerning of spirits is the special ability that God gives to certain members of the body of Christ to know with assurance whether certain behavior purported to be of God is in reality divine, human, or satanic.

8) Tongues. The gift of tongues is the special ability that God gives to certain members of the Body of Christ to a) speak to God in a language they have never learned, and/or b) receive and communicate an immediate message of God to His people through a divinely-anointed utterance in a language they have never learned.

9) Interpretation of Tongues. The gift of interpretation is the special ability that God gives to certain members of the Body of Christ to make known, in the vernacular, the message of one who speaks in tongues.

10) Exorcism. The special ability that God gives to certain members of the Body of Christ to cast out demons and evil spirits.

(This is not part of the first list, but a Wagner addition, in keeping with Pentecostal realities - a great fascination with the realm of the demonic, especially in conjunction with faith healing. If a person is not healed, this allegedly may be caused by demon possession, hence the need for exorcism. Proponents of including this gift quote Acts 16:18, where the gift was practiced).

The list above highlights the current Pentecostal/charismatic range of purported gifts. It covers the vast majority of phenomena witnessed among adherents of this world view. There is one omission: "Being slain in the Spirit", referring to passing out, or at least falling down, when touched by a charismatic authority figure. This phenomenon and its possible significance will be discussed in a later
section; some of my respondents have shed more light on the possible deeper significance of this eleventh "gift".

The definitions given above illustrate the rather ambitious claims of Pentecostal and charismatic movements. If these claims are verifiably real there would indeed appear to be a rather spectacular range of powers available to the believer. There are many charismatic leaders who affirm that they indeed possess all these gifts and that they utilize any and all of them.

The first step in analyzing the significance of these alleged gifts will be a process of assessing them in more specific, generic, value-neutral terms and, side by side with them, provide both the religious term, and a behavior-defining term derived from anthropology, psychology, parapsychology, and, at times, psychic research nomenclatures. A re-alignment of categories became necessary because of indistinct terminology for specific behaviors. For example, "the Word of Knowledge" may well be received in either a "video" mode through visions or dreams, or an "audio" mode through locutions or tongues messages.

Here then, is a proposed translation of the nine gifts:
Phenomenon I Trance-Dissociation

Religious Term: "Slain in the Spirit", spiritual swoon

Behavioral Term: Trance, spirit possession

Phenomenon II Paranormal Communication

A. Glossolalia
   R.: Tongue-Speaking (Glossolalia)
   B.: Ecstatic speech

B. Xenolalia
   R.: Tongues at Pentecost
   B.: Spirit speech

C. Heteroglossolalia
   R.: Comprehension at Pentecost
   B.: Clairvoyance, mediumistic function

D. Interpretation of Glossolalia
   R.: (same)
   B.: Mediumistic function

E. Automatic Writing
   R.: Verbal Inspiration
   B.: Automatism, spirit communication

F. Spontaneous, unrehearsed Singing and Harmonizing
   R.: Singing in the Spirit
   B.: Producing Spontaneous Musical Sounds in Ascending and Descending Scales, in unrehearsed harmony (when in group settings)

PHENOMENON III Dreams/Visions

R.: Dreams and Visions revealing Wisdom, Knowledge, Prophecy
B: Clairvoyance, ESP, Opening of the 'Gates of Distance' etc.

PHENOMENON IV Locutions (Hearing of Voices)

R: "Prophecy": Thus saith the Lord!
B: Medium reporting messages, allegedly heard supernaturally from the beyond.

PHENOMENON V Forecasting the Future.

R: Predictive Prophecy
B: Clairvoyance, ESP, Opening 'gates of distance.'

PHENOMENON VI Non-Medical Healing

R: Faith Healing
B: Psychic Healing, "laying on of hands", healing touch

PHENOMENON VII Katharsis of Personality, Re-integration of Psyche

R: Exorcism of demonic spirits
B: multiple personality integration
PHENOMENON VIII. Events Impossible according to Laws of Nature
R: Miracles
B: Hyperkinesis etc.

PHENOMENON IX. Locating Lost Items
R: Gift of "Knowledge"
B: Mantic Gifts

Christian fundamentalists have a deeply held commitment to the concept of inerrancy, or the total reliability, authority, and validity of Biblical Revelation: "God said it, I believe it, that settles it."

In thousands of Pentecostal churches throughout the world there is continuous and vocal attestation that all the gifts exist, are real, are evident on a daily basis in worship services, small groups, counseling and healing situations, Bible classes etc.

Wagner's list (above) of charismatic gifts are practiced every day in the social ferment of a great variety of emerging groups. The irony is that fundamentalist but non-charismatic groups have a very difficult time not succumbing to Pentecostal tenets, since they also share the fundamentalist view of the total authority and inerrancy of Scripture. One can read a number of difficult mental contortions on the part of some theologians who espouse the doctrine of inerrancy, but want no part of tongues, faith healing etc. The problem, of course, is that "the inerrant Word" does teach all these alleged gifts. The only way to avoid accepting their validity is to deny their validity for the present time, and safely relegate them to the dim Biblical past.
This raises the question whether the alleged paranormal gifts are integral parts of the Christian mainstream traditions or not. Historically, all the above-mentioned gifts are attested to quite clearly in the Bible as well as in the early Church Fathers' writings. The liberal mainline churches, as products of the Enlightenment, had disavowed the literal inerrancy concept of the Bible, and thus found it much easier to also disavow the functional reality and availability of what seemed to be irrational gifts such as tongues, visions, prophecy etc. Those committed to inerrancy, fundamentalists of various denominational backgrounds, cannot so easily brush off the claims of Pentecostalism, since they share with the Pentecostals the commitment to the principle of inerrancy and the normative character of Scripture for all doctrines, including the one about charismata.

A brief sketch of the reality of a Biblical foundation for all the nine alleged gifts now follows:
PHENOMENON I Trance Dissociation
  I Samuel 10:6 The Spirit of the Lord will come upon you.
  Acts 10:10 Peter fell into a trance.

PHENOMENON II Paranormal Communication
  A. Glossolalia
  I Cor. 14:2 For he that speaks in an unknown tongue, speaks not unto men, but unto God.

  B. Xenolalia Acts 2:6 Every man heard them speak in his own language.

  C. Heteroglossolalia Acts 2:8 And now we hear in our own tongue...

  D. Interpretation I Cor. 14:27 If anyone speak in an unknown tongue, let one interpret!

  E. Automatic Writing Rev. 1:17 And when I saw him, I fell at his feet as dead... and he said: Write!

  II Peter 1:21 Holy men of God spoke as they were driven by the Holy Spirit.

  F. Singing in the Spirit
  I Cor. 14:15 I will sing with the spirit.

PHENOMENON III Dreams and Visions
  Joel 2:28 Your old men will dream dreams, and your young men will see visions.

  II Cor. 12:1 I will now come to dreams and visions of the Lord.

PHENOMENON IV Locutions
  Gen. 12:1 And the Lord said unto Abraham... (and Moses, Isaiah etc.)

PHENOMENON V Predictive Prophecy
  Ezekiel 38:1f Gog of Magog's Invasion of Israel in the "latter days"

PHENOMENON VI Faith Healing
  Acts 3:6 In the name of Jesus, rise up and walk!
  James 5:15 The prayer of faith will heal the sick.

PHENOMENON VII Exorcism
  Mark 5:8 Come out of him, you unclean spirit!

PHENOMENON IX Miracles
  Matt. 8:26 And he (Jesus) rebuked the wind and the storm, and there was a great calm.

PHENOMENON IX Mantic Gifts
  II Kings 6:6 (Elisha locates a lost axe)
This is, clearly, not a complete or necessarily exhaustive list, but rather a quick survey and illustration of the fact that the Bible does indeed present such charismata as valid and available.

Even though most of these examples are taken from the more familiar Judeo-Christian ambience recorded in the books of the Bible, the Hebrew Old Testament, and the Greek New Testament, most sacred books of many traditions, as will be seen in the following chapter, offer just as many examples of purported paranormal religious phenomena which generically seem to be akin to the ones outlined.

Before going outside the strictly religious context to consider the views of secular or scientific researchers, some clarification of the problem and its terms of description or analysis seem necessary. I have already introduced the term paranormal as more value-neutral than 'charismata' or 'gifts of grace' or 'gifts of the Spirit'. And as we have seen, the supernatural gifts of the religious have their near analogues in behavioural terms in the paranormal phenomena of social science. On the one hand ontological reality is given to the 'realm of the spirit', so that supernatural or charismatic gifts are considered integral to being and sociocultural relationships. On the other hand, outsiders view these same gifts within a range from the totally non-rational or irrational through misguidedness and the epiphenomenal to phenomena which, while not unreal and whether or not 'God' or the 'Spirit' has anything to do
with them in an ultimate sense, may have discoverable roots or correlates in specific cultural and/or psycho-physiological conditions. The term paranormal seems to bridge the gap between the one and other views more or less adequately. The difference is not so much between the 'rational' and the 'non-rational' or 'irrational', an axis which anthropologists abandoned long ago as worthless in such contexts, as between cultural or subcultural descriptions of reality.

Nevertheless, no one would pretend that the inherent difficulties of description and analysis are overcome by the use of paranormal. Apparently firm borders become fuzzy. While the mainline denominations would agree with Pentecostals and charismatics that the material world does not exhaust human experience, they would say that being imbued with the Spirit was a preferable rather than necessary condition of true Christianity, and they would deny that glossolalia was the necessary evidence of being filled with the Spirit, and that glossolalia was the necessary portal to an access to the further supernatural or charismatic gifts. If both materialists and mainline religious can complain that Pentecostals and charismatics over-capitalize the Spirit, the response, as with Swaggart (above), is that they (materialists and the mainline denominations) are wrong and that Pentecostals and charismatics are right. It remains that while entry into one world in the terms of the other is at least most difficult if not impossible, there have been many attempts
to do so.

Wilder Penfield, for example, a noted Canadian neuro-surgeon, tried to make non-materialist views more acceptable, even in the medical world. In his later years, he disowned his former materialist world view which had denied the existence of a spirit realm beyond the functions of the brain's neurons (which consist of matter). In his provocative book Penfield (1975:80) posited the possibility of the existence of two ontologically real and parallel (rather than opposed) realms of being, one matter-based, the other spirit-based.

The source of much frustration with this purported spirit-based realm is that once it is approached, or even entered, gates are alleged to be opened to potentialities or gifts which defy the ordinary laws of nature and cognition, as well as space-time constraints. For example, it is claimed that the "gift of (predictive) prophecy" implies the acquisition of information over great distances normally unavailable by conventional means (Wagner 1979:259).

One need not rely on the testimony of orthodox Pentecostal theologians to find evidence of a deeply held belief in paranormal abilities. Thus F. Goodman, a sociologist, relates some insights in Trance-based Upheaval in Yucatan (Goodman, 1969:351):

There is a supernatural premise. This is principally the belief in the presence of the Holy Spirit, manifested by speaking in tongues.

A little later in the same volume she equates
"Baptism in the Holy Spirit" with trance behavior. Then she adds:

Trance behavior looms large in the descriptive data of most of the movements. (She then refers to LaBarre, Bourguignon, and Ludwig, who jointly researched similar movements.) LaBarre equates dream and vision... now there exists undoubtedly a striking connection between dreams and visions... they present voluminous material on glossolalia, uncontrollable kinetic behavior, weeping, catatonic states.. they represent various manifestations of other altered states of consciousness.

The convert of this type, may, during conversion display various dissociative behaviors (rage, speaking in tongues, rolling on the ground..). Persons can be maintained in this state for months or years if the trance is continuously maintained. (op. cit.:353)

In the 19th century, Andrew Lang (1898:70) admitted the possibility that once one has entered an alternate realm of the spirit, "the acquisition of knowledge in trance is a vera causa." He subsequently quotes a Prof. Richet: "There exists in certain persons, at certain moments, a faculty of acquiring knowledge which has rapport with our normal faculties of that kind."

O'Connor (1975:27) distinguishes dissociated mystics and their specific experience of the ineffable from those who are "recipients of extra-ordinary phenomena, such as supernatural visions, locutions etc."

Ben-Ami Scharfstein in Mystical Experience (1973:32) assumes an interconnection between mystical experience and the acquisition of paranormal gifts:

He who goes on the mystic way must sink his heart completely in the recollection of God. This is the beginning of the way. With this first stage of the way there begin the revelations and visions. The
mystics in their waking state now behold angels and the spirits of the prophets; they hear these speaking to them and are instructed by them. Later, a higher state is reached; instead of beholding forms and figures, they come to stages in the way which it is hard to describe in language; if a man attempts to express these, his words inevitably contain what is clearly erroneous... Now this is a mystical state which is realized in immediate experience by those who walk in the way leading to it.

Christie-Murray, in *Voices from the Gods* (1978:241), makes the phenomenal link between psychical abilities and charismatic gifts explicit when he states:

> The faculty of talking in tongues often accompanies automatic writing and other psychic gifts, and appears to be more widespread than usually recognized. (Then he proceeds to quote many examples)

Rawcliffe, in *Illusions and Delusions* (1973:38) lumps analysis and description of a plethora of phenomena together:

> In pathological dissociation we are presented with the existence of more or less autonomous mental activity acting independently of the main system of mental activity which constitutes normal personality of the individual. The degree of autonomy varies. Sometimes fairly complete, as in fugues, cases of multiple personality, and hysterical somnambulism; at other times it is only just appreciable, as in states of light trance. More important than the degree of autonomy, however, is the complexity of the mental processes involved. In hysterical chorea, or St. Vitus dance, for example, the autonomous mental activity is comparatively simple. In hysterical hallucinations or in cases of automatic writing, on the other hand, the degree of complexity is far greater. In much automatic writing, too, the autonomous mental processes are extremely complex. Highly developed automatic writers have sometimes been able to engage in intelligent conversations while their hand writes good prose on a genuine creative level, without the conscious mind of the talker knowing anything of what is being written; the dissociated part of the mind shows full evidence of a complete subsidiary personality. In fact, automatic writing, as in some well known cases of fugues, may even manifest complete, consistent personalities equal in all respects, and sometimes superior, to the
normal personality of the individual. The basis of all dissociative syndromes of a hysterical origin is traceable to repression in one form or another.

Murphy writes in *Challenges of Psychical Research* (1961:277) that there indeed is an alternate realm of the paranormal:

What has been implied here about paranormal cognition (including experimental telepathy, clairvoyance, and precognition) applies almost in full force likewise to PK, and indeed in all likelihood to every type of paranormal process. We are dealing, if not with a basic dualism in human nature, between a normal and a paranormal process, at least with a practical functional dualism in the sense that we must strenuously exclude every possibility of normal physical action.

Some religious scholars committed to a supernatural world view within the confines of their dogmatic structure, often feel threatened by parallels being drawn between psychic, if not "occult" phenomena and "genuine" (within their framework) positive religious phenomena. On the other hand, for example, Rahner (1963:81) feels quite comfortable in referring to the visions of the mystics as potentially "parapsychological, eidetic, or other hallucinatory or pseudo-hallucinatory occurrences".

A conceptual link between paranormal, and "supernatural" religious phenomena may be tenuous, but it is there, awaiting refinement and precision. The phenomena exist, are studied, and recurring patterns and properties may be uncovered and defined.

Nevertheless, if for some the two realms run parallel, and for others they are interpenetrative, for
Pentecostals and their like they are definitively opposed. Within the Christian context, and for Pentecostals in particular, glossolalia, evidence of being filled with the spirit, distinguishes true Christians from pseudo-Christians (or at least second-class Christians), a distinction which in its socio-political as well as religious consequences brings both groups into a polar opposition.

My own experiences have served to underscore what in many parishes or localities appears as a struggle for the heart and soul of Christian denominations as well as ultimate control over their structures. Yet it appears that the struggle so perceived is not an isolated, irrelevant, spurious occurrence, but rather a typical illustration of an underlying structural pattern occurring in human societies worldwide, and observable throughout recorded history.

The attempt will be made to trace cross-culturally the reality that all religious systems posit the existence of another realm, another form of existence or parallel ontology which may be variously designated as 'spiritual', 'supernatural', 'paranormal', or 'another stream of consciousness'. While these terms are not necessarily equivalent to one another they do have a certain correspondence with each other, they contrast with the everyday mundane world and its structures of order and authority, and moreover, each, as will be suggested, seems to enjoy a certain correspondence with right brain
function contrasted with the more usual left brain dominance in everyday mundane functioning.

Normally, these two realms are or should be in complementary opposition. But it often occurs that the complementarity is apt to break down into simple opposition, causing a polarization which is preceded on the part of ordinary members of society by a typically ambivalent taboo response. There are a variety of techniques for entry into this other realm, and while utterances of various kinds are a feature of ecstasy common to many religious systems, only in the case of modern Pentecostals is glossolalia proper declared to be an essential prerequisite, giving access to this other realm.

At first glance traditional Christian denominations are generally ambivalent regarding glossolalia and even opposed. A second look, however, shows that the opposition centers not on glossolalia per se but, from St. Paul onward, on criteria of good order, discipline, and acceptance of the given authority structure. The latter may be criticized in accepted ways of due process but not by a revolutionary act and attempted overthrow of its authority by denying the existing established structures any legitimacy. Actual polarization of opposition comes more from the Pentecostals than from the mainline denominations, since it is the Pentecostals who attempt to supplant and replace the mainline denominations as legitimate representatives of traditional Christianity.
Since glossolalia and other paranormal phenomena (claimed gifts or abilities) loom large in most religious groups teaching the accessibility of an alternate realm, we will now proceed to survey representative samples of world religions with a particular concern for the occurrence and significance of glossolalia in these ambiances.
Placing glossolalia in a total context requires a review of its occurrences or non-occurrences in contexts other than the Judeo-Christian. From such an examination we shall be able to obtain a perspective on the relative significances accorded paranormal phenomena in general, and glossolalia in particular, by different traditions. We may make a start with Shamanism, generally considered the most "archaic" or elementary mode of spiritual experience (cf. Eliade, 1959) of bringing that other realm into conjunction. If there is an underlying recurring pattern which may correspond to the Pentecostal experience in modern times, Shamanism may provide some of the earliest fragments of evidence.

A. SHAMANISM

Shamanism in its classic meaning has been, and to a certain extent remains, widespread through Asia and the Americas among, mainly, non-literate communities. Indeed, in its more general sense it or some of its parts could be said to underly all human spiritual experience. The *Encyclopedia Britannica* (1981 IX:107) states:

Shamanism: a religious phenomenon centred on the shaman, an ecstatic figure believed to have power (my emphasis) to heal the sick and communicate with the world beyond. The term comes from the Tunguso-Manchurian word "saman", meaning literally "he who knows". It applies primarily to the religious systems of the north Asiatic peoples and also to
phenomena found among the Ural-Altaic and Paleo-Asiatic peoples; it is also applied loosely to
the shamanistic elements found in certain cultures in
the Americas, southeast India, and Australia.

The detailed text article (Encyclopedia
Britannica, 1981; XVI:63ff) outlines the key traits
of shamanism:

1) A "special" person has been accepted by
society as being able to communicate directly with
the transcendent world and thereby also possessed of
the ability to heal and divine; this person is held
to be of great use to society in dealing with the
spirit world.

2) This figure has special mental and/or
physical characteristics... an intuitive, sensitive,
mercurial personality.

3) He is believed to have an active spirit or
group of spirits to assist him and may also have a
passive guardian spirit present...

4) The exceptional abilities and the consequent
social role of the shaman are believed to result from
his being the choice of the spirits, though the one
who is chosen may often resist his selection,
sometimes for years...

They call him before his birth. It is not the
shaman who summons up the spirits, but they, the
supernatural beings, choose him. At the age of
adolescence, usually at the period of sexual
ripening, the chosen one suddenly falls into
hysterics with faintings, visions, and similar
symptoms, being tortured sometimes for weeks. Then,
in a vision or a dream, the spirit who has chosen him
appears and announces his being chosen. This call is
necessary for the shaman to acquire his powers. The
spirit who has chosen him first lavishes the
unwilling shaman-to-be with all sorts of promises
and, if he does not win his consent, goes on to
torture him. This so-called shaman-illness will
anguish him for months, perhaps for years, as long as
he does not accept the shaman profession. When the
candidate finally gives way to the compulsion, and
becomes a shaman, he falls asleep and sleeps for a
long time - three days, seven days, or thrice three
days. During the "long sleep", the candidate,
according to belief, is cut into pieces by the
spirits, who count his bones, determining whether he
truly has an "extra bone." If so, he has become a shaman. ...

The central activity of the shaman is ecstasy at the wish of his clients, and some have inferred from this that he is a psychopath. ...

BASIC TASKS OF THE SHAMAN: It is the obligation of the shaman to know all matters that human beings need to know in everyday life but are unable to learn through their own capacities. He foresees events distant in time and space, discovers the place of a lost animal, forecasts prospects for fishing and hunting, and assists in increasing the gain. Besides these everyday functions, he is a healer and a psychopomp. He fulfills all these obligations by communicating with the spirits directly whenever he pleases.

Thus it is apparent that Shamanism, in its essential nature, is replete with many paranormal religious phenomena: dreams, visions, attaining knowledge supernaturally, exorcism, curing rituals culminating in healing of both physical and mental or psychological afflictions. Often a mysterious sacerdotal language is used in incantations of various rituals. A trance state culminating in ecstatic experiences is an integral part of shamanistic practice.

The shaman is a member of a select leadership elite, with an assumed direct connection to the realm of the supernatural. He or she - for a shaman may, rarely, be a woman - is the mediator for the average member of the given social group. By virtue of this special status, he is set apart as the contact person with the "supernatural". In most shamanistic groups there is one shaman per community. Part of the given orthodoxy, the shaman is usually a solitary figure, unique and revered, but also feared. He wields a special, intrinsically
different power quite distinct from the everyday power structures of society.

Concentrating on the specific occurrence of glossolalia within Shamanism, May’s (1956:91f) survey of the full range of glossolalia-like phenomena, within many religious groups, including shamanism, provides a great number of references to primary sources. Drawing on their information, he arrived at a number of conclusions:

Speaking in tongues is generally the forte of shamans and their assistants, not of the laymen, while in certain Christian sects, the Dancing Religion (of Japan), and a small number of other religions, anyone can speak in tongues if he is properly inspired. Only among the Palaung of Burma and the Thonga of Africa have laymen been shown to speak while in ecstasy. There is no clan-or tribe-wide speaking-in-tongues in religions unaffected by Christian revivalism. That is, whole groups of worshippers are not motivated by a few practicing glossolalists to utter strange sounds. A possible exception to the above assumption is Bogoras’ description of shamanizing en masse, characterized by a strange pathological state of mind simultaneously seizing an entire group of Chukchee spectators and causing them to shout and dance savagely.

Loeb’s study of shamans and seers is of value in analyzing the sociocultural basis of glossolalic behavior. The seer, according to Loeb, is usually a non-inspirational religionist, who, in contrast to the inspirational shaman, neither prophesies nor exorcizes. The non-inspirational priest seeks guardian spirits and they speak to him; the true shaman as found in Siberia is possessed by spirits that speak through him. The main difference lies in whether or not the vision is sought for or comes voluntarily. Loeb states that inspirational shamans are found in Siberia, among the Ainu, everywhere in Africa, in India, Ceylon, Melanesia, Fiji, Polynesia, in the Arctic, and possibly in the the Northwest Coast. Stewart has shown that spirit possession, closely related with inspirational shamanism, is found in the New World more widely than previously believed but that it is, nevertheless, uncommon outside of the Plateau, the Northwest Coast and
Arctic culture spheres. ...  
Glossolalia can be and often is the result of spirit-induced ecstasy. The shaman who is spoken through by spirits is more inclined to make strange sounds than one who is spoken to, the latter being more intent on listening than on speaking during his spirit-inspired moments. ... This survey has shown that speaking-in-tongues is widespread and very ancient. Indeed it is probable that as long as man has had divination, curing sorcery, and propitiation of spirits he has had glossolalia. Other forms of speech phenomena that have been discussed would also seem to be very old.

(The entire article consists of scores of quotes from anthropological literature of the past 75 years.)

The recurring common-denominator appears to be the same: An especially endowed person has made contact with another realm, and has become the dispenser and guardian of a great number of paranormal abilities. He proves his legitimacy and right to a special status by performing many supernatural appearing behaviors, among them trance states, glossolalic utterances, prophetic pronouncements based on his alleged dreams and visions, as well as exorcism and curing rituals based on his intrinsic paranormal powers. The shaman thus stands as a special intermediary between the profane everydayness of life and the "supernatural". He is able to transcend the normative constraints of ordinary society. His special contacts with the "supernatural" constitute the authorization for his enhanced status in society.

Eliade (1964:511) also hypothesizes about the functional reality of mystery language patterns in shamanism:

In preparing his trance, the shaman drums,
summons his spirit helpers, speaks a "secret language" or the "animal language", imitating the cries of beasts and especially the songs of birds. He ends by obtaining a "second state" that provides the impetus for linguistic creation and the rhythms of lyric poetry. Poetic creation still remains an act of perfect spiritual freedom. Poetry remakes and prolongs language; every poetic language begins by being a secret language, that is, the creation of a personal universe, of a completely closed world. The purest poetic act seems to re-create language from an inner experience that, like the ecstasy or the religious inspiration of "primitives" reveals the essence of things. It is from such linguistic creations, made possible by pre-ecstatic "inspiration", that the "secret languages" of the mystics and the traditional allegorical languages later crystallize.

In summary, the following points about shamanism and the realm of paranormal phenomena thus appear noteworthy:

The shaman and his community operate in two different realms, which are intrinsically opposed and different, and yet also are complementary, since the everyday world, at times of crisis, senses a need for the ministrations of the shaman. The shaman has the ability to transcend the time, space, and status constraints of the ordinary members of the community.

The shaman receives access to this special realm through a variety of rites of passage; he may receive a "call" through various afflictions, suffering psychotrauma out of which he emerges as a person touched by the other realm. Specific modes of access may include funeral rites, symbolizing "dying" to the ordinary state of being, and being raised to a new spirit-connected life, meditative practices inducing trance states, as well as physical activities such as dancing, whirling, and repetitive
music, notably drumming.

Mystery vocalizations are a part of the repertoire asserting contact with the supernatural realm, but are not necessarily deemed essential, and definitely are not the focus and center of shamanistic religion.

The powers of the shaman cover a wide range of paranormal abilities, such as gifts of healing, exorcism of evil harmful demons/spirits, acquisition of knowledge in a supernatural way, and in many cases, the ability to cast spells, and to undo spells of others.

The shaman is, therefore, truly extra-ordinary. He or she has access through a vocation usually accompanied by what we call a psycho-trauma followed by apprenticeship to other shamans, to another or other realms of being which ordinary members of the community believe exists but to which they do not have access. Shaman and community are parts of a complementary whole.

B. EARLY GREEK RELIGION (Apollo and Dionysos)

Following Shamanism, the divergent cults of Apollo and Dionysos in ancient Greece deserve consideration. This dichotomous development documents a remarkable evolution and diversification beyond the shamanistic practices described above. Among the pre-Homeric tribes of Asia Minor and Greece, a dichotomous religious schema had unfolded. The emerging societal structures had fostered a concomitant rational integrating cult, based on the
central figure of Apollo, son of Zeus, revered as the god of orderliness, rationality and structure.

In subtle opposition to this dominant orderliness, there still was, however, perhaps a generally human latency, a deeply felt need for abandon and, at least occasional, release from the sometimes suffocating constraints of an orderly society. This strong need found expression and fulfillment in a rather different cult with a specific totemic rallying point, the god Dionysos. Etymologically Di-onysos reflects his di-chotomizing nature: the syllable "di" means two, twice. The root "onysos" means "born". Thus Dionysos became the god who provides a second birth into an alternate, 'other' realm beyond the ordinary humdrum existence of everyday life with its limitations and strictures. Dionysos became a god who was able to liberate man's repressed alter ego. Through him, man was able to throw off the shackles of rational behavior, to be free from stifling regimentation. Through him, one was able to receive the potential of being born again into a new life, a new reality, a new stream of consciousness, beyond the profane everydayness of regular living under the societal constraints of law and order.

Nilsson (1967), McGinty (1978), Otto (1965) and many others have some cogent analyses to offer. All agree that Dionysos was more than a Greek mythological god. He was a symbol of a personally experienced encounter with another usually repressed stream of consciousness, a symbol of
liberation from the humdrum everydayness of life within the norms of rational society. Nillson delineates a dichotomous reality in the Hellenistic, and earlier Greek, Asia Minor, and Cretan civilizations.

Nillson in *Popular Greek Religion* (1940:103) states it this way:

There are two main streams of contrasting ideas which appear in all religions, including that of the Greeks. Man may seek union with God in mystic and ecstatic forms of religion, or he may seek to make peace with God and win his favor by fulfilling his commandments to the last item. The latter is legalism. The mystic and ecstatic movement is well known and has often been expounded, as in the admirable and much read book by Erwin Rohde. Its herald was Dionysos whose peculiarity was based on the longing of humanity for mystic and ecstatic experiences. The violent diffusion of Dionysiac orgies took place in so early an age that it has left traces only in myths and cults. When our historical information begins, the Dionysian frenzy had already been tamed by the joint activity of the state and the Delphic oracle.

Nillson in his German-language *Geschichte der Griechischen Religion* (1967:577) gives an interesting definition of ecstasy and mania (my translation):

Ekstasis, stepping out of one's usual self, is the name applied, but also 'enthousiasmos'; the person experiencing it is 'entheos', he in whom God is. The experience itself is 'mania', a 'mainesthai', a raving, insanity, but a divine insanity, or madness, in which a man feels elevated above the human sphere and feels filled with a higher divine power.

Ecstatic religion is self-seeking and carries its reward within itself. It is an outlet for deep, often repressed drives in man, which, when the chains of everyday life and social conventions are removed, break forth overcoming all inhibitions, and spread like wild fire. Thus was the Dionysiac movement which descended on Greece shortly before the beginning of historic time.

McGinty (1978:55) provides this collage of the key
elements of Dionysian consciousness breakthroughs; each time the oppressiveness of humdrum everydayness became too suffocating, a violent return to chthonic existence was inevitable. A renewed devotion to Dionysos and his gifts, symbolizing his alternate way of relating to reality was the result:

The Dionysian festival was held on the mountain tops in the darkness of the night amid the flickering and uncertain light of torches. The loud and troubled sound of music was heard; the clash of bronze cymbals; the dull and thunderous roar of kettledrums; and through them all penetrated the maddening unison of the deep-toned flute whose soul the Phrygian "auletai" had first waked to life. Excited by this wild music, the chorus of worshippers dance with shrill crying and jubilation. We hear nothing about singing: the violence of the dance left no breath for regular songs. These dances were something very different from the measured movement of the dance-step in which Homer's Greek advanced and turned about in the Paion. It was the frantic, whirling headlong eddies and dance circles that these inspired companies danced over the mountain slopes. They were mostly women who whirled round in these circular dances till the point of exhaustion was reached; they were strangely dressed; they wore long flowing garments, as it seems, stitched together out of fox skins; over those were doe skins, and they even had horns fixed to their heads. Their hair was allowed to float in the wind; they carried snakes sacred to Sabazios in their hands and brandished daggers or else thyrsos wands, the spear points of which were concealed in ivy leaves. In this fashion they raged wildly until every sense was wrought in the highest pitch of excitement, and in the sacred frenzy they fell upon the beast selected as their victim and tore their captured prey limb from limb. Then with their teeth they seized the bleeding flesh and devoured it raw. ... 

Through this festival of fanatic enthusiasm the participant underwent a tumultous excitement unknown in his ordinary experience and felt the presence of the god (my emphasis). In fact, he felt possessed by Dionysos. Ultimately the ecstasy elevated him to a feeling of having participated in the life of the god himself. The religious impulse operating here was, Rohde believed, a world-wide phenomenon which occurred at all levels of cultural development. Dionysos was the god of mysticism among the Greeks,
and, before them, of the Thracians. Throughout the world, mysticism was one of the most fundamental religious techniques to bring the soul into contact with divinity. The yearning to break down barriers and to unite one's being was found among certain types of people in all cultures. The mystical state satisfied this yearning. In it, where the conditions of normal life were abolished, the soul was considered to be moving independent of the body in the divine realm. The soul was in ekstasia, standing outside of the body, the person was filled with a god within, in enthousiasmos. Such was the emotional import of the Dionysiac experience. This mysticism, however, was not limited to emotions. An important set of beliefs grew logically out of the mystical experience wherever the latter was understood as an actual breakthrough (my emphasis) to another level of existence.

Strabo (Hamilton, Ed. 1913, 11:182), one of the earlier ethnographers (he died in 20 A.D.), gives a succinct phenomenological description of Dionysos worship in his travelogue:

Now it is common both to the Greeks and Barbarians to perform their religious ceremonies with the observance of a festival, and relaxation from labour; some are performed with enthusiasm, others without any emotion; some are accompanied with music, others without music; some in mysterious privacy, others publicly, and these are the dictates of nature. For relaxation from labor withdraws the thoughts of human occupations, and directs reflecting minds to the divinity; enthusiasm seems to be attended with a certain divine inspiration, and to approach the prophetic character; the mystical concealment of the sacred rites excites veneration for the divinity, and imitates his nature, which shuns human senses and perception; music also, accompanied with the dance, rhythm and song, for the same reason brings us near the deity by the pleasure with it excites, and by the charm of art. For it has been justly said that man resembles the gods chiefly in doing good, but it may be said more properly, when they are happy; and this happiness consists in rejoicing, festivals, in philosophy, and in music.

Nillson (1940) comments on gender-differences in the degree of relative openness to the Dionysiac experience. The novel and exciting orgia of Dionysos quickly won
converts among the women of the Post-Mycenaean world. The men, however, met it with hostility. According to tradition, Pentheus, king of Thebes, was torn to pieces by the (female) Bacchants when he attempted to spy on their activities, while the Athenians were punished with impotence for dishonoring the god's cult. The Dionysos-worshipping women often abandoned their families and took to the hills and forests amid ecstatic irrational screams of "euoi, euoi!"

Nllson refers to records extant indicating that the men were becoming anxiety-ridden since any renewed attack of Dionysiac activity was totally unpredictable, and, once the spark had been ignited within a community, it was impossible to rein it in. The vexing question among the men was: Where will Dionysos strike next? Nllson refers to touching testimonials of virtuous wives and mothers who truly wanted to remain loyal to husbands and children, who had even asked their husbands to tie them up once the seductive Dionysiac music appeared so they would be unable to join the cavorting revellers. Yet, once the seductive music was heard, the same virtuous women tore their ropes with superhuman strength and viciously attacked husbands and/or children standing in their way. Nllson further rationalizes that men, realizing the felt need of women for release and liberation (feeling repressed and unable to control their destiny) decided to institutionalize, and thus control or, at least rein in the unpredictable worship of Dionysos.
During the Hellenistic age the results of institutionalizing an inherently unstructurable experience is described in its degenerating death throes in the late Roman Empire: The free flowing joie de vivre, leading to an ecstatic rite of passage into the divine realm of Dionysos, had become but a pretext for a terror-producing sadistic secret society. Nillson (1975:17) relates the following:

From the time that the Dionysiac rites were performed in common, men mingling with women, and the freedom of darkness added, no form of crime, no sort of wrongdoing, was left untried. There were more lustful practices among men with one another than among women. If any of them were disinclined to endure abuse or reluctant to commit crime, they were sacrificed as victims. To consider nothing wrong, was the highest form of religious devotion among them. Men, as insane, with fanatical tossings of their bodies, could utter prophecies. Matrons in the dress of Bacchants, with dishevelled hair and carrying blazing torches, would run down to the Tiber...

Lucian (1976:42f), in De Dea Syria also delineates a strange degeneration of the original Dionysiac rites:

Many priests have been appointed for the inhabitants (of Hierapolis), some of whom slaughter the sacrificial beasts... there is also another group of holy men, flute players, pipers, and "Galli", as well as women who are frenzied and deranged.

On appointed days the crowd assembles at the sanctuary while many Galli and holy men whom I have mentioned before perform the rites. They cut their arms and beat one another on the back. Many stand about them playing flutes, while many others beat drums. Still others sing inspired and sacred songs.

On these days, men become Galli. For while the rest are playing flutes and performing rites, frenzy comes upon many, and many who have come simply to watch, subsequently perform this act (of self-castration). Then such a person rushes through the city holding in his hands the parts he has cut off. He takes female clothing and women's adornment from whatever house he throws these parts into.
This constituted a rather radical attempt to become worthy of the true worship of Dionysos, the "god of women". Men had envied women for the relative ease with which some broke through to ecstasy by worshipping "their" Dionysos. Apparently, some of the men in Hierapolis desired the Dionysiac experience so intensely that they went to rather surgical extremes, discarding the organs which set them apart as males, in an irrational act of ecstatic self-castration.

McGinty (1978:184f) affirms a dichotomous model of man consisting of two streams: He speaks of the Olympic rational religion and the chthonic orgiastic, primitive, if not primordial religion. The predominant Greek characteristics were 'sanity, self-consciousness and limit'. Dionysiac religion was the exact opposite - mania, losing one's self in the divine, and limitless breaking of bounds, liberation. ... (Nietzsche had seen Dionysos the same way, as the breaker of boundaries and the force which dissolved individual forms into the primordial One).

Otto (1965:179) spells out a gender distinction explicitly, correlating Dionysos worship and femininity:

The archetypal world of the feminine knows nothing of the laws and regulations which govern human society, and no breath of the spirit which streams forth from the goddess of marriage, Hera, has touched it. It is a world which conforms completely to nature. To burst the bonds of marital duty and domestic custom in order to follow the torch of the god over mountain tops and fill the forests with wild shrieks of exultation - this is the purpose for which Dionysos stirs up the women. They are to become like the feminine spirits of a nature which is distant
from men, like the nympha who have nurtured him and who riot and rage with him.

McGinty (1978:185) psychoanalyzes the attraction of Dionysos based on Dodds' earlier interpretation:

Dionysos expressed the elemental in one own's nature, he testified to a domain of life which went beyond reason and morality. In representing this elemental realm, Dionysos was an ambivalent god - the cause of madness, yet the deliverer from madness, destroyer and liberator, master of the lightning and the spirit of peace - a god most dangerous to man, yet most gentle to him. He embodied all the tragic contradictions of the primordial - joy and horror, insight and madness, innocent gaiety and dark cruelty.

Lewis (1971) in Ecstatic Religion makes the point that the socially disadvantaged, especially women in the past, seized the opportunity for any enhancement of self-esteem by joining any counter-culture movement, where the usual structure was either threatened or even replaced by an anti-structure they could have a part in creating and shaping in conformity with their desires.

The dancing mania of the Middle Ages is referred to as a case in point, a later re-surfacing of the original Bacchan/Dionysian frenzy:

In times of privation and misery the most abused members of society felt themselves seized by an irresistible urge to dance wildly until they reached a state of trance and collapsed exhausted and usually cured, if only temporarily. Contemporary reports record how peasants left their plows, mechanics their workshops, house-wives their domestic duties, children their parents, servants their masters -- all swept headlong into the Bacchanalian revelry. The frenetic dancing would last for hours at a stretch, the dancers shouting and screaming furiously, and often foaming at the mouth. Many enjoyed strange apocalyptic visions, as the heavens seemed to open before their eyes to reveal the Saviour on his throne with the Blessed Virgin at his side. Sometimes individuals were seized first by epileptic-like attacks. Panting and laboring for breath, they fell
swooning to the ground, only to leap up again to
dance with powerful convulsive movements. (Lewis,
1971:41)

McGinty (1978:54) makes this further comment:

The history of Dionysiac religion is the story
of its taming by Hellenism's intrinsic moderation.
Though Indo-European, it corresponded to the
pre-Achaean chthonic cults and represented a minority
view surpassed by Homeric rationalism... a blend of
emotional satisfaction and new conceptions of
divine-human relationships. ... The distinctive
feature of Dionysiac religion was the elevation of
the worshipper from everyday reality to a state of
exaltation so intense that it was called a divine
madness (mania), even by those sympathetic to it. In
this state the self-conscious spirit of the votary
was overwhelmed and possessed by the being of the
god.**Ordinary Reality was momentarily suspended** (my
emphasis). Understandably, we are limited in our
knowledge of this fundamentally ineffable state to
descriptions of what went on in the rites and to the
testimony of the worshippers, but even these indirect
documents evoke a sense of the power of this
exaltation. The externals of the cult itself were
completely different from the sober Homeric worship
and entirely suited to dissolving the boundaries
which restricted man to a knowledge of more ordinary
life. Thoroughly unrestrained, orgiastic in
character, the cult led the participants to the
extreme limits of their ordinary experience and
beyond.

The descriptions cited above tend to point to a
somewhat dichotomous, if not schizoid nature of man: one
rational, the usually dominant state of rational behavior
patterns, fostering an allegiance to duty, fulfilling
one's obligations to societal structures and constraints,
but sooner or later perceived as a stifling straitjacket.
On the other hand, there is the irrational, intuitive,
chthonic side, sensing a deep primordial need for
liberation and unshackling from duty and obligations, the
ever more overpowering drive to take a vacation in another
realm where boundedness is dissolved and the Self can
become truly free to be in union with the source of its being.

Dionysos became the totem of this other stream of relating to reality in the Greek world. In the pantheon of deities he received a place of honor, as the symbol of release, abandon, and ecstasy. Through his good offices, man was able to approach the "divine", the "supernatural" directly, experientially and, once contact was made, was subsequently able to partake of powers undreamed of in the ordinary realm of being. Visions, prophecies, dreams, trance states occurred profusely as part of the Dionysiac experience. The prophetesses of the oracles spoke in unintelligible words mysteries which only the initiated were able to interpret. Dionysos was speaking, but only a special elite of anointed interpreters were able to tell the people what the god really had said.

From a purely pragmatic point of view, the cult of Dionysos constituted a continuing latent threat to law and order, and thus to the continued existence of an orderly society. Yet wise leaders soon realized that Dionysos fulfilled a real innate need, and the alternate form of worship and religion was institutionalized, and granted a legitimate, albeit secondary place in society. Apollo ruled supreme, but Dionysos was given a sometimes grudging approval also, and was able to participate in society. Since a direct contact with the supernatural was claimed in the various trance states, a tremendous power was exercised by the guardians of the gates to the
supernatural realm. The oracle of Delphi is a cogent illustration. Leaders of the Apollonian establishment, in crisis-stress situations, still sought counsel and guidance from the realm of the supernatural through the good offices of various practitioners of paranormal abilities. The mystery languages emanating from the prophetesses were interpreted and had a potent effect on political decisions affecting the well-being of the Greek city states. A veritable anti-structure of authority thus was in place and wielded considerable influence.

Its power base was the fulfillment of deeply felt personal needs for abandon and release while at the same time providing an overwhelming feeling of power through a supernatural transcendent contact with the realm of the divine.

In summary, Dionysiac religion was a tolerated complementary aspect of Apollonian Greek culture. Special anointed leaders of Dionysos worship wielded tremendous influence over the populace, notably women. Wherever orgiastic Dionysos worship appeared, some were taken out of ordinary reality, and partook of a very different stream of consciousness, where ordinary reality and its strictures of space, time, and status were suspended.

Access to this realm was available through the participation in Dionysiac rituals, utilizing drugs (mainly alcohol but spurious accounts of other, hallucinogenic drugs persist), as well as music, vocal, as well as instrumental, and various forms of dance and
rhythmic revelry.

Glossolalic utterances occurred in the form of ecstatic shouts and screams, and mystery utterances of oracles which had to be interpreted by others who had the power. Glossolalic utterances, however, were not deemed essential for the full Dionysiac experience. What was deemed essential was to reach an intense trance-state culminating in abandon and release, during which ordinary reality and consciousness was suspended, and the practitioner felt possessed by the god.

Many powers became available. For some, healing was an option; others received visions and insights of a profound nature.

C. HINDUISM

Hinduism, the majority religion of the Indian subcontinent, evolved from Vedism, the religion of the ancient Indo-European peoples who settled on the subcontinent in the second millennium B.C. Essentially it was a synthesis of various sacrificial cults of the invading tribes. It underwent many evolutionary changes and refinements, and developed into a pluralistic religious pantheon, giving birth to many new movements and eclectic emphases. While regular Hinduism pursued a road to enlightenment and fusion with Brahman-Atman through sacrificial rituals and practices, mystic bhakti love devotion cults found new and sometimes less strenuous short-cuts to a higher state of being than was proffered
by the regular religious practices such as the yogic and tantric concentration and meditation regimens.

Rather than examine the sanyasi or Hindu holy man, who, like the shaman and 'dead' to caste, stands in a complementary relationship to caste Hindus, it is more to the point of our survey to glance at the rather similar experiences of Chaitanya in the cult of Krishna and, several centuries later, the universal god-consciousness experiences of Ramakrishna.

1) Chaitanya

While most adherents of Hinduism were content to select any one of the many deities for institutionalized worship rituals, a select few were not satisfied solely with formal ritualistic religious expression. Some were not fulfilled until they were able to experience a personal encounter with the "divine". They were open to the alternate experience - bhakti devotion to a specific deity. One of these was Chaitanya, born of Brahmin parents in Navadnip in Bengal, in 1485. The parents had great expectations for their son. He received a rationalistic formal education in Sanskrit, grammar, and logic. The atmosphere of the town was intellectual, unspiritual, rather secularized. "Bhakti", an intense religious emotional love devotion to a deity was somewhat known, but generally despised. Chaitanya had been unaffected by it, and had chosen the usual lifestyle of a householder. He
married, and continued to make his mark in the intellectual world.

One day, upon returning from another learned disputation, Chaitanya found his young wife dead of a snake-bite. This affected him deeply. Eventually he did remarry, but continued searching for deeper solace. He finally found peace on a spiritual pilgrimage to Gaya. There he met Ishwar Puri, a follower of Maravendra, a Vaishnavite monk who had brought the new gospel of Vishnu worship to Bengal. Chaitanya took Ishwar as his guru. Under his tutelage a complete change came over him. His intellectual pride was gone, he became a "bhakta", a devotee; from now on he lectured on only one subject: The love of and for Krishna.

Vaswami (1958:4) in Sri Chaitanya, Prophet of Love provides some detailed descriptions of the experiences with the supernatural Chaitanya had suddenly encountered:

Strange mystical experiences overpowered him. He fell into fits or trances. He fell down unconscious, again and again. Krishna seized him. The Lord captured him. He woke up crying, shouting: Krishna! Krishna! He woke up and there were tears in his eyes. He woke up as one who had a vision. Some called him mad. Here and there, he climbed up trees, and again he shouted: Krishna! Krishna! Krishna's face captivated his heart. To Chaitanya the world seemed to have become a zero. And for the first time he understood that spiritual life was, in essence, love and devotion, "prema bhakti". The rigid systems of Kapila and Gautama lost their appeal for him, and cold arguments of logic and philosophy he renounced forever.

He returned from Gaya with a sense of loneliness in him. This loneliness was communion with Krishna. The grace of God was upon him. The tincture of pride that was in him as a pundit was gone forever. He no longer thought of scholarship. In him there was but one longing, to commune forever with Krishna...
was famed once for scholarship. His scholarship gave way to unconditional surrender (my emphasis): the Gita calls it arpanam. He no longer enjoyed arguments and discussions. His joy was in communion with Krishna. He had a mind, keen and sharp, a mind of gold. Now he placed it at the feet of Krishna, saying: O Krishna! Krishna! This too is thine! I am Thine, entirely Thine! Withdraw not thy face from me.

He returned from Gaya a new man with a new vision of the work for his life. Awake, he mused on Krishna: In Kirtan he sang of Krishna. Asleep, he dreamed of Krishna. The figure of the Lord shone before him in every activity of his day, in every dream of his by night. To Nimai (Chaitanya) Sri Krishna was the Holy Spirit of Life! (my emphasis)

Another description of Chaitanya in Chaitanya to Vivekananda (no author or date provided:4) records the following observations:

The intensity of his feeling sought expression in the movement of his body. He fell on the ground, rolled in the dust, wept, laughed, and danced. During the prem prelap or fit of love which lasted for hours he neither ate nor drank. When it was day he asked what part of the night it was and when it was night what part of the day it was, while ever and anon he uttered the words Krishna, Krishna! hari bal! hari bal!

A similar description is found also in the above-mentioned source Sri Chaitanya, Prophet of Love (1958:12):

Filled with bhakti, Chaitanya fell into divine delirium, again and again: and in his ecstasy, he experienced separation from Krishna, missing Him, again and again, yet finding Him, again and again... A love poem to Krishna is recorded:

Unbearable to me
Is my separation,
From Him, my Beloved!
What shall I do?
O tell me, where shall I go
To see my Beloved?
Of whom shall I ask of Him
Who singeth on the Flute
And captures my heart?
O Thou the Master of Life!
O Thou my Dearest Dear!
Thou my life, my light, my love!
This separation from Thee
Breaketh my heart.
Come, my darling, come!
In Thy mercy, come!

And saying thus, Sri Chaitanya shed tears, then fell down, in communion with his Beloved, Krishna.

Chaitanya had undergone a breakthrough into a realm unknown to him in his previous state of being. Gates into new experiences and ways of relating to reality had opened for him, coalescing around one key experience of bhakti, an intense religious devotion culminating in a transcendent experience of total fusion or oneness with the divine, the prem prelap, or samadhi, an intense trance dissociation state.

He had discovered a powerful method of emotional release. The trauma caused by the untimely death of his young wife had been healed. New potentialities had opened in his life, all centering around experiencing a "love communion" (unio mystica) with a divine person such as Krishna.

However, the key element in Chaitanya becoming an important figure in the Hindu religious experience was that he did not simply remain a private mystic (as so many did before and after him who had reached the goal of their spiritual journey). He was different: He felt duty-bound to share with the world his unique way of experiencing ultimate reality, through an intense love communion with Krishna. Thus he made a fateful decision, he began to gather the devout and enthusiastic of his town. He danced
and sang with them, praising the sweetness and beauty of Krishna. The chief feature of this new life were "bhajans" and "sankirtans" (ecstatic prayer/song/worship meetings) which culminated in ecstasy experienced by the group. Chaitanya and his disciples spent entire nights in singing the praises of Radha and Krishna, while alternately invoking Krishna himself, or with a change in gender identity, also Kali, the Mother Divine of the Whole Universe. "Cry to the Lord, to the Divine Mother, as a child would cry in anguish and deep aspiration." (Vaswami 1958:7)

It is little wonder that this ecstatic activity (singing, dancing, drums and cymbals sounding all night) raised the ire and scorn of their contemporaries who had not yet broken through to their view of reality. The Kazi (local administrator) at the behest of the scholars and pundits caused all the musical instruments to be broken, and strictly forbade the holding of singing and dancing parties. In response Chaitanya immediately organized three large sankirtans, and at the head of one of them marched to the very door of the Kazi's house. There Chaitanya proceeded to take the Kazi to task for his unmohammedan conduct of not properly receiving a guest at the door. The Kazi, thus properly put to shame and chastised, was obliged to apologize. The result was a hearty reconciliation. From now on Chaitanya and his happy Krishna-worshipping throng was able to engage in their sankirtans undisturbed. Yet, in spite of this seeming
triumph, the vast majority of the town remained unimpressed and opposed.

So in 1509 Chaitanya made the ultimate sacrifice. He formally renounced the life of a householder and became a monk, in order to devote his remaining life to enlighten his fellow-men. The time for his public ministry had come. He took his somewhat fearful disciples into the streets leading them with uplifted hands, singing the praises of Krishna. Eventually he set up his homebase in Orissa, where the Jagannath statue sent him into samadhi (ecstatic trances). In Orissa he scored his greatest success - he converted Sarbabhauma, a famous Vedantic scholar, who subsequently is said to have exclaimed: (Chaitanya to Vivekananda:21)

> It was a high work to Thee to save the world, in comparison to the wonderful power thou hast manifested in converting me. Logic had made me hard like an ingot of iron. Thou hast melted me, o Thou wondrous might! (my emphasis)

Chaitanya had progressed from one realm of being in the everyday world in which he had grown up to another realm of appreciating reality which was radically different. The gate into this other realm was a total surrender to a religious devotion and love for his favorite deity, Krishna. As he surrendered fully in bhakti love, a powerful emotional release was his reward which changed his life in a profound way.

Perhaps the most significant effect of Chaitanya's individual experiential contact with the realm of the paranormal was his decision to go public, and begin an
evangelistic outreach for his personally meaningful way of experiencing the ineffable. He had acquired a specific status in an emerging new order at whose center was the same type of religious experience he had undergone, which he was now able to pass on to others. His confrontation with the authority figure of everydayness, the Kazi, was a tell-tale sign of the first stirrings of an anti-structure social movement. In effect, his religion-centered group had become a social polarizer, and hence a political factor. A confrontation of the groups resulted in a sort of victory for the new reality, or at least a grudging toleration as part of society.

One significant factor, repeated a number of times, is the explicit aversion from rational activity, logic, and reason once a seeker such as Chaitanya had found a gateway into this new reality. It opened up new ways of relating to reality in an emotional "bhakti" state, rather than the heretofore standard, rationalistic cognitive way. Samadhi or spiritual swoon trance states, and ecstasy in its most chthonic holistic aspects, suspended everyday life, so that it was deemed almost irrelevant. Many of the more specific paranormal gifts may well have occurred during the intense trance states, notably emotional ejaculations, visions, and apparitions.

The bhakti realm thus made available to a select group of seekers rarely resulted in outright polarization of society, but rather blended into the larger picture of Hindu pluralism, as complementary to the older sacrificial
forms of worship so common in traditional Hinduism. The universally available experience tended to create a new basis of commonality transcending traditional Hindu caste separations; a new status determinant, ability to elicit samadhi, became a significant factor.

Access to this alternate realm was gained in a variety of ways. Chaitanya modeled both the affliction and psychotrauma gate - the untimely, tragic death of his young wife by snake-bite. In addition to these individualized, extra-ordinary experiences, institutionalized access modes were developed such as rhythmic music (drums, dancing, chanting). Meditative techniques soon were incorporated, each practitioner finding the "turn-on" bhakti mantra of his choice (e.g. Chaitanya's ability to go into samadhi at the very mention of Krishna's name).

Glossolalia-like utterances may have occurred in various levels of trance states, but were not deemed essential or even evidence of successful elicitation of samadhi.

The claims to various paranormal powers were not significant. However, the subtle exercise of power over others was seen in the group dynamics of the anti-structure polarizing potential of communities, which at times led to violent confrontations as in the destruction of musical instruments.
2) Ramakrishna and Universal God-Consciousness.

Bhakti devotion and encounters with the supernatural in an experiential way became more popular in India as time continued. Early in the 19th century, a man by the name of Ramakrishna had also sought to receive a spiritual infilling and release, in a rather different set of circumstances. Born of orthodox Brahmin parents, he was the youngest of three brothers, a very sensitive suggestible child. His older brother once chastised him and suggested that he would vomit blood because of a misbehavior. Soon after he actually began vomiting blood.

He was sent to formal schools, but found it impossible to adapt to its rules and rationalistic structures. He perceived them as straitjackets throttling his sensitive inner personality. Much later, he once remarked about formal learning: "Too much study of the scriptures does more harm than good. The important thing is to know the essence of the Scriptures." (Marendrath 1974:194) Instead of participating in formal schooling he became an apprentice priest in the temple of the goddess Kali. Soon the idea of realizing fully the divine, of experiencing full god-consciousness became his overriding obsession. It haunted him day and night. In the days of fruitless searching for fulfillment he would often lie moaning on the floor whimpering: "One day is gone in vain, o Mother and thou dost not come! One day of this short life is gone, and I have not known the truth." (Chaitanya to Vivekananda:80)
As Ramakrishna persevered in his attempts to fully realize the divine he finally did reach his goal. After twelve long years of waiting the Mother (Kali) revealed herself to him. From that moment on he found peace and his personality was that of a little child satisfied in the knowledge he was safely in her arms. At the same time his heart became ever more overflowing with love for others. He soon discovered that any religious system and/or symbol was capable of eliciting his acquired "samadhi" swoon state (a trance-like state of ecstasy, abandon, and bliss), and he proceeded to elicit the response through a variety of religious symbols of various world religions, Christianity and Islam included. It dawned on Ramakrishna and Vivekenanda, his spokesman and successor, that they may have stumbled upon the common denominator of man's religious potential, a universal god-consciousness.

At the first parliament of World Religions, held in Chicago in 1893, his spokesman created a great level of excitement when he proclaimed the discovery of a universal God-experience spearheaded by his esteemed master.

Some of the basic tenets the Ramakrishna movement bequeathed upon the world were these: The first basic principle is bhakti, or an intense love devotion to a chosen deity as a viable symbol of the essence of being. Man must learn to let go of all earthly, material rational mindsets and attachments, and allow himself to fall into the open arms of the godhead. This act of self-surrender, of total devotion and commitment comes about by a
deliberate act of spiritual madness:

(Ramakrishna is quoted counseling a devotee named Ishan): "Be mad! Be mad with love of God! Let people know that Ishan has gone mad and cannot perform worldly duties any more. Then people will no longer come to you for leadership and arbitration."

...Ishan then repeats after Ramakrishna: "O Mother, make me mad with Thy love! What need have I of knowledge and reason?"

Master: "Mad! That's the thing! Shivaneth once said that one loses one's head by thinking too much about God. 'What?' said I. 'Can anyone ever become unconscious by thinking of consciousness?' ...Shivaneth said that some Europeans had gone insane, that they had lost their heads, by thinking too much about God. In their case it may be true; for they think of worldly things... (Marendrath 1974:581)

Ramakrishna proved in his own life, that if a person had learned to enter this other realm, he has established a rite of passage he can travel with ever greater ease and facility. Ramakrishna was able to lapse or switch into the samadhi state totally at will, at the slightest excuse or provocation; a simple verbal allusion to a deity was all that was necessary.

At the mere mention of Krishna and Arjuna the master went into samadhi. In the twinkling of an eye his body became motionless and his eyeballs transfixed, while his breathing could scarcely be noticed. (Marendrath 1974:185)

Another aspect of this alternate state of consciousness, samadhi, was the striking reduction of rational verbal speech, which sometimes was reduced to non-rational ecstatic utterances, reminiscent of basic glossolalia. Two samples from the Gospel of Ramakrishna serve to illustrate the point:

In the kirtan (ritual dance) the devotee first sings, 'Nitai amar mata hati'. As the devotional mood deepens, he simply sings 'Hati, hati'. Next, all he
can sing is 'Hati'. And last of all he simply sings 'Ha' and goes into samadhi. (Marendrath 1974:82) 
(coming out of samadhi, similar experiences are related:)

There was a pundit who was tremendously vain. He did not believe in the forms of God. But who can understand the inscrutable ways of the Divine? God revealed himself to him as the Primal power. This vision made the pundit unconscious for a long time. After regaining partial consciousness he uttered only the sound Ka! Ka! Ka! He could not even pronounce Kali!

(Marendrath 1974:207)

Ramakrishna and his followers appreciated the samadhi experience deeply and endeavored to relive it over and over again. It gave them a deep emotional release. Here is an illustration:

(Ramakrishna and his devotees had just re-enacted in poetry and song the Radha/Krishna separation/reunion myth, and had reached an ecstatic high):

As Ramakrishna heard the line, "Ah! the blessed name of Krishna, full of honeyed sweetness!" he could not remain seated any longer. He stood up in a state of unconsciousness and went into deep samadhi. The younger Naren stood at his right. Regaining partial consciousness, the master repeated the name of Krishna in his melodious voice. Tears flowed down his cheeks... (Marendrath 1974:743)

Tears, of course, are the hallmarks of a powerful emotional release.

As in the analysis of Chaitanya's bhakti experiences, we see in Ramakrishna's legacy a strong potential for polarization; however, both streams of religious expression, traditional and bhakti, continued to see each other as complementary, and not essentially opposed. Yet incipient in the praise of the direct samadhi encounters with the universal god-consciousness is an emerging polarization differentiating a superior status of the
initiated versus that of the uninitiated unable to elicit samadhi.

Access to this exalted status is attainable through the good offices of anointed leaders such as Ramakrishna, who model the rite of passage into samadhi. Trance potential in the would-be disciples becomes enhanced by meditative techniques, music, and dance.

Glossolalia-like utterances and vocalizations are observed at various levels of samadhi, but are not deemed essential, but rather a part of the experiential repertoire.

The exercise of specific powers, beyond the self-edificatory samadhi state, is not stressed to any extent.

D. BUDDHISM

Siddharta Gautama, the Buddha, was born circa 563 B.C. He is credited with the inception of a religious system which has undergone much change and adaptation.

1) Regular Buddhism

The Encyclopedia Britannica (1961; III:404f) provides a succinct overview of the essential background of regular Buddhism, as founded by the Buddha:

According to tradition, the Buddha was a yogin, i.e., a miracle-working ascetic. After leaving home, the young Siddharta went to Rajagrha, the capital of Magadha (an ancient kingdom in northeast India) and studied under two yogins. Because he found that their teaching did not satisfy his spiritual needs, he moved to a grove near Uruvela. There he spent nearly
seven years practicing yogic.austerities. Finally he
realized he had been overemphasizing these practices,
and he adopted a milder course, called the Middle Way
or Path. One night he entered into a yogic trance,
during which he first recollected his own previous
existences. During the second watch of the night, he
entered into a second trance, in which he acquired
the "divine eye", enabling him to envisage the death
and rebirth of all creatures. During the third watch,
he entered an even higher state of trance, during
which the "outflow" of his life - his ignorance and
desires - were finally quelled. He then grasped what
were called the Four Noble Truths and the principle
of dependent origination. The crux of Siddartha's
discovery was that suffering and death can be
overcome only when ignorance and craving have been
put aside. After his Enlightenment, the Buddha
(Enlightened One) could have remained a "silent one"
in a permanent state of bliss. Instead, he chose to
return and work for the salvation of others. During
the remaining years of his life, he devoted himself
to establishing a community based on selfless
compassionate right "action." After spending about 43
years in preaching, begging and labouring within this
community, the Buddha became ill and passed into a
final state of Nirvana. ... It is apparent that
Buddhist Enlightenment is deeply rooted in the
practice of yoga. Yoga, a complex of ecstatic
spiritual techniques going back to the earliest
period of Indian civilization, was preserved in
India's hinterlands, such as the Nepalese-Indian
frontier where the Buddha was born. Together with
other indigenous elements in the country's religious
history (e.g. puja, offerings to gods, and bhakti, or
devotionalism) yoga was a concrete and experimental
form of religious experience. Many shamanistic
elements (i.e. healing practices and psychic
transformations) seem to be reflected in its
practice, as well as in the myths and legends that
grew up around the person of the yogin. Among these
are initiatory ordeals, celestial flights, descent
into the underworld, and other magico-religious
feats. In the Buddha's legendary biography are found
numerous yogic-shamanistic elements. According to
some stories he was able to fly through the air. He
also is reported to have dismembered his body,
letting his limbs fall to the ground, and then
magically re-assembled them. In a previous life, he
is said to have given his body to feed starving
animals and demons. Texts describe him as "burning",
a term reflecting the heat-fire symbolism common to
both the Vedic and yogic-shamanistic traditions.
Early Buddhist thought likewise exhibits aspects of
the pre-Aryan inheritances; for example, the five
classes of "superknowledge" that included (1)
miraculous or magical powers, (2) "the divine eye", (3) "divine hearing", (4) knowledge of another's thoughts, and (5) recollections of one's previous existences.

2) Zen Buddhism

Zen Buddhism, as practiced to this day in Japan and many other countries, is more eclectic and is mainly concerned with achieving a breakthrough into a higher state of consciousness. But true to its regular Buddhist heritage it has maintained the model of a lonely individualized quest or pilgrimage, rather than an institutionalized group dynamic process. Each person has to achieve his/her breakthrough alone, even though a master teacher can be the spiritual midwife for this birthing process into another, higher realm. Rinzai Zen, perhaps the form best known in the west, requires a subtle, self-authenticating proof of an accomplished breakthrough by the successful elicitation of a koan experience, as, for example, audibly hearing (internally) the sound of one hand clapping. Benz (1963:85) quotes a first person testimonial, that of Zen master Hirahata achieving his breakthrough: "I let go of my mind and body. There was the clapping of a single hand. I could hear it perfectly!"

The ultimate goal of the adherents of Zen Buddhism is to attain prajna or kensho, an insight into or understanding of a higher order of reality. Benz (1963:85) puts it this way:

It is a faculty both intellectual and spiritual
through the operation of which the soul is enabled to break the fetters of intellection. The latter is always dualistic in as much as it is cognizant of subject and object, but in the prajna which is exercised in unison with one-thought-viewing there is no separation between knower and known, these are all viewed in one thought and Enlightenment is the outcome of this.

Aitken (1982) refers to a typical term employed in systems like Zen, for paranormal phenomena - "Delusions and Pitfalls", strangely reminiscent of the disparaging comments by mystics as St. John of the Cross. As other mystics, Zen practitioners do not deny the ontological reality of paranormal phenomena, and admit their albeit spurious availability, but they are regarded as distractions away from the straight and narrow path leading to genuine enlightenment, and thus are seen as taboo, danger, to be shunned and disregarded.

Aitken (1982:45) outlines three classes of delusions one may encounter while practicing Zen:

1) The pursuit of fantasy. "Actually, there is a question of who is pursuing whom. The fantasy pursues the student, or at least it often seems that way."
2) Random thought which crops up. "You drift and dream, carried along by the flow of images."
3) Makyo. The third class of delusion is makyo, "mysterious vision." This is a deep dream experience that may involve a dramatic vision, a feeling of bodily distortion, or less commonly a sensation of hearing or smelling something that is not there in objective fact.

Flora Courtois, in her little book An American Woman's Experience of Enlightenment, vividly describes several makyo, one of which will illustrate the phenomenon:

A scene appeared as from an incalculably remote and primitive time. I seemed to be a member of a small family of cave dwellers. There was darkness, a gloomy darkness about our lives and surroundings. In our cave we had found a place of security and protection from what I sensed to be a hostile outside world. Gradually, however, we found within ourselves
the courage as a family to venture forth together to seek a brighter, more open place. Now we found ourselves on a great open light plan which stretched in all directions and where the horizons seemed to beckon to us with untold possibilities.

For Ms. Courtois, this was the turning point in her practice. The others in her family and indeed most of the human race turned back to the cave, leaving her to go on alone.

Not all makyo are this rich in detail, but all of them are vivid. One student told me of a flock of white doves descending into her body. My own most significant makyo placed me in an ancient temple, also of an incalculubly remote time. Its stone pillars reached up to a vastly high ceiling. I was seated on the stone floor and tall monks garbed in black robes walked around me in a circle reciting sutras. Like all deep makyo, this experience was accompanied by a strong feeling of encouragement.

Yasutani Roshi points out that certain religions place great importance upon makyo (my emphasis). Visions and heavenly voices are seriously considered to be signs of enlightenment and salvation. Speaking in tongues is a kind of makyo (my emphasis). Astral walking, with all its variants, is elaborate makyo. These phenomena may be of general interest, for they reveal the rich potential of human experience, but they reveal little of the true nature of the one who experiences them.

In Zen, makyo are a sign that you are making progress with your practice. You have passed beyond the superficial stage of thinking this or that. You are no longer in the world of everyday delusion, and you may be encouraged to feel that if you press on earnestly in your practice, you will realize your true potential.

Kapleau (1966:38f) adds to the conceptualization of these spurious side-effects of the ascent to a full kensho breakthrough:

Makyo are the phenomena - visions, hallucinations, fantasies, revelations, illusory sensations - which one practicing zazen (concentration exercises) is apt to experience at a particular stage in his sitting. Ma means 'devil' and kyo 'the objective world'. Hence makyo are the disturbing or 'diabolical' phenomena which appear to one during zazen. These phenomena are not inherently bad. They become a serious obstacle to practice only if one is ignorant of their true nature and is ensnared by them. ... If you attend a sesshin of from five to seven days' duration and apply yourself
assiduously, on the third day you are likely to experience makyo of varying degrees of intensity. Besides those which involve the vision there are numerous makyo which relate to the sense of touch, smell or hearing, or which sometimes cause the body suddenly to move from side to side or forward and backward, or to lean to one side or to appear to sink or rise. Not infrequently words burst forth uncontrollably (my emphasis), or more rarely, one imagines he is smelling a particularly fragrant perfume. There are even cases where without conscious awareness one writes down things which turn out to be prophetically true (my emphasis).

So makyo - paranormal abilities and phenomena are real, but diversionary challenges. They have only one valid function as signs of making progress on the ascent to the summit of full consciousness.

Benoit (1962:231) attempts to analyze the processes involved in Zen, Yoga and similar concentration disciplines, by delving into the development of the human intellect in the child, which tend to subsume all experiences into the narrow conceptual mould of rational language labels:

Language will constitute a symbolic integration which will confer on the psychic world a fixed, algebraic and solid structure. The haloes of the notions remain fluid, but their centres are immobilized. In expressing his thought verbally, the child fabricates a mental structure in which the fixed is separated from the moving. This verbal expression is an exorcism because it partially eliminates the ungraspable movement which, in its totality, appears disruptive. Fluid thought loses its former fearful aspect, and assumes, thanks to language, a reassuring, affirming aspect.

However, the immediacy of the unstructured experiential side of being often is lost. Man thus craves this lost or repressed side of his being, and develops practices to re-elicit this lost or repressed alternate
state of being or consciousness. In the process, he may discover some paranormal abilities, as he ascends to the ultimate peak experience. Benoit (1962:259) states:

Supernatural powers can be acquired, powers which are tied to inner decontraction and which bring, in their wake a love which is happy and intense in its security (these powers are, in general, impressive to many of those who are witnesses of them, and illusorily seem to them to be proofs of total realization).

Kapleau (1966) provides vivid, first-person narrative descriptions of individual breakthroughs into full kensho consciousness; the experience of a Canadian housewife on her quest for fulfillment is typical (Kapleau 1966:261f):

The roshi (master) had assigned me the koan "Mu" after satisfying himself of my earnest desire for Self-Realization. ... On the morning of the third day I was truly concentrating. I could now focus my mind somewhere in my abdomen without, however, knowing just where, and there was a growing rocklike stability to my sitting. By mid-morning, just after the roshi's lecture, I settled into a fairly deep concentration, increasing the force of each breath, which had been synchronized with the repetition of Mu. I expected this increase of effort to strengthen my concentration even further. After some fifteen minutes the combination of this forceful breathing and the repetition of Mu began a strange tingling in my wrists which spread slowly downward to the hands and fingers as well as upward to the elbows. When this sensation had gotten well under way, I recognized it as identical to what I had experienced under severe emotional shock on several occasions of my life. I told myself that if I increased even further the force of my breathing and concentration, I might come to kensho. ...I wept bitterly and writhed as though a torrent of electricity were surging through me. I felt that the sorrows of the entire universe were tearing at my abdomen and that I was being sucked into a vortex of unbearable agonies. ... (But kensho did not occur.) ... On the sixth day I realized that the only way to overcome the "enemy" was to embrace him when he appeared. No sooner had I thought this than the "enemy" materialized before me clad in the costume of a Roman centurion. I rushed to him and in joy flung my arms about him. He melted into nothingness. At that instant I saw the brilliant
light appear through the darkness. It expanded and expanded. I stood staring at it, and into its center leapt the words: "Mu is me and me is Mu!" A veritable tidal wave of joy and relief surged through me. ... I slipped quietly from the main hall and returned to the bathhouse for a second bath. Never before had the road been so roadlike, the shops such perfect shops nor the winter sky so unutterably a starry sky. Joy bubbled up like a fresh spring. ... For the first time in my life I was able to move like the air, in any direction, free at last from the self (my emphasis) which had always been such a tormenting bond to me.

Experiences such as the above, mitigated through the good offices of Zen Buddhism thus tend to confirm an emerging pattern: The reality of paranormal abilities on the ascent to the summit of consciousness is acknowledged, but its significance is minor, except as a road marker along the way. The ultimate goal is full release and full consciousness, fusion with the All.

Zen posits quite clearly an alternate, complementary realm beyond the realm of everydayness, a realm where the initiate has power over time, space, and status. Access is gained as a result of a guided, but subjective individual quest. The key method taught is meditation and concentration technique, culminating in a successful solution of the koan.

On the ascent to the successful elicitation, makyo is encountered — an array of paranormal phenomena of spectacular proportions, visions, heavenly voices, powers of healing and prophecy, and glossolalia. It is not deemed to be essential, but a part of the transitory makyo inventory which is not regarded very highly, but rather as road markers on the ascent to the summit of full
consciousness.

This survey of several key religions outside of the ambience of the major monotheistic religions has outlined a number of recurring patterns:

In all these groups there is an awareness of a realm beyond everydayness which may be realized as a realm of the spirit, of the gods, of abandon, and liberation from the constraints of ordinary life and consciousness. Those who achieve a breakthrough into this other realm are set apart, have found a passage into an alternate mode of experiencing being and reality. They claim to have made contact with powers transcending the ordinary potentialities of man. A great number of paranormal abilities are alleged to become available, from intense trance-dissociation states culminating in ecstasy, to prophetic visions, as well as vocalizations - which can be either intelligible or mystery-shrouded, phonetically distinct or simply a sequence of crude primordial sounds - to healing and exorcism rituals and supernatural miracles and feats. Access is gained either spontaneously or by an array of concentration, meditation, or dissociation rituals, often incorporating rhythmic music and dance.

The connotation of glossolalia-like utterances in all the above religions is radically different from that in charismatic Pentecostalism, where it is seen as evidence of authorization and a successful encounter with the realm of the Supernatural. In all its occurrences discussed
above there is no intimation whatsoever that the elicitation of the experience of glossolalia-like utterances is a proof or evidence for any higher state, status, insight, or encounter with an alternate realm. Rather, it is seen in context as a possible, but certainly not universal consequence of a contact with higher powers, a higher reality, or an alternate stream of consciousness or being. Such utterances may vary from sophisticated pseudo-language to primitive shrieks and grunts, while the interpretation potential varies greatly from group to group.

We may note that in shamanistic communities the two realms we have identified are complementary, part of the same given orthodoxy. In Hinduism, movement from the one realm to the other, outside the orthodoxy of 'dying' to caste and becoming a sanyasi, may be tolerated or opposed but does not appear to be considered wholly proper. Among the ancient Greeks a true complementarity would appear to have been weakened into a mutual tolerance colored by well defined hostilities. In Buddhism, Zen is but one of numerous sects or persuasions in which movement between realms is part of the orthodoxy.

The next two chapters will explore similar phenomena in monotheistic religions.
CHAPTER III

THE PARANORMAL IN JUDAISM AND ISLAM

As one examines Pentecostalism or the Charismatic Movement, one cannot help but encounter a recurring and all-pervasive emphasis on one key experience - the "Baptism in the Holy Spirit", documented by speaking in "tongues", or glossolalia. The previous chapter has shown that this particular type of paranormal ability is not necessarily prevalent in groups which are open to paranormal phenomena in general. Even among Pentecostals, glossolalia certainly is not the only paranormal ability alleged to be available, but all current Pentecostal groups agree that the successful first-time elicitation of glossolalia constitutes a marker and breakthrough into a heretofore unexperienced realm of existence or consciousness for any individual. Once this successful breakthrough has occurred, the other paranormal faculties also become available and accessible to the initiated.

At this point we may now turn to examining a number of groups of the past and present within the ambience of monotheistic world religions which have/had glossolalia-like utterances within their repertoire of paranormal abilities. These groups may qualify as possible precursors of modern Pentecostalism.
A. JUDAISM

Judaism had its beginnings in the belief patterns of the ancient tribe of the Hebrews. Its recorded history began with the Exodus Event around 1,350 B.C.

Moses, the charismatic leader, claiming a direct call from God revealing himself in the burning bush on Mt. Sinai, led the enslaved tribe to freedom in Canaan.

Judaism received its formative structuring through the Torah, received by Moses directly from God according to Jewish belief, containing the Decalogue and many other societal foundations and laws.

After the formation of Judaic ritual worship and sacrificial rites, the newly established nomadic nation proceeded onward to its final destination, Canaan.

On the frustrating march through the wilderness, formal early Judaic structures were given a new lease on life through a direct encounter with the realm of the Supernatural.

1) The Nava-Experiences of Ancient Israel

Nava-experiences occurred soon after the people of Israel had successfully been led out of Egypt. On the way to the Promised Land they were encountering many obstacles. Frustration and despair had set in. The lower-echelon leadership core, the elders of Israel, was close to revolting against Moses' theocratic leadership. Tension and stress-levels were extremely high. A state of incipient revolt connoting a liminality was palpable.
Something spectacular and incisive appeared to be imminent. Either the dream of the Promised Land would die, and a forlorn band of former Egyptian slaves would return penitently to their masters, or something new and powerful would have to occur to revive their collective dream and vision. A few months before the people of Israel had been brought to the point of confessing that YHWH is one God. ("Hear, o Israel, the Lord (YHWH) our God is One!") Deut. 6:4) They had accepted, on faith, that this one Lord had revealed himself in two ways — first, through his specially called prophet Moses and, secondly, through the Torah he had given the nation through Moses. This special revelation provided for meticulous guidance and control for any and all aspects of daily life as detailed in the books of Exodus, Leviticus, Numbers, and Deuteronomy.

However, in the crisis atmosphere of immediate post-exodus times, the prophetic voice of Moses and the transmitted Word were insufficient for social control; a much more direct encounter with the "divine" became a requirement for maintaining cohesion of the group. And this direct group encounter with the "supernatural" occurred for the first time in recorded Israelite history. It is recorded in the book of Numbers, 11:14f. Moses is verbalizing his leadership frustrations to YHWH and the elders of Israel. A liminal turning point was reached. A collective leadership was about to be born which would henceforth share in keeping the vision of going to the Promised Land alive.
It all revolved around an ambiguous phenomenon linguistically codified by a mysterious Hebrew verb root spelled אָרָת and pronounced nava. When checking Hebrew dictionaries for the meaning of this root, a fascinating double meaning is uncovered. It can mean one of two rather different things - 1) to rave madly, as in rant and rave, or 2) to prophesy in an ecstatic state. The dictionary editors carefully refrain from providing any basis for choosing one or the other. It is obvious that a value judgment on a specific behavior is involved in the choice of one or the other meaning. If the context is of no help in determining the appropriate choice, any potential translator is at a loss and has to make an arbitrary decision as to which meaning to choose. (Please note: The basic root is אָרָת "nava", from it derives the noun "navi" or "nabi", and its plural form נְבִיيم "n'vi'im". Since the root nava is the basic form, we will use this transliteration henceforth in our discussion, while realizing that a variety of grammatical forms occur in the Hebrew texts, as will be discussed further on).

An interesting case study of such frustration and ensuing ambivalence are the various editorial changes by Beck (1973) who in his first translation of the Hebrew Scriptures arbitrarily chose rant and rave in all contexts where he felt a negative connotation was implied, and prophesied when he felt a positive connotation was implied. Ironically, he changed his mind between the first and second editions in several locations.
The following passage contains the very first allusion to nava behavior in the Hebrew Scriptures (Numbers 11:14f):

(v.14) (Moses, praying): "I am not able to carry all this people alone, the burden is too heavy for me..." (v.16f) And the Lord said to Moses: "Gather for me seventy men of the elders of Israel whom you know to be the elders of the people and officers over them; and bring them to the tent of meeting, and let them take their stand there with you. And I will come down and talk with you there; and I will take some of the spirit which is upon you and put it on them; and they shall bear the burden of the people with you, that you may not bear it yourself alone." ... (v.24) So Moses went out and told the people the words of the Lord; and he gathered seventy men of the elders of the people, and placed them round about the tent. Then the Lord came down in a cloud and spoke to him, and took some of the spirit that was upon him and put it upon the seventy elders; and when the spirit rested upon them, they prophesied (nava-ed). But they did so no more. Now two men remained in the camp, one named Eldad, and the other named Medad, and the spirit rested upon them; they were among those registered, but they had not gone out to the tent, and so they prophesied (nava-ed) in the camp. And a young man ran and told Moses, "Eldad and Medad are prophesying (nava-ing) in the camp." And Joshua the son of Nun, the minister of Moses, one of his chosen men, said, "My lord Moses, forbid them." But Moses said to him, "Are you jealous for my sake? Would that all the Lord's people were prophets (nava-ers), that the Lord would put his spirit upon them!" And Moses and the elders of Israel returned to the camp.

Either the Lord directly, or the stress of their collective plight in the desert would seem to have prepared the 70 elders for a new experience - to possibly break through into a higher consciousness which up to this point only Moses had enjoyed, a state of mind which had prepared and equipped him well for the leadership of his nation. As the elders were selected to become part of a similarly anointed collective leadership elite, a breakthrough and release occurred. It had a physiological
symptom - they all nava-ed. They vocalized ecstatically and non-cognitively.

Yet it appears that this unusual group experience changed everything. The tension eased, the crisis passed, the Spirit of Moses now was upon the seventy elders, and they successfully led the nation to the gates of the Promised Land, now utilizing a collective leadership pattern.

The cryptic remark that the 70 never did it again is not explained further. Thus it seems it had been a once-only breakthrough experience. There is no further reference to nava-like behavior until the first Book of Samuel, several centuries later.

At that time the theocratic nava-leadership of Samuel the Seer (or Prophet) was challenged by the rank and file, who had seen an alternate form of secular government among the surrounding pagan tribes. Samuel eventually agreed to anoint a secular "king" or tribal chieftain. He claimed divine guidance in this process, and it was he who selected Saul, the son of Kish as first king. But Saul had not received the spirit as yet. Samuel directed him into this initiation encounter, to qualify him for leadership of God's people (I Samuel 10, v.5ff):

You will meet a band of nava-ers coming down from the high place with harp, tambourine, flute, and lyre before them, nava-ing. Then the spirit of the Lord will come mightily upon you, and you shall nava with them and be turned into another man. (my emphasis) Now when these signs meet you, do whatever your hand finds to do, for God is with you. And you shall go down before me to Gilgal; and behold, I am coming to you to offer burnt offerings and to
sacrifice peace offerings. Seven days you shall wait, until I come to you and show you what you shall do. (my emphasis)

The above illustrates the use of the nava-experience in socializing and integrating novices into a nava-mediated order. The last statement succinctly spells out who is in charge, and who is to obey.

However, Saul found it difficult to obey. When Samuel was late for an appointed ritual Saul usurped Samuel's role and brought the sacrifice himself (1 Samuel 13:8ff). Samuel was not amused. Saul was declared unfit to rule. David was anointed his successor. Saul, however, did not gracefully fade from the scene. He retained his kingship and was jealous of the competing candidate for king, David. In chapter 19 of 1 Samuel, we hear of King Saul's hot pursuit of David:

(v.20f) Then Saul sent messengers to take David. And when they saw the group of prophets nava-ing and Samuel stand as leader over them, (my emphasis) the Spirit of God came upon the messengers of Saul, and they also nava-ed. And Saul was told, he sent other messengers, and they nava-ed likewise. Then Saul sent messengers again the third time, and they nava-ed also. Then he (Saul) went to Ramah himself, and came to the great wall at Secu ... he also went there to Naioth in Ramah. Then the Spirit of God was upon him also and he went and nava-ed until he came to Naioth in Ramah. And he also stripped off his clothes and nava-ed before Samuel in like manner, and lay down naked all that day and all that night. Therefore they say: Is Saul also among the nava-ers? (prophets or ravers)

Saul, who had broken free of Samuel's nava-mediated domination, fell under its spell once again, once the group dynamic of an ecstatic throng of nava-ers was able to re-assert control over him.
As soon as he came out of this nava trance state he reverted to his now normal behavior patterns where he was able to make choices apart from the tutelage of Samuel and the nava-stream of consciousness and control.

Something profound had happened to the elders of Israel, as well as Saul, David, and their servants. Yet it had not happened to everyone. Thus this nava-experience tended to polarize any given group. Joshua, the close confidant of Moses, for example, did not receive the experience, and thus evaluated it negatively and promptly implored Moses to stop this irrational ecstatic behavior. Moses disagreed and stated that he wished everyone could share in the ecstasy. But by expressing this wish, he tacitly admitted this was not a realistic option. Only a certain segment received the breakthrough into this alternate state of being which had some rather spectacular symptoms in uncontrolled kinetic behavior as well as ecstatic non-cognitive vocalizations. The overall evaluation of the behavior on the part of Moses was positive. This alternate state of being the elders had experienced had been caused by the Spirit of God who now was upon them as it had been exclusively on him before. They had undergone some sort of a profound rite of passage. King Saul, even after he had turned apostate, had retained the gift. People were amazed that he still "was among the prophets", still had the sign of the spirit, the nava-behavior.

So far, we have examined some of the primary Biblical
Kaufmann (1960:95), from a scholarly perspective, provides this summary statement on the early history of ecstasy and prophecy in Israelite Religion:

Israelite prophecy contains ancient pagan elements that have been refashioned by the Israelite idea. Israelite, no less than pagan, prophecy is rooted in abnormal states of the psyche (my emphasis): in ecstasy, Platonic "madness", in certain psychic disturbances and their physical manifestations. ... In every age Israelite prophecy displays characteristic signs of ecstasy as we know it from paganism. An extraordinary inner tension seizes the prophet; all his experiences become heightened and his spirit and body are abnormally moved. He senses himself impelled by an external power - "the hand of YHWH." ... To "act the prophet" is to behave in a mad and unreasonable manner. Prophets were popularly called "madmen" or "fools".

Later, Kaufmann (1960:97) adds these comments concerning the differences between crass, pagan ecstatic behavior and a more disciplined prophetic behavior emanating from direct contact with the true God, YHWH:

Paganism, as we have seen, views the speech of the rapt prophet as the very utterance of a god who has taken possession of him. Even inarticulate words and sounds (Glossolalia? my emphasis and question) have value as the communication of the indwelling god. The words of the ecstatic, being in fact the divine utterance, are the primary source of prophecy. In Israel, however, prophesying frenzy never had primary mantic value. It was considered a sign of having been touched by the divine spirit, but words uttered in that state seem never to have been regarded as divine. An Israelite prophet repeats the word of God that came to him beforehand. He recounts his experience of the divine revelation - the primary mantic experience - almost invariably in the past tense: "Thus said YHWH," "the Word of YHWH came to me."

Kaufmann implies a development of crass pagan ecstasy into a distinctly Israelite, more sophisticated and cognitively oriented prophetic activity. His remarks seem
to support the notion that the ecstatic nava-behavior may have been a physiological forerunner, if not analog of current glossolalia and "Slain in the Spirit" experiences, since it occurred under very similar circumstances. The causation is purported to be of the Spirit of God, a charismatic leader mediates the experience, and those receiving it experience a powerful release from everyday reality or consciousness, specifically a release from cognitive speech patterns, as they lapse into an alternate form of (non-cognitive) vocalizing occurring in trance-like dissociation states. Perhaps most significant was the fact that it only occurred during a period of high liminal tension and crisis, which had stressed the recipients to a high degree of alertness and anxiety. This correlates with the common knowledge in charismatic circles today that the most likely breakthrough into tongues will occur when a high degree of emotional expectancy has been created. 

Prophetic (nava) communities continued to flourish throughout Israelite history (cf. I Samuel 10:8-13; 16:14-23; II Kings 2:2-7). They continued to foster and teach nava-like behavior. Members of these communities gradually achieved a distinctive niche in society and represented a counterweight to the priestly ruling class in charge of regular Judaic religious practice, especially the teaching and interpretation of the Torah, as well as the proper observance of sacrificial rites and ritual obligations. "Prophets" ventured forth periodically into
the everyday world of law-oriented religious observances, politics and economics with distinct and cogent "Words from the Lord" they claimed to have received directly from the very Spirit of YHWH. A Jeremiah, an Isaiah, an Amos thundered their majestic "Thus saith the Lord" to the crowds of people gathered to either listen or scoff, as the situations were assessed by the rank and file of the population. They were generally tolerated, and often grudgingly respected as eccentric contacts with the realm of the spirit, since they had the reputation that they had tasted of the very spirit of YHWH in a way that the rank and file never had.

Some of these "spirit-filled" nava-ers also gave prophecies of a day when this spirit would become freely available to all men. The prophet Joel, for example, gave this specific forecast (Joel 2:28):

And it shall come to pass afterward, that I will pour out my spirit on all flesh; your sons and your daughters shall prophesy (nava), your old men shall dream dreams, and your young men shall see visions.

Isaiah the prophet also predicted something special would happen; perhaps he foresaw an unusual, non-rational, "totally other" communication medium (Isaiah 28:11): "For with stammering lips and an other tongue (my emphasis) will He speak to this people."

The nation of Israel had become divided into two distinct groupings. The vast majority including its secular as well as ecclesiastical leadership class was either
uninterested in, or unable to elicit nava-behavior, and learned to rely more and more on the cognitive input of the Sacred Scriptures as divine guidance and revelation. Yet this majority tolerated a fringe group of nava-ers who vociferously claimed to have tasted of another realm, who proved their contact with this other realm by engaging in rather impressive paranormal behavior, notably audible non-cognitive vocalizations in intense trance dissociation states, and by coming forth at opportune and inopportune times with claims of direct prophetic messages from the Almighty, chastising, directing, and guiding the establishment in all kinds of decisions of a military, political, moral, and social nature. Society and its leadership in each of these situations had to evaluate the validity, authenticity, and authority of such purported direct messages from the Spirit Realm being received by way of the good offices of the special self-authenticating spiritual elite of nava-ers.

Often a power struggle ensued over the question which stream of perceiving reality, the everyday societal leadership or the nava-leadership was to prevail in the decision making process. Much of the historical material in 1 and 11 Samuel, 1 and II Kings, and 1 and II Chronicles attests to the continuing struggle. The historical records meticulously maintain objectivity by using the non-judgmental nava to describe the issue. A political observer, at variance with the message of a given nava-er was free to choose the rant and rave
negative evaluation of a pronouncement, a devotee to a particular prophet would render nava as a positive prophetic message from God, to be listened to and obeyed.

Sociologically speaking the history of Israel had become a sort of battleground for the aspirations of a dichotomized leadership. Samuel, the prophet-ruler, had reluctantly agreed with the people to anoint a secular king (Saul). The leadership of nava-prophets (Moses, and the 70 elders and later, their successors) thus became more and more separated from the secular leadership realm. Eventually a bi-polar religious leadership was the result — the institution-supporting priests as well as the free-spirit prophets. Often, they were in complementary agreement, albeit viewing reality from different vantage points; sometimes they were in hostile opposition, especially when the prophets openly voiced disagreement with decisions of the secular leadership and/or the religious priestly hierarchy.

The nava-experience of Ancient Israel can be construed as the archetype of subsequent similar experiences. Its audible nava vocalization seems to have constituted its center and core.

Later books, like the book entitled Jeremiah, show the agonized evolution of a theological evaluation process. As time progressed, there had been a rude awakening and continuing disillusionment. There existed both fake and true nava-ers or prophets. Some did proclaim prophetic messages from God, in keeping with the basic
thrust of Torah-based Judaism. Other "prophets" presented a very different message, at times even colored and influenced by Pagan ecstatic groups in the surrounding nations.

Increasing skepticism arose over the question of authenticity. Especially those who were not nava-ers themselves, the cognitively-oriented societal leaders, unable to relate to nava-behavior, regarded the nava-authorities with ever greater disdain and skepticism. Old-line Nava-authority was waning. Jeremiah (14:14) deplores: "The prophets prophesy lies in my name. I sent them not, neither have I commanded them." Yet the same Jeremiah claims authorization and authenticity for himself (Jer. 1:5): (YHWH speaking) "Before I formed thee in the womb, I ordained thee to be a prophet (my emphasis) unto the nations."

It is noteworthy that the theological Israelite elite carefully stays away from judging or evaluating the ontological reality of the nava-realm. It is significant that only western rational languages have superimposed a dichotomy in language analysis by proposing the two different lexical meanings for nava as outlined before: 1) rave 2) prophesy. In the original Hebrew, the choice was left largely to the listener/reader.

Perhaps the most tragic value-judgment and illustration of a ruthless attempt at eradication of nava-behavior is found, ironically, in a prophetic book, Zechariah (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 prophesies. (nava-s)

Some recent commentators, as for example Gunther Plaut (1981), have attempted to trace an emerging value-judgment and incipient evaluation scheme based on the use of two different forms of the Hebrew verb in which the nava root tends to occur. Without attempting to summarize the intricacies of Hebrew grammar, it should be noted that the Hebrew Scriptures use the verb nava in two of the possible seven conjugation modes. These are the Niphal and the Hithpael modes. The Niphal implies passive action, as if the action is caused by an outside agent; the Hithpael is a reflexive form of the verb, implying the person is doing it to or by himself.

The first occurrence of nava in Numbers 11:25 is in the reflexive mode. Hence Plaut (1981:1093) notes:

v.25 'Spoke in ecstasy'. Others, 'prophesied'. The root nava appears to be related to Akkadian 'nabu', to call. The navi, prophet, is one who is called to announce God's will. One may also note that the Hebrew text uses the verb 'prophesy' here in the reflexive mode, which might hint at the writer's desire to convey that the elders only acted like, but were not real, prophets.

Unfortunately, the above notion is not borne out consistently throughout the Hebrew Scriptures. Even though it is tempting to superimpose an implicit evaluation scheme, the context does not bear it out in most of the occurrences. Nava occurs in both forms of the verb and the context often implies both positive and negative
evaluations in either form. However, an interesting, and perhaps telling difference can be observed between Jeremiah and Ezekiel. Jeremiah, writing before the Babylonian Exile, uses the passive form profusely to refer to both fake and genuine prophetic activity. In the three instances where he uses the reflexive form, it always implies fake activity.

Ezekiel, writing during the Exile, is entirely consistent. The passive form is used throughout to refer to his divinely authorized, genuine prophetic activity. The reflexive is used to refer to fake prophetic activity. Perhaps most astonishing, in Ezekiel 37:10, he uses the reflexive once for himself in a very special circumstance: The Lord had commanded him to prophesy by himself, of his own accord. So he promptly uses the reflexive form, whereas in all other instances he used the passive form to refer to his usual prophetic activity under passive divine tutelage.

It would be tempting to impose Ezekiel's scheme on the other nava occurrences, always rendering the reflexive as fake or self-initiated prophetic behavior, and the passive as genuine behavior. But it simply is not feasible since the contexts in the other books do not allow it. Young's Analytical Concordance to the Bible (1956:779) lists 109 occurrences of nava, approximately 2/3 in the passive form, and 1/3 in the reflexive form. Either form in most cases remains ambivalent and is rendered both negatively and positively, except, as noted above, in the
Heschel (1962:405f) provides a searching compilation of the etymology of the root verb of the phenomenon, adding some new perspectives, but also reservations:

The etymology and exact meaning of *nabi* and its verb forms, a matter of much dispute, remain obscure in some points. The verb seems to be connected with the Akkadian *nabu*, "to call." *Nabi*, a passive, seems to denote a person who is the passive object of an action from without. ... Some scholars have suggested that there was a connection with the stem *nabaa*, which means "to bubble up," "to flow." ... In another instance, it is suggested *nabi* is derived from the root *nbaa* which means "rising" or "being lifted."

One fact seems quite certain. Nava epitomizes in one verb root a different way of appreciating reality which co-existed side-by-side with the usual everyday, cognitive oriented way, for quite some time in early Judaism. The early charismatic leader Moses was able to take some of his second-echelon leadership along into an alternate consciousness which equipped them for their responsibilities, and created a collective leadership consciousness. In a way, the two streams were complementary. However, since only a minority received the breakthrough, the seeds of societal polarization were intrinsic to the experience; some received, some did not. A polarization sooner or later was likely to occur. Its formal canonization appears at the anointing of Saul as secular king, albeit under the implied tutelage of Samuel the prophet. When Saul defied this authority, the polarization was complete. The nava-prophets continued to claim their special enhanced status with their assertion...
of supernatural power over laws of nature (Elijah and the Baal priests), over space (Elijah's ascension to heaven) and status (Samuel anointing David as successor of Saul).

Modes of access to this special realm were group-mediated dissociation experiences, the experiences of the 70 elders of Israel had been the beginning. Descriptions of later nava-communities have frequent references to rhythmic music and dance, culminating in dissociation/trance states.

Powers claimed by the nava practitioners centered on the gift of prophecy, speaking direct messages purportedly received supernaturally from God, received in visions and trance-states.

Lindblom (1962:44) provides a model of analysis for the classical prophetic personality. He posits a dualistic paradigm. A prophet has two ego's:

... the one being his everyday ego, the other the extraordinary ego, which is the subject of the supernatural experiences. In the visionary experiences this alter ego replaces the everyday ego. This doubling of personality (my emphasis) in men and women of the visionary type must not be confused with the phenomena of depersonalization and cleavage of personality. ... There is no doubt that the feeling of being two individuals is principally derived from the visionary experiences themselves.

Another concomitant of this state, however, was the irrational "ranting and raving", non-cognitive vocalizations which could be construed as physiological analogs of glossolalia.

Lindblom (1962:200f) makes reference to the view that there is at least one phonetic example of actual
glossolalia extant in the Old Testament Hebrew Scriptures, in Isaiah 28:9ff. Isaiah quotes a scornful utterance of his enemies who ridiculed his preaching which contained the Hebrew phrase 'saw lasaw saw lasaw kaw lakaw kaw lakaw', possibly meaning "a little here, a little there" cognitively. But the repetitive cadence, the repetition of the Ah-sound shows a striking parallel with modern glossolalic samples. Significantly, the following verse, Isaiah 28:10, contains the statement that YHWH will speak to them through prophets with stammering lips and in a strange tongue (my emphasis). Verse 13 contains the same unusual sequence of sounds once more.

Powers of healing were also mentioned. For example, the supernatural healing of an incurable leper, Naaman (II Kings 5:14); even a case of raising a dead boy from the dead, by Elijah the prophet (I Kings 17:21).

Early Judaism amply illustrates the reality of two streams of consciousness in a given religious group, which inter-penetrated their perception of reality. Society as a whole partook from both realms. The priestly class associated with scholarship and temple worship ritual tended to uphold cognitive rational values in society, the free-spirit prophets provided fresh affective insights and visions for the people. In times of crisis, both groups sometimes chose opposing sides, and polarization tendencies became more pronounced, culminating, at times, in attempts at brutal repression of ecstatic nava-behavior.
2) Medieval Judaism

During the Jewish Diaspora after the destruction of the Temple in 70 A.D., mainline Judaism continued to rely on cognitive models to preserve its religion and cultural identity. Deprived of its physical cultural center, the temple in Jerusalem, the Torah and the Talmudic literature became the focus and center of Judaic identity.

Yet, deep within the hearts of many adherents, a yearning for a more direct encounter with the divine became more prevalent.

Jewish Mysticism came to full bloom. Gershom Scholem (1941:50), presents a survey of techniques of contacting the realm of the "supernatural", as manifested in the search for paranormal gifts and the special status and supernatural authorization implied by their acquisition:

Sunk in his ecstatic trance, the mystic at the same time experiences a sense of frustration which he tries to overcome by using longer and more complicated magical formulae, symbols of a longer and harder struggle to pass the closed entrance gates which block his progress. As his psychical energy wanes the magical strain grows and the conjuring gesture becomes progressively more strained until in the end whole pages are filled with an apparently meaningless recital of magical key words with which he tries to unlock the closed door. It is this fact which explains the abundance of magical elements in many of the Hekhaloth texts. Such "voces mysticae" are particularly prominent in unedited texts.

A little further on Scholem (1941:62) presents a strange allusion to automatic writing of tongue-like, cognitively meaningless, yet meaningful neologisms of a totally different realm:
The vocabulary of the Hebrew language, although by no means restricted in this field, no longer sufficed for the spiritual needs of the ecstatic eager to express his vision of God’s majesty in words. This is evident from the large number of original and frequently bizarre phrases and word combinations, sometimes entirely novel creations, all bearing a decidedly numinous character, and which perhaps mark the beginning of the flood of new verbal creations to be found in the oldest classics of Palestinian synagogal poetry since the seventh century AD.

Perhaps even more significant is the instruction Abulafia (an important figure in prophetic Kabbalism) provides in how to properly receive the contact with the supernatural realm. Scholem (1941:137) states:

Be prepared for thy God, oh Israelite! ... Cleanse thy clothes, and, if possible, let all thy garments be white, for all this is helpful in leading the heart towards the fear of God and the love of God. If it be night, kindle many lights, until all be bright. Then take ink, pen, and a table to thy hand and remember that thou art about to serve God in joy of the gladness of the heart. Now begin to combine a few or many letters, to permute and to combine them until thy heart be warm. (my emphasis) Then be mindful of their movements and of what thou canst bring forth by moving them. And when thou feelst that thy heart is already warm and when thou seest that by combinations of letters thou canst grasp new things which by human tradition or by thyself thou wouldst not be able to know and when thou art thus prepared to receive the influx of divine power which flows into thee, then turn all thy true thought to imagine the Name and his exalted angels in thy heart as if they were human beings sitting or standing about thee. ... Thy whole body will be seized by an extremely strong trembling, so that thou wilt think that surely thou art about to die, because thy soul, overjoyed with knowledge, will leave thy body. And be thou ready at this moment consciously to choose death, and then thou shalt know that thou hast come far enough to receive the influx. (my emphasis) ... The hidden spring of divine life is released. ...this irruption of the divine influx does not overwhelm the mind, on the contrary, having climbed the seventh and last step of the mystical ladder and reached the summit, the mystic consciously perceives and becomes part of the world of divine light, whose radiance illuminates his thoughts and heals his heart. This is
the stage of prophetic vision, in which the ineffable mysteries of the divine name and the whole glory of its realm reveal themselves.

This "irruption of a divine influx" sounds remarkably similar to the concept of Spirit Baptism, as a result of which phenomena such as prophetic visions are alleged to occur.

A little later, Scholem (1941:139) specifically addresses the concept of a gift of prophecy:

The prophetic faculty represents the union of the human intellect at the highest stage of its development, with a cosmic influence normally domiciled in the intelligible world, the so-called active intellect. The influx of this active intellect into the soul manifests itself as prophetic vision. ... The Light of the Intellect gives the impression of a Judaized treatise on Yoga. The similarity even extends to some aspects of the doctrine of ecstatic vision, as preceded and brought about by these practices.

Another insight, in the vein of modern psychoanalysis or psychology, is this comment (Scholem, 1941:141):

The content of ecstasy is defined by the followers of prophetic Kabbalism by yet another and even stranger term which deserves, for the unexpected turn it takes, the special attention of the psychologist. According to this definition, in prophetic ecstasy man encounters his own self confronting and addressing him. This occult experience was estimated higher than the visions of light usually accompanying ecstasy. The Midrash says of the anthropomorphic utterances of the prophets: Great is the strength of the prophets who assimilate the form to Him who formed it, that is to say who compare man to God. Some Kabbalists of Abulafia's school however, interpret this sentence differently. The form being compared to its creator, i.e., being of divine nature, is the pure spiritual self of man departing from him during prophecy.

The encounter with the realm of the paranormal thus appears to be interpreted in a psychological model; it is really no longer an encounter with outside divinity, but
with the (usually latent, repressed, or dormant) human alter ego within man, brought about by a liberation from the shackles of everyday consciousness.

Some similarities to Buddhist thought, especially Zen, can be traced here. Man confronts the pure Self and is able to unite with the One through this self-yielding encounter or experience.

This alternate stream, reflected in a variety of mystical experiences and endeavors, did not polarize the Jewish communities. Rather, the two streams tended to be complementary to each other, and the mystic minority saw itself as part of the main stream of Judaism. It did perceive itself, eo ipso, as partaker of a special realm, able to transcend restrictions of time, space, and status, by contacting the other realm directly.

Access to this realm was gained mainly through goal-directed meditative techniques of a rather sophisticated kind. Allusions to a form of dying to the former way of appreciating reality occur, reminiscent of shamanistic funeral rituals.

Glossolalia-like utterances do occur sporadically, and are seen as irruptions of the other realm into the everyday language realm, but are not seen as essential, but rather a part of the paranormal phenomena repertoire, which included prophetic visions and locutions, as well as profound experiential encounters with the numinous, described as "light" and a spiritual warmth.
3) Hasidism

Within main-stream Judaism, deeper mystic experiences of a relatively small group continued, while the rank and file was satisfied with a Torah/Talmud oriented religious expression. Then, in Eastern Europe, during the late 18th, and 19th century, something new began to flourish - Hasidism. It was a Jewish counter-culture revivalist movement, often at odds with establishment mainline Rabbi-based Judaism. Some scholars feel it may have been influenced by Christian pietism, a lay-dominated Christian counter-culture movement at about the same time, it was replete with claims to paranormal gifts of a great variety, allegedly practiced by the "Maggids", charismatic lay leaders who needed supernatural authorization against the skepticism of the Rabbinic establishment critics. A cogent comment appeared in Juedisches Lexikon, Herlitz (Ed.) (1982): (my translation)

According to the teaching of the Kabbala whoever leads a pious life and has turned away from earthly sensuality, may appear in the form of an angel, who is able to predict the future, reveal secrets of the Torah, and provide instruction and leadership for righteous living. This kind of person is called Maggid consistently in the Kabbala.

Kuperstock (1979:90), in his article "Extended Consciousness and Hasidic Thought", posits the notion that Hasidic experiences helped to liberate man from the linear, normal mindset or stream of consciousness and opened gates to other alternate states of consciousness:

Such practices as ecstatic body swaying during prayer, emotional praying, fasting, drinking during a farbrengen, dancing, and singing all facilitate the
destruction of ego-centered consciousness through breaking out of one's self-limitations. It is only in non-ordinary states of consciousness that one can achieve control over the autonomic nervous system. Thus Hasidic stories abound with tales of wonderworking zaddikim who transcended the conventional laws of physical reality.

Hasidic Jewish counter-culture came close to bringing about a polarization of a previously largely homogenous Jewish society in Eastern Europe. Theoretically, mainstream Judaic ritual worship and Hasidic thought could have considered each other as complementary, both valid, albeit different expressions of Jewish religion. But in practice it degenerated into a battle of control and influence over the community. The claims of the counter-culture Maggids to supernatural power and authorization confirmed the other-world essence of the alternate stream of consciousness. Maggids were purported to be able to appear in a variety of places at the same time, conquering space and time, and overcoming their lowly status in society by their supernatural authorization.

Access was gained through meditative techniques resulting in trance states, as well as through rhythmic dance and music, fasting and prayer.

Glossolalia per se is not generally reported, even though some of the vocalizations in ecstasy may well have been non-cognitive sound-combinations. Other paranormal phenomena are recorded in ample detail: visions, locutions, prophecies, healing, miracles. The range is extensive.
B. ISLAM

Islam began spreading from Mecca in Arabia in the late 7th century. Soon after its founding by Mohammed it split into two main streams, Sunni and Shiite. Islam from its very beginnings had contained several elements of paranormal gifts. Mohammed, for example, is purported to have received the Holy Koran by direct revelation through the Spirit of God, and Islamic legends detail how he wrote down the Koran in an ecstatic trance, while his hand did the writing automatically, led by the spirit. Still, based on the Koran, Islam itself is primarily rule-oriented (e.g. the Five Pillars or Obligations of a Moslem) and is essentially legalistic, both in the predominant Sunni as well as the alternate, Shiite expressions in Iran, parts of Iraq and Lebanon.

Because of the successful Revolution of the Ayatollahs against the regime of the Shah of Iran, the Shiite expression of Islam has caught the attention of the world; its challenge to Sunni nations in the Persian Gulf and its possible ramifications have been debated extensively in the world media of late. Often overlooked, however, is the counter-culture, anti-establishment, anti-structure history of the Shia expression of Islam. Closely interwoven are its distinctive theological tenets of Jihad (Holy War), and Martyrdom for the righteous cause of fighting what is identified as the Great Satan — any dominant power which dares to interfere in their domain.
Shiite Islam has strong Dionysiac elements; one of the more bizarre methods of arousing ecstasy being by means of masochistic self-flagellation rituals. Passionately hoping for the coming of the Tenth Imam, a Messiah-like leader who will usher in a Shiite version of a Millennium, Shiites have been fragmented into splinter groups, all in the vain search for perfection and breakthrough into a realm beyond the ordinary.

Both in Sunni as well as Shiite ambiences, an ecstatic mystical undercurrent of Islam, known as Sufism, has had its periods of fashion and acclaim. In its extant literature, there are many fascinating references to supernatural gifts generically similar, if not akin to the charismatic gifts of Christianity.

The Sufi expression of Islam, especially as incarnated in the group dynamics of the dervish (darvish) groups, appears to serve as a cogent illustration of the near universal mystic proclivity of a certain percentage of mankind. Even though Islam, especially in the more down-to-earth Sunni tradition, is a religion largely based on precepts and rules, and usually frowns on attempted direct experiential encounters with the "supernatural", the Sufis, nevertheless, found a niche within the framework of Islam where they were able to experience the divine subjectively and, in turn, received its inherent benefits, paranormal gifts, intrinsic to this alternate realm of perceiving and appreciating reality.
Discussing Sufism, Burckhardt (1959:112) distinguishes two modes of operation of the human mind: "One that knows" and "one that is". Man has lost his true nature as the two modes had become uncoupled or dissociated, and "this led to all other ruptures and separations." Sufism thus has promoted the concept of "barzakh", the "isthmus between two oceans, to bring the two sides together again." Later he adds: "The mode of working of the mind which is complementary to reason is imagination." Then he adds some further comments (1959:115)

The Spirit is both knowledge and Being. In man these two aspects are in a way polarized as the reason and the heart. The heart marks what we are in the light of eternity, while the reason marks what we think. Seen from one angle, the heart also represents the presence of the Spirit in both aspects, for it is both the organ of intuition and also the point of identification with Being. According to a divine saying revealed through the mouth of the prophet God said: 'The heavens and the earth cannot contain me, but the heart of my believing servant does contain me.' The most intimate centre of the heart is called the mystery and this is the inapprehensible point in which the creature meets God.

Burckhardt (1959:118f) adds another analysis: "It was said that the two faces of the Spirit, the ontological and the intellectual, are respectively reflected in the heart and the reason. At a more external level, the existential aspect of the Spirit is reflected in speech, the complement of reason... by verbalizing the divine name, the faculty of speech which is a faculty of action, becomes the vehicle for knowledge of Being."

After defining the two separates modes of
appreciating reality, Burckhardt (1959:132) proceeds to describe some of the paranormal gifts practitioners of the Sufi traditions have experienced once they had penetrated into the other realm: "This spiritual state, this sudden illumination of the heart, is brought about by the reciprocal action of the divine irradiation, and the predisposition of the heart ... divine irradiation is like lightning flashes ... these flashes vary."

Ali Shah (1971:210) also attempts describing such paranormal flashes and insights: "This FANA is attained in various ways. The perfect man is subject to thought, he has the reality of illumination; his mind's eye (oculus cordis, as the Latin mystics called it) is opened, and he is illumined."

Ali Shah (1971:217) then describes various stages the Sufi traverses during his spiritual pilgrimage. He outlines one particular stage vividly:

When the "salik" after "mujahada" enters upon the stage of "mukasafa" he meets with photisms, epiphanies, or "tajalliyyat". A "tajalli" means a disclosure, an opening-out of certain mysteries. It is the manifestation of "Dahat" without the instrumentality of "sshyunyat", "asma", attributes and hypostases. The first is the sphere of colours, these are Satanic, i.e. that in which the "Salik's nafs" predominates. Mr. Meyer calls them hypnagogic and hypnopomic illusions. These are vivid illusions of sight or sound, faces in the dark etc. They may be remnants of the impressions of light on the retina in one or more of its seven primary colors, after the eyes are closed, or the impressions of a dawning light, when sleep is departing, or they may be the work of an imagining brain. True photisms, are, however, reflection from "Aalam-i-mithal" (Veridical thought-world which is a world of colors.) The last sphere is a colorless region, or as the Quran puts it, "With God, there is no morning or evening." Abu Said Abul Khayr (ob. 1049 A.D.) has divided
illuminations into three kinds. First "buruq". These are flashes of lightning (forked lightning) which leave appearances of stars behind. Then "Lawamih" which may be compared to sheetlightning; it is like the light of the sun falling on the surface of transparent water. The third is "Liwayih"; it is compared to a shining lamp.

Brown (1968:335) also gives some allusions to paranormal powers within the Sufi ambience:

...persons of a high spiritual power are, however, able to behold them (things of the spirit), and that a superior spiritual faculty possesses an influence and power over an inferior one; and that visions are not connected with the ordinary senses of the body, but are wholly spiritual so that oftentimes during our corporeal slumbers, when the senses are lulled into repose, the soul leaves the body and wanders over the world, with a velocity which knows neither time nor space and can see objects extremely distant.

Idries Shah (1968:330) provides a further sampling of Sufi paranormal phenomena:

Miracles are connected with causation problems, and causation according to the Sufi, with the problem of space and time. Many miracles are considered such because they seem to defy the conventions of space or time, or both. A breakthrough into an extra dimension would rob them of their inexplicable quality. But, say the Sufis, since miracles have physical effects, it is the effect of the miracle which may generally be significant. It is only on a crude level that an investigation into miracles can be attempted.

A miracle is therefore accepted calmly in Sufi perspective as the working of a mechanism which will influence a man or a woman to the extent to which he is attuned with it. A crazed savage who wants to immerse himself in the overwhelming emoting of apparent miraculousness, is not a candidate for spiritual development; though he may make a very improved and law-abiding member of a conventionally religious society as a result of his experience.

We can be even more specific. Professor Seligman was surprised to find that incisions made by certain dervishes in the flesh stopped bleeding with inexplicable rapidity. Until Dr. Hunt in 1931 showed a film of Indian Rifais performing these practices, the ordinary reaction had been to discount the whole thing, or else attribute it to hypnotism. The Qadiri
Dervishes are seen walking upon water, the Azimia are reputed to appear, like many of the ancient Sheikhs, at different places at one and the same time. Why do these things happen, or seem to happen?

In Sufism, the secret protects itself. Hallucinations, as they are called, work both ways, according to Sufi experience. A man may think that he sees something which is not in fact there. He may also see something other than what is really there. How he sees it and what he sees will depend on his own capacity of understanding.

Hazrat Inayat Khan (1963:148) addresses the age-old question: How exactly does a spiritually open person like a prophet hear the voice of the divine?

A question which is always asked is how the prophetic son receives the message of God; in what form. The idea of Gabriel as a messenger is partly imagination; the angel Gabriel is that Spirit of Guidance which is the soul of the prophets. Its voice is intuition, but to the attentive mind of the prophets this voice is sometimes so distinct that it becomes much louder than what is heard through the ears. For in their hearts this capacity is produced; in other words, their hearts become like domes which echo every word. The heart of the ordinary person does not give that echo, so the inner voice becomes inaudible to one's own soul. Just as a voice is necessary, so is hearing necessary also; without hearing the voice is inaudible. The hearing is the capacity in the heart. When the heart becomes like an ear, then it begins to hear the voice that comes from within. It matters little to a prophet whether his ears hear or his heart hears, whether his eyes see or his heart sees. He knows that he hears and sees, and that is sufficient evidence for him of a living God. One may ask if this means that God is so personal that he speaks and manifests as a phantom to a certain soul.

Azad (1984:59f) gives a fascinating narrative account of the conversion of Mawlama Rumi, one of the most important Sufi leaders, from a rational rule-oriented scholar and legal expert, to a devotee of a love/devotion mysticism, all through the good offices of a "counter-culture" rag-clad darvish: (This rather lengthy
section serves to illustrate several key points, and is also a striking analogy to Chaitanya's experiences.)

Mawlama Rumi was a worthy successor to his father as a scholar, spiritual guide and mufti (legal counsellor). The early period of his life, up to the age of 38, was marked by academic and religious activities as was customary in the case of theologians and scholars. He was renowned for the depth of his learning, boldness of argument and command over the sources of Islamic learning. His sermons were noted for their force of feeling and convincing arguments. The legal decisions he made were unanimously accepted. Thus by this age he was a well-established authority on religion and head of a reputed seminary in Quniyah.

His encounter with Shams Tabraizi took place around AD 1244. This was a turning point in his life and caused such a revolution in the core of his being that his whole personality was virtually metamorphosed (my emphasis). His outlook on life, religion and spirituality changed completely and he became almost a different person. This meeting ultimately turned him from a scholar and theologian into one of the giants of Sufism, indeed one of the shining stars in the galaxy of mystics of the world.

The mere scholar would never have become the lord Rum (Mawlama Rumi) unless he was the bond slave (my emphasis) of Shams Tabraizi.

There are different versions of their first meeting. According to one popular tradition it happened when the Mawlama was sitting in his garden on the bank of a pool studying various books for a solution to a problem. Shams Tabraizi, who was in the garb of a wandering dervish, was passing by the garden when he saw Mawlama Rumi from over the wall and entered the garden. When he was close to him Shams Tabraizi asked him what he was looking for. Taking him for an illiterate person Mawlama Rumi answered that what he was looking for was beyond Shams Tabraizi's comprehension. Remarking that the problem could not be solved through books, Shams Tabraizi pushed all books from the edge of the pool into the water.

Mawlama Rumi was taken aback and complained bitterly about the loss of such precious books, including some of his father's manuscripts. Seeing his grief, Shams Tabraizi stretched out his hand and brought back all the books from the pool as dry as they had been before. Mawlama Rumi was amazed to see a miracle performed by a ragged dervish and sought an explanation. "This is beyond your comprehension," answered Shams Tabraizi. From then Mawlama Rumi became greatly attached to Shams Tabraizi, and soon
his admiration for this wandering fakir grew into the strong passion of love.

Shams Tabraizi probably inspired Mawlana Rum directly to compose poetry. He himself used to do so, and since Mawlana Rumi liked to imitate him in every respect, he followed his example. In the culture in which Mawlana Rumi was brought up writing poetry was not a very respectable occupation, especially for a highly reputed theologian. Whatever the case Shams Tabraizi was responsible for providing the incentive for the blossoming of the poetic talents of Mawlana Rumi.

So, too, with Mawlana Rumi's tastes for music. In the Islamic tradition music has always been a controversial art. The Islamic code of conduct does not favor music. Its permissibility has been doubtful from the very beginning. According to some authorities the Prophet did not forbid music completely. Rather, he enjoyed it on occasions. But there are other traditions which prohibit music completely. The milieu in the initial stage of Islam was not favorable to music as it stressed the values of simplicity, piety, and a tough martial life. Since then, throughout the centuries, orthodox, pietistic and theological circles have always frowned on music and have described it as licentious extravagance.

Mawlana Rumi certainly did not patronise music before he met Shams Tabraizi. He favored pietistic asceticism and self-mortification according to reliable sources. But the fire of Divine Love Shams Tabraizi kindled resulted in such a revolution in the life of Mawlana Rumi that the inhibition about music was cast aside.

Shams Tabraizi's guidance became the source of the highest mystic flights and spiritual attainments. Through love such secrets and mysteries of the spiritual world were revealed to him which would not have been possible even through all cerebral learning or ascetic disciplines. After their first meeting, Mawlana Rumi and Shams Tabraizi closeted themselves in a house for three months, and according to another tradition, for six months at a stretch. Nobody was allowed to visit them except for certain servants who provided their necessities.

A great change took place in Mawlana Rumi after he came out of this retreat with Shams Tabraizi. He gave up all theological activities, lecturing, and preaching altogether. The respected scholar had turned into a frenzied lover. Instead of being busy with books and students or having dialogues with contemporary scholars, his time was now spent mostly in listening to music and in writing poetry. He referred to his condition at that time in this quatrain:
I was an ascetic, he turned me into a poet;
He made me chief of the vagrant, looking for wine;
I was a Sufi shaikh and a respectable person,
He made me a laughing stock for street urchins.

The fire of love kindled by Shams Tabraizi consumed all the curbs on the suppressed impulses of his nature. It let loose such streams of poetry that a composition of around 42,000 verses known as Diwan Shams Tabraizi and a Mathnawi of 26,000 was the result.

He realized more and more the power of music to unveil the mysteries of the soul and for increasing the longing of the beloved. Not only did he himself become music-minded but he also openly advocated the efficacy of music and made it indispensable for his disciples. This open revolt against traditional norms caused a great disturbance among the people of Quniyah. Everybody was astonished to see a respectable authority on religion indulging himself day and night in writing love poetry and listening to music. Moreover as his friendship with Shams Tabraizi grew Mawlama Rumi completely stopped teaching, preaching and similar activities. Students, disciples and others who were attached to him could hardly have an audience with him as he was always busy with Shams Tabraizi and a few intimate friends.

Other people who were deprived of the company of Mawlama Rumi were greatly annoyed by Shams Tabraizi, whom they regarded as responsible for this change in Mawlama Rumi. It was beyond their comprehension how a wandering dervish who apparently had no academic distinction and whose whereabouts were not generally known could influence a religious leader in such a fashion as to make him oblivious of the whole world. They thought that magic was involved. They said the dervish possessed occult powers to influence Mawlama Rumi in this way.

This report is a classical case study of a total personality/priority reversal, mediated by a charismatic dominant personality, who incarnated in his striking personality something totally other, an opposite pole or stream. The critical liminal encounter was the overwhelming miracle wrought by retrieving the books from the pool. Mawlama Rumi was mesmerized, and fell under his spell, "became his bond slave", subjecting himself to this
representative of a totally different view of relating to reality. Potentialities were liberated which had lain dormant, if not repressed, before. The rational scholar and legalist had been metamorphosed into an emotion-controlled poet and musician. Some of his contemporaries approved, some did not. A polarization threatened.

The supernatural-appearing intervention of the dervish by retrieving books out of a pool, dry and unharmed, left a rather momentous sequence of events in its wake. The story illustrates the great significance and effect of specific charismatic gifts which became available as the Sufis ascended to greater insights and more personal contact with the supernatural.

Nicholson (1914:139) gives perhaps the most extensive list of paranormal phenomena within the Sufi ambience:

It would be an almost endless task to enumerate and exemplify the different classes of miracles which are related in the lives of the Mohammedan saints - for instance, walking on water, flying in the air (with or without a passenger), rain-making, appearing in various places at the same time, healing by the breath, bringing the dead to life, knowledge and prediction of future events, thought-reading, telekinesis, paralysing or beheading an obnoxious person by a word or gesture, conversing with animals or plants, turning earth into gold or precious stones, producing food and drink etc. To the Moslem, who has no sense of natural law, all these violations of custom, as he calls them, seem equally credible. We, on the other hand, feel ourselves obliged to distinguish phenomena which we regard as irrational and impossible from those for which we can find some sort of 'natural' explanation. Modern theories of psychical influence, faith-healing, hypnotic suggestion and the like, have thrown open to us a wide avenue of approach to this dark continent in the Eastern mind. I will not, however, pursue the subject far at present, full of interest as it is. In the
higher Sufi teaching the miraculous powers of the saints play a more or less insignificant part, and the excessive importance which they assume in the organised mysticism of the Dervish Orders is one of the clearest marks of its degeneracy.

Daraul (1979:264) alludes to Sufi healing processes. He also refers to a specific "blessing" within Sufism which sounds strangely similar to the Pentecostal praise of Spirit Baptism as the Christian's "second blessing."

It is a canon of belief that a Sufi does not progress merely by passing through degrees and initiations; the blessing (baraka, sometimes called Power) must come upon him. If this is so, and the baraka is passed on from another Sufi, the conclusion is that there should be no need for secrecy; because no outsider could experience what the Sufis are undergoing in their raptures.

The answer to this, given by Sufis themselves, is that atmosphere plays a part in the cultivation of enlightenment. Strangers are a barrier and also a superfluity. Sufism is not for an audience. Again, the word "Secret" is used in a special sense. It refers to one or more of the inner experiences of the mind, and not to the mere possession of formal knowledge.

The Sufis had traveled the road taken less frequently, but they had found a rite of passage into a totally other realm, and they appear to have appreciated what they found. In a way, they were individual mystics, seeking their personal encounter with the divine, yet they also had a group dynamic of sorts, which acted as a social support group, and certainly helped them survive in spite of mainline hostility and aversion. But a polarization into two opposing groups did not materialize. Sufis did not see themselves in opposition to mainline Islam, but rather a select group of anointed persons who were able to transcend beyond the common everydayness of religious
structure, to taste in an experiential way some of the higher delights of spirituality.

Many different paranormal powers and abilities were claimed by the Sufis. Glossolalia, however, is rarely claimed. May (1956:84) does state that spurious occurrences have been recorded:

Those who observe "Diqr" ceremonies in Arabia may on first encounter believe the excited participants are speaking a foreign language... However, it is believed that some forms of ecstatic vocalization may be present in other dervish rites as well as in the conjurations of the little-known witches of the Middle East who continue to perform despite the influence of Islam.

Sufis definitely claim the existence of an alternate realm of consciousness, in which the initiated have access to powers which allow them to transcend time, space, and status.

Access is gained through an encounter with a charismatic leader/teacher, who teaches a variety of meditative trance techniques, and provides group dynamic settings enhancing trance dissociation, such as whirling dances, mediated by rhythmic music.

Healing, visions, and prophecies are part and parcel of the gift repertoire.

In summary: In early Judaism, reactions to nava-behavior are clearly ambivalent but leaning more to rejection than acceptance. In later Judaism, orthodoxy is clearly contained in the Torah and mysticism (not necessarily nava-behavior), was tolerated if remaining
within the pale of orthodoxy. In Hasidism, first signs of social polarization of a communities surfaced, even though Hasidism staunchly maintained its basic loyalty to Jewish orthodoxy.

In Islam, mysticism seems contained mainly within Sufism, where glossolalic utterances are not a feature. Sunni Islam, however, given over to orderliness, law, and order, rejects what are seen as Shiite 'excesses', during which glossolalic utterances may take place.
A. The Birth of Christianity and its Relationship to Judaic Nava-Behavior

Many Christian scholars have seen John the Baptist as the last representative of the Israelite Nava-communities. He quoted Isaiah’s prophecies to authenticate his own mission. He saw himself as one who prepares the way for the One who will "baptize with the Holy Spirit and with fire" (Matthew 3:11b). Several years later, Christianity was born as the prophecy was purported to be fulfilled on the day of Pentecost. With great anticipation 120 of the Jewish followers of Jesus had gathered in the Upper Room, and were waiting for the fulfilling of his promise to send the Comforter, the Holy Spirit. And after ten days, the following events are alleged to have taken place, as recorded in the book of Acts, Chapter 2:

(v.1 ff) When the day of Pentecost had come, they were all together in one place. And suddenly a sound came from heaven like the rush of a mighty wind, and it filled all the house where they were sitting. And there appeared to them tongues as of fire, distributed and resting on each of them. And they were filled with the Holy Spirit and began to speak in other tongues, as the Spirit gave them utterance (my emphasis). ... And at this sound the multitude came together, and they were bewildered, because each one heard them speaking in his own language.... (v.16) (Peter is speaking): "This is what was spoken by the prophet Joel: In the last days it shall be, God declares, that I shall pour out my Spirit upon all flesh, and your sons and daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams.

Some scholars have raised questions about the historicity of the events described. Nevertheless, the
accepted Christian doctrine emanating from the event is that the Holy Spirit of God, third person of the Godhead, had arrived in His fulness and was beginning to empower the apostles and other leaders of the infant Christian church. The first day of the Holy Spirit's activity brought about a harvest of 3,000 converts. And in spite of persecution and antagonism, Christianity continued to spread into the mainstream of the Roman Empire, until Constantine surrendered himself as well as the Empire to Christianity in 313 A.D.

As we look at the Pentecost story in Acts 2, we have an unambiguous claim that supernatural xenolalia and heteroglossolalia occurred (for definitions, see Chapter 1). Rationally intelligible communication was taking place, setting this outbreak of spirit-induced behavior apart from the nava-speech of former times, as well as cognitively meaningless glossolalia. Nevertheless, the occurrence of xenolalia in Acts 2 appears to have been an isolated, one-time event, according to New Testament Scriptural evidence.

The next reference to spirit-induced vocalization (Acts 10:44f) does not indicate any cognitive communication elements, but, rather, the vocalizations seem to serve solely as markers of a successful reception of "Spirit Baptism". This behavior appears to have been a kind of nava-like vocalization which also was to occur a few years later in Corinth.

Thus Acts 10:44f may be seen as the liminal
cross-over point where xenolalia was replaced by non-cognitive glossolalia within the normative Christian ambience:

While Peter was still saying this, the Holy Spirit fell on all who heard the word. And the believers from among the circumcised who came with Peter were amazed, because the gift of the Holy Spirit had been poured out even on the Gentiles. For they heard them speak in other tongues and extolling God. (my emphasis).

Historical-critical scholars examining the Book of Acts tend to interpret Acts 2 as a myth developed to rationalize the reality of tongues in the Christian ambience. Bible literalist fundamentalists are forced to accept the Acts account at face value, and thus have to come to terms with two forms of "tongues", supernatural xenolalia and supernatural, unintelligible glossolalia. There has been a heated debate to this day which of the two, or whether either, are genuine gifts encountered in contemporary times, or whether they had been an isolated phenomenon in Christianity's infancy.

B. Pauline Christianity and its Corinthian Manifestation

Paul of Tarsus had brought the Christian message to the Gentile world. He had found an often receptive soil in the cosmopolitan cities of the Roman empire. Corinth, a thriving harbor city, had a rich sampling of all the Gentile cults vying for attention in the Greco-Roman world. The cult of Dionysos was well established when Paul
arrived with his new gospel. The Corinthian Christian congregation was born almost overnight, and it continued to thrive. Corinth had been quite open to innovations from many sources.

Paul continued soon on his missionary journeys, and left local leadership in control. Soon problems arose, and Paul sent letters to answer their urgent queries, and gave guidance on how to deal with the challenges which had arisen in the congregation.

One of the most vexing problems was how to deal with charismata, notably the gift of tongues in public worship services. From a cursory reading of Paul's first letter to the Corinthians in the New Testament, one can glean intimations of an intense social ferment largely brought about by the results of an extensive syncretism of religious principles hailing from vastly different cultures. Questions of morals were debated. Corinthians were accustomed to some rather lenient moral codes, Corinth was a harbor city. Perhaps the most difficult problem arose in connection with the confusion of Christian and Dionysiac worship. The Eucharist or Lord's Supper had been mistaken for a Dionysiac celebration, and Paul chastizes the congregation severely for this in Chapter 11. His most severe criticism arose in connection with a Dionysian-like misuse of paranormal gifts, notably tongues. Ironically, Paul has a very difficult task. He cannot and will not deny the reality of "supernatural" gifts, including tongues, but he sees an urgent need for
reining in the excesses. Finding a balance between denying the validity of the gifts, and a rational judicious exercise of them is the challenge he tried to meet in Chapters 12 and 14.

In the process he provides some cogent insights into the realm of charismata in the sixties of the first century A.D.

In Chapter 12, he gives a concise list of charismata he feels are valid:

(v.1) Now concerning spiritual gifts, brethren, I do not want you to be uninformed. ... (v.4) Now there are varieties of gifts, but the same Spirit... (v.7) To each is given the manifestation of the Spirit for the common good. To one is given through the Spirit utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, to another faith by the same Spirit, to another gifts of healing by the one Spirit, to another the working of miracles, to another prophecy, to another the ability to distinguish between spirits, to another various kinds of tongues, to another the interpretation of tongues. All these are inspired by one and the same Spirit who apportions to each one individually as he wills.

The gifts exist, there are many different kinds, they are all charismata, undeserved gifts of grace of the one Spirit. To him they appear to be at the core and center of Christianity, including tongues.

However, at the end of the chapter, he makes a sweeping point - not all believers have all the gifts, but rather only some have some of them:

(v.29) Are all apostles? Are all prophets? Are all teachers? Do all work miracles? Do all possess gifts of healing? Do all speak in tongues? (my emphasis) Do all interpret?

(The original Greek here uses the question particle me (με) rather than ou (οὐ). The Greek, by the use of one or the other particle,
indicates the expected reply: "me" anticipates a no answer, "ou" anticipates a yes answer. In other words, Paul states here rhetorically that not all Corinthian Christians are able to engage in tongue speaking. The most precise translation of the underlined phrase above would be: "You don't all know how to speak in tongues, do you?"

Yet, as far as he himself is concerned, he quite bluntly admits to his gift and makes no apology for it: (1 Cor. 14:18) "I thank God that I speak in tongues more than you all!" He admits his personal opening to the direct contact with the realm of the Spirit.

Paul was a highly educated intellectual, a trained Pharisee, raised in the Diaspora. Some of his statements about the Spirit gifts, especially references to two states of being, natural-earthly-minded versus spirit-minded seem to indicate a deep intuitive awareness of two alternate states of consciousness:

(Chapter 14:2f) For one who speaks in a tongue, speaks not to men but to God; for no one understands him, but he utters mysteries in the spirit. On the other hand, he who prophesies speaks to men for their upbuilding and encouragement and consolation. He who speaks in a tongue edifies himself, but he who prophesies, edifies the church. Now I want you all to speak in tongues, but even more to prophesy. He who prophesies is greater than he who speaks in tongues, unless some one interprets, so that the church may be edified.

He makes a number of things quite plain. There is such a thing as tongue speaking, it usually is not intelligible to fellow human beings, but only to God. It is a self-edificatory activity, no one else derives any benefits from it. On the other hand, there is a spirit-induced "prophesying": rational communication, intelligible messages from the Spirit expressed in
vocabulary which all others can understand and from which all are able to benefit, cognitive in language and character. Thus a clear bias against excessive non-rational, non-communicatory tongue speaking is discernible, and a strong trend towards rational communication of spiritual messages, to the extent even that tongues messages should always be interpreted. Later on in the chapter he states (in v.28), that if there is no rational interpreter available, there should be no tongue speaking at all in a public service.

In v. 14f. Paul provides a dichotomous analysis of the psyche of a tongue-speaker such as himself:

For if I pray in a tongue, my spirit prays but my mind is unfruitful. What am I to do? I will pray with the spirit and I will pray with the mind also; I will sing with the spirit and will sing with the mind also.

The Greek word for "spirit" is pneuma (πνεύμα), for "mind" it is nous (νοῦς). The word nous refers to the rational, cognitive intellect or mind of man, the word pneuma refers to the intuitive, emotional feeling level of being, alone capable of contact with the realm of the spirit. However, similar to the double-entendre of nava in the Hebrew Scriptures, pneuma does not always mean "spirit", a positive term, but it can also mean simply "air" or "wind".

Whichever way pneuma is understood, Paul does indicate that he, as all the other spirit-filled Christian leaders, has a dual personality, each one capable of imbibing or partaking of a particular stream of
consciousness, almost as if he is two persons in one body. His spirit knows how to pray, but his mind may not participate in the process. We have here the perhaps earliest self-analysis of a schizoid state of personality that may imply a felt need for re-integrating both sides of its being.

Paul, after seeing the Dionysiac-like excesses unfolding under a Christian canopy in Corinth, counsels rational behavior (v.39f): "Desire to prophesy, and do not forbid speaking in tongues, but all things should be done decently and in order." Order, not abandon and release, is his final verdict on the manifestations of the spirit in Corinth. Perhaps even more important was the clear teaching expressed in 1 Corinthians 13 that Agape love for one's fellow man, an intrinsically selfless caring love in the original Greek, is the ultimate proof of possession of the spirit of God and thus to be coveted most of all.

C. Early Mainstream Christianity

The subsequent history of the Christian Church reflects this injunction. The Church became "orderly" and developed institutions, structures, hierarchies, and set traditions. Everything became neatly defined and regulated. Orthodoxy descended upon the once exuberant, unstructured, spontaneous and vibrant early church.

Yet the New Testament Scriptures had preserved a faithful record of the paranormal elements of the early church. The writings of the New Testament, in particular
three books, Mark, Acts, and 1 Corinthians, are replete with a summation of all the paranormal gifts alleged to have been occurring in the socio-cultural context of the time. Over and over again it is stressed and affirmed by the leadership quoted in these writings that these gifts were indeed real and authentic. Here follow a few key examples:

Mark 16:17f: And these signs will accompany those who believe: in my name they will cast out demons, they will speak new tongues, they will pick up serpents, and if they drink any deadly thing, it will not hurt them; they will lay hands on the sick, and they will recover.

Many charismatics affirm this passage as the authorization and authentication of their movement. Ironically, most scholars agree today that this last section of the Gospel of Mark does not occur in the earliest, most reliable manuscripts.

Taken as a whole, the book of Acts is an illustrated guide to the practice and availability of all the paranormal gifts, invoked in the name of Jesus in the power of the Holy Spirit, documenting them as the functional core dynamic of the early church - trances and visions, miracles, supernatural healings, even instances of raising people from the dead, tongues, words of wisdom, knowledge and prophecy.

Yet, as the Christian church matured and became more institutionalized, such purported incidents of paranormal phenomena seemed to decrease. Paul’s dictum in 1 Cor.
that everything should be done decently and in order had indeed served to rein in, and eventually eliminate most ecstasy-based behavior patterns.

Yet some of the earlier church fathers of the second Christian century, as for example, Irenaeus and Justin Martyr, still knew of charismata and their then acceptable, legitimate use within the main-stream church. Kelsey (1981:36f) provides the following quotes from the original writings, mainly The Ante-Nicene Fathers (Eerdmans, Grand Rapids, 1952):

For some do certainly and truly drive out devils... others have foreknowledge of things to come: they see visions, and utter prophetic expressions. others still heal the sick by laying their hands upon them and they are made whole.

Those who have received the Spirit of God are perfect, and who through the Spirit of God do speak in all languages (tongues?), as he used himself also to speak. In like manner we do also hear many brethren in the church who possess prophetic gifts, and who through the Spirit speak all kinds of languages (tongues?), and bring to light for the general benefit the hidden things of men, and declare the mysteries of God.

Now it is possible to see amongst us women and men who possess gifts of the Spirit of God.

The early spirit-fervor and ecstasy still existed here and there, but had largely been replaced by orderliness under the eyes of the guardians of a newly established institution. If Christianity had begun as a consequence of the Pentecost event, within a century it had become an institution and a structure with a firm hold on the realities of the everyday world.

Yet in its most spectacular and successful early liminal days it clearly had been based on direct
experiential encounters with the "supernatural" mediated through a great variety of paranormal phenomena.

In summary, one could state that early Christianity had begun as an interpenetrative mix of two streams of appreciating reality, containing a great variety of Judaic elements in its foundation, integrating the alternate realm in the person of the Holy Spirit and His various paranormal gifts. The two realms were not opposed, but more or less complementary. Contact with the spirit realm empowered adherents with powers far beyond anything they had known before, giving them control over the constraints of time, space, and status-level in everyday society. In their nava-like attributes, their access to the realm of spirit, the leadership core of early Christianity constituted a direct anti-structure challenge to existing Jewish authority, as well as to the absolute authority of the Roman Empire.

Access into this evolving new structure was available through a type of funeral process: "dying" or declaring oneself dead to the former life according to the pattern of the everyday world one had lived in, culminating in a repentance/submission rite of passage in which one acknowledged Jesus as the Messiah of Jewish prophecy and the very Son of God, whereupon the novice received the initiation rite of baptism and the "laying on of hands" to complete his transition.

Trance states were known to occur, as well as the use of a variety of musics, identified as "hymns, psalms, and
spiritual songs" (Ephesians 5:19). Glossolalia is mentioned frequently in the book of Acts as a result of the above initiation process, but not in all cases of conversion to Christianity. In Corinth glossolalia was a common occurrence. Most other New Testament books do not mention glossolalia, however. It is fair to say that glossolalia was a part of the New Testament experience, but not declared essential anywhere in the entire Scripture.

All gospels do mention the existence and availability of the Holy Spirit, as a personal mediator assisting the individual to encounter the realm of the spirit.

Healing, prophetic gifts, and other more mundane gifts such as the gifts of administration, compassion, and leadership are all seen as gifts of the same spirit. Even the most basic gift, faith in Christ, is seen as a result of an encounter with the Holy Spirit (1 Cor. 12:3: "No one can call Jesus Lord except by the Holy Spirit.")

The trend during the second century of Christianity was clear - orderliness, ritual, structure, less and less stress or even acknowledgment of the experiential stream of appreciating reality.

D. Montanism

The newly developed orderliness, however, was not to last for long. Another powerful encounter with the realm of the spirit was to appear: Montanism. Many scholars see
in the Montanist movement of the second century A.D. a forerunner of the modern charismatic renewal movement. If it were not for cultural and language differences, followers of Montanus might feel quite at home in a Pentecostal church of today.

John de Soyres (1878) has provided a concise summary of the essential features of the Montanist movement. His work has helped to separate the wheat from the chaff of anecdotal and propaganda literature extant from this earliest doctrinal controversy of Christianity. De Soyres shows his critical scholarship in his opening statement:

All that can be declared with certainty about Montanus is that he existed, that he was originally an inhabitant of Ardaban in Mysia (near the Phrygian frontier) and that about the year A.D. 130 he began to teach a new revelation, and to lay claim to prophetic powers, if not (as his opponents declared) asserting himself to be the paraclete himself. That he was born of heathen parents, and that he received the office of a presbyter, or even of a bishop, are rumours upon which it is now impossible to decide. He attached to himself a large number of disciples, including several women of high social position, and the opinions he promulgated spread not only through Asia Minor, but obtained acceptance at Rome and Carthage. He is asserted by some to have left writings, but the sentences quoted have far more the appearance of oral tradition. He has even been claimed as the joint author of the Sibylline Oracles! His opponents declared that he was mad, that he led a disgraceful life, and that he finally committed suicide after the manner of Judas. Long after his death, when the ecclesiastical opposition had finally developed into active persecution, an Asiatic bishop is said to have exhumed the remains of Montanus, and to have burned them. All that can be deemed historically as certain, I repeat, is that this personage began a religious movement, the full bearing of which he may not have conceived himself, but in which his share is undeniable. Of the immediate followers of Montanus in Asia Minor, by far the most notable are the two women, Maximilla and Priscilla, or, as she is sometimes called, Prisca. There is hardly a single mention of the leader in
which they do not appear, not only as his companions but as sharers in his alleged spiritual gifts. They are described as having forsaken their husbands and families and the usual charges of immorality and of final suicide are brought against them. Maximilla seems to have occupied a prominent place of authority among the Montanists, and her prophetic utterances are quoted as well by Tertullian as by the hostile historians in a way which proves that she was one of the recognized organs of spiritual instruction. (deSoyres 1878:31f)

Another contact with the other stream of experiencing reality had occurred. Some members of the Christian community had rediscovered a door to another realm, had personally experienced the ecstasy of the totally other, and had transcended beyond the structures and constraints of an orderly everyday view of reality. They were convinced they had made direct contact with the very Spirit of God.

Montanism, in self-defense against critics, developed an apologetic model solidly based on the Bible, which their enemies also accepted as binding authority. They essentially claimed that their charismatic gifts of tongues and prophecies as well as visions and ecstasies were simply a recurring fulfillment of Bible prophecy. They especially enjoyed referring to the words of Jesus in John 16:13, and actively pointed to themselves and their gifts as literal fulfillment of these words, and thus their vindication and legitimization:

When the Spirit of Truth comes, he will guide you into all truth; for he will not speak of his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come.

Tertullian, noted Church Father and most famous
convert to Montanism, developed a theology of "continuing revelation", which the anti-charismatic traditionalists rejected. According to them, the completion of the canon also meant the end of the possibility of direct, ongoing revelation. Tertullian taught a sequential hierarchy of revelation:

1) the prophetic voice of the Old Testament
2) the "disciplina Domini" (the New Testament Scriptures)
3) the Holy Spirit speaking by the mouth of the holy prophetess Prisca.

(deSoyres 1878:39)

DeSoyres (1878) also quotes Hippolytus, who held a somewhat different opinion about the validity of Revelation Type 3) above:

They are beguiled by two females whom they consider prophetesses... They pretend that these see certain things by means of the Paraclete (Holy Spirit) in them. They implicitly believe that these utter, and give out that they learnt more from their revelations than from the law, the prophets, and the gospels. (deSoyres 1878:59)

Of particular interest is the answer to the question how these women claimed to have received the Holy Spirit or the Paraclete. Eusebius (260-339 A.D.) (Ed.1966:218) gives a graphic description:

In a village near the Phrygian border ... a recent convert named Montanus in his unbridled ambition to reach the top laid himself open to the adversary, was filled with spiritual excitement and suddenly fell into a kind of trance and unnatural ecstasy. He raved, began to chatter and talk nonsense, prophesying in a way that conflicted with the practice of the church handed down generation by generation from the beginning. Of those who listened at that time to his sham utterances some were annoyed, regarding him as possessed, a demoniac in the grip of a spirit of error, a disturber of the masses. They rebuked him and tried to stop his chatter, remembering the distinction drawn by the
Lord and His warning to guard vigilantly against the coming of false prophets. Others were elated as if by the Holy Spirit or a prophetic gift, were filled with conceit, and forgot the Lord’s distinction. They welcomed a spirit that injured and deluded the mind and led the people astray: they were beguiled and deceived by it, so that it could not now be reduced to silence. By some art, or rather by method of a malign artifice, the devil contrived the ruin of the disobedient and was most undeservedly honored by them. Then he secretly stirred up and inflamed minds closed to the true faith, raising up in its way two others—women whom he filled with the same spirit, so that they chattered crazily (my emphasis), inopportune, and wildly, like Montanus himself.

Eusebius made it clear what he had posited as the source of the "spirit" in Montanus and his followers: it was of evil, demonic origin. We see here in stark relief the polarization potential of alleged supernatural gifts such as tongues and prophetic visions.

DeSoyres (1878) himself begins to analyze the essence of the Montanist experience, by providing evaluations from contemporary sources; he quotes Miltiades:

But the false prophet is carried away in a vehement ecstasy, accompanied by want of all shame and fear. Beginning, indeed, with a designed ignorance, and terminating, as before said, in involuntary madness. (DeSoyres 1878:59)

Tertullian, most famous convert to Montanism, provides the following defense of the reality and validity of the paranormal gifts evidenced by Montanus and his two prophetesses. DeSoyres (1878:63) quotes from original sources:

We have now amongst us a sister whose lot it has been to be favored with certain gifts of revelation, which she experiences in the Spirit by ecstatic vision ("per ecstasin in spiritu"). Amidst the sacred rites of the Lord’s day in the church, she both sees and hears mysterious communications; some men’s hearts she understands, and to them who are in need
she distributes remedies. Whether it be in the reading of the Scriptures, or in the chanting of the Psalms, or in the preaching of the sermons, or in the offering up of prayers, in all these religious services matter and opportunity are afforded to her of seeing visions. It may possibly have happened to us whilst this sister of ours was rapt in the Spirit that we had discoursed about the soul. After the people were dismissed at the conclusion of the services, she is in vision, for all her communications are most carefully examined in order that they may be proved.

DeSoyres also mentions in passing that Tertullian, who accepted the reality of such gifts, never experienced any himself. His dedicated, rational defense of the validity of the gifts may indicate the depth of his unfulfilled yearning for receiving them.

The result of the Montanist movement was the first real and official schism in the Christian church. The church became so polarized that peaceful co-existence became impossible. The Montanists had become increasingly judgmental, and finally coined two phrases to judge and differentiate opponents and allies. They developed a classification scheme for all fellow-Christians, categorizing them into two groups, depending on their acceptance or rejection of Montanus' et al alleged charismatic gifts, and their accompanying claim to authority and power over the church on the basis of such alleged gifts. Those who rejected such claims were labeled as psychikoi, carnal, earth-bound, daring to reject the Holy Spirit, incarnated in Montanus and his followers. The latter were called pneumatikoi, spiritual, open to the Spirit of God who was revealing himself
through Montanus and his prophetesses. DeSoyres (1878:104) wryly observed: "It would have needed no small measure of Christian meekness to have submitted in silence to the title of 'carnal Christian' thus applied."

Montanists felt justified in their position by quoting and appropriating Paul's judgment in I Corinthians 2:14: "Carnal (psychikos) man does not receive the gifts of the Spirit of God."

DeSoyres (1878) discusses the division and polarization which now affected the early Christian community:

The "psychic" (carnal) Christian had the Scriptures, but only their letter, he had the crutch, but only the outward framework or polity, and a system of machinery which, unless directed in obedience to the Paraclete, might do more harm than good. For the "Pneumatic" Christian, although he submitted gladly to the outward forms of the church, there was much more within. He was himself a priest; he might be a prophet, an apostle. In his eyes, as Tertullian says 'The church is properly and principally the Spirit himself, in whom is the Trinity of the one Divinity. The Spirit combines that church which the Lord has made to consist in three. And thus, from that time forward, every number of persons who may have combined together into this faith, is accounted a church, from the Author and Consecrator.' And from these premises he drew the conclusions: 'The church, then, will truly forgive sins: but it will be the Church of the Spirit, not the church which consists of bishops.' Thus, while in theory the Pneumatic Church was situated concentrically within the Psychic, in reality this relation was soon lost. (DeSoyres 1878:105)

In its attempts to revitalize the church, the new spirit-led church found itself in opposition to the established church. A bitter power struggle had ensued, culminating in the excommunication of the entire Montanist wing.
The Church-at-large declared the concept of continuing revelation or individual subjective contact with the realm of the spirit heretical. This alternate stream of consciousness replete with visions, prophetic utterances, and "chattering crazily" was declared off-limits. Two different worlds had collided, and had declared each other anathema. The reaction to the Montanist excesses became ever more vehement, and the schism was complete.

The Christian establishment had been challenged severely by a resurfacing of its paranormal roots. But more significantly, for the first time the ability to produce glossolalia and experience prophetic visions had become a determining feature of true spirituality and, sociologically more important, a device for leadership authorization. Those unable or unwilling to integrate into this emerging new order opposed it vehemently. They sensed keenly and correctly that, if this different order were allowed to prevail, others would be in charge of the church. Should the aspirations and claims of Montanus and his companions have been deemed valid and legitimate by the church-at-large, they would have been, in effect, the new leadership class. The existing hierarchy would have become invalid. The Montanist challenge to the established orthodoxy was an (almost successful) attempt to restructure the hierarchy of the church, based on the totemic center of a specified Spirit Baptism, documented by being able to "chatter crazily", and going into trances.
and experiencing visions.

Montanus also had provoked the so far most serious theological scrutiny of the claims to paranormal gifts, since, for the first time in the Christian ambience, a power struggle was involved in the final verdict on the authenticity of the claimed gifts. If they were deemed authentic, of God, that verdict would have profound implications on the authority or lack thereof of members of the hierarchy who were not able to demonstrate the same or even any endowment with spectacular paranormal gifts. Predictably those who could not relate to and keep up with the practice of such gifts tended to disparage them. Those, like Tertullian, who sensed an empathy with them, or were able to perform them, tended to affirm them.

Eusebius (1966 Ed.), on the other side of the battle lines, defended the establishment church which had felt quite threatened by Montanist excesses, especially the claims to power by virtue of its special connection with the realm of the spirit. Eusebius' version of reality became the dogma of the church. People who sensed paranormal gifts welling up in their innermost being now had to carefully check whether admitting to them was indeed wise in view of the heresy-judgment placed on Montanist activities. Kelsey (1981:39) points out that, as the centuries went by, a new version of theology in regard to charismatic gifts was taught:

Chrysostom, when discussing I Cor. 12-14 says: This whole place is very obscure but the obscurity is produced by our ignorance of the facts referred to
and by their cessation, being such as then used to occur, but now no longer take place.

A new theological evaluation thus came to the fore. Once in distant history, these gifts may well have existed, but they do not exist any more. Paranormal phenomena thus had been safely relegated to the non-threatening past.

This is still a favorite way of dealing with charismatic gifts in many mainline and fundamentalist, non-charismatic churches to this day.

Kelsey (1981:39) quotes St. Augustine who affirmed the same theological interpretation:

In the earliest times the Holy Ghost fell upon them that believed; and they spoke with tongues which they had not learned, as the spirit gave them utterance. These were signs adapted to the times. (my emphasis)

Paul’s prophetic words in 1 Cor. 13:8 have been quoted profusely as the ultimate proof text for the teaching that these phenomena had a limited time period for their manifestation: "Love never ends; as for prophecies, they will pass away, as for tongues, they will cease; as for knowledge, it will pass away."

E. Christian Mysticism

While Christianity became the dominant religion of Europe and the Papacy incarnated its power in the everyday mundane world, there were some who craved a deeper encounter with the divine than the church-mediated religious practices and rituals were able to provide. The
mystics went on their lonely quest, as in so many other cultures before.

Christian mysticism, however, throughout the Middle Ages was less concerned with spectacular charismatic gifts, and much more with attaining full mystic union with the god-head. Much of mystic literature contains implicit and explicit warnings against supernatural temptations on the spiritual pilgrimage, occurring in the form of just such spectacular gifts. The injunction was clear: one ought not to become unduly enamored with them, but rather see them at best as road markers on the ascent to the peak of God-consciousness and of incipient success— the sought-after unio mystica.

St. John of the Cross, perhaps the most articulate and analytical mystic living in Spain in the late 16th century, affirms the reality of a plethora of paranormal phenomena or experiences, such as locutions, visions, oracles, and revelations, but he also is very firm in his warnings concerning their inherent dangers. In *The Ascent of Mount Carmel* (Kavanaugh & Rodriguez, Ed.s 1979:204) he illustrates his point this way:

I knew someone who in his experience of these successive locutions formed, among some very true and solid ones about the Blessed Sacrament, others which were outright heresies.

And I greatly fear what is happening in these times of ours: If any soul whatever after a bit of meditation has in its recollection one of the locutions, it will immediately baptize all as coming from God and with such a supposition say, "God told me," "God answered me."Yet this is not so, but as we pointed out, these persons themselves are more often the origin of their locution.

And yet he does not disparage the possibility of
genuine charismatic gifts. On the contrary, he affirms them (Kavanaugh & Rodriguez, Ed.s 1979:266):

Now we ought to discuss supernatural goods... By this we mean all the gifts and graces of God that exceed our natural faculties and powers. Examples of these are the gifts of wisdom and knowledge God gave to Solomon and the graces St. Paul enumerates: faith, the grace of healing, working of miracles, prophecy, knowledge and discernment of spirits, interpretation of words, and also the gift of tongues (my emphasis).

But he has little patience with a self-serving exercise of any of the gifts (Kavanaugh & Rodriguez, Ed.s, 1979:267):

As for the first, the temporal benefit, supernatural works and miracles merit little or no joy of soul. When the second (the spiritual) benefit is excluded, they are of little or no importance to man, since they are not in themselves means for uniting the soul with God, as is charity.

So the only legitimate exercise of charismatic gifts is through charity, the unselfish caring outreach to other people, especially those suffering in various ways (1979 Ed.:268):

A man should rejoice, then, not in the possession and exercise of these graces, but in the procurement of the second spiritual benefit: serving God by them with true charity, for in charity lies the fruit of eternal life. Accordingly, our Saviour reproved the disciples who were glorying in their success at casting out devils: 'In this do not desire to rejoice, that the devils are subject to you, but that your names are written in the book of life.' (Luke 10:20)

Beside many other similar references in St. John's writings, there are other records of paranormal activity extant, including instances of glossolalia. Kelsey (1981:38) especially has conducted a rather critical survey of patristic and Medieval literature and provides
this summary assessment:

The Egyptian abbot St. Pachomius who died in 346 A.D. was reported to have spoken the language of angels. From then on most of the references in the literature to tongues are explanations as to why the phenomena which had occurred in Biblical times were no longer occurring.

Augustine already had said: 'Who expects in these days that those on whom hands are laid that they may receive the Holy Spirit should forthwith begin to speak in tongues?' Who indeed? There was no need for tongues as an expression of the spirit in man, as a way for the Spirit to speak through men. The church was turning to fixed forms of worship to express its life and spirit. This strange phenomenon simply dropped from consideration, along with dreams and the healing ministry.

But in the Eastern Orthodox Church things had not developed quite the same way. Kelsey (1981:42f) stresses the difference:

The Greek church remained far more otherworldly and mystical. It continued the Greek bent of introspection and individuality. Greek monasticism, even though it came to play an important part in Byzantine politics, was never as organized or controlled as that which grew up in the west. There was a strain of wild enthusiasm and individualism in the Greek way. ... in this tradition the individual gifts of the Spirit flourished. The door was never closed to experiences like tongues. ... Among some of the Orthodox clergy there is sympathetic understanding of the practice of tongues, and I keep running across reports that it is known, and has been known through the centuries, in the monasteries. ... Glossolalia apparently continued but never became the central religious experience which it did among the Corinthians and is in Pentecostalism today. ... The Prayer of Jesus, with its constant repetition of the name of Jesus, often results in strange experiences and a sense of being prayed through, sometimes with unknown words coming to the tongue... The Russian priest with whom I talked confessed that his own use of the Jesus Prayer sometimes resulted in strange experiences comparable to tongues.

Among the Western Christian mystics tongues and other gifts were known at times, but not stressed at all.

Here are some examples of Western mystics: St.
Hildegarde, living through most of the twelfth century, apparently spoke and wrote down an entirely unknown language with an unknown alphabet of 23 letters. St. Hildegarde's first experience with the gift came as part of a strange and powerfully moving experience, and following a long series of visions which she had not discussed with anyone. Burgess (1976:21) specifically mentions "St. Hildegarde is said to have sung in unknown tongues to the extent that her biographer refers to these occasions as concerts. She had frequent ecstasies and visions."

Christie-Murray (1978:39) adds some other instances of charismatic outbreaks:

Some 13th century mendicant monks are said to have talked in tongues. Another movement which allegedly contained glossolalics was that of the Dancers of Chorizantes. This cult, whose members danced in honor of St. John, emanated from Flanders in 1374 and spread to other countries, notably Germany. (cf. also Tarantism which originated in Apulia, Italy around the same time.) Some of the Waldenses founded by Peter Waldo in 1170 are also said to have spoken in tongues. St. John of the Cross makes reference to many of the other charismatic gifts, notably visions and voices. St. Theresa likewise speaks of various supernatural experiences one can encounter on the ascent to full mystical union with the divine.

But all in all only relatively few claims of possessing paranormal gifts in this period are extant. Very few people would admit to being able to speak in tongues during this period. There is a rather cogent explanation. To do so could have resulted in being burned at the stake as a witch. As a final and complete "exorcism" of any alleged occult, supernatural, psychical
powers among the laity, the Western Church had produced the *Rituale Romanum* (completed in its presently extant form in circa 1000 A.D.). Weller (1952, II:169) provides the following diagnostic tool from the *Roman Ritual*:

The signs by which a person possessed can be distinguished from one who is suffering from melancholy or some other illness. Signs of possession are the following: Ability to speak with some facility in a strange tongue or to understand it when spoken by another, the faculty of divulging future and hidden events, display of powers which are beyond the subject's age or natural condition; and various other indications which when taken together, pile up the evidence.

In other words, most paranormal gifts, including tongues, and interpretation of tongues, were now officially considered symptoms or indicators of demonic possession. In all such occurrences the church felt obliged to conduct an exorcism, and if unsuccessful, the only recourse was burning at the stake.

Knox (1950:551) makes a similar assertion:

> I do not mean to deny the existence of glossolaly all through the period under dispute (the Middle Ages). To speak in tongues you had never learned, was and is, a recognized symptom in cases of alleged diabolical possession. What does not appear is that it was ever claimed, at least on a large scale, as a symptom of divine inspiration (my emphasis) until the end of the 17th century.

Kelsey (1981:47) wryly comments: "With this kind of view current it can certainly be understood why speaking in tongues was seldom mentioned in the west!"

However, the hierarchy occasionally was facing a rather difficult problem. Some of its most revered saints had been known to speak in tongues. Thus a strange dual standard developed. Burgess (1976:24) explains:
The medieval Roman Church developed a dual standard in the treatment of tongue speaking. While condemning the ability to speak in an unknown language and to interpret that utterance as evidence of demon possession, the church also honored a few of its more illustrious number for their tongue-speaking— even to the point of including the phenomenon among the miracles listed on their behalf in the canonization process. ... The orthodoxy (my emphasis) of the individuals involved in tongue speaking seems to have determined whether the phenomenon was viewed as a sign of sainthood or of demon possession.

Especially the later claims of tongues in the cases of canonizable saints revolve mainly around the supernatural gifts of instantaneous acquisition of rational language faculties, xenolalia and heteroglossolalia, rather than the usual self-edificatory glossolalia. To mention a few examples, St. Dominic was said to have received the gift of the German language for four days, Ange Clarenus received the gift of Greek during the night of Christmas 1300. Many preachers were said to have been understood by members of other language groups, as a repeat performance of the recorded miracle of Pentecost (Acts 2), notably St. Anthony of Padua, St. Vincent Ferrier, St. Francis Xavier and many others. One of the last canonizations involving the claim of tongues happened in 1671 when Clement X declared that Louis Bertrand who only knew Spanish and normally had to use interpreters in foreign lands, had received the gift of tongues as well as the gift of prophecy and of miracles.

Notable Christian mystics and saints had also encountered irruptions of the supernatural, manifested by a variety of paranormal gifts of behaviors. A schizoid
evaluation schema unfolded, both condemning and acclaiming very similar phenomena, notably irrational tongues, depending on the status of the individual in the established order of things. Society through its hierarchical leadership ruled on the propriety or impropriety of the behavior in a given instance, within the societal framework.

Perhaps the best known example of ambivalent evaluation schemes is the treatment accorded St. Joan of Arc. She was burned as a witch, but later canonized as a saint. The facts of her career remained the same, but the evaluation of her behavior changed.

If a recognized member of the ruling group, or someone favored by the hierarchy exhibited paranormal behavior, it was interpreted as a positive trait; if on the other hand, an anti-structure outsider threatened to usurp authority and/or upset the existing power structure, it was deemed to be negative.

The polarization potential of all paranormal behavior was beginning to emerge. Yet, since no organized, lasting and truly threatening counter-culture structures arose around the paranormal phenomena, the impact on society as a whole was usually brief and thought spurious.

The other realm became truly the alternate realm. The church developed an ambivalent schema of evaluating the paranormal phenomena associated with contact. For those in favor with the hierarchy, such gifts were seen as complementary. For those out of favor they were seen as
opposed, and intrinsically evil and demonic. There was agreement that contact with the other realm provided authority over time, space, and status. Access was mainly available through mystic meditation exercises leading to a variety of trance states and concomitant phenomena. Glossolalia and xenolalia was reported quite frequently as part of the gifts repertoire. Other gifts such as visions and prophecies tended to be even more frequent. The dark side of occult powers and exorcism tended to come into the foreground in the later Middle Ages without, however, disparaging in any way the reality of paranormal phenomena.

F. The Reformation Era

The Protestant Reformation changed Western Christianity permanently. Martin Luther had his personal Tower Encounter with the supernatural. He had found peace and liberation in the objective fact of a historical forensic act of the almighty God who had declared him justified without any regard to his own performance or gifts, rather solely by grace, in view of the vicarious sacrifice of Jesus on the cross. Subsequently, Martin Luther proclaimed liberation from the requirements of the Holy See, and declared man sovereign in the convictions of his personal conscience, able to encounter the divine individually without the good offices of the institution of the Roman Catholic Church.

As the dogmas of Lutheran Reformation quickly became
the establishment religion in several German and Scandinavian states, Martin Luther soon turned more conservative. It had become imperative to rein in the excesses of some of his not so docile followers, who claimed, like he had done, their own, deemed equally valid encounters with the Spirit apart from the tutelage of any hierarchical structures including Luther's. The "Schwaermer" or enthusiasts, as the adherents of the radical fringe groups of the Reformation were dubbed, had their own very personal relationship with the realm of the Spirit, in their own way. Some of the frenzied excesses of some of these groups may well, at times, also have included non-rational vocalizations, as some charismatic writers suggest. However, even their most vocal critics do not mention this possibility in a disparaging way. It would have seemed a prudent course to take if one wanted to expose one's opponents to the strictures of the Rituale Romanum which had not been laid aside in the Protestant realm.

Had some of the groups been open about specific paranormal gifts, they could easily have been accused of being demon-inspired. Kelsey (1981) and Christie-Murray (1978) refer to the often-mentioned possibility that the reformers, like Luther, may have been glossolalists themselves. But there is no hard evidence. One Lutheran legend has it that Martin Luther often was afflicted with supernatural internal voices (locutions), which incessantly accused him of his sinfulness. Apparently he
once had so vivid an apparition (vision) of his Satanic accuser that he seized an inkwell and threw it at him. The Wartburg Castle in East Germany still exhibits the ink spot thus created on the wall.

A much clearer indication of a recurrence of glossolalia is reported from England during Cromwell's time, when the Quakers under George Fox found the Inner Light, and allowed the Spirit to speak through them, once they had made contact with the spirit within. Kelsey (1981:55) quotes Burrough’s Preace to Great Mystery which contains the phrase: "our tongues were loosed and our mouths opened, and we spake with new tongues as the Lord gave us utterance."

Christie-Murray (1978) also comments that many Protestants, just like Roman Catholics, continued to regard strange utterances from glossolalists as demonic and definitely suspicious, at the very least. The Rituale Romanum had left an indelible imprint on the consciousness of the entire age.

The first large-scale Protestant tongue speaking is reported from among the French Huguenots of the Cevennes Mountains. These "Camisards" rose in revolt after the Edict of Nantes was revoked. Understandably they were under tremendous stress - the threat of persecution and martyrdom was hanging over young and old if they were not willing to recant. A veritable populist prophetic movement resulted, where even small children ("the little prophets of Cevennes") prophesied and preached sermons in
impeccable French which they had never consciously learned. In addition, some samples of their glossolalic-like utterances have been preserved phonetically. Christie-Murray (1978:49) quotes one such example: "Schetekero elahamanu alasch schemene tekera rischema schetebirekora".

In Wesley's Methodism a few instances of documented glossolalia can be found. Christie-Murray (1978:51) relates the following diary entry of a Thomas Walsh for March 8, 1750: "This morning the Lord gave me a language that I know not of, raising my soul to Him in a wonderful manner."

Perhaps the most spectacular group to develop a whole array of spiritual gifts within the Protestant ambience were the Shakers. The Shakers had their beginning in Manchester, when an ex-Quaker couple, James and Jane Wardley, founded a new group later known as the Shakers. They definitely included tongues in their regular worship life. Since they were persecuted, they soon emigrated to North America, where some rather bizarre practices were incorporated into their culture. Christie-Murray (1978:52) describes some of their unusual activities:

There (in America) the charismatic, psychical and spiritualist aspects of the faith developed expressing themselves in clairvoyance, telepathy, prophecies, glossolalic singing, dancing and possession by departed spirits. The Shakers regarded it as part of their mission to preach to the lower spirits and one of their elders described how a whole tribe of Indian spirits would troop into the house... everybody in the house would be possessed... they would sing songs entirely unknown to our people and sometimes they would sing in a foreign language that
none of us know... Critics found the tongues unimpressive - a succession of unmeaning sounds, frequently repeated, half-articulated, and plainly gotten by heart, for they all muttered the same sounds in succession. Haskett, a Shaker apostate, in his Shakerism Unmasked describes the 'quick meeting' or 'Shaker High'. An elder shouts 'Shake off the flesh!' stamps violently, and shakes. All the members then shout and stamp and after a slight pause the sisters talk in tongues.

A clear trend becomes discernible. Most if not all groups which adopt paranormal behavior as a norm, tend to be groups in opposition to the mainstream structures of a given society. Since all the conventional symbols and trappings of power are in the hands of the established order, alternate power sources are harnessed. Power from another realm can provide a feeling of self-worth and justification of their legitimate aspirations. These can be authenticated by producing authorization-laden proofs of contact with the realm of the totally other, the supernatural. Alternate speech, unintelligible but real, is one of them. Prophecy purporting to be direct communication from the other realm has an even more direct authorization effect.

One manifestation of paranormal behavior within the Roman Catholic ambience, is found within the Jansenist movement. It is a fascinating illustration of how tongues became one of the symbols of an anti-establishment protest by a disadvantaged group. Christie-Murray (1978:44) relates the strange events:

In 1727 the tomb of Francois, the Jansenist Archdeacon of Paris, in St. Medard's Cemetery, became a centre of pilgrimage and the scene of excesses of the Convulsionnaires, as the more violent followers
were called. Among their activity was glossolalia which they believed was controlled by a power outside themselves. Sometimes they uttered unintelligible expressions in an unconscious state, producing senseless combinations of sounds. ... many descriptions are extant which sound and look remarkably like modern tongue samples. ... Jansenists even outlined three stages of progression: ideas first take hold of the speaker in a manner he feels to be supernatural; then though at first using his own language to express them, the expression comes to be internally dictated; finally he speaks involuntarily and without previous thought.

The Jansenist controversy was an intramural Roman Catholic problem. It had no Protestant/Roman Catholic Reformation aspect. Rather was it an expression of a local community's opposition to an overarching order which seemed blind to its particular problems. A form of millenarian activity, the Jansenists engaged in a counter-culture protest movement, selecting the graveside of their revered leader as the focal point. Tongues, convulsions (trance states) were the concomitant phenomena.

G. Millenarian Movements

Millenarian ideas and movements have concentrated on the eschatology of the book of Daniel and Revelation in the Bible. Essentially they made apocalyptic scenarios a totemic centre of being, and their dominant world view. A divine force will intervene forcefully in the affairs of the everyday world and right all wrongs, and bring about a reversal of social order, rewarding the disadvantaged and demoting the affluent and powerful.

*The Encyclopedia Britannica* (1981, XII:203) sums up
the key points about Millenarian movements:

No one who is satisfied with his existence, who is wealthy, powerful, or well integrated into his social system will find much appeal in a world view that is focussed upon crisis and pessimistic about the future. ... To many of the desperate men of the later Middle Ages, however, beginning to feel alienation from the simpler pastoral life that was fading away in the face of commercial and urban development, this apocalyptic outlook seemed directly relevant. Beginning as early as the 11th century, especially in those regions most affected by social change, thousands were swept into the camp of self-appointed messiahs, such as Tanchelm, a fiery heretic of the Netherlands. In the 12th century, Joachim of Fiore gave fresh expression to the Montanist millenarian vision of the third age of the spirit. During the Hussite rebellion in Bohemia in the 15th century, one group, the Taborites, gathered massive support around a savage attack upon clerical interests and the proclamation of the imminent return of Christ. These outbursts continued during the reformation. In the first half of the 16th century, Luther, for example, vigorously opposed enthusiastic prophets of the millennial age and the coming of Christ, such as the radical reformer Thomas Muentzer. The most famous 16th century millenarian outburst came at the city of Muenster in Westphalia, where refugees from persecution managed to gain control of the city, ejected unbelievers, and while the community was besieged, attempted to establish a prototype of the New Jerusalem. Again, in the 17th century, during the English Civil War, a few apocalyptic Puritans, enthused by the prospect of the millennium, attempted to set up the Fifth Monarchy prophesied in the Book of Daniel.

Other than groups such as the celibate Shakers in England and the United States, the 18th century was relatively free of apocalypticism until the time of the French Revolution; but that great cataclysm and the industrialization of the west encouraged a new wave of millenarian sects, among them the Catholic Apostolic Church, the Seventh Day Adventists, Jehovah's Witnesses, the Latter-Day Saints (Mormons).

What all the millenarian groups had in common was a hope that there would be a spectacular world-wide encounter with paranormal powers which would bring about a genuine revolution in the structure of society, right ali
wrongs, and establish genuine righteousness and justice for all. Most expected their personal Messiah figure to be the anointed tool of such revolutionary change. The names of the movements and of their leaders have changed throughout history, the basic aspirations and hopes have not. Those claiming messiah or leadership status needed authorization proofs, which often included paranormal phenomena, notably supernatural evidence in prophetic utterances of various kinds, all purportedly the result of a direct encounter with the divine, on the part of the upwardly mobile new leadership.

The Millenarian structures were inherently opposed to the structures of power to which they were subject but did not share. They saw themselves as vanguards of an imminent new order of things, where the constraints and power relationships of the present would be overthrown. Access into this new realm was available to anyone who bade farewell to everyday society and joined the happy throng of the emerging new elite who, as a group, were awaiting the divine coup d'etat.

Glossolalic utterances were generally not part and parcel of the authorization repertoire, even though isolated occurrences are recorded. (see above - the Shakers).

Purported powers were seen as mainly lying in the future, implying a complete revolutionary overthrow of the existing power structures, and the take-over of societal structures and its power base by the emerging new class,
on behalf of the current messiah figure.

The cargo cults of Melanesia and localized millenarian movements in many different parts of the world have been seen as similar symptoms of a repressed class seeking redress for their frustrated aspirations to receive an equitable share of society's powers and resources, a place under the sun of their own, so to speak.

H. Irvingism

The Christian Church had decisively defeated Montanism and its claim to authority based on its totemic center of Spirit Baptism. The condemnation of any doctrine reminiscent of Montanism as "heresy" forestalled any further attempts to resurrect a similar notion for close to 1500 years. As shown, there were quite a few occurrences of tongues and other paranormal phenomena throughout the history of the Church, but there was no cohesive attempt to found institutions or take over institutions by teaching the centrality of Spirit Baptism and the authority derived from its successful elicitation and documentation by paranormal, in particular glossolalic behavior. Yet the yearning for direct experiential encounters with the intuitively sensed other realm persisted.

In England in the middle of the 19th century there was a renewed fascination with the possibilities of a direct experiential encounter. Some sporadic outbreaks of
tongues had been reported in Port Glasgow as early as 1830, but generally speaking there was very little activity.

Edward Irving, pastor of a rational, formal Presbyterian Church in London, also had felt a yearning restlessness deep within himself. He was convinced intuitively that there must be more to the Christian faith than dogma, "dead" formality and ritual. He sought spiritual revival for himself and his congregation. Prayer sessions began specifically requesting a renewed outpouring of the Holy Spirit, and early the next year glossolalia actually did break out in his church. Yet, ironically, he himself never received the gift, even though he desired it very much.

Significantly, Irving taught that the "tongues" in his congregation were "Corinthian" tongues, not "Pentecost" tongues. He was aware that they were ecstatic speech, not xenolalia in the original Pentecost mode.

After the first excitement and exuberance was over, polarization set in. Irving eventually was defrocked, and began a new denomination based on tongues. This was the first organized religious community since the demise of Montanism which publicly taught the centrality of glossolalia in the Christian experience, even though the revered founder himself, Irving, had not received the gift.

The divisive polarization, in which members of the church were now taking sides for or against the validity
and authenticity of the experiences, was a portent of things to come.

There really was little room for compromise, since both sides declared the other's view heretical and incompatible with Christian doctrine. Two views of reality had clashed, and each found it impossible to accommodate the other.

I. The Rise of Modern Pentecostalism

The official birth of Modern Pentecostalism is usually placed around the turn of this century.

It was, in a way, the logical culmination of the various holiness, and millenarian revival movements of the 19th century, who shared roots with Methodist perfectionism. All sensed a deeply-felt, near-mystical yearning for experiential faith fulfillment through a personal and affective encounter with the Spirit of God. There was, too, a deepfelt commitment to the human potential of attaining spiritual wholeness and completeness. This posited breakthrough was described as receiving a second blessing over and beyond the born-again experience of being "saved".

So the soil of Christian society was prepared for yet another direct encounter with the realm of experiential spirit consciousness. As the modern empirically-oriented technological world unfolded in the latter half of the 19th century, with its stress on cognitive rational appreciation of reality, a parallel yearning for spiritual
advancement and sophistication was felt intensely by many. Also, a counter-weight for increasing science-based agnosticism was sought by many who felt threatened by modernism in all its forms.

The world was readied for the birth of Pentecostalism. Sporadic outbreaks of glossolalia had been reported from several parts of the U.S. throughout the 19th century. Mormonism had incorporated it into its structure, many fundamentalist churches had an increase in isolated occurrences of tongues arising spontaneously in prayer meetings and revival tents.


January 1, 1901 is generally regarded as the official birthday of the modern Pentecostal movement, and Charles Fox Parham (1873-1929) as the father of it. On that day one of his students, Miss Agnes Ozman, began to speak in tongues, having received the laying on of hands from Parham.

Charles Parham was a young Methodist minister who was dissatisfied with his religious life and the power and success of his ministry. He felt that the Christians of the first century had a secret the church of today no longer shared. To find it out would require much Bible study. To help him in his search, Parham opened Bethel Bible College in October 1900 in Topeka, Kansas. The school was established in a huge old mansion to which the town's people had attached the sobriquet "Stone's Folly", since its builder had run out of money before he could properly finish off the upper part. Parham charged no tuition to his school, but depended on each student to supply whatever he or she could. He was both director and student. Twelve of the forty students at the college were ministers.

Miss Agnes N. Ozman had been a Bible-school student before coming to Parham's college. She felt a deep longing for an experience with the Holy Spirit. This speaking in tongues which came to her at Bethel Bible College, and later to Parham himself, as well
as to others in the student body, was something they definitely sought. This is of special note. While there had been many manifestations of tongues before this, especially in conjunction with evangelistic revivals, Agnes Ozman, as Kendrick points out, was the first person to speak in tongues after specifically seeking a baptism in the Holy Spirit and expecting to speak in tongues as a result. From that time on, Pentecostalism has taught that believers should seek Baptism in the Holy Spirit and its verification in the ability to speak in tongues.

But why is Agnes Ozman's experience in particular considered the beginning of the modern Pentecostal revival? The thing which Parham wanted to uncover was EVIDENCE that there was a genuine infilling of the Holy Spirit. How can a person really be sure he has been baptized by the Holy Spirit? Parham was convinced that every converted and sanctified believer ought to receive such a baptism. The director of Bethel Bible College sent his students to finding the answer. During Christmas week of 1900 he gave them the assignment to read the Book of Acts while he was away for three days.

When Parham returned from his trip, he found Stone's Folly buzzing with excitement. Studying separately, the forty students had reached the very same conclusion, that the criterion for judging whether one has been baptized with the Holy Spirit is the receipt of the gift of tongues.

The next day everyone in the old mansion joined Parham in a prayer to receive the baptism of the Holy Spirit with the gift of speaking in tongues. The prayer began in the morning and continued all afternoon. Nothing happened though there remained an air of expectancy among the students and Parham. It was at this point that Miss Ozman became the central figure in the founding of modern Pentecostalism. At about 7 o'clock that evening, which was New Year's Eve, in the year 1900, Miss Ozman recalled that some of the baptisms described in Acts were accompanied by the laying on of hands. She then requested that Parham pray for her to receive the Baptism of the Holy Spirit, at the same time placing his hands upon her head. At first he was reluctant to do so, but finally acceded to her request. As soon as Parham laid his hands on her head, Agnes Ozman began to speak in a flowing manner syllables which neither she nor Parham could understand. The time was just one hour before the New Year, and the new century.

A new century, a new sacrament, a new denomination was born. The populist Azusa Street revival in Los Angeles in 1906 was the overture to a triumphal march around the
world which was destined to affect one holiness body after another. The newly discovered "Full Gospel" of Spirit Baptism and concomitant emotional release brought a powerful new dimension to a parched, spiritually "dry" Christendom, which had been waiting for something new and relevant and personally meaningful and fulfilling. Pentecostal preachers proclaimed that the "latter rain" of the Spirit prophesied in the Old Testament Scriptures had come to fall in abundance. It was indeed "beginning to rain."

It has not stopped. The new ritual developed or practiced by Parham with Miss Üzman has now been successfully repeated in millions of cases. In some cases it has worked - people received, just as the dogma teaches. The Baptism in the Holy Spirit, evidenced by a free-flowing production of discrete, but non-cognitive sound combinations, brings euphoria, peace, and release in those so favored. In others the very same ritual was applied, yet the result has been nothing but frustration. In many instances there is no euphoria, no release, no tongues of any kind, only embarrassment, guilt, frustration, and depression.

Those who receive share a powerful bond, they are joint-recipients of an experience which affects the very ground of personal being. They believe they have been anointed with the very Spirit of God, they have become his special vessels, a spiritual elite called to exercise his power in the everyday world, called to tell the others
prophetically, with authority the very will of God. For they know the very heart of God, His Holy Spirit dwells in them and leads them into all truth. It behooves the others who resist the experience to listen, trust, and obey the incarnated voice of God emanating from the community of anointed "spirit-filled" believers.

Many who have not received feel threatened by an encroaching power structure which bases its claim to power and authority on the alleged supernatural anointing documented by the acquisition of paranormal powers, notably tongues and prophecy. Since those who do not receive realize that they will be at the receiving end of power and authority, expected to obey and comply with the pronouncements of the spiritual elite, they have only two choices: submit, and acknowledge the new power structure, or resist it and rationalize their resistance by declaring it a fake, charlatanry, demonic, or at the very least, dangerously anarchistic. As soon as the latter decision is made, a battle for supremacy of one over the other is waged.

J. The Charismatic Renewal Movement

The sixties were a decade of ferment and change. On the religious scene the key event was the breakthrough of Neo-Pentecostalism into the mainline denominations. Tongues and the other gifts of the Spirit became conversation topics in most religious communities. As pointed out before, it also created polarization in many
groups. The intrinsic rewards of becoming part of it were great. Participants were riding the crest of a new wave of spirituality, had become members of a new spiritual elite, or an "in-group." Cell groups of individuals, both laymen and members of the clergy, began what later became loosely organized as the Charismatic Renewal Movement. Sociologically significant, the movement gave the laity an opportunity for the first time to become truly influential, or even dominant, in many formerly hierarchical denominations. For example, a lay elder or deacon who now could claim the gift of prophecy, and had an authoritative "Word of Knowledge" to share with the community was listened to with rapt attention by the other lay people, while the career clergymen were obliged to listen also, whether they agreed in their hearts with the message or not. For the official clergy learned to appreciate the social reality that this particular lay person had become recognized by a sizeable percentage of the group as having a direct divine connection and, hence, power and status far beyond that of the ordained institutional clergy.

Glowing personal testimonies of changed lives, of an inner peace, happiness, joy, even ecstasy were shared in these cell groups. Members of such groups reached out also to the rank and file membership of mainline congregations, all amounting to an often subtle, but highly effective promotion of the new Wave of Spirituality.

However, in practically all social settings (groups,
congregations, church bodies) only a minority was switched into this new reality. The majority was not, and it gradually began to resent the incipient or accomplished pecking order reversal, and often outright domination attempts by the new elite. Battles for control of institutions often developed.

Dennis Bennett (1970), an Episcopal priest in Van Nuys, California and his experience with the Charismatic Renewal Movement is a case study typical of many thousands of similar spiritual pilgrimages. He outlined his encounter with Neo-Pentecostalism as follows. At the time, he was pastoring a large middle-class Episcopal mainline church, much given to establishment values. He himself had reached a plateau spiritually, and, at times, doubted the validity and authenticity of the Christian faith. There were too many historical-critical question marks against the core of the Christian faith. A nihilistic agnostic skepticism threatened to envelop him.

Then suddenly a new reality entered his life. He made contact with an exuberant young couple who radiated a simple joy and dedication to the faith that he, as a professional representative of the faith, had never personally experienced. To him, everything about his faith had become a gray sameness, duty, not joy. Then he encountered those who had found something different, alive, and vibrant, altogether unlike his own dry, parched pseudo-spirituality. His curiosity was aroused:

"What is this all about?" I asked.
"What has happened to you people?"
Without any hesitation they replied, "Why, we have been baptized in the Holy Spirit...!"

"What impressed us most," she continued "was this fellow named Bud. He seemed to be so happy, and so sure of God, that he made us hungry to know what he had. That's about the only way I can put it, and John felt the same... We asked him, "What happened to you?" And he said, "Oh, I've been baptized in the Holy Spirit!" We didn't know (exactly) what he was talking about... but we were attracted by what we felt and saw in that young man's life that we said: "We want it, too." (Bennett, 1970:5)

Then, after the initial contact with people who had experienced the new reality of Spirit Baptism, came a period of reflection for Bennett and his wife. She mused: "It must be great to know Him that well. He seems especially real to them. I wonder how?"

They were fascinated, strangely attracted yet, in a way also repulsed, awed by the unknown. But soon they were ready to ask to receive. They sought out the young couple:

"What do I do?" I asked them again.
"Ask Jesus to baptize you in the Holy Spirit," said John. "We'll pray with you, and you just pray and praise the Lord!"

I said: "Now remember, I want this nearness to God you have, that's all. I'm not interested in speaking with tongues!"

"Well," said they, "all we can tell you about that is that it comes with the package!" (Bennett, 1970:20)

Bennett was ready to receive the gift. He, an Anglican Episcopal priest, an ordained dispenser of the mysteries of God, was the supplicant now, going to one of the dispensers of the new mysteries of the divine:

John came across the room and laid his hands first on my head, and then on my friend's (another Episcopal priest). He began to pray very quietly... he was speaking a language that I did not understand, and speaking it very fluently. He wasn't a bit worked up about it, either. Then he prayed in English,
asking Jesus to baptize me in the Holy Spirit.

I began to pray, as he told me (my emphasis), and I prayed very quietly, too. I was not about to get even a little bit excited. I was simply following instructions (my emphasis). I suppose I must have prayed out loud for about twenty minutes - at least it seemed to be a long time - and was just about to give up when a very strange thing happened. My tongue tripped, just as it might when you are trying to recite a tongue twister, and I began to speak a new language... I wasn't carried away in any sense of the word, but was fully in possession of my wits and willpower.... I went on allowing these new words to come to my lips for about five minutes, then said to my friends: 'Well, that must be what you mean by speaking in tongues...' They said joyfully: "Praise the Lord!" (Bennett, 1970:20)

Bennett's life was never the same again. A team of three prophets of the new Way had been successful once again in helping a rational inquirer to experience the wholly other, their way.

Bennett, the religious professional, the theological expert, had willingly submitted to a ritual foreign to his theological roots and upbringing. He had submitted to humble laymen, in order to receive the gift he sensed he did not have himself, nor was able to dispense to others.

Soon after receiving the "full package" Bennett made the fateful decision to come out of the charismatic "closet", and give a full and open testimony to his non-charismatic parish. But it was too much for them. Eventually he saw no other choice but to resign his pastorate.

Bennett's pilgrimage is indeed a typical illustration of the experiences of millions of people worldwide who have encountered the charismatic movement. Yet this deepfelt yearning for an experiential contact with the
supernatural certainly was not a new discovery of the volatile sixties. It had been there before as we have demonstrated. Many of those raised in a Christian ambience found a resonance with the claims of the charismatic movement in their Christian Bible-based roots.

Bennett and many others opened a door for the Charismatic Renewal Movement into the heart of the more liberal as well as conservative mainline churches.

Some of the apologists for the new reality taught by the Charismatic Renewal Movement were quite blunt. Some were humorous and folksy. Some were both. One of many such popular writers of the Seventies was Harold Hill (1974), widely read and promoted among seekers and proponents of this new reality. He placed the blame for a low acceptance ratio of charismatic teachings within the mainline churches squarely on the rational western mind set which stifles and severely limits man's spirit; he writes (1974:xii):

How come so few live in victory? I asked the Lord. His answer came with clarity through such Scriptures as I Cor. 2:14: The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him. Isaiah 1:5: "The whole head is sick.", and Col. 2:8: Beware lest any man spoil you through philosophy," which means, "Beware of philosophers, scoffers, whatifthers?, don't-you-supposers? how-about-the-heatheners? These Scriptures spoke loud and clear, and I knew the Number One hindrance to victorious living is the 'Paralysis of Analysis' caused by the sick computer riding astride our shoulders, the rational common sense mind, the Educated Idiot Box, the E.I.B. (my emphasis). ... The E.I.B. says, "But what about this? What if that? Suppose so and so?" and is a hearer only, and not a doer. The E.I.B makes of us the split-heads of James 1:8, double-minded men, and snatches defeat from certain victory. ...
This EIB principle stands out in Acts 4:13, when after seeing the disciples ministering charismatically with signs following the Educated Idiots of the religious world were bugged because no one among the King's Kids had a PhD. ... A King's Kid is a reporter, not an explainer. This book is a reporting of some of the unlikely things that happen when a King's Kid follows the instructions in the Manufacturer's Handbook - instead of kowtowing to his EIB.

Harold Hill certainly makes it quite clear which realm is dominant in his life. He had much company in the volatile sixties and seventies.

Glossolalia has become the greatest of polarizing agents in fundamentalist Christianity. The Pentecostal/Charismatic groups have declared it to be the sign and seal of accomplished Spirit Baptism, a distinct second experience following conversion or "being born-again".

The entire group of Christian communities affirming belief in the universally available spirit baptism, evidenced by the gift of tongues, claims that only such Christians who have this baptism are living in the fullness of the Gospel of Christ and thus are truly empowered, "spirit-filled" Christians. Others are not denied salvation, but are denied special leadership status in spirit-filled institutions.

The initial evidence of tongues as proof of Spirit Baptism is a non-negotiable hallmark of current Charismatic/Pentecostal doctrine.

However, there are subtle nuances between the different groups espousing this basic doctrine. Some
insist only on one initial evidence of tongues once in a person's life. Then the gift of tongues may become dormant again. Others insist on constant and frequent use of tongues throughout a Christian's life.

C.G. Williams (1984:73) explains this discrepancy as he defines a dual function of glossolalia:

Both in Pentecostalism and in the Charismatic Renewal, tongues are regarded as one of the gifts of the Holy Spirit, but Pentecostals have distinguished between tongues as a 'sign' of the individual's initial Baptism in the Spirit (which is regarded as an experience that is quite distinct from conversion) and (emphasis - mine) subsequent manifestations in which the gift of tongues is practiced regularly.

Glossolalia appears to be unique among the paranormal gifts since it, more than any other, seems to constitute the primary gate of entrance into the realm of the spirit. Once one has gone through this gate, one can also partake of the other gifts. But the successful first-time elicitation of glossolalia seems to be the initial gate of entry. Classical Pentecostalism has consistently maintained that the successful first-time elicitation of glossolalia is the initial evidence of the Baptism in the Holy Spirit whereupon one becomes the now anointed potential claimant of all the other gifts the Spirit may also provide, "which he apportions as he wills." (1 Cor. 12:11)

From Moses and Saul to contemporary proponents of a "Baptism in the Holy Spirit", for a period of over 3,500 years, various individuals and groups have discovered a different mode of appreciating reality which allowed them
to transcend the frustrations of everyday existence. Once they were able to taste of this other stream of consciousness they found release, joy, euphoria, inner peace and contentment, equilibrium, balance, and true fulfillment. The select elite so favored documented the successful transition into this other state of being by ecstasy, often accompanied by a specific but non-cognitive vocalizing behavior occurring in a trance-like dissociative state. Wherever the gospel of Spirit Baptism has been proclaimed, formerly homogenous groups tended to be subsequently polarized into two opposing groups. Since only a minority tended to receive the Baptism evidenced by glossolalia, the majority, unable to elicit similar responses, thus was left out of the incipient new reality.

To complicate matters further, the minority, who had received, tended to claim special status and power over the non-spirit-filled majority, thereby upsetting existing status relationships in a truly revolutionary manner.

To sum up: Christian Pentecostalism, it is fair to say, teaches a specific realm of the Spirit wherein, once one has gained access, special potentialities become available to the partaker which are unavailable to others. If the two realms collide, a polarizing battle for control ensues. The two realms are not seen as interpenetrative and complementary, but rather as intrinsically opposed. The other realm without the spirit is the realm of secular demonic darkness.

Access to the realm of the spirit is gained through a
distinct ritual encompassing two life-changing experiences, conversion ("born again") and the Baptism in the Holy Spirit, mediated by other already initiated believers, who pray and lay on hands to bring about the spirit baptism and the initial evidence, the first production of glossolalia. Music, and emotional driving often accompanies the ritual and prepares the inquirer emotionally.

Glossolalia is deemed essential as a gate or entry. After its successful first-time elicitation, the range of other paranormal gifts of the spirit, such as prophecy, healing, and exorcism, become available.

Through Chapters II and III we have seen a recurring pattern unfold. Certain individuals in a particular group sensed a yearning, an inner need for a direct encounter with another realm beyond ordinary life and consciousness. They craved a contact with another dimension of being. Those who discovered ways into this other realm needed various symbols and tokens to document their success, which tended to set them apart as special and/or sacred dispensers of certain powers. The ability to exercise these special powers had an implicit status component. Those unable to contact the other realm personally needed the good offices of the anointed elite which enhanced their status in the community. The purported powers of this elite became the foundation of their enhanced status.

Wherever some receive higher status, others lose status, or are destined to remain under the power of those
who have special powers. A built-in polarization potential is apparent.

In the next section we will consider various models of explaining possible underlying causes for this polarization. Before we proceed to do so, however, we provide a brief summary of the relevances of the preceding three chapters.
| | Shamanism | Dionysos/Apollo | Bhakti/Hinduism | Zen/Buddhism | Neve/Judaism | Mystico/Judaism | Sufi/Islam | Shi'ia/Islam | Early Christianity | Mainline Denominations | Millenarian | Pentecostal |
|---|---|---|---|---|---|---|---|---|---|---|---|
| Polarization | X | X | X | X | X | X | X | X | X | X | X | X |
| Socio-Political Status | X (X) | X X (X) | X X | X X | X X | X X | X X | X X | X X | X X | X X | X X |
| Affliction | X X X X X | X X X X X | X X X X X | X X X X X | X X X X X | X X X X X | X X X X X | X X X X X | X X X X X | X X X X X | X X X X X | X X X X X |
| Psychotrauma | X X X X X | X X X X X | X X X X X | X X X X X | X X X X X | X X X X X | X X X X X | X X X X X | X X X X X | X X X X X | X X X X X | X X X X X |
| Funeral/Reborn | X | (X) (X) X | X X X X X | X X X X X | X X X X X | X X X X X | X X X X X | X X X X X | X X X X X | X X X X X | X X X X X | X X X X X |
| Spirits | X | X X X X X | X X X X X | X X X X X | X X X X X | X X X X X | X X X X X | X X X X X | X X X X X | X X X X X | X X X X X | X X X X X |
| Spirit/God | X X X X X | X X X X X | X X X X X | X X X X X | X X X X X | X X X X X | X X X X X | X X X X X | X X X X X | X X X X X | X X X X X | X X X X X |
| Dance | X X X X X | X X X X X | X X X X X | X X X X X | X X X X X | X X X X X | X X X X X | X X X X X | X X X X X | X X X X X | X X X X X | X X X X X |
| Whirling | X | X X X X X | X X X X X | X X X X X | X X X X X | X X X X X | X X X X X | X X X X X | X X X X X | X X X X X | X X X X X | X X X X X |
| Music | X X X X X | X X X X X | X X X X X | X X X X X | X X X X X | X X X X X | X X X X X | X X X X X | X X X X X | X X X X X | X X X X X | X X X X X |
| Trance | X X X X X | X X X X X | X X X X X | X X X X X | X X X X X | X X X X X | X X X X X | X X X X X | X X X X X | X X X X X | X X X X X | X X X X X |
| Glossolalic Utterances | X X X X X | X X X X X | X X X X X | X X X X X | X X X X X | X X X X X | X X X X X | X X X X X | X X X X X | X X X X X | X X X X X | X X X X X |
| Glossolalia Essential | (X) | (X) | (X) | (X) | (X) | (X) | (X) | (X) | (X) | (X) | (X) | (X) | (X) |
| Predictive Proph. | X | X X X X X | X X X X X | X X X X X | X X X X X | X X X X X | X X X X X | X X X X X | X X X X X | X X X X X | X X X X X | X X X X X |
| Prescriptive Proph. | X | X X X X X | X X X X X | X X X X X | X X X X X | X X X X X | X X X X X | X X X X X | X X X X X | X X X X X | X X X X X | X X X X X |
| Visions | X X X | X X X | X X X | X X X | X X X | X X X | X X X | X X X | X X X | X X X | X X X | X X X |
| Miracles | X X X | X X X | X X X | X X X | X X X | X X X | X X X | X X X | X X X | X X X | X X X | X X X |
| Wisdoms | X X X | X X X | X X X | X X X | X X X | X X X | X X X | X X X | X X X | X X X | X X X | X X X |
| Healing | X | X | X | X | X | X | X | X | X | X | X | X |
| Exorcisms | X X X | X X X | X X X | X X X | X X X | X X X | X X X | X X X | X X X | X X X | X X X | X X X |
| Spells | X | X | X | X | X | X | X | X | X | X | X | X |
| Anti-Structure Rallying Point | X X X X | X X X X X | X X X X X | X X X X X | X X X X X | X X X X X | X X X X X | X X X X X | X X X X X | X X X X X | X X X X X | X X X X X | X X X X X |
SUMMARY

The variables in our brief and preliminary survey are summarized in the schematic figure on the preceding page (Figure I). It seems possible to make certain assertions which derive from the survey:

a) There appears to be a universal awareness of an alternate realm of potentialities which incarnate themselves in specific behaviors not usually available to the average participant in a given society.

b) Certain individuals have acquired the ability to transcend the everyday world, to contact, and harness powers and states beyond the usual realm of being.

c) Where, as with shamanistic communities, access to the alternate or extra-ordinary powers is part of the orthodoxy, relations between the two realms are, in principle, complementary.

d) Within literate systems, however, even where the orthodoxy makes provision for mystics, the extra-ordinary powers of the other realm tend to be regarded by the orthodoxy - especially where those powers are claimed through unorthodox means - with hostility or at least ambivalence.

e) It often happens, particularly within Christianity, that an exhibition of these powers may act as the rallying point for socially disadvantaged groups or communities.

f) Glossolalia-like utterances seem to be a feature of all or most states of ecstasy. But glossolalia proper
(in its discrete, continuous sound structure, no necessary ecstasy, no necessary mystical journey) seems peculiar to Christianity, particularly its Pentecostal manifestations.

g) However, while in other systems glossolalia-like utterances are regarded as simply parts of the repertoire, of no specific relevance, within Christianity, particularly in Pentecostalism, glossolalia may be regarded as the definitive marker and gate of entry to other paranormal powers or gifts: claims vehemently denied by the mainline orthodoxies and others.

h) Particularly within Christianity, the suspicion, ambivalence, and hostility with which the orthodox tend to regard the claims of glossolalists, especially the claims of the latter to have a superior status within the body of the church, often result in an active polarization followed by embittered dispute.

i) Mystics of the great traditions tend to take paranormal phenomena for granted; however, they tend to hold them in low esteem, at best regarding them as otherwise indifferent signs of progress being made, and often as actually dangerous because they may lead to ego-inflation.

j) Finally, one way of summarizing the material in the form of a problematic is to pose a triangular conflict between authority (orthodoxy/heterodoxy), conscience (what seems right in the circumstances), and status (enfranchised/disfranchised).

We now go on the Part II, to consider theological,
linguistic, and anthropological aspects.
PART 11
CHAPTER V.
THEOLOGY AND LINGUISTICS

Having examined the phenomenon of glossolalia in Pentecostalism and a variety of cross-cultural contexts, we now move on to perspectives in theology, linguistics, anthropology, and the psychic unity of humankind.

A. The Theologians' Responses

The very appearance of alleged charismatic, paranormal gifts and abilities within the ambience of a religious group forces the official experts in the field, the theologians, to take a stand of one kind or another, since the adherents of their respective groups tend to ask them several urgent questions:

1) Is all this genuine or is it faked?

2) If it is genuine - is it good or bad? Is it of God or of the devil? Is it of divine origin, and hence positive, or of demonic origin, and hence negative?

Those interested in receiving answers to these profound philosophical questions quite naturally turn to the theologians for an authoritative answer. Those who "teach about the divine", the theologians (Greek:"theo-logein") are quite logically expected to provide the information germane to their field of expertise. Indeed, there is hardly a religious leader on the scene today who has not felt constrained at one time or other to respond to the claims of either the practitioners of such gifts, or to those who have been
exposed to, puzzled, and often impressed by such claims. However, they do not respond with any degree of consistency or uniformity. We will survey the various responses theologians have offered:

1) *Ancient Hebrew Theologians*

The first scrutiny and evaluation attempts of paranormal religious activity are recorded in connection with the outbreak of supernatural nava- behavior among the people of Israel in the wilderness, ca. 1350 B.C. as discussed at some length in Chapter III.

As the 70 elders were raving/prophesying, the first, perhaps totally unconscious and unintentional attempt at evaluation came spontaneously from Joshua, the heir-apparent of Moses, who had not become a part of the nava-ing group. He spontaneously exclaimed: "0 Lord, forbid them!" (Numbers 11:28). Moses, on the other hand, had a different evaluation of the behavior which was manifesting itself: (v.29) "Would that all of God's people were nava-ers!" (to be able to engage in this nava-behavior, as he was.) We thus see here the first recorded divergent value judgment and potential polarization - a group disintegrates into two camps. Those who can, and those who can not engage in a certain behavior evaluate it accordingly. 'If I can do it, it must be good, if I can't do it, it must be bad.' Certainly this was a spontaneous, rather subjective evaluation, perhaps the first intuitive awareness of two different realms of
being vying for dominance and allegiance.

Later books of the Old Testament illustrate how the nava-behavior became integrated into Hebrew religious life, and co-existed with the regular sacrificial rituals of the rank and file of society. However, the "prophets" (navi) continued to have their personal encounters with and a direct call by the deity.

The theological establishment of Israel consisting of the scribes and priests authored historical narratives describing nava-behavior in some detail, yet it had carefully avoided passing judgment on the validity or reality of such encounters. It only reported the nava-behavior, it did not differentiate or evaluate it.

Later books, as for example, the book labeled Jeremiah, show the agonized beginning of a more thorough-going theological evaluation process. The need had become pressing, since a rude awakening had jarred the leadership out of its naive acceptance of nava-behavior as a genuine encounter with the supernatural. There apparently existed both fake and true prophets. Jeremiah 14:14, as we have seen, has the Deity saying, "The prophets prophesy lies in my name. I sent them not, neither have commanded them." Yet the same Jeremiah claims authorization and authenticity for himself: (Jer. 1:5) (YHWH speaking) "Before I formed thee in the womb, I ordained thee to be a prophet unto the nations."

Heschel (1962:407) underscores this diverging assessment:
The Hebrew word nabi (derived from the nava-root) is not free of ambiguity. Applied as it is in the Bible indiscriminately to the prophets of the Lord (1 Kings 18:4, 13; 19:10,14), to the 450 prophets of Baal (1 Kings 18:19, 22, 25, 40), to the four hundred prophets of the goddess Asherah (1 Kings 18:19), as well as the so-called false prophets "who prophesy lies ... the deceit of their own heart" (Jer.23:26).

The book of Deuteronomy gives perhaps the clearest criteria so far for discerning and evaluating the authenticity of any self-confessed prophet: (Deut. 18:22) "When a prophet speaks in the name of the Lord, if the word does not come to pass or come true, that is a word which the Lord has not spoken; the prophet has spoken it presumptuously, you need not be afraid of him."

Here the theologians had the first tangible tool and quasi-empirical criterion to come to terms with the claims based on personal encounters with the supernatural. This evaluation principle officially accepted as revealed by God in Deuteronomy must have effectively reined in much of the free-wheeling nava-behavior. If a self-confessed prophet would not make a prediction, his claim to authenticity could be severely jeopardized. As we have seen the traditional punishment for conviction for being a "false prophet" was death by stoning.

Deuteronomy (18:9-12) (thought by many scholars to be a relatively late addition to the Torah) was most specific in its theological condemnation of all paranormal activity reflecting a growing skepticism and disillusionment with the inherent irrationality of the phenomena:

There shall not be found among you anyone ...
that uses divination or an observer of the times (astrology) or an enchanter, or a witch, or a charmer, or a consulter of familiar spirits (mediums) or a wizard or a necromancer (consulter of the dead). For all that do these things are an abomination to the Lord. (my emphasis)

The tragic implementation was recorded in Zechariah 13:8, as was seen in Chapter III - every child given to nava-behavior was to be killed.

The conclusive evaluation of early Judaism thus was a negative taboo-like reaction to outbreaks of paranormal activity.

2) Greek Pagan Evaluations

As was pointed out in Chapter II, Greek pagan religions also had an extensive inventory of paranormal phenomena. As the cults of Apollo and Dionysos crystallized, most of the nine key paranormal phenomena outlined in Chapter I occurred also in the Greek ambience. The technical terms varied, the intrinsic content did not. Nillson (1940) gave detailed accounts of paranormal phenomena in ancient Greece. The various oracles, the liberating Dionysian practices, the healing gifts of Asclepsios, various prophetic and mantic gifts appear to be essentially parallel phenomena, all related to an altered state of consciousness, wherein the practitioner makes contact with another realm.

Within the Greek ambience also, the first rudimentary analysis criteria were spelled out. Perhaps one of the clearest critical evaluation attempts stems from Socrates,
'Our greatest blessings come to us by way of madness (mania)'. That is, of course, a conscious paradox. No doubt, it startled the fourth century Athenian reader hardly less than it startles us today; for it implied that most people in Plato's time regarded madness as something discreditable, a "deinos". But the father of Western rationalism is not represented as maintaining the general proposition that it is better to be mad than sane, sick than sound. He qualifies the paradox with the words 'provided the madness is given us by divine gift!' (my emphasis)

Plato left a great ambiguity open - how does one differentiate a truly insane madness from divine madness? Does it depend on the value judgment of the observer? What criteria, if any, does one use? Spiritual? Pragmatic? The message which prevailed was that Dionysian madness was judged to be excessive, and thus its manifestations were reined in and institutionalized. Implicit in this development was a tacit semi-positive evaluation on the part of religious practitioners: Direct "divine madness" encounters were intrinsically positive, but possibly too powerful to handle. Therefore such experiences needed to be domesticated. The realm of the supernatural, and the possibility of a direct encounter with it was, however, not denied a priori but, in a way, taken for granted.


The writings of the New Testament, in particular three books, Mark, Acts, and I Corinthians, are replete with a summation of all paranormal gifts purported to be
occurring in the socio-cultural context of the time. As was shown in Chapter IV, these authors say quite emphatically that the alleged gifts are indeed real and authentic.

Acts 2:15 contains the first apologetic defending the outbreak of tongues on Pentecost Sunday. Peter, the theological leader of the early Jewish-Christian community, denies validity to an apparent attempt at a Dionysian interpretation: "These men are not drunk as you suppose!" He feels called to defend the more lofty interpretation that this ecstatic behavior (tongue speaking on the original day of Pentecost) is a genuine irruption of the supernatural by quoting the Joel (2:28) prophecy of old, which had foretold that this would happen in the latter days.

The book of Acts is a guide to the practice and availability of all the paranormal gifts, invoked in the name of Jesus by the power of the Holy Spirit, documenting them as the functional core dynamic of the early church - trances and visions, miracles, healings, even instances of raising the dead, of tongues, words of wisdom, knowledge and prophecy, and exorcisms of demons - all presented as ontologically real and manifestations of the power of God, thus implying a positive evaluation.

The apostle Paul, who though Jewish, eventually became leader of the early Christian Gentile community, comes closest to a specific evaluation of all of the paranormal phenomena in 1 Cor. 12 and of tongues.
specifically in chapter 14, (discussed in detail in Chapter IV).

Significantly he expresses an intriguing ambivalence: On the one hand he cautions against unrestrained, unstructured tongue-speaking because the unbelievers witnessing such behavior might think of them as insane (1 Cor. 14:23); on the other hand he states his conviction that - ideally - they should all speak in tongues (v.5). He provides specific restrictive guidelines for the use of the gift of tongues, reining it into more rational patterns through the judicious use of the gift of interpretation of unintelligible tongues messages into rational communicative speech. "I would rather speak five words of (understandable) prophecy than ten thousand words in an unknown tongue!" (1 Cor. 14:19)

Nevertheless, the general thrust is certainly an official affirmation of the reality of the phenomena and their legitimate use.

4) Post-Apostolic Evaluation Attempts

As the Christian church matured, and became more institutionalized, incidents of paranormal phenomena seemed to decrease. Paul's dictum in 1 Cor. 14:40 that every thing should be done decently and in order had served to constrain, and eventually almost eliminate paranormal behavior patterns.

Yet some of the earlier church fathers, such as Irenaeus and Justin Martyr, still knew of charismata and
their accepted and legitimate use within the church, as was pointed out in Chapter IV.

Montanism provoked the most serious theological scrutiny of the claims to paranormal gifts in the history of the young church, since, for the first time in the Christian ambience, a full-fledged power struggle had ensued which was based, to a large extent, on the ability (or inability) to perform paranormal behavior patterns such as prophecy and glossolalia. The question as to who was to run the church was very much involved in the final verdict on the authenticity of the claimed gifts. If these purported gifts were deemed authentic, of God, it would have profound implications on the authority or lack thereof of members of the hierarchy who were not able to demonstrate the same or even any endowment with spectacular paranormal gifts. Predictably those who could not relate to and keep up with the practice of such gifts usually tended to disparage them, while those who sensed an empathy with them, tended to affirm them.

Tertullian, the brilliant apologist of Montanism, accepted the claims of the practitioners of paranormal activity at face value, and accepted also their claims to authority based on their practice.

Eusebius (1966 Ed.) rallied the church to defend its orthodoxy and existing power structure.

Eusebius' version of reality, denying the claims to dominance by the practitioners of paranormal gifts by acknowledging them as potentially real, but of evil
demonic origin, became the dogma of the church. People who sensed charismatic gifts welling up in their innermost being now had to carefully consider whether admitting to them was indeed wise in view of the heresy-judgment placed on Montanist activities. Kelsey (1981:39) points out that, as the centuries went by, a new teaching concerning spiritual gifts appeared - that the gifts had ceased.

Paul's prophetic words in 1 Cor. 13:8 have been quoted profusely as the ultimate proof text that these phenomena had a limited time period in which they were to be manifested: "Love never ends; as for prophecies, they will pass away, as for tongues, they will cease; as for knowledge, it will pass away."

Non-charismatic theologians see their stance vindicated - the time-limited age of supernatural charisma came to an end with the full establishment of the church. These paranormal gifts had only been necessary for the church at its infancy or adolescent stage. Now that it had reached maturity they were no longer necessary.

But there still remained the vexing fact that paranormal phenomena did not allow themselves to be legislated out of existence. As the world entered the Dark Ages, there was a veritable explosion of phenomena alleged to be of "supernatural" origin. But since they had no rightful niche within the established religion, they came out elsewhere - in the realm of the occult, in witchcraft, superstition and sorcery. The horrendous punishments
(stake, tortures etc.) precluded a very public display of such behaviors, since any such claims made persons immediately suspect. The strictures of the *Rituale Romanum* were invoked only too eagerly.

Burgess (1976:25), as noted also in Chapter IV, refers to the taboo-like response of the medieval Church. It accorded very disparate value judgments on the same paranormal behavior such as tongues, depending on whether the practitioner was a loyal servant of the church or a rebel threatening the peace, tranquillity and authority structure of the church.

5) **The Reformation Era and Beyond**

The churches of the Reformation, notably the Lutheran and Calvinist branches, continued the view of the Roman church in regard to spontaneous irruptions of gifts of the Spirit. They were relatively lenient and tolerant if those who claimed and manifested charismatic gifts remained loyal to the doctrinal base of the church. They became much less lenient if such "spirit-filled" personalities manifested a doctrinal stance at variance with the official position of the hierarchy. The Reformation period thus witnessed some striking role reversals, where the former radical rebel became the upholder of the new status quo.

The evolution of Luther's stance is a case in point. He himself had experienced the supernatural realm in a very personal way. He had discovered his merciful God in
the teaching of justification by grace alone. By virtue of this liminal experience he felt empowered to embark on a crusade which changed the course of western civilization.

Significantly, he had very little patience with the proponents of essentially similar encounters with the Spirit of God, the subjectively oriented "enthusiasts" of his time. They also testified to profound experiences with the Spirit, but unfortunately not necessarily within Luther's paradigm, as, rather, in their own personal ways. They were seen by Luther as deviant and anarchistic, since they often dared to defy him and his views on proper church doctrine and practice.

Klement (1981:25) explains Luther's blunt analysis of the source of such competing Spirit-encounters:

Luther judged the spirit of Karlstadt (one of the Radical Reformers) and of the "heavenly prophets" as being the spirit not of God, but of the devil. But while the cry of the 16th century enthusiasts was, "The Spirit, the Spirit!", Luther replied: "I will not follow where their spirit leads!" It was the excess of the enthusiasts - attacking churches, destroying statues, promoting revolt and vandalism which brought Luther out of hiding in the Wartburg. It is said that one party of enthusiasts after obtaining an interview with Luther, cried: "The Spirit, the Spirit!" But Luther thundered back: "I slap your spirit on the snout!"

Ever since this fateful showdown with the enthusiasts, Lutheranism has taken a rather careful, skeptical view of any claims to supernatural gifts and insights. Any claim to an immediate, authentic subjective experience with the Holy Spirit became immediately suspect, since the church knew from experience this kind of subjective encounter could lead to doctrinal anarchy,
chaos, and renewed and uncontrollable outbreaks of enthusiastic frenzy. The rational revealed Word (the Sacred Scriptures recorded in the Bible) and the ritualized Sacraments were the only "Means of Grace" through which God ever chooses to communicate with man. As the centuries progressed, this position became ever more crystallized and part and parcel of the Lutheran confessional heritage.

Then, during the 1960s, the Charismatic Renewal Movement sprang up and successfully entered the ranks of both the clergy and the laity in the mainline denominations. In the Lutheran churches, the hierarchy, and especially the boards charged with maintaining doctrinal integrity were forced to take a stand. A typical reaction to the renewed appearance of supernatural charismatic gifts is the following statement, formulated by the Commission on Theology and Church Relations (C.T.C.R.) of the Lutheran Church - Missouri Synod (1977:6f) - which represents approximately one third of North American Lutheranism:

We are deeply concerned when the experience of "baptism with the Holy Spirit" is treated as a means by which God equips the church for its mission in the world, particularly when the Baptism with the Holy Spirit is regarded (in practice, if not in theory) as a supplement to the means of grace. Beyond the Word and Sacraments nothing is needed to equip the church for its task, for through them the Spirit gives life, power and growth to the church. Christians will therefore continue to seek power and renewal for the church in the Word and the Sacraments, NOT in special signs and miracles.

God has not promised to reveal His will to us directly and immediately (without means) as for example through visions and dreams. ... The Lutheran
Confessions describe as "enthusiasm" the view that God reveals himself and bestows his spiritual gifts to us apart from the objective and external Word and Sacraments. Luther warns in the Smalcald Articles: 'In short, enthusiasm clings to Adam and his descendants from the beginning to the end of the world. It is a poison implanted and inoculated in man by the old dragon, and it is the source, strength, and power of all heresy, including that of the papacy and Mohammedanism. Accordingly, we should and must constantly maintain that God will not deal with us except through the external Word and Sacrament. Whatever is attributed to the Spirit apart from such Word and Sacrament is of the devil.' (SA III, viii, 9 - 109)

The Biblical teaching of the external Word as the instrument of the Holy Spirit, emphasized in our Lutheran heritage, rejects the subjectivism that seeks divine comfort and strength through a "personal experience" instead of in the objective Word of the Gospel. To make the former rather than the latter the basis of Christian certainty leads either to pride or despair, instead of humble trust in the Gospel Promises.

Even though the harsher assessment (from the Smalcald Articles written by Luther) comes from the 16th century, the overall theological thrust in Lutheranism has remained the same in 1977 as in 1537. Any attempts at contacting the divine directly, any claims of having subjectively experienced the Spirit of God and, most suspect of all, claiming to have received direct communication from God in a personal way, are essentially incompatible with the concept that the only way of contacting God, and receiving any kind of input from the realm of the Spirit is by means of the external Word and Sacrament.

Lutheran charismatics thus often find it difficult to bridge the conceptual gulf.

Judisch, a Lutheran professor, describes (1978:89) the dream-visions of a Lutheran charismatic pastor who
foresaw, in purported prophetic vision, how he would be forced to resign his pastorate because of his charismatic ties, an event that finally did come to pass. This unhappy fact, to him, authenticated his claim to the genuine gift of prophecy. Jüdisch rejected this circular claim, since there are ample alternate psychological explanations available.

6) The Roman Catholic Reaction

Within the Roman Catholic ambience, a more open view seems to prevail. Perhaps the notion of 'continuing development of doctrine', part of the Roman tradition, has inherently tended to mellow criticism and forestalled outright condemnation of any possibility of subjective encounters with the supernatural. The canonization of many saints, as shown in Chapter IV, was based in part on their alleged supernatural gifts.

Rahner (1963:40) quite candidly does not only admit the possibility of direct contact with the realm of the supernatural, but even muses about the methodology of the process:

If therefore a psychic mechanism can be started in a number of people, then the possibility that God, too, might make simultaneous use of these psychic potentialities in a number of people cannot be rejected a priori.

Then he limits the possible parameters: "A suspension of natural laws is not to be presumed, but must be proved." (1963:41)

Later on, his empirical bias comes to the fore even
more:

The principle always remains valid that supernatural agency is not to be presupposed but must be proved. The history of mysticism justifies Paulain's judgment that even with pious and normal people, in three out of four, visions are well-intentioned, harmless, genuine illusions. (1963:81)

Then he discusses what purports to be genuine prophetic visions which demand attention, since they would have to be considered as normative, if truly judged to be communications from God.

Safeguarding the status quo and doctrinal continuity in the church, he flatly denies any validity to claimed prophetic visions, unless such prophecies are accompanied by clear, supernatural authenticating occurrences such as, for example, Moses was able to perform - turning his staff into a serpent. (1963:82)

Such clearcut "supernatural", paranormal authorization would be Rahner's minimum requirement for accepting any claim of direct communication from the realm of the supernatural.

However, the rich mystic tradition should also be considered. Knowles (1966:63) quotes one of the leading Roman Catholic mystics of all times, St. John of the Cross, on the subject of charismatic gifts:

Since they (visions and locutions) are a means and manner whereby God guides such souls, there is no reason for thinking ill of them or for being alarmed and scandalized by them. Let confessors direct their penitents into the night of faith, advising them frankly to turn away their eyes from all such things, teaching them how to void the desire and spirit of them so that they make progress, and giving them to understand how much more precious in God's sight is
one work or act of the will performed in charity than are all the visions and communications that they may receive from heaven, since these simply neither merit nor demerit. Let them point out, too, that many souls who have known nothing of such things, have made incomparable greater progress than others who receive them.

Significantly, St. John here clearly affirms the ontological reality of the possible phenomena, but posits an ambivalent evaluation model. They may possibly be harmful if pilgrims are too intrigued by them, yet they do serve as road markers indicating progress is being made. True spirituality supersedes these spurious gifts. Real progress is measured by showing of "charity" (love) to others and to God. As so many other mystics on their individual lonely pilgrimages, he simply walks past these spectacular phenomena, and judges them as possibly real, but whether real or not, of somewhat restricted value or relevance.

7) The Evangelical/Fundamentalist Theologians

A large segment of Christian theologians evaluate charismata on the basis of the evangelical, fundamentalist, but non-charismatic tradition. Perhaps the best known spokesperson for this large segment of Christianity is Billy Graham. As the polarization between charismatics and non-charismatics intensified, Billy Graham came under increasing pressure to take a stand. He finally did, in 1978, in his book The Holy Spirit.

In it, he clearly denies the ontological reality of a separate and distinct "Baptism in the Holy Spirit"
susbsequent to the initial conversion experience, or coming to faith, or "being born again". He steadfastly maintains loyalty to the traditional evangelical teaching which holds that the Baptism in the Holy Spirit is an automatic concomitant of the conversion experience:

Many years ago when I was attending a small Bible school in Florida, I visited what was called a "brush arbor revival meeting." The speaker was an old-fashioned Southern revival preacher. The little place seated about two hundred people and was filled. The speaker made up in thunder what he lacked in logic and the people loved it. "Have you been baptized with the Holy Spirit?" he asked the audience during the sermon.

Apparently he knew a great many in the audience because he would point to someone and ask: "Brother, have you been baptized with the Spirit?" And the man would answer, "Yes, bless God."

"Young man," he said, spotting me, "Have you been baptized with the Holy Spirit?" "Yes, sir," I replied.

"When were you baptized with the Holy Spirit?" he asked. He had not questioned the others on this.

"The moment I received Jesus Christ as my Savior," I replied. He looked at me with a puzzled expression, but before going to the next person, he said: "That couldn't be."

But it could! It was! (Graham 1978:62)

Graham comments further:

I do not doubt the sincerity of this preacher. However, in my own study of the Scriptures through the years I have become convinced that there is only one Baptism with the Holy Spirit in the life of every believer, and that takes place at the moment of conversion. This baptism with the Holy Spirit was initiated at Pentecost, and all who come to know Jesus Christ as Savior share in that experience and are baptized with the Spirit at the moment they are regenerated. (Graham 1978:62)

However, he does not deny the reality or at least the possibility of the existence of any or all paranormal phenomena claimed by charismatic groups. Rather does he integrate them, in the Wagner model (as outlined in
Chapter I) with all the other gifts the Bible mentions, such as gifts of service and ministry generally, as the "gifts" of "helping", hospitality, administration etc. But he specifically denies the necessity of the gift of tongues as evidence of being filled with the Holy Spirit (Graham 1978:64)

He attempts to explain and justify his position this way:

I must admit that at times I have really wanted to believe this distinctive teaching (of a separate baptism in the Holy Spirit). I, too, have wanted an experience! But I want every experience to be biblically based. The biblical truth, it seems to me, is that we are baptized into the body of Christ by the Spirit at conversion. This is the only Spirit baptism. At this time we can and should be filled with the Holy Spirit, and afterwards refilled, and even filled unto fullness, as has often been said, "One Baptism, but many fillings." I do not see from Scripture that this filling by the Holy Spirit constitutes a second baptism, nor do I see that speaking in tongues is a necessary accompaniment of being filled with the Spirit. (my emphasis) (1978:64)

Since Graham has never confessed to such an experience his theological views on the subject reflect this reality. It would be very difficult for him to reconcile a Pentecostal affirmation of a universally available tongues - Baptism-in-the-Spirit experience - with his stature as the world's best known evangelist, if he were unable to elicit the qualifying tongues experience himself.

8) A Neutral Evangelical View

Wagner (1979), professor at Fuller Theological Seminary, the largest interdenominational seminary in the
world with more than 2000 students in Pasadena, California, is attempting to bridge the gulf epitomized by Hagin (1974) and Graham (1978) as key representatives of Pentecostal and non-Pentecostal evangelical views. Wagner in his phenomenological descriptions of the various gifts (as outlined in Chapter 1) has exorcized the spirit of divisiveness. He has divorced the phenomenon from its authorization connotation. His definitions contain no allusions whatsoever as to potential power relationships between those who possess or lack certain "gifts". Many evangelical churches who had been on the verge of schism have applied the model and have preserved a structural unity. Practitioners of the various gifts are free to practice them, but are not to usurp authority over the existing structures.

This mediating view may well illustrate the fact that the two ways of appreciating reality are not necessarily opposed, need not inevitably lead to polarization and schism. But it is significant to note that the crux of the problem, the power/authority issue, has been defused by the careful behavioral definitions of Wagner (1979).

9) Different Ways of Coping with the Reality

We have attempted to show that theologians of all times often have different, sometimes opposing views on the subject of paranormal phenomena. From building a doctrinal framework on the foundation of tongues and other charismatic gifts, as the Pentecostal churches have done
in this century, through the somewhat ambivalent, conditional acceptance of such phenomena in the Roman Catholic, and to an extent in the Protestant mainline ambience, to some of the hard-line anti-charismatic mainline and evangelical groups, a great divergence of views can be observed.

Every opinion, from acceptance of the reality and validity of supernatural charismata as empirical evidence of an encounter with the supernatural, to outright condemnation of any purported supernatural phenomena as demonic and occult or at best vile chicanery and fake, and any and all positions within these extremes can be found in the available theological literature. But a comprehensive theory or paradigm which could explain the variety of responses is not offered.

This is the more surprising since the Bible, claimed by all groups within the Christian ambience to be the reliable authoritative information source, does report and affirm a great variety of charismata as detailed in Chapter I.

It is undeniable that the Bible does report, as matters of fact, the existence and practice of the whole spectrum of paranormal phenomena which Pentecostals espouse. Yet since many Christians are nevertheless quite unwilling to integrate into Pentecostal structures, they find themselves on the horns of a dilemma. One option is to submit and integrate. For many this is a most unpleasant option. If, on the other hand, they refuse to
integrate with the ascendant Pentecostal world view, they need to come to terms somehow with the passages in their own Bibles which Pentecostals use to prove their tenets. This necessity brings about some difficult reassessment of hermeneutical principles.

One option is to follow the path of historical criticism and relegate all Biblical references to alleged supernatural phenomena to the realm of "myth". Professor Bultmann (Hordern 1968:194f) and his demythologization scheme (eliminating all references to supernatural occurrences from the Biblical texts as mere mythical embellishments of the basic 'kerygma' message) is the clearest example of one theological method of coming to terms with charismata: to explain them away as mere primitive survivals of ancient myths, which lack any empirical reality.

Those mainline and evangelical churches which dislike charismatic notions, but do not wish to disclaim the concept of Biblical authority, even inerrancy, need to find other ways of explaining why such gifts are not available in the current Christian ambience, even though they had been available in the past, as recorded in the authoritative reliable Scriptures. The concept of Dispensationalism has come in quite handy within the Evangelical churches.

Dispensationalism holds that God "dispenses" certain gifts, functions, and events in world history at certain specific time periods in the unfolding of his Master Plan
for the World. During the earlier liminal days of the
church he had, for example, chosen to dispense
supernatural gifts. At the current time, he has chosen to
dispense with them. St. Paul is quoted as affirming this
view in 1 Cor. 13:8: "Tongues will cease!"

10) Critical Self-Analyses

An intriguing post-Pentecostal evaluation is provided
by Babcox (1985:47), a former Pentecostal preacher. He
relates a rather arduous spiritual pilgrimage. He had
successfully undergone all the expected rites of passage,
had received full facility in glossolalia, and was
practising the other gifts. But at the pinnacle of
spiritual power he began to doubt the validity of the
entire realm which he publicly affirmed as being a genuine
contact with the supernatural. He outlines his thirst for
intellectual empirical honesty and integrity:

Our prophecies (in the worship services) seldom,
if ever, predicted the future. Instead they took the
form of fervent exhortations or simple words of
comfort. Generally, they consisted of various
biblical phrases and fragments pieced together like a
patchwork quilt. Most of the prophecies were spoken
in the first person, as if God himself were
addressing us, but occasionally the phrase: Thus
saith the Lord was used, even as it was by the
prophets of the Bible. (1985:47)

A great discomfort spread through his entire being.
These elders were speaking in the first person singular,
daring to anoint themselves as human mouthpieces of the
almighty God. Was this not the ultimate conceit, a
re-incarnation of Greek "hubris"? After he had heard many
such "prophecies" which often were somewhat less than inspired sounding, his doubts began to increase:

When the prophets in the Bible spoke those words, they were based upon definite revelations that were granted to them by God. In Old Testament times prophets were called seers because of the visions they beheld. But what evidence was there that any of our prophecies had their origin in a revelation given by God's Spirit? Ezekiel protested "This is what the Sovereign Lord says: Woe to the foolish prophets who follow their own spirits and have seen nothing (Ez.13:3)." In the final analysis, isn't that what we were - prophets who had seen nothing? What evidence was there that we were not just following our own spirits (my emphasis) instead of the Spirit of God? I could find no evidence in the Bible that prophecies were communicated by mere intuition or subjective impressions. And yet, in nearly all cases this is how ours were received. And these impressions and intuitions could not be authenticated in any kind of objective sense. (1985:55)

Finally he had to take a stand:

The moment of truth came when I heard a prophecy at a charismatic church I was visiting. The silence came, and soon it was broken by a bold and commanding "Thus saith the Lord!" These words triggered an immediate reaction. Conviction, like water rising against a dam, began to fill my soul. "Listen, my people..." until finally the dam burst: "This is not my God," I cried within my heart. "This is not my Lord!" It was a great relief to shed the prophetic burden which had grown intolerably heavy. (1985:61)

The demythologization of tongues came next:

Finally I admitted it to myself. The truth is there was nothing miraculous about this gift of mine, I learned to speak in tongues. Here was no sign to marvel at. I had attained fluency in my tongues speech through practice, not by the sudden power of the Holy Spirit. And in retrospect, I can see I was guided more by the peer pressure of my well-meaning friends than by the Holy Spirit. (1985:65)

The final evaluation of tongues was curt and harsh:

I soon began to realize that speaking in tongues was not as edifying as I had previously thought. How could it be, since I was uttering words and phrases of my own invention? (1985:65)
Babcox (1985) and also Robinson (1973) provide a sobering theological evaluation from a unique and thought-provoking insider view and may help to provide, perhaps, a key to an analysis from a psychological perspective.

Other world religions, as has been shown in Chapters II and III, even though they have and have had similar phenomena within their ambiences, generally have maintained a much more detached, tolerant attitude of laissez-faire towards the eccentricities of subgroups within their traditions. Pluralism had always been the hallmark of Indian religious attitudes. Whether for example, Ramakrishna or Chaitanya had samadhi experiences or not did not matter too much to the devotees of other groups or sects. Even the Darvishes within Islam, as well as the Hasidim in Judaism did not encounter quite the same opposition as Pentecostalism often has within the Christian ambience. The mystics in all ambiences always occupied their own niche, they had their highly subjective encounters in private, and thus were not accountable to anyone's scrutiny, evaluation or approval or disapproval.

It is apparent that the theologians, who by their devotion to their subject matter logically tend to be the first to be consulted and expected to provide specific answers, often illustrate instead a great variety of views. Few seem willing or able to build interpenetrative conceptual bridges which would help explore the core
content of an undeniably real phenomenon. Rather, they tend to reflect the whole spectrum of views current in their particular groups. Some as Wagner (1979), have catalogued the range of views and have attempted to give definitions of paranormal gifts devoid of any authorization symbolism (see above, and Chapter I).

If one were to categorize all possible responses among the theologians of all persuasions, one would arrive at a spectrum range such as this:
TABLE IIa. TONGUE-SPEAKING GROUPS

(Symbol Code: E = Essential; B = of Benefit; I = Irrelevant; F = Fake; N = Not; M = Maybe)

<table>
<thead>
<tr>
<th></th>
<th>E</th>
<th>B</th>
<th>I</th>
<th>F</th>
</tr>
</thead>
<tbody>
<tr>
<td>MOST</td>
<td>MOST</td>
<td>SOME</td>
<td>FEW</td>
<td></td>
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</tbody>
</table>

TABLE IIb. NON-TONGUE-SPEAKING GROUPS

<table>
<thead>
<tr>
<th></th>
<th>NE</th>
<th>MB</th>
<th>I</th>
<th>F</th>
</tr>
</thead>
<tbody>
<tr>
<td>ALL</td>
<td>SOME</td>
<td>MOST</td>
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</table>

The more detached view among mainline theologians might be summed up in the statement that a sizeable minority will grant some sort of ontological reality to a plethora of subjective experiences which may well be personally meaningful. But they take a decidedly critical view if it comes to accepting them as authoritative, normative communications from the realm of the divine. Most would question their authenticity, and set them aside as spurious and unproveable, and hence irrelevant irruptions of a non-rational nature, possibly even occurrences consciously faked by charlatans. Their
attitudes derive from the immutable revelation of the sacred Scriptures, and in the case of Roman Catholicism, also on the precedent-setting traditions of the Church.

Claims to power and authority within a church which bypass the existing hierarchy and power alignments, have always met with hostility and less than empathetic scrutiny. Theologians often point to the ultimate authorization credentials for any paranormal gift which claims to be genuine - humility and unselfish love. If this authorization is lacking the mainline theologians tend to pronounce such purported gifts as irrelevant and disruptive, hence not positive, of God, but rather negative, from the demonic region.

It has become apparent that the theologians are not of much help in developing an overarching theory or paradigm to explain the phenomena. Rather, they appear to be in need themselves of receiving assistance in coming to terms with the vexing questions concerning the validity of their identities, their own ministries and callings in relation to alleged paranormal gifts.

Perhaps the linguists can be of assistance to the theologians, especially in the realm of the most popular and significant paranormal gift, glossolalia, which undeniably uses the same speech apparatus and phonetic products which linguists have studied so thoroughly.

B. The Linguists' Responses

Since glossolalia, especially in the Christian
ambience, appears to be a pivotal example of the entire range of paranormal phenomena and has been openly declared by the Pentecostal/Charismatic Renewal leadership to be the gate into this realm, it would seem logical to allow linguistics, the study of language patterns, to examine the phenomenon known as glossolalia.

Samarin (1972) and Kildahl (1972) have done thorough groundwork. *Tongues of Men and Angels* by Samarin is a seminal study of glossolalia conducted by an empathetic linguist. Kildahl (1972) and Samarin (1972) agree in their verdict on the popular myth (promulgated by Pentecostalism) that glossolalia is a real but unknown communicatory language like English or French. This notion is indeed a myth. Glossolalia simply is not an unknown, yet real communicatory cognitive language. Both assert quite firmly (in full knowledge of the inevitable negative reaction of the Pentecostal community who teach otherwise) that all the forms of glossolalia they have studied lack the very basis and core of any real communicative language, a discernible, repeating grammatical/syntactical pattern (Kildahl 1972:73). Both agree: There is no discernible cognitive element in any of the hundreds of samples they have examined.

Samarin, while preparing his linguistic assessment of glossolalia distinguishes carefully between code language forms which are unintelligible, but do contain grammatical forms, and pseudo-language that has no pattern or form. Lewis Carroll's often quoted sentence from *Through the
Looking Glass (1972) illustrates the point:

"'Twas brillig and the slithy toves did gyre and gimble in the wabe;

All mimsy were the borogoves, and the mome rathes outgrabe."

Even though at first sight this sentence sounds like senseless gibberish, it really is not. For it has syntax, it has cognitive markers necessary for rational communication, it only contains some whimsical nonsense substitutes for nouns, adjectives, and verbs. All Humpty Dumpty has to do is to provide lexical equivalents for the mystery-words, and complete rational communication is established. So the poem is still, to a degree, communicatory language.

Glossolalia is inherently different. Cognitively, it means nothing according to linguistic analysis. There never is discernible syntactical structure, only a free flow of varying sound combinations, phonetically so discrete that they can be easily transcribed; there is rhythm, cadence, intonation, emotional timbre, prosody. But there is no cognitive content.

Samarin (1972:253) provides many phonetic transcriptions of various forms of glossolalia. We provide a few samples at this point:

(c)

kolama siándo, laboka tohorúmasí, lamo siándo, laboka tahándoría, lamo siándo kolúmasí, labo siándo, lakatándori, lamo siambábábá kátándo, lamá fía, lamo fiándoriákó, labokan doríasandó, lamo siándoriáko, labo sía, lamo siándó, labakán doria, lama fía, lama fiándololokulámábábáší, labó siándó, lama fiátándoria, lamókáyámasí, labo siándó.
In this connection, Kildahl touches upon a very sensitive topic (1972:62f) - the relatively infrequent claim to the specific gift of "interpretation" of tongues. He refers to his research project in which he had played tape recordings of various glossolalic utterances, to a variety of individuals claiming the gift of interpretation. Not once did any two agree on the cognitive content of the same tongues message. When he confronted some of them with this inconsistency, an immediate explanation was offered: God had given each interpreter a different interpretation.

Samarin (1972:236) is more empathetic; speaking strictly as a linguist, he also bluntly disparages any cognitive implications: "What I hear is nonsense, the sounds make no sense to me." But he does not stop here. Intuitively, he nevertheless senses meaning in glossolalia, but in another realm. He leads the reader to
Glossolalia is not aberrant behavior, only anomalous. It is anomalous because it departs from run-of-the-mill speech." (1972:228) Then Samarin changes paradigms entirely, it is no longer, strictly speaking, a linguistics frame of reference, but that of theology or philosophy:

Glossolalia is a linguistic symbol of the sacred. ... The glossolalist is more conscious of something else that tongues say. He knows in some fashion or other that they represent the presence of God. Glossolalia says: "God is here." (just as a Gothic cathedral says: "God is majestic.") (1972:231)

He returns to the topic of language symbolism and develops the concept of a sacred language:

Religion (per se) is a sacred language. But it is sacred because it expresses the sacred, not because it is sacred in itself. Glossolalia is part of this world-wide inventory of varieties of religious language. ... it just goes farther in one direction by changing its form to destroy practically all similarity to language in its systematic arbitrary shape. Therefore glossolalia speaks. A person does say something in tongues. He is saying he is involved in something - at a given moment in time or as part of a pattern of life that transcends the ordinary. (1972:230)

Then he provides his own analysis of glossolalia:

In this instance (of tongue speaking) in somehow experiencing the presence of God - the glossolalist shares in a universal religious experience of one type. It is probably found in all religions in some form, but not all believers take part in everything that is comprehended by their religion. Some are satisfied with allegiance to a system, others are oriented by its explanation of life, still others enjoy most its ritual and ceremonies. But there are always at least a few for whom real religion involves personally encountering the supernatural in some form. It is "felt" and one is affected by this encounter. At the given moment one is not normal (that is secular) but nonetheless fully normal (even without some ecstatic experience), and one's subsequent hours, days, or weeks are affected by this encounter. Reliving this experience becomes for many
people an important goal, and religious practices are valued only if they induce and enhance it. This is what the Pentecostal calls "living in the power of God" or "being filled with the Spirit of God." It means being constantly "in touch with God." (1972:232)

J. Futrell (1975:10), a Roman Catholic scholar sympathetic to the Charismatic Renewal Movement in the Roman church, also makes several sweeping statements concerning the involvement of language in religious experience:

The forms of expression of man's spiritual experience are as historically and culturally conditioned as are his expressions of his secular experience. The 'language' of a given culture is the language of spiritual experience at any given historical period.

He then proceeds to assert that the "language" of Pentecostalism has provided new conceptual labels, a new spiritual language, so to speak, to mainline churches to help their adherents to a renewed experience of the supernatural: "When an old religious language breaks down, people seek the rigidity of a new language to give certainty and security, a social language shared with others." (1975:17)

Futrell also alludes to a reality which linguists and other scholars have crystallized for some time. There is another role and function of language besides the cognitive. Sound labels can act as symbols for spiritual concepts and feelings; they need not necessarily have cognitive elements and values. Man has the potential of partaking of another realm in which a certain code
"language" is highly important - the affective domain.

This affective domain of man has often been overshadowed by the cognitive domain, for at least the past 200 years. Much of human advancement and learning has been cognitive and empirical: using analytical, sequential thought processes and complex, sophisticated abstract mental constructs, all finding expression in cognitive linguistic labels. Most Western languages have amassed more than 100,000 verbal artifacts as monuments to the ever increasing cognitive labelling process. Perhaps the affective domain of man has been craving equal access to consciousness. Perhaps the paranormal phenomena led by glossolalia are part and parcel of one of nature's balancing processes, an attempt to restore at least a semblance of equilibrium between the cognitive and affective realms in man.

Yet even if this were the underlying cause, one question remains unanswered: Why do some people crave this contact with the totally other, being attracted to the various gates and/or rites of passage offered, while others are repelled by these very same rites and potentialities, and turn away from them, even condemning them as sinister and demonic?

Glossolalia - whenever and wherever it occurs in a given community - has a dichotomous reaction. Some are attracted, fascinated; others are offended and repulsed. What appears to be either attractive or repulsive at the same time to different persons is its inherent
irrationality or strangeness. As Samarin had said, it is anomalous. It does not fit into the normal, usual, ordinary scheme of things.

Everyone is agreed on that. It is beyond this primary point of agreement that divergence and polarization commence.

From a purely linguistic viewpoint, glossolalia is not cognitive language in the usual sense of the word since it lacks the key markers of syntax and grammar as well as a consistent cognitive vocabulary. Yet it does have recurring patterns and paradigms. Kildahl (1975) reports that particularly dominant itinerant charismatic preachers have superimposed their recurring patterns of sound sequences on entire communities of tongue speakers. Their glossolalic patterns, for weeks, resembled his until the dominance effect gradually faded after his departure. He had, in effect, imprinted his personal pattern on a particular community restructuring the patterns of a specific speech community, albeit of a non-cognitive variety.

We now present a brief summary of some relevant findings in sociology concerning speech communities in general and their social significance in specific terms.

Fishman (1972b:22) defines any speech community this way:

Speech Community (a term probably translated from the German 'Sprachgemeinschaft'), like variety, is a neutral term. Unlike other societal designations
it does not imply any particular size or any particular basis of communality. A speech community may be as small as a single closed interaction network, all of whose members regard each other in but a single capacity. Neither of these limitations, however, is typical for speech communities throughout the world and neither is typical for those that have been studied by sociologists of language.

Gumperz (1968:IX:381) gives this definition:

In analyzing linguistic phenomena within a socially defined universe, however, the study is of language usage as it reflects more general behavior norms. This universe is the speech community: any human aggregate characterized by regular and frequent interaction by means of a shared body of verbal signs and set off from similar aggregates by significant differences in language usage. Most groups of any permanence, be they small bands bounded by face-to-face contact, modern nations divisible into smaller subregions, or even occupational associations or neighborhood gangs, may be treated as speech communities, provided they show linguistic peculiarities that warrant special study. The verbal behavior of such groups always constitutes a system.

From a sociologist's point of view any language-based community presupposes the existence of specific relationships between language usage and an existing social structure. Wherever the relationship between language choice and rules of social appropriateness can be analyzed and defined, linguistic forms can be grouped into distinct dialects, styles and special parlances. In consequence, a sociolinguistic study of speech communities deals with the linguistic similarities and differences among such speech groupings while attempting to analyze the social significance associated with them.

The earliest, most obvious field of study was the study of dialects within existing larger language groups—dialectology. Sociological analysis clearly established
the involvement of social factors in the preservation and modification of such distinct speech communities. The distribution of, for example, rural speech patterns was shown to be directly related to such factors as political boundaries, traditional market networks, the spread of major religious movements etc.

Soon, other scholars began to investigate other types of speech communities, such as highly visible minority groups, craft jargons, bi-lingual immigrant communities and so forth.

Others concentrated on classical administrative and liturgical languages, such as Latin in Medieval Europe, Sanskrit in South Asia, and Arabic in the Near East. All of them were scrutinized for their social significance, especially as a means of perpetuating social control by a small elite which claimed leadership status in virtue of knowing the empowering language. Ability to speak and utilize a language of privilege legitimized a superior status.

The phenomenon of modern language standardization and the repression if not elimination of local variant dialects, has also been studied and is often seen as a symbol of dominance of an upwardly mobile dominant urban elite imposing its linguistic patterns and norms on the entire nation. Public education and the mass media have been seen as especially effective tools in achieving this kind of linguistic domination.

Another approach was to scrutinize the notion of
language loyalty within a speech community. Members strongly identify with the group through a common language bond, which, in a way, functions as a linguistic totem.

Inherent alienation between groups can receive overt manifestation through divergent allegiances to languages. Communication difficulties are often greatly exaggerated and language disparity is used to express deeper underlying social divisions and polarizations. Gumperz (1971) refers to the frequently attested inability of a member of one speech community to comprehend a member of a related speech community, even though the two languages are very closely related. He mentions the Serbo-Croatian antagonism in Yugoslavia and the latent friction between members of the Hindu and Urdu communities in India. He maintains that the lack of understanding or comprehension has more to do with social realities than cognitive language communication.

Sociolinguists generally agree that speech communities are fascinating living verbal expressions of underlying social relationships and structures.

Burridge (1967) attests that cognitive language meaning in non-literate societies is highly dependent on social context and timing. Tape recordings of entire conversations remained largely meaningless to native speakers even though they were familiar with the vocabulary. When asked why they could not derive meaning from listening to the recordings, they explained that they were unaware of the social situation in which these
remarks were made and therefore could not comprehend their import.

Precise cognitive meaning thus seems to be a derivative of literate societies which fixated and standardized the conceptual significance of originally field-dependent word labels. Cognitive meanings of any linguistic phoneme combinations thus seem to be the verbal expression of the fixated consensus of a specific group. Affective meaning and connotation remained more subjectively oriented, even though a broad consensus usually exists in most speech communities.

As Kildahl (1975) and others report, glossolalic speech communities at times share similar glossolalic patterns and specific preferred sound combinations, in effect setting up a non-cognitive common or shared "language", as a collective group expression and totemic center of its specific group. Charismatic group leaders often suggest to resistant inquirers that they let go of their rational control and imitate the glossolalia which they had heard in the group dynamic setting.

In this view a successful glossolalist would be the person who has learned to speak the non-cognitive "language" of the community to which s/he is attracted, by submitting to its distinctive vocalization patterns and documenting this submission by being able to successfully imitate them.

This notion may well be a part of an eventual analysis. It still leaves a number of questions open:
1) Under what circumstances would a person ever desire integration into, and even submission to this kind of group dynamic? What inherent benefits would accrue to a successful devotee?

2) Why is only a relatively small percentage of a given population attracted and a much larger number repelled by one and the same phenomenon, if every human being should have this potential?

3) Is there a verifiable inherent genetic or characterological difference in human beings which might account for the different reactions?

The next chapter will explore a number of notions of significant anthropological models which may ultimately prove helpful in analyzing some underlying patterns and traits.
When anthropologists examine Pentecostalism and the Charismatic Movement, they too, are faced with an emphasis on the key experience - the Baptism in the Holy Spirit, documented by speaking in "tongues", or glossolalia. All contemporary groups agree that the successful first-time elicitation of glossolalia constitutes the marker of a breakthrough into a heretofore unexperienced realm of existence or consciousness for any individual and gives access to a variety of paranormal gifts or abilities.

The unequivocal assertion, if not radical commitment to the existence and universal availability of paranormal religious phenomena or abilities ("charismatic gifts") distinguishes Pentecostalism from traditional mainline Christianity. Most of the gifts purported to exist and be available have components not generally considered rational, and the exercise of any of them reveals the successful negotiation of a rite of passage out of the realm of the everyday world into another realm where all things are possible, and the divine can be approached experientially. There is, supposedly, direct contact with the source and essence of all being, the very Spirit of God.
A. The Numinous

Otto (1969) in Das Heilige (The Idea of the Holy) perceived man's potential contact with the ultimate reality, the Holy, the Sacred, the Uncanny, the "wholly other" as universal to humankind. In effect, he posited the notion that every conscious human being is endowed with at least a latent, dormant capacity to experience the Mysterium Tremendum (literally "the mystery that makes one tremble") in a personal, subjectively real, experiential way. He used the term Numinous for this totally other realm which is sensed intuitively and which people crave to experience or encounter. It is not to be understood as a synonym for the concept of a personal god, as for example in the Christian or Islamic ambience.

Otto would, of course, grant that Muslims or Christians could experience the numinous through the good offices of their religious traditions. But simply being a member of a religious denomination or grouping does not automatically provide the encounter. Rather, the successful elicitation of an experiential awareness of the Numinous is usually the culmination of an arduous individual spiritual quest. Personally experiencing the Numinous constitutes man's highest accomplishment and self-fulfillment. Otto (1969:7) expressed it this way:

This mental state is perfectly sui generis and irreducible to any other. ... There is only one way to help another to an understanding of it. He must be guided and led on by the consideration and discussion of the matter through the ways of his own mind, until he reach the point at which the numinous in him perforce begins to stir, to start into life and into
Shinn (1977:14) alludes to two inherently different ways of relating to the sacred, one in a direct personal experiential encounter with the numinous, in the Otto understanding of the word, or in a social group-mediated encounter, where a group of fellow-human beings attempt to incarnate the numinous in institutional forms as living memorials of other's direct encounters with the numinous. Along similar lines, Maslow (1970:23f) developed the concept of a peak experience, only savored by an elite of potential peakers, even though theoretically it is part of the universal human experiential repertoire. In fact, only a minority is actually able to elicit such an experience, while the majority is left to appropriate vicariously the contact with the numinous through the good offices of such peakers. A more detailed discussion of peak experiences will follow presently.

Considering the claims and promises of Pentecostalism from this Otto/Maslow perspective, they indeed offer astounding potentials: universally available experiences through which every genuine seeker is able to become a peak. By means of the "gate" of tongues every human being is said to possess an inherent birthright to be able to encounter the source of his very being, the Spirit of God, and in touching him, and being filled by him, in turn to become empowered by him to partake freely of all his gifts and powers. In effect, one could say the Pentecostal Promise is to deliver in actual fact what Otto had posited
as only a latent human potential - the ability to experience the *Mysterium Tremendum* in a direct and personal way.

Otto (1969:10) had also referred to James' statements in *Varieties of Religious Experience*:

> It is as if there were in the human consciousness a sense of reality, a feeling of objective presence, a perception of what we may call "something there", more deep and general than any of the special and particular senses by which the current psychology supposes existent realities to be originally revealed.

Otto (1969:11) establishes the foundation of a philosophical framework for the contact with the numinous:

> This feeling of reality, the feeling of a numinous object objectively given, must be posited as a primary immediate datum of consciousness. ... The numinous is thus felt as objective and outside the self.

And elsewhere he indicated that man receives "charismata", gifts of the Spirit, as a result of contacting the numinous. (1969:208)

Even though Otto was not a linguist per se, he implicitly concurs with Samarin's (1972) assertions that the Sacred (Samarin's term akin to Otto's Numinous) can be incarnated in sacred language. Otto (1969:64) relates:

> Uncomprehended experience of the numinous finds its most unqualified expression by the spell exercised by the only half intelligible or wholly unintelligible language of devotion, and in the unquestionably real enhancement of awe of the worshipper which this produces. Instances of this are the ancient traditional expressions, still retained despite their obscurity, in our Bible and hymnals, the special emotional virtue attaching to words like 'Hallelujah', 'Kyrie eleison', 'Sela', just because they are wholly other and convey no clear meaning; the Latin in the service of the mass, felt by Catholics to be, not a necessary evil, but something
especially holy; the Sanskrit in the Buddhist mass of China and Japan, the language of the gods in the ritual and sacrifice in Homer etc.

It is disappointing that Otto did not mention glossolalia specifically. After all, glossolalia, as Samarin pointed out, is a "language" that is completely "anomalous" (1972:235), purported to be triggered by the very Spirit of God, the numinous, and thus provides a linguistic incarnation of the numinous, par excellence.

Much later in his book, Otto indicates he is aware of charismata, and he does mention tongues and prophecy as signs of the numinous (1969:208). However, Pentecostalism was little known at the time of writing. He appears to be genuinely puzzled by the phenomenon when he asks rhetorically: "Will this mysterious region one day be clearly revealed to us?" (1969:208)

In an Appendix (Otto, 1969, III:190f) there is a heading entitled "Original Numinous Sounds" where Otto traces crossculturally the sounds associated with the numinous. He is especially impressed with the term Yaksa in Hindu terminology, which means the uncanny, the eerie, or monstrous. He refers to the holy syllable Om, or Hum in Sanskrit, as a specifically numinous ejaculation. He lists many other names: Ya, evois (for Dionysos), an onomatopoetic sound of the numinous based on the evoi, evoi ejaculations of Dionysian worshippers.

Otto’s concept of the numinous is a distinctly western concept, a mental construct devised to come to
terms with the incongruous, transcendent reality of an intuited alternate realm of being and of appreciating a totally other reality, the uncanny and rationally incomprehensible. It is a western way of endeavoring to come to grips with the reality of the sacred in its awesome, transcendent *Mysterium Tremendum* dimension. To what extent Otto was influenced by the findings of researchers in Polynesia remains to be determined. One can certainly detect several similarities between Otto's concept of the numinous and the concept derived from Polynesia: the *Taboo*.

B. *Taboo*

Anthropologists had encountered a term similar to the concept of the Numinous during their research in the South Pacific. There, they came across the concept of *Taboo*. Western explorers and researchers, by then steeped in the polarized dichotomies of the sacred versus the profane, were face to face with a totally different, alien concept. The word *Taboo* provided an uncanny, non-Western synthesis of the Holy and the Sacred with the Forbidden and potentially harmful. Eventually a conceptual bridge or common denominator of danger was seen as connecting the two diametrically opposed concepts. For it became clear that both the Sacred and the Forbidden were seen as fraught with potential danger. To the chagrin of some of the 19th century researchers, the western categories of "good" and "evil" were not relevant and did not really
enter in upon the scope of meaning.

The Encyclopedia Britannica (1981) gives a succinct summary of the current assessment of Taboo:

Polynesian TABU, a general term for that which is forbidden. It figured in the discussions of the origin of religion at the end of the 18th century when taboo became equated with the Sacred, perceived ambivalently as both holy and dangerous, or pure or impure, as opposed to the profane, which was conceived of as the ordinary or neutral. The ambivalence of taboo was used to establish a map of man's relationship to the Sacred. On the one hand, there is the conception of the sacred as power, as a positive, expansive, inclusive force that is accessible to man and brings him blessing and holiness as he comes in contact with it. On the other hand, there is the sacred as a negative, separate, exclusive power, prohibited to man, which causes death or pollution if man comes in contact with it.

Beyond the Polynesian material, other examples of this ambivalence were suggested. In Latin there are two terms for the sacred: "augustus", which means a creative power, and "sacer", which means that which is cut off from man and reserved for the gods. In German, the same dichotomy is expressed by "heilig" and "weihen"; in other languages, one or the other predominates. Some scholars claimed for example that the root meaning of the Hebrew word for "holy", "qadosh", was "to be separated or cut off".

In debates on religion, it was once claimed either that the negative understanding of taboo was more primitive and therefore a clue to the origin of religion; or that the positive and inclusive understanding of taboo evolved into religion and the negative and exclusive understanding of taboo led to superstition and magic.

Recent theories have challenged these earlier interpretations by emphasizing that taboo is primarily a term of both social and religious custom. Taboo is a term of relationship that occurs only in particular, culturally stipulated situations and is part of a complex symbolical system that determines boundaries and limits. In certain situations, the breaking of limits is creative, in others it leads to chaos. A society cherishes the extraordinary at its centre, where it is most secure (hence kings and gods are taboo in the positive sense). A society resists the anomalous in those peripheral areas in which it is less secure and hence most vulnerable (taboo in the negative sense). Taboos serve as markers of both the strongest and weakest points of an individual or of a society.
Steiner (1956) provides an extensive overview of the background of this ambivalent term and concept, giving a historical chronological profile with pertinent quotes of the first explorers coming into contact with the term and its underlying meaning in Polynesia.

Steiner lists a progression of more specific definitions emanating from the early explorers. After the general meaning of "Forbidden" had been fairly well established, additional slants were added. "Mysterious significance", alluding to the occasional use made by Cook of "Sacred" for taboo, was added to the connotation model, but made ambiguous again by the other connotation, of the senseless, irrational, if not ludicrous anomality, at least as viewed by a European observer. King, Cook's successor, was the first to use taboo as a verb, referring to "tabooing" people and objects, that is, setting them apart, or off-limits, making them special and forbidden. Steiner presents his favorite etymology of the word, developed by Edward Shortland, who derives the word from "ta", to mark, and "pu", an adverb of intensity. The compound verb 'tapu' therefore means no more than "marked thoroughly", and only came to signify sacred or prohibited in a secondary transferred sense; because sacred things and places were commonly marked in a peculiar manner in order that everyone might know that they were sacred. Steiner (1956:34) then continues:

Comparison of linguistic data (from Polynesia) suggest that ... with few exceptions there are no
Polynesian words meaning approximately what the word holy means in contemporary usage without concomitantly meaning forbidden. The distinction between prohibition and sacredness cannot be expressed in Polynesian terms. Modern European languages lack a word with the Polynesian range of meaning; hence Europeans discovered that taboo means both prohibition and sacredness.

Steiner emphatically warns against superimposing any modern western dichotomous sacred/profane models on the Polynesian taboo, as had often been attempted by various researchers. He shows quite convincingly there is no bi-polar distinction between sacred and the "profane" unclean, rather there is a non-western synthesis of the sacred and the prohibited. Some of the prohibited or forbidden may be unclean, too, but that is not the common denominator. He points out that many words exist for unclean, filthy, not nice etc. which do not have the "mysterious significance" of a forbidden taboo attached to it, which should be the case if one were dealing with an analog of the western sacred/profane dichotomy. In this regard there was further temptation to superimpose the dichotomy when the concept of noa which refers to the whole realm of the trivial, the random, common, unlimited, unspecified was discovered. Steiner is emphatic in stating that "noa means a sphere of life where no taboo obtains, and ipso facto cannot be an opposite of taboo." (1956:36)

Next, Steiner discusses the inherent power to impose taboos, called mana: "The power to restrict was the yardstick by which power was measured" (1956:39). Here mana meant being able to taboo, to create or determine
forbidden or sacred areas or activities, a very tangible concrete symbol of the exercise of authority.

Steiner then points out that the exercise of *mana* in Polynesia can also involve the abrogation of a taboo: "The abrogation of a taboo creates a state of *noa* regarding the tabooed object or the sphere or area in which the taboo had been in operation. Taboo and *noa* are mutually exclusive." (1956:41) Where there is a taboo, there is no *noa*, and *vice versa*. (It is easily seen here how this mutual exclusion could have been perceived as a dichotomous analog to the Sacred/profane model of western thought). Steiner then reiterates: "These (sacred/profane) are concepts alien to the Polynesian taboo and *noa*, which are better understood by recourse to the simile of tying and untying" (1956:41).

Steiner (1956:147) began his survey with his own definition of taboo, and he concludes by re-iterating it:

The narrowing down and localization of danger is the function of taboo of which we are now speaking. ... I began my discussion with the suggestion that taboo is an element of all those situations in which attitudes to values are expressed in terms of danger behavior, and with the warning that all the things discussed under the heading of taboo cannot be seen in terms of a single problem. ... we find expressed in the same term, those of taboo, two quite separate social functions:

(1) the classification and identification of transgressions (which is associated with, though it can be studied apart from, processes of social learning), and

(2) the institutional localization of danger, both by the specification of the dangerous and by the protection of society from endangered, and hence, dangerous persons.

Radcliffe-Brown in his Frazer Lecture (1939:17f)
also entitled Taboo, makes similar assertions, especially in regard to the commonality of danger as a conceptual link:

Another distinction which we make in our own society within the field of ritual avoidances is between the holy and the unclean. Certain things must be treated with respect because they are holy, others because they are unclean. But as Robertson-Smith and Sir James Frazer have shown, there are many societies in which this distinction is entirely unrecognized. The Polynesian, for example, does not think of a chief or a temple as holy and a corpse as unclean. He thinks of them all as things dangerous. An example from Hawaii will illustrate this fundamental identity of holiness and uncleanness. There, in former times, if a commoner committed incest with his sister, he became kapu (the Hawaiian form of tabu). His presence was dangerous in the extreme for the whole community, and since he could not be purified, he was put to death. But if a chief of high rank, who, by reason of his rank, was, of course, sacred (kapu) married his sister, he became still more so. An extreme sanctity or untouchability attached to a chief born of a brother and sister who were themselves the children of a brother and sister. The sanctity of such a chief and the uncleanness of the person put to death for incest have the same source and are the same thing. They are both denoted by saying the person is kapu. In studying the simpler societies it is essential that we should carefully avoid thinking of their behavior and ideas in terms of our own ideas of holiness and uncleanness.

Burridge (1969:152f) describes a concept closely resembling the taboo concept among the Tangu of New Guinea, the concept of imbatekas. He states:

It refers to a quality or attribute which things or humans or other kinds of beings might exhibit at some times though not necessarily at all times. The word divine, on the other hand, whilst covering the meaning of 'imbatekas' has a wider field of reference which does not in any way necessarily connote the good. (Added Footnote: Many Europeans, Christians or otherwise, incline to regard the word divine as connoting the good or benificent or ineffable and omnipotent. They tend to forget that the devil is or was also divine).

Like 'imbatekas' divine refers in general to the non-reciprocal, to the self-willed or unoblige...
describes that which, in the circumstances, is odd or in contrast with the normative moralities, particularly mutually enforceable reciprocities. ...

The description 'imbatekas' may seem to a European an undifferentiated mingling of what he (the European) might distinguish as ineffable, or 'good' or 'bad' or worthy or wicked. But for Tangu 'imbatekas' simply defines by antithesis the normative moralities of community life, and only merits epithets such as good or bad in relation to the viewpoints of particular individuals at particular times.

Then Burridge (1969:154) states the analogy to the concept of taboo:

While imbatekas connotes the anomalous, the unconstrainable and unobliged, it also evokes the generative and originating impulse. Still, Tangu do not venture into places that are known to be 'imbatekas' because, as they say, they might not be able to deal with the consequences.

Burridge points out that this incipient liminality, to use Turner's terminology, is part of the scope of 'imbatekas': "Contraposed to the normally functioning reciprocities of the moral order, imbatekas connotes a non-reciprocal intrusion predicating trouble and change." (1969:159)

Imbatekas, per se, then is value-neutral. It can have either effect - trouble, perceived as negative; change - possibly with positive qualities. In either case, it poses new challenges and is therefore unsettling, since it upsets the comfortable sameness of the status quo.

The key points of "taboo" and "imbatekas" stand out clearly.

There are phenomena which are anomalous in relation to the normative cultural categories. Their very nature creates a "danger" reaction. But the reactions can vary.
For some the danger reaction translates into the message: Stay away, avoid it, it spells trouble. For others the danger reaction elicits challenge, attraction, fascination, yearning and an uncontrollable craving to touch the forbidden.

Steiner showed that the aversive "danger" reaction is the most likely when the taboo is on the periphery of a society; the attraction reaction is greatest when the taboo occupies the center of a given society. The forbidden fruit in the Garden of Eden has become part of the folklore of Western civilization.

Glossolalia may be regarded in terms of taboo. It marks a specific condition. To most it is anomalous. It is language, but language that does not communicate cognitively. To most it is non-rational, does not make sense, is non-sense, is uncanny, dangerous. It evokes two different reactions.

1) Since it is non-rational, dangerous, one ought to shun it.

2) Since it is non-rational, it may be a rite of passage into another realm, which makes it appear highly attractive.

Glossolalia may thus be seen as a linguistic incarnation of the ultimate taboo - the numinous in the Otto understanding of the word. The claim certainly is made very clear by the adherents of the tongues movements. Through this experience one is able to touch the divine realm and receive an infilling of the very Spirit of God.
According to the anthropological observations outlined above, a taboo sets a person apart, makes his life pregnant with new possibilities as new liminalities unfold, but it also is inherently unsettling, hence truly dangerous. Such a life, touched by the taboo, is taken out of the ordinary humdrum commonness of noa.

Charismatics would say: "Their lives have been touched and transformed by the Holy Spirit." Samarin (1972:236) illustrates the taboo reaction to glossolalia without necessarily being aware of this fact in his closing thoughts:

What I hear is nonsense, the sounds make no sense to me. But I know what lies beyond is what counts, and that is sacred ground. So I take my shoes off. That, too, is nonsense.

(Taking one's shoes off refers to Moses' uncanny encounter with the burning bush, out of which he received his call to lead Israel out of Egypt. He was asked to take his shoes off as a sign of reverence and awe.)

Samarin appears somewhat ambivalent about the real significance of glossolalia. The Tangu and the Polynesians generally would not be surprised. After all, if glossolalia is a powerful taboo, is as it were imbatekas, such reactions are to be expected. A taboo functions precisely in this anomalous ambivalent way.

Most modern objective observers tend to share Samarin's ambivalence. They, as he, sense there is something there beyond the ordinary, something that may be real, yet is totally irrational, and does not fit into the
normal regular structures of everydayness. Therefore there tends to be polarization. Some dare to approach and touch the taboo. Otto (1969:53) intuited this as one possible reaction to the encounter with the *Mysterium Tremendum*, the numinous. It is so awe-fully attractive to some that the attraction outweighs the aversionary awe, and "possession of and by the numen becomes an end in itself."

Yet each person needs to decide for himself whether he wants to possess and experience the numen. "It cannot be taught, it must be awakened from the spirit. This spirit, this inborn capacity to receive and understand is the essential thing." (Otto 1969:60f)

According to this model there are certain individuals in which the attraction element outweighs the aversion element, and they decide to touch the taboo, appropriate it, and thus make their transition into another realm. In others, the opposite happens: they are afraid of the consequences. They see this intrusion of the non-rational as threatening and highly dangerous, detrimental, upsetting the equilibrium of the familiar *status quo*, and opening frightening liminalities which might create chaos, and frequently does make for schism and polarization.

Irruptions of paranormal phenomena within heretofore homogenous groups were considered in some detail in the first four chapters. None of them remained homogenous for long after the liminal events.

Some key illustrations will now be cited to reveal the consistent taboo function of such irruptions in their
host societies, with particular emphasis on the assertion above that a taboo is seen as essentially negative when it encroaches from the outside on societal structures, while it is seen as positive if it is at or near the center of a given society.

In Shamanism, the ambivalence is clear. The Shaman is tabooed by his special gifts and abilities, including glossolalic utterances, curative powers, visions, dreams, spirit communication etc. He is in touch with another realm. Some come to him for help, some dread his awesome power and influence which might be demonstrated in curses and spells pronounced on them.

The cult of Dionysos brought about great ambivalence. While an outbreak of Dionysiac frenzy was craved by many, others dreaded the disruption of rational living which would ensue.

The nava outbreaks in Israel incarnate the taboo reaction in the lexical meaning of the word chosen to describe the behavior. Depending on the point of view of the observer, it was deemed either positive or negative - to prophesy or to rave.

The outbreak of tongues at Pentecost were seen in ways typical of a taboo context. Some accepted them as an irruption of the divine into everydayness, others rejected the phenomenon as a form of alcoholic (Dionysiac) aberration, a negative reaction.

Tongues in Corinth fared the same way. Some saw in them divine legitimation, others saw them as signs of
madness.

During the Montanist controversy, some saw tongues and other paranormal gifts as genuine experiences of the numinous, others saw them as evidence of the demonic, or at least, the insane or irrational.

In Sufism, some saw the metamorphosis of a rational scholar like Mawlana Rumi as a positive development, others saw it as a negative perversion of a once gifted and acclaimed theologian and scholar.

Medieval mystics encountered the numinous in their own way; the rank and file of their contemporaries thought of them as irrational eccentrics.

Chaitanya found many disciples who, like himself, had learned to savor another realm, and had personally experienced the joy and peace of samadhi; others saw in the ecstatic throngs only a source of noise, irritation, and rampant irrationality.

Luther saw his own subjective encounter with the numinous in a positive light, but the analog of his experience in other individuals he saw as the work of the devil.

The Roman Church during the Middle Ages and into the Post-Reformation era, saw evidences of paranormal abilities also in a strict taboo fashion. In general, there was a restrictive, negative taboo injunction against charismata. However, if a loyal saint with otherwise impeccable credentials happened to manifest such gifts, it was evaluated as a positive force, such abilities being
mentioned as justifications for canonization. Similarly with Radcliffe-Brown above: It was not the incest that mattered, per se, but who committed it.

Judaism in Eastern Europe also exhibited taboo-like ambivalence in its reaction to Hasidism. To some it was an obnoxious irruption of irrationality and disequilibrium in the Jewish communities; to others it was a positive force which brought new life and relevance to the ancient faith of the community.

Irving in England experienced a taboo response to the realization of his long desired goal, the irruption of tongues in his congregation. Some were awed and attracted, and took it as evidence of divine presence; others described his services as sheer bedlam, a negative assessment.

Ramakrishna's universal god-consciousness gospel attracted many disciples; others disowned it vehemently as crass syncretism.

Modern Fundamentalism is at the crossroads right now, eliciting a classical taboo ambivalence in its constituents. Glossolalia and its significance polarize groups and denominations in a classical taboo pattern, some espousing tongues and the other charismata with open arms, while others conduct workshops on how to exorcize tongue-speakers.

The incontrovertible fact is that wherever glossolalia and/or associated phenomena have appeared, polarization tends to occur. Any given group can be split
into two opposing blocs. And each one almost immediately has a power structure in place. The new revolutionary power structure, after its successful consolidation of power over its new-found adherents, uses the gifts of the spirit, and specifically glossolalia as its authorization and source of power. Normative traditionalists resist.

The taboo model rationalizes this polarization and ambiguity. In the Polynesian ambience the power emanating from a contact/alliance with the taboo was called mana. Whoever has been tabooed, has been touched by the supernatural. He has entered a realm of the tabooed elite which receives power from the realm of the uncanny and dangerous. Such persons have been set apart, and are no longer under the constraints of noa structures. They have received mana. And mana empowers, it legitimizes the exercise of power, grants the right to control and manipulate the affairs of others.

Jimmy Swaggart (cf. Preface) completed the conceptual circle from Polynesia to Pentecostalism. He made an explicitly clear confession to the concept of mana when he gave the final pitch to the assembly to seek the gift of tongues:

"If you will receive the gift, you will receive power (his emphasis) to direct other people's lives!"

Some were attracted, some were repelled.

Some went home in a euphoric state. Some went home, puzzled and disillusioned.

All had heard the same message.
The taboo model is, however, only a partial answer. There remains a further question. Why is there such a diametrically opposite response? Why do people react so differently to the same stimulus? The question will have to be addressed whether human beings actually possess a "psychic unity", an assumption or an act of faith maintaining that homo sapiens truly is alike and equal in his/her entire mental and emotive potential. Much of modern anthropology has been based on this implicit assumption. The next section will sum up the views held by representative anthropologists of the past century.

Perhaps psychology which specializes in assessing individual differences in "homo sapiens" will offer some models which may be helpful in answering the remaining questions concerning the observed polarization.

C. The Psychic Unity of Humankind

When dealing with supposedly universal human traits which tend to recur in many different socio-cultural ambiences throughout history, a very deep philosophical question about the very nature of humanity arises. The implicit answer to this question determines all the other conclusions. Are humans truly alike in their mental functions and potentials, or are there many different strains of humans which might help to explain a variety of phenomena. Perhaps it was the ancient psalmist who explicitly posed the question for the first time - "what is man?" (Ps.8:4) The scribes of ancient Israel would
undoubtedly have referred him to the answer recorded in the Torah. In Gen. 1:27 man is a special, unique creature made in the image of God. Gen. 5:1-2 might have provided further input about the mystery of the unique origin of "homo sapiens": "He created one man and one woman and blessed them and called their name 'Adam' at the time they were created." The New Testament of the Christian era affirmed this implicit monogenesis doctrine. In Acts 17:26 Saul of Tarsus proclaimed at Athens: "From one blood (my emphasis) He made every nation."

This traditional monogenesis model, originally based on the presupposition of the inerrancy of Biblical revelation, remained by and large unquestioned until the advent of Rationalism and the Enlightenment at the end of the 17th and even more so during the 18th century, when the concept of Biblical monogenesis was brought into question as a part of the general attack upon any Bible-based orthodoxy.

Ironically, monogenesis, the belief in a common origin of all parts of humankind, had provided a foundation for the newly developed tenets of the universal brotherhood of man and the psychic unity of mankind implied therein, so eagerly proclaimed by the leaders of the Enlightenment. Polygenesis, on the other hand, the now sanctioned alternate view which allowed for many origins of humankind, inadvertently tended to lead down the path to racism of one kind or another.

Harris mentions some interesting consequences of the
polygenetic views sanctioned by the Enlightenment's disavowal of the Bible-based 'monogenesis':

...the eighteenth century also produced its crop of polygenists - those who rejected the authenticity of the account in Genesis and attributed racial differences to acts of special creation. Their line of thought grew out of certain heretical Biblical exegeses of the preceding century. For example, Isaac LaPeyere's *Praeadamites* (1655) took the position that Adam was the ancestor only of the Jews, while such ancient peoples as the Chaldeans, Egyptians, Chinese and Mexicans had propagated from Pre-Adamite ancestors. Since Biblical criticism was part of the rationalist attack on revealed religion, several of the 'philosophes' were polygenists. Voltaire, for example... other famous polygenists were David Hume, Henry Home, Lord Kames, Edward Long, and Charles White. (1968:87)

It would appear that, in their zeal for breaking the Biblical shackles, these rationalists were grasping for an apparently viable alternative. Polygenesis was available and they espoused it, perhaps without realizing that it tended to undermine some of their most cherished ideals of universal brotherhood. Perhaps it could be said that they chose polygenesis for want of something more useful, like Darwinian evolution, which polygenesis, in a way, presaged.

Harris (1968:90f) further illustrates some of the fascinating vagaries of a somewhat creationist polygenesis model in the assertions of a certain Samuel George Morton, professor of anatomy at Philadelphia. In 1839, he affirmed that there had been divine intervention after Adam to bring about racial differences. By 1849 Morton was arguing that the races were separate species despite their ability to produce fertile hybrids, and he had, in effect,
embraced a full-fledged theory of divine polygenesis! His disciples Gliddon and Nott collaborated in 1854 on a study called *Types of Mankind* in which they argued that the races of man were separately created species and that each possessed a "constant and undeviating" physical and moral nature which could be changed only by interbreeding. Culturally rather than scientifically derived, such doctrines based on the concept of polygenesis were quite useful in justifying racist institutions such as slavery in the U.S. South.

Soon after, Darwin came along with Evolution. Harris observes:

It might be thought that with the publication of the *Origin of Species* in 1859, the dispute between the monogenists and the polygenists would come to an abrupt end. From the point of view of the new theory, both sides were in error. If mankind had a common ancestor, it was no longer Adam, but some sort of monkey. Why argue about whether it was the same kind of monkey for everybody? Indeed Thomas Huxley took the position that Darwin's theory had had the effect of "reconciling and combining all that is good in the monogenistic and polygenistic schools." The monogenists kept their common humanity and their progressivism, the polygenists were upheld in their Biblical criticism and their scientism. Although it gradually came to be accepted that all contemporary human groups belong to the same species, even this did not really put an end to the monogenist-polygenist controversy. (1968:93)

Monogenesis or polygenesis? The verdict is still undecided, and may indeed have become irrelevant. Until someone invents an actual time machine in the H. G. Wells tradition, it seems there will be room for debate, since there is no absolutely final empirical evidence available.

From the foregoing discussion it becomes clear that
we are dealing with a philosophical assumption or presupposition when we speak of the psychic unity of humankind. One simply has to have some kind of working theory or foundation if one wishes to explain both the great diversity of human societies, and so many recurring and similar if not identical patterns, in so many civilizations on opposite sides of our planet sometimes several millennia removed in time from each other. The ultimate philosophical, yet also very practical question is: Is there such a thing as a universal human nature? Monogenists, of course, are more likely to affirm that there is, and polygenists would tend to disagree, or at least allow for the possibility of inherently different human psyches.

Harris observes the tremendous importance of this doctrine of the psychic unity of humankind when he states:

From it there issues the whole liberal as well as socialist tradition of class and racial democracy... the belief that in the study of sociocultural differences, hereditary (genetic) differences cancel each other out, leaving 'experience' as the most significant variable. (1968:15)

Harris called it a "belief", thus an act of faith, an axiomatic foundation.
D. Some Specific Samples of Anthropologists' Views on the Concept of Psychic Unity in the 19th and 20th Centuries

The 19th century was an age of ferment. As people assimilated the reports of colonial authorities, missionaries and travelers in a more analytical methodical vein, and as they received an ever-increasing wealth of ethnographic material from all over the globe, the philosophical question was raised once again - "What is man?" As the intellectual elite broke out of the last constraints of a Bible-based world view and began to apprehend the totality of humankind in a supposedly unbiased, objective mode, the question became very relevant indeed, as the wealth of ethnographic material unfolded. Are we dealing with phenomena derived from the same basic unit, the universal human psyche, or are the various cultural phenomena so different because we are dealing with the artifacts of inherently different human psyches? Can one maintain a working hypothesis of a psychic unity of all of humankind in spite of all the different cultural superstructures? We will let a number of anthropologists speak through their writings, and we will let them demonstrate how they attempted to come to terms with the concept of psychic unity in one way or another, and how they eventually integrated their notions into their conceptual framework.
1) Adolf Bastian

Klaus Peter Koepping, professor of anthropology at Queensland University in Australia, author of Adolf Bastian and the Psychic Unity of Mankind (1983), makes the following comment on the significance of Bastian to the history of Anthropology:

Lowie saw Bastian in the 1930s as a forerunner of Haddon, of Boas, of Thurnwald, of Radcliffe-Brown, even of Malinowski. I try to argue that he is also a forerunner of depth-psychology, of the collective unconscious, of Jung, Radin, Kerényi, Otto, and kindred spirits, and in particular of Levi-Strauss as well as of all socio-psychological approaches about the "abnormal" in the individual and in whole cultures. He thus anticipates much of Ruth Benedict's Culture-and-Personality and ethno-psychiatry as well as acculturation studies. (1983:x)

Bastian has been called one of the fathers of modern anthropology, yet he is virtually unknown in the English-speaking world outside of the circle of professional anthropologists. The main reason seems to have been his very complex German writing style which posed a formidable obstacle to the comprehension of his brilliant, avant-garde insights. The 1983 translation of Koepping may change this unfortunate situation, since Koepping was able to render Bastian's nearly unintelligible complex German sentence structure into understandable English.

Bastian's first-hand experiences through extensive travel had affirmed for him the reasonableness of the concept of a psychic unity of all of humankind. His major work Psychology as Natural Science was published in 1860, eleven years before Tylor's Primitive Culture.
Some key tenets may be gleaned from the section entitled "On the Similarity of Mental Operations, Primitive and Civilized." Koepping states Bastian's views:

Properly speaking, the mind and the body are one, and together make man. This unity of mind and matter, created anew each moment, is the essence of the nature of man. (1983:179)

Then he delineates the vision he tried to fulfill throughout his life:

What a tremendous and exciting advance could be made if we could assemble an index, a statistic, of ideas which showed that the same number of psychological elements (like cells of a plant) is circulating in regular and uniform rotation in the heads of all people, and that this is so for all times and places! (1983:181)

A little further on he states his key evidence for the essential unity of mankind:

There are surprising analogies in mythological thoughts and world views amid both the fetishism of the savage and the aesthetics of the civilized, and in metaphysical ideas, in abstract philosophies and the mystical raptures of the believers: In all these, after removing the flesh of local and temporal variations in language and idiom, we encounter the same small number of psychological kernels. (my emphasis) Thought is merely psychological arithmetic, and arithmetic's laws are immutable; each ethnic group will arrive at the same answer for its life, although of course, the results will appear different according to the varying perfection of the mode of operation. (1983:180)

He then develops the theme of an all-pervasive underlying unity:

In incidental features of narration, in nursery tales and proverbs, sayings and modes of speech, we encounter the same idea, be it in England or Abyssinia, in India or Scandinavia, in Spain or Tahiti, in Mexico as well as in Greece. If we look carefully enough, it will be the same idea which emerges from the hiding place of ethnic peculiarities and manifests itself in the thoughts of mankind in a fashion that, unless perceived as being part of cosmic...
harmony, appears to be incomprehensible. (1983:180)

He elucidates his concept of universal psychological kernels ("Elementargedanken") in a long series of examples, outlining such universal concepts as space and time, basic numbers, basic designs and symbols such as the cross.

However, Bastian realized that a static model of psychic unity would never be able to explain the vast spectrum of ethnographic cultural variables, especially the reality of the existence of more "primitive" and more advanced societies and cultures. He sounds much like Tylor, when he quotes and concurs with Humboldt:

As Humboldt already noted, there seems to be a parallel between the stages of mental history through which each nation must go and the development of the mental ability of the individual. (1983:187)

Explaining these stages of development he outlines a fascinating consonance with Turner's views on liminality - how advances or breakthroughs occur. Bastian had described a static society where a conservative mindset had developed a sterile stagnant status-quo dogmatism by which the organic growth of the mind or psyche is stifled:

Yet the mind cannot be suppressed forever, for it finally bursts through the brittle superstructure of the mental prison of dogmatic teachings which have been propped up and up again. The collective mind bursts forth in revolutions. It is particularly in these times of fermenting mind, and the upsurge of the imagination of the group, that great prophets and seers arise among the people, revealing the teachings of the new future. (1983:190)

Later on he discusses the parameters of a working psychic unity model, and shows how "eccentrics" often do
not fit the narrow mold of normalcy of a given society, and thus may be virtually forced to break through into a "new world", as for example, Columbus did - literally (1983:193). He also touches upon phenomena on the outer limits of human behavior, which do occur everywhere, such as possession states, psychic contagion, shamanistic institutions etc.

A much more detached, if not more mellow Bastian published a summary of sorts, a wide-ranging, if not rambling cross-cultural, cross-disciplinary commentary on the vast array of human phenomena, under the title Wie das Volk denkt ("How Common People Think") (1892).

The same basic features repeat in that which must exist according to the laws of nature as the preconditions of existence in (any) psycho-ethnic organism; besides these (basic features) climatic-historical factors play a role in explaining variations, so that it is apparent we are dealing with features of causality. (1892:V) (My Translation)

At the bottom of the same page he refers to "logoi spermatikoi" (Greek terms which he translates into German as "Keimstoffe" which literally translated means in English 'stuff that sprouts', referring to the psychological elementary building blocks of human nature, or psychological kernels, as Koepping chose to translate Bastian's notions of the basic constituting parts of the psychic unity of humankind.

Much later he makes some statements about defining the dimensions of a universal human nature which, as we will see later, were reflected in some of the assertions of Kroeber and Benedict:
Thought sequences have to be migrated through, in heights and depths, on the level of the masses (in the strata of the common people) in order to ascertain a valid average measure of the foundational patterns from the vagaries of folk ideas, in order to comprehend from such elementary thought patterns (out of the variations of the folk ideas) all the other culture development sequences for everything that ever has been thought on earth and will be thinkable in the future, by this measure of normality of that which does the thinking (in everyone of us).

(Bastian 1892:149) (my translation)

It appears that Bastian did not become easier to comprehend as he matured. But in spite of all the wordiness and the complex sentence structure, he seems to have been committed to a functional concept of a core (elementary) psychic unity traceable in all of humankind, if one could only get below all the cultural layers that had been deposited on top of it. He intuitively sensed the elusive *logoi spermatikoi* were there, but hidden and covered up by a plethora of cultural artifacts.

Bastian was not the only one who felt somewhat frustrated in isolating the core of psychic unity concealed behind innumerable layers of cultural superstructures.

2) E. B. Tylor.

Tylor posited a form of a psychic unity model of humankind also, albeit from a slightly different angle:

Surveyed in a broad view, the character and habit of mankind at once display that similarity and consistency of phenomena which led the Italian proverb-maker to declare that 'all the world is one country', 'tutto il mondo e passe.' To general likeness in human nature on the one hand, and to general likeness in the circumstances of life on the other, this similarity and consistency may no doubt be
traced, and they may be studied with especial fitness in comparing races near the same grade of civilization. (1871:6)

Espousing an evolutionary model, all cultural differences are explained as varying stages of development of the basic fundamental unit, the universal building block, human nature. Tylor sums up his general commitment to the psychic unity of humankind when he states:

For the present purpose it appears both possible and desirable to eliminate considerations of hereditary varieties or races of man, and to treat mankind as homogenous in nature, though placed in different grades of civilization. (1871:7)

3) Lewis Henry Morgan.

Tylor's American contemporary went one step further. He was possibly the first anthropologist to make a clear connection between brain physiology and the concept of psychic unity explicit. He observed:

We have the same brain, perpetuated by reproduction, which worked in the skulls of barbarians and savages in by-gone ages; and it has come down to us laden and saturated with the thoughts, aspirations and passions, with which it was busied through the intermediate periods. It is the same brain grown older and larger with the experience of the ages. (1877:61)

A little further on he sounds very much like Bastian when he speaks of 'germs of thought': "Out of a few germs of thought, conceived in the early ages, have been evolved all the principal institutions of mankind." (1877:61)

Finally, he correlates brain physiology, the 'germs of thought', and the concept of psychic unity this way:

The evolution of these germs of thought has been guided by a natural logic which formed an essential attribute of the brain itself. So unerringly has this
principle performed its functions in all conditions of experience, and in all periods of time, that its results are uniform, coherent, and traceable in their courses. These results alone will in time yield convincing proofs of the unity of the origin of mankind. The mental history of the human race, which is revealed in institutions, inventions, and discoveries is presumptively the history of a single species. (1877:61)

4) Wilhelm Dilthey

Dilthey, a contemporary and compatriot of Bastian, was interested in an even more far-reaching array of human phenomena than Bastian, leaving the realm of anthropology entirely and branching out into philosophy and literature. He also endeavored to find an umbrella concept for his interest in Geisteswissenschaften of all kinds - the study of all products of the human creative mind.

He left a fascinating legacy for the topic of psychic unity in his ideas about a Descriptive and Analytical Psychology (1894).

He was convinced that psychology would eventually provide the key for understanding homo sapiens in all of his aspects, behavior, and institutions. He describes his high expectations for psychology this way:

To contemplate life we must describe the whole powerful reality of the soul's potentialities from the lowest to the highest. This must be one of the aims of psychology if it is to achieve as much as ordinary knowledge of life and poetic intuition. It is also necessary to the human studies. Their psychological foundations must describe and accommodate all mental powers and configurations, including the religious genius, the prophet, the hero or artist who move history and society onward. ...Psychology will become a tool for the historian, the economist, the politician, the theologian: so it will guide both the observer of human nature and the man of affairs. ... It must discover the structural
law which links intelligence, instinctive and emotional life and acts of will into the whole of mental life. The connections described in this law of structure are vivid experiences of the individual connections between mental components. (1894:157, translation - composite)

In recommending a descriptive psychology methodology, rather than an analytical dissecting one, he suggests the underlying psychic unity will become more apparent:

(this kind of descriptive psychology) recounts what it finds and emphasizes the regular sequence of the processes which take place in human beings. ... The acquired structure of mental life which exists in developed human beings embraces constant images, concepts, valuations, ideals and fixed directions of the will. It contains constant connections which are the same in all human beings as well as those which are peculiar to each sex, race, nation, class or individual. All human beings share the same external world so they produce the same number system, the same spatial relationships, the same grammatical and logical relationships. Because this external world is experienced by a common mental structure the same forms of preference and choice arise, the same relationship of ends and means, similar relationships between values and similar ideals of life are developed everywhere. Schleiermacher's and Hegel's formulae about the identity of reason in all individuals and Schopenhauer's about the identity of their wills express the fact of human kinship in metaphysical abstractions. The uniformity of the individual products of man, the great and pervasive connections which link these products into systems of culture and the persistence of powerful organizations which relate men to each other provide psychology with solid material for real analysis of mental life, even its fundamental content. (1894:224f, translation - composite)

Dilthey thus affirms the concept of psychic unity, and even holds out hope that its essential ingredients will be discovered by means of a thorough cross-cultural psychology.
5) Franz Boas.

Boas was educated in the same environment which brought forth a Bastian and Dilthey. It shows in many of the tenets he promulgated. In *Kultur und Rasse* (1922) (Culture and Race) he still uses terminology which betrays the influences he had been exposed to prior to his coming to the U.S. He not only uses the term coined by Bastian, 'Elementargedanken', but refers to Bastian by name:

We have seen that the laws of thinking, emotion and volition of man have proved themselves to be essentially identical throughout the world. Besides, it can be demonstrated that the culture elements of culturally deprived peoples show striking similarities, no matter what race they might belong to. These similarities are so significant that Bastian spoke of an appalling monotony of elementary thought among all peoples of the earth.

Similar studies have led to the conclusion that the number of extant basic types of social structure, of laws, inventions as well as metaphysical ideologies is quite meagre, and that these types continue to repeat themselves. For this reason Bastian does not hesitate comparing the world view of philosophers with that of culturally deprived societies. (1922:124) (My Translation)

Further on he refers again to Bastian:

Others have made the attempt to analyze the most common valid forms of similar phenomena in the life of society. Bastian, probably the main representative of this view, has called these universal forms "elementary thoughts" and has tried to prove that they are unexplainable because they form the foundation of our thought processes, and therefore must be axiomatic. Psychologists have attempted to explain the similarities by an analysis of the thought processes while sociologists have tried in a variety of ways to explain the patterns in the life of societies. (1922:126) (My translation)

In regard to monogenesis, he also presents his views:

A number of ethnological observations speak in favor of this theory (of a common ancestry of mankind in one part of the world, outlined in the previous
paragraph) and causes us to believe that some of the most universal culture traits go back to the earliest of times, long before the dispersion of the human race from the original home of the species, which assumption (that there was such a home) is demanded by biology. (1922:133)

Some years later Boas explains his position in greater detail:

The psychological basis of cultural traits is identical among all races, and similar forms develop among all of them. ... The whole problem of the development of culture is therefore reduced to the study of psychological and social conditions which are common to mankind as a whole, and to the effects of historical happenings and of natural and cultural environment. (1938:33)

As far as the specific locus of an assumed psychic unity of mankind is concerned, being centered in the human brain, Boas adds the following:

Notwithstanding the numerous attempts that have been made to find structural differences between the brains of different races of man that could be directly interpreted in psychological terms, no conclusive results of any kind have been attained. (1938:105)

He also addresses the vexing paradox of maintaining the concept of an essential unity of the human mind in spite of the obvious disparity of achievement when comparing civilized and primitive societies:

The differences between civilized man and primitive man are in many cases more apparent than real; that the social conditions on account of their peculiar characteristics, easily convey the impression that the mind of primitive man acts in a quite different way from ours, while in reality the fundamental traits of the mind are the same.

As the evidence stands today it cannot be claimed that any considerable differences in fundamental mental traits have been proven. (1938:137f)

In spite of his firm commitment to the underlying
concept of the psychic unity of mankind, he adds a realistic, cautionary note, when dealing with the entire concept:

We should be clear in our minds regarding the difference between the phenomena of culture themselves and the abstract concepts of qualities of the human mind that are deduced from cultural data but that have no cultural meaning if conceived as absolute, as existing outside of a culture. The assumption that at some time the mental qualities of man existed in vacuo is untenable, for all our knowledge of man is derived from his behavior under given cultural conditions. ... The existence of a mind absolutely independent of conditions of life is unthinkable. Experimental psychology, in its earlier stages was sterile because it operated with the theory of the existence of an absolute mind, not subject to the environmental setting in which it lives. (1938:140)

Boas sums up his views this way:

Our brief consideration of some of the mental activities of man in civilized and in primitive society has led us to the conclusion that the functions of the human mind are common to the whole of humanity. (my emphasis) (1938:143)

Boas' clear legacy was reflected in some of his followers. It will be interesting to observe, however, how much more tenuous their allegiance to the lofty concept of psychic unity has become.

6). A. L. Kroeber

Kroeber affirmed an albeit tentative allegiance to the concept of psychic unity:

All there remains of him (a person in his own right) that is not induced by his culture consists of two sets of things. First are his innate general human capacities, and second, his individual peculiarities. ... the capacities merely ensure, just because they are generic, that our normal person has the faculty of learning to speak, to read, to operate tools, to practice a religion. (1948:97)
Kroeber sums up his positivist tenets on the subject of psychic unity:

Fifty years ago anthropologists still were remarkably ready to look for simple, fundamental causes of behavior and to come up with them - but often each man came up with a different pearl of speculation. The commonest theory then was that primitive culture and high civilizations alike emanated spontaneously from "human nature" or "the unity of the human mind." Sir James Frazer took that point of view in *The Golden Bough*. He influenced more of his contemporaries than any other anthropologist. By the sheer weight of his comparative examples he helped to liberate their mind from ethnocentrism. But he was innocent of what constituted a soluble scientific problem; he simply made whatever assumptions were necessary. By now we have become more humble. (1952:140)

Then he enunciates his own, more low-key, highly tentative view:

Human nature certainly exists, but we recognize it as a heaving jumble of great effects tremendously elaborated and distorted by cultural pressures. And we no longer venture to define what human nature is, except that we may sometimes indicate certain sketchy limits within which, common sense experience tells us, this nature generally manifests itself. (1952:140)

Kroeber re-iterates and hones his final verdict on the topic of psychic unity:

It is evident that "human nature" is a much less steadily uniform thing, and much harder to characterize than gorilla or elephant or tiger nature. Its hereditary features carry an enormous overlay of variable features due to culture. In fact, social psychologists and some sociologists often say that there is no human nature as such - only Chinese, Italian, Hottentot, etc. human nature. This seemingly absurd statement, of course, means only that generic human nature is so molded or distorted or reshaped by Chinese culture in China, and by Italian in Italy, that it nowhere occurs or is given as such. This is a warning to naive fellow-psychologists that they must not assume that they are dealing with pan-human psychology when they are describing contemporary American behavior, no matter how refined their tests.
or statisticized their method.

Actually, of course, though it can not possibly anywhere be uncovered in its purity, original or pure human nature exists as a theoretically separable and essentially constant component in the Chinese, Italian, and hundreds of other ethnic or social groups. (1955:196)

He later explains why the concept of psychic unity had not been in the forefront of discussion lately:

As a matter of fact, for several decades they (anthropologists) have been very little troubled by what generic human nature might be, because they had come to realize that it was far more constant than actual, culture-determined human nature; so much so that they would not be far in error, in the present state of precision or imprecision of their methods, if they simply assumed, provisionally that generic human nature was constant. At least they could assume it as averaging about constant for races and societies, though not for individuals.

Incidentally, historians, who run less theory-conscious even than anthropologists, have made and do defacto make the same assumption, whether they are aware of it, or not, that human nature runs alike in all larger groups of men. (1955:197)

Kroeber, by the very act of writing this article, intimated that it is becoming a timely topic once again; he even says: "Basic human nature is once more being felt as an existent." (1955:198) In the balance of the article he proposes a grand design of how to come to terms once and for all with the elusive definition of essential, universal human nature:

The approach through culture would aim to delimit the perimeters of historic culture, as established by the most extreme expressions yet found in particular cultures, of the various activities and qualities of culture. The limits of human culture are presumably set mainly if not wholly by the normal and extreme limits of congenital human nature. (1955:199)

In summing up, he says:

At any rate, total human culture viewed historically and comparatively - cross-culturally is
the modern word - obviously must co-incide with human nature from which it grows; and its perimeter being therefore the perimeter of human nature, this definable coincidence suggests itself as an opportune toehold from which to start further inquiry into human nature. It is true that potential human nature almost certainly has a slightly wider range than the sum total of known culture expressions. (1955:200)

The goal is clear according to Kroeber: "the hope of finding somewhat better understanding of the undifferentiated magma of human psychic constitution." (1955:200)

7) Ruth Benedict

Benedict has become perhaps best known through her controversial book *Patterns of Culture* (1934b), in which she introduced the element of repeating temperament patterns into anthropological research on a wide scale. Her Dionysian - Apollonian classificatory dichotomy for different cultures has subsequently been attacked and sometimes proven to be false. However, some of the attacks may not have been entirely fair, since she did not ever teach that there are clear lines of demarcation, but rather only that there is a culture-based and culture promoted tendency to favor one type of temperament over against another; she never denied that the whole range of possible temperaments could be found in any given culture. Rather, she was trying to determine whether certain cultures would attach certain negative or positive values to specific temperament patterns, and, depending on the value judgment prevalent in a given society, would
discourage or encourage similar manifestations.

In "Anthropology and the Abnormal" she clearly stated her position:

I have spoken of individuals as having sets toward certain types of behavior which are institutionalized in the culture to which they belong. From all that we know of contrasting cultures it seems clear that differences of temperament occur in every society. The matter has never been made the subject of investigation, but from the available material it would appear that these temperament types are very likely of universal occurrence. That is, there is an ascertainable range of human behavior that is found wherever a sufficiently large series of individuals is observed. But the proportion in which behavior types stand to one another in different societies is not universal. The vast majority of the individuals in any group are shaped to the fashion of that culture. In other words, most individuals are plastic to the molding force of the society into which they are born. (1934a:59f)

Her token allegiance to the concept of a universal human nature becomes permeated more and more with an awareness of profound possibilities of variation inherent in the very essence of it.

In Patterns of Culture she does maintain a general view of the psychic unity of mankind consistent, to a degree, with that of Boas, while reflecting the more tentative concept held by Kroeber:

There is no justification for identifying some one contemporary primitive custom with the original type of human behavior. Methodologically speaking there is only one means by which we may gain an approximate knowledge of these early beginnings. That is by a study of those few traits that are universal or near-universal in human society. There are several that are well known. Of these everyone agrees upon animism, and the exogamous restrictions upon marriage. (1934b:19)

As in "Anthropology and the Abnormal" so also in Patterns of Culture she tentatively affirms a psychic
unity of human temperaments:

I have spoken as if human temperament were fairly constant in the world, as if, in every society a roughly similar distribution were potentially available, and as if the culture selected from these according to its traditional patterns and moulded the vast majority of individuals into conformity. (1934b:233)

8) Claude Levi-Strauss

Levi-Strauss' Totemism begins with a quote from Comte's Cours de Philosophie Positive, 52e Lecon:

The laws of logic which ultimately govern the world of the mind are, by their nature essentially invariable; they are common not only to all periods and places but to all subjects of whatever kind, without any distinction even between those that we call the real and chimerical; they are to be seen even in dreams... (1962:1)

It seems to be a subtle confession of allegiance to a mental-psychic unity of mankind at the very beginning, and perhaps quite significant in its pivotal placement, as the overture for the demythologization of totemism. On the first page, following this keynote quote, he immediately begins to outline his views of human nature as encompassing all extremes and variations, and he criticizes scientists who dichotomize the world population into two groups, the normal and the deviant. By definition, of course, the classifier invariably would be deemed normal, the others to be deviant.

The mind of the scholar himself plays as large a part as the minds of the people studied; it is as though he were seeking, consciously or unconsciously, and under the guise of scientific objectivity, to make the latter - whether mental patients or so-called primitives - more different than they really are. (1962:1)
An implied, albeit quite tentative testimony to an underlying basic psychic unity reality in mankind may be seen in his subsequent statement:

The first lesson of Freud's critique of Charcot's theory of hysteria lay in convincing us that there is no essential difference between states of mental health and mental illness; that the passage from one to the other involves at most a modification in certain general operations which everyone may see in himself; and consequently the mental patient is our brother, since he is distinguished from us in nothing more than by an involution — minor in nature, contingent in form, arbitrary in definition, and temporary — of a historical development which is fundamentally that of every existence. (1962:1f)

In History and Anthropology he asserts, almost in passing, another aspect of human nature:

The logico-aesthetic tendency of the human mind is to classify into categories the physical, biological, and social entities which constitute its universe. (A classic study by Durkheim and Mauss has demonstrated the universality of this mode of thinking.) (1963:5)

In The Savage Mind Levi-Strauss comes closest to dealing specifically with the issue of psychic unity. In Chapter One he develops the notion of a "Science of the Concrete", in which he tries to account for the lack of science-based advances in some cultures while still maintaining a credible model of a sort of psychic unity of man.

He discounts the allegation that languages of primitive cultures have a dearth if not total lack of abstract concepts. He quotes a Chinook rendition (1966:1), which, when literally translated, contains more abstractions than the equivalent English phrases. In a very subtle way he thus affirms a universal inherent
ability of the human mind to form and operate with abstract concepts, a veritable psychic unity connecting all levels of cultures.

A little later he affirms that primitive man had something profound in common with modern man:

This thirst for objective knowledge is one of the most neglected aspects of the thought of people we call 'primitive'. Even if it is rarely directed towards facts of the same level as those with which modern science is concerned, it implies comparable intellectual application and methods of observation. In both cases the universe is an object of thought at least as much as it is a means of satisfying needs. (1966:3)

There is no doubt that all these achievements (of primitive man) required a genuinely scientific attitude, sustained and watchful interest and a desire for knowledge for its own sake. (1966:14)

Later he defines more precisely what the real genius of the savage mind had been:

The characteristic feature of the savage mind is its timelessness; its object is to grasp the world as both a synchronic and a diachronic totality and the knowledge which it draws therefrom is like that afforded of a room by mirrors fixed on opposite walls, which reflect each other. ... The savage mind deepens its knowledge with the help of imagines mundi. It builds mental structures which facilitate an understanding of the world in as much as they resemble it. In this sense savage thought can be defined as analogical thought. (1966:263)

It would appear that Levi-Strauss was admitting to a basic universal model of an original "savage" human mind which later, at least in certain cultures, broke through to a higher level of consciousness and/or abstraction, which he categorizes as "domesticated" thought, rational, historical, truly conscious and abstract, which undeniably arose on and in the same foundation as the savage mind had
- the human brain.
9) Victor Turner

Interestingly, Turner (1974) refers to Levi-Strauss for support of his own dichotomous pattern of structure and anti-structure, and asserts that his concept of anti-structure is really a Levi-Straussian structure within which "one can find what Levi-Strauss would call a 'concrete logic', and behind this, again, a fundamental structure of human mentality or even of the human brain itself." (1974:240f)

Turner apparently thinks that the unconscious Levi-Straussian 'structures' are the more fundamental ones, and hence the universal building blocks of the human mind. This, of course is remarkably reminiscent of Bastian's 'logoi spermatikoi' some seventy years earlier.

10) Conclusions

All the anthropologists from Bastian to Turner seem to share a conviction or at least an intuitive hunch that there is something like a psychic unity of mankind, something that is truly universal behind the diverse trappings and achievements of human culture. Turner himself gives us the perhaps most succinct summary, or a synthesis of the quest of more than two centuries: "I regard mankind as one in essence though manifold in expression, creative, and not merely adaptive in his manifoldness." (1974:17)

The other eight anthropologists surveyed before might be quite willing to subscribe to Turner's statement. It certainly accounts for the apparent paradox which had vexed
so many in the past: If there is a psychic unity of mankind, why are there such great variations in different cultures? The one word "creative" seems to be the factor X able to account for the differences: The same creative basic mind can express itself in many divergent ways.

The trend thus is towards a tentative acceptance of some sort of a psychic unity model. In order to maintain it, it seems almost essential also to hold to a monogenesis position. Once one has made a faith commitment to a unitary source of mankind, the concept of psychic unity follows quite naturally and logically. On the other hand, if one were to accept a polygenesis model, allowing for a variety of diverse origins of mankind, then a doctrine of psychic unity would seem rather difficult to maintain, since the differing genetic representations of the various roots of the *homo sapiens* family tree could conceivably account for the observed variation spectrum.

Neurophysiological brain research, especially during the last two decades, has shown that the hypothetical model of psychic unity has a physiological, empirically verifiable foundation. The brains of all races and culture representatives appear to be quite identical in shape, form, development, constituting parts and, most important, functional potential. The only significant differences found were in weight, but that difference was shown to be a totally consistent correlate with total body weight.

Thus the proponents of psychic unity have received further empirically verifiable support for the position
they had intuitively espoused. Further brain research and new insights may well assist anthropologists in analyzing and explaining the interrelationships of distinct patterns of culture which, for example, Ruth Benedict had sensed so strongly were real, yet so difficult to pin down empirically.

Turner (1974) prophetically pointed research into new directions:

Any serious study of man must follow him wherever he goes and take into serious account what Florian Znaniecki called the "humanistic co-efficient", whereby sociocultural systems depend not only for their meaning but also for their existence upon the participation of conscious human agents and upon man's relations with one another. It is this fact of "Consciousness" which should lead anthropologists into extended studies of complex literate cultures where the most articulate conscious voices of values are the "liminoid" poets, philosophers, dramatists, novelists, painters and the like. (my emphasis) (1974:17)

Turner here seems to suggest the study of a sort of supra-psychic unity concept, the study of the special unity the "liminoid" leaders of all times seem to share with each other, and the dynamics at work in them as they break through another threshold of consciousness, yet still utilizing the identical basic foundation, the human brain.

Yet undeniably the elite few, the liminoid leaders partake of a different state of being, far above the average crowds in insight and visionary potential.

Universal psychic unity thus appears to become spread out along a gradient or a spectrum. On the one extreme end there are the favored few who are endowed with the ability to utilize many, if not most of their latent potentialities
to a rather large and effective extent, and thus such societies tend to become dominant and successful in many ways. At the other extreme there are those cultures and groups which have made only very limited use of their immanent but dormant potentialities, while in the middle of the spectrum there is the rank and file of cultures and societies with an average variety of utilizations of immanent gifts and potentialities.

The Psychic Unity of Mankind may well be a useful mental construct and concept, if seen as a hypothetical foundation. In practical terms the relative use made of all the latent intuited potentialities, again mitigated by cultural, environmental factors may well be of greater use in analyzing the great departures from an average norm.

Jaynes (1976), Maslow (1970), Bogen (1969), Ornstein (1972) and Bakan (1969) have developed psycho-social models to delineate some reasons for the gradiant or spectrum in human potentials and behaviors. The next chapter will explore their notions in greater detail.
CHAPTER VII
PSYCHIC UNITY DICHOTOMIZED

So far, we have observed a recurring pattern of individuals attempting to break out of the humdrum straitjacket of ordinary existence and move into another realm or state of consciousness or being, often accompanied by an intense ecstasy and subsequent release, and variously described as divine madness, raving, hallucinating, or communicating with the gods.

Yet it rarely, if ever happens that all members of a group or society are able to participate in this journey and achieve a transition into another realm. Some always remained behind, unable to negotiate the rite of passage employed by the others. Polarization tends to occur. Any given group appears divided into two camps participating two different streams of perceiving reality. Those who break through into the alternate realm find it very difficult to accept that others are not able to follow, and those who cannot or will not achieve the breakthrough easily tend to regard those who do in one or other way as self-deceiving or even charlatans. Our task is to rationalize the difference. We will consider a variety of paradigms or models.
A. INTUITIVE EXPLANATORY MODELS

1) Tertullian's Dichotomy

Montanus and his brilliant apologist Tertullian provided the first rational explicit analysis of the observed reality of two parallel alternate states of being. They posited the model of two types of human beings: *anthropoi psychikoi* (earthly, "carnal" men) and *anthropoi pneumatikoi* (spiritual men), those partaking only of everyday physical experience and those specially endowed beings who had become able to partake of the higher realm, the realm of the supernatural or of the spirit. Montanus quite naturally considered himself part of the *pneumatikoi*. The others, notably the unenlightened hierarchy which had had the audacity to reject him and his claims, were relegated to the inferior status of (carnal) *psychikoi*.

2) Maslow's Dichotomy

Maslow traced a trend towards dichotomies and polarization throughout western civilization, particularly in its ways of relating to encounters with the realm of the supernatural. He warns of inherent dangers of dichotomy-based oversimplifications:

I have already written much on scientistic nineteenth century orthodox science. Here I have been dealing with it from the point of view of the dichotomizing of science and religion, of facts (merely and solely) from values (merely and solely) and have tried to indicate that such a splitting off of mutually exclusive jurisdictions must produce...

Yet he senses a very real dichotomy in man which may be at the root of much of divergent, polarizing human experience. What he advocates is a more holistic integrated approach, much more sophisticated and tentative than any simplistic dichotomanias in vogue in contemporary pop psychology:

I see in the history of many organized religions a tendency to develop two extreme wings: the mystical and individual on the one hand, and the legalistic and organizational on the other. (1970:vii)

Then he suggests a balanced synthesis which has proved quite elusive in most cases:

The profoundly and authentically religious person integrates these trends easily and automatically. The forms, rituals, ceremonials, and verbal formulae in which he was reared remain for him experientially rooted, symbolically meaningful, archetypal, intuitive. Such a person may go through the same motions and behaviors as his more numerous co-religionists, but he is never reduced to the behavioral, as most of them are. Most people lose or forget the subjective religious experience, and redefine Religion as a set of habits, behaviors, dogmas, forms, which at the extreme becomes entirely legalistic and bureaucratic, conventional, empty, and in the truest meaning of the word, anti-religious. The mystic experience, the illumination, the great awakening, along with the charismatic seer who started the whole thing, are forgotten, lost, or transformed into their opposites. Organized Religion, the churches, finally become the major enemies of the religious experience and the religious experiencer. (1970:viii)

Tertullian might well have agreed, had he been able to read Maslow's statement. Rather than using Montanus' nomenclature, Maslow preferred to borrow dichotomy-terms from Nietzsche's (1872) Birth of Tragedy - Dionysian and Apollonian, which Benedict (1934) and Clynes (1971) also
utilized in their studies.

Again, Maslow warns of a simplistic one-sided extremism, of an excessively Apollonian or Dionysian bias:

To summarize, the healthily Apollonian (which means integrated with the healthily Dionysian) can become pathologized into an extreme, exaggerated and dichotomized compulsive-obsessional sickness. But also the healthily Dionysian (which means integrated with the healthily Apollonian) can become pathologized at its extreme into hysteria with all its symptoms. (1970:x1)

As much as he pleads for a wholesome holistic and integrated approach, he himself finds it impossible to avoid the reality of dichotomies. Only 21 pages into his book, he appears to espouse dichotomania himself when he states: "We must differentiate the prophets in general from the organizers or legalists in general as (abstracted) types." (1970:21). Then he continues to delineate his own new dichotomy:

The characteristic prophet is a lonely man who has discovered his truth about the world, the cosmos, ethics, God, and his own identity from within, from his own personal experiences, from what he would consider to be a revelation. Usually, perhaps always, the prophets of the high religions have had these experiences when they were alone. Characteristically the abstraction-type of the legalist-ecclesiastic is the conserving organization man, an officer and arm of the organization, who is loyal to the structure of the organization which has been built up on the basis of the prophet's original revelation in order to make the revelation available to the masses. (1970:21)

Maslow then proceeds to develop his notion of a universal peak-experience potential in all of humankind, but is unable to avoid dichotomizing mankind into two groups, those who experience these highest states of consciousness (the "peaks") and those who do not. Otto's
model of encountering the ineffable or numinous is perhaps comparable to Maslow's peak experience.

Maslow classifies all human beings as either peakers or non-peakers.

He posits a provocative theory:

Any person whose character structure (or Weltanschauung) or way of life forces him to try to be extremely or completely rational or materialistic or mechanistic tends to become a non-peaker. That is such a view of life tends to make the person regard his peak and transcendent experiences as a kind of insanity, a complete loss of control, a sense of being overwhelmed by irrational emotions etc. The person who is afraid of going insane, and who is, therefore, desperately hanging on to stability, control, reality etc. seems to be frightened by peak experiences and tends to fight them off. For the compulsive-obsessive person who organizes his life around denying or controlling of emotion, the fear of being overwhelmed by an emotion (which is interpreted as a loss of control) is enough for him to mobilize all his stamping-out and defensive activities against the peak-experience. (1970:22)

Maslow strongly suggests that non-peakers are, in reality, repressed potential peakers. Later he describes various methods he developed to elicit repressed memories of latent peak experiences in self-avowed non-peakers, albeit of the less than highly spectacular kind.

He then makes the following comments on the dynamic or dialectic between the two types:

I may then simply say that the relationship between the prophet and ecclesiastic, between the lonely mystic and the (perfectly extreme) religious organization man may often be a relationship between a peaker and non-peaker. Much theology, much verbal religion throughout history and throughout the world, can be considered to be the more or less vain efforts to put into communicable words and formulae and into symbolic rituals and ceremonies, the original mystical experience of the original prophets. In a word, organized religion can be thought of as an effort to communicate peak-experiences to
non-peakers, to teach them, to apply them etc. Often, to make it more difficult, this job falls into the hands of non-peakers.

... Most world religions soon tend to divide into a left-wing and a right-wing, that is into the peakers, the mystics, the transenders, or the privately religious people, on the one hand, and on the other, into those who concretize the religious symbols and metaphors, those who take the organization, the church, as primary and more important than the prophet and his original revelations. These men like many organization men who tend to rise to the top in a complex bureaucracy tend to be non-peakers rather than peakers. This cleavage between mystics and the legalists, if I may call them that, remains at best a kind of mutual tolerance.

A similar split can be detected in psychology, in anthropology, and, I am quite sure, in other fields as well, perhaps in all human enterprises. I often suspect that we are dealing here with a profoundly characterological or constitutional difference (my emphasis) in people which may persist far into the future, a human difference (my emphasis) which may be universal (my emphasis) and may continue to be so. The job then will be to get these two kinds of people to understand each other, to get along well with each other, even to love each other. This problem is paralleled by the relations between men and women who are so different from each other and yet who have to live with each other and even to love each other. (1970:24)

If Maslow's notions were more than intuition, but could be shown to be empirically verifiable, faith in an underlying psychic unity of humankind should take account of its essential duality.

3) Intuitive Awareness of Man's Duality - Current Views

The philosophical question arises once again: "What is man? A mental unity or a duality?" It needs to be faced. There are strong feelings on both sides. These quotes from Bogen (1969:156) illustrate the depth of the polarization:
"The human self is a unity. It regards itself as one, others treat it as one. It and they identify it with a body which is considered by it and them to belong to it integrally. In short, unchallenged and unargued conviction assumes it to be one. The logic of grammar endorses this by a pronoun in the singular. All its diversity is merged into oneness. (Sir Charles Sherrington)

Zwei Seelen wohnen, ach, in meiner Brust! (Two souls, alas, reside in my breast) (Goethe, Faust I)

I believe, with Wigan, that each of us has two minds in one person. (Joseph E. Bogen)"

Maslow (1970) warned against excessive dichotomizing, yet he himself affirmed, on the other hand, that the world around us provides us with many bi-polar sets of data which often force a dichotomous view of reality upon an unbiased objective observer. Many phenomena, after all, do occur in sets of twos: two eyes, two ears, two hands etc.

Robert Hertz (1915), in his seminal article "The Pre-eminence of the Right Hand", also provided an extensive summary of dichotomous views of man, by way of tracing the symbolic implications of the right-left hand dichotomy in human cultures. He delineates recurring symbolic associations and values linked to the right and left hand respectively. A more recent publication, *Right and Left* (Needham, Ed.:1973) contains many other contributions from anthropologists who have provided much additional data cross-culturally, all tending to confirm Hertz' original presuppositions of a universally recurring pattern.

More recently, Ornstein (1972:67) provided a tantalizing summary of intuited dichotomies in *The
Psychology of Consciousness:

The Two Modes of Consciousness: A Tentative Dichotomy

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<th>Many sources</th>
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<td>Bacon</td>
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Bogen (1969:158) in "An Appositional Mind" expands upon the above listing of dichotomies in his table:

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<th>C.S. Smith</th>
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<td>Freud</td>
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<td>Pavlov</td>
<td>Second Signalling</td>
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<tr>
<td>Levi-Strauss</td>
<td>Positive</td>
<td>Mythic</td>
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<tr>
<td>Bruner</td>
<td>Rational</td>
<td>Metaphoric</td>
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<tr>
<td>Radhakrishnan</td>
<td>Rational</td>
<td>Integral</td>
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Bakan (1978:159) in "Two Streams of Consciousness: A Typological Approach" builds a bridge between these modern intuited analyses of dichotomies and the manifestations of a dualistic consciousness in man throughout history, in
some cases dating back several millennia:

The history of man's reflections on the nature of his mind, soul, or consciousness is marked by references to duality. In the book of Genesis, referring to God's forming of animals and his forming of man, the word for "formed" vayitzer, has one y (or yod) when referring to animal formation (11,19) and two ys, vayyitzer, for the formation of man (11,7). Biblical scholars have interpreted this to mean that man alone is endowed with two aspects, inclinations, or imaginings, a duality that distinguished him from the animals. Early interpretations of this duality are based on the discontinuity in evolution, namely the development of speech and reason (Isaiah and Scharfman, 1949). The Kabala, a collection of Jewish mystical writings, extracts from the Bible the notion that man has two souls and "one should not think that both of them are alike... one soul comes from one side, the other... from the other side. Each of the two ... takes its place in one of the brains..." (Rosenberg, 1973). The Zohar, one of the main books of the Kabala, distinguishes between two kinds of cognition, hokmah, or wisdom, associated with the right brain and operating through the principle of synthesis, and binah, or intelligence, associated with the left brain and operating through the principle of analysis (Schaya, 1971). This Jewish tradition takes the suggested duality of man from the Old Testament and from it derives two essentially different forms of consciousness...

Bakan alluded to several Old Testament and Talmudic sources. There are many more allusions to an intuited duality in human nature. Perhaps the closest reference implied above is found in Psalm 12:2 where the psalmist complains: "With a double heart do they speak!" The Hebrew phrase, in the original, rendered above as "double-heart" (치ולי, תִּחְלֵי) LEB-VA-LEB, is literally translated as "heart-and-heart", adding up to two hearts, possibly suggesting two loci of consciousness, of loyalty, and of personality.

The same term also occurs in 1 Chronicles 12:33 (34): "They were not of double-heart", implying that these
particular warriors were stable, integrated reliable personalities, not two-faced and double-minded or torn emotionally.

The New Testament letter entitled James contains the Greek equivalent term in Chapter 1:8: "A double-minded man is unstable in all his ways." The Greek term for "double-minded" is di-psychos, literally meaning "two-souled", possibly implying that two souls or psyches reside in one person.

In the Old Testament, the prophet Isaiah berates his contemporaries for their split loyalty towards their God, and he chastizes them severely in chapter 29:13: "Wherefore the Lord said, this people draws near me with their mouth and with their lips they do honor me, but they have removed their heart far from me."

In the New Testament, Jesus quotes Isaiah (in Matthew 15:8) voicing the identical frustration with the two-faced, split loyalty of his contemporaries.

In Matthew 6:3 Jesus encourages almsgivers: "Let not thy left hand know what thy right hand doeth!" Perhaps the stream of consciousness symbolized by the left hand is less open to unselfish causes than the more rational stream symbolized by the right hand.

We have, of course, already encountered another implicit duality in the Bible, both in the Old and New Testament, a duality of two very different states of consciousness, the normal, average, every-day type, and a much more intense, ecstatic extra-ordinary state,
accompanied often by frenzied behavior and non-rational unintelligible vocalizations, referred to as nava-behavior.

Implicit in all the nava-narratives is the reality of two distinct states of being, the usual, everyday state, and an exceptional alternate consciousness state, the nava-state, accompanied by hallucinations, trance-states and ecstatic, non-cognitive vocalizations.

In sum, the Biblical sources imply an intrinsic duality in man, which has echoes in other cultures - the "divine madness" which befell certain Greeks, the bhakti samadhi of Hinduism, the various spirit possession trances in many cultures, and the special realm of the Holy Spirit the early Christian community took for granted.

As was pointed out in Chapter IV, it was St. Paul, who went beyond a merely intuited duality. He outlined most precisely a clearcut duality of consciousness to the Corinthians, when he counselled them about the proper utilization of the gifts of the Spirit, notably glossolalia in I Corinthians 14:13f:

Therefore let him who speaks in a tongue, pray that he may interpret. For if I pray in a tongue, my spirit (pneuma) prays, but my understanding (nous - rational mind) is unfruitful.

There is one stream of appreciating and relating to reality, through nous, the utilization of man's rational mind, and another stream of the pneuma, the spirit - a clear duality of man, explicitly taught in approximately 60 A.D.
Bogen provides a comprehensive overview of intuited notions of man's inherent duality:

The belief that man is possessed of two ways of thought, occasionally conflicting, is common in everyday speech where it often takes the form of supposing a struggle between "reason" and "emotion", or between "the mind" and "the heart". Even in olden times it was recognized that "the heart" was a figure of speech and that both of the contending forces exist within the mind. Already in 1763, Jerome Gaub wrote: if you yourselves have neither been taught by a certain interior sense to agree with my previous assertion that the mind contains two very different principles of action, I hope you will believe Pythagoras and Plato, the wisest of the ancient philosophers, who, according to Cicero, divided the mind into two parts, one partaking of reason and the other devoid of it.

Great literature has characteristically concerned itself with this issue. For example, it has been said of Dostoievski that "The anguish arising from the dual nature of man rings forth in great chords throughout his work."

Andre Gide averred: "There is always a struggle between what is reasonable and what is not."

In a recent (1969) presidential address to the American Association for the Advancement of Science, D. K. Price goes so far as to suggest that today's cosmopolitan rebellion reflects not so much a generation gap or a racial problem, but rather a confrontation between two "processes of thought", one of which he termed "analytic, reductionist, simple or provable", and the other he describes variously as "synthetic, concrete, complex and disorderly."

Fenichel, a well-known disciple of Freud, describes primary process thinking as "carried out more through pictorial concrete images, whereas the secondary process is based more on words. It is remote from any (sic) logic.

The cultural anthropologist Levi-Strauss concluded: Primitive man is clearly capable of positive thought. But it is his myth-creating capacity which plays the vital part in his life. I believe that these two ways of thinking have always existed in man, and they go on existing, but the importance they are given is not the same here and there. Bruner recently wrote: The elegant rationality of science and the metaphoric non-rationality of art operate with deeply different grammars; perhaps they even represent a profound complementarity.

Bernstein traces references to dualistic notions in
Husserl and Sellars 1978:127f) who exposed the limitations of a scientistic, one-sided cognitive stream of consciousness, and therefore began pleading for a more inclusive, holistic, phenomenological understanding of total reality. They advocated a rather different, more intuitive way of looking at the whole world, the world of real life, the "Lebenswelt", as a unitary concept. Bernstein concurs with Husserl's recommendation that both ways should be "bracketed" as two distinct ways of perceiving reality, neither stream imposing its idiosyncracies on the other. Bernstein then delineates this new dichotomy this way: There are two streams of perceiving reality, one of perceiving analytically ideated facts, the other of perceiving values, and holistic "Verstehen" (empathetic perception). (1978:127f)

Christie-Murray attempts to analyze the dichotomy he feels is inherent in Neo-Pentecostalism and states the following:

Each of us has a double or secondary self, or an understratum of psychic experience, possessed of powers and characteristics of its own that outrun and are separated from the ordinary. (1978:207)

He also correlates this out-of-the-ordinary state with the collective unconscious of Jung, providing yet another dichotomy, the ordinary conscious state of man, contrasted with the unconscious, accessible to the alternate ego or self of man.

These examples show that a strictly unitary notion of human nature, as emphatically affirmed by Sherrington
(1947: xvii), appears plausible only if an intuited duality within the unitariness is acknowledged.

For Maslow (1970) these intuitions are based on observable reality in all disciplines and human institutions. And he strongly suspected a characterological or even physiological cause.

Yet Maslow does not provide any physiological evidence for his intuitions. Bogen (1969), Bakan (1969), Ornstein (1972), Jaynes (1976) have done so. Yet, they too, had forerunners who prepared the way.

B. A Gradual Unfolding of a Hemispheric Explanation of the Dichotomy Perceived in Man

Analytical 19th century thinkers began wondering whether any empirically verifiable foundations for the generally intuited duality in man could be uncovered. Ever since surgery on the human body had become more common, the mysteries of the human body were gradually explored. The greater accessibility of human cadavers for autopsies facilitated research after societal taboos against this kind of experimentation waned.

Bogen (1969:151) reported that already Hippocrates knew that the human brain was a double organ. As more and more surgeons peered at the insides of human skulls they realized that there was indeed a distinct symmetry present - there were two sides or hemispheres to the brain, but
they were connected firmly by millions of neurons, called the **corpus callosum**.

A turning point in history came in 1836 when Marc Dax, an obscure French country doctor, gave a scientific paper in Montpellier, France, outlining an astonishing finding which was more than mere coincidence in his opinion. In forty cases of aphasia (loss of speech faculties) it was always the left side of the brain which was damaged or diseased, leading him to the conclusion that the human speech center must be situated in the left hemisphere of the brain. No one present at this meeting became very excited, and Marc Dax was soon forgotten (Springer & Deutsch 1981:1).

Thirty-five years later, Broca was listened to much more attentively, when he proclaimed identical findings in Paris. Subsequent to the general acceptance of Broca's discovery, Dax' son fought a bitter battle attempting to prove that Broca had used his father's work and was now claiming credit for himself. Broca vehemently denied any knowledge of Dax' earlier work (Springer & Deutsch, 1981:1.10).

Both Dax and Broca deserve being remembered as key founders of the new science of brain asymmetry, or the notion that even though the brain consists of two analogous, similar-appearing sections or hemispheres, they do not have identical functions, but on the contrary appear to be highly specialized.

Wigan (1841) is credited with being the first
scientist to provide the world with a fully integrated dual brain theory. Bakan (1978:160f) explains his contribution:

Wigan argued "the two hemispheres of the brain are really ... two distinct and entire organs ... each as complete ... and as fully perfect ... for the purposes it is intended to perform as are the two eyes." Wigan also concluded that each cerebrum (i.e. hemisphere) is a whole organ of thought; that two thought processes can occur simultaneously, one in each cerebrum; that each cerebrum is capable of a separate volition, often opposing that of the other cerebrum; that the incoherence of insane consciousness results from an alternating intermixture of two trains of thought; and that the superiority of a disciplined scholar lies in his power of habitually combining the attention of both brains to the same object. Wigan believed that this theory of dual consciousness, based on a dual brain, a theory with important implications for the psychology of cognition, psychopathology, and education would form "a great trunk of a railway to an important truth." In fact, his theory had minimal impact (at the time).

The German psychologist Fechner, viewed by some as the father of experimental psychology, considered consciousness to be an attribute of the cerebral hemispheres, and he believed that continuity of the brain was an essential condition for the unity of consciousness. If it were possible to divide the brain through the middle, he speculated, something like the duplication of a human being would result. "The two cerebral hemispheres, he wrote, "while beginning with the same moods, predispositions, knowledge, and memories, indeed the same consciousness generally, will thereafter develop differently according to the external relations into which each will enter" (Springer & Deutsch, 1981:126).

Fechner foresaw the split-brain research of the
1940s, which proved his predictions entirely plausible and empirically verifiable (Bogen 1969:155). The more popular approach to the dual brain was based on Broca's discovery of a correlation between language and the left hemisphere of the brain. Logically the left hemisphere became ever more important, since it also correlated with right handedness, observed in the overwhelming majority of the population.

Segalowitz (1983:8) reports on the foundational experiments of Fritsch and Hitzig who had electrically stimulated one side of a dog's brain which had produced jerking movements on the opposite side of the body. They had conclusively shown that pathways of neural control cross over. The brain centers of the left hemisphere control the right side of the body, and the centers of the right hemisphere control the left side of the body. Stroke victims to this day bear tragic testimony to the correctness of their original notion. Left hemisphere lesions produce right body paralysis, and vice versa.

The left hemisphere became the almost exclusive center of attention. It was the active, the dominant, the cognitive, the leading, rational, vocal side. The right hemisphere soon became known as the lesser, minor, or silent hemisphere, safely ignored, or at least taken for granted. Only a few researchers remembered Wigan's balanced views, and built on them. The most important of these was J. Hughlings Jackson.

Bakan (1978:161) states the early insights of Jackson.
Jackson had discovered, independently of Broca, the relationship between speech and the left hemisphere. But he rejected the oversimplified notion of cerebral dominance that was to become popular. Jackson's view, much closer to contemporary understanding, was that the "leading" hemisphere for speech might not be the leading hemisphere for all functions, but that the so-called minor or right hemisphere might be the leading one for some functions. I have called this "the dual-dominance model" (Bakan, 1971). Jackson's conception of cerebral dominance leads to a search for those functions for which the left hemisphere is dominant and those functions for which the right hemisphere is dominant. Two years after Broca's announcement Jackson wrote: "If the faculty of expression resides in one hemisphere, there is no absurdity in raising the question as to whether perception - its corresponding opposite, may not reside in the other.

Jackson made some sweeping statements, many of which have withstood the scrutiny of time and sophisticated 20th century research. Jackson (1958, I:73f) posited the following:

Referring to the whole nervous system, we see that its highest halves are not mere duplicates. Saying nothing of righthandedness, or the fact that disease of but one hemisphere can make a man speechless, and of the statement of Gratiolet that the left frontal and right sphenoidal and occipital convolutions are developed earlier than their fellows, there is the striking fact that the convolutions of the two hemispheres are not symmetrical. These differences in form imply differences in function. This is the more significant when we find that the asymmetry becomes greater the higher we go in the animal kingdom. We see then, that the higher in the scale of intellectual life the less of a duplicate are the two halves of the highest and most important divisions of the nervous system.

Springer & Deutsch (1981:12) also quote Jackson:

The two brains cannot be mere duplicates, if damage to one alone can make a man speechless. For these processes (of speech) of which there are none higher, there must surely be one side which is leading. In most people the left side of the brain is the leading side - the side of the so called will,
and that the right is the automatic side.

Jackson indeed was intrigued by the apparent speech asymmetry in the brain. He developed a dual brain model for human speech and saw it as a team effort of both hemispheres, in opposition to the simplistic Broca (left-hemisphere only) view:

Contradictory as it may appear at first glance, I think the facts of the cases of loss of speech from damage to but one - the left - half of the brain show conclusively that, as regards use of words, the brain is double in function. But the very same cases show also that the two hemispheres are not mere duplicates in this function. I hope to show two things - (1) that both halves are alike, insofar that each contains processes for words, (2) that they are unlike, in that the left only is for use of words in speech and the right for other processes in which words serve. (my emphasis) (1958:i:130f)

By the 1870s many other researchers had begun studying the more interesting, activist left hemisphere. Wernicke, a German neurologist, is credited with showing that damage to the back part of the temporal lobe of the left hemisphere could produce difficulties in understanding speech (Springer & Deutsch, 1981:12).

Robert Hertz (1915), referred to above, went beyond a phenomenological awareness of man's dual nature. He was perhaps the first to use the concept of brain lateralization in a wider, sociological perspective, in effect bringing about an interdisciplinary integration of physiology, psychology and anthropology. His now famous article "The Pre-Eminence of the Right Hand" raises some profound philosophical questions about the relationship of cause and effect:
As Broca says, "We are right-handed because we are left-brained." The prerogative of the right hand would then be found on the asymmetric structure of the nervous centers, of which the cause, whatever it may be, is evidently organic.

It is not to be doubted that a regular connection exists between the predominance of the right hand and the superior development of the left part of the brain. But of these two phenomena which is the cause and which is effect? What is there to prevent us from turning Broca's proposition around and saying, "We are left-brained because we are right-handed?" It is a known fact that the exercise of an organ leads to the greater nourishment and consequent growth of that organ. The greater activity of the right hand, which involves more intensive work for the left nervous centers, has the necessary effect of favoring its development. If we abstract the effects produced by exercise and acquired habits the physiological superiority of the left hemisphere is reduced to so little that it can at the most determine a slight preference in favor of the right side. The organic cause of right-handedness is dubious and insufficient. In spite of the forcible and sometimes cruel pressure which society exerts from their childhood on people who are left-handed, they retain all their lives an instinctive preference for the use of the left hand. (1915:4)

What Hertz seems to imply is that the causal chain might run from the cultural to the biological rather than vice versa, and that at the least there are cultural variables involved, complicating any simplistic physiological model. Ruth Benedict (1934b) injected another culture-dependent variable into the total picture, when she made preferred temperaments, and Dionysian/Apollonian ways of relating to reality a culturally conditioned factor which, however, also could have genetic, ultimately physiological correlates.

As research continued, the functions of the dominant left hemisphere were mapped ever more thoroughly. The "minor", silent right hemisphere was largely ignored.
Experimental brain research was fostered by attempts to alleviate the tragic suffering of epileptics. Excisions of diseased brain tissue led to ever more careful mapping of essential hemispheric centers, to avoid, if at all possible, the removal of essential areas, as for example the speech center. Penfield (Springer & Deutsch, 1981:18) and his associates at the Montreal Neurological Institute developed new, more precise localization techniques, using electronic probes to stimulate various brain areas, and to record the corresponding results.

However, the most radical surgery proposed to treat epilepsy was a complete commissurectomy, severing both hemispheres from each other by dissecting the corpus callosum in order to stop epileptic seizures from spreading to the entire brain.

Animal experiments had been successful and had provided some useful data and techniques. Van Wagenen performed the first split-brain operations on humans, cutting the 200,000,000 plus neurons connecting the two hemispheres. Results were not always satisfactory, but rather variable and unpredictable.

Meyers and Sperry re-studied the entire procedure and performed more thorough animal experiments and made sure that all connecting fibres were cut, without exception, something that Wagenen had not always ensured. Following these more careful total separations controlled learning experiments with only one hemisphere ascertained that there was no more transfer of information across the
Vogel and Bogen then applied Meyers' and Sperry's new meticulous technique to humans with predicted results. Seizures in epileptics no longer were able to involve both sides of the brain. The split-brain operations thus became accepted, and an ever increasing number of Fechner's once only hypothetical dual brains now became available for research as a genuine reality. These recovered split-brain patients, in a way, became physiological incarnations of the heretofore only intuited dual personality of man. The concept of psychic unity had become a unity of dualities. Patients whose corpus callosum had been cut had become two distinct personalities.

These individuals provided a new opportunity for research, in particular to probe the functional differences of the two hemispheres, now in isolation from each other. Up to this point no research on each hemisphere alone had been possible, since the millions of neurons of the corpus callosum provided ample opportunities for the two hemispheres to exchange information. Now controlled conditions were feasible, where the left brain did not know what the right knew and did and vice versa, and the potential of each hemisphere thus could be tested much more precisely.

Sperry (quoted by Bogen, 1969:155) summed up the volumes of research this way:

Everything we have seen so far indicates that the surgery has left each of these people with two separate minds, that is, with two separate spheres of
Bogen states the effect his involvement with split-brain research had had on his views of duality:

I believe that each of us (i.e. all of us) has two minds in one person. One of the most obvious and fundamental features of the cerebrum is that it is double. Various kinds of evidence, especially from hemispherectomy, have made it clear that one hemisphere is sufficient to sustain one personality or mind. We may then conclude that the individual with two intact hemispheres has the capacity for two distinct minds. This conclusion finds its experimental proof in the split-brain animal whose two hemispheres can be trained to perceive, consider and act independently. In the human, where propositional thought is typically lateralized to one hemisphere, the other hemisphere is evidently specialized in a different mode of thought, which may be called appositional.

The rules or methods by which propositional thought is elaborated on "this" side of the brain (the side which speaks, reads and writes) have been subjected to analyses of syntax, semantics, mathematical logic etc. for many years. The rules by which appositional thought is elaborated on the other side of the brain will need study for many years to come. (1969:156f)

As the awareness of the two streams of consciousness correlated with the two hemispheres began to sink in, other researchers began to consider a different set of questions. Bakan posed it this way:

If two different modes of thought are mediated respectively by the right and left cerebral hemispheres, then it becomes meaningful to ask whether individuals differ in the degree to which they rely on one or the other hemisphere in their overall psychological functioning. A bias toward greater reliance on one hemisphere, be it right or left, could significantly influence the quality of consciousness, and the behavior based on the quality of consciousness, may be due to different biases toward us of one of the hemispheres. A bias toward the use of one hemisphere is called hemisphericity. (Bogen, 1969) (my emphasis) The typological approach to personality and cognition is largely characterized by dualistic typologies, e.g., extraversion, introversion, field-dependent, field-independent,
impassive-reflective. Can hemisphericity be at the root of dualistic typologies (my emphasis)? (1978:164)

Bakan, and soon after many others, tended to answer affirmatively. Bakan's now classic "Hypnotizability, Laterality of Eye Movement and Functional Brain Asymmetry" (1969) as well as "The Eyes Have It" (1971) posited not only a firm and consistent hemisphericity-based typology, but at the same time provided a measuring device to assess relative allegiance to one or the other way of relating to reality, depending on the relative preference for one hemisphere or the other, as an individual chooses to partake of either stream of consciousness mediated by either hemisphere.

Ornstein (1972) added crosscultural material to the general typological model in Psychology of Consciousness.

Jaynes (1976) expanded upon the implications of the dual brain model, by applying the concept to man's early history, in particular his labored breakthrough into modern rational consciousness. He posits as a foundational model a pre-conscious bicameral model in which both hemispheres were in perfect balance, in a state of equilibrium in a trance-like state. The right hemisphere was equally involved in naive bicameral consciousness, and audibly synthesized information into "voices" (of the gods) reported in all early civilizations, providing an internal guidance system for all conceivable situations. Jaynes produces provocative evidence from case histories of schizophrenics and open-brain surgery patients whose
brains were stimulated with electric probes. All reported highly realistic audio and video replays of voices and scenes from the past when the right hemisphere was stimulated. Audio perceptions were especially pronounced when the areas complementary to the left speech centers were stimulated.

Jaynes hypothesizes that man was forced to break through into full, modern decision-making rational consciousness, around 1200 B.C. when the internal voices of the gods fell silent, as emerging modern consciousness learned to repress any spurious visual and auditory input from the right hemisphere. Thus the right hemisphere became dormant. The equilibrium was destroyed. By becoming fully conscious the original god-role of the right hemisphere had been usurped. Practically all conscious humans now have a preference for one or the other mode of perceiving reality. One dominates, the perfect balance is only achieved occasionally in trances and hypnotic states.

C. Empirical Verification of Dual Consciousness Hemisphericity in Normals

Fascinating and plausible though the hemisphericity model may appear, and no matter how firm and conclusive the accumulated evidence from split-brain and brain-damaged patients is, there is still scepticism when the attempt is made to apply the same model to the vast population of "normals" whose corpus callosum is
functioning properly, where both hemispheres are able to communicate and dialog with each other without any difficulty, utilizing 200,000,000 plus neurons.

Many are quite willing to concede that implied in split-brain patients such typologies seem justified and in operation. But in opposition to Bakan (1978:164) they question whether in healthy well-integrated people any consistent hemisphericity pattern could be demonstrated, which would allow us to speak of left-brained and right-brained people, who consistently display a cognitive style in keeping with the preferences, patterns, and idiosyncracies of each hemisphere. Most important, would there be an empirically verifiable way of answering the question addressed to an individual: Which hemisphere is dominant in the make-up of your personality profile? There are a number of ways.

1) C.L.E.M.s

The world is indebted to Bakan for combining the notion of hemisphericity developed by Bogen with a phenomenon already described by Teitlebaum, Day and Duke - Conjugate Lateral Eye Movements or, acronymically C.L.E.M. CLEMs became the first basis for an explicitly hemisphere-based typology which made it possible to categorize individuals on the basis of their bias towards the use of either the right or left hemisphere by evaluating an individual's response to questions requiring higher mental processes to arrive at an answer. It had
been known for some time that most people tend to avert their gaze from the person asking a question while they were reflecting and searching for an answer. The direction of such ensuing lateral eye movements, either to the right or left, led to a straightforward classification scheme, left lookers being classified as relying on the contralateral right hemisphere, while right lookers were classified as relying on their left hemisphere.

This significance of CLEMs has only been discovered recently. Yet it is a commonly known fact that most people, upon being asked a question requiring some reflection (beyond the automatic recall variety) will, upon having been asked the question, break eye contact with the questioner, and then, while reflecting, move their eyes laterally, to the left or right, or at least make a movement to the side which has a left or right component to the movement.

Since eye control as any other neural pathway crosses over, lateral deviation towards the right is seen to indicate left-hemisphere activation, and vice versa.

It was suggested that the awareness of a dual personality in man had some intriguing precursors in the religious literature dating back millennia in time. Perhaps the earliest allusion to CLEMs and an implied typology associated with it, is found in the Wisdom literature of the Old Testament, in particular in the book of Ecclesiastes (10:2) where the following insight is outlined:
The heart (Hebrew: lev) of the wise inclines to the right, the heart of a fool (Hebrew: ksil) inclines to the left.

This ancient dictum is not very flattering to the left-looker. However, the word ksil rendered as "fool" in most translations does not mean "fool" in the usual sense of the word, but rather implies a certain scurrilous brilliance, while being out of step with the usual rational behavior patterns of society. A ksil is a person who is exceptional and subjective-oriented, he marches to the beat of his own drummer, so to speak. To this day such people have difficulties at times in fitting into a given rigid environment dominated by rule-oriented right-lookers. Without doing any undue violence to the intent of the original Hebrew, the passage could just as easily be rendered: "A person with a rational, objective world view looks to the right, and a person with a subjective, self-centered world view looks to the left."

The original Hebrew contains no verb at all, it is only implied: literally, "the heart of the wise ... to the right, the heart of the ksil to the left."

Undoubtedly humankind has been aware of the CLEM reality for centuries. Most probably saw it as a simple avoidance reflex, or from a neuropsychological angle, as an effective way of shutting off distracting, irrelevant sensory input during the brief period of intense reflection.

The first physiological reality of CLEMs is made explicit by Jackson. Several quotes illustrate his
insights:

Appropriate excitation of the cortex cerebri produces conjugate movement of both eyes toward the opposite side, i.e. from left toward right. (1958, 11:462)

In left hemiplegia the turning of the eyes is to the right.

Movements of both eyes in conjunction are represented in each half of the brain. Those which are most specially represented, or represented in greatest number in cerebral centres, are lateral movements, movements of both eyes during looking to right or left. (1958, 11:461)

Already in 1875 he had written:

Since the sensori-motor processes which form the anatomical substrate of our ideas of objects are highly special arrangements representing retinal impressions and ocular movements, the study of deviations of the eyes has an important bearing on mental physiology. (my emphasis) (1958, 1:75)

Teitlebaum (1954) was the first researcher in the 20th century to make any mention of any significance of CLEMs. Day (1964) became the first to express the possibility of an underlying paradigm or pattern in the variations of the CLEMs observed. Bakan summed up the ground work done by Teitlebaum and Day:

Day made a number of important observations, namely, that the direction of the eye movement, right or left, was reasonably consistent for individuals, that about half of the population moved their eyes to the right and about half to the left, and perhaps more important, that there were differences between right movers and the left movers in various aspects of their cognitive styles, their personality, and physiological functioning. (1978:168)

Duke (1968) had confirmed many of Day’s findings.

Then the Bakan breakthrough occurred. In his own words -

Bakan traced the relationship between conjugate lateral eye movements and the cerebral hemispheres, and provided Day’s eye movement typology with a hemispheric basis. Essentially the relationship
between the lateral direction of eye movements and the brain is contra-lateral. These findings date from the work of Fritsch and Hitzig (1870), confirmed by Ferrier (1876) showing that upon stimulation of the frontal area of one hemisphere in the monkey, there was a turning of the eyes to the opposite side. Mott and Schaefer (1896) showed that with equal simultaneous bilateral stimulation of points that when unilaterally stimulated produced conjugate lateral deviation, the result was straight-ahead fixation with no lateral deviation. It appears then that the eyes move in the direction opposite to the hemisphere receiving the greater excitation. This relationship is essentially the same for humans. (1978:168)

Since 1969, this dichotomous hemisphericity typology has been proclaimed and largely accepted in many disciplines, notably psychology.

The greatest impact was felt when Psychology Today (April 1971) published a more popular version of Bakan's 1969 seminal article under the provocative title: "The Eyes Have It!" For the first time a table appeared which listed the contrasting abilities of both hemispheres. Coupled with the CLEM-based individualized assessment scheme any reader was able to analyze a person's basic personality to ascertain whether his/her CLEMs correlated with the specific functions attributed to the activation of either hemisphere.
Here is the table:

**Functional Differences between the Cerebral Hemispheres**

<table>
<thead>
<tr>
<th>Left Hemisphere</th>
<th>Right Hemisphere</th>
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</thead>
<tbody>
<tr>
<td>verbal</td>
<td>pre-verbal</td>
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<tr>
<td>analytic</td>
<td>synthetic</td>
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<tr>
<td>abstract</td>
<td>concrete</td>
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<tr>
<td>rational</td>
<td>emotional</td>
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<tr>
<td>temporal</td>
<td>spatial</td>
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<tr>
<td>digital</td>
<td>analogic</td>
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<td>objective</td>
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<td>active</td>
<td>passive</td>
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<tr>
<td>tense</td>
<td>relaxed</td>
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<tr>
<td>euphoric</td>
<td>depressed</td>
</tr>
<tr>
<td>sympathetic</td>
<td>parasympathetic</td>
</tr>
<tr>
<td>propositional</td>
<td>appositional</td>
</tr>
</tbody>
</table>

(1971:64f)

Many received this dichotomous typology with open arms, since they now appeared to have found empirical evidence and logical labels for a reality they had intuitively felt for some time. From the Biblical writers quoted above to Goethe and Wigan the notion of two streams of consciousness had been sensed deeply. The two hemispheres now offered themselves as plausible totemic centers for adherents of either stream.

Others, much more sceptical, were beginning to voice warnings about an overly simplistic model, stereotyping humans as either left- or right-brained. They pointed out, correctly, that most humans have their corpus callosum intact, therefore millions of neurons connecting the two hemispheres would tend to distort and even out any asymmetries in function.

Springer & Deutsch (1981:81) betrayed their rather strong biases:

Especially troublesome is the fact that
approximately half of the studies in this area have failed to find the predicted differences. A priori the questions used in these studies seem just as left hemisphere or just as right hemisphere as those employed in the studies reporting success. The logical problem of establishing a relationship between eye movements and brain asymmetry becomes somewhat circular if one must define left- or right hemisphere activity in terms of the questions that produce the expected results.

At this point it needs to be stressed that the notion of hemisphericity and its empirical validation does not stand or fall with the reliability and validity of CLEMs. There are other, perhaps more direct empirical verification techniques which prove conclusively the involvement of one or the other hemisphere in the performance of a variety of mental tasks:

2) Electro-Encephalograms

Electro-encephalograms have been used quite successfully to visualize, record and analyze asymmetrical activation of either hemisphere. One very obvious fact becomes paramount: the pattern of electrical brain activity varies between the two sides, depending on which type of activity is elicited. For example, engaging in verbal activity, especially speaking aloud, consistently shows left-hemisphere activation in all right-handers, while the solution of spatial tasks invariably shows right-hemisphere involvement. Consistent repeatable patterns have been ascertained, further underlining the notion of consistent brain asymmetry (Springer & Deutsch, 1981:85f).
3) The Wada Test

The Wada Test is based on the physiological reality that each hemisphere receives its own, separate blood supply through a specific carotid artery. Dr. Wada of U.B.C. pioneered the test named after him by introducing an anaesthetic into this artery, which effectively shut down the affected hemisphere for 3 - 5 minutes. Far-reaching effects can thus be ascertained experimentally in volunteer test subjects who remain conscious throughout the procedure, but do manifest some striking symptoms, depending on which hemisphere is anaesthetized. If the left hemisphere is shut down, speech faculties stop in right handers etc. (Springer & Deutsch, 1981:20).

4) Blood Flow Tests

If it is true that one hemisphere is more involved in certain tasks than the other, it stands to reason that the activated hemisphere requires more energy than the passive one. This energy, of course, is supplied by increasing the blood flow to the activated hemisphere. This increase can be measured in a variety of ways. Highly significant changes (up to 3%) have been observed consistently (Springer & Deutsch 1981:93f).

5) P.E.T. and C.A.T. Scans

Recently developed techniques have been highly useful
in plotting relative activation of both hemispheres.

6) Limitations and Challenges in Hemisphericity Testing

In spite of Springer's & Deutsch's severe criticism they add the following conciliatory postscript (1981:81) that "despite these cautions the CLEM work is interesting and definitely worthy of further study."

Many researchers certainly concurred. There are hundreds of CLEM research reports in the interdisciplinary literature. After perusing several reports on specific studies which had attempted to replicate Bakan's (1969) findings, one obvious reason for discrepancies stood out clearly. There was an appalling lack of standardization of question batteries used to elicit CLEMs, modes of interviewing, and criteria for the selection of test subjects. All these certainly are key co-variables. A departure from any of these criteria of the original study would naturally tend to introduce new and unknown variables, which would upset results predicted based on a different set of variables. It certainly would not seem logical to draw sweeping inferences, as Springer & Deutsch did, when one study used a random group of males and females, right- and left-handers, while the other study carefully selected a test group of male right-handers.

Even more crucial were differences in modes of interviewing and eliciting the responses. Some studies utilized a human to pose the questions requiring
reflection, others used an electronic speaker and tape recorder. Some studies had the human interviewer record the responses, others had a concealed video camera record the CLEMs. Some studies used simple recall type questions and complained that there were no CLEMs to observe. Since automatic recall answers require no deep reflection, there usually are no CLEMs occurring.

The solution was obvious. To replicate a certain study, conformity to the format of the original is essential. New variables alter the case. As the discipline matured and more comparative input was received, these problems began to resolve themselves. Gur & Gur (1977) provide an excellent summary and a model for the resolution of the most serious apparent discrepancies in the findings of different researchers. They found that some researchers had, by using an impersonal speaker system and recording responses with a video camera, eliminated the human or social factor in the process of eliciting CLEMs. No human interaction was involved. Most studies using this sterile, non-social interaction were unable to replicate the Bakan typology of consistent left and right movers. Those studies using interview techniques with a human interviewer posing the questions and recording the responses were much more likely to replicate the Bakan typology. Obviously, the authority role of a human interviewer appears to be an important subvariable, and cannot be altered without jeopardizing the research design.
It would seem that the non-human electronic technology had inadvertently eliminated a very important variable: the authority person, the examiner. Gur & Gur (1977) hypothesized that the personal interviewer would be more anxiety-producing than an impersonal speaker system. In this kind of a situation, devoid of authority-laden human interaction, the individual perhaps felt more free to choose that hemisphere which was naturally more adept at answering a particular question. For example, the left hemisphere would be activated for answering an addition problem, the right hemisphere would be activated to solve a spatial problem. This is what some studies using electronic interview processes indeed had shown. The Kocel et al (1972) study is a case in point. It had attempted to correlate CLEMs with question type, and had shown significant correlations in some instances.

On the other hand, with a human interviewer/recorder, most people, perhaps under the awe/spell of the authority figure, tended to revert to their usual dominant "fall-back" hemisphere, regardless of the question type. Therefore more consistent CLEMs were obtained. This observed tendency has important implications for sociology, in particular when tracing a relationship between hemisphericity and authority figures. The presence of a dominant authority figure seems to trigger more consistent CLEMs which, in turn, may indicate which hemisphere tends to dominate the individual's personality profile, either right or left, regardless of question.
Ehrlichman's & Weinberger's (1978) critical review provided skeptics with a powerful array of negative findings of CLEM studies. Indeed there were many, especially those who attempted to show that left-brain questions produced left-brain (right-moving) responses and vice versa. Most studies, in fact, did not show such correlation. Ironically, these deflating results helped to show that the Bakan hemisphericity typology transcends any mechanistic hemispheric response model, debunking the implied notion that human beings are simply computerized robots automatically selecting the more appropriate hemisphere for each question type. In a way, the Ehrlichman & Weinberger review had served a valuable purpose by illustrating that CLEM-based studies without the hemisphericity presupposition of individual cognitive styles were indeed quite unproductive and inconsistent. These earlier left-right brain divergent test batteries have been largely superseded by standardized test batteries in the Bakan vein, typically using a series of proverbs providing a consistent test pattern out of which a consistent hemisphericity assessment can flow, and usually does, except in the cases of persons who appear to have an ambivalent cognitive style, and indeed may be examples of rare individuals who are able to activate either hemisphere by an act of the will, intuitively selecting the hemisphere more appropriate for the task at hand.
The body of literature is increasing annually, outlining ever new CLEM research work, comparing CLEMs and a seemingly unending stream of personality variables. Beginning with Day (1964), Duke (1968), Bakan (1969), Sherrad (1972), Kinsbourne (1974), Weiten & Etaugh (1973) to Gross (1978), Gur (1978), Ahern & Schwartz (1979), and Rosenberg (1981) to mention just a few, such variables as hypnotizability, cognitive styles, vocabulary preferences, susceptibility to mystical experiences, openness to psychosomatic illness, tendency towards depressions etc. were all correlated to left and right CLEMs. Generally, the trend is clear. Most found an often small, but statistically significant correlation in most subject areas which were studied.

Still other researchers, stung by criticisms similar to Springer & Deutsch above, developed dual testing techniques. Cieselski (1982) and Gur & Reivich (1980) proceeded to verify the validity of CLEM readings by testing hemispheric activation by other means. Cieselski (1982) used electronic sensors on the scalps, Gur & Reivich (1980) used blood-flow measurements. Both studies (as well many others done subsequently) produced high degrees of consistent correlation between CLEMs and the other measures, thereby providing renewed respectability and validity to CLEM research.

Tucker (1977) provided additional support for the anxiety/authority hypothesis when he showed that right CLEMs increased under stress. Hines (1974) had shown that
CLEMs can be affected by learning experiences. He exposed a control group whose usual CLEMs had been recorded, to an intensive linear learning experience which necessitated reliance on left-hemisphere abilities (mathematical computations). After the completion of this intense learning experience, he retested them and found a marked and consistent increase in right-moving CLEMs. Some tantalizing implications arise concerning the relative plasticity or rigidity of human cognitive styles, and associated behaviors, especially the immense moral/ethical implications for education if indeed it could be shown consistently that it is feasible to modify personality profiles and cognitive styles. The abuse of such insights, allowing those in authority to convert more self-willed defiant personalities into compliant docile personalities is hard to underestimate.

A limitation of the CLEM approach is the often unstated reality that the control group on which conclusions are based frequently happens to consist of male right-handers. This observation is consistent. The reason for this preselection scheme is unfortunately clear when one looks at the data which result from mixed gender and mixed dexterity groups. Their Chi-square ratios are much lower, often below the significant level. Male right-handers provide the most consistently reliable results.

Durdens-Smith (1983) offers a plausible explanation as to why female respondents produce less consistent
patterns. The onus is placed on the physiological reality that female brains have 1/3 more corpus callosum neurons per weight unit of brain matter than male brains. Thus, because there are so many more neural connections available than in the male brain, the female brain is far more capable of drawing on the resources of either hemisphere. Finding it much easier to consult the more appropriate hemisphere than men, female CLEMs vary more. This facility holds true even under the more anxiety-arousing eye contact, personal interviewer technique.

A further complication is the observed reality that some respondents do not show any CLEMs at all but either close their eyes, look straight up or down, or stare blankly. There are many studies showing that the absence of CLEMs indicates problems in normal brain function. There is a large body of literature correlating schizophrenia and impaired CLEM-function. Kelley (1983) and Gur (1978) provide typical examples.

D. Special Aptitudes of the Right Hemisphere

The right hemisphere has often mistakenly been called the minor, silent hemisphere while the left hemisphere had increasingly been viewed as the totemic center of an age in which its linear, analytical processes symbolized the distinctive hallmark of a new age of science and
technology. Its logical final incarnation occurred in the computer whose mazes of microchips constitute veritable replicas of the linear sequential synaptic connections of the left-hemisphere.

Yet every normal human being also possesses a right hemisphere. It may indeed appear to be of minor importance when compared to the ponderous influence wielded by the left hemisphere which controls two vast areas of human behavior, rational speech and logical thought processes. Nevertheless many studies have shown that the right hemisphere has importance in its own right in significant areas of human endeavor. Ongoing research shows a definite correlation between the right hemisphere and affective, intuitive patterns and spatial perception, music production and appreciation, as well as religious mystical experiences. (cf. Bakan, 1978).

Recent discoveries of the so called Ultradian rhythms or cyclical activation of either hemisphere have opened physiological explanatory models for a tendency often observed in many people: to operate in cycles of opposites, almost reminiscent of a sine-wave, as for example plotting the flow of an alternating current. Latest findings indicate that every healthy human being undergoes a continuous cycle of switching cognitive styles, alternating left and right dominance throughout life, both during wakefulness and, even more pronounced, during sleep. Klein & Armitage (1979) presented results pointing
to an average length of each such full cycle of 96 minutes, both during sleep and wakefulness. The much discussed Rapid Eye Movement (REM) sleep cycle has become well known as the dream phase of human sleep, during which the usually repressed right hemisphere is free to break through into consciousness while the usually stronger, dominant left hemisphere is resting. Dreams, the ruminations of the right hemisphere and its gestalt consciousness patterns, are part of the right hemisphere activation cycle (cf. Bakan, 1976).

So no matter whether a person tends to be left-dominant or right-dominant during his waking consciousness, he has an alter ego consciousness in the other hemisphere also. Yet the needs of this alter ego have often been neglected. Dreams are one way of re-establishing at least a semblance of an equilibrium.

Jaynes in his bicameral model (1976) posits the reality of preconscious humans whose right hemisphere was the repository of "god-recordings" who "spoke" internally on any issue, and gave the more active left hemisphere internal guidance perceived as the voices of the gods. As the left hemisphere became ever more overpowering, and self-conscious, the more subdued god-voices fell silent. Jaynes points to a deep existential crisis in most historically verifiable societies around 1200 B.C. when the voices of the gods were sought. The nava-prophets in ancient Israel were the last vestiges of a type of men who still claimed to hear them. As they did they "raved" in
ecstasy, while verbalizing sounds which no one was able to understand. Jaynes suggests that their right hemispheres had broken free from the tutelage of the rational left hemisphere and were synthesizing internally the god voices which had fallen silent for most participants of society.

Jaynes uses the much less glamorous descriptive verb "hallucinate": they were hallucinating in an ecstatic state. At least for a while, they were able in this way to fill the void and emptiness they felt in the suppressed alternate stream of consciousness.

Eliade (1957) postulated a universal human desire to fill the spiritual void in life by sacralizing the profane, cognitive realm around him.

Berger (1969) describes the universal homesickness of mankind for a complete unified "Sacred Canopy" which would give meaning and cohesion to man's existence.

Hertz (1915) postulated the need for a hemispheric balance and synthesis of cognitive styles. He pinpointed the tragic flaw of western man, in giving the right hand social pre-eminence, and anointing left-hemisphere rationality as its motive force as supreme in western consciousness, often to the exclusion of the other realm, centered in the right hemisphere (which controls the left hand). This preselection bias often came across so extremely that the left hand even became synonymous with evil. Compare the negative connotation of the Latin word for "left" - sinister. This bias then was used to rationalize persistent, and often cruel attempts to force
left-handers to become right-handers. Hertz had a much more balanced vision:

The dream of a humanity gifted with two right hands is not at all chimeric. What if there were weighty physical and technical advantages to mankind in permitting the left hand to reach its full development. If the constraint of a mystical ideal has for centuries been able to make man into a unilateral being, physiologically mutilated, a liberated and foresighted society will strive to develop the energies dormant in our left side, and in our right cerebral hemispheres (my emphasis) and to assure by an appropriate training a more harmonious development of the organism. (1915:22)

Bogen also makes some fascinating observations concerning the right hemisphere and its musical aptitudes:

Luria considered the right hemisphere dominant with respect to certain mental processes including music. He has published a striking case of a composer whose best work was done after he was rendered aphasic by a massive stroke in the left hemisphere.

Henschen who considered the right hemisphere "primitive" in almost every other respect, was led by his extensive literature review to admit: "In many cases of motor aphasia the faculty of singing words is conserved, in spite of the inability to speak a single word. In such cases the patient probably sings by means of the right hemisphere."

The musical capacity of the right hemisphere is most clearly shown after left hemispherectomy in the normally developed adult. In the one such patient who survived over a year, the paucity of speech was in marked contrast to his ability to sing a variety of songs learned in early life.

Alajouanine says of a famous musician (Ravel) who was struck down at the peak of his career that his "analytical recognition" of musical notation, and piano playing to sight were grossly disabled; on the other hand, melodic, rhythmic and stylistic sense were unimpaired, and playing or singing from memory was largely retained.

Vocalization as well as alteration of ongoing speech have been produced by stimulation of the right hemisphere (my emphasis) (1969:142f).

This brings us to a turning point in this dissertation: Is it conceivable that glossolalia might be right hemisphere speech? Speech unadulterated by the
cognitive vocabulary of a culturally enforced dominant left hemisphere?

Could glossolalia document the liberation of the repressed, or at least subdued stream of consciousness universally felt by all cultures of all times?

Bakan (1978) alluded to a greater religious interest in right dominant personalities. Fenwick adds to this notion when he presents evidence that the temporal lobe of the right hemisphere appears to be the focus/locus of mystical religious experience:

The mystical experience can be seen to draw heavily on components of right temporal functioning, and the three-dimensional and spatial quality of the experience gives additional weight to the possible localization. The insights which are obtained in the mystical experience are usually symbolical and frequently contain a spatial element: again, both these elements can be seen to be right-sided. (1983:211)

Mandell (1980) developed the notion that the divine (numinous) can be perceived through the hippocampus neural switching centers of each hemisphere. In particular he implies that the right hemisphere provides a holistic affective experiential awareness of the divine.

Posey and Losch (1983) built on Jaynes (1976), but holding that the bicameral voices had not ceased to be heard before 1200 B.C., but are also heard at the present time not only by schizophrenics but also by many of those classified as normal members of the population:

Jaynes' more specific suggestion that hearing voices is the product of right hemisphere mechanisms is given some indirect support by this study. One would speculate that if the hearing of voices is due to right hemisphere activity, then individuals who
skillfully engage in behaviors thought to be more dependent on the right than the left hemisphere would show higher rates of auditory hallucinations. Such behaviors have been listed to include those pertaining to music, art, poetry, and some spatial types of math skills. This speculation was supported by our finding that subjects who painted, sculpted, played musical instruments, wrote poetry, drew and/or enjoyed mathematics (geometry) did show higher rates of hearing voices. We would point out, however, that alternative explanations may be available for this effect. Additionally, we call attention to the fact that the variables of sex and handedness which are also thought to be related to hemispheric laterality, did not significantly relate to hallucination rates in this study, either overall or on specific terms. The possibility that a more direct and neurological-based measurement of functional laterality might support this possible relationship between right hemisphere activity and the incidence (or type) of auditory hallucinations in normals should be investigated. (1983:111)

McLean points to the physiological reality which might make more plausible the thesis that glossolalia may in fact be the right hemisphere usurping control of the speech apparatus including control of the tongue:

Perhaps nature, in placing linguistic functions in one hemisphere has killed two birds with one stone, putting the midline organ, the tongue, under a single command and freeing the non-dominant hemisphere to be used for a greatly expanded memory. (1982:9)

The implication is that in some circumstances the non-dominant right hemisphere might be able to usurp control of the speech apparatus. All neural connections are present from either hemisphere, the tongue being directly at the center cross-over point of neural control. Significantly, Pentecostal organizations have conducted coaching sessions for those who desired the experience but were unable to elicit it. The main instruction was to stop trying, but rather to empty oneself of rational thoughts,
and to just let it happen: "Absolutely insist that the person not speak a single word in his natural language. Encourage him to relax and fearlessly, boldly make those supernatural sounds that want to come!" (Hagin, 1986:31).

And often they do come. Perhaps the long-dormant neural pathways from the right hemisphere are energized, and the right hemisphere re-asserts control over consciousness and becomes able to participate in the operation of the speech apparatus, perhaps for the first time since, as a baby, it had ceased producing nonsense babbling sounds in favor of rational imitations of adult cognitive human language. Glossolalia, then, may be seen as the seal of the emancipation of the right hemisphere from the tutelage, if not enslavement by the left hemisphere, which constantly reins in the irrational ecstasies of the right while it monopolizes the speech apparatus and deprives the right hemisphere of its fair share of vocal output. Once glossolalia occurs the right hemisphere has succeeded in asserting at least a token participation in self-expression.

In glossolalia, the right hemisphere perhaps is able to speak its "affective language", effectively mimicking the sophisticated speech of the left, but devoid of rational content. Glossolalia could be seen to be, essentially, pure, affective, non-cognitive right hemisphere speech.

Bakan (1978:183) and others indicate that right-hemisphere activation results in parasympathetic
stimulation (stimulation of that part of the central nervous system which tends to relax the body systems it energizes, mediated by the tenth cranial nerve (the vagus). Medical science assures us that any parasympathetic stimulation produces feelings of relaxation, well-being and even euphoria, the very sensations tongue-speakers so often report.

Extreme hyperexcitation of the parasympathetic system can bring about loss of consciousness which goes some way to explain both the bhakti samadhi trance of Hindu ecstacies as well as the "smitten in the Spirit" syndrome of Pentecostal revival meetings in which hundreds of people pass out, one after another, as a dominant charismatic leader touches them.

To summarize briefly the argument in this chapter -

(i) The intuited awareness of a duality in human nature seems to correspond with findings in modern physiology, the division of the human brain into two hemispheres, left and right, each of which is associated with different overt functions. Recent summary statements of hemispheric specialization models tend to affirm the basic paradigm outlined (Allen, 1983; Ashbrook & Walasky, 1977; Benson & Zaidel, 1985; Bradshaw, 1983; Ehrlichman & Weinberger, 1978; Hardyck, 1986, Heilige, 1983; McKay, 1980).

(ii) Ideally, these functions may be said to be in complementary opposition -

LEFT HEMISPHERE: Logical, analytical, cognitive,
orderly, rational, intelligible speech

RIGHT HEMISPHERE: Intuitive, holistic, spatial, artistic, irrational, spiritual, affective, unintelligible utterances

(iii) Nevertheless, as with all complementarities, co-operation between the two hemispheres seems frequently to become wholly oppositional, resulting in a dominance and/or rejection of one set of functions by the other.

(iv) So far as it can be determined most people in all cultures appear to be left-hemisphere dominant. Rational civilized behavior seems to be a largely left-hemisphere mediated pattern, useful for maintaining peace and harmony in any given society.

(v) While it has been suggested that glossolalia (ordered but non-cognitive speech utterances) may be a function of the right hemisphere (released from dominance by the left), the question whether there is any clear medical neurological evidence in which to ground the suggestion has been left for Part III.
CHAPTER VIII
THE "SILENT" HEMISPHERE SPEAKS

As has been shown, the left hemisphere has conclusively been proved to be the locus of human cognitive speech capacities. The stammering of stroke victims with left-hemisphere damage bears tragic testimony to this fact in many hospital wards. Yet the dogmatists who had begun teaching that the left hemisphere always is the speaking hemisphere and the right its silent partner had to face the unfolding riddle presented by some, but not all left-handers. A certain percentage of the population, approximately 1/3 of all left-handers, simply did not fit the mold, thus confounding the left-brain dogmatists. The Wada Test added an empirical dimension to the puzzle, since it was found that in some left-handers speech did not stop until both hemispheres were anesthesized, or conversely, was affected severely if either was given anesthetic.

One fact stood out. In at least some people, left-handers, the right hemisphere was involved in speech production.

Sperry and Bogen had pioneered a new approach to studying each hemisphere separately as a by-product of developing a new treatment for epilepsy - a commissurectomy, or split-brain surgery. In this procedure the corpus callosum (connecting the two hemispheres by means of millions of neurons) was severed. It proved to be
an effective therapy for preventing the spread of grand mal epileptic seizures. As a side effect of this therapy, a steady stream of a new kind of human beings was created, truly two-brained persons whose hemispheres were unable to communicate in the usual way, and thus had become unable to develop a holistic approach. For the first time in the history of man, it had become feasible to examine the functions of each hemisphere separately.

Thus was fulfilled in a physiological way what many people had sensed intuitively for millennia.

More and more, research began to show that the stereotyped left-brained, intellectualized human was an oversimplification. The right hemisphere has ontological and functional reality also, and soon many other studies began to prove beyond a shadow of a doubt that the right hemisphere is indeed involved in speech production.

A. Sometimes the Right Hemisphere Can Speak Cognitively

1) The Puzzle of the Left-Hander Revisited.

As already mentioned above, the obvious gate to a grudging acceptance of right-hemisphere language capabilities was opened by the reality of certain left-handers, and their lateralization variations.

Searleman (1977:507) sums up the pertinent research:

In summarizing the relationship between
handedness and language lateralization, it is clear that some definite, although as yet unspecified interrelationship exists. Extensive evidence has shown that the left hemisphere controls language functioning, in particular speech production, in most RHs and in about two thirds of all NRHs. In addition in the 30% who exhibit right hemisphere language specialization, it has been observed that a significant proportion of NRHs have linguistic skills present in both hemispheres. Although one should be cognizant of Levy's admonishment regarding the generalizability of Wada test examinations the Wada test does provide evidence that is consistent with the view that language abilities are more likely to be bilaterally represented in NRHs than in RHs. Furthermore, the findings from both dichotic listening tests and tachistopic studies have indicated that speech perception or comprehension is also less lateralized, in other words, is more bilateral, in the brain of the NRH.

2) The Repository of Information based on Data from Brain-Damaged Patients (who had suffered trauma to the left side of the brain, thus affecting their speech centers).

Searleman (1977) and many others affirm that in small children up to age 5, damage to, and even complete excision of the left hemisphere speech centers does not result in permanent aphasia. Up to the age of 5, either hemisphere is able to develop speech, in a full and complete way. Puberty seems to be the turning point. After the onset of puberty the right brain is able to adapt only in a very marginal way; only a few people have been able to develop full language function in the remaining right hemisphere after suffering severe trauma to the speech centers of the left hemisphere after the onset of puberty.

Eisenson (1962:53) was one of the first to emphasize
that subtle linguistic deficiencies can be caused by right hemisphere damage. The linguistic deficits were most apparent when the tasks involved the use of abstract concepts, such as when abstract words were needed to complete sentences. Eisenson concluded, contrary to popular sentiment, that the "right cerebral hemisphere might be involved with super- or extra-ordinary language function, particularly as this function calls upon the need of the individual to deal with relatively abstract established language formulations." The right hemisphere thus would fail to contribute to the integrated brain the holistic perception or feel for abstract concepts.

Semernitskaya (1974) gives some intriguing examples of recovered writing ability in left-hemisphere damaged patients, if they were allowed to write well-known automatic phrases. He drew the conclusion that such automatic language functions originated in the right hemisphere.

The complete excision of the left hemisphere in adults, even though relatively rare, has given researchers a golden opportunity to study the language functions of the right hemisphere. Searleman (1977:513) sums up the findings this way:

Almost immediately following the operation, the majority of the patients, although severely impaired in the production of voluntary propositional speech, were able to utter expletives and other automatic phrases. In addition, several observers noted that some of the patients were even capable of some limited propositional speech. ... By far the most developed form of expressive speech in adult left hemispherectomy patients is singing. This is quite
interesting since there is evidence to indicate that the right hemisphere may be specialized for musical abilities (Bogen & Gordon, 1971), (Luria, 1966). Gott (1973) observed her patient was able to sing entire songs and was far superior at expressing herself through singing than through ordinary speech. Although normal language functioning is grossly impaired, observations of some adult left hemispherectomy patients have revealed that the right hemisphere is capable of some rudimentary speech production, especially in the form of singing. Normal voluntary speech output is limited to single words or short phrases.

Along similar lines, Wonder & Donovan (1984:8) describe a bizarre case of brain damage:

A nun had been beaten severely by a robber, damaging her left hemisphere. Although she still could speak, her language had become inexact and subject to the emotions of the moment. ... her right brain took over and produced childlike language, emotional, loving, uncritical...

3) Stroke Victims

Strokes usually affect only one part of the brain at a time, causing specific localized disturbances of brain function. The literature contains a great variety of recurring patterns localizing certain speech aspects to certain areas within the right hemisphere, which, when affected by a stroke in that hemisphere, will become inoperational.

Wonder & Donovan (1984:9) discuss several cases:

Victims of right hemisphere strokes could not communicate emotion via their voices, even though their vocabulary, grammar, and articulation stayed normal. One of the most striking examples extant was a thirty-nine year old school teacher who found her voice had become weak, monotonous, unmodulated and lacked changes in pitch. Class-room discipline became impossible without an ability to express emotion. At home, when she meant "business" with her own children, she prefaced angry and determined remarks with "Goddamit, I mean it."
Segalowitz (1983:36) adds more detail:

The patient had also lost her ability to cry and laugh. While attending her father's funeral, she was totally unable to express emotion although inwardly she was sad and wanted to cry. When she finally forced herself to cry, her husband noted that it sounded stilted, unconvincing, and entirely different from her usual crying.

Stroke victims, suffering ischemia in the left hemisphere, provide an interesting insight into residual speech functions in the unaffected right hemisphere. The Wada test has been used extensively to verify that the speech function did indeed originate in the right hemisphere.

On the other hand, it has been shown that strokes in the right hemisphere have effects on speech production also. Blakeslee (1983:140) relates the effect in a right hemisphere stroke victim:

He resembled a kind of language machine, a talking computer ... in spontaneous speech, the patient seems to neglect the emotional quality of the situation. ... This emotional flatness is often accompanied by a flat, non-musical tone of voice while speaking, and an insensitivity to the meaning communicated by other people's tone of voice. Musical discrimination and sense of pitch are often lost. ...there is also a definite pattern of reduced emotional capability.

Blakeslee (1983:142) also catalogues typical results of left brain damage:

The results clearly show that the undamaged right brain is more inclined to have strong emotional reactions, particularly negative ones. Catastrophic reactions, such as crying, swearing, and refusal to co-operate, occurred primarily in patients with left hemisphere damage.

He also adds an integrative judgment (1983:143): "The
right brain reacts to sensory information in more primitive and direct way, so the feelings retain their immediacy and power."

4) Split-Brain Studies and Their Findings about the Speech Production Potential of the Right Hemisphere.

Since Van Wagenen, Bogen, and Sperry pioneered commisurotomy as a treatment program for epileptics, a vast new research realm opened up for the study of hemispheric specialization; a whole new population of artificially split-brain persons had become available for controlled research. Gilling & Brightwell (1982:173f) trace Gazzaniga's fascinating research with Vicki, a particularly co-operative split-brain patient, who definitely had speech emanating from her right hemisphere. The research design was such that cheating or communication between the two hemispheres was made impossible. Without any doubt it was proved that brief phrases and specific words were indeed emanating from Vicki's right hemisphere. Gazzaniga (1984:206) described Vicki's accomplishments:

The right hemisphere of V.P. was able to appreciate syntactic constraint. It could use functors like "the" to interpret potentially ambiguous sentences. These findings suggest that the right hemisphere is capable of a dimension of language not commonly encountered (my emphasis). While previous studies have indicated that right hemisphere language may be limited to a lexicon, the present work suggests that in cases of rich right hemisphere language, not only is the lexicon fairly developed, but some control of syntax can surface as well. At the same time, this complex language system is not a reflection of sophisticated cognitive
capacity. Gazzaniga & Smylie (1984) have shown that the right hemisphere of VP cannot add, make simple inferences or solve simple spatial problems. The emerging syntax (and also speech) in VP. appear to be reflections of her emerging linguistic, not cognitive competence (my emphasis).

Kinsbourne (1971) had stated there is some some circumstantial evidence for rudimentary spoken speech output programmed in the right (subdominant) hemispheres of such patients.

Penfield (1959) had reported that electrical stimulation of the right hemisphere had induced vocalization and also had altered on-going speech.

Wonder & Donovan (1984:4) sum up the general assessment of split-brain studies this way:

The few verbal expressions that came as a result of right-brained viewing were emotional and disjointed. Sperry and Gazzaniga observed that the right hemisphere generally has very poorly developed grammar, is incapable of forming the plural of a given word, and lacks a "feel" for syntax. (my emphasis)

Springer & Deutsch (1981:41) discuss another patient of Gazzaniga, PS, who began speaking from his right hemisphere three years after the operation. Many control tests eliminated the possibility of cheating by the left hemisphere. Here was a man who spoke with his right hemisphere the words which were visually flashed to his right brain. Searleman (1977:516) sums up the split-brain findings this way:

There is reliable evidence that the right hemisphere can at times express itself linguistically. It has demonstrated the ability to maintain its own reasoning, will, and intent in the presence of competitive ideas and other distracting influences from the major hemisphere.
5) Idiosyncracies of Right Hemisphere Speech

The observed vocalizations of the right hemisphere in adults come nowhere near the full linguistic potential of a healthy left hemisphere. Only in infants and children up to age 5 (as well as in the special circumstances of 30% of all left-handers) has the right hemisphere been shown to be able to take on the full array of linguistic and cognitive functions of the left hemisphere speech centers.

Much of the literature, especially when derived from research with split-brain patients, affirms the primordial, rudimentary character of right hemisphere vocalizations.

Searleman (1977) sums up the results, beginning with quotes from Jackson and Gowers who already maintained, a century ago, that the right hemisphere was inherently capable of producing speech, in particular automatic speech such as expletives and well-known repeated phrases, and basic jargon. Subsequent research has borne out this notion consistently.

Segalowitz (1983:91) observed that aphasics who had lost all speech output can occasionally produce impressive sudden outbursts of oaths or curses, if highly agitated.

Blakeslee (1983:133) also makes some important observations, especially as far as the difference between speech comprehension and production is concerned:

While no conflict is created by having both hemispheres understand speech simultaneously, it is obviously impractical for both to try to express
themselves at the same time. The left brain's monopoly on expressive language is so strong that most of the split-brain patients are unable to demonstrate any right-brain expressive language. Part of the problem is that it is very difficult to get the left brain to yield control of the vocal apparatus or even the muscles of the left arm, when left-handed writing is attempted. ... In a few cases patients were able to verbalize words after having written them with their left hand. ...

Then Blakeslee (1983:135) sums up the peculiarities of the relatively rare right-hemisphere verbalizations discussed in the literature:

One exception to the left-brain monopoly on verbal expression may be cursing and other short emotional exclamations. For example, in an experiment where the subjects identified smells presented to one nostril, some strong smells presented to the right hemisphere produced verbal exclamations like "ugh, yuk, or phew" ... The right hemisphere is therefore capable of controlling speech, but is normally prevented from doing so by strong competition from the left (My emphasis).

Later, Blakeslee (1983:162) adds: "An aphasic's first words are often emotional curses."

Searleman (1977) dwells extensively on one specific manifestation of right hemisphere speech production capacity - singing. He repeats Gott's (1973) description of a certain patient, RS, who was able to sing entire songs and was far superior at expressing herself through singing than through ordinary speech. When RS was asked to define the word "spangled" she immediately placed her hand over her heart and sang "God bless America" in its entirety and then stated: "Now that is what it is (Gott 1973:1084). Along the same line, Bogen (1969:142) refers to Luria (1966) and says: "Luria considered the right hemisphere dominant with respect to certain mental
processes including music ... he has published a striking case of a composer whose best work was done after he was rendered aphasic by a massive stroke in the left hemisphere."

Blakeslee (1983:155) reports two cases of left hemispherectomy of a 10 and a 14-year-old respectively:

In both cases simple spoken language was well-understood, but expressive language was very limited. The ten-year-old could sing complete songs correctly, but could speak only single words or short phrases. ... it appears that the right brain can store lengthy automatic sequences of speech, but cannot create a long sequence of words.

Blakeslee (1983:161) also refers to typical results of the Wada test, when putting the left brain out of commission: "They can still sing with clearly recognizable pitch and rhythm."

Perhaps the most intriguing study of right hemisphere speech is found in some very rare dual-personality cases, where a left-right brain split personality syndrome had developed. Blakeslee refers to Ischlondsky's 1955 study where, in one woman he had observed, two intact hemispheres seem to have developed so independently that each was capable of speech and each had its own distinctive personality. Goethe's dictum was illustrated in a spectacular way, even though Goethe, physiologically speaking, had located the two souls 30 cm too low, in the chest, rather than in the brain.

One personality was meek, timid, submissive, the other defiant, aggressive, lewd, and suggestive. Blakeslee (1983:163) sums up this unusual occurrence this way:
While most split-personality cases can be explained in other ways, a few are clearly cases of separately functional left- and right-brain personalities... In a few bizarre cases two intact hemispheres seem to have developed so independently that each is capable of speech and each has its own personality.

The net result of a survey of right hemisphere speech production capabilities is a clear indication that, under certain circumstances, be they trauma, split-brain surgery, strokes or functional dissociation disorders (such as multiple/dual personality syndromes), the right hemisphere is capable of speech production, especially on a rudimentary, basic level.

The vexing question which needs to be answered is whether this reality also holds true in the average normal human being. This leads to the next topic, a survey of findings of right hemisphere involvement in the speech production of "normals".

B. The Right Hemisphere is a Significant Partner in Cognitive Speech Production in Normals

1) Affect, Emotion.

For quite some time, the right hemisphere has been thought to be implicated in the processing and expressing of emotion and affect. Ross & Mesulam (1979:144) give a concise overview:

There is compelling evidence to suggest that the right or "minor" hemisphere is superior, if not dominant for modulating certain aspects of higher cortical functions; these include musical faculties, visuo-spatial analysis, the holistic perception of
faces and objects, the copying of figures, and emotional behavior. In fact, the right hemisphere may even contribute certain dominant linguistic features to spoken language.

... The full spectrum of spoken language also includes prosody (the coloring, melody, and cadence of speech) and emotional gesturing. These two linguistic features are particularly crucial for allowing spoken language to acquire emotional and thus affective tone ... These particular linguistic features, prosody and emotional gesturing, are in keeping with the current notion that the right hemisphere has a special role in the modulation of emotional behavior.

Later, they state (1979:148):

Our cases have brought to light, but only partially defined, a possible dominant language function of the right ("minor") hemisphere, namely the organization of motor mechanisms responsible for the affective (my emphasis) components of language.

Weinstein & Friedland (1977:140) provide this summary statement at the end of the collection of essays they edited:

Rather than stating that the left hemisphere is specialized for language and the right hemisphere is dominant for affect, it may be more accurate to say that the left hemisphere is dominant for the phonological, sequential, syntactic, and referential aspects of language, and the right is the leading hemisphere for the sensory, ideational and experiential features of language.

Ross (1984:120f) gave this summary:

It would appear that affective language in the right hemisphere is anatomically and functionally organized similar to propositional language in the left hemisphere.

Additional evidence to support the above hypothesis is also provided by recent observations published by Larsen et al (1978). Utilizing the technique of intracarotid injection of radio-active Xenon to measure changes in cerebral bloodflow during an automatic speech task, these investigators found changes in focal cerebral blood-flow in the right hemisphere that were homologous to those observed in the left hemisphere. Although a ready explanation for this startling finding was not offered because of the traditional belief that language was a dominant
function of the left hemisphere, perhaps Larsen and co-workers had actually observed the functional-anatomic organization of the affective components of language in the right hemisphere. Clearly further research, both qualitative and quantitative, must be done to establish firmly these initial clinico-anatomic correlations concerning the linguistic and behavioral functions of the right hemisphere.

Until the affective functions of the right hemisphere are unravelled, the neurological basis of human language and behavior will never be fully realized since its affective components are probably, in the long run, far more influential in human interactions and discourse than the actual words chosen.

Benowitz (1983:5) observes that it "may be the right side of the brain which dominates in processing paradigmatic aspects (my emphasis) of communication."

Blakeslee (1983:143) attempts to explain the hemispheric dichotomy:

The reason for the different degrees of emotional depth of the two hemispheres may be found in their different basic organization. The right brain reacts to sensory information in a more primitive and direct way, so the feelings retain their immediateness and power. In the left brain, the sensory inputs tend to be interpreted in words and thus lose much of their emotional value. The dichotomy is thus between a cold intellectual approach and a "gut level" approach.

2) Prosody in Particular

Even though all emotional aspects of language are implicated as being involved in right hemisphere function, prosody in particular has been studied thoroughly.

Hughes (1983:73) gives this background overview of the study of prosody:

Hughlins Jackson emphasized the possible role of the right hemisphere in affective speech, and Monrad-Krohn coined the term 'prosody' both for the affective and certain propositional components of
speech. However, it was the work of Heilman et al, Tucker et al and Ross et al that firmly established the dominance of the right cerebral hemisphere for this component of language. ... Aprosodia from right hemisphere lesions is apparently independent of propositional linguistic structure.

Heilman (1984:917) reports on a differentiating research project, slated to assess propositional and affective prosody comprehension impairment:

We studied patients with damage of either the right (RHD) or left hemisphere (LHD) and control subjects to determine whether the RHD patients had a global or limited prosodic deficit. Compared with LHD patients and controls, RHD subjects had decreased comprehension of emotional prosody. Both LHD and RHD groups had more impaired comprehension of propositional prosody than controls, but the RHD and LHD groups did not differ. The right hemisphere, therefore, seems to be dominant for comprehending prosody, but not propositional prosody.

Shapiro and Danly (1985:19) report that "damage to the right hemisphere alone may result in a primary disturbance of speech prosody that may be independent of the disturbances in affect often noted in right-brain damaged populations."

Weintraub, Mesulam and Kramer (1981:742) make the following observations:

In addition to grammar and semantics, prosody constitutes a third element of speech. Modulations of prosody can produce alterations in the meaning and affective tone of spoken language. Previous studies have shown that right hemisphere lesions may selectively disrupt a patient's ability to interpret and express the affective component of prosody. ... The patients were found to be significantly worse than the control subjects in their ability to distinguish and express prosodic features that provide phonemic and emphatic information. These results suggest that right hemisphere damage may affect prosody in a more general manner than was previously assumed.

Their case studies led them to this conclusion:
The right hemisphere of dextrals may have a specialized role in the overall modulation of speech prosody independent of its additional specialization for affective behavior. Indeed, there is indirect evidence in support of such anatomic lateralization for speech prosody. This study is consistent with a theory that lateralizes the modulation of voice during speech predominantly to the right hemisphere.

Benowitz (1983:5) adds another element to right hemisphere prosodic comprehension - the capacity to assess the significance of life events, emotional stories or humorous material.

Blakeslee (1983:29) contrasts right brain and left brain memories - the left brain remembers the words spoken, the right brain remembers the tone of voice. He cites the example of a parent punishing a child. The left brain vocalizes: "I do this because I love you!" The right brain modulates this statement, and produces a stern, rejecting, judgmental facial expression and tone of voice, which, in effect, communicates the very opposite: "I hate you!" He suggests this latter component is the stronger, and more lasting communication.

C. Automatic Speech

(as contrasted with consciously-willed cognitive communication)

Wherever speech production and the involvement of the right hemisphere is discussed, sooner or later reference will be made to automatic speech as opposed to consciously-willed propositional speech. This dichotomy began with Jackson and continues unabated. Espir (1983:35)
is quite typical, as he sums up his findings on non-propositional speech and its locus in the right hemisphere:

In dysphasia the patient retains non-propositional speech. This consists of:

1. Emotional Utterances
   a) Ejaculations or expostulations
   b) 'Yes' and 'No' which are primitive words in the sense that they are among the first to be learnt
   c) other words used inappropriately or without regard to their proper sense.
   d) Jargon, where words are meaningless and unintelligible
   e) recurrent utterances of words and phrases which are sometimes those that were used just before the lesion occurred

2. Automatic speech: such as songs and poems

3. Serial speech: such as the alphabet, days of the week, months

4. Social gesture speech such as "How do you do?", "Goodbye" ... these forms of speech may be retained by virtue of the contribution of the non-dominant hemisphere.

Ardila (1983:103) produced a table which catalogues the capabilities of the right hemisphere by listing the likely disturbances following lesions to the right hemisphere:

Verbal dispraxia, naming errors with functional circumlocutions, loss of verbal automatisms, difficulty in the recognition of voices and timbres, entonational changes and dysprosody, difficulties in the recognition of stereotopy and holistic oral and written information, spatial alexia and agraphia, disorthography.

Perhaps the most interesting results were presented by Larsen (1978:204). In his research design 113 Xenon was introduced into the carotid arteries as a trace element to assess relative blood-flow by means of a CAT scan. He
reported the following:

In the speech measurements performed during automatic speech tasks on the right side, however, the mean hemispheric bloodflow was significantly higher than during the preceding rest, on the average 10% higher. Recalling that on the right side a systematic decrease of 10% could have been expected from the repeated rest studies, the increased flow in the right hemisphere is even more striking.

The left hemisphere, which is usually associated with speech production, had not shown any increase.

Blakeslee (1983:155) confirms this, referring to this and other corroborating findings: "It appears that the right brain can store lengthy automatic sequences of speech."

D. Bilingualism

The increasingly problematical issue of bi-culturalism and multi-faceted linguistic expression brought about by cultural diffusion, and the typical dichotomous loyalty conflicts experienced by first and second generation immigrants has opened a new area of research in the field of lateralization of language patterns, in particular the exploration of the question as to whether the mother tongue is possibly located in a different part of the brain than a second and third language acquired later in life.

Donovan & Wonder (1984:9) refer to research conducted among Hopi Indians where it was shown that Hopi children exhibit consistently more brain activity on the right side when using their native language than when using
English, a second language, acquired later in life.

Rogers (1977:1) also reports results of experiments with Hopi children. EEG recordings were obtained from electrode placements over the left and right frontal and parietal lobes of the brain in 16 Hopi children, listening to tape-recorded children's stories in the Hopi and English languages:

Spectral analysis of the EEG data revealed that, for the parietal leads, alpha desynchronization was relatively greater over the right hemisphere for listening to Hopi than for listening to English, which indicates a greater right hemisphere participation in the processing of the Hopi speech.

Donovan & Wonder (1984:7) also refer to the two different Japanese writing systems, one phonetic, the other (kenji) ideographic. "The latter is pictorial and is processed in the right side of the brain."

Much circumstantial evidence could be obtained from various bi-lingual immigrant communities confirming the affective functions of the mother tongue for in-family communication. Likewise the tendency to continue religious worship in the mother tongue, even though cognitive second language learning has been accomplished, would confirm a strong right hemisphere component in such linguistic expressions.

E. Structure, Vocabulary, and Grammar/Syntax Patterns of Right Hemisphere Speech

Searleman (1977:516) quotes earlier findings and then gives this summary:
The right hemisphere is able only to recognize a few monophemic nouns and adjectives and to make distinctions between affirmative and negative sentences. The right hemisphere displayed no ability to recognize either the relations between subject, verb, and object, the future vs. past tense, or the singular vs. the plural case.

The syntactic abilities of the right hemisphere fall far short of those possessed by the left hemisphere.

In recent years several studies have reported instances of linguistic expression by the right hemisphere. The right hemisphere can vocalize short words such as clap, cup, six.

Gazzaniga & Hillyard (1971; 273) also reported they found "that little or no syntactic ability exists in the right hemisphere."

To sum up the speech production capabilities of the right hemisphere we could make the following assertions:

1) In some left-handers there are speech centers in both hemispheres.

2) In all children the right hemisphere has the innate capacity to take over all language functions from the left hemisphere, if the left hemisphere is destroyed. Up to the age of five years a total functional replacement has been observed; up to the onset of puberty, a near complete change-over is possible.

3) In many adults with damaged left-hemisphere speech centers, the right hemisphere does exhibit some residual speech function; it is especially capable of initiating emotion-laden ejaculations and automatic speech patterns which presumably are part of the memory banks in the right brain, originally learned by rote repetition.
4) In all people the right hemisphere is involved in the modulating of the voice output, providing pitch, timbre, cadence, emotional affect - prosody - for the flat, computer-like voice output of the left hemisphere.

5) In rare situations of dual personality patterns caused by either surgical or functional dissociation of the two hemispheres, two different personalities, based in either hemisphere, may take turns in controlling the speech apparatus.

6) Generally speaking, the right hemisphere is potentially capable of speech expression, but is no match for the complex cognitive sophistication of the adult left hemisphere. It is rather more like an exuberant, repressed child who is usually told to be quiet.

F. Glossolalia - a Form of Right Hemisphere Speech?

Since right hemisphere speech does exist, proven beyond any doubt by the examples of patients surviving the excision of their left hemisphere, and since the vast majority of people use their left hemisphere for cognitive speech, the possibility presents itself that glossolalia could be a form of exuberant right hemisphere vocalization, inherently non-cognitive, yet possessing specific phonemic elements and rhythm, cadence, prosody.

Samarin's notions were discussed in some detail in Chapter V. Samarin (1972:253) has done thorough linguistic analysis. Noted linguist that Samarin is, he is quite adamant on one point. Glossolalia simply is not an unknown
communicative cognitive language (as held by Pentecostal dogmatists). He asserts (1972:73) firmly that glossolalia lacks the very basis of any communicatory language, a discernible, repeating grammatical syntactical pattern.

Cognitively, all glossolalia he has heard and transcribed is meaningless gibberish.

Kildahl (1972:47) refers to 16 criteria linguists have set up to analyze any communicative language. Every sample of glossolalia failed to qualify. To illustrate this point about glossolalia as being intrinsically non-cognitive speech forms, one could refer to some secular non-sense speech. Perhaps best known world-wide is the nonsense word supercalifragilisticexpialadotious from Mary Poppins (Travers, 1934), the mantra-like magical release word. Yet even it still has some cognitive elements in it: The syllables "super", "istic", and the suffix "dotious" are reminiscent of real cognitive English words.

Glossolalia is inherently different. It means nothing cognitively. There simply is no discernible repeating syntactical structure, there is only a free flow of varying phonemes with rhythm, cadence, intonation, emotion, and prosody. Without attempting a detailed linguistic analysis of the glossolalia samples provided by Samarin, I would like to offer the following general observations gleaned from Samarin's seminal work:

1) Glossolalia appears to be much more basic, and certainly less complex than any cognitive speech. It has a
very high percentage of simple open syllables, much higher than any cognitive language with which I am familiar. Simply compare the last two lines of this paper before you right now - there are certainly more closed syllables than open syllables. Glossolalia is the opposite. The closed syllable seems to be the exception.

2) Also, perhaps significantly, the open guttural aspirated -ah sound seems to predominate among the vowels, quite naturally allowing a guttural breathing out from the deep recesses of the chest, and an accompanying release of tension. Along this line a remark by Kinsbourne (1971:303) comes to mind. He reported on the therapy of a left-hemisphere stroke victim: "He made modest gains in expressive speech and achieved the ability correctly to imitate the consonants though he continued to distort all vowels other than AH" (my emphasis). Perhaps the -ah sound is a naturally open, primordial sound which needs no further sophisticated left-hemisphere modulation to be formed properly.

G. Physiological Reality

It is a known physiological fact that there are neural pathways to the speech organs from both hemispheres. So the notion that the right hemisphere can do the talking at times certainly is tenable. Actually, to categorically maintain that it can not, would be more implausible.

Searleman (1977:520) categorically stated that the
"motor pathways involved in speech production are bilaterally represented."

Later on, Searleman (1977:522) makes the following key observations:

One promising hypothesis why speech production has evolved to be so strictly lateralized suggests that due to the fine motor movements that are required for speech production, it is best to have only one hemisphere (usually the left) control the motor pathways involved. In this way there would be less chance of interference caused by competing responses from two controlling hemispheres. Evidence that speech interference manifested by stuttering can result from dual, functional control of speech musculature has been provided by Jones (1966). In his examination of four stuttering patients with bilateral speech representation (determined by right- and left-sided Wada testing) Jones discovered that in each case the stuttering ceased following surgery that had the side effect of limiting speech production to only one hemisphere.

The Hebrew Scriptures contained a prophecy with a strangely similar assertion (Isaiah 28:11): "For with stuttering lips and another tongue will He speak to his people."

The apostle Paul quotes this very prophecy in the New Testament Scriptures (I Corinthians 14:21) and implies the outbreak of glossolalia in Corinth (and before in Jerusalem and in Palestine generally) was a fulfillment of this ancient prophecy.

Springer & Deutsch (1981:164) also review the mixed (vacillating) dominance theory pioneered by Orton to explain stuttering. Perhaps there is some physiological basis for the proverbial "speaking out of both sides of one's mouth." It is indeed difficult to be consistent if
either stream of consciousness (located in either hemisphere) is allowed to compete for the right to speak for the person. Where the struggle for dominance is unresolved, stuttering may well indicate an undecided battle paralyzed into a dead-heat silence. Split-brain research has shown that the two hemispheres can indeed assert very different choices and views or perceptions of reality.

Gazzaniga (1982:53) states one possible explanation: "One possibility is that language systems, including the neural mechanism for the control of the vocal apparatus, may exist independent in each hemisphere (my emphasis).

Kinsbourne (1971:53) described one of his stroke patients, whose residual speech capacity was suspected to be right-hemisphere initiated since the infarction (stroke damage) had destroyed the left hemisphere speech centers:

During the period of action of right intracarotid amobarbital, the patient was totally unable to phonate or even move his tongue and lips to command. Afterwards he reported he had tried to speak, knew which words he wanted to use, but found himself unable to exert control over his speech musculature.

This particular man had had aphasia, caused by a massive infarction of the left hemisphere. The only control that was possible came from the right hemisphere. The anesthetic had stopped this residual right hemisphere control, when it was applied to the right intracarotid artery.

Weintraub (1981:747) also has a pertinent comment to offer:
If we accept the hypothesis that the left hemisphere is dominant for modulating the propositional components of language and the right hemisphere is dominant for modulating the affective components of language, then an important issue to resolve is how the brain anatomically integrates these two parallel and distinct language functions.

Our case would indicate that the actual motor integration of the language outputs from each hemisphere takes place in a subcortical site. The motor integration of propositional and affective components of language appears to take place in the brainstem, in the aforementioned areas. There is evidence, however, that a "higher" order integration takes place between the hemispheres, via the corpus callosum, so that the propositional and affective components are correctly matched prior to their motor integration in the brainstem.

So it seems possible that in the case of glossolalia the right hemisphere may have successfully won control over the transcallosal and subcortical neuronal connections in order to be free to produce pure right-hemisphere expressions, its own "language", emotional, melodic, full of rhythm, cadence, feeling and tones, but inherently non-cognitive. While asserting its sole control over the speech apparatus, it symbolically seals and vocally documents its full liberation from its usual subjugation to the rational left hemisphere and its emblem of dominance, cognitive speech. The right hemisphere is finally able to assert itself by breaking free from the sophisticated, rational tutelage of the left hemisphere.

Kildahl (1972:6) and many others have reported on the sensations accompanying the initial successful elicitation of glossolalia. They repeatedly mention a tingling sensation in the general area of the speech apparatus,
particularly the tongue and surrounding tissues, not unlike a mild electric current. Others report a slight burning sensation, or a prickling warmth. Perhaps the informants have correctly observed the physiological phenomenon of usually dormant, inactive neural pathways leading to the right hemisphere becoming active and alive as they come into volitional, conscious use.

H. Other Circumstantial Evidence

Ongoing research on lateralization and hemisphericity provides an increasing amount of additional data which may help to harden the case for the notion that glossolalia may be a sign of the liberation of the right hemisphere.

Searleman (1977:521) and several others affirm the observation that the left hemisphere inhibits right hemisphere activation, especially in language. Initial research into the so-called Ultradian rhythms has found that a 96-minute cycle of relative inhibition and activation of either hemisphere exists in the normal adult. Donovan & Wonder (1984:281) discuss this phenomenon and state: "The brain operates in 90-minute cycles, alternating between performing verbal and spatial processes (left and right hemisphere tasks) more efficiently."

During the ascendancy of the right-hemisphere activation phase, the likelihood for breakthroughs into outright right-hemisphere dominance would be enhanced.
Significantly, most Pentecostal evangelistic services contain approximately 45 minutes of handclapping, singing, and other rhythmic activity. This would conceivably appeal to the right hemisphere and bring it to a peak of excitation, which would make a breakthrough into full emancipation from left control more likely.

Levy (1971) showed quite convincingly that the left hemisphere often interfered with the right hemisphere (of a split-brain patient) as it attempted to write the names of objects flashed to the left visual field (connected to the right hemisphere), not unlike an elder sister or brother might attempt to lord it over a younger sibling.

One of my respondents (detailed report to come in Chapter X) gave testimony to an acquired dichotomy when he stated that he was quite able to add up long columns of numbers efficiently and correctly, while another side of his being is busy praying in tongues. One explanation is that his left hemisphere dissociates and adds the numbers, a clearly left-hemisphere oriented task, while his right hemisphere is uninvolved, and finds something else more suited for its capabilities—praying in tongues, in a non-cognitive vein.

Levine (1984:1461) has shown that in hypnosis the left hemisphere is suppressed and inhibited, and the right is thus able to come into dominance, or at the least is permitted much greater participation in the control of the personality while under hypnosis:

Hypnosis creates a shift towards relatively
greater left-ear accuracy, suggesting greater participation of the right hemisphere during trance. Two studies were undertaken, Study 1 investigated the effect hypnosis had on the processing of musical stimuli while Study 2 investigated the effects on verbal stimuli. Study 1 found that the more susceptible an individual was to hypnosis, the greater the shift towards the left ear.

Study 2 found no such relationship. The obvious explanation would be that in hypnosis, left hemisphere verbal stimuli would not be processed any better, since the left hemisphere was inhibited by the trance, while the right hemisphere needed for musical stimuli processing, was enhanced.

Bakan's (1969) celebrated article on hypnotizability contains further elements of interest for the typology arising from the concept of hemisphericity, affirming that right-dominant individuals quite naturally would be more susceptible to phenomena related to right hemisphere activation, such as hypnotizability, and religious interests.

Dr. Hare, noted expert on sociopathy, remarked in a Psychology 535 guest lecture in March 1985 that sociopaths suffer from semantic amnesia, living constantly in a trance-like right-hemisphere dominant state, continuously repressing and inhibiting their left hemispheres, which would explain their patent inability to integrate into the patterns and norms of rational society, since they truly march to a different drummer, the subjective world view according to their right hemisphere perception, reality "according to me".

F. Goodman (1972) summed up her extensive research on glossolalia in the dictum that glossolalia is a symptom of learned dissociative behavior resulting in a trance-like
I. Julian Jaynes, his Notion of Bicamerality and Glossolalia

Springer & Deutsch (1981:193f) give a summary of Jaynes' provocative hypothesis in as far as right-hemisphere involvement is concerned:

Until as recently as 3000 years ago, members of the group homo sapiens were virtually automatons, lacking both a concept of self-fulfilment and a sense of the brevity of life. They heard voices inside their heads and called them gods. These gods told them what to do and how to act. Their minds were divided into two parts - an executive part called "god" and a follower part called "man". When writing and more complex human activity started weakening the authority of the auditory hallucinations this "bicameral" mind slowly broke down. The voices of the gods fell silent, and what we call modern consciousness was born.

This is the radical theory of Princeton psychologist Julian Jaynes. Jaynes proposes that the speech of the gods occurred in the right hemisphere (the god synthesizer) and was heard by the auditory and speech centers of the left hemisphere by means of the cerebral commissures. Perhaps, he suggests, the pattern recognition and spatial processing mechanisms of the right hemisphere were communicating with the left hemisphere through primitive language. Jaynes supports many of his contentions by reference to ancient literature and to history. He feels that the Iliad, for example, describes a people which is not fully conscious in the modern sense of the term. They don't decide to fight and they don't plan strategy or do anything else without the intervention of a god or some hallucination.

Jaynes also refers to the Hebrew Scriptures, in particular the books called I and II Samuel where he traces the breakthrough into modern consciousness in early Israelite history.

Jaynes traces current vestiges of the original bicameral mind in modern man. He refers to trance states,
and also specifically to glossolalia. He states (1976:358): "From time to time in the centuries since Paul, glossolalia as a search for authorization after the breakdown of the bicameral mind has had its periods of fashion."

Then Jaynes (1976:360) comes close to a sociological analysis of the triggering mechanism leading to glossolalia, tracing it to a rite of subjection to a god-like charismatic leader:

The relationship with the authoritative leader must be continued. It is really the ability to abandon conscious directions of one's speech controls in the presence of an authority figure regarded as benevolent that is the essential thing. As we might expect, glossolalists by the Thematic Aperception Test reveal themselves as more submissive, suggestible, and dependent in the presence of authority figures than those who cannot exhibit the phenomenon.

It is then, this pattern of essential ingredients, the strong cognitive imperative of religious belief in a cohesive group, the induction procedures of prayer and ritual, the narrowing of consciousness into a trance state, and the archaic authorization in the divine spirit and in the charismatic leader, which denotes this phenomenon as another instance of general bicameral paradigm and therefore a vestige of the bicameral mind.

Ironically, Jaynes nowhere draws the connection between current glossolalia and ancient Israelite nava-behavior even though he describes it in great detail as nonsense hallucinations of the ancient Hebrew prophets in various trance states.

J. Glossolalia - Pure Right Hemisphere Speech?

Cole (1978:564) reviews several points about the
speech potential of the right hemisphere. He concludes with a probing question: "Is the Right Hemisphere Silent? It would seem that the right half-brain is subservient to the left in language, but may, in its own way and at certain times, have its own say" (my emphasis).

Bogen (1969:148) states that "in the left hemisphere this higher function culminates in propositional thought and its verbalization in cognitive speech; it is proposed here that the human right hemisphere is specialized for a different but parallel type of conceptual process" (my emphasis).

Perhaps Samarin's transcripts of glossolalia (see Chapter V) are pertinent illustrations of such parallel processes.

Many authors from various disciplines provide intuitions, assertions, and judicious hunches based on real-life experiences and observations of recurring patterns, as well as empirical data. The following is a far from exhaustive, but hopefully typical sampling of the recent literature in a variety of disciplines.

An intriguing notion advanced for the elicitation of glossolalia is the model intuited by Martin (1960:57) who states a deepfelt conviction that the first-time elicitation of glossolalia may be a form of personality catharsis, whereby the "heart" is liberated into full participation in consciousness:

Accepting glossolalia as a cleansing action (my emphasis) due to the realignment of the human being as an existence of released potentialities of
personality, we must regard the phenomenon as a result of normal psychological and spiritual laws. ... The resultant transformation of the personality of the individual is a sign of an awakened (my emphasis) or a revised human spirit. Dormant (my emphasis) potentialities of personality have been stimulated into action by supernatural forces.

Terms like "awakened" and "dormant" certainly evoke intuitions of a hemispheric model, where the alter ego, possibly resident in the right hemisphere, is brought to full consciousness.

He elaborates on this notion in a summary statement in the appendix (1960:100):

The present writer's contention has been that glossolalia is one form of psychic catharsis (my emphasis), a genuine but not universal concomitant of the Christian conversion experience. In the deep basic reintegration of the individual's personality, the psychological upheaval is too great to control; the resultant joy of the release is too thrilling to repress and the eager desire to express one's new life of inner peace and fresh outlook cannot be restrained. Thus we see that perhaps the best overall explanation for the "genuine" type of glossolalia is psychic catharsis.

In conclusion, Martin (1960:100) alludes to the complex nature of the phenomenon and recommends an interdisciplinary approach:

A better trained person in this field needs to take this project under advisement. He cannot be a scholar in only psychology, sociology or religion. He must have the deep experience of religious commitment, as well as the analytical training of the sociologist, psychologist and psychiatrist.

Martin also addresses the other underlying, intrinsically more sociological issue - of the sociodynamic aspects of eliciting the experience:

Tongue-speaking appeared at the moment of self-surrender to the Divine Will. It was expressive of the life-shaking experience which came at the
moment of the realignment of the personality to the new value standards. It appeared almost exclusively among the underprivileged group in society. Yet it should be noted that not all of these individuals spoke with tongues. It would appear that the demonstration manifested itself only in those particular individuals who were of such temperament (my emphasis) as to make the phenomenon possible.

Two notions were presaged quite succinctly: The key element of self-surrender to elicit the experience, and the intuited notion that various temperaments differ in ease and likelihood of eliciting the experience.

Baer (1976:152f) gives an explanation as to how this self-surrender in a cathartic situation is brought about: By a conscious act of irrationality, of surrendering the usual dominant rational, analytical thought processes to something radically different and intrinsically non-rational, by a deliberate act of the will:

The individual who insists on being fully in control of his own self insulates himself from divine reality. ... Glossolalia for many people in our culture represents a more decisive break with the hegemony of the analytical mind. ... There appears to be a principle of the spiritual life that as long as man insists on keeping full control of himself he cuts himself off from a deeper relationship with God. ... Apparently many individuals are required to perform a seemingly foolish or ridiculous action in order to be released for a genuine spiritual breakthrough.

Sherrill (1964:116) states: "There seems to be a strange link between taking a seemingly foolish step - which God specifies - and receiving spiritual power."

A common denominator is "surrender" to an alternate realm, often symbolized by an authoritative representative of structures purportedly representative of the other realm. The most likely to succeed receiving the experience
are those willing to submit to whatever is taught, who are able "to let go and let God".

Others come very close to implicating the right hemisphere; Goodman (1972:123f) theorized:

Glossolalia is not simply uttered while in dissociation but is an artifact of the mental state, or rather of its neurophysiological processes. It is thought, for example, that in epilepsy the cortex is driven by discharges from subcortical structures. I am proposing that something similar is happening during glossolalia. In some manner, the glossolalist switches off cortical control. Then, with considerable effort, at least initially, he establishes a connection between his speech center and some subcortical structure, which then proceeds to drive the former. Thereupon the vocalization behavior becomes an audible manifestation of the rhythmical discharges of this subcortical structure resulting in the described pattern.

She expresses the notion that the usual cognitive cortical speech centers are switched off. But, instead of the subcortical structures which she implicates, one could also see the right hemisphere perform the same task.

Oates (1967:93) comments on the nature of glossolalia in terms very reminiscent of the qualities of right-hemisphere speech discussed previously:

As speaking in tongues usually expresses itself, however, it is a childlike, unguided, and unpattered kind of speech. It is untranslatable and is meaningful to the person experiencing it in much the same way that the first utterances of a small child are meaningful to him.

Perhaps closest to the underlying hypothesis of this dissertation is the notion expressed by Spittler (1983:15), written two years after my thesis topic was first registered at U.B.C. (1981):

Glossolalia: A half-brained phenomenon? Two decades of split-brain research can illumine the
practice of prayer in a "language", never studied. Nobel Prize recipient Professor Roger Sperry of Cal Tech and his associates have explored the discrete functions of the left and right hemispheres of the brain. ... Now it is known that the dominant cerebral hemisphere (the left, for 95 percent of the population) appears to specialize in thinking processes which are analytical, linear, logical, sequential, verbal, rational and the like. The right hemisphere (normally) shows preference for thought that is visuospatial, simultaneous, analog (as opposed to digital), emotional. Which speech has been seen to rise from mapped sectors of the left hemisphere, research has suggested language-formation capacities more broadly spread over both hemispheres than previously thought.

May glossolalia be right-hemisphere speech? (my emphasis) With that lesser part of the brain, the language of angels (as some ancients viewed glossolalia) shares a location of meaning beyond - but not contradictory to - the usual canons of rationality. I think of glossolalic prayer as neither irrational nor arational, but rather transrational.

Spittler's last reference to a transrational mental state evokes memories of Burridge's (1979:157) notion asserting that "channels between heart and mind may be opened" through the experience.

Phillipchalk (1987:77) also pursues a specifically hemispheric notion by positing the unconscious in the right hemisphere and allowing for its potential involvement in the "Baptism of the Holy Spirit", equated with the acquisition of tongues in the Pentecostal ambience:

Even the phenomena of glossolalia ("speaking in tongues") may have its roots in the work of the Holy Spirit at the unconscious level.

... The experience identified by charismatics as a "baptism of the Holy Spirit" may represent an overflow from the unconscious of the presence of the Holy Spirit, who was resident within the believer from conversion.

(He adds in a foot-note): If, as we speculated earlier, the right cerebral hemisphere can be identified with the unconscious, the effect of
glossolalia may be to occupy the left, or verbal hemisphere, so that it no longer inhibits the right hemisphere. The significance thus may be not so much in the vocalization as in the greater freedom which it allows the unconscious mind.

His notion that glossolalia might be a cognitively meaningless "occupational therapy" for the left hemisphere so that the right can become dominant and assert itself, has some correlates in the right-hemisphere studies quoted previously, especially the notion that there is mutual inhibition of hemispheric function analogous to the Ultradian rhythms. Jaynes (1976), for example, suggested that such people are considered to be "normal" today who have managed to learn to repress any latent god-voices in their right hemisphere, while those who hear and listen to the voices (and admit that they hear them) are classified by society and psychiatrists as schizophrenics.

Nevertheless, Philipchalk's notion that glossolalia may be non-cognitive vocalizations of the left hemisphere in order to afford freedom for the right hemisphere for supernatural contact with the Holy Spirit, imposes severe limitations in further analyzing its source, its etiology, and its inherent irrationality. He offers no evidence for his notion. The relevant point is, however, that a hemisphericity involvement is discussed as a possible explanation.
K. **Summary**

The notion that glossolalia may indeed be emotional, subjective, non-cognitive vocalizations of the right hemisphere, usually occurring only under specific socio-cultural conditions, notably the presence and/or example of a revered charismatic authority figure, and a nurturing, approving group dynamic, is based on the following insights:

1) It has been shown quite definitely that the right hemisphere is involved in the ancillary elements of normal cognitive speech production, such as prosody, rhythm, cadence, pitch, emotional tone, timbre, affect and so on.

2) It has been shown that in exceptional circumstances the right hemisphere is able to speak cognitively (split-brain studies, stroke and excision victims).

3) In left-handers of one particular kind the right hemisphere is involved in speech production to a very great extent.

4) The right hemisphere is heavily involved in singing and other more automatic verbalizations and responses, especially those with heavy emotional content, curses, strong ejaculations caused by high emotions, either negative or positive. Significantly, charismatics, on the other hand, refer to glossolalia as their praise language, really the reverse or opposite of cursing.

5) The right hemisphere becomes dominant or at least
quite active in certain trance-like states, as well as in REM dream states.

6) The right hemisphere has all the neural connections to the speech apparatus in place. From a neurological point of view glossolalia seen as right hemisphere speech is not only possible, but plausible.

7) Glossolalia lacks syntax or grammar. The right hemisphere has consistently been shown to be deficient in this particular speech capacity. This hardens the case for the notion that glossolalia is affective pseudo-language.

8) Many philosophers, psychologists, and social scientists have had recurring notions of a complementary, alternate form of experiencing reality or consciousness, and have either intuited an alternate stream and perceptor of consciousness, apart from the everyday realm, or have even specifically implicated the right hemisphere as the perceptor and interaction focus of man with this alternate realm.

Some sense that glossolalia may be indeed a vocal manifestation of openness to, and contact with this other realm, and specifically may be right hemisphere speech.

Blakeslee (1983:i) opens his book The Right Brain this way: "The two kinds of brain organization simply store knowledge in a different form - almost like a different language (my emphasis).

Is glossolalia really right hemisphere speech? The research designs in the following chapter will begin to answer the question.
A. Research Hypothesis

1) Fundamental Assumptions:

The previous chapters, based upon documentary research, entitle us to make the following fundamental assumptions:

a) Humanity's physiological foundation of consciousness is bi-polar, based on an interaction dynamic or tandem operation of the two functionally different hemispheres of the human brain.

b) All of humanity shares this basic fundamental unity, since the brains of all races and cultures appear to be essentially the same in function, adaptability, and capability.

c) Human cultural variations must ultimately result from a great variety of different responses mediated and modified by the brains in which they are incarnated.

d) A great difference in appreciating reality stems from the key variable of hemisphericity, whether a person chooses to view reality, phenomena, patterns in society through the good offices of primarily one side of the brain, either the right hemisphere or the left; or alternatively, a dynamic integrated interaction model in which both hemispheres are allowed input commensurate with their particular aptitudes.
e) It appears that the usual, everyday mode of living and its concomitant societal structures and values rely, to a large degree, on left hemisphere-mediated patterns and thought processes. This has led to a strong preference for left-hemisphere involvement and its mode of appreciating reality. One indicator of this tendency in civilized societies of the past 3000 years is the sometimes ruthless, but always persistent attempt to eliminate left-handedness, since it was seen as sinister and anomalous. Lefthandedness indicates a dominance of the right hemisphere of the brain. The paradox originates in the physiological reality that neural control pathways cross over.

f) Concomitant with this development of cultural bias towards making the left brain the dominant seat of consciousness for normal everyday living in society was the consistent downgrading of non-rational right hemisphere values and patterns.

g) The chief aptitudes of the right hemisphere are mediating art appreciation, spatial perspective, emotion, spirituality (perceiving the numinous), poetry, and basically any and all intuitive and meditative thought processes. These features tend not to be encouraged in industrial societies. On the contrary, the computer as mechanistic incarnation of sequential, analytical left-hemisphere thought processes has become a totem-like symbol of the world of current everyday patterns.

h) The societal structures of power and control rely
heavily on rational constraints and enforcement, appealing to rational compliant behavior, the left hemisphere of participants in any given society.

2) Implications for the Topic under Investigation

a) If participants in society indeed are constrained to activitate their left hemisphere consciousness almost all of the time, the right hemisphere is repressed, and deprived of full and equal participation in consciousness. It is, in effect, continually told to keep silent and to yield to the wiser dominant left hemisphere. As repression of the right hemisphere becomes ever more complete, it sooner or later will need to find a way to balance the inequity. As tension and imbalance increases a progressively more radical revolution becomes necessary to force a reversion to the ideal model of an equilibrium of both hemispheres in the control of personality, thereby recreating a truly integrated personality made up of balanced contributions of both hemispheres.

b) Hemispheric Dominance Studies have shown conclusively that individuals can be classified into normally left-hemisphere dominant and normally right-hemisphere dominant personality types, who differ from each other in many significant ways.

Hundreds of studies have been conducted which allow researchers to speak somewhat tentatively of left-brained and right-brained persons. They do not mean to say that some people have only one or the other hemisphere in
conscious activation, but rather in a left-brained personality the left hemisphere and its typical rational analytical mindset seems to dominate the personality make-up of such an individual, while a right-brained personality seems to draw more on the affective, holistic, intuitive patterns typical of the right hemisphere in the make-up of basic personality.

Either personality type, of course, does allow limited input from the non-dominant hemisphere.

Persons with a naturally dominant right hemisphere would tend to chafe much more under the culturally conditioned left-hemisphere mediated patterns than would persons who naturally have a bias toward the culturally sanctioned left-hemisphere consciousness. The yearning for release from the culture-imposed left-hemisphere mediated rationality would be much greater in right-dominant persons than in left-dominant persons.

c) Glossolalia and the other paranormal phenomena appear to be symbols of the cutting or dividing edge of the two ways of appreciating reality, through either hemisphere. Elicitation of glossolalia, mimicking rational speech, and utilizing the same speech apparatus at the cross-over point of neural control, is among Pentecostals or Charismatics a prime rite of passage into a release from left-hemisphere values and patterns.

d) Glossolalia thus may be seen as right-hemisphere speech and its fluent elicitation as the emancipation of the usually suppressed right hemisphere-based stream of
e) It was shown that glossolalia seems to function as a taboo, eliciting two very distinct and opposite responses. Some people are attracted, some are repelled by one and the same phenomenon. However, both agree the phenomenon is anomalous, out of the ordinary, a symbol of contact with the realm of the uncanny or supernatural, irrational realm not open to rational analysis and investigation.

Glossolalia, whenever, wherever it occurs, invariably brings about a powerful taboo-response in any once homogenous society. All participants react in classical taboo-fashion. A discontinuity or polarization occurs. Some are repelled and revulsed, react in a negative way, others are attracted and fascinated, seek contact and view it as a positive value and experience.

f) Glossolalia seems to work as a social integrator of emerging glossolalia-based groups. All those who are able to produce glossolalia, are socialized into the emerging new structure. Many researchers are of the opinion that glossolalia, as a gift, is available only through a subconscious but ontologically very real act of complete self-surrender and submission to a dominant charismatic leader. Glossolalia can then also be seen as a symbol of subjection to the given societal structure and its leader who mediated the reception of glossolalic behavior.
3) Specific Research Hypothesis:

Human beings in all more complex societies have been molded into left-hemisphere dominant personalities. A major part of "Education" and child training generally consists of rewarding rational behavior and thought processes and repressing irrational behavior and thought processes.

Physiologically, man learned to repress right hemisphere functioning, thereby creating an imbalance between the hemispheres, and in consequence a spiritual vacuum or void, since the right hemisphere also functions as a perceptor of things supernatural or spiritual. Otto posited the quest for the numinous as a universal human drive, Maslow intuits a universal human need for "peak" experiences.

Everyday society, on the other hand, operates largely on the basis of left-hemisphere mediated patterns and values which have no direct spiritual relevance or need of experiential encounters.

There may be, deep in every human heart, an intuitive awareness of the repressed alter ego or an alternate way of appreciating reality, a distinct sense of homesickness for this alternate realm of existence. Many different ways of contacting this out-of-the-ordinary realm have been developed by various societies at various times of history.

The quest may be most urgent for all those who, by their genetic predisposition, have strong, dominant right
hemispheres. By virtue of this heritage they are aliens in an inherently different realm of appreciating reality, a reality imposed by the majority of those partial to the left-hemisphere and its values and patterns. A deep resentment of the authority structures (and its human authority representatives) who enforce this left-hemisphere view of reality tends to permeate their personality make-up and their defiant attitude towards society and its power structures and enforcement mechanisms.

This easily leads to counter-culture movements seeking to set up anti-structures conceived by like-minded individuals. They will tend to attempt to create a new society, a counter reverse-image of the despised and resented society out of which they came.

The dialectic of violent overthrow and revolution to new establishment continues. History has shown how one establishment is replaced by a counter-culture movement, which in turn becomes the establishment, soon to be replaced by yet another counter-culture movement.

Most counter-culture movements need some form of authorization to overthrow the existing everyday societal structures.

Glossolalia and other paranormal phenomena are effective legitimization tools. Since they are inherently irrational and not open to rational investigation they serve well for those who wish to claim authority and power.
Eliciting the behavior is all that is needed.

Glossolalists may be right-hemisphere dominant persons who received their gift of right-hemisphere speech either by virtue of discovering their innate ability to operate the vocal chords and tongue through the usually dormant speech centers of the right hemisphere, or, more likely, have been switched into right-hemisphere consciousness and right-hemisphere speech center activation by a distinct act of submission to a dominant charismatic leader, thereby in effect submitting their right hemispheres to the leaders' unquestioned authority. They document successful submission by beginning to speak their "language".

Submission brings intrinsic rewards: Status, becoming an accepted part of an emerging new power structure.

The very act of conscious submission to an outside authority figure who claims to represent the numinous also brings about a tremendous personal reward through a physiological release. The spastic, repressed right hemisphere is released from its defiant state, and is now able to relax, in the process energizing the parasympathetic nervous system whose nerve impulses create a feeling of release, peace, and general well-being and even euphoria throughout all body systems.

By relieving the spasm in the right hemisphere, which in many cases may have been of long standing, interaction and balancing between the two hemispheres is once again made possible, channels between "mind" and "heart", or the
left and right hemispheres respectively, are opened, and a balanced, harmonious personality can develop.

The prediction is that recipients of the gift of tongues are naturally right dominant persons who have energized their repressed dormant neural pathways from their right hemispheres to the speech apparatus. In addition to this main group, there may be many who are ambi-dominant, and can draw on either hemisphere by an act of the will. They also may be able to elicit "the language" of the right hemisphere - glossolalia. All those who are able to make the right hemisphere dominant at least for a time would tend to be attracted to the experience.

Non-recipients of glossolalia are left-dominant persons who find little if any difficulty in living in left-hemisphere-mediated societal structures since they are in tune with their natural preferences in their own left hemispheres. They would tend to be appalled by right-hemisphere mediated irrationality such as tongues and would tend to reject it outright.

Those who are attracted strongly but are unable to receive the gift may have been so traumatized by the abuse of authority in their lives that they have formed an authority neurosis which effectively prevents them from submitting to the dominant charismatic leader. This act of submission, however, may be necessary for them to receive the experience. The more they feel pressure from an authority figure, the more their neurosis will make it
unlikely for them to yield or submit.
B. Research Design

1) Open-ended Interviews of Respondents

The goal was to recruit respondents who had come into contact with glossolalia, at all points of the spectrum, based on four different categories:

a) those who strongly craved the experience, but were unable to receive
b) those who received the experience without difficulty
c) those who received after only an extended struggle and/or search
d) those who deny the reality of such experience, by declaring it to be fantasy or fakery.

The interviews explored the spiritual pilgrimage of each respondent, their social and family background, handedness, visual handicaps (glasses etc.). Then questions covering specific concerns followed: reaction to authority figures, submission problems, authority trauma and neurosis. Specific questions concerning the etiology of the Baptism of the Holy Spirit and the success or failure of the tongues experiences followed. For those who were able to speak in tongues, the reports of their physiological and emotive concomitant phenomena were recorded and elucidated through more probing questioning, including questions which might provide leads to a split/dual-brain consciousness model.

Questions concerning the frequency of tongues
behavior and felt benefits followed, as well as self-analysis comments, and any other remarks or observations the respondents would wish to make.

Those who admitted to puzzlement as to why they did not receive the gift of tongues, were also asked to hypothesize as to why they did not receive. The results of these interviews are summarized in Chapter X.

2) CLEM Research

Following the sociocultural interview, respondents were asked to participate in a brief CLEM test evaluation of their inherent dominance. They were simply asked to react to twenty common proverbs. The outside interviewer (ignorant of the implications of the test design and data recorded as well as the glossolalic potential of each respondent) recorded the CLEMs of each respondent, which provided a classificatory typology according to the Bakan model.

Ideally, the CLEM Tests would validate the hypothesis that tongue speakers tend to be right-dominant persons, and those who did not receive the gift, tend to be left-dominant persons.

An adequate data base for quantitative analysis would be necessary. The respondents were classified into three categories:

(1) Those who claimed to have received a Baptism in the Holy Spirit documented by tongue speaking,

(2) Those who had sought the experience, but had not
received it,

(3) Those who are non-committal and have questions about the reality of the experience, or reject it outright.

A correlation between hemispheric dominance and the three categories would serve to harden the hypothesis that differential activation of either hemisphere may explain the polarization potential of the experience.

3) Interviewing Pentecostal Stroke Victims

Pentecostal tongue speakers who were able to speak in tongues prior to a stroke in the right hemisphere, might not be able to speak in tongues subsequent to the stroke, yet they still should be able to speak normally, since the left hemisphere was not affected.

Conversely, left-hemisphere stroke sufferers would have the usual cognitive-language impairment, but should still be able to speak in tongues without any difficulty, since the right hemisphere was unaffected.

The research design would consist of a brief interview format, where respondents would provide information concerning their glossolalic potential before and after the stroke(s) they suffered, while carefully noting which side of the body, and conversely which hemisphere of the brain, the stroke(s) had affected.
A. Basic Design

During the winter of 1986/87 a number of advertisements (Appendix II) were placed in four different newspapers in the Lower Mainland of British Columbia, soliciting respondents to be interviewed concerning their experience with glossolalia.

A grand total of 16 responses were received. All 16 were followed up by a telephone call and arrangements were made for a first interview.

At this interview, respondents were first asked to fill in a questionnaire (Appendix III) and then, after a cursory scrutiny of the responses, further clarifying questions were posed, and respondents' additional comments were recorded.

Subsequent to this initial interview, all respondents were asked to return to the CLEM Interview conducted by an outside "double-blind" interviewer. The results will be tabulated at the end of this chapter separately.

A consistent format in reporting the responses will be used, as follows:

In Section I, we will provide pertinent bio-data on each respondent. In Section II, we will address the issue of the respondent's history of reactions to various authority figures in their lives, both in the immediate family and beyond, and attempt to classify respondents...
according to their relationship to authority, from compliant to defiant/rebellious.

In Section III, we will relate the respondents' specifically religious life experiences, concentrating on their original background, as well as subsequent incisive turning points or encounters with the supernatural, culminating with their reports of the outcome of their confrontations with the claims of glossolalic Pentecostalism. Depending on the outcome, the feelings of euphoria or disappointments will be described.

In Section IV, we will provide a summary statement of key information provided by each respondent.

KEY POINTS IN EACH SECTION:
Section I Bio-Data
a. Age
b. Gender
c. Speech Pattern: Mother Tongue only versus Bilingual
d. Handedness
e. State of Vision
f. Quality of Dream-Life
g. CLEMs (observed during interview)

Rationale for including these Points:
a. There may be an age variable.
b. There may be a gender difference in ease/difficulty of eliciting spiritual experiences.
c. The Mother Tongue/Bilingual variable may affect relative ease or difficulty in right-hemisphere activation.

d. Handedness - left or right-handed - may show a possible correlation with glossolalia.

e. Nearsightedness may be a co-variable with right-hemisphere repression and thus difficulty in eliciting glossolalia.

f. Patterns in dream-life may be indicative of repressed/released right hemisphere, possibly a co-variable with glossolalia.

g. CLEMs may indicate hemisphericity.

Section II Authority Interaction Problems

a. Family Background and Conflict

b. Other Authority

c. Severity Scale Classification, 1 - compliant, 10 - extremely defiant

Rationale for Including the Authority Issue:

The right hemisphere and a person's relative ease/difficulty in yielding to authority may be a co-variable with the elicitation of glossolalia. A spastic, fearful, traumatized right hemisphere might find it very difficult to yield to a charismatic leader. This very yielding, however, may be necessary for elicitation of the experience.
Section III  Religious Experiences

a. Uncanny Supernatural Encounters

b. Spiritual Development - Background and Incisive Experiences

c. Encounter with Pentecostalism

d. Its Phenomenological Description

e. Any Discernible Taboo Response

f. Allusions to Acquisition of *Mana* (Power)

Rationale for Including these Factors:

a. frequent such encounters might correlate with glossolalia facility

b. Classificatory model - progression - might emerge

c. Focus of Research - what actually happens to persons who receive?

d. Are there recurring sensations and perceptions in people who break through?

e. Is there evidence to support the taboo model?

f. Is there an authority/power correlation and implied dialectic?
B. Summary of the Interviews

RESPONDENT A

Section I  Bio-Data

A is a 53-year old woman, married, a unilingual English-speaker, right-handed with moderate near-sightedness, acquired during her early teens.

Her dream-life consists of frequent dreams which, however, do not appear real, and there is no recall of color images.

Her CLEMs were ambivalent and difficult to observe because of her position at the interview table and her glasses. There appeared to be a slight tendency towards right-moving.

Section II  Authority Problems

a. She was born and raised in a strict 2-parent household. She had had a difficult childhood, the father was a domineering person who intimidated everyone under his authority. "Mind your manners or I'll box your ears. Children should be seen but not heard." Her much adored elder brother died when she was 12. The parents commented; "Why could it not have been you instead of him?" She sensed a loveless parental authority, and a personal rejection as a girl.

b. At age 16 she was asked to leave and make her own living in the city. She lived in a boarding home run by another authoritarian father-figure. The
situation became worse than at home. This man attempted to molest her, and she could fend off his advances only with great difficulty.

Her assessment of her problems with authority was that she was too compliant. Yet she readily admitted that a part of her had rebelled internally against abuse of authority.

c. She classified herself as a 1 on the scale provided, ranging from 1 - 10 on the compliant/defiant scale, and pointedly circled the 1 and added the comment 'too compliant.'

Section III Religious Experiences

a. She once began to have an out-of-body experience. She commented: "As I sensed part of me slipping out of the part laying on the bed I prayed silently to Jesus and it came back and (it) has not re-occurred."

b. She was born and raised in an evangelical/fundamentalist (Baptist) home. In 1944 she had her first born-again experience, and thus considered herself "saved", at an evangelistic meeting. After having drifted away during her adolescence her interest in her faith was rekindled by a specific (Scofield) Reference Bible she purchased in 1967.

c. In 1976 she had her first encounter with specifically Pentecostal tenets at a "Ladies Aglow" meeting. She relates: "They all took off around me
(into tongue-speaking). I wondered if I were really 'saved' or at least missing a vitally important part of Christianity."

She described the outcome of her first encounter this way: "I froze. I couldn't lift my arms and join in. I felt out of place."

She began to sense ever more keenly she was missing something. She relates: "At a later meeting I went forward. Ladies put their hands on me and prayed. When nothing happened I was instructed to say Hallelujah over and over but still nothing happened. I think they were more disappointed than I."

She volunteered a hypothesis why she did not receive even though she had sought the gift of tongues: "Perhaps not all Christians are to be given this 'gift'."

Yet, at the end of the interview she mused: "What is wrong with me? They seem so much happier, they have something."

d. She had tried to receive more than once. She dutifully repeated her 'Hallelujas', but became tense as the anticipated breakthrough was to occur, and nothing happened. She was tempted to fake it in order to qualify with the group, but thought better of it: "You can deceive others, but you cannot deceive yourself." After continuous praying on the part of the group and herself one group member softly said: "Let's give up now."
e. A demonstrates a classical taboo response. In spite of a series of disappointments and failures she is still intrigued and puzzled why she is unable to receive. That is why she responded to the advertisement. She knows there is something that others have, and she would like it also. But she intuitively avoids taking the fateful step of yielding wholeheartedly.

f. She is under the spell of the glowing attestation of many charismatics who have praised the power they have received and are able to wield in their own and other people's lives. There was a certain resigned wistfulness in her reactions, a sad puzzlement as to why it had to be her who was deprived of this power in her life.

Section IV - Summary Assessment

A is a perhaps typical example of a person who has not received the gift of glossolalia in spite of repeated attempts, while meticulously obeying all the rules and guidelines.

There seems to be a common denominator of anxiety in her reactions to supernatural phenomena. Her successful action to end the out-of-body experience by a prayer, her tensing up during the induction ritual, are two cases in point.

Her authority trauma, caused by the lovelessness and outright abuse of power by her domineering father
and substitute father-figure, may explain her inability to yield wholeheartedly and fully to other authority figures, such as the leaders at a Pentecostal induction ritual.

Her high ethical standards, which prevent her from faking the experience, also point to a rational dominance pattern.

Her nearsightedness fits in with the stereotype of a rational intellectual predominantly drawing on the resources of the left hemisphere.

Her non-vivid, clearly not real dream-life may also point to a repressed or non-dominant right hemisphere.

The abuse of authority in her formative years may have made her highly suspicious of yielding to any new authority figure. The taboo model with its common denominator of 'danger' may be very helpful in understanding her reaction.

Yet her open admiration for the power available to others illustrates also the mana power implication in the total scope of things. She is missing out on what others have.

RESPONDENT B

Section I  Bio-Data

Respondent B, a 31-year old man, is an English
speaker from birth, but familiar with a number of other languages. He does not consider himself bilingual. He is right-handed, he has no sight impairment of any kind. His dream-life is intense, he dreams very frequently. The dreams appear, at least sometimes, frighteningly vivid and real, and they are recalled as definitely in color with brilliant vivid hues.

His CLEMs were consistently left-moving, (indicating right hemisphere dominance).

Section II Authority Interaction

a. He had a strict childhood upbringing, mitigated by the wise counsel of his Finnish grandfather who taught him to avoid any unnecessary confrontations with authority figures by appearing compliant and thus muddle through any tight spots.

b. He found it most difficult to obey authority figures when they gave no rationalization for their demands.

"I must understand the reason for a rule, or feel confident that there is good cause, not just 'I say so' as a reason."

c. He classified himself as a 3 on the compliant/defiant scale.

Section III Religious Experiences

a. He relates a pivotal experience: "I was walking through a forest. To prevent getting lost I kept the sun
over my right shoulder. I started about 12:30. After several hours seemed to pass I started to feel very still and tranquil. I decided to stop and sit on a large rock, and as I sat it seemed as if everything got very quiet. I noticed movement in the bushes but saw nothing, yet I heard voices. They seemed friendly, but I couldn't make out any exact words. After a time I got up and left, this time with the sun to the left. I came out of the woods in 5 minutes near where I went in 3 1/2 hours before."  

b. In 1969, he had a born-again experience and was baptized in a Baptist church.  
c. In 1973, he became more actively involved in Bible study and was confronted with Pentecostal glossolalia in a Jesus-People meeting in 1974. 

Everyone present except he was speaking in tongues. He left the meeting with the decision to study all Biblical references and to consider "what I had seen. It seemed chaotic to me."

He made no further attempts to receive the gift. "I feel it to be a self-induced state of ecstasy."

In 1975, he had made contact with the (a rare Eastern) religion through the good offices of a Kung Fu instructor. In 1979, he took leave of a Christian world view and immersed himself in the teachings of ....... He was ordained the first Caucasian ....... priest of world history only recently. He sketched the basics of his beliefs as follows:

"....... is similar to Zen in some basic ways."
believes in a sort of triune god. There are two ways of approaching the divine, through mystic experience and by the intellect. The bridge into the realm of the divine or spiritual is a trance state induced by the usual shamanistic practices such as drums, rattles, chanting, dancing etc. The trance has therapeutic value, for example when a person is bothered by a demon. The priest who wishes to do an exorcism lies down next to the patient and descends through a system of caves, and in the trance enters the patient's mind." He related one of his specific experiences when he encountered an ugly, humanoid-looking demon whom he had to fight with a sword. He stated that this was a symbolic analog process so that the rational mind is able to relate to the subconscious process which actually is going on in the patient's mind.

d. He also commented on the tongues phenomenon: "Within the shamanistic trance state there are times when persons might start speaking in tongues or hear internally voices like tongues. While in a trance state I did receive the gift of what you would call tongues. I spoke a clear language, but it was unintelligible."

During the interview, he admitted to having a number of Pentecostal friends, including a preacher who came to him for advice and counsel in particularly difficult exorcisms. In a side-remark he stated: "Pentecostals really are engaging in the same shamanistic process as we are. We have ecstasy-inducing rituals also, which begin with the constant repetition of 'lalalala'. The goal is a
breakdown of inhibitions which impede the trance state. The trance state frees the mind from rational control and rational restrictions, it also relaxes repressed anxieties."

e. His first aversion and avoidance response towards Pentecostalism may have opened him to another approach to the numinous or supernatural, but devoid of the "chaotic confusion" he detested in Pentecostalism. .........., he pointed out, is extremely orderly and structured in its induction rituals.

f. His references to his often successful battles with demons in his .......... practice subtly indicated an inner satisfaction with the exercise of power. He knows he has powers, even Pentecostals come to him soliciting his help in exorcism attempts.

In the .......... tradition, he also enjoys the special status of a shaman who may transcend societal constraints. He is the happy husband of two live-in wives.

Section IV - Summary Statement

B found a rather unusual avenue for his quest to encounter the supernatural. The chaotic turmoil of a Jesus-People meeting repelled him, even though he sensed an attraction of sorts. But the more structured and even more exotic rituals of .......... provided him with a rite of passage into the realm of the totally other.

Significantly perhaps, he had been reluctant to submit to, and integrate with, the Jesus People community.
But he quite willingly submitted to the alien authority of the high priest, and subsequently received even the possible analog of tongues, visions, gift of exorcism etc. His consistent left CLEMs show a man who has found his gate into an other realm. His vivid, sometimes frighteningly real dream-life points to a strong participation of the right hemisphere in the total personality profile. His comments on the similarity of Pentecostal and shamanistic rituals need further assessment.

RESPONDENT C

Section I - Bio-Data

C is a 40-year old man, a unilingual English speaker with a little school French. He is right-handed and nearsighted. He needed corrective lenses at age 15. He dreams frequently, but most dreams are fleeting and vague, only sometimes are some dreams very vivid and real. He cannot recall whether they are in color or in black-and-white.

His CLEMs appeared to be left-moving, indicating right hemisphere activation.

Section II Authority Interaction Problems

a. He was raised in a two-parent home throughout childhood and adolescence. Discipline was quite strict but fair.
b. He recalls few problems with any authority figures, except for peer group members who were placed in authority over him, as for example, a fellow-student in school appointed by the teacher to control the class.

Valid authority figures posed no significant problems.

c. He classified himself as a 2 on the scale of 1 - 10 of the compliant/defiant range.

Section III - Religious Experiences

a. "I have watched cloud formations spell out messages in extremely clear and vivid lettering." These events occurred about the same time he had his breakthrough into tongues.

b. Of Presbyterian mainline background, he had remained rather inactive until an incisive conversion experience in May of 1981. He classified himself as "born-again" since that time.

c. He continued attending a charismatic prayer group and witnessed many others who "praised the Lord in tongues."

"I believed that the experience was mine if I wanted it." Several days later he received the gift, and was "filled with the Holy Spirit to overflowing."

A little later he also received the additional experience of being "slain in the Spirit." He commented: "Before the experience I was tense and desiring a spiritual release, afterwards I was calm and quiet."
d. He provided further details and comments. As the Charismatic prayer group was gathered to pray for him to receive the gift of tongues, he reports: "The prayers intensified and I felt a sensation of something in me welling up from the stomach area, then it felt like a weight lifted off my chest, and I opened my mouth and a new language flowed out, meaningful yet unintelligible. Yet, it had been a rather low-key event, there was not even any laying on of hands, there was no pressure, rather a relaxed atmosphere with the somewhat skeptical thought in the back of my mind: 'If I don't get it this time, I will leave them alone from now on.' I know now this was a realistic thought because since then I have prayed for people, and it did not happen for them."

He commented further about his practical use of the experience: "I use the gift as my private prayer language for direct communication with God. Hourly, I 'think' in tongues, a few phrases, a few seconds to a minute, I float in and out of tongues. When I begin I usually say a few words in English such as 'Lord, you know...' and then I float into tongues. I pray in tongues when my mind is fatigued and distracted. Then afterwards I feel more relaxed."

He also elaborated on the "Slain in the Spirit" phenomenon. "This particular experience happened to me about six months after my Baptism in the Holy Spirit. I was told that through it we 'release ourselves to the care of God.' We were taught that we should not resist the
ministry of prayer and the laying on of hands by the pastor or the elders. As they did, I felt a very strong overpowering presence of God. One of the speakers encouraged us: 'Blank out your mind, release all your hurt and pain, and dump it!' At a spiritual retreat I was touched by an elder. I sensed authority and yielded to it (my emphasis). I had absolutely no skepticism this time. I was caught as I fell backwards. I did not lose consciousness, but I did not care about anything, there was a total removal of inhibitions. God himself had ministered to me.'

He provided this comment about his particular type of tongues: "My tongues consist of rather lengthy phrases which tend to recur and recur, like a complex sentence. I sense myself floating in and out of this special realm (my emphasis). But it is not like a hypnotic trance. I maintain total control while in the spirit." But in a cryptic remark, he added: "I cannot add numbers and pray in tongues at the same time like some others are able to."

e. His comment that his tongue speech is meaningful but unintelligible may indicate a taboo-like ambivalence. Also his last attempt to receive the experience reflects a taboo response of ambivalence - either receiving it now or rejecting it as irrelevant and putting it out of his mind.

f. The mana aspect of dominance and power was subdued, but there were some references to the power inherent in the experience to affect the fate of other people by actively intervening in the life of others.
through the supernatural medium of intercessory prayer in tongues.

Section IV - Summary Statement

C was a very analytical, thorough and contemplative respondent who reflected much searching self-analysis in his comments. The relative ease with which he received all the prescribed Pentecostal experiences correlates well with the insignificant authority problems he had encountered in his life. Particularly significant may be his explicit awareness that he yielded to the authority of the revered elder without any inhibitions.

He also provides some fascinating comments about the physiological symptoms of the initial experience, referring to something welling up in him from the stomach area, and a weight being lifted off his chest. He remarked that he used to be quite tense before. Tension is basically a function of the sympathetic nervous system, relaxation of the parasympathetic system. The vagus nerve stimulated by the right hemisphere energizes the parasympathetic system which provides release and relaxation. He may well have correctly observed the concomitant physiological processes in both his abdominal and chest areas.

His comments about floating in and out of tongues, even using the term "special realm" seem to corroborate an intuitive awareness of two parallel states of being or consciousness. His comment that he is unable to speak in
tongues and add at the same time would indicate a rather closely intertwined dual-hemisphere consciousness. His remark that some can do both at the same time will be borne out by one of my other respondents. It may indicate an even greater split into two distinct personalities, mediated by either hemisphere.

RESPONDENT D

Section I - Bio-Data

D is a 61-year old woman, widowed in 1986. She is right-handed, somewhat near-sighted since her early thirties, and suffers from bouts of blurred vision. She even had episodes of what had been diagnosed as 'hysterical blindness', precipitated by stress. She is a unilingual English speaker. Her dream-life is quite regular, the dreams seem very vivid and real, and are recalled in subdued color hues. Her CLEMs appeared to be predominantly to the right, classifying her as a left-hemisphere dominant person.

Section II - Authority Interaction Problems

a. Her family background was somewhat problematical. Her mother "had" to marry because she was on the way. Mother felt one way to atone for her aberration was to make her little daughter a model of perfection. Unfortunately, the somewhat rigid upbringing fostered a spirit of defiance which she was forced to repress. Her
parents broke up during her early childhood.

b. Her grandmother forced her mother to raise her in her specific rigid way. During her teenage years her mother re-married and a step-father came into the picture.

c. She classified herself as a 7 on a scale of 1 - 10 of compliant/defiant.

Her later life reflects the tragedy of her younger years especially in her ambivalent attitude towards any authority figure, including those in the church. On the one hand, she is awed by the power wielded by some leaders, on the other hand she is unable to surrender wholeheartedly, as will be seen later.

Section III - Religious Experiences

a. She relates a recurring nightmare she considers a supernatural experience. She is in danger, and wants to call for help, yet she is unable to utter a sound.

She also related a specific experience which appeared real. A number of demons were trying to pull her out of her window. In fright she managed to call out: 'In the name of Jesus, leave me!' They did. She shouted after them: 'I belong to Jesus!' 

b. After some less than incisive contacts with Christianity, she made a decision to follow Jesus and was 'born-again' in 1976 subsequent to a bout of alcoholism and depression. However, she continued 'backsliding', and in 1976 she "asked God to take over 100%.”

c. She first encountered Pentecostal tenets in a
Brethren church she attended with her parents-in-law where she was taught that tongues are of Satanic origin. Thus her first real encounter with tongues in a Pentecostal church was confusing to her, and rather frightening because of the opposite views she had heard; they might be demonic or divine in origin.

Since then she has become a faithful attender of one of the largest charismatic churches in Vancouver. Prayers were said for her, various groups attempted to give her the experience, to no avail. The reason she responded to the advertisement is she is deeply disturbed and puzzled why the last gift is withheld from her even though she has done everything according to instructions.

Her now deceased husband had told her before his death that once she did speak in tongues during sleep.

But she is unable to elicit the experience during waking consciousness.

She is still subject to depressions even though free of alcohol for a number of years, and feelings of worthlessness crowd in on her consciousness: "I am a nobody in the Kingdom because I cannot speak in tongues."

Even though she is unable to elicit glossolalia, she is quite open to the "Slain in the Spirit" experience, and has fallen 10 - 12 times when standing in the line-up. Once she made a firm decision: "This time I will not fall." She did anyway. "But I did not lose consciousness. It's so sad that this is not enough proof for having received the Baptism of the Holy Spirit."
Concerning the "Slain in the Spirit" experience she offered these insightful observations: "Pastors or any other leaders with a lot of power (my emphasis) from the Lord need someone with even more power to be able to be slain in the Spirit."

d. Every time she had not received a feeling of depression came upon her. She senses a subtle guilt-tripping on the part of fellow-parishioners who have received, implying that she is at fault and "resisting the Holy Spirit." Her depressions have become more severe since she started attending a Charismatic church; she is unable to leave and go somewhere else.

Even anti-depressants do not help. Yet she is trying to be philosophical about it all. She fights feelings of bitterness and resentment, and stated: "God is in control, he chose not to give me this gift. If he wants me to have it, he will give it some day."

e. Her tragic pilgrimage reveals an ambiguous and unresolved taboo-response. She is awed and puzzled, but unable to receive, in spite of attempting all the rites of passage recommended. She is frustrated and depressed because the experience continues to elude her. Yet she is unable to break away from her fascination with it.

f. She made several remarks concerning the power implication of the experience. Her remark that the elicitation of the "Slain in the Spirit" experience is a gauge of relative spirit power attests to the subconscious awareness of a mana component in her world view. One
receives this power by experiencing the transition into this other realm.

Section IV - **Summary Statement**

Her experiences illustrate the less than euphoric alternate side of the experience, a case study of a person who craves the experience, but is unable to elicit it.

The tragic interactions with various authority figures in her life, and the abuse of authority suffered by her, may well be a factor in her inability to yield wholeheartedly at the more significant verbal/glossolalic level. The ease of succumbing to the "Slain in the Spirit" experience indicates that a part of her, however, is able to yield or succumb to a higher power.

Her depressions and periodic alcoholism point to a complex personality disintegration. Her insistence on remaining in a church whose requirements for full and accepted membership she cannot fulfill, is a cogent illustration of an unresolved taboo response, both attracted and repelled at the same time.

Her observed CLEMs point to a left-dominant personality which inherently may not be destined to elicit the experience. Yet her disillusionment with the authority figures in her life may have created an even greater craving for a genuine, trustworthy authority to which she could wholeheartedly yield. Unfortunately, she may have developed an authority neurosis, or an irrational fear of submitting to anyone engendered by the trauma suffered in
the past.

RESPONDENT E

Section I - Bio-Data

E is a 29-year old woman, right-handed but close to ambidexterous, she needed glasses at the grade 4 level to correct nearsightedness. She was raised in an English-speaking home, but is so proficient in French she considers herself bi-lingual.

Her dream-life is irregular, the last dream she could recall was more than two months back. When dreams do occur, they are very vivid and real, so much so that she woke up once in the shower acting out her dream in which she had been taking a shower. This kind of sleepwalking occurred infrequently.

Her CLEMs were consistently right-moving, indicating left-hemisphere activation.

Section II - Authority Interaction Problems

a. She found it most challenging to yield to the authority of her domineering mother. She related the constant daily grind, especially in her early teenage years. Mother: "Clean up your messy room!" Daughter: "Why should I?" - Daughter: "Mom, I can't read the blackboard, I might need glasses." Mother: "No, you don't, I'm sure you can read."

During the late teenage years she was on the verge of
leaving home in frustration. In hindsight, she commented
that the main problem was her mother's inability to dialog
and reason with her.

b. Yet she added that they developed a sense of
camaraderie also, and like two friends, went together on
semi-clandestine exploration trips of Charismatic meetings
which really were out-of-place for loyal members of the
local (mainline) Church.

c. She classified herself as a 6 on the 1 - 10
compliant/defiant scale.

Section III - Religious Experiences

a. Consulting a Ouija board she was shocked that it
spelled out many correct answers.

b. She had a mainline church upbringing, the usual
pattern of Sunday school, worship attendance.

c. At age 14, she witnessed the first demonstration
of tongues at a Full Gospel Businessmen International
event. At age 18 she and her mother began their
fascination with and forays into charismatic groups in
various locales near their home in Alberta.

The outcome was further puzzlement and interest. At
age 19, while at college, she received the gift after
having attended numerous group meetings where
tongue-speaking was modeled by others.

d. Yet she did not receive it as part of a group but
alone, on her own: "I prayed by myself to receive it and
then I just did it. I was able to make these gibberish
sounds. I listened to \textit{it doing it in me} (my emphasis), and then \textit{I just let it do it} (my emphasis) for some time. A part of me was observing another part inside of me doing it. But I didn't feel any different!"

In a follow-up question she did admit: "I did feel more relaxed afterwards."

Yet her assessment of this breakthrough is quite negative: "Tongues remained meaningless to me. I just was puzzled and wanted to see whether I could do it. It did not symbolize the Baptism of the Spirit for me. Perhaps because I wasn't part of a group where there would been some sort of reward or advantage to it."

She ceased engaging in glossolalia approximately 8 years ago.

e. She and her mother were both attracted and repelled by the phenomenon of tongues. It was a totally different religious experience as compared to the mainline expression. They were attracted enough to probe further. E herself touched the taboo, so to speak, entered the realm of the Sacred and found it irrelevant, perhaps because of her solitary acquisition, outside of a supportive group providing value and meaning for the experience.

f. There was no indication of any fascination with power available through the elicitation of the experience. One explanation might be that she was not part of a peer group which would have seen the exercise of glossolalia as evidence of power authorization.
Section IV  Summary Statement

This is a somewhat unusual report in the sense that a respondent experienced without the direct intervention of a charismatic leader. Nevertheless, the modeling observed in many group meetings had become part of her experience repertoire and her self-induction of the experience may be seen as a delayed reaction.

Her relatively trauma-laden contact with authority figures, especially her mother, may explain her aversion to submit to another authority figure and rather seek the experience on her own. Perhaps she unwittingly deprived herself of the intrinsic award of submission, the peace and euphoria engendered by the group dynamic in which the experience is usually elicited.

Her dream-life is unusual. Although her dreaming was generally rare, when dreams did occur they could be so dramatic that they were confused with reality. This may point to an unusual hemispheric interaction. Her own remark that she is near ambi-dexterous may point to a particular model of close hemispheric integration and co-operation which also might make the activation of right-hemisphere speech centers more likely without any traumatic breakthrough.

Perhaps the most significant aspect of her self-report is her description that "I observed it doing it in me." It appears to be a clear observation of two alternate ego-centers observing each other's activities. The "I" which reported the activity would presumably be a
resident of the dominant rational left hemisphere with its cognitive vocabulary. The "it" may be the intuitively perceived other side, the right hemisphere, doing its tongue-speaking.

When I caught the potential significance of her statement, I asked her to react to my notes and to verify whether this was indeed what she had said and meant. She confirmed she had meant it in this very way.

RESPONDENT F

Section I - Bio-Data

F is a 75-year old man in excellent health, a unilingual English speaker, right-handed, with excellent vision, except for the usual old-age presbyopia requiring reading glasses. His dream life is very vivid and real, appearing in distinctive colors. His CLEMs were consistently right-moving, indicating left-hemisphere activation.

Section II - Authority Interaction Problems

a. He had no serious authority conflicts, but deeply resented any authority figures who demanded unthinking slavish obedience. He grew up in a 2-parent home. He commented on his style of dealing with authority: "I rather walked away from confrontations than engage in them and I felt good inside doing it."

b. He relayed a conflict where someone in authority
wanted to manipulate him by daring him to do something foolish and reckless. He simply laughed off the challenge. "I saw it all as a covert attempt to control me."

c. He classified himself as a 3 on the 1 - 10 scale of the compliant/defiant range.

Section III - Religious Experiences

a. He experienced a number of out-of-body states in his teenage years. "Just before going to sleep I would find myself out of the body. It would give me quite a scare. I never told any one at the same time, since I thought there was something wrong with me."

b. In 1930, at the age of 18, he bade farewell to his childhood religion, the Anglican Church. A priest's improper demeanor at a Christening led him to the insight that this "minister didn't have a clue - he was just making mouth noises."

He embarked on a rather extensive spiritual pilgrimage. He searched for alternate forms of religious expression in Buddhism, in the Kabalarian Church and the Church of Scientology. He dropped out of Scientology because of its rigid disciplinarian structures and inherent regimentation.

c. In 1939, at a Kabalarian group meeting he attended as a visitor, the whole assembly spoke in tongues, and he was immediately able to participate. Upon further probing he described his first sensation as a feeling of ecstasy, and volunteered his own hypothesis why he immediately
received: "I guess I was willing to let go and let whatever happens, happen!"

He denies any religious significance of the experience and scoffed at the suggestion that he experienced a Baptism in the Holy Spirit. "I attach no religious significance whatsoever to the phenomenon, but it did open the door to an exploration of past lives."

The rest of the interview was a rather free-flowing report on the joys of regression. He and his wife are a team. She initiates his regression into a past life by placing him into a hypnotic trance. She questions him about what he sees, hears, and experiences, and he reports his recollections. "There is a twilight zone. You reach it through some special breathing exercises. You eventually rise up and watch your own body lie there. Then you are free to explore past lives."

d. He described his breakthrough into tongues: "We were all humming in harmony, all of a sudden some broke out in tongues, then a couple of others. I was No. 10. I tried to hold it back and suppress it, but was not able to any longer."

"To me the breakthrough into tongues was a breakthrough to real self-understanding."

"I have experienced a knowingness something far beyond the rational logical mind - a state where you just know intuitively."

"I have encountered entities of evil and good. There is no supreme divine being, only spirits. Once we break
through the mind block, we ourselves become Holy Spirits. You have to do it yourself, no one else can do it for you."

e. He demonstrated a taboo-like response in vehemently denying the possibility of Christian interpretations of his paranormal abilities, to the extent that he even felt called to deny the existence of a personal divine being. His entire world view would be threatened if he granted validity to any Christian interpretations. There was discernible a taboo-like awe of the numinous which he safely relegated to mythology. When he caught on that I was quite familiar with Christian theology, and specifically the Baptism in the Holy Spirit, he became upset and pointedly asked:

"You are not by any chance a preacher or religious nut?"

I answered that my own convictions really did not enter into the interview process. U.B.C. was interested in what he had to offer as input. My own personal ideas were irrelevant.

f. The mana perspective was not specifically stressed at any time during the interview. However, it was implicit quite vividly in the facial expression of a somewhat smug self-satisfaction, as when he discussed his awesome ability to regress into so and so many past lives, his ability to travel into galaxies millions of light-years away, in particular to one planet where he had helped to build a huge domed city with complex machinery during
another past life. The shamanistic ability to transcend space, time, and social borders loomed large in his vivid testimony.

Section IV - Summary Statement

F was a fascinating respondent underlining and illustrating the notion that tongues do not only occur in Pentecostal ambiences, but also in non-Christian groups as May (1956) had indicated (see Chapter II).

His contact with Kabalarianism and his testimony to their group dynamic glossolalia activity, which had provided his first breakthrough into an alternate realm, raises intuitions of a possible link with the nava-tradition of old (see Chapter III), which may have been preserved in Kabala mysticism through the Dark Ages to the present time.

The ease of his receiving the breakthrough into an alternate state of consciousness also correlates well with the authority variable. He had relatively few problems with yielding to a subtle form of authority, and thus was able to integrate and receive the gift the group was practicing. It is noteworthy that he dropped out of Scientology because of its excessive regimentation. An interesting factor is the team approach. He needs his wife to induce the altered state in him. She needs him to actually experience the state through his play-by-play descriptions of what he sees. This way she is able vicariously to partake of what he experiences.
His denial of any religious/spiritual significance of the tongues phenomenon may well have robbed him of the euphoria generally reported with the elicitation of the experience.

His right-moving CLEMs indicate his perhaps usual left-dominant mindset which needs to be uncoupled by the ministrations of his wife who is able to switch modes or states of consciousness in him, presumably bringing the right hemisphere into active dominance, a waking dream-state in which he then experiences his various vivid regressions.

Both he and his wife adamantly refused to be interviewed for the double-blind CLEM study, using rather implausible excuses.

RESPONDENT G

Section I - Bio-Data

G is a woman, approximately 60 years old, right-handed, a unilingual English speaker with some exposure to German and Gaelic (when a child). Her vision needed no correction, except reading glasses after the age of 50.

Her dream patterns are unusual, she claims to dream only very rarely. When dreams do occur, they clearly seem not real, and she cannot recall any color hues.

Her CLEMs consistently were right-moving, indicating left-hemisphere activation.
Section II - Authority Interaction Problems

a. She grew up in a traditional two-parent home.

b. She denied ever having had any authority conflicts with anyone. It took me as the interviewer approximately 15 minutes to take control of the process. Until then it was I who was being cross-examined.

She refused to fill in the questionnaire but finally agreed to answer the questions verbally while I filled in the answers.

c. She classified herself as a 3 on the 1 - 10 scale of the compliant/defiant range, indicating some latent (repressed?) awareness of some compliance problems. I was aware of some by this time also.

Section III - Religious Experiences

a. She does not recall any supernatural encounters in her entire life.

b. Her family made a transition from Anglican to Pentecostal membership when she was 11. That year she was "saved" by accepting Jesus as her personal Savior and subsequently was baptized by immersion.

At age 17, she received the Baptism of the Holy Spirit, with the gift of tongues only as evidence, not as a service gift (her emphasis). This correlates with the teaching of classical Pentecostalism that a believer need only have the evidence for the Baptism in the Holy Spirit by a one-time, initial tongue-speaking episode of brief
duration. This is then deemed sufficient as evidence for claiming the status of a "spirit-baptized believer." In addition, some are said to receive an ongoing gift of tongues as a "service gift" to the church. Their continuing tongues utterances may contain prophetic messages to the church which must be interpreted into the vernacular. She did not claim to have this "service" gift.

c. She volunteered details of her reception of the gift of tongues at age 17 in a group meeting, but was reluctant to discuss the use of the gift since that time. "It is too private a matter to discuss."

d. She did describe her experience of being slain in the Spirit: "When a traveling faith-healer came to our church, I joined the line-up because of a specific need for one of my sons. The moment I was touched I felt light, but was not passing out. I was conscious but unable to stand for about five minutes."

e. A very real taboo-like response was manifest in the interview. Each time the discussion turned personal (her frequency of speaking in tongues, her feelings and sensations) she evaded a direct answer and provided general responses such as: "Young people are kept more satisfied (if they speak in tongues), they are more happy from what I have seen."

Upon attempting once more to elicit a response as to how often she now speaks or prays in tongues, I asked whether it is more or less than once a week, she brushed me off and said: "Yes, yes, about once a week."
The subliminal message came across clearly: 'Don't push me any farther.'

f. The mana implication of the experience was not very strong, yet was there, especially in disparaging comments of other denominations who do not have, or worse, reject the concept of the Baptism of the Holy Spirit. "They just do not have the same power!"

Section IV - Summary Statement

G was a very amiable but assertive respondent who may provide some valuable insight into a rather frequently occurring charismatic personality type: the person who claims to have had the evidence of the Baptism in the Holy Spirit only once, but not as an ongoing gift. The strong emphasis that she does not have the "service" gift, but only the evidence, correlates with her reluctance to give any frequency of the current exercise of the gift. There may not really be any current exercise of the gift. But admitting this may not be wise because of the danger of being seen as less "spirit-filled". Her lack of dreaming may point to a spastic right-hemisphere, unable to relax and control consciousness even in sleep. Her dominance in the interview setting may confirm this notion. She also made some harsh judgmental remarks concerning all those who are unable to elicit tongues at all. "They just don't have spiritual hunger. They just have to come on their own!"

In the final statements she explained painstakingly...
the difference between the private gift of tongues which becomes your private prayer language which no one except God knows, and the public gift of tongues which can and ought to be interpreted into rational speech. She added: "I only have the private gift."

When she described how she exercised this private gift, it sounded very much like intercessory prayer making use of rational cognitive words, albeit in a prayer setting, but not necessarily a distinct, unknown prayer-language.

**Respondent H**

**Section I - Bio-Data**

H is a 50-year old man, of Hindu background, his mother-tongue was Hindi, he learned English, Spanish and German later in life. He considers himself bilingual (Hindi and English).

He is nearsighted, also requires reading glasses. He rarely dreams, but when he does, approximately twice a month, the dreams appear very vivid and real, but he is unable to recall any color.

His CLEMs were consistently left-moving, indicating right-hemisphere dominance.

**Section II - Authority Interaction Problems**

a. He was a docile son of his Hindu parents until he was faced with a serious conflict as a result of coming
under the influence of Christian missionaries. They led him to disown his Hindu background and embrace Christianity over the protests and prohibitions of his parents.

b. He had few problems with other authority figures in his life.

c. He classified himself as 5 on a scale of 1 - 10, in the compliant/defiant range. His comment is significant that the relatively high rating stems from his religious conversion and the crisis which ensued when his parents forbade him further contact.

Section III - Religious Experiences

a. He had not had any supernatural experiences.

b. He converted to Christianity in India, through the "Church of God (Anderson)" group. He was "born-again" in 1953.

c. He joined the one branch of the "Church of God (Anderson)" which is anti-charismatic. The other Church of God groups are open to charismatic gifts including tongues. The pastor through whom he was converted clearly taught that tongues were real, but Satanic or demonic in origin.

He unquestioningly accepted this view, and is engaged in a teaching/lecturing capacity in a crusade against charismatic leanings. He epitomizes the view that any tongues occurring today are either fake psychological imitations, or signs of demonic influences. The original
tongues of Pentecost were, according to him, real languages. This gift has ceased since to be operative. The tongues occurring today are all counterfeits or worse - demonic.

d. Once he had prayed to receive the gift if God wanted him to have it. "But I never received it."

e. He admitted that for a time he had been quite fascinated with the claims of the charismatic movement, and in particular the other branches of his mother church, which are open to charismatic leanings. However, when seeing the anarchy and ecstasy engendered by this openness he ever more firmly rejected, charismatic notions as destructive and inherently evil. He thus portrayed a classical taboo response.

f. There was no allusion to implicit mana-like power in any of his comments. This appears consistent with his denial of authenticity to the entire world view on which any claims to mana would rest. One could, of course, see a repressed testimony of the reality of an albeit negative power, in the tacit admission that the "experience", unreal as it might deemed to be, still does have the power to destroy by wreaking havoc on existing homogenous groups.

Section IV - Summary Statement

H has undergone a classical aversion response, and has come to terms with the major authority crisis in his life, when he converted to Christianity in defiance of the
direct authority of his parents. He may have submitted to a parent-substitute, the particular branch of the "Church of God", which for many practical purposes became the new authority of his life, to the extent that he even lived in the house of the missionary pastor. His world view concerning tongues became his own, being submissive to the substitute parents in all ways, perhaps unwittingly atoning for his disobedience of his real parents. He has consistently upheld and taught the view his mentor/father substitute had taught him concerning tongues.

If our underlying hypothesis should be demonstrated as valid his left-looking CLEMs might indicate an inherent right-hemisphere dominant personality profile which, under the appropriate social group dynamic, including a revered and acceptable charismatic leader, might be quite able to receive. Perhaps this explains the strong aversion to it. Intuitively he may feel his innate vulnerability, modeling a classic taboo response.

RESPONDENT I

Section I - Bio-Data

I is a 57-year old man, unilingual English speaker. He is right-handed, nearsighted and requires bifocal glasses for reading. His dream-life is highly unusual. He can recollect very few dreams at all, and he estimated an average frequency of occurrence of only once a year. Even
those few dreams seem very fleeting and vague, in washed-out gray color hues.

His CLEMs appeared consistently left-moving indicating right-hemisphere activation.

Section II - Authority Interaction Problems

a. He was raised in a two-parent home in the Maritimes. There was constant conflict with his alcoholic father.

b. In general he respected authority which lived up to its mandate to exercise it in a fair and equitable way.

c. He classified himself as a 1 in general, but added 6, solely in his relationship to his alcoholic father.

Section III - Religious Experiences

a. He related three supernatural uncanny encounters:

1) At age 6, he and his brother saw a demon in their bedroom. He was two thirds head, one third body, and glowed a deep red color. When they closed their eyes he was gone, when they opened their eyes he was there again.

2) When he was 17 years old, he fell three storeys, to an almost certain death, it had seemed. Instead he walked away, unhurt.

3) On his way home soon after the event described in 2) above he encountered a giant of a man (8 feet tall) on a deserted street. He demanded money. H only had a 25-cent piece in his pocket. He gave it to him. The man took it and disappeared without a trace before his very eyes.
b. I was born and raised in the Anglican church. At age 17, soon after his life was spared in the three storey fall, he turned to God in response. He intuitively sensed that God had a purpose for his life. He became more interested in Bible reading and the meaning of faith in God.

c. While working in a newspaper office, he had just read a brief article about some psychic supernatural events in a small Quebec community, when suddenly a prayer welled up inside of him asking for God's direct intervention to show what phenomena really are of him and which are not. Almost immediately the words of Mark 16:16 materialized in newspaper headline-style before him: "These are the signs following those who believe: Tongues, exorcisms, healings..." When he did not understand the significance of it all, the lettering changed, and the words "those who believe" appeared in capital letters to make them stand out beyond the other words - THOSE WHO BELIEVE.

All of a sudden something happened deep within him: "It was overwhelming - sheer joy flooded over me. All of a sudden I just knew - all is true, God's love is undeniable. I was transported into another realm (my emphasis) at least temporarily, I came into contact with a divine power (my emphasis), with supercharged power, it was all such a transcending experience. I began to cry and felt the power and the glory of God fall on this most unworthy creature. Tears of joy now streamed over my face,
I turned myself over fully to Christ. 'Lord, I believe, I believe!' Potent pulsating charges were permeating and suffusing my whole being. Celestial love, joy and peace - power - it all was there. My lips were stammering involuntarily, yet I soon was able to control my new-found speech. It was a melodious symphony expressing the inexpressible - a heart set free towards God saying 'Abba, Abba!'"

He commented on the significance of the word Abba: "I have analyzed recurring phrases in my tongue speaking and have found 'Abba' is the most sacred portion of it. In Aramaic it means Father." Through this recurring 'Abba, Abba' he is able to vent unspeakable emotions and express surgings of heartfelt praise and love for God. "I experience an inner cleansing of my heart and life. I now know I am a true child of God."

d. When the phenomenon first occurred, subsequent to seeing the newspaper style headline from Mark 16:16 he did not know what it was. He had been alone, no one else was present. He had never heard anyone speak in tongues before. He described the sensation: "It felt like an electric shock going through my entire system."

He was puzzled what had happened to him, and went to the local Anglican priest who recognized his unusual speech as glossolalia. He suggested seeing the local Pentecostal preacher who confirmed he had experienced a genuine Baptism in the Holy Spirit evidenced by tongues.
I maintains to this day that no outsider had mediated the gift for him. It was his own private encounter with the godhead, it symbolizes to this day "the realization of having touched God in a way that nothing could contradict - I have tasted the glory to come!" And he continues to taste it, every day, as he praises the Lord in his very own tongue speech.

e. His subsequent career illustrates a perhaps atypical taboo response. He has spent a major portion of his subsequent life on a crusade against all detractors of the validity of a tongues experience. He is particularly impatient with all dogmatists who deny even the possibility of such personal encounters, pointing to his personal experience as ultimate proof of the dogma of a Baptism of the Holy Spirit. Since he has transcended the taboo, tongues have become the center of his world view. He cannot really accept the alternative view of denying or rejecting the focus of his world.

He claims that those who do are really doing violence to reality. He feels a real burden to convert the world to his view and experience.

f. He does not maintain any specific tenets about a power connotation in the mana sense. He does stress the awesome self-fulfillment potential of the experience. Perhaps his solitary acquisition of the behavior prevents a firm mana-like implication - there is no group in which he has received it over which he could exercise his mana.
Section IV - Summary Statement

Is a rare illustration of the often mentioned, but little documented "self-made" charismatic who has received his gift(s) without the usual rites of passage mediated by a supportive community, and, in particular, the laying on of hands by a revered leader and the implicit or even explicit submission to him.

His case is unusual in the sense that his authority problem with his less than ideal alcoholic father was resolved by meeting the ideal Abba Father in an overpowering experiential way, becoming a replacement of the genuine father figure he had craved and never had. The recurring Abba syllables and their emotional release could be seen as a cathartic healing of memories of the counterfeit father.

His unusual dreamlife, really non-existent according to his report, could be explained by his frequent activation of the right hemisphere during waking hours in his frequent tongue speaking episodes. Perhaps it thus has sufficient participation in waking consciousness so that it does not require the usurpation of consciousness in the classical R.E.M. sleep cycle during which dreams normally occur.

His visions and uncanny encounters could be explained in terms of waking dreams in analogy to sleep walking experiences.

His consistent left-moving CLEMs certainly point in the direction of a consistent and strong participation of
the right hemisphere in his personality make-up.

RESPONDENT J

Section 1 - Bio-Data

J is a 62-year old woman, a unilingual English speaker. She is right-handed, with normal vision, reading glasses being required because of presbyopia.

Her dream-life is quite constant, she dreams every night, and the dreams appear quite vivid and real, but she has no recollection of any color hues.

Her CLEMs were difficult to observe because of the angle of seating, and also because she stared straight ahead or closed her eyes. There seemed to be a tendency to look to the left during some questions requiring deeper thought.

Section II - Authority Interaction Problems

a. She reported, with a certain amount of bitterness still lingering, that her army-officer father had systematically crushed her self-esteem. He had been so cruel that she had never dared to assert herself. An example of his cruelty: "He held me upside down by the ankles to punish me." - "My father died when I was 16, and then my mother pushed me out of the house."

b. Her husband deserted her after 11 years of marriage. "He disappeared one day and never came back."

c. She classified herself as a 1 on the compliant/defiant scale. Judging by her comments she meant
to state her overt level of defiance, not the defiant spirit repressed inside her.

Section III – Religious Experiences

a. She often receives messages from the spirit world, notably forebodings and warnings.

b. She was born and raised in the Anglican church, later attended the United church. During her later teenage years she dropped out of mainline churches entirely and lived a basically agnostic life until she made contact with Pentecostalism in 1966, and spiritualism in 1967.

c. At the invitation of some acquaintances she attended a Pentecostal prayer group meeting. As some spoke in tongues she was immediately able to join in. She herself said she consciously imitated what was spoken by the others. She can do it effortlessly and gave an unsolicited demonstration, standing up and holding her hands high she intoned: "Lalalakanana..." This immediate evidence of the Baptism of the Holy Spirit qualified her for acceptance in the Pentecostal group and she is made to feel welcome as an equal partner.

She quite candidly admitted that she does not really believe the fundamentalist dogma the group is supporting. But she enjoys the emotional warmth and fellowship the group provides for her.

She lives alone in a "heritage" cottage totally covered by gray soot left from a fire some years ago. A wobbly floor of rough hewn boards, an old iron wood stove,
a rough home-made wooden chair, an antique table and a nondescript bed with a sleeping bag of indefinable color completed the decor. The door creaked ominously as she closed it behind me upon my arrival for the interview. I surveyed potential escape routes and to my relief I saw another, rear, door leading to a totally unkempt backyard.

Further into the interview she admitted to a conscious dual role she has been playing since 1967 in her religious life. One part appreciates and enjoys her Pentecostal association. Another part found a different fulfillment in 1967.

She had seen an advertisement with an invitation to a spiritualist group meeting in a local community hall.

She attended and was enthralled about the potential of receiving communications from the spirit realm. The medium present claimed to have a special message from her father offering her kind counsel and guidance, much in contrast with the treatment she had received in actual life. She stated that the medium plays a very important role for many people attending, both as a counselor and intermediary with the spirits already in another realm. "I know the spirits watch over me, they can't rest in the spirit world, they are very active."

She herself does not usually hear voices directly, but relies on the medium.

She is quite aware she is living a schizoid role, in the Pentecostal church, and the spiritualist community, and expresses a deep concern of being found out.
Pentecostals especially would not be amused by her duplicity since, according to Pentecostal beliefs, she is dabbling in the occult or even demonic.

Yet she finds both involvements necessary for a balance in life. She hopes the Pentecostals will never find out. But if it ever came to a showdown she seems to agree more with the spiritualists than the Pentecostals.

D. She even tends to agree with the spiritualist interpretation of tongues: "It is talking to the wind." (Cf. Corinthian tongues as "pneuma", spirit or wind.) Another reason she is concerned her Pentecostal friends will find her out is the notion they can tell whether someone is genuine or fake, because "they see it in your eyes!" An allusion to CLEMs, perhaps, or even the Moravian tradition of looking people in the eyes to see whether they truly believe.

On the potential of genuine faith healing she disagrees with the Pentecostals and affirms the spiritualist view that there is no supernatural healing potential, "Christ was the only real healer."

She also joined a line-up to be slain in the Spirit six months after her initial tongues experience; while tongues provided little positive feeling, this experience did give a feeling of euphoria, as she was going down in a trance-like state.

E. In a way, her openness to the uncanny tongues experience and her immediate acquisition may be an illustration of a lack of any taboo response. She seemed
to express a certain callousness or desensitization from any awe of the numinous, or any other authority. Her disillusionment with the prime authority figure of her life, her father, may have placed her in an emotional hard shell where no taboo prevailed any longer.

Section IV - Summary Statement

J provides an illustration of an unusual person with an uninhibited openness, perhaps a reaction to the harsh repression experienced in childhood. It seems that any other authority, either a Pentecostal group or a spiritualist group, can assume the role/authority of the hated father who appears to have been a tragic caricature of a true caring father figure. It seems, however, the spiritualist community is providing more down-to-earth practical acceptance and guidance through the medium's counsel, while the Pentecostals provide for her emotional needs in the typical warm, caring group dynamic for one of their own who legitimized herself by producing credible glossolalia.

She is aware of the schizoid role she is playing and worries about being found out. Her living quarters bore sad witness to the fact that something very basic had become uncoupled in her perception and handling of reality.

Her ambivalent CLEMs and, even more, her stares instead of CLEMs, may be indicative of some deep
psychological trauma and its consequences. She is a cogent case in point that some practitioners of glossolalia do not believe the dogmatic implications of a Spirit Baptism, but are simply able, by an act of the will, to mimic a particular linguistic behavior.

Significantly, the taboo-response, the awe of the numinous, is lacking.

RESPONDENT K

Section I - Bio-Data

K is a 58-year old man, right-handed, with excellent vision, no correction is necessary. He is essentially English speaking, but is also conversant with French, Japanese, and a Low-German dialect, but does not consider himself bilingual.

His dream-life is active, he dreams every night, the dreams are very vivid and real. He cannot recall color content, but recalls the content of the plots of the dream-stories.

His CLEMs were consistently left-moving, indicating right hemisphere dominance at the time of the interview.

Section II - Authority Interaction Problems

a. He claims he has had no unusual problems with authority as he grew up in a traditional two-parent home.
The only situation which led to confrontations was his disinclination towards doing farm chores.

b. Later in life, in work situations, he learned to avoid confrontations and simply stayed away.

c. He classified himself as a 2 on the 1 - 10 compliant/defiant scale.

Section III - Religious Experiences

a. Only once, during his Kabalarian period (see below) he heard a supernatural voice, and had an ESP experience. Three weeks after his conversion to Charismatic Christianity he heard the actual voice of God at 3 AM one night.

b. He grew up in a home with only a shallow involvement in a mainline church. He began a personal quest for reality and religious meaning only later in life, immersing himself in psychic phenomena, reading Edgar Cayce, experimenting with hypnotism and Kabalarianism. The quest was generally quite unsatisfactory except for hearing the occasional supernatural voice and an ESP experience.

In 1975, he began attending Alliance Church meetings and was led to make a formal decision to receive Christ as personal Savior ("born-again").

c. In March of 1979 he had his first encounter with tongues at a Full Gospel Businessmen's International Luncheon. In April 1979 he attended a retreat. In the intervening month he had done much studying, including the
step-by-step instructions on "How to Receive the Holy Spirit." At the retreat an invitation to receive was given and he said matter-of-factly: "My Lord, I am ready to receive!" He went forward and received immediately, effortlessly. Now more than 13 years later, his glossolalia-practice is still effortless and increasing in frequency, more than twelve times a day.

d. He volunteered a number of comments:

Even before he had been baptized in the Holy Spirit he had experienced an anticipatory phenomenon: "Two years before I even accepted Jesus Christ as my personal Savior and Lord I was at a meeting which was a very moving experience for me. The meeting was very anointed. Tears began to flow from my eyes uncontrollably. They definitely were not triggered by the self! One of the leaders was talking to me and happened to touch my shoulders. I dropped to the floor and could not get up. I started to cry and could not stop. This lasted twenty minutes." (He spontaneously acted out the position, on the floor, crawling on hands and feet, but unable to get up.)

"People who are open to receive will go down. But it may also be dependent on the leader's authority (my emphasis). At one event the power was so strong it went around like a wave not unlike the cheer wave at a hockey game, and the gas-fired furnaces at the ceiling were affected."

Concerning Biblical antecedents of glossolalia and the Slain in the Spirit syndrome he asserted that the
"prophetic" (nava) ravings of Saul and David were identical to the current Pentecostal phenomena. Perhaps he had received that insight during his youthful involvement with Kabalarism (see above). K and F both had their first contacts through the good offices of the Kabalarians.

e. He had shunned evangelical/charismatic Christianity for a long time on his spiritual quest, and had tried many other avenues to gain spiritual enlightenment. Only after he had tried many other approaches without success did he finally venture into Pentecostal rites. Once he had overcome his taboo aversion through rational study of the claims of Pentecostalism he went forward with an open mind and received immediately.

f. His reference to power and authority in the elicitation of spiritual experiences (above) appears to support the notion of a mana aspect in conjunction with the taboo function.

Section IV - Summary Statement

K appeared very self-assured and projected a balanced personality which has found its spiritual niche. His very frequent tongue-speaking (more than twelve times a day) and his vivid dream-life point to a consistent right-hemisphere dominant personality which by its very structure is a natural for engaging the alternate stream of consciousness. His youthful mystic quests for reality encounters with the numinous seems to confirm this notion.
His contact with Kabalarianism may have opened the first door for him, as it had for F (see above). Now, his right hemisphere has found its niche and is able to fulfill itself.

**RESPONDENT L**

He responded to the advertisement in the *Vancouver Sun*:

Dear Sir(s),

I am interested in offering my research findings on the tongues question, along with my opinion, as I understand the burning issue.

I will give those findings on a cassette tape if you are interested, please respond your desire by return post.

Yours truly,

(Signature)

I responded:

Dear Mr. (Respondent L),

Thank you for replying to my ad concerning tongues research. Further to our phone conversation recently, please find enclosed the background information form with the consent form at the bottom. Also enclosed is the background sheet for yourself, if you should decide to participate as an informant for the research. In that case, please sign the consent form and return it to me. (Otherwise, I am not at liberty to quote any of your statements).

You will see the main thrust of the research in the crucial statement, "why some individuals seem to be able to acquire the ability quite easily... while some do not ever acquire it, even though they may desire it intensely."

Anything you may have to contribute would be deeply appreciated. If you do use a cassette tape, and would like to be re-imibursed for the cost of the tape, please let me know, or conversely, I could send you a blank cassette to replace the one you provided.

Thank you for your consideration.
Sincerely,

(Signature)
The questionnaire and consent form were enclosed.

Several days later the forms were returned, with the following terse note attached:

You asked for information on the "Tongues" question, not an invasion on my private and spiritual life.
The forms require I give my life story in detail. This I cannot or will not do.
My life (spiritual) belongs to me and my God only.

(Initials)

Summary Statement

L provided, unwittingly, an illustration of a classical taboo response. He had seen the advertisement, had cared enough to respond, had agreed to be interviewed, and then changed his mind. Apparently he had a specific anti-tongues paradigm to share, and when he realized that this was a more accepting, objective, and even-handed approach, he sensed danger or a threat to his preconceived world-view which he did not want to see upset.

Even though he did not provide any direct input, his response certainly illustrates the taboo-ambivalence in a classically cogent way.

Respondent M

Section I - Bio-Data

M is a 26-year old woman, bilingual (English and Dutch). She is right-handed and needed vision correction for near-sightedness at the Grade 7 level. She dreams
frequently, the dreams appear vivid and real, and are recalled as occurring in living color.

Section II - Authority Interaction Problems

a. She was raised in a two-parent mainline Christian home and had few confrontations with her parents, except the usual teenage years difficulties.

b. She had an ongoing feud with the pastor of her original church. The pastor's daughter was her friend, yet the pastor frowned upon this friendship since "he did not approve of me, I was not good enough for the pastor's daughter."

c. She classified herself as a 3 on the scale of 1 - 10 of relative compliance/defiance.

Section III - Religious Experiences

a. She has had a number of *deja vu* experiences, where she was convinced she had been in a certain place or situation before, even though there was no rational explanation for it.

b. Her spiritual development had plateaued in her childhood church. The rejection by her own pastor as a suitable friend for his daughter poisoned her relationship to her church.

c. As early as 1975, she had encountered the tenets of Pentecostalism when she attended a Pentecostal summer camp with a Pentecostal cousin. She was the only non-Pentecostal present. When a young male counselor
offered to provide a Spirit Baptism session following the camp fire singalong, she was quite open to receiving but nothing happened. The young counselor wanted to see some results and prevented her from giving up and leaving. Ironically, the counselor had not even bothered to find out whether she knew what she was to elicit — there had been no modeling of the behavior. He presumably thought she was of Pentecostal background and familiar with the sought-for behavior. This insensitivity made her very confused and torn emotionally. In hindsight she is now much more aware that this attempted forcing of the experience had traumatized her and made her unable to receive for quite some time even though she very much craved the experience.

She had written in response to my advertisement, expressing her puzzlement and frustration in not being able to receive. "Everybody else received while I sat there crying. Then the thought occurred to me: 'Maybe it isn't for me.'"

She had been visiting other groups and made a conscious faith commitment in 1986 and since then has considered herself as "born-again". This experience took place in a rather unusual place — a laundromat. There she had met a young man who witnessed to her while folding laundry and invited her to accept Jesus then and there.

She joined a charismatic church. The youth pastor continued dialoguing with her, and maintained: "You should also become spirit-filled." Her standard reply was: "But
I am, I got it when I was born again." (cf. Billy Graham's dogma, Chapter IV, V)

The pastor always replied: "No, you didn't and you know it!"

In the spring of 1987 another visiting evangelist gave yet another altar call to receive. "I was scared, but there is nothing to be scared of everyone insisted. So I went forward and we went down to another room, and I received!" A woman (my emphasis) laid hands on me, and just said: 'Let's pray together.' I was thinking I am not going to receive again. But then I somehow changed my prayer into a positive frame of mind: 'Thank you Lord, for giving it to me.' And I did!"

d. Soon after she also received the "Slain in the Spirit" experience. "I was frightened because I had no idea what was to take place. After, I felt as though a huge burden was released."

She volunteered several other insights: "Speaking in tongues makes me feel at ease. It is such a gift! When friends are in trouble I just pray for them in tongues. I didn't know what to pray for in rational words (my emphasis), I just had to pray in tongues. And the Lord understood me. So many little things used to bother me, feelings of worthlessness, problems just got bigger and bigger, and the more I avoided them, the worse they got. Now I have no more worries, I just give them all to the Lord. As I pray in the Spirit I feel a real release (my emphasis) come over me."
e. When the first ad appeared seeking respondents, she was one of the first to respond. At that time she was puzzled why she had not received, and had responded to the ad because she wanted to find out why she had not. Yet numerous attempts to set an interview time were unsuccessful. Ever new reasons were cited why an interview was impossible. Either no mutually acceptable time was available, because she was suddenly called in to work on Saturdays, because she had no car to go to a meeting place, because she could not be interviewed at home because her parents disapproved of her Pentecostal leanings.

Finally in May I telephoned once more and was told she had received the Baptism in the Holy Spirit now, yet she was still willing to be interviewed. It proved no problem to find a mutually convenient time slot. Ironically, and perhaps very symbolically the suggested meeting room was a Sunday School room in her former Christian Reformed Church, made available to us with the express approval of her parents, still leading members of that church.

Perhaps the entire encounter is a subtle illustration of her ambivalent taboo response prior to receiving. In one way, she wanted to find out why she could not receive, but found ever new reasons for postponing an answer. It certainly seems similar to the imbatekas response described by Burridge (1967) (discussed in Chapter VI). There is danger, the status quo may be changed for ever.
But now that she had touched the taboo and become part of what it symbolizes she no longer displayed the aversion response.

Section IV - **Summary Statement**

Her spiritual pilgrimage certainly is intriguing and has some apparent feminist angles to it. Her difficulties appeared to have originated with overbearing authority figures who were all male - the pastor of her original church, who rejected her as a worthy friend of his daughter, and the male camp counselor who tried to force the experience on her. The male evangelizer in the laundromat was unable to give her the complete spirit-infilling, only the born-again experience. Even the male youth pastor at her current Pentecostal church did not succeed, but only prepared her intellectually through his teaching. The male evangelists failing, it was left to a gentle woman to finally lead her into the experience with some non-threatening coaching.

Once again an abuse-of-authority model may prove useful in the analysis of non-receiving. One could assume that her anxiety may indeed have been caused by overbearing male authority figures. This hurt was finally overcome and healed by the caring gentle approach of an understanding woman. The "Slain in the Spirit" phenomenon, experienced two months previously, may have taken away the general spasm in her subconscious, and prepared the way for the final infilling.
RESPONDENT N

Section I - Bio-Data

N is a 42-year old man, right-handed, bilingual, Dutch/English, knows other languages in addition (German, French, Spanish, Japanese). His vision required correction for congenital nearsightedness at an early age. His dream-life is atypical, he dreams only rarely, and the few dreams he recalls are very fleeting and vague, yet if they do occur, he remembers color hues.

Soon after his Baptism in the Holy Spirit he had three very vivid dreams.

His CLEMs were consistently left-moving.

Section II - Authority Interaction Problems

a. His past history, especially his late teenage years, was a tragic tale of irrational defiance, especially towards his strict father. In hindsight, he rationalizes his defiance as a reaction against the unrealistically high standards and expectations his father had for him. There was never any show of affection. Mother also came across as overbearing. Yet, outwardly he had been under their authority and had modeled the role of a perfect child. He moved out as soon as he could, at age 18, and ran wild.

b. Once he was on his own, all other forms of authority elicited the same defiance reaction he had developed toward his father. Law enforcement agencies
especially felt the brunt of his ire and disdain, with the result that he was often in trouble with the law.

c. He classified himself as an 8 on a scale of 1 - 10 of relative compliance/defiance.

Section III - Religious Experiences

a. He had uncanny encounters only under the influence of hallucinogens.

b. He was born and raised in a totally non-religious home. He had some fleeting contact with the Salvation Army at age 6.

He remained agnostic after moving out. But some years later he was invited to a neighborhood Bible study group and he met some "born-again", "spirit-filled" Christians who were speaking in tongues.

At first he was confused and repelled. But a certain fascination caused him to return to the group.

c. He made his decision to receive Christ (become born-again) in 1984 and nine months later was ready to ask for the Baptism of the Holy Spirit. He received it immediately. There was no struggle.

d. He shared a number of observations: "When I received it was immensely overpowering. Others were already speaking in tongues, someone touched me and it hit me like a thunderbolt. I was so loud (in tongue-speaking) that I drowned out the entire congregation."

"When I pray in English, I often run out of ideas, then I switch over (my emphasis) to praying in tongues."
Somehow, I can communicate better even though it isn't really verbalized. But then I feel the pressure is off, and I can drift in and out. I can will myself to do it at any time, it is always under the control of my will."

"The Baptism gives a sense of an overwhelming power (my emphasis) but not a feeling of possession, rather a heightened awareness and anticipation. Some fight against that. But I was open, and I had no apprehension of receiving. I knew I had a measure of control in it."

"By the way, you can pray in the Spirit while talking rationally to someone. Praying in the Spirit is different from talking to someone, it's more like an inner attitude, a state of being. For example, I can fix electric shavers and pray in the Spirit at the same time (my emphasis). Another time I was arguing with a Jehovah's witness with my mind (my emphasis) while praying in the Spirit (my emphasis). I maintained a mental rapport with God, while doing two things at the same time."

He offered an explanation why some are not likely to receive the Baptism: "God distributes his gifts as he wills, and not all necessarily can receive. But submission to God is the primary requirement. With some people that is really a problem. They have too many doubts and fears. Scripture does not teach the gift is available to all."

e. He experienced a taboo-like response, at first taken aback when encountering the irrational tongue-speaking, yet soon a fascination and attraction replaced the initial aversion, and the power and authority.
available through the experience made it something extremely attractive, which he received immediately when he had decided it was the right thing for him.

f. His analyses quoted above concerning a power/mana aspect of the experience are close to the notion developed in the research hypothesis.

His reference to a sense of "overwhelming power" engendered by the experience, as well as his references to simultaneous operations of two inherently different modes of being or appreciating reality suggest the shamanistic model of a set-apart person able to transcend the usual constraints of everydayness as a consequence of having received the gift.

Section IV - Summary Statement

N provides a rather extreme example of a rebel who found a cause worthy of submission. He received his reward - an inner peace and balance.

His comments denying the universal availability of tongues (taught by his current Pentecostal church) reveals an open mind, and the notions he volunteered without any prodding concerning dual streams of consciousness are informative. He seems to be intuitively aware of latent innate dichotomies in his personality. His insights into the power/authority and submission aspects of the Baptism of the Holy Spirit reflect some deep analytical thinking on his part. His atypical dream-life may well be linked with his frequent activation of his right hemisphere in
his tongue-speaking periods. The right hemisphere may well be activated enough for balance without still requiring its usual REM sleep release or active period. Significantly, it sprang into hyper-activity immediately after its initial release.

RESPONDENT 0

Section 1 - Bio-Data

0 is a 65-year old woman, unilingual English, left-handed, who had been forced at school to write with her right hand. She stressed the good fortune of thus having become ambidexterous, and insisted she felt no resentment for having been forced to change. The protestations of "no resentment" seemed almost excessive, possibly indicating a deeper hurt.

She needed vision correction 15 years ago, the usual presbyopia (farsightedness requiring reading glasses). Her dream-life is atypical, she claims to dream only once a year on average. The few dreams she does recall had appeared very vivid and real, but definitely not in color.

Her CLEMs were ambivalent and very difficult to ascertain, either because she closed her eyes, looked down or simply stared. The few that were observable tended to be left-looking.

Section II - Authority Interaction Problems

a. She grew up in a strict Roman Catholic home as the
oldest child. Mother passed away when she was 13 and she was shouldered with the responsibility of looking after the younger children. "Father just expected too much. And I was always at a loss for words to assert myself. After having to replace mother for two years I moved out as soon as I could." Which she did at age 15.

b. She had a few problems with teachers in school, as mentioned in connection with her left-handedness. They did make her functionally right-handed, but may have created an aversion to authority, especially if it interfered with innate preferences.

c. She classified herself as a 1 on the 1 - 10 compliant/defiant scale, adding the cryptic comment that she tried too hard to meet expectations of those in authority, but deeply resented doing it.

Section III - Religious Experiences

a. She was unable to recall any supernatural encounters of any kind.

b. She was raised in a strict Roman Catholic home. When her mother passed away, she found a treasured legacy - a letter specifically addressed to her, written by the mother in the full knowledge her days were numbered. Essentially it became for her a near supernatural message from the beyond. The basic thrust of the letter was to "keep going straight" and to attend mass every Sunday.

She attended several retreats during her teenage years.
Her spiritual life plateau-ed until she was widowed 2 1/2 years ago.

c. Soon after, she began attending Roman Catholic Gifts of the Spirit workshops offered in her home parish. A sizeable portion of the seminars were testimony sessions where people gave glowing accounts how their lives were changed upon receiving the Baptism in the Holy Spirit. All these testimonies of victories, however, created only feelings of worthlessness: "I have boyfriends and booze. I am not a good living person. I am not that holy!"

She purposefully avoided attending the seminar during the particular week when she knew the Baptism in the Holy Spirit would be offered. The seminar leaders had promised that if you receive the Baptism, you would be able to give up all vices, like smoking, drinking, attachment to money etc. She commented: "It's strange, I was both fearful and attracted at the same time! This year I chickened out, but I might try it again next year. I sure like the way they pray, talking to God privately and in groups. Well, maybe I will be going back this year yet after all. They just have (her emphasis) something, lives are changed, and that is the proof, isn't it? I even saw young (her emphasis) people crying while singing these new songs!"

d. She did not actually join the ranks of enquirers or seekers.

e. She related a classical taboo response as described above. The quote: "I was both fearful and attracted at the same time!" illustrates cogently what
Steiner et al intimate as the essence of taboo ambivalence (Chapter VI).

f. A mana-like awe of the power available through the experience was also quite discernible in her demeanor and childlike respect which she manifested towards the dispensers of the experience. They have the awesome power to interfere in people's lives and change them into prodigies of virtuousness. It seemed she was not quite ready to submit. Yet she knew the power was real.

Section IV - Summary Statement

Q seems to typify the ambivalence of a person who is confronted with the claims of the Charismatic Movement yet has not made a decision to succumb to the new order of things.

The hurts suffered in her early teens through the abuse of paternal authority and the imposition of right-handedness by the educators may well have created something one might be tempted to call authority neurosis or extreme hypersensitivity towards any exercise of authority, and any implicit or explicit submission requirement to any authority by an act of the will. This, in turn, could explain her ambivalent reaction. She modeled a classical taboo-ambivalence throughout the interview. Even coming to the interview was a challenge. She avoided a number of potential time slots, but eventually did come. The subsequent CLEMs interview
scheduling was faced with the same ambivalence, but eventually it was arranged.

Q is the only left-hander in the entire group of respondents.

RESPONDENT P

I received the following response to my first advertisement in the Vancouver Sun. All attempts to contact the telephone number provided were unsuccessful. The number is in service, according to B.C. Telephone information. There is never any one home to answer. So no interview has taken place.

The letter provides some relevant input, however. Here it is, unretouched grammatically, in spelling or punctuation:

Dear Truth finder,

Praise God I wish more people would ask for the truth. I became a Christian about 7 yrs now, I got filled with the spirit as they did on the day of Pentecost about a month later. It was the first time I had seeked this gift. If there is no tongues then we sure don't have a very Good God who would let me to pray in tongues sometimes for 40 hrs a week and more. I'm an intessesor (intercessor?) I could not pray like that or length in English. I do also pray alot in English when I run out the spirit takes over. My son was dieing when I became a Christian God healed him. I had cancer a few yrs ago God healed me if I'm no real God sure does hear those prayers. One of the gifts God has blessed me with is praying for people for the Gift of Tongues. So have learned a lot through out my travels about why some don't recieve. The youngest one I prayed for was 23 months old. He has a real liberty this baby prayed his mother into seminary school. She had tried to commit suicide 18 times she was a mess so God blessed her son to pray for her she's fine now it's about 4 yrs ago now. God bless you I hope I can be a help to you. I feel sometimes people try to teach something there not qualified in. If your a man do you think you can
tell someone how to have a baby better than I can
I've had two children. If you want to get knowledge
you need to get help from those that do. It says
tongues is not for everyone it isn't not for
unbelievers that is one of the reason among many that
people don't get filled and with the liberty to
speak. May God bless you. Seek and ye shall find (The
Truth).

In Him I Trust
(Signature)
(Telephone no.)

Summary Statement

She certainly felt constrained to share some of her
insights, yet she was never available. I must have
telephoned at least a dozen times.

Her comments about 40 hours per week of
tongue-speaking/praying illustrate the pervasiveness of
the experience.

Apparently, she had quite a successful ministry in
facilitating the experience for those who sought. If the
23 month-old toddler actually received the gift, she may
well have documented the youngest recipient of the
experience.

(I have heard of 5 and 6 year-olds receiving the
Baptism).

The comment about the person who had attempted
suicide 18 times illustrates the range of unusual
personalities which may be helped by charismatic
intervention, possibly helping them to bring about a
psychological equilibrium in their personalities.
### TABLE III

#### COMPILATION OF RESPONDENTS' DATA

**RESULTS OF THE INTERVIEWS**

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<td>R</td>
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<td>R</td>
<td>R</td>
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<td>L</td>
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<td>EYESIGHT (OK, Nearsighted, Farsighted)</td>
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<td>O</td>
<td>K</td>
<td>N</td>
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<td>N</td>
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<td>O</td>
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<td>DREAM-LIFE (Usual, Above, Below)</td>
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<td>U</td>
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<td>B</td>
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<td>B</td>
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<td>Y</td>
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<td>5</td>
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<td>1</td>
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<td>L</td>
<td>L</td>
<td>L</td>
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<td>R</td>
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<td>?</td>
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<td>R</td>
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<td>n/a</td>
<td>L</td>
<td>L</td>
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<tr>
<td>Right-dom. Left-dom., ?</td>
<td>R</td>
<td>n/a</td>
<td>?</td>
<td>n/a</td>
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</table>
EVALUATION OF THE DATA

The data base is somewhat limited, since only 14 of the 16 respondents could be interviewed. A hemisphericity/glossolalia link is apparent; however, the sample is too small to make any quantitative judgments.

There seems to be somewhat of a correlation between authority interaction problems and inability to receive the Baptism in the Holy Spirit documented by glossolalia. The notion of an authority neurosis thus may be tenable and will have to be researched with a larger data base.

There also appears to be a slight correlation of high-frequency waking glossolalic activity and below-normal dream phases. This would fit the hypothesis since the right hemisphere could be seen as receiving an adequate share of consciousness during waking hours through glossolalia, and hence would not require its usual activation during sleep.

The surprisingly low response to a rather extensive advertising campaign necessitated the recruitment of more respondents, to be able to pursue the second research approach - conducting a quantitative CLEM study.
C. A DOUBLE-BLIND C.L.E.M. INVESTIGATION

1) Purpose

Given what has already been said about glossolalia, polarization, the taboo response, and hemisphericity, it is possible that basic characterological differences, based on different psychological personality profiles related to hemisphericity might be significant. In particular, glossolalic abilities may be related to hemispheric dominance.

According to the typology developed by Bogen (1969), and Bakan (1969, 1971, 1976, 1978), human beings may be classified into two different groups, left-hemisphere dominant and right-hemisphere dominant personalities. The left hemisphere dominant personality tends to reflect the typical modes of its primary locus - a sequential, rational, structured, analytical cognitive style, while right dominant personalities tend to reflect the typical modes of the right hemisphere, a more subjective, holistic, artistic, spiritual, or experiential style of perceiving and relating to reality.

Bakan's (1969) seminal work on hypnotizability and functional brain asymmetry pointed towards a greater hypnotizability potential of right-hemisphere dominant subjects. Other, subsequent studies pointed towards greater openness to spiritual experience in right-hemisphere dominant subjects (Bakan, 1978; Fenwick, 1983; Posey & Losch, 1983; Philipchalk, 1987). Evidence

2) Method

The Conjugate Lateral Eye-Movement (CLEM) test, a measure of hemisphericity, developed by Bakan (1969) was adapted for this study.

The test consists of a series of 20 proverbs read out, one after the other to a research subject. (see Appendix VI) After each proverb, s/he is asked to reflect on the meaning and then briefly explain its basic message. The test is based on the observation that most humans, when asked to reflect on a question, tend to break eye contact and look to either the left or right while beginning to reflect. Bakan et al have shown that there is a correlation between direction of Conjugate Lateral Eye Movement (C.L.E.M.) and hemispheric activation, and hence a pattern can be ascertained which may indicate the subject's hemispheric activation style. Since neural pathways cross over, a RIGHT-CLEM suggests LEFT hemisphere activation, and vice versa.

The direction of the very first lateral movement following the question was recorded if an observable movement occurred. Since a variety of combination of
lateral and vertical movements occur, the model of a large imaginary clock superimposed on the face of the subject was utilized for accurate scoring — the direction of gaze was correlated with the numbers on a clock: A completely lateral movement to the left was scored as a three, a lateral movement to the right was scored as a nine, a vertical up movement as a twelve, and so forth.

Scores between 1 and 5 were interpreted as a left movement, scores between 7 and 11 as a right movement. If 70% of the scores were consistently right or left, the subject was classified as a right or left-mover, if less than 70% of the scores were consistent, the subject was classified as uncertain, and eliminated from the data analysis.

The original plan had been to implement two parallel research designs, open-ended sociological interviews, and a quantitative CLEM analysis of the same group of respondents. Respondents were to be recruited through extensive newspaper advertising (see Appendix II) which, it was hoped would yield an adequate data sample. As pointed out in the earlier part of this chapter the results were sparse, perhaps illustrating once again the reality of a deep-seated taboo response. Only sixteen responded at all, and only eleven were willing to undergo a second interview, in effect the CLEM Test. Since the data sample was too small for any quantitative analysis, more respondents were then recruited through other means, such as referral by some of the original respondents and
personal efforts on my part. When the sample still proved too small, I approached Trinity Western University in Langley which caters to a largely fundamentalist (both charismatic and non-charismatic) student population. Dr. Philipchalk, T.W.U. professor of Psychology, kindly agreed to recruit volunteers from the student body, specifically his first and second year Psychology classes. In all, thirty-two students participated, helping to augment the total data-base to 63. Approximately 50% of the respondents were 18-20 years old, the T.W.U. portion of the sample. About 40% of the respondents were between 25 and 50 years old. Ten percent were 60 years or older. The oldest was 75.

Sixteen (16) of the respondents were male, forty-seven (47) were female.

All respondents were asked to classify themselves as one of three categories, viz:

a) Persons who feel they have received the "Baptism in the Holy Spirit" documented by the ability to engage in glossolalia or to "speak in tongues."

b) Persons who have not received this ability, even though they have asked to receive and had desired to receive.

c) Persons who have questions or reservations about a specific "Baptism in the Holy Spirit" evidenced by tongue-speaking, either allowing for the possibility or rejecting it, but unable to engage in the behavior.

(The self-classifications of the respondents were
accepted as valid without further scrutiny; self-reported glossolalic ability was not verified by asking the respondents to produce a typical sample of their glossolalic speech). Almost all respondents were active members of a variety of Christian churches, both Pentecostal/charismatic and non-charismatic. However, there was no clear correlation between denominational dogma and facility with glossolalia (or lack thereof). A significant proportion of self-confessed glossolalists claimed membership in non-charismatic groups and vice versa.

Only two of my respondents (discussed in Chapter X), B and F, were of non-Christian persuasion.

An outside interviewer was trained to administer the CLEM test. He neither knew the underlying hypothesis nor the classification of the respondents. He only administered the test and scored the CLEMs.

Sixty-three (63) respondents actually participated in the CLEM test. They were scheduled at 20-minute intervals by the researcher. Interviews were conducted in a room with near identical features on either side of the respondent, to minimize lateral distractions which might skew the responses. The respondent faced the interviewer frontally, both seated on either side of a desk. The wall behind the interviewer (which the respondent had to face) also had no distracting features.
3) Results

The raw data base was as follows:

Category (a): 8 L, 17 R, 4 "?"

Category (b): 5 L, 3 R, 3 "?"

Category (c): 12 L, 8 R, 3 "?"

where -

L = left hemisphere dominant (Right movement); R = right hemisphere dominant (Left Movement); "?" = unclear, ambivalent dominance

The data were analyzed by the chi-squared test of a 2x2 contingency table, in which all respondents were subsumed under two headings, glossolalists and non-glossolalists. The subheading (b), those who sought but did not receive the ability, was included with the general classification of (c), those unable to elicit glossolalia. The co-variable is hemispheric dominance, L (left) or R (right).

The combined data-base is the following:

Glossolalists: 8 L, 17 R, 4 "?"

Non-Glossolalists: 17 L, 11 R, 6 "?"

The "?" respondents (no clear discernible dominance) were eliminated.

The results are tabulated in Table IV below, which shows the frequencies of left-movers (RIGHT-dominance) and
right-movers (LEFT-dominance) by subject reports of glossolalic ability.

**TABLE IV**

Hemisphericity and Reported Glossolalia

<table>
<thead>
<tr>
<th>Hemisphericity</th>
<th>L</th>
<th>R</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Glossolalists</td>
<td>8</td>
<td>17</td>
<td>25</td>
</tr>
<tr>
<td>Non-Glossolalists</td>
<td>17</td>
<td>11</td>
<td>28</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>25</td>
<td>28</td>
<td>53</td>
</tr>
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</table>

Chi-square = 4.44  
Df = 1  
p >= 0.035

The results above allow for rejection of the null hypothesis at the 0.035 level of significance. They indicate a significant relationship between glossolalia and L/R dominance or hemisphericity.
4) Discussion

Even though hemisphericity was shown to be a significant factor, it is also apparent that it is not the only variable, since a sizeable number of Left-hemisphere dominant persons also claim glossolalic ability. Secondary co-variables need to be explored. The possibility of a third hemisphericity category of human beings, those able to selectively and freely activate either hemisphere and partake of either stream of consciousness looms large. Such persons may be able to choose activation of either hemisphere by a simple act of the will. Since the CLEM test essentially consisted of an at least partially cognitive task (explaining a proverb in rational terms) such intrinsically bi-hemispheric personalities may have chosen to activate their cognitive left-hemisphere stream of consciousness while performing an ostensibly cognitive-oriented task. In spite of this built-in bias towards left-hemisphere activation, a statistically significant number of respondents maintained a right hemisphere dominance, thus making the results worthy of serious consideration.

The notion of two streams of consciousness mediated by the two hemispheres of the human brain has thus been supported empirically.

Replications of this type of study with a larger quantitative data base as well as PET and CAT scans of respondents engaging in glossolalia may provide further confirmation of the underlying hypothesis and shed further
light on the complex socio-cultural implications of human brain asymmetry and lateralization.

Should the initial findings receive further confirmation a conceptual bridge will have been provided to lessen and perhaps even heal the polarization and schism triggered by glossolalia.

The notion of hemisphericity then could begin to answer the ontological/spiritual identity crisis of all those unable to receive the experience, even though, within their cultural setting, they may strongly desire it. The ability to engage in the overt glossolalic behavior could be seen as the potential of only a minority in a given population, specifically those whose right hemispheres can be liberated from the usual tutelage and inhibition of the dominant left hemisphere, mediator and seat of normal, everyday, "rational" consciousness.

D. Stroke Victim Research.

All attempts to locate the appropriate target group of stroke victims who had had a "Baptism in the Holy Spirit" experience prior to suffering a stroke had been in vain. Several advertisements succeeded only in eliciting one response, that of a woman who had suffered a right-hemisphere stroke which severely impaired her musical abilities. She had become familiar with the Baptist in the Holy Spirit option after having suffered the stroke. She is puzzled why she is unable to receive the experience of tongues. Perhaps the right hemisphere
stroke damage has precluded it, by destroying the areas of the right hemisphere which would be able to elicit the behavior. However, there are, of course, many without stroke damage who also are unable to elicit the behavior.

E. Conclusions

The basic results of the CLEMs studies conducted indicate a definite relationship between glossolalic ability and right hemisphere dominant personalities. However, other variables enter into the picture and need further exploration. For the purpose of this dissertation, the notion of two streams of consciousness mediated by the good offices of the two hemispheres has been undergirded empirically. The probability factor of 0.035 is significant and implies the uncovering of a real relationship between the two variables, mitigated by other co-variables which need to be refined in further studies.
CHAPTER XI
CONCLUSION

A. Summary

The research findings outlined in the previous chapter appear to support some of the intuitions of a variety of authors of the past and present who pointed to a deepfelt awareness of a complementary, subdued and dormant, if not repressed, alternate state of being or appreciating reality. Goethe's dictum "Zwei Seelen, ach, wohnen in meiner Brust!" (Two souls, alas, reside within my breast!) sums up succinctly intuitions of duality through the ages.

This basic Goethean duality suggests another, more complex duality, where specific notions of an extra-ordinary, alternate realm, of the totally other, of the Sacred, of the Numinous tend to recur in ever different nomenclatures in many of the typical, and representative cultural settings surveyed.

The concept of the psychic unity of humankind, on the one hand, and the biological reality of human consciousness dependent on an interaction of two hemispheres of the human brain, on the other hand, may serve as joint foundations for an explanatory model of differential typologies of both individuals and cultural orthodoxies, with hemisphericity possibly constituting one of the key variables.

Throughout history many seekers for experiential encounters with an alternate state of being were convinced
their search was valid and ontologically real. Otto (1961) and Maslow (1970) gave eloquent summary expressions and paradigms to these deeply held beliefs that man is capable of transcending the realm of everydayness and has the potential to perceive reality and to experience being in a more immediate and powerful way, by an alternate, out-of-the-ordinary mode of appreciating existence.

As our survey attempted to show, Maslow and Otto had many precursors. The shamans, the Nava-prophets of Ancient Israel, the dervishes of Sufi Islam, the mystics of Hinduism, Buddhism (Zen), Judaism, and Christianity all gave witness to a deeply felt awareness of another realm. St. Paul was perhaps the first to provide cognitive labels for two parallel streams of experiencing reality, identifying them as *nous* and *pneuma*. Montanus and Tertullian attached the value judgment of superiority to the *pneuma* state, when they taught the existence of two classes of Christians, *psychikoi* and *pneumatikoi*.

Futrell, Gumperz, Samarin and others outlined the *communitas* which a common language can evoke and symbolize. Glossolalic speech communities conceivably could be seen as plausible analogs within charismatic groups to regular (cognitive) speech communities. Samarin's notion, following Otto's, that mystery languages constitute linguistic symbols of the Sacred, fits in with the hypothesis that glossolalia may be a "language" of the other realm.

Martin's, Babcox', Robinson's, and especially
Spittler's, Philipchalk's, and Goodman's notions about the etiology of glossolalia in an alternate part of the human psyche or brain tend to support some of the assumptions inherent in the research hypothesis of this dissertation.

The findings outlined in the previous chapter may help thus to support the notion that Otto's concept of the Numinous and Maslow's Peak Experience may be ontologically real and may even be located in an empirically verifiable way in the right hemisphere of the human brain. The ultimate "Mysterium Tremendum" could be seen as the "awe-some" awakening and liberation of the right hemisphere-mediated stream of consciousness into full emancipated awareness, often resulting in a profound personality change in individuals so affected. The acquired ability to participate in vocalizing behavior may be seen as evidence of the elicitation of the full bi-hemispheric consciousness potential of man. While the operation of the speech apparatus in everyday experience is usually the domain of the cognitive left hemisphere, the right hemisphere, by producing glossolalia, attests to its emancipation by its ability to control the speech apparatus.

The statistically significant preponderance of consistent right hemisphere-dominant persons in the group claiming the reception of "The Baptism in the Holy Spirit", perhaps a religious synonym for an encounter with the numinous documented by the evidence of glossolalia, tends to undergird the emerging notion that glossolalia
may be right hemisphere "speech". The often glowing testimonies of the respondents who described their deepfelt sensations upon receiving the "Baptism in the Holy Spirit" may be cited in support of the possible involvement of the right hemisphere in profound spiritual experiences, since the reported sensations also dovetail with classical medical paradigms of right-hemisphere stimulation effects (relaxation, euphoria, inner release, peace).

Summary statements of researchers such as Kelsey and Kildahl affirm the above mentioned phenomena. In addition they have references to surges of mild electrical excitation, perhaps reports of the first energizing of dormant neural pathways, as the right hemisphere takes control over areas usually reserved for left hemisphere control.

Applying the model of an awakening or liberation of the usually subjugated, repressed, and/or dormant right hemisphere based stream of consciousness, the "commencement of a new life in the Spirit" claimed by Pentecostalism as a result of the Baptism in the Holy Spirit then seems plausible. It explains why people who underwent the experience have been profoundly changed in personality and cognitive style.

Neo-Pentecostals have consistently considered the initiation of glossolalic ability as the pivotal cathartic commencement and breakthrough experience, whereupon the recipient may be able to elicit other gifts.
The hemisphericity model also might be able to explain my personal experiences, for example the feeling that an alien, alternate force was attempting to take me over. The cramping sensations I felt at the roof of my head may well have been physiological manifestations of an ongoing struggle for dominance between the two foci of the two streams of appreciating reality. I did not surrender to an alternate dominance pattern. I fought the domination attempt by the other stream of consciousness successfully. Had I not maintained my cognitive biases, this dissertation probably would never have been written. Had my right hemisphere been allowed to become dominant, I might have been submerged in the alternate realm of right-hemisphere consciousness, and probably I would now be an active participant in the Charismatic Movement.

As I saw a congregation torn asunder and polarized beyond reconciliation, while each group sounded very sincere in its own way, the song "Two different worlds, we live in two different worlds," summarized an underlying pattern - perhaps each group had polarized around two different streams of appreciating reality. They were living in two different worlds indeed - one mediated by the cognitive left hemisphere realm of traditional, ritualized religion, the other by the alternate stream, more affective, feeling-oriented, mediated by the right hemisphere.

The tragic story of the pastor who received no further calls from the establishment church fits the model
also. The left-hemisphere oriented world knew he was beholden to another realm which to them implied the risk of dissension and turmoil.

Jimmy Swaggart’s recent scandals may perhaps serve as an illustration for the thesis. His right-hemisphere mediated world view, amply documented by his phenomenal ease of breaking into tongues at any time while on the podium in full public view, may typify him as a person who easily partakes of reality through a right-hemisphere mediated consciousness. Quite consistently, he followed the felt need to attack representatives of the other realm, by constantly deriding and ridiculing fellow-clergy of a more cognitive mindset. He apparently also found it quite easy to tell his rational side to be quiet when it vainly whispered: 'Jimmy, is it wise to be in this motel with this "lady"?'

Yet, Swaggart’s confession and remorse appeared genuine if childlike, holistic, and full of emotion. Perhaps his right hemisphere did penance, while his left remained repressed. When the leadership of his church body, guardian of orderliness and structure, dared to invoke (very lenient) discipline, he rebelled and defied them and left the church body and thus its jurisdictional power.

What Swaggart may have lacked was interaction between the two modes of appreciating reality. Burridge (1979:157) alludes to the integration potential of the experience which may have the result of opening the clogged channels
between "mind" and "heart". The model of functional re-integration of both hemispheres, which may result in a healthy balanced personality once the right hemisphere is awakened and able to take its full part in the make-up of personhood, provides a physiological locus for this channel, the millions of neurons of the corpus callosum. Conversely, if the right hemisphere becomes so dominant that input from the left hemisphere is blocked, imbalance and tragic aberrations may result.

The surrender element in the elicitation of the experience becomes more understandable in view of the apparent need of the right hemisphere to surrender only to such authority figures who exhibit credentials from the alternate realm, symbolizing a distinct anti-structure authority, rather than an authority figure from the everydayness realm, which the right hemisphere associates with the power structures of cognitive-oriented society. Many people who criticized and defied the authority structures of their original mainline churches in which they had been raised, meekly and unquestioningly follow the dictums of specially "anointed, spirit-filled" elders in their new, charismatic congregations. When asked why they have changed their defiance to obedience the answer is the same: These authority figures have a special anointing of the Holy Spirit, therefore they must be obeyed.

Conversely, left-dominant persons appear to have relatively fewer authority problems with authority figures
from the everyday societal realm, since their cognitive mindset in their dominant left hemispheres may find it easier to relate to the logic of left-hemisphere mediated structures.

Other paranormal, extra-ordinary gifts discussed may perhaps be seen as possibly right-hemisphere mediated functions. In each case, the right hemisphere may be involved either exclusively, or at least to a degree in the elicitation or facilitation of the behavior. For example, the trance dissociation (Slain in the Spirit, bhakti samadhi) state can be seen in terms of hypnosis research where right-hemisphere preponderance is shown to be a key factor, while left hemisphere function is repressed.

Dreams and visions may also be seen as artifacts of right-hemisphere activity. Many REM sleep studies have affirmed what Bakan (1976) had indicated: "The Right Hemisphere is the Dreamer!"

Locutions of all kinds, according to Jaynes (1976) are products of the speech synthesizer in the right hemisphere, drawing on information in the memory banks of the brain.

Non-medical healing (faith-healing) becomes much more plausible in view of a great amount of medical data becoming available. One example is the notion that depression causes the repression of the immune system. A depression spasm of the right hemisphere may well be released by a liberational experience of the
right-hemisphere stream of consciousness and bring about restoration of balance, and hence better health.

Balancing of the parasympathetic and sympathetic autonomous nervous systems certainly would be enhanced if both originating foci, the two hemispheres, were in near balance. Many human ailments are increasingly seen as results of internal imbalance. A peaceful harmonious relationship between the two systems dominated by either hemisphere may go a long way towards better health generally.

Exorcism, or catharsis of personality, especially re-integration of rare cases of multiple personality syndrome, may well be seen as a liberation/re-integration of holistic right-hemisphere function.

Apparently miraculous events for which a rational explanation may be possible, can easily be seen as miracles if the right hemisphere (rather than the cognitive left) is in charge of consciousness and perception of phenomena.

Mantic gifts may also depend on right hemisphere function. Whether they rely solely on right hemisphere function or on enhanced holistic co-ordination of both hemispheres is hard to ascertain. Loye (1987:17f) has some data to show that forecasting future trends was most effective and reliable on the part of those who were able to draw on both sides of the brain in their analyses.

Perhaps the realm of the paranormal could be seen, at least tentatively, in terms of the un-usual or
extra-ordinary realm of right hemisphere based consciousness, as opposed to the usual everydayness cognitive domain commonplace in regular society.

Right hemisphere mediated patterns seem to come across as totally other, different, alien, awe-some, yet strangely attractive to some. This, of course, would be particularly applicable to those who may have a natural tendency towards right hemisphere dominance, although it may well be culture-shaped and conditioned rather than "natural". Yet even those who may have had a natural preference for the modes of the right hemisphere have had to learn to live in a left-hemisphere dominated world. Perhaps they never totally lose their tendency toward – even homesickness for – a state of being centered more on the modes of the right hemisphere. The deeply ingrained taboos concerning handedness, the societal strictures against left-handedness and the associated taboos, and sometimes cruel methods employed to break the left-handedness syndrome bear testimony to the difficulty society encounters in imprinting its preferred patterns on its members at times.

Our selective, and necessarily cursory cross-cultural survey of several key religious groups attempted to focus on a number of recurring religious expressions which manifested similar traits – a general openness toward paranormal phenomena and an implicit or explicit association with an alternate realm of experiencing reality.
In Shamanism, the shaman may be seen as the exceptional mediator of another realm to which the average participant in society does not have access on his own, since s/he has become hostage to the usual everyday stream of consciousness. Being regarded as the fully conscious authority figure standing far above the average member of society and its strictures and deemed to have contact with an alternate realm tends to explain the shaman's status. Significantly, shamans are known as engaging in non-rational vocalizations, and their ability to see visions and hear voices blends well into the Jaynes model of an induced bicameral state.

The polarization of early Greek religion into an Apollonian and Dionysian branch may be viewed as a cultural artifact of, and clear evidence for, the polarization potential of increasingly self-conscious human groups around one or the other stream of consciousness. Apollonian dedication to orderliness and structure contrasts with Dionysian abandon and release.

Hinduism also offers illustrations of a dichotomizing tendency. Mainline Hinduism can be seen as largely ritual and rule-oriented; the ecstatic Krishna cults (e.g. Chaitanya) are samadhi oriented, concentrating on ecstatic experience, abandon and release. Spiritual swoons are their hallmark.

The surrender of rationality in a bhakti devotion to a chosen deity appears to be closely related to the surrender syndrome of other groups, including the
Christian charismatic paradigm.

Ramakrishna went one step further and developed the concept of a "universal god-consciousness" which may well be another crosscultural synonym for the powerful release felt when an alternate seat of consciousness becomes awakened. Ramakrishna was, perhaps, the first to stipulate one universal experience, which may be triggered by a variety of religious systems and symbols. Maslow (1970) completed the conceptual framework by positing a universal "peak experience".

Buddhism again indicates the polarization potential of religious quests. Most of the original disciplines consisted of rigid rules and practices.

Yet a sub-group of Buddhism, Zen, overcame this rigid legalism and claimed shortcuts to full consciousness through a satori experience. Some of the recipients of this powerful release (quoted in Chapter II) praise the overwhelming power of the experience in vocabulary practically indistinguishable from those who claim a "Baptism in the Holy Spirit" mediated by modern Pentecostalism.

Our cross-cultural survey also provided the notion of Taboo. As the Polynesians correctly, even though only intuitively had sensed, any experience with the uncanny, supernatural, irrational was fraught with danger. Steiner and Burridge trace the unsettling perspectives of such contacts. An analytical rational mindset would logically tend to shy away from such dangerous phenomena, which were
not open to rationalization and analysis.

On the other hand, a right hemisphere-based mindset may be attracted to its "irrational" kin, a non-rational phenomenon which only has meaning and significance in a different realm. Hence those who tend to have a dominant right hemisphere may feel a strong kinship with, and attraction to, most irrational phenomena. The aura of "danger" makes it strangely attractive, perhaps exactly because it is deemed to be irrational and dangerous by the left hemisphere acting not very unlike a Victorian governess.

The concept of mana also may fit the right hemisphere model. If the right hemisphere should indeed prove to be the perceptor of submission/authority relationships (as some CLEM-based studies indicated) it stands to reason that all claimants to contact with the other realm are also in contact with the empowering potential of the other realm, thus rightly have a claim to power beyond the realm of everydayness because of their special access.

They may well be people who have been awakened to a full bi-hemispheric human consciousness and thus have achieved a more complete human potential.

The search for further comparative data led to the prophetic nava-stream of Judaism. Mainline Judaism had always been cognitively oriented. The Torah is in essence and mainly a list of laws, rules and norms. In it one may see a rule oriented stream of consciousness imposing its will on a nation. Yet the right hemispheres of all
participants in society perhaps were seeking some involvement also. The nava-experience filled this need and provided an opening to an other realm, intensely craved by many participants of society. It appears that the nava behavior was a powerful release from the strictures of everyday society. King Saul's encounter with this other realm serves as a case in point.

Post-Diaspora Judaism also manifested some dichotomizing tendencies. The main branches were mainly cognitive oriented. Minorities sought direct experiential encounters with the other realm. Mysticism and Hasidism pointed the way. Those who received a personal encounter with the alternate realm of the spirit, experienced the usual repertoire of gifts associated with the other realm such as visions, locutions, insights, prophecies, even mystery "languages".

Islam's main expression through Sunni practices is once again largely a code of cognitive behavior patterns typified by the requirements of the Five Pillars of Islam. Yet in a select elite a deep yearning for experiential encounters surfaced, and found its expression in ecstatic Sufiism typified by the Dervish cults. The terminology used to describe the various gifts of the other realm they sought to acquire is highly reminiscent of Judaic and Hindu concepts.

The description of an analytical scholar being changed profoundly from a cognitive to an affective-oriented person by a counter-culture dervish
illustrates the potential of turning any person or group into adherents of diametrically different realms.

The survey culminated in tracing typical historical antecedents of current charismatic Pentecostal expressions of Christianity.

The history of Christianity illustrates the notion that most groups tend to polarize into diverging expressions of an originally integrated religion. Often there develops an institutional, rule-structure-oriented expression of the faith, and a mystic, individualized, experiential, subjectivistic expression of the same faith.

Christianity originated within first century Judaism. The appearance of John the Baptist can be seen as the culmination of the prophetic, alternate realm, often complementary, and sometimes in opposition, to Jewish cognitive, Torah-oriented religion. John declared Jesus as the fulfillment of centuries-old prophecies concerning a Messiah. Those Jews who accepted the claims of the early Christian community about the identity of Jesus and his resurrection eventually left the structures of formal Judaism and, in a way, began to set up a counter-culture movement. The Christian community implicitly had begun to document a special status on the day of Pentecost by the first outbreak of tongue-speaking. Significantly, Peter claimed the appearance of this gift as legitimization and authorization, as well as providing a link to the nava-tradition of prophecy (quoting Joel 2:28). St. Paul saw his mission as outreach to the Gentile world, and
completed the break with Judaism.

According to Acts and I Corinthians, respectively, all the charismatic gifts were practiced in the early church, both in its Jewish and Gentile components. Yet significantly, St. Paul already admitted that not all adherents were able to produce all the gifts, including glossolalia.

St. Paul's analysis of a basic dichotomy in man, of the "mind" and the "spirit" seems to intuit a bi-hemispheric model.

As the church became more structured, the charismatic gifts waned. Rules, reason, orderliness and orthodoxy were in ascendance; the irrationality of ecstatic, charismatic behavior was discouraged and denigrated.

Montanism was the first reaction against this imbalance, and shook the authority structure of the fledgling establishment church to its foundations. Issues of power and dominance became explicit. A struggle for control of the institutional church ensued. Claims to power and status based on behavioral gifts of an alternate realm on the part of Montanus and his prophetesses were defeated and even declared heretical.

Throughout the Middle Ages, structure, ritual, reason, and order ruled supreme. The needs and aspirations of the alternate realm were suppressed or deflected into the occult realms of witchcraft, into extra-ecclesiastical cults and heresies, or were allowed limited amounts of expression in mysticism.
Charismatic activities, counter-culture movements were evident in the millenarian movements of the middle ages and the Reformation era.

With Irving, the now typical ecclesiastical polarization set in. A cognitive, structured, regimented form of religious expression turned into an ecstatic, lively counterpart. Some could follow and enthusiastically favored the change, others could not or would not and were appalled.

To this day, it appears, a minority is attracted, and is able to receive a direct encounter or opening into an other realm, perhaps has its right hemisphere liberated and awakened into full consciousness, and documents it by allowing the right hemisphere to speak its "language". A majority is either appalled or uninterested and tends to reject these manifestations, either as dangerously irrational or as irrelevant.

Assuming that in any random group of people the majority will have been socialized into Left-dominants, but that some will have natural tendencies to either Left or Right while others will be ambivalent, upon an issue arising polarization will likely take place according to their natural but latent potentials. Right hemisphere functions will be favored by those natural Right-dominants who can overcome their Left-dominant socialization, Left-dominants will be repelled. Ambivalents may go either way depending, presumably, on the extent of their socialization and their loyalty to given authorities and
structures of order in relation to conscience. The somewhat limited data base of 63 individuals would tend to re-affirm the probabilities.

Seen from a higher perspective, a pattern seems to repeat itself: Even though complementarity of two alternate streams of appreciating reality could be the highest ideal, where each stream would be able to contribute its aptitudes and special functions toward the goal of an integrated, holistic and harmonious individual, group or society, it rarely happens in actual fact.

A more realistic expectation would be to see a level of mutual acceptance and tolerance, resulting in co-operation.

Wagner’s mediating definitions of Spiritual Gifts are an illustration of seeking this goal.

Unfortunately, sometimes a struggle for dominance ensues, and a pattern of ordination/subordination evolves which of necessity, sooner or later must be resolved.

Sometimes, a parting of the ways and polarization is the only apparent solution for the tension.

We have traveled far and wide across vast territories of human experience. We have found intuitions of some provocative patterns by applying the hemisphericity model, essentially a biophysical/psychological paradigm, to a profound "spiritual" experience, associated with religious or theological paradigms. We have seen a statistically significant correlation. Now the time has come to sum up some of the implications.
B. Emerging Assertions

1) Although it has not been possible, and I have not attempted to demonstrate a causal link between right hemisphere activity (psycho-biology) and glossolalia (cultural artifact), and while interchanges of function between the two hemispheres of the brain are possible at times, there does seem to be agreement that, in general, each hemisphere is associated with a different set of functions.

Ideally, the relations between the functions of the two hemispheres should be complementary and balanced, each hemisphere contributing to the individual human personality dynamic its appropriate functions and aptitudes, creating a balanced, whole-brain individual who has tapped into, and developed his/her full potential as a member of the species homo sapiens. The left hemisphere contributes its prime aptitudes in sequential, logical deductive, rational, cognitive linguistic thought processes. The right hemisphere provides its special aptitudes in the realm of intuition, holistic perception, art and music appreciation, spirituality, randomness, self-fulfilment and release from logical, rational strictures.

In such a balanced, dynamic model complementarity implies that each side is necessary for the other.

The survey and analyses in this dissertation suggest a number of tentative assertions:

a) Any mode of access to the universally intuited
realm of the supernatural or supra-normal appears to be connected with right-hemisphere activity.

b) There appears to be an association, even a relatively significant degree of correlation, between right-hemisphere activity and incidence of glossolalia. A probability score of 0.035 implies a significant underlying correlation of some kind.

c) As the survey chapters attempted to show, non-cognitive utterances of various kinds in states of ecstasy seem to be universal, or at least occur sporadically in most cultures surveyed. The significant association of a high incidence of glossolalia and right-hemisphere dominant personalities, affirmed in the research outlined in the previous chapter, suggests that other cultures manifesting similar phenomena may also show right hemisphere activation in similar circumstances. The notion of the psychic unity of humankind would, of course, make this assertion more plausible.

d) Glossolalia consists of utterances of a peculiar sort, transcribable and discrete, but non-cognitive, even though within specific glossolalic communities the assertion has been made that somehow cognitive messages may be intrinsic to them, but can be extracted only by a special person endowed with the gift of interpretation.

e) In its peculiarity or particularity glossolalia, as such, though apparently rooted in Judaism (in the Nava-behavior, as described in Chapter III, possibly going back even further to primitive Shamanism), now seems
exclusive to Christianity in as far as being a significant factor in the social dynamics of a religious group is concerned.

f) Many other religious expressions do know of the ability, and have spurious occurrences, but only in Christianity, both in the early Pauline and in late contemporary Pentecostal/charismatic expressions, has glossolalia been firmly linked with a specific notion of a Baptism in the Holy Spirit, signifying a distinct experience of spiritual rebirth and cleansing, as well as a specific rite of passage providing access to OTHER supra-normal gifts or abilities, as discussed in Chapter I: prophecy, both predictive and prescriptive, automatic writing, dreams and visions, healing, catharsis of personality (exorcism), mantic gifts, and dissociation trances or swoons (the Slain in the Spirit syndrome).

2) Historical and cross-cultural, field, and personal experience suggest that balanced complementarity, always and typically a difficult relation to maintain, tends to break down in 'glossolalic' or "Holy Spirit" alternate realm situations.

Wherever glossolalic activity occurs polarization tends to occur. Instead of humility (as would be seen as proper in view of the awe-someness of experientially contacting the Numinous) glossolalists often come across as prideful and self-righteous, and have been known to aspire to special status in a given community, citing
their alleged special gifts and abilities as authorization.

Usually, the logical orderedness of existing orthodoxies cannot and does not abide the intrinsic disorder of glossolalic activity and the social structures arising around the phenomenon. To complicate matters further, there usually is a mutual taboo-like response to the activities of the other group. These features often result in a polarization. One may conjecture that these are contributing factors in giving rise to some manifestations of sectarianism.

3) The cultural etiology of glossolalists, though difficult of access on account of the taboo response, seems to reveal, instead of a complementarity or balance, unresolved conflicts and opposition between existing authority, as expressed by a given orthodoxy, reason, rationality, everyday strictures and structures thought to be primarily mediated by the left hemisphere, and, on the other hand, individual conscience, or self-identity, each person's 'still small voice' thought to be mediated primarily by right hemisphere activity.

Hemisphericity then may be seen to play a part in the observed polarization between the more traditional mainline churches and the Evangelical/Charismatic Churches.

On the one hand, the traditional orthodoxies, with their established rituals, Sacraments, and bodies of doctrine, appear more as Left-hemisphere mediated
religious expressions, having categorized religion into rationally definable behaviors, dogmas, and rituals guarded and administered by a sophisticated, scholarly hierarchy claiming divine sanction and authorization through tradition and/or historical institutional precedent.

On the other hand, there is the more subjective, unstructured mode of religious experience, perhaps mediated more by the right hemisphere, sought especially by those who could not or would not abide submission to the modes sanctioned by the authority structures of the mainline religious orthodoxies. The Evangelical/Charismatic Churches may represent an expression of this less structured mode of religious experience, typified by its lack of precise, rational definitions of Dogma, by the lack of a Sacramental Life, and a relatively low regard for academic scholarship. A latent tension between the two different modes appears to be almost inevitable.

The resolution of this tension or conversely, the lack thereof may well be involved in the etiology of various kinds of sectarian groups.

A charismatic leader gathers a group of devotees around the rallying point of a deeply moving experience they have shared. As was shown in Chapter I and IV, the initiation into the group is usually accomplished by an overt act of submission of the seeker to a dominant leader personality, often symbolized by a kneeling posture, and
receiving the touch of the leader by the process of laying on of hands.

4) Perhaps this dissertation, in its wide-ranging survey of typical religious systems and subsequent interdisciplinary analysis attempts may have tentatively shown a real association between supranormal activity such as glossolalia and right hemisphere function. Since all of mankind, and thus all members of any social group have right hemispheres, the causal link as to why some but not others are manifesting the behavior within a given group remains to be investigated.

It may well be affirmed one day through other research that a latent universal potentiality is indeed present in all members of a given group, but that certain group-dynamic realities are more likely to elicit the behavior in some than in others. The notion that cultures are able to imprint a specific set of behavior patterns on individuals may have one more verification in the charismatic communities surveyed.

Nevertheless, the reality remains that even under the same cultural stimuli some are able to elicit the appropriate behavior and others are not. A genetic predisposition cannot be excluded a priori. On the other hand, it cannot be affirmed as a causal explanation, since the data base presented in Chapter X contains several examples of individuals who tested as left-dominant, yet still claimed to be able to elicit the behavior. The
simplest explanation presenting itself, of course, is the notion that some participants in a given culture, easily partake of either stream of consciousness, are able to activate either hemisphere by a simple act of the will, and thus are truly compliant with the expectations of the current establishment and its patterns. This notion would require a modification of the hemisphericity typology, and would have to postulate three basic human personality types - stable right-dominants, stable left-dominants, and the third group of ambi-dominants.

Tentative as the results have been, the high chi-square and probability scores indicate the merit of further scrutiny and study.

We have now come to the end of this investigation. Perhaps we have made a little progress towards vindicating some of Maslow's intuited notions about the most far-reaching polarization of mankind (1970:24):

I often suspect that we are dealing with a profoundly characterological or constitutional difference in people which may persist far into the future, a human difference which may be universal (my emphasis) and may continue to be so. The job will be to get these two kinds of people to understand each other, to get along well with each other, even to love each other.

Perhaps this dissertation will be of some help in building bridges, to bring about understanding between, and acceptance of each other, among the three least known "tribes" of mankind, the left-dominants, the right-dominants and the ambi-dominants.

The model appears to begin to explain the range of
phenomena outlined in this dissertation, and, as far as the author's own quest is concerned, is beginning to shed some light on his most vexing ontological question: Why some, and not others?

The beginning of an answer may lie in one word - hemisphericity.

The empirically verifiable reality of hemisphericity may possibly become part of a conceptual bridge towards acceptance, tolerance for the members of the other two "tribes" of which one is not a member. In addition, the notion may be generally helpful in gaining a more rational, empirical understanding of the essence of spiritual perception. Much more research needs to be done. The possible implications of hemisphericity for almost any discipline are vast.

Day's and Duke's discoveries of CLEMs have provided new empirical tools to study. Bakan's CLEM-based Hemisphericity Typology and his CLEM-based testing design utilized in the research for this dissertation open new doors to as yet unexplored frontiers of empirical research into many patterns of human behavior.

CLEMs may indeed be some new "windows of the soul", empirical tools for research into human differences and experiences, even of the spiritual kind.
TONGUES RESEARCH PROJECT

We would like to interview:
1) Those who sought the gift, but did NOT receive.
2) Those who received only after a delay or struggle.
3) Those who received immediately.
4) Those who felt there is no such gift.
5) Those who know or have experienced the gift.

Please write to Box 302, Christian Info, giving name and tel. no. (Confidentially assured).

PUZZLED OR INTRIGUED BY "The Gift of Tongues"?
What is it — really?
You may be able to help in unravelling its mystery!

(See the ad in today's PERSONAL column).

TONGUES?!

Intrigued, puzzled, turned off, convinced by the experience?
In any case, we could use your help for our Glossolalia Research Project.
We would especially like to interview:
1) Those who sought the tongues experience, but did NOT receive.
2) Those who sought the experience, and did receive it after a long struggle.
3) Those who received the experience quite easily.

Please write Christian Info, Box #230, giving name and phone no. Your identity will be kept strictly confidential.

TONGUES RESEARCH PROJECT

ARE YOU A SPIRIT-BAPTIZED STROKE VICTIM?
Did you know that your rare dual experience uniquely qualifies you to help in a very special way in a fascinating research project? If willing to help, with full confidentiality assured, please phone ______ between 2:40 and 7 p.m.

(continued on next page)
APPENDIX III PARTICIPANTS' INFORMATION FORMS
GLOSSOLALIA RESEARCH PROJECT

PARTICIPANT'S BACKGROUND INFORMATION FORM:

1) FULL NAME __________________________

2) Present Address: ______________________

3) Telephone No.: _______________________

4) Date of Birth: ________________________ Place: _______________________

5) Type of Community resided in during: (Urban, suburban, small town, rural)
   A. Childhood _________________________
   B. Teenage-Years _______________________
   C. Adulthood __________________________
   D. Last five years _______________________

6) Church Affiliation of Father __________ Active/Inactive? (Circle one)

7) Church Affiliation of Mother __________ Active/Inactive? (Circle one)

8) Your own church affiliation at age 6
   age 14 __________________
   age 21 __________________
   age 30 __________________
   now _____________________

9) Important religious experiences or turning points:

   DATE DESCRIPTION

   ____________________________ _____________________________

   ____________________________ _____________________________

10) Childhood Home environment - check the items which apply:
   A. 2-parent home throughout childhood and teenage years
   B. family break-up during childhood (what age? _________)
   C. family break-up during teenage years (what age? _________)
   D. part of childhood spent in a home with a step-parent
   E. part of childhood spent in single-parent home
   F. raised in adoptive home
   G. raised in foster home or institution

11) Marital History.
   A. Ever married? YES NO (Circle one)
   B. If yes, date of first marriage _____________________________
   C. Date of second marriage _____________________________
      Reason for second marriage: 1) Death of first spouse
      (check one) 2) Disintegration of first marriage
12) Problems in Relating to any Authority Figures in your life, especially during the teenage years, and later in life.

Everyone, of course, has occasional difficulties with authority figures, such as parents, older brothers and sisters, teachers, law enforcement agencies, church leaders, bosses etc. However, some people have a more difficult time in yielding to authority than others.

On a scale from 0 to 10, where would you place yourself, as you recollect your own experiences with authority figures? 0 would indicate next to no problems with authority figures, while a 9 – 10 would indicate severe and constantly recurring confrontations with authority figures. Place an X somewhere along the 0 to 10 scale:

0 1 2 3 4 5 6 7 8 9 10
compliant defiant

13) Which type of authority was hardest for you to comply with or yield to during your teenage years?

14) Why? What made it so difficult to yield, in your opinion?

15) Please briefly sketch a typical confrontation between yourself and such an authority figure:

16) State of Eye Sight

☐ A. good vision, no correction necessary
☐ B. imperfect vision, correction necessary

What is the nature of your sight problem?

☐ 1) nearsightedness
☐ 2) farsightedness
☐ 3) astigmatism
☐ 4) other

17) Handedness. Do you feel you are:

☐ A. right-handed
☐ B. left-handed
☐ C. ambidextrous

If left-handed: Do you write with your left hand being the mirror-image of a right-hander position, OR do you curve your left hand and hold your pen in a particular left-handed style?

18) What was your "mother-tongue"? (Language first learned in life)

19) What other languages have you been in contact with during your life?

20) Would you consider yourself bi-lingual? (Equally able to communicate and express feelings in two languages) YES NO (circle)

If YES, which is the other language?
21) How often do you dream? (circle letter; A. every night B. frequently C. rarely D. never
22) How realistic do your dreams appear? A. very vivid and real B. clearly not real C. very fleeting and vague
23) When you dream, do your dreams seem to be in A. living color (brilliant hues) B. washed out pastel colors C. black-and-white/gray D. cannot really recall
24) Did you ever have an experience/encounter with something supernatural or uncanny, unexplainable? If so, please sketch briefly:

25) When did you first encounter the "tongues" phenomenon as a human potential?

26) What was the outcome of the first encounter?

27) Did you receive the ability to speak in "tongues"? NO YES (Circle one)
   If NO, please answer the next questions
   If YES, please skip the next questions and go on to Question 30
28) Did you ever wish/pray to receive this gift? YES NO
   If YES, describe what you did or had done for you in order to receive it:

29) Do you have any explanation why you did not receive it (if you did ask for it)?

THANK YOU, you have completed the form.

30) Did you receive the gift A. immediately B. after some delay (how long? __________) 
31) In hindsight, what was the most important/significant/lasting consequence of receiving the gift?

32) FREQUENCY OF SPEAKING IN TONGUES
   A. 1 week after acquisition
   B. 1 month after acquisition
   C. at present

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If there was a change, how do you explain the change?

33) If you do NOT equate "speaking in tongues" with "praying in the Spirit", please answer these questions also for the silent "Praying in the Spirit":

Frequency of "Praying in the Spirit"
A. 1 week after acquisition
B. 1 month after acquisition
C. At present

34) If you do both, how do you account for the difference in frequency, if any? (comparing 32 C with 33 C)

35) Did you ever experience the "slain in the Spirit" phenomenon? YES NO
36) If YES, please describe what you felt, before and after the experience:
APPENDIX IV  ORIGINAL CONSENT FORM

BACKGROUND STATEMENT

Dieter C. Kueller, an interdisciplinary graduate student (Ph.D. candidate), U.B.C. under the guidance of Professor K.O. Burridge (Anthropology), is in the process of conducting a study of Glossolalia ("Speaking in Tongues"), such as promoted by Pentecostal religious groups.

The purpose of the project is to gain new insights into the phenomenon, what goes on in people who acquire the ability to "speak in tongues", and in particular, why some individuals seem to be able to acquire the ability quite easily, some only after a prolonged struggle, and some do not ever acquire it, even though they may desire it intensely, while many more are not even aware of this human potential, nor are they interested in it in any way.

CONSENT FORM

GLOSSOLALIA RESEARCH PROJECT

My signature (below) indicates my willingness to participate in this research project within the guidelines outlined:

The procedures to be used are these:
1) Each participant will be asked to fill in a questionnaire detailing his/her background.
2) At least one interview session follows, more if necessary and mutually agreeable. The interview would ultimately lead up to a discussion of the participant's experience with glossolalia (or lack thereof). The interviewer will take detailed notes, recording the information provided by the participant. (With the express permission of the participant, tape recordings may be used at times)
3) One hour of interview time may be necessary as a minimum. However, if the participant agrees, more time may be spent in follow-up interviews.
4) It is understood and agreed that some of the information shared will be used in a dissertation; however, the research code of ethics of U.B.C. safeguards complete confidentiality both of the source and the identity of the information used. Any references to real people and places which might help to identify the source will either be deleted or changed. Only the researcher and the faculty committee supervising the research (bound by the same code of ethics) would have access to the original notes. The original notes and recordings will be destroyed after the dissertation has been approved.
5) The participant has the right to withdraw from the interview process at any time, and has the right to refuse answering any questions.

I hereby certify that I have read the above statement and consent form, and by my signature below indicate my consent and willingness to participate in this research project:

__________________________, B. C.  
__________________________, 1987

ADDRESS: 

CITY: 

POSTAL CODE: 

(Signature)

(Please print name)

(Telephone No.)
Dietler C. Mueller, an interdisciplinary graduate student (Ph.D. candidate), U.B.C under the guidance of Professor K.O. Burridge (Anthropology), is in the process of conducting a study of Glossolalia ("Speaking in Tongues"), such as promoted by Pentecostal religious groups.

The purpose of the project is to gain new insights into the phenomenon, what goes on in people who acquire the ability to "speak in tongues", and in particular, why some individuals seem to be able to acquire the ability quite easily, some only after a prolonged struggle, and some do not ever acquire it, even though they may desire it intensely, while many more are not even aware of this human potential, nor are they interested in it in any way.

GLOSSOLALIA RESEARCH PROJECT

1) Each participant indicates his/her appropriate status on the classification scale of 1 - 3:
   1. Persons who feel they have received the "Baptism in the Holy Spirit" documented by the ability to speak in tongues.
   2. Persons who have not received this ability, even though they have asked to receive and had desired to receive.
   3. Persons who have questions about a specific "Baptism in the Holy Spirit" evidenced by tongue-speaking, either allowing for the possibility or rejecting it.

   My own self-assessment is No. 1 2 3 (circle one)

2) It is understood that some of the information gleaned from the interview may be used in a dissertation. However, the research code of ethics of U.B.C. safeguards complete confidentiality of the source and the identity of the person. Any references to real names and places which might help to identify the sources will either be deleted or changed. Only the researcher and the faculty committee supervising the research (bound by the same code of ethics) would have access to the original data. The original notes and any copies will be destroyed after the dissertation has been approved.

3) The participant has the right to withdraw from the interview process at any time, and, of course, has the right to refuse to answer any questions.

I hereby certify that I have read the above statement and hereby give my consent to the use of any data obtained in the above-mentioned ways:

_________________________, B. C.
_________________________, 1989

(Signature)

(PLEASE PRINT NAME)

ADDRESS: _______________________
CITY: _______________________
P/C: _______________________
Telephone: _______________________

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Please explain the meaning of the following proverbs, either by using examples or stating the message in your own words.
Here is an example: "The squeaky wheel gets the grease"
Explanation: "Whoever complains the loudest will probably get attended to first"
As you hear the proverb, try and take it in fully, reflect on its meaning, and state it as best you can. Do not worry about getting it exact, there are no completely right or wrong answers:

1) A watched pot never boils.
   1 2 3 4 5 6 7 8 9 10 11 12 S N
2) A penny saved is a penny earned.
   1 2 3 4 5 6 7 8 9 10 11 12 S N
3) The early bird catches the worm.
   1 2 3 4 5 6 7 8 9 10 11 12 S N
4) More than enough is too much.
   1 2 3 4 5 6 7 8 9 10 11 12 S N
5) Birds of a feather flock together.
   1 2 3 4 5 6 7 8 9 10 11 12 S N
6) Truth is stranger than fiction.
   1 2 3 4 5 6 7 8 9 10 11 12 S N
7) It takes two to make a bargain.
   1 2 3 4 5 6 7 8 9 10 11 12 S N
8) Words should be weighed, not counted*
   1 2 3 4 5 6 7 8 9 10 11 12 S N
9) He is rich who has few wants.
   1 2 3 4 5 6 7 8 9 10 11 12 S N
10) Nothing succeeds like success.
    1 2 3 4 5 6 7 8 9 10 11 12 S N
11) A rolling stone gathers no moss.
    1 2 3 4 5 6 7 8 9 10 11 12 S N
12) Let sleeping dogs lie.
    1 2 3 4 5 6 7 8 9 10 11 12 S N
13) Necessity is the mother of invention.
    1 2 3 4 5 6 7 8 9 10 11 12 S N
14) What saddens a wise man, gladdens a fool.
    1 2 3 4 5 6 7 8 9 10 11 12 S N
15) The hardest work is to be idle.
    1 2 3 4 5 6 7 8 9 10 11 12 S N
16) Still waters run deep.
    1 2 3 4 5 6 7 8 9 10 11 12 S N
17) The bigger they are the harder they fall.
    1 2 3 4 5 6 7 8 9 10 11 12 S N
18) Variety is the spice of life.
    1 2 3 4 5 6 7 8 9 10 11 12 S N
19) A fool and his money is soon parted.
    1 2 3 4 5 6 7 8 9 10 11 12 S N
20) A stitch in time saves nine.
    1 2 3 4 5 6 7 8 9 10 11 12 S N
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