

Psychedelics in the Torah

Source Sheet by Harry Rozenberg

~A journey through the past, present and future of the greatest mystery of history~

Only after I had already dedicated my life towards acquiring farmland in Israel and searching for the 10 Tribes was I informed that my family has its roots carved from the Vilna Gaon, Rabbi Eliyahu Kramer. The Vilna Gaon was quoted as saying that if only he could just eat from fruit of the land of Israel. As well, his students penned a letter to the Lost Tribes of Israel in search of them, which can be found on Sefaria in English/Hebrew. Lastly, the Vilna Gaon taught that in the future the sciences and the spiritual will merge. This writing is an attempt to make that future now. Feel free to contact me anytime at **Rabbi@Trippy.vc** or **646.330.9211** - All feedback is appreciated, thank you.

DISCLAIMER - This manuscript contains references to psychedelic plants and chemicals. In no way shape or form does the author suggest or approve usage of such substances in any setting outside of approved medical usage in areas where it is legal. This manuscript does not suggest that in order to become holy or do something holy one must consume such substances.

Additionally, one may never enter the Klipa on purpose, as we see with the false messianic movement hundreds of years ago, where the spiritual leaders were entering the klipot on purpose via sin in order to redeem holy lost sparks. (Most of these terms will make much more sense at the end of this read) Rather, we must be like Yosef the righteous, who did not enter the pit voluntarily to do a spiritual rectification, rather, he was thrown into it. To all those reading this that already find themselves

stuck in the klippot, by all means, there are holy rectifications you can do once there, and it is upon you to strengthen yourself in the ways of our ancestors and purify yourself in order that you can be a proper recipient for the hidden light.

Part I - Science and the Torah

There has been an ancient legend amongst the people of Israel – that one day all the sciences in the world, and all the spiritual teachings of the world will merge and become one narrative. This manuscript is an attempt to lay out certain understandings that will complement this legend. The transmission of the Torah of Moses until today has worked in a blockchain style format, creating a trustworthy ledger of teachings from Sinai to our Sages and through modern times..

Why is the blockchain such a trusted source of stored information?

The mechanisms of the blockchain revolve around a global decentralized network of individuals who review and approve a specific transaction that was executed. No one person owns the network and no one person can fake a transaction. Once the network of citizens approves the transaction, that transaction is stored on what is called a block, and once that block is filled with data, another block is formed, creating a chain of blocks of information that the gatekeepers of the blockchain agree has happened. Once the information makes it into a block, it can never be taken off, or deleted, or manipulated by anyone. It is a peer approved decentralized transaction that gets stored in history and can never be altered going back in time. However, going forward, the network functions on consensus of the people. So too has the transmission of Torah unfolded. What was once taught by Moses and then the sages can never be altered, but it is the will of the people to embody those teachings as a way of life.

Today, there needs to be a majority consensus amongst the Jewish people on the application of the law and nuances that change based on the changing times and location of the Jewish people. If we are referencing a sage of Israel in this work, it means that those teachings were peer approved on a global level across a 2,000 year period of time, and adopted as part of the transmission of the Mosaic teachings.

We are going to begin this manuscript with the Creation Narrative of the Torah. Before doing that we will quickly address those that find skepticism in a Creation Ex-Nihilo scenario, and a world dating back 5780 years. At the outset, there are two main scenarios that can reconcile two seemingly different realities.

Firstly, let's look at the order of the Creation Narrative-

- **The First Day** On the first day, G-d said, “Let there be Light” — and there was Light
- **The Second Day** On the second day G-d made the sky, and called it Heaven
- **The Third Day** On the third day, G-d put the earth into good shape
- **The Fourth Day** On the fourth day, G-d made the Sun, the Moon, and the Stars, to shed light upon the earth. And so He set a time for day
- **The Fifth Day** On the fifth day, G-d filled the seas and the skies with life
- **The Sixth Day** On the sixth day, were created all the other animals, large and small, and towards the end of the sixth day, G-d put a divine soul into a body which He made of earth and clay. This was the human.
- **The Seventh Day** By the seventh day, everything was created and put into shape and order. And G-d rested on the seventh day and He glorified it as a day of rest.

Notice how the Sun and Moon, the celestial bodies that we use to calculate our days and times, don't come into existence until the fourth day. When we think

of a day we think of something that is 24 hours, because that is how long it takes for the Earth to rotate around the sun. Have you ever thought of how long a Biblical day was where a sun and a moon were not in existence yet? For all we know this 'day' may have billions of years. In that case, what we are really saying when we say we are in the year 5780, is that there are 5780 years that have transpired since Adam, since the birth of consciousness in humanity. This syncs up pretty well with modern day science.

To quote an official Berkeley University report-

RESEARCH, SCIENCE & ENVIRONMENT

Humans began altering natural v years ago

By [Robert Sanders](#), Media relations | DECEMBER 16, 2015

There are other theories to align the Torah timeline with Science, such as Dr. Gerald Schroeder's 'Theory on the Relativity of Time'.

Now let us focus on the starting point of this Creation Narrative, G-d speaking this world into being.

Firstly, let us examine the scientific view of the nature of reality. As quoted from the Scientific American –

“ Over the past decade, we have developed a “resonance theory of consciousness” that suggests that resonance—another word for synchronized vibrations—is at the heart of not only human consciousness but of physical reality more generally.”

Science says that this universe is continuously vibrating, and if the vibration stops, we all poof into nothing. We can see this being evident in the nature of the smallest breakdown of reality, the atom. The atom is made up of a nucleus in the center and electrons flying around it at high speeds. The nature of the electron is that its exact location is never known and its path unpredictable. The distance between the electron and the center of the nucleus is 99.9~ percent open space. So we ask the question, if we are made up of something that is mostly nothing, how are we something. The answer is that the speed of the moving electron creates a solid entity. An analogy to understand this would be to look at a helicopter: when the blade motor is off the four blades of the copter are made up of mostly empty space in-between each. When the blade motor is on, one couldn't stick a finger through without quickly losing his or her arm, The blades are as if a spinning, uber-sharp solid wall. So, we see the concept of empty space becoming solid via fast movement.

It's interesting to note that from the Torah side of information we say that G-d spoke and this world came into being. Even more so we teach that G-d continuously upkeeps this world through his speech. Speech is nothing more than the vibration of your vocal cords. Vibration creates sound. So we see that we are attesting the creation of the world to the product of a vibration, a continuous vibration that if it stops, this world poofs into nothing, sounds a lot like the scientific view as well. To complement this viewpoint, we see the Hebrew word for speak, Daber, is the same three lettered word for thing – Davar DALED BET REISH. As the Hebrew Alef Bet works, every nuance is trying to teach us something. Here we are learning that indeed, speech created, and creates, constantly and continuously, things/matter.

חולין פ"ד ב:ד'

דרש רב עזירא זימנן אמר לה משמיה דרבי אמי וזימנן אמר לה
משמיה דרבי אסי מאי דכתיב (תהלים קיב, ה) טוב איש חונן ומלוה
יכלכל דבריו במשפט לעולם יאכל אדם וישתה פחות ממה שיש לו
וילבש ויתכסה במה שיש לו ויכבד אשתו ובניו יותר ממה שיש לו
שהן תלויין בו והוא תלוי במי שאמר והיה העולם

Chullin 84b:4

..a person should always eat and drink less than what is within his means, and
he should dress and cover himself in accordance with his means, and he
should honor his wife and children more than what is within his means; as
they are dependent on him and he is dependent on **the One Who spoke and
the world was created.**

סוטה י"ב:א'

אַלְא וַיִּקְרֵא מִלְמַד שֶׁהִקְרִיא אַבְרָהָם אָבִינוּ לְשֵׁמוֹ שֶׁל הַקְדוֹשׁ בְּרוּךְ
הוּא בְּפֶה כָּל עוֹבֵר וְשָׁב כִּי צֵד לְאַחַר שֶׁאָכְלוּ וְשָׁתוּ עָמְדוּ לְבָרְכוֹ אָמַר
לָהֶם וְכִי מִשְׁלִי אַכְלֶתֶם מִשֵּׁל אֱלֹהֵי עוֹלָם אַכְלֶתֶם הוֹדוּ וְשִׁבְּחוּ וּבָרְכוּ
לְמִי שֶׁאָמַר וְהָיָה הָעוֹלָם

Sotah 10b:1

After the guests of Abraham ate and drank, they arose to bless him. He said to
them: But did you eat from what is mine? Rather, you ate from the food of the
God of the world. Therefore, you should thank and praise and bless the **One
Who spoke and the world was created.** In this way, Abraham caused
everyone to call out to God.

סנהדרין י"ט א:י"ז

אתא ויתיב א"ל שמעון בן שטח ינאי המלך עמוד על רגליך ויעידו

בך ולא לפנינו אתה עומד אלא לפני מי שאמר והיה העולם אתה
עומד שנאמר (דברים יט, יז) ועמדו שני האנשים אשר להם הריב
וגו' אמר לו לא כשתאמר אתה אלא כמה שיאמרו חבריך

Sanhedrin 19a:17

Shimon ben Shetach said to him, "King Yannai! Stand on your feet and you will be testified against! ... And it is not before us that you are standing but rather before the **One Who Spoke And The World Was Created!**

**String theory typically describes 10 dimensions or 10 types of string.
While at the same time, the sages of Israel teach**

משנה אבות ה'א'
בְּעֶשְׂרֵה מְאֻמֹּת נִבְרָא הָעוֹלָם.

Pirkei Avot 5:1

With ten utterances the world was created.

**As we can see there are 10 layers of vibration from a scientific as well as
spiritual point of view**

It turns out that we are all vibrating, and perhaps the more someone exists on a lower level of consciousness with a life filled with anger and frustration, the lower their vibration would be, and the more spiritually refined individual who lives a life of inner peace, is vibrating at a higher level. This would make sense when two people meet. One may think that "I don't like his vibe", which would mean that I sensed the level he is vibrating on and it doesn't vibrate well with mine. People of similar vibrations tend to flock to each other and stay within circles of people that don't conflict with their own vibration.

However, the Tzaddik, or the righteous individual/s of the world, have the ability to spend time with and hang out with people of a much lower vibration without having that vibration interfere with their high pitched vibration. Rather, the righteous has the ability to elevate and heighten anyone's vibration to a much higher pitch. Let's start this story off assuming that Adam, the first man to receive consciousness, was vibrating at the highest frequency possible.

The Torah starts off by saying -

בראשית א'א'
(א) בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ:

Genesis 1:1

(1) When God began to create heaven and earth—

We will use this verse to lay out the opening theme of this manuscript.

It has been taught -

ספר הזהר, ויקרא מ"ח
וּמִתַּמָּן הָיוּ יִדְעִין סְנֵהֶדְרִין שִׁבְעִין לָשׁוֹן, דְּאִינוּן שִׁבְעִים פָּנִים לַתּוֹרָה

Zohar, Vayikra 48

And from there the Sanhedrin knew 70 languages, which they are the 70 faces (interpretations) of the Torah.

We learn from here that massive amounts of information are stored into sentences, words, and even letters. This information gets extrapolated through various means of wisdom that have been transmitted through every generation.

One of the ways information can be pulled from the Torah, is by combining all the words together, and reformatting the spacing to create new words, all while keeping the letters in the same order. By employing this method of teaching we can reread the first opening words of the Torah

בראש יתברא אלהים את השמים ואת הארץ

By rearranging the words while keeping the same order of the letters, the opening verse of the Torah can be read as, "In the head, The Creator created the heavens and the earth". We are going to open this manuscript, and bring the proper sources, to suggest that Adam, the first conscious man, firstly existed in a state of bliss inside of his mind. This would imply that he would have been able to exist for thousands of years in his body, in a deep state of meditation. For any believer in the Torah, this should not come as a shock, as we see with Moses, when he went up the mountain for 40 days and 40 nights, he did not eat, drink, or sleep, he was in a different realm of spiritual existence.

Part II - The Creation Narrative

Back to the days of creation. We notice also that there was a creation of Light on Day One and then a Sun on Day Four. What was this original light that was created on the first day if it wasn't the moon? On this question we are going to now look into the writings of our ancestors.

בראשית א':ג'

(ג) וַיֹּאמֶר אֱלֹהִים יְהִי אֹר וַיְהִי־אֹר:

Genesis 1:3

(3) God said, "Let there be light"; and there was light.

Over here Rashi says that this light was a secret light that was meant for humanity but stored away in the future for generations to come. However, that wasn't before Adam had a taste of it.

רש"י על בראשית א':ד':א'

וירא אלהים את האור כי טוב ויבדל. אף בזה אנו צריכין לדברי אגדה, ראהו שאינו כדאי להשתמש בו רשעים, והבדילו לצדיקים לעתיד לבא.

Rashi on Genesis 1:4:1

AND GOD SAW THE LIGHT THAT IT WAS GOOD, AND GOD CAUSED A DIVISION — Here, also, we must depend upon the statement of the Agada: He saw that the wicked were unworthy of using it (the light); He, therefore, set it apart (ויבדל), reserving it for the righteous in the world to come (Chagigah 12a).

בראשית רבה מ"ב:ג'

(בראשית א, ג): וַיְהִי אֹר, עוד היא אינה שמחה שלמה, שלא זכה העולם להשתמש באותה האורה. אמר רבי יהודה בר סימון אותה האורה שנבראת ביום הראשון, היתה אדם מביט בה מסוף העולם ועד סופו, כיון שצפה הקדוש ברוך הוא בדור המבול ובדור הפלגה, גנזה לצדיקים לעתיד לבוא, הלא הוא דכתיב (משלי ד, יח): וארח צדיקים

כְּאוֹר נִגְה הוֹלֵךְ וְאוֹר עַד נֶכּוֹן הַיּוֹם

Bereshit Rabbah 42:3

“And there was light” - that there was not yet full joy being experienced, because the world was not worthy to dwell with the light. Rabbi Yehuda Bar Simon says that in regards to this light on the first day - Adam used it to **see** from one end of the world to the next, but since The Creator saw the evil generations that were to come, this light was hidden away for the righteous in the world to come, as it is written

משלי ד:י"ח

(יח) וְאַרְחַ צְדִיקִים כְּאוֹר נִגְה הוֹלֵךְ וְאוֹר עַד־נֶכּוֹן הַיּוֹם:

Proverbs 4:18

(18) The path of the righteous is like radiant sunlight, ever brightening until noon.

שְׁנֵי לוּחוֹת הַבְּרִית, תּוֹרַת שְׁבִכְתָּב, וְזֹאת הַבְּרָכָה, תּוֹרַת אוֹר כ"ב
וְהָאָדָם יִתְלַבֵּשׁ בְּכִתְנוֹת או"ר בַּאֲל"ף וַיֵּאִיר אוֹר הַגִּנּוּז. וְרָאָה הַקֵּב"ה
מַעֲשֵׂיהֶן וַנִּגְנֹז זֶה הָאוֹר וַנִּתְעַבָּה הָעוֹלָם וַנִּתְלַבֵּשׁ הָאָדָם בְּכִתְנוֹת עוֹר
בְּעִי"ן

Shenei Luchot HaBerit, Torah Shebikhtav, V'Zot HaBerachah, Torah Ohr 22

And man was dressed with garments of light, **Or**, with an Alef, and was enlightened with this hidden light. Then the Creator saw the actions of the future of humanity and hid this light and dressed Adam in **Or** with an Ayin, meaning skin.

This light being sown away for the future is hinted to here by King David -

תהילים צ"ז:יא

(יא) אֹר זָרַע לְצַדִּיק וְלִישְׁרֵי־לֵב שְׁמִיָּהּ:

Psalms 97:11

(11) Light is sown for the righteous,
radiance for the upright.

We are now going to focus on where this light was actually stored. When Adam sinned we teach that his light was shattered and scattered throughout the world in the form of what we refer to as sparks.

בן איש חי, הלכות שנה א, בהר בחוקותי, פתיחה א'

(א) בן בג בג אומר הפוך בה והפוך בה דכולא בה (אבות ה, כו), נראה לי בסיעתא דשמיא דבירור של ניצוצי הקדושה הוא.. והענין הוא כי ניצוצי הקדושה הם מעורבים בדומם וצומח ובחי שהוא בשר בהמה וחיה ועוף וכולם הם גשם עכור, ואם האדם יאכל בשר עולה הניצוץ מן הבשר שהוא גשם עכור אל האדם שהוא גשם זך, וכן אם יאכל את הצומח וכן אם יאכל דבר שמעורב בו עפר שהוא דומם ובאותו עפר יש ניצוצי קדושה, ואח"כ צריך לעלות הניצוץ הקדוש מן האדם אל הרוחניות שהוא מקום הקדושה למעלה בעולמות העליונים והרי זה מתהפך מגשם זך אל הרוחניות.

Ben Ish Hai, Halachot 1st Year, Behar Bechukotai, Introduction 1

(1) Ben Bag Bag said:

'Turn it over, turn it over, for everything is in it.' (Avot, Ch. 5, 26)

We will see, with the help of heaven: [Regarding] the separation of the sparks

of holiness.. this is the matter because the sparks of holiness are contained in the inanimate objects, plants, and animals; the meat of domestic animals, wild animals, and chicken are all "muddy matter". And if a man eats meat and raises up the spark in the meat that is "muddy matter" to the man that is "pure matter", or if he eats plants, or if he eats something that is mixed with dust it is considered inanimate and the dust has sparks of holiness.

The next thousands of years that were to unfold, across all cultures and religions, was the pursuit of re-elevating those sparks from the Earth, and to fix the world. This teaching is made clear by Rabbi Nachman of Breslav.

ליקוטי מוהר"ן ע"ה:י"ד

(ד) וְזֶה בְּחִינַת (וִיקְרָא כ"ו:ו'): וְנָתַתִּי שְׁלוֹם בְּאֶרֶץ; כִּי מֵהָאֲרָצִיּוֹת נִתְעַלֶּין הַנִּיצוֹצוֹת וְנַעֲשֶׂה שְׁלוֹם, שֶׁזֶהוּ עֶקֶר תְּקוּן הַבְּרִיאָה כִּנ"ל.

Likutei Moharan 75:10:4

(4) This is also the meaning of "I will set peace in the earth" (Leviticus 26:6)—for the sparks ascend from the earthiness to make peace, this being the primary rectification of the creation, as explained above.

The process it seems to bring the sparks back together, would be through the consumption of things that contain those sparks.

קדושת לוי, בראשית, וישב

(א) וישב יעקב בארץ מגורי אביו בארץ כנען (בראשית לז, א). הכלל הוא כך, דהנה בספר האמונה ובטחון להרמב"ן כתוב הגם שהקדוש ברוך הוא הבטיח ליעקב אבינו, אף על פי כן היה מתירא שמא יגרום החטא ולא עבד את הבורא כדת עיין שם. והנה צריך כל אדם לעבוד את יהוה בכל עת ורגע ויהיה בשמחה תמיד אם הוא רואה

שיש לישראל טובות בזה העולם ואם חס ושלום להיפוך צריך להשתתף בצערם וצריך לדאוג תמיד שמא יגרום החטא ולא עבד את הבורא ויעקב היה תמיד במדריגה זו שמתירא תמיד שמא יגרום החטא ולא יצא ידי חובתו לעבוד את הבורא. וזהו שאמר הכתוב וישב יעקב בארץ מגורי אביו, דהיינו שהיה לו תמיד פחד שמגורי הוא לשון פחד וממה היה לו פחד שמא לא עבד את הבורא כראוי. אביו שהיה לו מדת אביו, דהיינו פחד יצחק שיצחק עבד את הבורא במדת יראה כמו (בראשית לא, מב) ופחד יצחק:

(ב) או יאמר על פסוק הנ"ל, הכלל הוא שצריך אדם להתבונן בכל דרכיו ובכל מעשיו שיהא לשם שמים, כי כל מה שברא הקדוש ברוך הוא בעולמו לא ברא אלא לכבודו אפילו בדברים הגשמיים, דהיינו כשיושב לאכול ולשתות יהיה כוונתו לשם בריאות גופו לעבודת בוראו ובענין הזיווג יכוין לקיים מצות עונה הוא הדין בכל ענינים הגשמיים שהוא עושה מעניני העולם הזה העיקר שיהיה לכבוד שמים ובזה מעלה את הנצוצות הקדושים אל שורשם, כי בכל דבר תמצא אהבה ויראה והתפארות גשמיים אך כשאתה מתאווה לאכול ולשתות או שאר תאות עולם הזה ואתה מכוין לאהבתו יתברך אתה מעלה התאווה הגשמי אל התאווה הרוחני ובזה אתה מברר הניצוץ הקדוש שיש בזה האוכל או בשאר הענינים. וזהו סוד נטילת ידים, כי נטילה לשון העלאה כמו וינטלם וינשאם (ישעיה סג, ט) כלומר שהוא נוטל ונושא את שלשה הידים שהם יד הגדולה יד הרמה ויד החזקה המרומזים אל גימ"ל מדות האמורים למעלה כידוע הוא מעלה ומנשא אותם אל שורשם על ידי כוונתם. וזהו סוד המוציא לחם מן הארץ, כי לחם מרומז על הקדושה בסוד לחם ג' הויות. וארץ, מרומז על הארציות וגשמיות והוא מוציא לחם, היינו הניצוצות הקדושים מן הארץ מן הארציות ומן החיצונים. נמצא כשאדם הולך בדרך הנ"ל הוא מורה על אהבה עזה ועצומה שיש לו בו יתברך ואין לו דרך גדול מזה, כי כל מקום שהולך ובכל דבר שעושה אפילו בדברים חיצונים בעולם הזה הוא עובד את בוראו

Kedushat Levi, Genesis, Vayeshev

(1) Genesis 37,1 - ...These “sparks” from the *Shechinah*, though in “exile,” on earth, had preserved the lower universe’s inhabitants’ ability to eventually find their way back to the innocence, the ideal state in which man had been created, before he had committed a capital sin. The “sparks” that had separated from the *Shechinah* at the time had become an almost integral part of the physical universe, having some presence in everything that serves man to continue to live on earth, so that all organic matter that serves man as food also contains parts of these “sparks.”

..The deeper meaning of the benediction is that although it is apparently pronounced over the most basic material component of the physical earth, bread, the staff of life, it contains within it, through being sublimated, the potential to enable one of the exiled sparks from heaven to begin its journey homeward, to its roots in the celestial spheres.

..This is an allegory of G’d’s proximity being found in the form of the previously mentioned “sparks” of the *Shechinah*, in the most unlikely places, “on the street,” as opposed to “inside the synagogue or *Yeshivah*.”

..The name זרח, reflects what we are told in *Niddah* 30 that as long as an embryo is still within the womb of its mother, a light keeps shining above its head. This light enables the embryo to see from one end of the earth to the other. The Talmud uses this parable to describe that as long as the embryo is as innocent of sin as was Adam before he sinned when he could see all parts of the globe, the embryo is in a similarly sublime condition.

..This is what the *Zohar* 1,77 alludes to as אתערותא דלעילה, quoting Isaiah 62,6 and psalms 83,2 “do not keep silent,” or “you who make mention of *Hashem* take no rest,” so that there will always be an awakening from below, as a result of which an awakening from above is aroused. At the same time, so that man does not think that everything in our “lower” world is by definition, irreparably evil, and that all the pleasurable experiences on earth are not only

transient, but contribute to our becoming victims of the evil urge, G'd maintains a "window of opportunity," that is open to a higher world by means of which it is possible to sublimate experiences on earth, hallow them and thus make them instruments of our service of the Lord and our coming ever closer to Him. In other words, man has not been placed on earth in order to negate earth, but in order to be G'd's tool that elevates the material universe to serve the aggrandizement of His name universally. In kabbalistic parlance, the tool G'd holds out to us humans is called "white light," as opposed to the physical light that we make use of everyday that is perceived by contrast as "black light." [I have rephrased some of our author's words in order to make them easier to follow. Ed.]

אור החיים על בראשית א':ס"ב
והנה ידוע הוא כי בעונותינו הרבים הרבה נצוצות של קדושה
הוטבעו בתוך הקליפות

Or HaChaim on Genesis 1:1:62

Students of the kabbalah are well aware that in this terrestrial world many sparks of holiness are drowned in the קליפות, secular, impurity infested matter.

It would seem that the means of elevating the sparks would be to consume an item that contains that specific spark, specifically with the intention of 'enhancing his service of the Lord', then that spark will be rectified and returned to its source in the mind of humanity, where it was initially residing.

We are now going to suggest that there was a specific part of the brain that was functioning to allow Adam to experience the light of Eden, and that light somehow contains the same 'sparks', or chemicals with specific plants on Earth. We find it taught that there was indeed a specific part of the brain as such:

קדושת לוי, בראשית, בראשית כ"א

..וזהו ונהר יוצא מעדן להשקות את הגן והיה לד' ראשים, כי במוח יש ד' חללים, כי מוח השלישי נחלק לשתיים. ונהר היינו השפע יוצא מעדן, היינו התענוג מהתענוגים שיש להקדוש ברוך הוא יבוא ההשפעה.

Kedushat Levi, Genesis, Bereshit 21

(21) **"A river comes out of Eden to irrigate the garden;"** ..Performance of the commandments is perceived as "irrigating" the brain (cranium) that consists of 4 cavities, one of them being a cavity divided into two parts. This "stream" channels this inspiration directly from G'd, and branches out into 4 "rivers," each channeling inspiration to the four lobes of the brain that fill these cavities. Each branch feeds the appropriate lobe, according to its function. The word עדן describes the region from which תענוג, pleasurable experiences emanate.

We see here that Eden is being referred to as a **specific location in the brain** from which pleasurable experiences secrete from. This is fascinating. When Adam was exiled from the garden after the Sin, that location was guarded by what would be referred to as a double edged Sword being held by Cherubim (category of angel).

If you want to suggest that Eden wasn't a place in the brain, rather it was where Adam was geographically located, we have a Midrash to teach us clearly they were two distinct locations.

עין יעקב (מאת שמואל צבי גליק), ברכות ה:י"ח

עין לא ראתה אלהים זולתך יעשה למחכי לו. מאי עין לא ראתה אמר רבי יהושע בן לוי זה יין המשומר בענביו מששת ימי בראשית. רבי שמואל בר נחמני אמר זו עדן שלא ראתה עין מעולם. וא"ת אדם

הראשון היכן היה בגן ושמא תאמר גן זה עדן ת"ל (בראשית ג י)
ונהר יוצא מעדן להשקות את הגן. (תענית פ"ק ע"ש מהרש"א) גן
לחוד ועדן לחוד:

Ein Yaakov (Glick Edition), Berakhot 5:18

No eye has witnessed, O God, beside Thee! happy is he who waits (patiently) for it." What is meant by No eye has witnessed? R. Joshua b. Levi said: "This refers to the wine preserved in its grapes since the six days of creation." R. Samuel b. Nachmeini said: "This refers to Eden which no eye ever saw. And if thou wilt ask, 'Where did Adam, the first man live?' It was only in the garden [of Eden]. And if thou wilt say that 'Garden' and 'Eden' are the same, it is therefore said (Gen. 2, 10.) *'And a river went out of Eden to water the garden'* [which shows that] 'Garden' and 'Eden' **are two distinct places.**"

בראשית ג':כ"ד

(כד) וַיִּגְרֹשׁ אֶת־הָאָדָם וַיִּשְׁכֵּן מִקֶּדֶם לְגַן־עֵדֶן אֶת־הַכְּרֻבִּים וְאֵת לֶהֱטֹ
הַחֶרֶב הַמֵּתֶה־פֶּכֶת לְשֹׁמֵר אֶת־דֶּרֶךְ עֵץ הַחַיִּים: {ס}

Genesis 3:24

(24) He drove the man out, and stationed east of the garden of Eden the cherubim and the fiery ever-turning sword, to guard the way to the tree of life.

רבנו בחיי, בראשית ג':כ"ד:א'

(א) את הכרובים ואת להט החרב המתהפכת. אחר שגרש אותו
משם השכין באותו רוח שבו עץ החיים את הכרובים שהם מלאכי
חבלה, ופחד אלהים אשר כנה בלהט החרב כדי שיהיו מחיצה
מבדלת בין עץ החיים והאדם

Rabbeinu Bahya, Bereshit 3:24:1

(1) "את הכרובים ואת להט החרב המתהפכת" the cherubs and the flashing blade of the sword." After G-d had expelled man from Gan Eden He placed the "cherubs," i.e. angels in the direction of the tree of life. In this verse the fear of the Lord is expressed by the metaphor המתהפכת להט החרב. The purpose of this was to create a barrier between the tree of life and man.

If there is a place in the brain called Eden, and there are Cherubin blocking the entrance towards Eden, we can suggest that there is a scientific phenomenon within the brain not allowing us to have access to this location during our awake state. Let us now suggest where this Eden is and its functionality.

Part III - The Science of Creation

What we are going to do now is focus on the possible scientific side of this story of the light of Adam leaving his mind, being stored within the mundane matter of the planet, and the process of extracting those sparks from the Earth. When focusing on this understanding there seems to be an elephant in the room asking to be studied. As we learned above, it is taught that Adam SAW from one end of the world to another. The wording "see" implies there was something visual happening, yet we know our front two eyes aren't built to see that far.. There must be something else he used to see.

Within the brain of humans exists what would appear to be (based on structure and shape) an eyeball. This is referred to as the Pineal Gland. It's a light sensitive singular gland lodged in between a two sided brain. It contains rods and cones in the same construct as our two eyeballs. When it's dark at night it secretes melatonin.

However, as recently proven in a scientific study, we can now associate a well known chemical with the Pineal gland. This chemical, which flows throughout the human body and plants and animals throughout the whole world, is called

Dimethyltryptamine, otherwise known as DMT. DMT, although it is a naturally occurring chemical throughout the planet, it is also considered a classified and illegal drug. The DMT chemical, when consumed by a human, via extraction from a plant, takes that person to what would be described as another dimension filled with light and greeted by an entity of love that communicates with the individual. Today, this experience is being used to reset and treat human trauma, end drug addiction without withdrawal, and to treat depression and prevent suicide.

We see that the DMT chemical is central to the ancient and modern religious ceremonies of the South American tribes, in what is known as Ayahuasca. Ayahuasca is a tea that allows the DMT chemical to be consumed, which then takes the individual on a 6 hour+ journey into the mind and body. Today, Ayahuasca is used as a cleansing experience and clinical treatment for people with addiction, suicidal tendencies, depression and a wide range of health challenges and issues, as the active chemical compound is known to hyperactivate the neurological network where trauma and addiction is stored.

Throughout this text we are going to attempt to weave together the Biblical texts alongside science and history to suggest that the light that Adam was experiencing in Eden was an activated Pineal Gland, with the chemical DMT naturally flowing forth from it, in his awake state.

Rabbi Eli P. - "This would imply that the pineal gland is the so-called "Eden" discussed above. The pineal gland is also in the midbrain, not too far from the nucleus accumbens. This may confirm the midbrain region as the 'Eden' lobe."

The purpose of the world now became to find and recollect these sparks. A team of people would be needed to band together in this mission which was foretold would take thousands of years. We are now going to focus on the forming of this nation. This nation ends up being called the People of Israel.

The name Israel was another name for Jacob, the first Israelite. However, the story, the event, whereupon Jacob comes to be called "Israel" has some interesting points to note.

Firstly, we teach that Jacob left his camp to double back to where they came from, to retrieve the small jars that he had forgotten there. Upon returning to the camp he was met with an angel who entered into a battle with him. One may come to think that this was an actual battle, but our sages teach that this was a battle in the metaphysical realm, in the world of Prophecy.

מורה נבוכים, חלק ב' מ"ב:

וכן אומר עוד בענין יעקב באמרו "ויאבק איש עמו" - שהוא בצורת הנבואה אחר שהתבאר באחרונה שהוא 'מלאך'.... 'במראה הנבואה'. וכן ענין בלעם כולו 'בדרך' ודברי ה'אתון' - הכל 'במראה הנבואה' אחר שהתבאר באחרית הענין דיבור 'מלאך יהוה' לו.

Guide for the Perplexed, Part 2 42:2

..The same, I hold, is the case when it is said in reference to Jacob, "And a man wrestled with him" (Gen. 32:25); this took place in a prophetic vision... "And angels of God met him"; the wrestling and speaking was entirely a prophetic vision. That which happened to Balaam on the way, and the speaking of the ass, took place in a prophetic vision, since further on, in the same account..

Jacob wins the battle and names the place when he is done, none other than Pineal, and he continues to say he is calling it Pineal, because here he saw G-d face to face. When examining the Hebrew word Pineal, we easily see it's made up of two different words, Pnei and E-L, which translates to G-d's Face.

The etymology of the Pineal Gland is reported to have come from the 1700's when the Latin word Pinea for Pine Cone was used to refer to this gland, as it's pine cone shaped. That the mathematical pattern/shape of the Pine Cone,

which is called the Fibonacci sequence, the spiral shape we see found throughout the universe, from the snail shells to the solar systems, it's all the same mathematical alignment. It's interesting to note that when people report what they see during the DMT experience, it's perfectly describing the geometric patterns of the Pine Cone. It would seem that the Etymology of the word Pineal Gland would be tied to ancient times based on the Hebrew location of Pineal. However, the link of the Pine Cone suggests it as well as we see through the Fibonacci sequence. As well, the Vatican currently has a large Pine Cone in a location connected to Hadrian.

“This Cortille della Pigna, or Court of the Pinecone, is home to the infamous 13-foot-tall bronze pinecone statue, which coincidentally was originally part of a Roman fountain near the Pantheon. ... The bronze peacocks that flank the pinecone are replicas of statues that decorated the 2nd century tomb of Emperor Hadrian.”



As well, we see the pinecone being used in ancient Assyrian culture:



“The figure holds a small bucket in his left hand, and in his right an object resembling a pine-cone. This cone, called by the Assyrians a "purifier," seems to have been used to sprinkle holy water from the bucket, and may have had a symbolic association with the artificial fertilization of date-palm trees. The bucket itself is incised with the image of two miniature winged figures performing the same act, not toward the king but toward a central 'sacred tree' and the winged disk associated with Assyria's chief god Ashur.”

source: <https://www.metmuseum.org>

In fact, pine cones are seen in cultures throughout the world:

“Ancient civilizations used the pine cone in architecture, sculpture, and paintings. The staff of Osiris has a pinecone on top of two intertwined serpents. Hindu gods have pine cones in their hands. Shiva’s hair is woven with snakes in the shape of a pine cone. Using the pine cones with serpents represents spiritual consciousness. Pine cones have also been used to symbolize eternal life. There are Assyrian carvings of god-like figures holding pine cones aloft. The Assyrians also show a pine cone being used to fertilize

the Tree of Life. A statue of a Mexican deity holds a pinecone and evergreen tree branches. Dionysus also carried a staff topped with a pinecone. There is a three-foot-tall bronze pine cone that was used in ancient Rome as a fountain. It sat in the Pantheon. Pinecones have been associated with the pineal gland. The pineal gland has the shape of a pinecone and is located in the brain. The pineal gland regulates melatonin which helps with seasonal cycles. The pineal gland has been called the Third Eye as it is the intuitive center of the brain. Pinecones are often depicted at the top of a staff. The staff can represent the spine and the pinecone represents the pineal gland or the Third Eye.”

Rabbi Eli P. - “As an aside, Fibonacci was heavily influenced by Rabbi Avraham bar Chiya:”

<https://www.jewoftheweek.net/2020/11/26/jew-of-the-week-avraham-bar-chiya-hanasi/>”

Part IV - Prophecy

Now, let's discuss Prophecy for a moment. Prophecy seems to be a metaphysical experience where something in the brain connects to a higher dimension of revelation. We are taught that there are levels to Prophecy, using the terms opaque and translucent to describe the vision. Not every Prophet had the same level of seeing the prophetic world with clarity.

רש"י על יחזקאל א':ד'

(ד) מראות אלהים. על שם שלא היה רואה באספקלריא מאירה קורא אותה מראות אלהים כעין חלום ולא ממש וכל הנביאים אף הם מתוך אספקלריא שאינה מאירה ראו חוץ ממשה רבינו הוא שנאמר וביד הנביאי' אדמ' (הושע י"ב:י"א):

Rashi on Ezekiel 1:1:4

(4) **visions of God** Heb. מְרֵאוֹת. Because he did not see with a “lucid speculum,” he calls it “visions of God,” a sort of dream, insubstantial. All the prophets also saw through a “dim speculum,” except for our teacher Moses. That is what is said (Hos. 12:11): “and to the prophets, I assumed likenesses.”

קדושת לוי, דברים, וילך א'

וילך משה וידבר את כל הדברים האלה. כי הענין כך הוא, שנבואת משה רבינו היה באספקלריא המאירה וכל הנביאים באספקלריא שאינה מאירה ולכך נבואתו של משה רבינו שהיה באספקלריא המאירה היה לו כח גדול שיאמר הדברים כמו שקבל מהשם יתברך בלי שום התלבשות בדרך משל וחידה, מה שאין כן שאר הנביאים שלא היה להם כח של משה רבינו היו צריכים להלביש נבואתם דרך משל וחידה כמו נבואות זכריה ושאר נביאים שסתומים מאד וזו נקרא אספקלריא שאינה מאירה. והנה קודם הסתלקותו של משה רבינו ע"ה ניטלה מסורת החכמה ממנו וניתנה ליהושע, ולכך שירת האזינו היא סתומה בדרך התלבשות:

Kedushat Levi, Deuteronomy, Vayeilech 1

Deuteronomy 31,1. **“Moses went and spoke all these words to the whole people of Israel.”**

..We have explained repeatedly that the level of his prophecy was such that he saw clear visions whereas other prophets saw only unclear, murky visions.

(Yevamot 49) This enabled him to relate the words G'd had spoken to him, verbatim, without having to paraphrase them.

Just as Yaakov lost his prophetic ability when he was about to reveal details of the eventual redemption to his children on his deathbed (Genesis 49,1-2) so Moses' prophetic pre-eminence was taken away from him shortly before his death, as most of this was transferred to his successor Joshua. This is why his parting “song” האזינו, is full of allusions, many of which are difficult to decipher. Our verse above alludes to the process of the transition of Moses' spiritual powers to Joshua.

The world of Prophecy is a mysterious one, but looking at a few things we do know about it, we can see an instant connection to the Prophetic state and an activated Pineal Gland.

Let's start here:

ברכות נ"ז ב:י"ג

.. הָלוּם — אֶחָד מִשְּׁשִׁים לְנִבּוּאָה

Berakhot 57b:13

The Gemara says: ...a dream is one-sixtieth of prophecy.

We are taught that a dream is 1/60th of Prophecy. This connects the dream state with the Prophetic state. Science today suggests that DMT is flowing at a higher rate in the brain and body during the REM sleep states. In fact, the Pineal gland is responsible for the Melatonin secretions of the brain that actually put the person to sleep. It has been suggested and studied that the DMT chemical is responsible for the visions we experience while we dream.

We see from the Talmud that there is a connection between the dream state and the concept of seeing from one end of the world to another, the same language used to describe the level of vision Adam had.

נדה ל' ב:י"ט

ונר דלוק לו על ראשו וצופה ומביט מסוף העולם ועד סופו שנאמר (איוב כט, ג) בהלו נרו עלי ראשי לאורו אלך חשך ואל תתמה שהרי

אדם ישן כאן ורואה חלום באספמיה

Niddah 30b:19

And a candle is lit for it above its head, and it gazes from one end of the world to the other, as it is stated: "When His lamp shined above my head, and by His light I walked through darkness" (Job 29:3). And do not wonder how one can see from one end of the world to the other, **as a person can sleep here**, in this location, **and see a dream** that takes place in a place as distant as **Spain** [*beAspamyā*].

As well, the Rambam makes clear that the dream state is directly related to the prophetic state.

רמב"ם על משנה סנהדרין י"א:כ"ג

ואחזור לכוונת זה היסוד השביעי ואומר שנבואת משה רבינו ע"ה נבדלת מנבואת כל הנביאים בארבעה דברים. הראשון כי איזה נביא שהיה לא דבר לו הש"י אלא על ידי אמצעי ומשה בלא אמצעי שנאמר פה אל פה אדבר בו. והענין השני כי כל נביא לא תבא לו הנבואה אלא כשהוא ישן כמו שאמר במקומות בחלום הלילה בחזיון לילה ורבים מענין זה או ביום אחר שתפול תרדמה על האדם בענין שנתבטלו ממנו כל הרגשותיו ונשאר מחשבתו פנויה כענין חלום

Rambam on Mishnah Sanhedrin 10:1:23

... And Moshe was without an intermediary, as it states, "Mouth to mouth will I speak to him." And the second matter is that any [other] prophet would not get prophecy except when he was sleeping - as it is stated in many places, "in a dream at night," "in an apparition at night" and many like this - or during the day after falling into a trance in such a way that all of his feelings disappear from him and his [faculty of] thought becomes [fully] available, like in the

matter of a dream. And this matter is called an apparition or a vision and about it, it is stated, "the vision of God."

We also see the connection of an 'open eye' in the singular in reference to another's Prophecy.

במדבר כ"ד:ג'

וַיִּשָּׂא מֹשֶׁה וַיֹּאמֶר נָא בְּלִעְסֵם בְּנֵי בְעֹר וְנָאִם הַגִּבֹּר שְׁתֵּם הָעֵינַן:

Numbers 24:3

Taking up his theme, he said:
Word of Balaam son of Beor,
Word of the man whose eye is shunted

אדרת אליהו, במדבר כ"ד:ג':א'

שתם. רואה את כל ענין רוח הקודש:

Aderet Eliyahu, Numbers 24:3:1

Shunted - He sees all matters with divine revelation

רבנו בחיי, במדבר כ"ד:ד':ב'

וכן כתב הרמב"ן ז"ל מחזה שדי אינו שדי, כי האבות באל שדי ובלעם במחזה של שדי, ולכך קרא עצמו גלוי עינים שהוא ממדרגת בני הנביאים.

נופל. כמו (בראשית טו) ותרדמה נפלה על אברם. וגלוי עינים. כלומר רואה הוא אע"פ שהוא ישן, כענין שכתוב (שיר ה) אני ישנה ולבי ער.

Rabbeinu Bahya, Bamidbar 24:4:2

According to Nachmanides, this is why Bileam described himself as גלוי עינים, a level of prophetic insights characteristic of the בני הנביאים, “the disciples of the prophets”...the word is to be understood as analogous to Genesis 15,12: ותרדמה ונפלה על אברם, “and a deep sleep overcame Avram.” וגלוי עינים, “with his eyes open.” The meaning is: “he sees even while being asleep.” We have a similar verse by Solomon in Song of Songs 5,2: “I am asleep but my heart is awake.”

רלב"ג ביאור המלות על התורה, במדבר כ"ד:ג'א'
שתום העין. ר"ל פתוח העין:

Ralbag Beur HaMilot on Torah, Numbers 24:3:1

Shunted - this means to say that his **eye** was open

רשב"ם על במדבר כ"ד:ג'א'
שתום העין - פתוח עין. רואה מראות אלהים כמו ששנינו עד
שישתום ויסתום.

Rashbam on Numbers 24:3:1

שתום העין, someone whose eyes were open, someone granted divine visions

As the text goes on we will see more connections between an open eye in the singular and deep sleep states in regards to the prophetic experience.

Although we can see elsewhere that dreaming is not the exclusive means to the prophetic vision.

דרשות הר"ן ח'מ"ד

רצה שאם יהיה נביא מי שיהיה לא תגיע מעלתו בנבואה כי אם באחד משני דברים. אם שיתנבא בחלום אשר ענינו ידוע. או במראה והוא ענין בו יבוטלו כחות הנביא ותשאר מחשבתו לבדה.

Derashot HaRan 8:44

That is, if someone is a prophet, he attains prophecy in one of two ways: either in a dream, whose nature is known, or in a vision, in which the prophet's powers are suspended and his mind alone remains operative.

מדרש תנחומא, צו י"ג:א'

זאת תורת העולה.. אם יהיה נביאכם, יהוה, במראה אליו אתודע (במדבר יב, ו), שכינתי אין נגלה עליו באספקלריא מאירה, אלא בחלום וחיזיון

Midrash Tanchuma, Tzav 13:1

"This is the law of the burnt offering" (Leviticus 6:2): ..an expression of pleading - "if you have a prophet of God, I will make Myself known to him though a vision to him" - My Divine Presence will not be revealed to him through a clear lens, but rather through a dream or a trance."

We see the prophetic experience was a matter of the brain:

רמב"ם על משנה סנהדרין י"א:כ"א

היסוד הששי

הנבואה והוא שידע אדם שזה מין האדם ימצא בהם בעלי טבעים ממדות מעולות מאד ושלימות גדולה ונפשותיהן נכונות עד שהן מקבלות צורת השכל אחר כן ידבק אותו השכל האנושי בשכל

הפועל ונאצל ממנו עליו אצילות נכבד ואלה הם הנביאים וזו היא הנבואה

Rambam on Mishnah Sanhedrin 10:1:21

The sixth principle Prophecy and that is that a person should know that among the human species, there is found those that naturally have highly elevated character traits and great wholeness and their souls become fit until they receive the form of the intellect. Afterwards that human intellect clings to the Active Intellect and It emanates lofty emanation to him. And these are the prophets and this is prophecy and this is its understanding.

Part V - Egypt

According to tradition, the main sparks of Adam were at the time concentrated in Egypt, so it would seem a requirement that a family/team of humans would form to enter Egypt and extract those sparks.

ישמח ישראל על הגדה של פסח, מגיד, מתחילה עובדי עבודה זרה
היו אבותינו א'א'

...

Yismach Yisrael on Pesach Haggadah, Magid, In the Beginning Our Fathers Were Idol Worshipers 1:1

According to Samuel, the purpose of the exile in Egypt was to lift up the holy sparks from the time of Adam.

To stay constant with the DMT theory, we would have to see some sort of presence of this chemical in Egyptian culture. There is one specific plant that will keep coming up that will be of great interest to us. This would be the Acacia tree. The Acacia tree is known to contain high amounts of this chemical

DMT.

Lo and behold as documented by Seham el-Sayed abd el Hameed Eissa, Assistant Professor of Egyptology Department of Archaeology at the Kafer El-Sheikh University, and Taghreed el-Sayed abd el Hameed Eissa, researcher on Floriculture and Ornamental Horticulture at the Research Institute Giza:

“At Heliopolis, there was a tradition that all the Goddesses and Gods were born beneath an acacia tree. In the Pyramid Texts, Horus, comes forth from the acacia tree., In the Book of the Dead the deceased the Divine Children of Iusaaset, the Goddesses and Gods born beneath the sacred acacia. The acacia is associated with a number of Egyptian Deities, it has specific associations with Isis and Her family. A particular acacia—simply called The Acacia, or Shondj—was sacred to Her. And Isis and Nephthys together were called the Two Shonti Goddesses, that is, the Two Acacia Goddesses. In the story of the “Horus and Set,” Isis, in the form of Her sacred bird, flies into the branches of Her holy acacia after tricking Set into condemning His own attempts to usurp the rightful rule of Horus, Isis’ son. In some tales, the acacia is the tree that magically grew up around the body of Osiris when His sarcophagus washed up on the shores of Byblos. He is called “the One in the Tree” and “the Solitary One in the Acacia”

https://jguuaa.journals.ekb.eg/article_30814_6198.html

Furthermore, it would seem that the whole of Egyptian culture has its roots in the functionality of the third eye, Pineal gland. The eye of Horus is said to resemble a brain with a Pineal in the center.

“To the Ancient Egyptians, the Tree of Life represented the hierarchical chain of events that brought everything into existence. The spheres of the Tree of Life demonstrate the order, process, and method of creation. In Egyptian mythology, the first couple (earth and sky). They were said to have emerged from the acacia tree of Iusaaset, which the Egyptians

considered the tree of life, referring to it as the ‘tree in which life and death are enclosed’.”

The interesting thing about the descent into Egypt was the plants that the Israelites were instructed to bring with them. Jacob had told the Israelites to bring Acacia trees with them and to plant them when they get to Egypt, and that in the future they will play a role in your redemption.

שמות כ"ה:ה'

(ה) וְעֵרֶת אֵילִם מֵאֲדָמִים וְעֵרֶת תְּחָשִׁים וְעֵצֵי שִׁטִּים:

Exodus 25:5

(5) tanned ram skins, dolphin skins, and acacia wood;

רש"י על שמות כ"ה:ה:ג'

ועצי שטים. ומאין היו להם במדבר? פירש רבי תנחומא: יעקב אבינו צפה ברוח הקודש שעתידין ישראל לבנות משכן במדבר, והביא ארזים למצרים ונטעם, וצוה לבניו לטלם עמהם כשיצאו ממצרים:

Rashi on Exodus 25:5:3

AND SHITTIM WOOD — But from where did they get this in the wilderness? Rabbi Tanchuma explained it thus: Our father Jacob foresaw by the gift of the Holy Spirit that Israel would once build a Tabernacle in the wilderness: he therefore brought cedars to Egypt and planted them there, and bade his children take these with them when they would leave Egypt (Midrash Tanchuma, Terumah 9; cf. Bereishit Rabbah 94 and Rashi on Exodus 26:15).

Not only were these trees that were planted in Egypt waiting to be taken out, the Israelites would stare at them as a consolation and to regain hope for

future redemption.

רבנו בחיי, שמות כ"ו:ט"ו:ד'

וע"ד הקבלה עצי שטים עומדים כלשון (ישעיהו ו':ב') שרפים עומדים ממעל לו, והזכיר עומדים על הכחות העליונים שאין לך דבר במשכן וכליו שלא יהיה מצוייר למעלה ... כלומר שאמבד אותו הכח שהן מקוים או שמא בטל הכח שמשקיפים לו ת"ל עומדים, לעולם ולעולמי עולמים.

Rabbeinu Bahya, Shemot 26:15:4

A Kabbalistic approach: the words עצי שטים עומדים parallel the words שרפים עומדים ממעל לו "Seraphim stood in attendance on Him" (Isaiah 6,2). The word עומדים was mentioned as an allusion to the celestial forces. There is nothing in the Tabernacle which does not somehow reflect concepts and beings of the celestial realms.. "...The meaning of the words: "upright standing acacia wood," is that these woods lend hope and spiritual fortitude to those who look upon them.

Part VI - The Sinai Experience

We now see the children of Israel go into the desert with Moses, bringing the acacia trees with them. The Israelites knew that they had to bring the trees, and Moses knew what to do with them. Growing up in the house of Pharaoh as a child, and being close to the inner circles of secret information, I am going to suggest that Moses was proficient in the ways of plant secrets within the inner circles of Egyptian sorcerers. Even if he wasn't, we see in the Torah that those individuals of Egypt actually left with the Israelites and joined them. These mixed multitudes were of the highest class of Egyptian magicians and sorcerers.

שמות ל"ב:ז'

וַיִּדְבֹּר יְהוָה אֶל־מֹשֶׁה לֵּךְ־יֵרֵד כִּי שַׁחַת עָמְךָ אֲשֶׁר הֶעֱלִיתָ מִמִּצְרָיִם
מִצְרָיִם:

Exodus 32:7

The Eternal spoke to Moses: "Go down, for your people, that mixed multitude, whom you brought out from the land of Egypt, without My consent, has corrupted Israel.

The Israelites then prepare for their Sinai experience. It's interesting to note that we are taught that while at Sinai, the Israelites had been cleaned from the Sin of Adam, and the Venom from the snake had left them.

שבת קמ"ו א:א'

שָׁבָא נָחַשׁ עַל חֲוָה הֵטִיל בָּהּ זִוְהָמָא, יִשְׂרָאֵל שְׁעָמְדוּ עַל הָר סִינַי —
פְּסָקָה זִוְהָמָתָן

Shabbat 146a:1

\When the Jewish people stood at Mount Sinai, their contamination ceased

What may have caused the return of this light? Perhaps it had to do with the manna, which Danny N. speculates could be an ergot-like chemical. The same chemical is common in LSD.

רבנו בחיי, שמות ט"ז:ד:ג'

ותמצא וכשם שנברא האור ביום ראשון כך תחלת ירידתו של מן
היה ביום ראשון,

Rabbeinu Bahya, Shemot 16:4:3

This teaches that the manna is a derivative of G'd's first physical creation, of the original light which was withdrawn after Adam sinned. Just as the light was created on the first day, so the manna was released on the first day.

שבת פ"ח א:ז'

דַּרְשׁ רַבִּי סִימַאי: בְּשַׁעַה שֶׁהִקְדִּימוּ יִשְׂרָאֵל "נַעֲשֶׂה" לְ"נִשְׁמָע" בָּאוּ שְׁשִׁים רִיבּוּא שֶׁל מַלְאָכֵי הַשָּׁרֵת, לְכָל אֶחָד וְאֶחָד מִיִּשְׂרָאֵל קָשְׁרוּ לוֹ שְׁנֵי כְתָרִים, אֶחָד כְּנָגֵד "נַעֲשֶׂה" וְאֶחָד כְּנָגֵד "נִשְׁמָע". וְכִיּוֹן שֶׁחָטְאוּ יִשְׂרָאֵל, יָרְדוּ מֵאָה וְעֶשְׂרִים רִיבּוּא מַלְאָכֵי חֲבִלָּה וּפִירְקוּם, שֶׁנֶּאֱמַר: "וַיִּתְּנֻצְלוּ בְנֵי יִשְׂרָאֵל אֶת עֲדֵים מֵהָר חוֹרֵב". אָמַר רַבִּי חֲמָא בְּרַבִּי חֲנִינָא: בְּחוֹרֵב טָעֲנוּ, בְּחוֹרֵב פִּרְקוּ. בְּחוֹרֵב טָעֲנוּ — כִּדְאֻמְרוֹן, בְּחוֹרֵב פִּרְקוּ — דְּכָתִיב: "וַיִּתְּנֻצְלוּ בְנֵי יִשְׂרָאֵל וְגו'". אָמַר רַבִּי יוֹחָנָן: וְכוּלָּן זָכָה מַעֲשֶׂה וְנִטְלָן. דְּסָמִיד לֵיהּ: "וּמַעֲשֶׂה יִקַּח אֶת הָאֱהָל". אָמַר רִישׁ לְקִישׁ: עֲתִיד הַקְדוּשׁ בְּרוּךְ הוּא לְהַחֲזִירָן לָנוּ, שֶׁנֶּאֱמַר: "וּפְדוּיֵי יְהוָה יִשְׁבּוּן וּבָאוּ צִיּוֹן בְּרֶנָּה וְשִׂמְחַת עוֹלָם עַל רֵאשִׁים" — שִׂמְחָה שְׂמֵעוּלָם עַל רֵאשִׁים.

Shabbat 88a:7

Rabbi Simai taught: When Israel accorded precedence to the declaration "We will do" over the declaration "We will hear," 600,000 ministering angels came and tied **two crowns to each and every member of the Jewish people**, one corresponding to "We will do" and one corresponding to "We will hear." And when the people sinned with the Golden Calf, 1,200,000 angels of destruction descended and removed them from the people, as it is stated in the wake of the sin of the Golden Calf: "And the children of Israel stripped themselves of their ornaments from Mount Horeb onward" (Exodus 33:6).... Reish Lakish said: In the future, the Holy One, Blessed be He, will return them to us, as it is stated: "And the ransomed of the Lord shall return, and come with singing unto Zion, and everlasting joy shall be upon their heads" (Isaiah 35:10). **The joy that they once had will once again be upon their heads.**

Here we clearly see from Isaiah that the returning light of the future that will be on our heads is the same light the Israelites received when they were 'crowned' in the desert. However, we also see that this light was short-lived and was once again stored away for future generations.

As the story goes, Moses came down from the mountain a second time with a glowing face. However, his second descent was not the same Torah as the first time.

שמות ל"ד:כ"ט

וַיְהִי בִּרְדֹּת מֹשֶׁה מִהָרֹּם סִינַי וּשְׁנֵי לַחֹת הָעֵדֻת בְּיַד־מֹשֶׁה בְּרִדְתּוֹ
מִן־הָהָר וּמֹשֶׁה לֹא־יָדַע כִּי קָרַן עוֹר פָּנָיו בְּדַבְּרוֹ אֹתוֹ:

Exodus 34:29

So Moses came down from Mount Sinai. And as Moses came down from the mountain bearing the two tablets of the Pact, Moses was not aware that the skin of his face was radiant, since he had spoken with Him.

משנה יומא ה':א'

(א) הוֹצִיאוּ לוֹ אֶת הַכֹּף וְאֶת הַמַּחֲתָה, וְחָפַן מְלֵא חִפְּנָיו וְנָתַן לְתוֹךְ
הַכֹּף, הַגָּדוֹל לְפִי גָדְלוֹ, וְהַקָּטָן לְפִי קָטְנוֹ, וְכֹךְ הָיְתָה מִדָּתָהּ. נָטַל אֶת
הַמַּחֲתָה בְּיָמָיו וְאֶת הַכֹּף בְּשִׁמְאַלּוֹ. הָיָה מְהֵלֶךְ בַּהִיכָל, עַד שֶׁמִּגִּיעַ
לְבֵין שְׁתֵּי הַפְּרָכּוֹת הַמְבֻדִּילוֹת בֵּין הַקֹּדֶשׁ וּבֵין קֹדֶשׁ הַקֹּדְשִׁים, וּבִינֵיהֶן
אֲמָה. רַבִּי יוֹסִי אוֹמֵר, לֹא הָיְתָה שָׁם אֵלָּא פְּרָכָת אַחַת בְּלָבָד, שֶׁנֶּאֱמַר
(שמות כו), וְהַבְדִּילָה הַפְּרָכָת לָכֶם בֵּין הַקֹּדֶשׁ וּבֵין קֹדֶשׁ הַקֹּדְשִׁים.
הַחִיצוֹנָה הָיְתָה פְּרוּפָה מִן הָדָרוֹם, וְהַפְּנִימִית מִן הַצָּפוֹן. מְהֵלֶךְ
בִּינֵיהֶן, עַד שֶׁמִּגִּיעַ לַצָּפוֹן. הִגִּיעַ לַצָּפוֹן, הוֹפֵךְ פָּנָיו לָדָרוֹם, מְהֵלֶךְ
לְשִׁמְאַלּוֹ עִם הַפְּרָכָת עַד שֶׁהוּא מִגִּיעַ לָאֲרוֹן. הִגִּיעַ לָאֲרוֹן. נוֹתֵן אֶת

הַמִּחָתָה בֵּין שְׁנֵי הַבַּדִּים. צָבַר אֶת הַקְטֹרֶת עַל גְּבִי גָחָלִים, וְנִתְמָלָא כָּל
הַבֵּית כָּלוּ עָשָׁן. יֵצֵא וּבָא לוֹ בְּדֶרֶךְ בֵּית כְּנִיסָתוֹ, וּמִתְפַּלֵּל תְּפִלָּה קְצָרָה
בְּבֵית הַחִיצוֹן, וְלֹא הָיָה מְאָרִיךְ בְּתַפְלָתוֹ, שֶׁלֹּא לְהַבְעִית אֶת יִשְׂרָאֵל:

Mishnah Yoma 5:1

(1) **They brought out the spoon and the coal pan** to the High Priest so he may perform the service of the incense. **He scoops his handfuls** from the incense **and places it into the spoon.** The High Priest with **large** hands fills the spoon with incense in an amount **corresponding to the large** size of his hands, **and** the High Priest with **small** hands fills the spoon with incense in an amount **corresponding to the small** size of his hands. **And this was the measure** of the spoon, i.e., it was made to correspond to the size of his hands. **He took the coal pan in his right hand and the spoon in his left hand.** The High Priest would then **walk west through the Sanctuary until he reaches** the area **between the two curtains that separated the Sanctuary and the Holy of Holies,** and the space **between them** was one **cubit.** **Rabbi Yosei says:** There was **only one curtain there,** as it is stated: “**And the curtain shall divide for you between the Sanctuary and the Holy of Holies**” (Exodus 26:33). The **outer** curtain between the Sanctuary and the Holy of Holies **was hooked [perufa]** slightly open **on the south** side of the Sanctuary, **and** the **inner** curtain **hooked** slightly open **on the north** side of the Sanctuary, and therefore the High Priest could not enter the Holy of Holies directly. Rather, he enters through the southern opening and **walks between** the curtains **until he reaches the** opening to the **north.** When **he reaches the** opening to the **north,** he enters the Holy of Holies through that opening, **turns his face to the south,** and **walks to his left along the curtain until he reaches** the area before **the Ark.** When **he reaches the Ark,** he **places the coal pan between the two staves.** He **piles the incense atop the coals,** and **the whole chamber in its entirety would fill with smoke.** He then **exits and comes out the way that he entered.** He does not turn around but leaves the Holy of Holies walking while facing the Ark. **And he recites a brief prayer in the outer chamber,** in the Sanctuary. **And he would not extend his prayer there so as not to alarm the Jewish people,** who would otherwise conclude that something happened and that he died in the Holy of Holies.

משנה תורה, הלכות עבודת יום הכפורים ד':א'
וממתין שם עד שיתמלא הבית עשן ויצא.

Mishneh Torah, Service on the Day of Atonement 4:1

“He must wait in the room until it is completely filled with smoke, and then he can go..”

יומא נ"ג א:י"א

אמר ליה אביי: והא איפכא תנא! דתנא: נתן בה עיקר מעלה עשן,
היה מתמר ועולה כמקל עד שמגיע לשמי קורה. כיון שהגיע לשמי
קורה, ממשמש ויורד בכותלים עד שנתמלא הבית עשן, שנאמר:
”והבית ימלא עשן”!

Yoma 53a:11

As it was taught in a *baraita*: He put into the incense a root of a smoke-raiser, and the smoke would rise in a column like a staff until it reached the Temple ceiling. When it reached the ceiling there was nowhere for the smoke to exit the building, and therefore it slowly descended the walls until the entire House was filled with smoke, as it is stated: “And the House was filled with smoke” (Isaiah 6:4).

WE ALSO SEE THAT HIS INCENSE INHALATION DIRECTLY LED TO A VISION!!

ברכות ז' א:ד'

תנא, אמר רבי שמעאל בן אלישע: פעם אחת, נכנסתי להקטיר
קטורת לפני ולפנים, וראיתי אכתריאל יה יהוה צבאות, שהוא יושב

על כִּסֵּא רם וְנִשָּׂא, וְאָמַר לִי: "יִשְׁמָעֵאל בְּנִי, בְּרַכְנִי!" אָמַרְתִּי לוֹ: "יְהִי רָצוֹן מִלְּפָנֶיךָ, שֶׁיִּכְבְּשׁוּ רַחֲמֶיךָ אֶת כַּעֲסְךָ, וַיְגֹדְלוּ רַחֲמֶיךָ עַל מַדּוּתֶיךָ, וְתִתְנַהֵג עִם בְּנֶיךָ בְּמִדַּת הַרַחֲמִים, וְתַכְנִס לָהֶם לְפָנִים מְשׁוֹרֵת הַדִּין". וְנִעֲנַע לִי בְּרָאשׁוֹ. וְקִמְשָׁמַע לִן, שֶׁלֹּא תִּהְיֶה בְּרַכַּת הַדִּיּוּט קֵלָה בְּעֵינֶיךָ.

Berakhot 7a:4

Similarly, **it was taught** in a *baraita* that **Rabbi Yishmael ben Elisha**, the High Priest, said: **Once**, on Yom Kippur, **I entered the innermost sanctum**, the Holy of Holies, **to offer incense**, and in a vision **I saw Akatriel Ya, the Lord of Hosts**, one of the names of God expressing His ultimate authority, **seated upon a high and exalted throne**

We also see that the essence of this rectification was crucial to the exact combination of plants.

יומא נ"ג א:ו'

וְתִיפּוֹק לִיָּה — דִּקָּא מְעִיל בִּיָּאָה רִיקְנִית!

Yoma 53a:6

Why does one incur the death penalty for omitting one of the spices? **And let** the *tanna* **derive** the fact that he incurs the death penalty for a different action, **as his entry** into the Holy of Holies is **for no purpose**. It is prohibited to enter the Holy of Holies unless one is performing a mitzva. If the incense lacks an ingredient, the High Priest is not truly performing the mitzva, and therefore he has entered the Holy of Holies for no purpose.

The rectification of the sin somehow had to do with standing in a room filled with smoke. If we look back at this whole story, we see that Adam went from garments of light (Ohr) back from existing in mind and into his body into garments of actual skin (Ohr).

The primordial light that was seemingly lost needs to be restored, via the mechanism of collecting the lost sparks stored in the inanimate objects of the planet, including plants throughout the Earth.

To return or retrieve this light we had to bring a very specific plant with us to Egypt, and flee Egypt with this plant. We then spent 40 years mastering the combination and consumption methods of a list of many different plants. We then build a temple to help restore the light of the mind in which we have a man standing in a room filled with smoke from plant extracts. If we cant see that this story starts and is consumed with the intimate relationship between humans and plants, we are not properly reading the story.

There are a few interesting things to note about the High Priests experience in the Holy of Holies. Interestingly enough, it turns out that the daughter of the High Priest of Israel was referred to as Bat Pineal, the daughter of the Pineal. See what the Talmud says the reason for this is:

גיטין נ"ח א"י"ד

אָמַר רִישׁ לְקִישׁ מֵעֶשֶׂה בְּאִשָּׁה אַחַת וְצָפְנַת בֵּת פְּנִיָּאל שָׁמָּה צָפְנַת
שְׁהַכֵּל צוֹפִין בְּיוֹפְיָהּ בֵּת פְּנִיָּאל בְּתוֹ שֶׁל כֹּהֵן גָּדוֹל שֶׁשִּׁימָשׁ לְפָנָי
וְלְפָנִים

Gittin 58a:14

Reish Lakish says: There was an incident involving a certain woman named Tzafenat bat Peniel. And why was she called this? She was called Tzafenat because they would all gaze [*tzofn*] at her beauty, and she was called bat Peniel because she was the daughter [*bat*] of the High Priest who served in the innermost sanctum [*lifnai velefnim*] of the Temple.

We see that the high Priest is referred to as Pineal, because he served in that

inner chamber, where man experiences the divine, and rectifies the Sin of Adam and Eve. It seems that the process of all the people having access to the light of the mind, it was kept alive as a memory, by the High Priest of Israel, with its instructions and details found in the Torah, to be a torch of a memory passed down from generation to generation, awaiting for the greater return of the light.

We are also going to suggest something that hasn't been considered before. We don't see Acacia, the DMT containing plant in the Incense used by the High Priest on the day of atonement, although we do see a mixture of other mind altering plants. We also see that the coals for the temple were made from wood, and the wood they had was Acacia wood. It would be relevant to suggest that the coals were made in a way where the DMT within was activated when burned and inhaled. This would just be a hypothesis for now.

Yet, we do see another place in the Torah where these exact coals from the High Priest were used elsewhere to bring atonement.

ישעיהו ו':ו-ח'

(ו) וַיַּעַף אֵלַי אֶחָד מִן־הַשְּׂרָפִים וּבִידּוֹ רִצְפָּה בְּמִלְקָחִים לָקַח מֵעַל הַמִּזְבֵּחַ: (ז) וַיִּגַּע עַל־פִּי וַיֹּאמֶר הִנֵּה נֹגַע זֶה עַל־שִׁפְתֶיךָ וְסָר עֲוֹנְךָ וְחֹטְאֶתְךָ תִּכָּפֵּר: (ח) וְאַשְׁמֹעַ אֶת־קוֹל אֲדֹנָי אֲמַר אֶת־מִי אֲשַׁלַּח וּמִי יֵלֶךְ־לָנוּ וַאֲמַר הִנְנִי שְׁלָחְנִי:

Isaiah 6:6-8

(6) Then one of the seraphs flew over to me with a live coal, which he had taken from the altar with a pair of tongs. (7) He touched it to my lips and declared,

“Now that this has touched your lips,
Your guilt shall depart
And your sin be purged away.”

(8) Then I heard the voice of my Lord saying, “Whom shall I send? Who will go

for us?” And I said, “Here am I; send me.”

We see the very same coals that the High Priest of Israel used on that day, were also used to cleanse a Prophet from sin and ultimately take him to the Prophetic state where the Lord appears to him.

We are now going to focus back on the science of the matter. If Adam had experienced some sort of exile, there would be generational trauma that exists from that time that we are still dealing with. I believe that the High Priest of Israel was going into that room to (A) Continue the transmission of communication between the divine and keep the nation focused and in sync with divine principles and (B) To erase generational trauma in the DNA and help spread the message to the people.

The plants involved in the rituals of the Priest would scientifically have an effect on the neurological network that deals with where we store and can erase Trauma. We can also expect a day to arrive when the sparks are no longer stuck in the Earth, and the Crown of light will once again be upon our heads, in a scientific and spiritual sense.

ברכות י"ז א:י"ב

מִרְגְּלָא בְּפֹמִיָּה דְּרַב: לֹא כְּעוֹלָם הָזֶה הָעוֹלָם הַבָּא. הָעוֹלָם הַבָּא אֵין בּוֹ
לֹא אֲכִילָה וְלֹא שְׁתִּיָּה וְלֹא פְרִיָּה וְרִבְיָה וְלֹא מְשָׂא וּמְתָן וְלֹא קִנְיָה וְלֹא
שְׁנֵאָה וְלֹא תַּחֲרוּת, אֶלָּא צְדִיקִים יוֹשְׁבִין וְעֲטֹרוֹתֵיהֶם בְּרֹאשֵׁיהֶם
וְנִהְנִים מִזֵּיו הַשְּׁכִינָה, שְׁנַאֲמַר: "וַיַּחֲזֹו אֶת הָאֱלֹהִים וַיֹּאכְלוּ וַיִּשְׁתּוּ".

Berakhot 17a:12

Rav was wont to say: The World-to-Come is not like this world. In the World-to-Come there is no eating, no drinking, no procreation, no business negotiations, no jealousy, no hatred, and no competition. Rather, the righteous sit with their crowns upon their heads, enjoying the splendor of the Divine Presence, as it is stated: "And they beheld God, and

they ate and drank” (Exodus 24:11), meaning that beholding God’s countenance is tantamount to eating and drinking.

**שני לוחות הברית, תורה שבכתב, וישב, מקץ, ויגש, תורה אור
קכ”ו**

הענין הוא, כי בחטא אדם הביא הקליפה והאור נגנז, על כן צריך לצירוף וזיכוך ע”י הגליות ואז (איכה ד, כב) ותם עונך, ויבא משיח ויקוים (בראשית א, ג) יהי אור, ויהי אור, סוד אור הגנוז וכתנות אור.

Shenei Luchot HaBerit, Torah Shebikhtav, Vayeshev, Miketz, Vayigash, Torah Ohr 126

Once having lived through these exiles, Israel's sins will be expiated, the Messiah will arrive and the world will once again be bathed in the brilliant light that prevailed when Adam and Eve wore clothes woven of light.

**שני לוחות הברית, תורה שבכתב, וישב, מקץ, ויגש, תורה אור
ל”ח**

ובדרך זה הלך יוסף הוא המשביר בר ויכלכל יוסף את כל בית אביו, ובגד ללבוש כמו שנאמר (בראשית מה, כב) לכולם נתן חליפות שמלות וגו'. גם לבוש עור ובשר, יתחלף לאור, וזהו חליפות שמלות:

Shenei Luchot HaBerit, Torah Shebikhtav, Vayeshev, Miketz, Vayigash, Torah Ohr 38

The reason the Torah describes that clothing as חליפות, something subject to exchange, is that in the future these garments will indeed be exchanged for the type of garments woven of light that Adam and Eve used to wear prior to their sin.

May We Be Worthy, AMEN!