

Rambam, Hilchot Yesodei Hatorah (Maimonides, Foundations of the Torah) 7:8

It is a fundamental part of religion to acknowledge that God bestows prophecy upon the sons of men. But prophecy does not descend (¹*Nedarim*, 35; *Pesachim*, 66; *Shabbat*, 30. C. G) save upon a wise man, eminent in wisdom, of sterling character, never subdued by worldly passion, but conquering it by an ever-present will-power, broadminded and settled to the highest degree. A man, endowed with all these moral principles, of sound physique...

Prophets are of various degrees. Even as there is in wisdom, one wise man greater than his fellow, so it is in prophecy, one prophet is greater than another prophet. But all of them do not see the vision of prophecy save in a dream, in a vision by night, or during the day when a deep slumber falls upon them, as it is said: "I become known to him in vision; I speak to him in a dream" (Num. 12.6). And they all, when they prophesy, tremble in all their limbs, the strength of their bodies gives way, their thinking power becomes unbalanced, the sense of understanding alone remains open to grasp what it will see, as it is said of Abraham: "And behold, a great trembling and darkness befell upon him" (Gen. 15.12); and as it is said of Daniel: "For my comeliness was turned into corruption, and I retained no strength" (Dan. 10.8).

The matters concerning which a prophet is informed by vision of prophecy, are imparted to him allegorically, but the interpretation thereof is engraved upon his heart simultaneously with the vision and he knows what it means, as the vision of the ladder which Jacob our father saw: "The angels of God were ascending and descending upon it" (Gen. 28.12); which was a parable,