

~ A Call to Inner Torah Action ~



THE FOUNDATION STONE & JERUSALEM OF THE MIND

PART I
J.D. Bakst © 2011 - 2nd Edition

How to reveal to ourselves and to the world the Messianic
Light and transformative power of a Global Jerusalem.

There is consciousness and medical knowledge now coming forth about a mysterious little organ in the middle of the brain known as the pineal gland and DMT, an enigmatic substance produced within the human body. The light they shed upon perhaps Judaism's greatest secret and gift to the world – the Foundation Stone – is truly revelatory and profoundly timely.

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1. The Riddle of the New Jerusalem

"The Holy One vowed that He will not enter the Celestial Jerusalem until He enters the earthly Jerusalem". Talmud Ta'anit 5a¹

This ancient statement of the Talmudic Sage-Mystics² is well known, as is the rabbinic discussion surrounding it that continues until this day. That there exists literally *two* Jerusalems – a physical one below and a *metaphysical* or higher-dimensional one above – is a fact throughout the corpus of the Written and Oral Torah. At the center of both Jerusalems is the *Beit HaMikdash* – the Temple. In the language of those initiated into the ancient Talmudic tradition this statement is a formula indicating that there exist an interdependent relationship between the lower and higher dimensional Jerusalem, the latter being the living soul for the former. It is a spiritual mechanism “hardwired” into creation and into the complex and puzzling process of redemption. In today’s religious and political climate, however, the mere mention of a future temple in Jerusalem immediately draws battle lines, not just between secular and religious Jews but also within the various observant Torah and Kabbalah circles. One fact is inescapable. Six full chapters of the Book of Ezekiel detail the architectural blueprints for a massive structure in a future New Jerusalem. Additionally, there are many other sources that explicitly or implicitly describe such a structure. Whether or not this compound, known as the Third Temple, will be built from the “ground up” through human effort or from “Heaven down” through Divine will is at the root of the controversy.

Rambam (Maimonides), in accord with his rationalistic approach, maintains that the Third Temple will be constructed by human hands.³ The talmudic statement quoted above appears to support the Rambam. The Rambam’s contemporary Rashi, however, writes that the Third Temple will be made of [higher-dimensional] “fire” and miraculously descend already built from “Heaven”.⁴ This position, however, is complicated by the fact that there are a number of other authoritative sources that indicate that a third temple will indeed, as maintained by Rambam, be built by human hands.

Over the last few decades and particularly in the last few years, individuals and groups have invested much time, money and energy towards the goal of actually rebuilding a Third Temple in our lifetime. This movement believes that the Temple must be built from the “ground up”. Toward this end, there are those who zealously study the volumes of laws connected with the Temple service and the role the Kohanim and Levites will have in it. The actual vessels and artifacts (e.g., the Ark of the Covenant, the breast plate of the High Priest, the Menorah, etc.) have been meticulously constructed according to halachic details. Moreover, a recent poll has shown that even among the Israeli populous (secular and traditional Jews), half the people want the Holy Temple to be rebuilt.⁵ Realistically, however, according to the current state of affairs this is virtually impossible. Given the current political climate, the onset of construction of a third temple, and even discussion of the subject, is not likely to go over quietly in the Islamic world, which currently has, for all practical purposes, total control over the Temple Mount.⁶

In contradistinction to the view that the Temple will be built by human effort, there are those sages and schools of Torah thought who rely on the traditions that, “the Third Temple will be made out of “fire” and descend miraculously from Heaven”. Moreover, they maintain that it is

forbidden to attempt to build it from human hands.⁷ However, concerning apparent contradictory traditions of the Talmudic Sage-Mystics it is well known that, "These and those are [both] the words of the Living God". Both rabbinical views are, in fact, simultaneously correct. Both are intentionally recorded, each "opinion" simply viewing one angle or aspect of that which cannot be stated in a single, linear statement. However, if this is true how can a future temple, "A house for all Nations" be both "natural" and "supernatural" at the same time? How can the Third Temple be built both by man and by God – at the same time? Is our only option to understand the intentionally puzzling and contradictory message of the "masters of concealment" as a "this" or a "that"?

It is proclaimed of the Holy One that, "He's got the whole world in His hands". In this case, His "right hand" embraces the soul of the heavenly temple and His "left hand" holds the body of the earthly temple. Can there be a hidden, secreted "middle hand" of God? Until now, a true synthesis, a "new middle" simultaneously incorporating human consciousness and Divine Will has been virtually inconceivable. Consequentially, often the "wheat has been thrown out with the chaff", i.e., the ancient tradition of a higher-dimensional New Jerusalem has been relegated to the Jewish dustbin of fanciful legends and religious dogma. Even for observant Torah based Jews, although they may emphatically believe in all the words of the sages, often they have no coherent and "scientific" manner of grasping these "legendary" traditions. However, the confluence between recent scientific and medical discovery from "below" with ancient Torah and kabbalistic truth from "above" reveal a wholly unexpected path. This "path lost for years" may also be the most important secret to Israel's defense and survival. Additionally, this "secret weapon" contains the key to our own enlightenment and higher consciousness. Accordingly, the Talmudic formula that "The Holy One vowed that He will not enter the celestial Jerusalem until He enters the earthly Jerusalem" is an esoteric riddle that only in our generation can be unraveled. Most significantly the secret to this spiritual puzzle can actually be applied right now and directly experienced. This path leads us directly to the threshold of the New Jerusalem.

2. The Prophetic Confluence between Kabbalah and Science



The past several decades have brought a great interest in expanded human potential replete with a growing library in what has been called the confluence of mysticism and the "New Sciences". Kabbalah, the Jewish esoteric tradition, has long envisioned and even required an evolving interface between scientific discovery and esoteric truth.

Within the ancient volumes of the Holy Zohar (Book of Radiance, 2nd/13th century) a vision of a new global paradigm is recorded, not to begin unfolding until many centuries in the future:

In the 6th century of the 6th millennium (i.e., in the years 5,500-5,600 in the Hebrew calendar corresponding to the years 1740-1840 CE.) the gates of wisdom from above (Kabbalah) and the fountains of wisdom from below (science and technology) will be opened up and the world will make preparations to enter the 7th millennium just as one makes preparations on the 6th day of the week when

the sun is about to set [for the 7th day - the Shabbat].

This passage has been explained by the Talmudic Sage-Mystics of Israel, including the Hassidic masters, as referring to the fact that from the 18th and especially from the 19th century onward the Kabbalah would experience a profound renewal clarifying and rendering more accessible her own esoteric traditions.⁸ Any student of contemporary mysticism cannot but be astounded by the recent dramatic accessibility of the Kabbalah and its new and ever increasing popularity.⁹

Paralleling the revelations of "wisdom from above", this prophecy necessitates revolutionary discoveries occurring simultaneously in the secular world, the "wisdom from below". Stimulated by the Industrial Revolution of the 18th century, the wellsprings of theoretical models and new technology have incessantly burst forth. A wholly new paradigm of scientific thought - and consciousness - is emerging. The year 1840 witnessed the emergence of electromagnetic theory, which in turn paved the way for the discovery of radio waves, telecommunications, television, computers, and the investigation of atomic energy and the atomic bomb. New psychological and neurological descriptions of the brain, ethnopharmacology, black hole phenomenon, genetic engineering, lasers and holography, are more examples of the changes and ideas that have taken place in our generation. Of even greater significance has been the effect of the early 19th century breakthroughs of non-Euclidean geometry, which set the stage for the 20th century theories of Einstein's relativity, quantum mechanics and the search for the Unified Field Theory. Currently, under the name of "Super Strings" this theory is being proclaimed by leading physicists as an unmistakable genesis of a new physics. Most recently the scientific community and public at large are being initiated into a new world of fractal geometry, chaos theory, virtual reality and the ever accelerating, neural network of the world wide Internet.

According to the teachings of esoteric Judaism all knowledge, both spiritual and material wisdom, originally coexisted in a seamless unity within a higher dimension. Together these two modes of wisdom comprised a larger, all encompassing Universal Torah (Torah meaning "Instruction" or "Teachings"). A collapse, however, ensued in which the database of all knowledge split itself into "spiritual" and "material" planes of existence. Thus, we have the basis for the historical conflict between "religion" and "science". Yet, any given mystical or technological truth can only be one of two sides of the same puzzle. Thus, the material world is also a mode of spirituality, only externalized and concretized. Vice versa, the spiritual world is a mode of the material reality, only internalized and spiritualized.

The ultimate truth is not revealed through the supra-natural alone nor is it only discovered through scientific development - it is more than both. Both forms of wisdom are destined to reunite. Perforce this is stimulating a worldwide paradigm shift in consciousness. These stages of global evolution are aspects of the Messianic Era that is central to the teachings of esoteric as well as traditional Judaism.

Our role in the re-unification of these two modes of wisdom, according to this doctrine, is achieved by matching the right tool with the right job. In other words, we must use the new maps, models and metaphors of the "wisdom from below" in order to grasp the "wisdom from above". In turn, the transcendent wisdom of the Torah will cast its light of clarity and direction upon the enchanting and often overpowering tools of science and technology.

Additionally, according to the redemption doctrine of the Talmudic Sage-Mystics (specifically but not exclusively, the Shklov school of the Gaon of Vilna), the Messianic Age cannot be fully ushered in until specific scientific "vessels" are redeemed and returned to their higher-dimensional roots in their corresponding "lights" of Torah. It is a Torah axiom that there is only "one surface" to reality, any given true discovery or accepted hypothesis in the New Sciences can only be the concave surface to its own convexity in Torah. When the two "sides" are isomorphically aligned with each other then, all factors being equal and at the right time and

place, the external scientific model will actually be “absorbed” back into the light of the Supernal Torah, intensifying and fortifying the supernal light now from the “inside-out”.¹⁰

According to the Talmudic Sage-Mystics, after thousands of years of travel humanity has reached the final shore. Across this great ocean lies a new mode of consciousness and a new territory of reality, *Eretz haHayyim* - the Land of the [true] Living. Yet, even now, as we stand upon this seashore of the final vestiges of earthly space and time there are strange and mind boggling artifacts being washed ashore. Let us now reach into the sand and redeem one small item that has, embedded within it, the fractal-sparks of divinity – fallen data from the higher-dimensional Tree of Knowledge. In so doing we can prepare ourselves to usher in a Messianic Era of higher dimensional consciousness. I believe one of these fallen fractal-sparks – more like a huge chunk – of divine data is the consciousness and medical knowledge now coming forth about a mysterious little organ in the middle of the brain known as the pineal gland and DMT, an enigmatic substance produced within every human body. The light it sheds upon perhaps Judaism’s greatest secret and gift to the world – the Foundation Stone – is truly revelatory and profoundly timely.

3. The Foundation Stone: Anyone Got a Light?



From their birth at Mt. Sinai over 3,300 years ago, the Jewish people as a nation have had an uncanny history of inexplicable unity as the Talmudic Sage-Mystics teach, “ All of Israel are interconnected one with the other”. Certainly, considering the relentless persecution, destruction and genocide they have suffered for millennia, there is virtually no comparison to the phenomenon of *Klal Yisrael* (the Collective Soul of Israel) throughout creation. On a very deep level the individuals that make up the Nation of Israel comprise a collective mind with a collective mission. What is that mission? For millennia numerous explanations have been put forth by traditional Jews, sectarian and assimilated Jews together with good intentioned gentiles as well as by bad intentioned anti-Semites with their infamous Jewish conspiracy theories. Nothing (outside of the unbroken tradition of the inner circles of the Talmudic Sage-Mystics until this day), however, accounts for the undeniably inexplicable and virtually supernatural facts on the table of history.

The existence of the Foundation Stone offers an unexpected, yet most ancient and profound answer. Using a modern metaphor, the current descendents of the Patriarchs and Matriarchs are the pilots of spaceship-earth. Under the guidance of the Supernal Emanator, and with their Torah as their map to creation, the Nation of Israel is about to take our current reality (known as “This World”) into the higher-dimensional Messianic Era and beyond (known as “The Next World”). The inner-spaceship of unified Jewish consciousness has everything it needs to take off and to fulfill its destined mission; all the supplies are onboard and all systems are “go”. Most Jews in the world today, however, simply can’t see the control panel of their own ship because someone simply needs to turn on the light for them. Although our sworn enemies are fast upon us and the spiritual geopolitical clock is forebodingly past the eleventh hour, there is still time to turn the lights on in the collective Jewish mind so it can awaken.

Is there a single “switch” to flick on to be found at the center of the collective Jewish people? What can so profoundly transform the some 13 millions Jews in the world today and especially the 5.5 million Jews living in Israel? Aside from magical thinking and religious

enthusiasm, is such a thing actually possible? Astoundingly it is. This secret switch has a history so primeval that it even precedes the birth of the Jewish Nation at Sinai. The “light switch” is called the *Even Shetiya* - the Foundation Stone, the Rock upon which Jacob had his dream-vision and upon which the Holy of Holies stood. It is the Foundation Stone that lies at the center of collective Jewish consciousness and it is longing in deep anticipation to be fully switched on. The Foundation Stone, along with being the greatest shield of protection and spiritual weaponry we have against Israel’s enemies, is also the royal road to Torah consciousness.

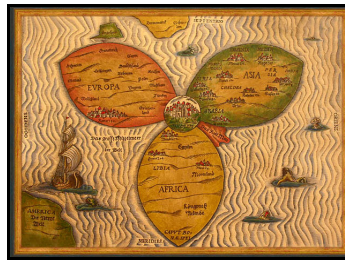
The function of the Foundation Stone is ultimately the most profound secret in all of creation. It is the Jewish Nation’s true national treasure and the time has now come for its secret to be revealed. There is something quite literally buried inside this ancient Foundation Stone waiting to be discovered and literally brought to light, as will be explained. Providentially, the full impact of the secret of the Foundation Stone could only be made known in our present generation. It is only in the last decade that modern scientific research has offered us a *model* to understand that which previously only the prophets, the talmudic sages and kabbalists received through an unbroken transmission buttressed with *ruach hakodesh* and direct experience.

Jerusalem’s Foundation Stone is presently encased and trapped in a large domed shrine constructed by invading Moslems from Arabia in the year 691 C.E. This shrine (although Moslems individually may pray there at times, it was not built nor is it used today as an actual mosque) is the Dome of the Rock. The rock under that dome is none other than the original Foundation Stone which was the bedrock upon which the Holy of Holies stood in the First and Second Temple! Its unique Jewish history, however, goes back even further – back to the very primeval beginnings of creation. According to the Talmudic Sage-Mystics, it was from this “rock” in a higher-dimension that the world was created, the rock being the first part of the Earth – both spiritual and physical¹¹ – to come into existence.¹² In the words of the Zohar¹³, “The world was not created until the Holy One took a “stone” called *Even Shetiya* and threw it into the depths where it was fixed from above until below, and from it the world expanded. It is the center point of the world and on this spot stood the Holy of Holies”. (*Even Shetiya* literally means The Weaving Stone, i.e., the primal substance from which all reality/consciousness was woven),

The Foundation Stone is the summit of Mt. Moriah and the Talmud tells us that it was from this site that the Creator gathered the primeval earth that was formed into Adam. It was on this rock that Adam—and later Cain, Abel, and Noah—offered sacrifices to God. The Foundation Stone is the site of the Binding of Isaac where Abraham fulfilled God’s test. This is the rock upon which Jacob laid his head and had his dream-vision of the angels ascending and descending a heavenly ladder. Upon awakening Jacob anointed the rock with a type of oil, the origin of which will become astoundingly clear as explained below.

The primeval roots, cosmic centrality, imminent revelation and future role of the Foundation Stone cannot be overstated. The historic and prophetic function of this geographical coordinate - and its spiritual correspondences - permeate the ancient prophetic and rabbinic traditions. Located at the intersection of Europe, Asia and Africa, the Land of Israel and Jerusalem were destined to be at the crossroads of civilization. Moreover, the sages repeatedly taught that, “Jerusalem is the center of the world”. The center of Jerusalem was the Temple Mount, also known as Mt. Moriah from the time of Abraham. The center of the Temple was the Holy of Holies wherein rested the Ark of the Covenant containing within it the original *Aseret HaDibrot* (Ten Commandments). This wooden box overlaid in gold with its twin solid gold *keruvim* (cherubs) on top was itself resting upon an outcrop of bedrock known as the *Even Shetiya*, the Foundation Stone. King David and his son Solomon constructed the entire Temple around this specific space, having received the tradition that this was the very spot where Jacob dreamed, and where Isaac his father was bound along with the other chains of events that occurred there. They knew that this spot was a cosmic geographical vector point and that the rectification of all humanity and reality depended upon it being consciously utilized and directed.

Why were all these intense historical and spiritual activities taking place at this precise location? The Talmud explains that it was called the Foundation Stone because it was literally the foundation of the universe, the first point at which the Creator began weaving together the strands of divine light in proto-spacetime that would become creation.¹⁴ In other words, the Foundation Stone is the higher-dimensional vortex – the *axis mundi* – wherein all worlds and dimensions of existence converge and intersect.¹⁵ Here is where every particle of mass and every wave of energy – both spiritual and physical – are generated. Life comes in through this point and death leaves through this point. All earthly prayers are transmitted here and all divine flux flows into the world from here. This higher-dimensional portal is, ultimately, the corridor through which all consciousness – human and divine – passes. The Foundation Stone, as much as we are able to express that which we cannot express, is the very center of “God’s Consciousness”, the beginning point within the “Godhead”. In the language of the Kabbalah, this is the point singularity of the “*tzimtzum*”, the paradoxical “contraction” (regression) that precedes the “expansion” (egression) of creation.¹⁶ Regarding this non-dimensional “point” an ancient midrash states¹⁷:



(16th century map depicting Jerusalem at the center of the three continents of Europe, Asia and Africa¹⁸)

*As the navel is set in the center of the human body,
so is the land of Israel the navel of the world...
situated in the center of the world,
and Jerusalem in the center of the land of Israel,
and the Sanctuary in the center of Jerusalem,
and the holy place in the center of the Sanctuary,
and the Ark in the center of the holy place,
and the **Foundation Stone** in the center of the holy place¹⁹,
because from it the world was founded.*

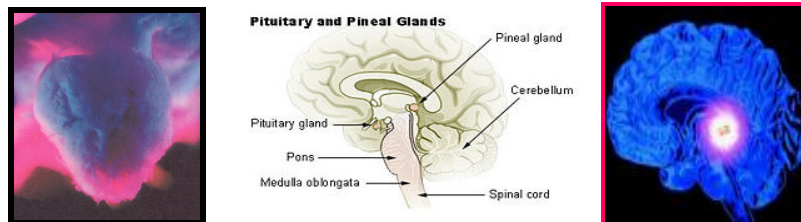
Everything stated above about the Foundation Stone – and there is additional material sufficient to fill a book – may sound compelling as religious dogma. But ultimately aren’t these traditions about a “foundation stone” simply Jewish “legends” that are not to be taken literally but rather have an allegorical or “mystical” meaning? Even if they are true, on whatever level of understanding, aside from being a Jewish historical “claim to title” to the Temple Mount, what relevance does the Foundation Stone have to us, *right here, right now*? And, in any event, there is a massive gilded shell – the Dome of the Rock – encasing the Foundation Stone that is under Moslem control. We are not advocating removing the dome in order to take the rock and the Temple Mount back into Jewish possession. With over a billion Moslems worldwide, that would surely spark WWII - and then what. No, this is *not* at all the approach suggested here in DMT, Global Consciousness and Jerusalem of the Mind.

Truthfully, there is a battle to wage here that, although much more covert, is even more powerful and astounding in its ramifications. Moreover, all supporters, friends and lovers of Israel can directly participate in this campaign without having to make a pilgrimage to the Holy Land.

The challenge is not to remove the dome that is holding the Foundation Stone captive. Rather we have the innate emotional, spiritual and psychic ability to *implode* the Foundation Stone from the inside-out. This is done by methodically training ourselves to “squeeze the rock” and release from it what has been dormant within it from its inception.²⁰ There is something virtually “alien”, quite literally out of this world, and almost unimaginable that is buried within the enigmatic Foundation Stone. The collective Jewish mind has an inborn ability to release the dormant power of the Foundation Stone and now, as explained below, virtually every Jew can access the knowledge of how to do it.

We should already suspect there is more going on with the Foundation Stone than meets the eye. This is obvious considering the fact of Jerusalem’s geographical location and all the historical events that have taken place there as well as all the events prophesied to take place there. Truly, like the proverbial bull’s eye, all eyes of the world have been and continue to be turned towards Jerusalem and the Temple Mount. The world may think that their historical and current obsession with this piece of property is simply a matter of politics, religion and nationalism, but this spot contains the world’s most powerful secret – the actual center of collective human consciousness. Most importantly, the Foundation Stone may be the only emergency failsafe mechanism remaining to save Israel, ourselves and the world.

4. The Messianic Role of the Pineal Gland



There is an enigmatic endocrine organ located in the very middle of the human brain known as the pineal gland. It was given this name, meaning “pinecone like”, in the beginning of the 18th century due to its anatomical resemblance to a pinecone. (It is pronounced variously as *pin-*, *pie-* and *pahy-Neal*). This tiny gland (the smallest distinct organ in the entire human body) is about the size of a grain of rice. It also has the unique distinction as being the *only* organ in the brain that is singular in structure, i.e., it is not doubled by having right and left lobes as do all other organs in the brain). For millennia, it has been known in Oriental traditions to be the site referred to as the seventh or “crown chakra”.²¹ In the Occidental tradition, the French philosopher, mathematician and physicist René Descartes (1596-1650) among others, had identified it as the “seat of the soul”.

Relatively recently there has been discovered and synthesized a substance called dimethyltryptamine or DMT for short. It is one of the most powerful consciousness-altering chemical compounds known to science (even competing with the infamous lysergic acid diethylamide – LSD) and *it is naturally produced within the human body!* DMT has also been found to exist within numerous animal and plant species as well. Essentially, everywhere science has so far investigated organic matter; either actual DMT or the chemical precursors that are necessary to manufacture DMT have been found. (From the perspective of using the DMT model to understand the function of the global Foundation Stone, this fact will be shown below to be very relevant). There is a new hypothesis that is gaining attention which asserts that additionally DMT, under specific conditions, is generated in much greater quantities by the pineal gland. It is a

fact that this organ manufactures the well-known hormone or neurotransmitter melatonin which affects our relationship to darkness and sleep. According to current thought, based upon new scientific studies and observation as well upon anecdotal and spiritual traditions, the pineal gland is also capable of manufacturing the mysterious substance DMT. The question is why and for what purpose?

Leading edge professionals in fields such as psychiatry, chemistry and ethnopharmacology make the case that DMT released by the pineal gland enables the soul's movement in and out of the body and is an integral part of the birth and death experience as well as NDE's (Near Death Experiences). Recently, following a five year federally-supported study, one researcher hypothesized that when the pineal is stimulated under natural conditions, DMT has profound effects upon one's consciousness and experience of reality.²² It has been proposed that during visionary and even during prophetic experiences, a significant amount of DMT is released by the pineal gland which facilitates the human interface with higher-dimensionality, alien worlds and the realm of the divine. Consequently, the type of molecule which is produced in the pineal body that produces this liquid hormone has been coined the "god" or "spirit molecule".

When it was first synthesized, DMT gained some limited experimentation in the late 1950's and 1960's. It has only gained prominence, however, in the last two decades and specifically in the last few years. A significant impetus to the growing popularity and fascination with DMT is that DMT is a major component in a South American brew called Ayahuasca. Ayahuasca, with its own organically occurring DMT, has been used for spiritual and healing purposes for centuries by shamanic based indigenous people of the Western Amazon. A new tourist industry has developed in countries like Peru (where it is legal and its usage is actively supported by the government) with seekers coming primarily from North America and Europe. Consequently, the ritualistic usage of Ayahuasca has spread to these continents. (It is reported that ritualistic group usage of Ayahuasca has also become popular in Israel among primarily secular spiritual seekers). There are now numerous books, websites, documentaries, online videos, magazines, news articles and spiritually and scientific based groups devoted to understanding what this substance is, why the body naturally produces it and what can we learn from it. The effects of naturally occurring or synthetically produced DMT can be so inexplicably alien and other worldly that some investigators even suggest that the question that must be asked is "What is the DMT spirit molecule trying to tell us".

From the perspective of the prophesied confluence between the ancient, esoteric Torah transmissions and the previously unimaginable discoveries and theories of the new sciences, the tradition of the Talmudic Sage-Mystics also ask, "What can the new scientific and medical information about DMT tell us? In other words, what role in the redemption process, both collectively and personally, can the vessels of this phenomenon tell us about the light concealed in the Torah? Can we use its scientific *model* to understand that which only the Kabbalah masters of former times knew and left encoded throughout their often bewildering and seemingly contradictory aggadic and midrashic statements? Can the scientific *model* now being born in our generation even shed light on obscure passages and practices in the Tanach? Can this field of study be a "fractal chunk" in the prophetic messianic reunion of Kabbalah and science that is destined to precede the Messianic Age? I believe that the medical knowledge and theories of consciousness now coming forth about the pineal gland and its hypothesized role in the production of endogenous DMT is a direct key into Judaism's greatest and most powerful secret – the role and function of the Foundation Stone.

From a rabbinic and kabbalistic perspective a spiritual and even prophetic role of the pineal gland and DMT concurs with the Torah's understanding as to how, reality in general and the human body in particular, are constructed. As known in Torah, every "light" (in this case the higher-dimensional spirit aspect) requires its respective "vessel" (in this case the molecular neurotransmitter) to manifest itself in the world. It is written, "God created Man in His image" (Genesis 1:27). The Torah sages have always understood this formula to mean that the human body is a detailed microcosm of the higher-dimensional divine "Image of God".²³ Whatever exists

in the human body must, *ipso facto*, have its spiritual counterpart in the higher “heavenly” dimension. Similarly, a verse from the Book of Job (19:26); “From my flesh I will envision God” is regularly used by the Talmudic Sage-Mystics as a proof-text formulating the cosmic principle that the human body mirrors the higher-dimensional “Divine Body”. Therefore, if the pineal gland endogenously manufactures this extraordinary substance then it *must* have its correspondence in the divine realm.

We are constructed with the exact physiology down to the smallest organs (e.g., the pineal body) and to the microscopic detail of the structure of our molecules (e.g., the DMT molecule) *precisely* because the “divine body” is the primordial root of those structures. Accordingly, we have a pineal gland in our brain capable of releasing significant amounts of DMT and it has the profound effects that it does precisely because the divine “brain” has a higher dimensional analogous “pineal body”. The corresponding “divine pineal body”, under specific conditions also releases higher dimensional DMT. “As above (or within), so below (or without)” and “As below, so above” are axiomatic in a Torah worldview. Additionally, there is a cosmic law that is fundamental to Torah scripture and the unbroken rabbinic tradition: All humanity and the entire world are a single Adamic being with all the analogous parts and processes.

The human equivalent to a spiritually based Foundation Stone is none other than the pineal body, which according to the new scientific hypothesis, plays a central role in human consciousness. This fact alone should not surprise us as the subject of divine anatomy is well known in the talmudic tradition and throughout kabbalistic literature (as well as in Jewish philosophical thought). The correspondences between the divine body above and the human body below are axiomatic in the inner teachings of Judaism. Using knowledge from the new brain sciences, we can use the model of the physical pineal, and its surrounding structures and functions, as a vessel and lens to “see” into the secret of the metaphysical Foundation Stone. When one begins to put this correspondence into practice, and learn to activate one’s own pineal concurrently with the higher dimensional pineal, this experiential “knowing” is nothing less than revelatory and profoundly transformative. This is the beginning of true messianic consciousness as well as the ultimate shield and weapon against our enemies.

If we simply consider the possibility of this being the case, what would be the higher-dimensional analog to the earthly DMT and where would its logical location be? The answer, utilizing the physiological pineal-DMT model, is evident. The existence of a spiritual DMT-like essence and the role of a corresponding divine “pineal-like” coordinate in the collective global brain in Torah tradition are fundamental. This phenomenon and its necessary role in the evolution and redemption of humanity have been known to the Talmudic Sage-Mystics for thousands of years. The existence of the pineal body and its crucial role in universal *tikkun* (rectification) is well referenced (and well concealed at the same time) throughout the Talmud, Midrash and Zohar and amplified through the two thousand year old *written* teachings of the Kabbalah (their oral transmission going back even further to Sinai, the Patriarchs and to Adam). The secret of a DMT-like “spiritual neurotransmitter” is known throughout Torah literature under various code-names and descriptions. One of the names of the universal pineal gland is the Foundation Stone. The geographical coordinate of the Foundation Stone is the Temple of Jerusalem, corresponding to the place of the higher dimensional pineal gland in the collective mind of humanity – the “head” of Adam. The corresponding DMT-like liquid that it can manufacture and release throughout the body of humanity is the liquid-light of universal consciousness. This is also known in the prophetic tradition as the “Living Liquid” (*mayim chayim*).

5. The River of Light: Global DMT



The forty-seventh chapter of Ezekiel describes a phenomenon of an unusual “river” of life-giving fluid appearing in the Inner Sanctum (the Holy of Holies) of a future Third Temple (Solomon’s Temple destroyed in 586 BCE being the first and “Herod’s Temple” destroyed in 70 CE being the second):

The [angelic] man brought me back to the entrance of the temple, and I saw “water” coming out from under the threshold [beneath the entrance to the Holy of Holies, i.e., the Foundation Stone] of the temple toward the east (as the temple faced east).

In his corresponding vision of the higher-dimensional future Jerusalem the prophet Joel (4:18) describes,

And all the springs of Judah will flow with liquid (*mayim*) and a well-spring from the House of HaShem [i.e., Jerusalem and/or the Temple and/or the Holy of Holies] will go out... .

Similarly, and more well known, the prophet Zechariah prophesizes (14:8-9),

It shall be on that day, living liquid (*mayim chayim*) will flow out of Jerusalem... . HaShem will be the King over the entire world; on that day HaShem will be One and His Name will be One.

Concerning the transformative properties of this unusual substance Rabbi Moshe Chayim Luzzatto (Ramchal), one of the greatest Talmudic Sage-Mystics of the 18th century wrote,²⁴ “This [liquid] is not the same as the basic sustenance given to enable all things to subsist [i.e., water], but rather it is a superior and precious light that comes out from the Holy of Holies”. In other words, it is only called “water” because it has certain characteristics akin to water including being the most basic and sustaining element of life, but not because it consists of hydrogen and oxygen, the elements that make up earthly water.²⁵

The Hebrew word “*mayim*” does mean water but it also refers to any liquid or liquid-like substance (e.g., “watery” in English). Even aside from Ramchal’s explanation above, from the descriptions given in the words of the prophets concerning this Living Liquid, we are clearly not talking about any kind of “water” known, i.e., that constitutes some 97% of our physical bodies as well as most of the surface of this planet. We can also assume that the “world’s waterways” referred to in the same prophetic passages describing a future Third Temple are also not what they would seem to be. Rather, this liquid-like substance is of a higher dimensional origin. The Living Liquid is pure consciousness itself.²⁶

That this “liquid” is pure consciousness is evident from a well known verse in Isaiah, “You shall draw *waters* joyously from the wells of salvation”. Quoting this verse and in direct connection to the new “river of the future”, the Talmud teaches that, in fact, it is not “water” at all that is being drawn from the future “wells of salvation”. Rather, the Talmudic Sage-Mystics explicitly state that it is *ruach hakodesh* - lit., “sacred spirit” - that begins trickling out from the floor of the Holy of Holies, the Foundation Stone. When we interface *mayim/water* with *ruach/spirit*, this substance reveals itself as a numinous Living Liquid, bubbling and rising up from beneath the Holy of Holies. This is the *Ohr HaGanuz*, the Hidden Light, higher-dimensional messianic consciousness. This will be the beginning of the fulfillment of the prophet Joel (3-1), “And it will be in the end of days, I will pour out My *ruach/spirit* upon all flesh, and your sons and daughters shall prophesize; your elders shall dream dreams, your young men shall see visions”.²⁷ This *ruach/spirit* is the Living Liquid, the higher-dimensional universal DMT.

The Talmud also teaches that at a future time (i.e., the higher dimensional messianic state of reality) the stream of water that was channeled by aqueducts in the First and Second Temples would be replaced by one coming naturally out of the Holy of Holies sitting atop the Foundation Stone. (There never has been any natural source of water on the Temple Mount). In the Messianic Era this small stream will become a mighty torrent of spiritual blessing for the “waterways” of all mankind. Upon these verses the Gaon of Vilna comments: “The water which, in the Second Temple, flowed out through the water gate in a trickle [via aqueducts], will one day have its source *in* the Holy of Holies and issue from under the threshold of the House [the Holy of Holies]”, i.e., the Foundation Stone.

There are numerous other parallels between the human pineal gland and the Jerusalem Foundation Stone (some more explained below). Each one informs upon the other, enabling one’s understanding of both phenomena to mutually evolve. The geographical Foundation Stone is the macrocosm to the microcosmic physiological pineal. The relationship maintains its ratio, there always being two polarities and two terminals. As the collective Jerusalem above, so the personal Jerusalem below. As Jerusalem of the Mind is within each of us, so is the geographical Jerusalem the mind of the world. Torah teaches a fundamental principle: every human being has within his or her cranium a complete “model” version of a neurological Jerusalem, with a Temple Mount, a Holy of Holies and an Ark of the Covenant resting atop of a Foundation Stone. Every human being has not only a “temple within” but Torah teaches us that we also have a miniature Even Shetiya within us that is capable of releasing a profound liquid light. Now, what do we do with it?

The symmetry and fractal formulation (i.e., a pattern iterating self-similar versions of itself), between the “upper” (external) geopolitical Foundation Stone and the “lower” (internal) Foundation Stone of the Mind is self-evident. As mentioned, deeper exploration of the relationship between the two reveals an array of additional similarities. There is one correlation of self-similarity, however, that is impossible to overlook as it is staring us in the “face”, quite literally. As mentioned, the Foundation Stone and its adjacent locations on Mount Moriah and the Temple structures constructed there, have many biblical appellations, rabbinic cognomens and kabbalistic code names, each one emphasizing different aspects. Another Biblical and kabbalistic name for the vortex centered in the Foundation Stone is *Peniel*. This term, transliterated from the Hebrew (pronounced either as *p’nee-el* or *p’nay-el*), literally means “Face of God”. Following Jacob’s nocturnal battle with an angelic entity, scripture records (Genesis 32-24, 30), “So Jacob called the name of the place Peniel, saying, “For I have seen God face to face... “. ²⁸ *Pineal, please meet Peniel.*

6. P2P: The Peniel Principle



The fundamental purpose of Torah and the Jewish Nation is to instruct all humanity (as well as ourselves) in one immutable cosmic law: The world, together with the entirety of humanity, is literally one collective consciousness existing within one collective human-like form. This “super soul-body” is the higher-dimensional Adam (containing both masculine and feminine) that has undergone unfathomable dimensional collapse (the “Fall”). According to most contemporary Torah sources the original Adamic consciousness is about to resurrect itself along with the entirety of his higher-dimensional reality. The resurrected Adam, as is known, is none other than the Messiah himself and the return to his rectified reality and original consciousness are the period known as the Messianic Era. This process begins in the center of his Peniel consciousness, the geographical Jerusalem Foundation Stone, the higher-dimensional corollary to our physiological pineal body. There are numerous paths that lead into the global pineal, but they all have in common the formula P2P, i.e., moving back and forth between the two “P’s” – the physiological pineal and the geographical Peniel.

Before we introduce the P2P equation two crucial points must be emphasized. Dimethyltryptamine is *not* a person, place or thing. It does not possess its own sentient consciousness. It is simply a transmitter. It is not a spirit to be allotted any unique status. It has been called the “spirit molecule” not because it is some form of a spirit, but rather because it facilitates communication—in the broadest sense of the word—between the physical and the spiritual, between our material, everyday reality and a higher-dimensional, non-ordinary reality. DMT, whether produced endogenously within the body, derived from plant matter or produced synthetically, in and of itself does not do anything. The chemical and molecular composition of this naturally occurring substance unlocks an interface into parallel, free-standing yet intersecting dimensions. It is only a key to the door, not what is on the other side of the door.

This is essentially what all the chemicals and neurotransmitters involved with our senses and thought processes in our brain do. DMT, however, appears to be the chemical “mother” of all the cerebral-neurological processes involved with consciousness. DMT opens certain circuits within the brain that allows us to see and experience everyday reality—or what we thought was everyday reality—from an extremely different and otherworldly inner perspective. It is DMT’s overall effect on human consciousness and its strongly suspected connection to the pineal gland that is being used as a *model* to understand the enigmatic nature of the Foundation Stone.

Furthermore, Jerusalem of the Mind is *not* interested in DMT itself (or in any of its pharmacological siblings and relatives in the tryptamine family). In using it as a model to begin to unravel the ancient Jewish mystery of the Foundation Stone we are not interested per se in the specific encounters that have and continue to be reported of alien beings, alien worlds, NDE experiences or even traumatic reassessments of reality and of one’s purpose in life. The specific clinical and ritual accounts of DMT are a valuable study in and of themselves, but the observations and conclusions of what these experiences mean and how they can be of benefit to us are also not of direct concern here. Rather, in the tradition of the probing interdisciplinarian mind and zealous mission of the Talmudic Sage-Mystic, it is the recent astounding discovery of the DMT-pineal *model* with its physiological and theoretical ramifications that are of keen interest.

In fact, this model appears to be an actual key to open the doors of Torah perception and reveal to our dazed and confused global consciousness a real and tangible light at the end of the tunnel.²⁹

The four point formulation or “Peniel Principle” below is simple and compelling in its fractal symmetry:

1. Located in the center of the brain is an enigmatic little organ (relative to the other organs in the brain and the surrounding limbs of the body) known as the pineal gland that is the subject of remarkable new scientific exploration.

1. Located in the center of the world is an enigmatic little rock (relative to the other rocks and mountains and the surrounding nations of the world) known as the Foundation Stone that is the subject of remarkable ancient Jewish traditions.

2. Historically, the pineal body has been associated both in the Orient and in the Occident with different functions of consciousness including being the seat of the human soul through which spirit enters and leaves.

2. Historically, the Foundation Stone has been associated in the Bible, Talmud and kabbalistic traditions with different functions of global consciousness including being the “seat” of the world’s collective soul and through which the world’s spirit enters and leaves.

3. Until now, however, there has been no mechanistic model or physiological explanation as to how it functions and why the human body even needs a pineal gland centered in the brain, the consciousness center of the body.

3. Until now, however, there has been no mechanistic model or metaphysical explanation as to how it actually functions and why the collective world body even needs a Foundation Stone centered in Jerusalem, the consciousness center of the world.

4. It is now theorized that the pineal gland is capable of generating a natural substance known as Dimethyltryptamine (DMT), an extraordinarily powerful essence that is able to alter one’s personal consciousness, transport a person’s mind into an inner metaphysical dimension and imprint one with a radical life-changing spiritual experience.

4. It has long been known that the Foundation Stone is capable of generating a universal substance known as *Mayim Chayim* - “Living Liquid”, an extraordinarily powerful liquid-light essence that is able to alter our collective consciousness, transport humanity’s mind into an inner metaphysical dimension and imprint all of us with a radical world-changing Godly experience.

The operative mechanism of the Peniel Principle is, in part, built upon the physics of resonance (also referred to as harmonics or entrainment). Resonance phenomena occur with all types of vibrations or waves such as mechanical resonance, acoustic resonance, electromagnetic resonance and others forms. The shattering of a crystal wineglass when exposed to a musical tone of the right pitch (its resonance frequency) is an example of acoustic resonance. The Torah’s Peniel Principle informs us that the pineal body within our brains shares a minute fraction (a “fractal”) of the same frequency as the global pineal – the Foundation Stone. As explained above, Torah is teaching that every human being is an entire world unto itself complete with a “miniature” temple, covenantal ark and foundation stone within each and every cranium. By consciously activating one’s pineal body and directing that resonating energy to the geographical pineal – the Jerusalem Foundation Stone – a dynamic feedback loop is generated. This is the formula P2P – pineal to (“2”=to) Peniel and then back again (“2”, i.e., a second time), Peniel to pineal.

The P2P Peniel Principle is formulated to be used as a consciousness tool or “thought experiment” interfacing the human pineal with the higher-dimensional Peniel. This is an extremely powerful yet simple form of ancient Jewish prayer/meditation. In fact, the synergistic unification of so many disparate parts, e.g., science and Kabbalah, mind and consciousness, particular and collective, physical and metaphysical, local and non-local, DMT and the Living Waters, etc. is quintessentially “Jewish”. This is a goal of true Torah based Judaism – unifying the two extremes of the particular and the universal. Used regularly and systematically, the dynamic of toggling back and forth between the two coordinates opens up an inter-dimensional tunnel or corridor. It then leads from one’s personal Foundation Stone within the Jerusalem of the Mind directly to the universal geographical Foundation Stone of a reunited and singular humanity.

The Peniel Principle reveals to us that the two Foundation Stones are inextricably interconnected – they are iterating fractals of each other. Together they form a continuous feedback loop. The objective of this meditation/prayer is, in affect, to “rub” one “stone” against the other, just as if we were rubbing one rock against another rock in order to create a spark to ignite a fire. Each one of us can use our individual pineal – our internal Foundation Stone to rock (no pun intended) the universal Foundation Stone from the *inside out*. More specifically, the goal is to emotionally, mentally and psychically “squeeze” the rock so that its celestial liquid may begin to trickle out.

The Foundation Stone is currently imprisoned beneath the Dome of the Rock. Stimulating the Foundation Stone with our conscious thoughts of petitionary prayer and directed meditation can literally awaken it from its current “calcified”, “atrophied” and “petrified” state and cause its river of liquid light to begin to seep. Concurrently, the collective mind of the Nation of Israel will begin to wake up and reclaim its dormant power and God-mandated mission. This is truly to “pray for the peace of Jerusalem” by reconnecting the severed “pieces”. This is the true peace and it will only manifest when we interconnect the “pieces” of the micro-Jerusalem within ourselves with the macro-Jerusalem of the world and then back again. This is true, action-oriented “Jerusalem prayer”. The Peniel Principle is the Royal Road to Torah Consciousness and the New Jerusalem as well as our sword and shield, personally and collectively, on the battlefield of both the physical and spiritual wars being waged against us.

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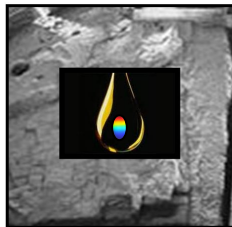
We are now prepared to resolve the talmudic riddle introduced above concerning the apparent contradiction between a celestial Jerusalem and an earthly Jerusalem. The Talmud states, “The Holy One said I will not enter the Celestial Jerusalem (i.e., a higher-dimensional reality) until I enter the earthly Jerusalem (our lower dimensional reality)”. This, as often the case, is a very terse formula of the Talmudic Sage-Mystics. According to the ancient tradition of Talmudic logic, hermeneutics and methodology a formula of this nature must be applicable in all possible scenarios in order for it to be true. In this sense it is akin to a mathematical equation defining a law of physics. If an exception to the rule is found then the equation is not true and the mathematician or theoretician must go back to the drawing board.

This expression of the Talmudic Sage-Mystics, like many of the thousands that have been transmitted and encoded in the Talmud and Midrash, is a formula first and a statement only second because it is first defining the underlying cosmology that this transmission is predicated upon. In other words, in this case it must even be true in the face of the apparently opposing tradition that a third temple structure will first manifest (“descend”) from “heaven”, i.e. from a higher dimension before it can manifest from below in our lower dimensionality. In Talmudic logic it is always assumed (unless there are extremely compelling reasons) that each rabbinical transmitter of a formula/statement is acutely aware of every other formula/statement made by all his predecessors as well as all those made by his colleagues in that generation of sage-masters.

If this is the case, then according to its own methodology, in order for this formula to be true does it, 1) require the actual construction of a physical Temple “below” and, 2) does it contradict the equally authoritative sources that appear to require the Temple to descend from “above”? According to the synergistic P2P equation the resolution is obvious and the logic is clear: God “enters” the Jerusalem of the Mind from below specifically through the human effort of “building” a network of interfacing earthly pineal bodies, microcosmic fractals of the Earthly Jerusalem. This collective DMT stimulation then enables the Divine Mind to enter the Heavenly Jerusalem causing the Jerusalem on High to descend below. One is the vessel and precursor for the light and conclusion of the other. Our collective network of inner Foundation Stones becomes a virtual global “docking station” for the higher-dimensional Foundation Stone to land, as it were. The Holy One has now “entered” both the upper Jerusalem and the lower Jerusalem via the fact that we have “entered” and stimulated our inner Jerusalem.<sup>30</sup> This accords with the well known Torah axiom that, “There can be no radiating from Above that is not preceded by arousal from below”.

Both the collective higher-dimensional Jerusalem and our personal human pineal Jerusalem act reciprocally upon each other. They are “looped in” to each other and continually “enlighten” each other. Each one “turns on” the other, creating an inter-global feedback loop. When we enter our own Foundation Stone of pineal consciousness we are, spark by spark and drop by drop, creating a “space” for the Divine to enter *us*, thus allowing for the Divine to enter the collective Foundation Stone of Peniel consciousness. This is literally the Light of Messianic Consciousness also known as the *Ohr Ganuz*. Accordingly, this is the intention of the formula, “The Holy One vowed that He will not enter the Celestial Jerusalem until He enters the earthly Jerusalem”.

## 7. Jacob’s Heavenly Oil



We are now prepared to unlock another door that the P2P formula opens up for us that was mentioned above about the nature of the oil following Jacob’s prophetic dream-vision. Genesis (28:10-22) records,

Jacob left Beer Sheva and headed toward Charan. He alighted upon *the* place and spent the night there, for the sun had set; he took of the stones of the place and arranged them about his head and lay down to sleep in that place. He dreamt and behold, a ladder was rising up toward earth—and its top reached toward heaven; and, behold, angels of God were ascending and descending upon him [Jacob]. Behold, God was standing over him and said: “I am God, Lord of Abraham your father, and lord of Isaac—the land upon which you lie—I will give you and your seed. Jacob woke and said: “Indeed God is in this place and I was unaware”. Awestruck, he said: “How awesome is this place, it can only be the House of God and this is the vortex of heaven”. Jacob arose early in the morning and took the stone that he placed around his head and set it up as a

pillar; then he poured oil on its top". He named the place Bet El (House of God or God's Temple). The town's original name, however, had been Luz.

The imagery of Jacob's ladder reaching up into the heights of the heavens with angelic beings ascending and descending upon it is one of the most pivotal events in cosmic history and is the purpose and mission of *Klal Yisrael*. Unraveling the coded language of these verses requires an entire book. Here we will concern ourselves with only two points – the place where this phenomenon took place and the origin of the anointing oil. Regarding the "ladder" and its angelic forces, suffice it to say that, even according to the simple narrative, the ladder and the angles were *within* Jacob himself, as it states, "Behold, angels of God were ascending and descending upon [i.e., within] *him*".<sup>31</sup>

Where was the location of Jacob's vision taking place? As is well known, that spot was the summit of Mount Moriah where the future temples would be built. Specifically, he spent the night with his head resting on the very outcrop of rock atop Mount Moriah known as the Even Shetiyah (where the *Akeidah*—the Binding of Isaac—had occurred with his father and grandfather Abraham). What is the textual indication that this is so? The verse does not state that he alighted upon a place, but rather, "He alighted upon *the* Place" where place is prefixed with the definite article, i.e., *the* Place. What is *the* Place? The Place (*makom*) is one of the many appellations or additional names for HaShem (HaShem itself meaning simply *the* Name that is the root of all His other names and aspects).

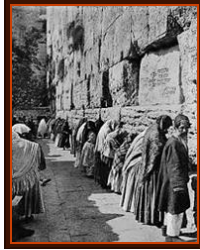
What is the significance of God as *Makom*? Our sages tell us that, "He is the place of the world (*Makom*) but the world is not His place", i.e., everything is contained within the Divine but the Divine is not contained within the world. In other words, The Place is the very Foundation Stone itself. Jacob is entering into direct unification with the Divine and affecting a *tikun* there for all of future Israel, namely opening up the very vortex where lower and higher-dimensionality—"earth and heaven"—converge. "This is the Gate (or vortex) of Heaven", he declared. The pineal gland, as explained above, has long been considered the physiological nexus where the soul enters and leaves the body. It is a virtual microcosmic Foundation Stone.

Additionally, the Talmudic Sage-Mystics tell us that the origin of the oil that Jacob poured upon the *Makom*/Foundation Stone did not come from Jacob as he was not carrying any oil with him at that time. Rather, this "oil" flowed from a higher dimension ("*shamayim*/heaven"). When we realize that his head was literally in direct physical contact with the Even Shetiyah, the nature of this otherworldly oil becomes startlingly clear. According to the understanding of P2P Principle, the "oil" dripping from "heaven" is literally the higher-dimensional analog to what science is beginning to understand and theorize about human DMT. It is the Living Liquid of the Hidden Light that Jacob was "opening" up at this coordinate in the higher-dimensional body of Adam. He was rectifying and preparing this very place for his great great grandchildren—us—to continue the *tikun* he began and to erect there the Temples. It was being generated by Jacob in this spot from whence the global DMT flows.<sup>32</sup> (The additional significance that it was the back of his head is explained below in the secret of the Western Wall).

The Pineal Principle of Jerusalem of the Mind offers a far-reaching and literally messianic (i.e., futuristic/higher-dimensional) synthesis between that which is "man made" from below and that which is "God revealed" from above. By consciously stimulating and activating the individual pineal gland residing within each one of us – a literal microcosmic Foundation Stone – together we can stimulate and activate the collective "pineal gland" residing within Mount Moriah, the Temple Mount. *If we build it, it will come*. As each one of us builds his and her neurological inner-Temple this begins releasing the microscopic molecules of endogenous DMT. Then by directing one's thought to the geographical Foundation Stone, this will cause the collective Foundation Stone to begin releasing its analogous microscopic "spirit molecules" of *Mayim Chayim*. This is the Living Liquid of the messianic river of divine consciousness that goes out to the "waterways" of the entire world. This is our secret "weapon" against our enemies as the *Mayim Chayim* has

the power to transform the consciousness of even the most rabid anti-Semites and enemies of the God of Israel, if only by melting away the *qlipot*/shells and spiritual virus that have possessed them.

## 8. The Geography of Prayer: What is the Halacha?



Even though the concept and practice of Jerusalem of the Mind may initially appear very novel, all the sources quoted (in addition to the scientific data), are supported on the bedrock of Talmud, Midrash, Zohar and the unbroken transmission of the Kabbalah. Yet, truly there is nothing novel being presented here. To the contrary, as is known, every Jew is obligated to make Jerusalem, the Temple's remaining wall (the Kotel) and the Foundation Stone the center of his or her consciousness. King David in his Psalms is explicit:

If I forget you, O Jerusalem,  
let my right hand forget its skill.  
Let my tongue cling to my palate  
if I fail to recall you,  
If I fail to elevate Jerusalem  
above my highest joy.<sup>33</sup>

Specifically during *tefilah*/prayer, the Shulchan Aruch (Code of Jewish Law), quoting the Talmud, requires us to focus and actually project our consciousness *into* the envisioned Holy of Holies constructed upon the bedrock of the Foundation Stone. Within the laws of *davening* R' Yoseph Caro writes:

When one stands up to pray [the silent *amidah*], if he is in the Diaspora he should turn his face towards *Eretz Yisrael*. He should also direct his thought to Jerusalem, to the [location of the] Temple and to the *Kodesh HaKedoshim* (the Holy of Holies). If one is standing in *Eretz Yisrael* he should turn his face towards Jerusalem and he should also direct his thought to Jerusalem, to the Temple and to the *Kodesh HaKedoshim*. If one is standing in Jerusalem he should turn his face towards the Temple and also to the *Kodesh HaKedoshim*.<sup>34</sup>

This is the universally excepted halacha to the extent that if one is praying at the Kotel one must also turn the body slightly at an angle to the left, and not directly towards the Kotel, so as to then be pointing in the direction of the Foundation Stone. This also explains, if one notices, why observant Jews praying the silent Standing Prayer at the Kotel are turning a bit to the left, i.e., towards the Foundation Stone that lies at the core of the Holy of Holies.<sup>35</sup> (However, as explained below, if one has entered through the Western Wall tunnel and is now facing directly

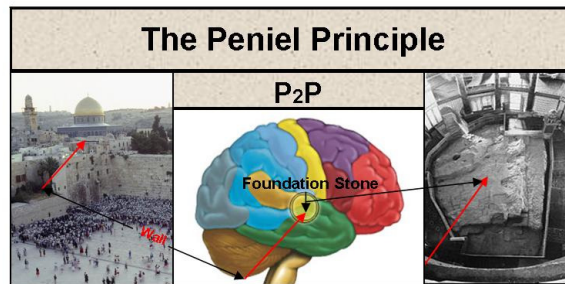
across from the Foundation Stone [which is some 300 feet away at about a 45% angle] then one stands facing completely eastward). The authoritative *Mishnah Berurah*<sup>36</sup> (commentary on the Shulchan Aruch by R' Yisrael Meir Kagan, the "*Chofetz Chayim*") clarifies that, "One should direct his heart even in a circumstance where he cannot turn his face towards them (Eretz Yisrael, Jerusalem, the Temple or the Holy of Holies). ["Directing his heart"] means that one should concentrate with his emotions and thoughts as if he is standing in the Temple in Jerusalem in the [actual] place of the Holy of Holies".

In other words, the state of consciousness that one develops while practicing the intentions and methodology put forth in Jerusalem of the Mind, is simply what we are required to be actively doing in any case. This applies whether one is in prayer, in meditation, in study or play, whether in pain, in pleasure, in sorrow or in ecstasy. From this perspective, all that is being offered here is a systematic approach and a series of mental and spiritual techniques to actually and quite literally make Jerusalem and the Foundation Stone the center of our consciousness *at all times and under all circumstances*. As our tradition explicitly states, to embrace the bedrock of Jewish consciousness is to embrace Jerusalem consciousness; the center of Jerusalem is the Foundation Stone from where emanates the consciousness and very existence of all humanity and creation. This is the "geography of prayer" and we only have to align our consciousness with the geo-center of global consciousness – the Foundation Stone.

The earthly and heavenly DMT released in Jerusalem of the Mind has many virtues and *tikunim* on many levels. Just in terms of *davening*, however, one of the greatest challenges for every observant Jew, from the *ba'al teshuvah* to the *rosh yeshiva*, from the *ba'al habayit* to the *talmid chacham*, is keeping *tefilah* fresh and alive three times daily, seven days a week, year in and year out. It is no secret that too many Torah based Jews have essentially abandoned hope of ever discovering real and evolving spiritual excitement in their daily prayers if not actually having become lax in its regular performance. Jerusalem of the Mind and the exercises described here are virtually guaranteed to alter not only one's consciousness, but also one's daily *davening*. Although developing pineal/Peniel consciousness can be practiced any time and almost anywhere, if one incorporates the simple techniques into one's *tefilah*, as many have attested, the results can be nothing less than astounding.

Jerusalem of the Mind is the true and high road for every Jew as we are exhorted and mandated by King David down through the living chain of the Talmudic Sage-Mystics to the Shulchan Aruch until this day. Training one's self to stay centered in the Jerusalem of the Mind is the royal road to Jewish consciousness, to Torah consciousness and the return to universal higher-dimensional Adamic consciousness. Making Jerusalem of the Mind a daily practice is to take seriously the responsibility to "grow one's own consciousness" as well as to become a conscious and participating member of the body of Israel. This methodology enables every Jew to actively become a fighting soldier in God's army battling and defending the honor and the very life of *Eretz Yisrael* and *Klal Yisrael*. Moreover, persistently training ourselves to "squeeze the rock", both in the center of our own brain and in the center of humanity, is to prepare our mind and body, as well as that of the world's collective mind and body, for the imminent Messianic Era and beyond.

## 9. Between a Wall and a Hard Place

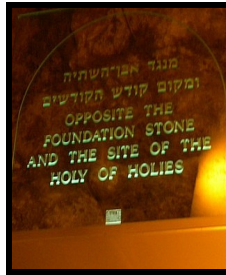


The *Kotel HaMa'aravi* (the Western Wall or simply the *Wall*, known among some gentiles as the "Wailing Wall") is universally recognized as Judaism's most sacred site. The Kotel, at the foot of the Temple Mount (Mt. Moriah), is a remnant of a massive retaining wall that buttressed and extended the platform of the Temple compound on its western bank. The Kotel has been a site for Jewish prayer and pilgrimage for centuries, being virtually the sole remnant of the Temple that remained, following its destruction by the Romans.<sup>37</sup> Thousands of Jews, as well as tourists from around the world, pray and visit daily at the Kotel. Every year on Tisha B'Av large crowds congregate at the Wall to commemorate the destruction of the Temple. On the Ninth of Av in 2007 over 100,000 gathered at the Wall.<sup>38</sup> During the month of Tishrei (containing the festivals of Rosh HaShanah, Yom Kippur and Sukkot - August/September) 2009, a record 1.5 million people visited the site.<sup>39</sup>

Although the Kotel, for almost 2,000 years has been sacred to Jews as a site of prayer and mourning, over the last several centuries the Kotel has become central to Jewish consciousness, not only for religious but for secular Jews as well. Following the recapture of eastern Jerusalem in 1967, a large plaza in front of the Kotel was created which is used regularly for worship and public gatherings, including Bar Mitzvah celebrations and the swearing-in ceremonies for soldiers in the Israel Defense Forces. Every dignitary and public notable visiting Israel visits the Wall. More than a million prayer notes are placed in the cracks and crevices of the Wall each year.<sup>40</sup>

As sacred and central as the Kotel is in Jewish consciousness, the underlying reason for its holiness and centrality is often overlooked. As noted, it is only a retaining wall for the Temple compound (not a wall of the Temple itself). What has imbued the location of the Kotel with its unique status is that it has been the closest accessible point to the true holiest spot in Judaism, namely the Foundation Stone. It is the Kotel's proximity to the Holy of Holies that has given the Kotel its status. This is evident in that Jewish Law dictates that when a Jew prays the *amidah*/standing silent prayer, the deciding factor of which direction one ultimately faces is not the Kotel but the Foundation Stone.

Therefore, the Mishnah states that, of all the four walls of the Temple Mount, the Western Wall was the closest to the Holy of Holies<sup>41</sup> and, to pray by the Wall is particularly beneficial. As one walks along the Western Wall through the tunnel that is now accessible, there will shortly appear a sign on the Wall that informs you that you are now standing:



“Opposite the Foundation Stone  
and the Site of the Holy of Holies”

As with virtually everything in Jewish history (as well as in world history), nothing happens randomly. The existence of the Kotel is certainly no exception as Divine providence ordained that it would never be destroyed. Originally, upon conquering Jerusalem the Roman general Vespasian (who was to become Emperor, Titus taking his place) ordered the destruction of the Temple. He assigned the destruction of the four walls surrounding the Temple complex to his four generals. Pangar, the Duke of Arabia [!], was ordered to destroy the Western Wall. Pangar, however, did not destroy the wall because, “It had been decreed by Heaven that the western wall should never be destroyed because the Shechinah – God’s Presence – dwells in the west”. When asked by Vespasian why he did not destroy it, Pangar replied that he intentionally did not destroy it so that it would stand as a eternal sign of what Vespasian had conquered. Although the Emperor acknowledged that he did, in fact, make a good decision, but because he did not follow his original order he was duly executed.<sup>42</sup>

The principle of an additional level of *kedusha* associated with a westward direction is well known in Jewish tradition. The human form has spiritual directions built into it. The face (and the front of the body) are always one’s “east” and the back of the head (and the back of the body) are always one’s west (One’s left side is the north and the right side is the south). The Shechinah—God’s Presence—“dwells” in the west whether one’s relative geographical west or one’s “bodily” west. It is for this reason, for example, that on Friday night in the synagogue when welcoming in the Shabbat bride, the congregation turns specifically to the west to greet Her. One’s back, being one’s “west” side, also defines the directions one turns during the ritual of “shaking” the Lulav during Sukkot.<sup>43</sup>

There is something, however, deeply relevant about the Kotel’s association with the Shechinah’s “dwelling in the west” that is more than religious nostalgia. Another example of this principle sheds an unexpected light upon the function and higher-dimensional coordinates of the Kotel and its relationship to the Foundation Stone. This little known Torah detail reveals a spiritual secret that quite literally opens up a hidden “corridor” or circuit between a wall—the Kotel—and a hard place—the Foundation Stone.

The back of the head is one’s bodily west therefore the Shechinah dwells in the back of the head. The “west” and back of the head of a person is also the location of the mysterious “luz bone”, a type of interdimensional coordinate from which one’s true eternal body(s) and soul(s) are “reconstituted” at the time of the great Resurrection (i.e., the point of intersection between “*Olam HaZeh*” and “*Olam HaBah*”, i.e., the reunion of lower and higher-dimensionality). Consequently, the Western Wall, where the Shechinah dwells, is the outline of a giant, cosmic “luz bone” from which the higher-dimensional Temple of Adamic consciousness will also be resurrected. Just as the pineal gland is one’s personal Foundation Stone, if the Wall is the “back of the “head” of the Temple structure, then the Foundation Stone, relative to the Wall, can only be the spiritual “pineal gland” with its associative higher-dimensional Adamic DMT! This, as mentioned above, is the secret behind the halacha of the “geography of prayer” – to simply align one’s consciousness along the spiritual east-west axis of the Foundation Stone and the Western Wall.

When a person dies, the various levels of the soul (*chayah, neshamah, ruach*), return to their respective extra-dimensional roots. The lowest level of the soul, the *nefesh*, remains with the corpse until the body decays and disintegrates. The *nefesh* then also returns to its source leaving only the bones in the grave. There remains, however, a field of dormant life-energy that “sleeps” with the bones and never departs. This force, in the language of the Talmudic Sage-Mystics, is known as “*havla degarmay*”, “vapor of the bones” and it is from this “vapor of the bones” that the soul, together with the body, are “cloned”, as it were, back into its original, and now perfected, state. Ramchal writes<sup>44</sup>:

There remains in the grave of a person a bone which is called “luz”. Through it the body will be reconstructed at the time of the resurrection of the dead. There also remains [in the bone(s)] a portion of the *nefesh* which is called “the vapor of the bones”. Likewise, in the case of the Temple there remains the Western Wall.

Within the Western Wall tunnel facing eastward you are now about 300 feet from the actual Foundation Stone. However, you are not level with the Foundation Stone as the platform of Mount Moriah with the outcrop of the Even Shetiya (covered by the Dome of the Rock) reaches far above you. If you stretch a direct line between you and the Foundation Stone you would be looking up at about a 45 degree angle. Amazingly, but not surprisingly, this angle is approximately the same 45 degrees from the back of the head – the area of the Luz bone – to the pineal gland in the middle of your brain! This area, at the indentation of the occiput where the leather knot of the head *teffilin* is bound (also corresponding on the inside to the atlas vertebra), is where according to numerous Torah traditions, as Ramchal explained above, a human being is resurrected from the dead<sup>45</sup>. The Kotel may look “dead”, but you cannot always tell what is on the “inside” of a wall from its outer covering.

One of the most powerful and direct techniques for entering into and stimulating the Foundation Stone, while simultaneously entering into and stimulating one’s own Jerusalem of the Mind, is in the secret polarity that is found between these two terminals of the Wall and a Rock. This is the secret circuit embedded between a “wall and a hard place”, between the Western Wall and the Hard Place of the Foundation Stone. For the one who understands, the millennial history of the pain and suffering, joys and victories embedded in the stones of the Kotel can be used, like a battering ram directed at the Foundation Stone, in order to “rock it”, squeeze it and release its higher-dimensional global DMT. The Western Wall is only half of the story of the future redemption. The future, rapidly accelerating now in our generation, is being stimulated by the discovery and scientific speculation concerning the pineal gland, DMT and its role in consciousness and the divine realm. The higher-dimensional analog to human DMT—Adamic DMT—is the elixir of Jewish juice that supra-naturally binds *Klal Yisrael* together. It is the phenomenon of “Jewish DMT” that is the secret to the otherwise inexplicable unity and indestructibility of the Jewish Nation. The moral of the story? Don’t only pray at the Wall, but also *squeeze the Rock*.

## 10. Activating the Pineal/Peniel Circuit



As explained above, the Peniel Principle is predicated upon the ancient Torah tradition that the two Foundation Stones are inextricably interconnected and literally share a common resonance, each one entrained within the other. The goal of Peniel consciousness is, in affect, to “rub” one “rock” against the other, just as if we were striking one rock against another in order to spark a fire. Together, the two centers - the micro-center and the macro-center - open up a pathway or circuit. This process is actually very simple and virtually guaranteed to work because these circuits are fundamentally already here, the “grooves” being hardwired into the planet. Just as in the human body neural pathways are already built into us, likewise the inter-dimensional circuits that spread out from Jerusalem throughout the world are built into creation. This is the esoteric meaning of the verse, “For out of Zion [another code name for the Foundation Stone] will go forth Torah [here referring to the renewed Torah consciousness of the Messianic Age].

The future waterways referred to above are not only something that will be created totally new. These virtual global “cerebrospinal neural networks” and passage ways already have their channels carved out in the extra-dimensional planes. The circuits or “tunnels” are already here and we only have to “get our motor running”, and our pulsating thought waves will find their own way and level. The Talmudic Sage-Mystics also allude to these hidden meridians where they enigmatically inform us that, “In the future the level of *kedusha*/holiness of the Holy of Holies will spread throughout the entire Temple Mount, the *kedusha* of the Temple Mount will spread throughout all of Jerusalem, the *kedusha* of Jerusalem will spread throughout all of Eretz Yisrael and the *kedusha* of Eretz Yisrael will spread throughout the entire world”. From the perspective of the higher-dimensional “future” this is already the case and this is especially true now in our generation, the “Final Generation” (the term used by the Talmudic Sage-Mystics), as we are poised on the cusp of the Davidic Messianic Age. If the light is more accessible now than the pathways of those lights are also more accessible. In other words, there is a microcosmic fractal chip of the Foundation Stone potentially literally everywhere. We only have to uncover the “Jerusalem connection” wherever we are in space or in time and it becomes activated right then and there within our own consciousness, even affecting the space around us. The Liquid Light of Jerusalem is spreading out to encompass the entire world and it is here now to be utilized and applied.<sup>46</sup>

As mentioned, an important reason why the Peniel system works is because we are not creating anything new or trying to make something happen that may or may not occur in the future. As we are teetering on the edge of the Messianic Age, the Living Waters are going to flow sooner or later. This is an immutable Torah fact as explicitly stated in the words of the prophets and amplified by the unbroken tradition of the Talmudic Sage-Mystics up until this day. The P2P question, however, is not *when* will the higher-dimensional Adamic “DMT” begin to flow. Rather, *how* can we help accelerate the inevitable now, *sooner* than later. It is important to realize that from the higher-dimensional perspective of the “future” messianic reality, this vortex is already emanating a stream of liquid consciousness. We are only creating a vessel or “docking station” for it to manifest now in our present state of reality.

With practice, this physical/spiritual circuitry becomes a self-perpetuating feedback loop with growing intention and intensity. The power that can be generated with a conscious pineal body by one individual is unlimited. The power generated by a small network of active like-minds with conscious pineal bodies is staggering. P2P is for real; it can be done and it must be done. Time is of the essence and the essence is to be found in our endogenous DMT and in its analog, the *Mayim Chayim*, the Living Liquid congealed, as it were, within the Foundation Stone. As the Talmudic Sage-Mystic Hillel is quoted, “If I am not for myself who will be for me? And if not now, when?”

There are a number of very simple ways to do this. By experimenting, you find the one(s) that work for you. The P2P techniques are simple because they are essentially all done visually, kinesthetically and viscerally. You simply project your thought and “you are where your mind is”, as is well known. The operational goal is to regularly get “inside” the Foundation Stone that is under the dome on the Temple Mount. When inside you “arouse” it with whatever you have at that moment. This can be prayer, petition, even directed anger at God as well as anger at all those who would humiliate us, torture us and annihilate us. (The role of Holocaust memories and imagery, like the diamond head of a drill bit, is an extremely powerful tool to help “break open” the Foundation Stone. The incomprehensible horror and inexpressible anger associated with the Holocaust is especially powerful when directed like a laser beam at and then through the Foundation Stone into the higher-dimension). The source of stimulation can be personal pain as well as collective pain, personal pleasure, cries of devastation and tears of ecstasy. You can consciously direct the pleasure while you are eating, while you are thinking and even while you are sleeping (if you program yourself as you fall asleep).

Various methods to “squeeze the rock” are mentioned directly or indirectly throughout this work. Regardless of what method one is using at any given time or place, there is one immutable axiom: Polarity. There are always two terminals – the Jerusalem pineal of each and everyone’s Mind and the Jerusalem Peniel – the Foundation Stone – of all humanity. This ratio recapitulates itself in the two terminals of the Wall the Foundation Stone. A separate essay will supply the blueprints for the actual construction of the inner technology that will enable any serious practitioner to visit the City of Luz, the higher-dimensional Foundation Stone and the New Jerusalem.

Putting the P2P methodology into practice achieves numerous goals:

1. Everyone, Jew and gentile alike, can now become an active “soldier” in the army of the God of Israel. In the face of Israel’s sworn enemies no one need feel helpless and impotent as to what he or she can do *right now* to help save Israel and the world as well as wake up one’s own consciousness.
2. We can defend ourselves against our Moslem enemies – the Children of Ishmael – with the power of the Foundation Stone’s Living Liquid and higher-dimensional “conquering love”. From this perspective there is no need for outward destruction of the giant *klipah*/dome that has imprisoned our Foundation Stone. In order for Mashiach and the Messianic Era to arrive, we do not have to physically remove the Dome of the Rock. Rather, we can “liquefy” the Foundation Stone with the power of P2P consciousness. This will cause it to begin dripping its universal healing waters. This is true “mind over matter”.
3. We can help wake up the dormant Jews of the world (the vast majority of Jews today) by stimulating the very center of global Jewish consciousness. P2P, in computer language, also stands for “peer to peer”. We can create a virtual internet (or more correctly, an *intranet*, a “private internet”) of pineal nodes that send out frequencies from one pineal to another (*da’at* to *da’at*). This is serious Jerusalem computer power.
4. Each one of us can begin to open up our *own* pineal gland and release our own “river of light” produced right within our own brain! This is a true Torah path to

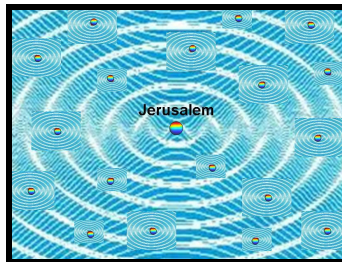
direct and experiential enlightenment, non-ordinary consciousness and directly “knowing” one’s Creator.

5. With P2P consciousness, every act and thought, regardless of when and where, can be infused with new meaning and mission. This is all the more so when the Peniel Principle is interfaced with prayer and/or meditation. All prayer, meditation and contemplation are now also done with one’s consciousness projected *into* the Foundation Stone underneath the dome at the apex of the Temple Mount.

There are numerous ways to stimulate the global pineal gland – the Jerusalem Foundation Stone. This, in turn, radiates back to each one’s personal pineal gland. Which method one works with will depend upon many factors, set and setting and the “tools” one uses will continue molding one’s level of growth. Along with the methods described here, it is possible and even encouraged, for everyone to develop additional modes of P2P meditation and prayer strategy.

Fundamentally, the goal for a Jew (and Philo-Semites and Noahides alike) is to keep Jerusalem at the center of one’s personal consciousness while simultaneously projecting one’s self to the Jerusalem center of global consciousness. If you make Jerusalem the center of *your* consciousness (i.e., literally “squeeze” the Foundation Stone into your pineal gland), then Jerusalem will make you the center of *her* consciousness (i.e., you will be in the center of the Foundation Stone).

## 11. Iterating “Jerusalems of the Mind”



The question is asked—and must be asked—why does the Supreme Mind, the Holy One, the Source of all Blessings need us and our DMT-producing pineal glands to stimulate the redemption process and help Him usher in the Messianic Age? According to the hundreds of explicit and implicit descriptions in the Torah and by the Talmudic Sage-Mystics concerning the Foundation Stone, should it not have the power to redeem itself! If God is supremely omnipotent why does heaven need our assistance? Truly, this question goes to the root of the profound enigmatic relationship between all things that are human and accessible and all things that are Godly and inaccessible. This cosmic puzzle has been probed and explored for millennia by the Talmudic Sage-Mystics as well as by theologians the world over and is a large tome onto itself. Here, only a fraction of the answer to the difficulty, as it pertains to the Peniel Principle, is presented.

The Temple, with its precursor in the Mishkan (Tabernacle) did not operate on its own, even with the masses of Kohanim and Levites who orchestrated and performed all the necessary ritual functions within. The success—indeed the very existence of the Mishkan and its successor the Temple—depended upon the collective actions and consciousness of the people. This is evident from numerous verses in the Torah, one of the most explicit being, “They shall make a

Sanctuary for Me – so that I may dwell among them” (Exodus 25-8). The sages point out that the Holy One specifically does not say that I may dwell “in it” - the Sanctuary, but rather “among them”, i.e., within their collective body, heart and soul - the consciousness of the people.

In other words, the Temple structure and all of its vessels and artifacts are wired only to work when the nation itself is working it. The Temple – and the *Even Shetiya*, which the entire edifice of the Temple is conceptually and literally resting upon – is dependent on our active participation. In and of itself, this should not surprise us as other Scriptural verses are equally clear that the upper realm is inextricably interdependent with the lower realm. The Torah declares, “Give strength to God” and “When I call upon the Name of HaShem give power to our God”. The inverse is also true, “The Rock that begat you, you have weakened, i.e., our earthly actions, speech and thought can also affect the heavenly realms adversely. These formulas are in accord with the axiom which states, “Nothing descends from Above unless it is initially aroused from below”. We are more than symbolic partners with the Divine – we are inseparable and we affect each other.<sup>47</sup>

The apparent paradox that the Divine realm, also literally and not only metaphorically, is uniquely in need of our prayers and directed thoughts brings us back to the riddle of the Heavenly Jerusalem, “The Holy One said I will not enter the Celestial Jerusalem until I enter the earthly Jerusalem”. As formulated above, the “Jerusalem from Below” is also referring to the Jerusalem with its Foundation Stone that resides *within* each and every one of us. As Jews we have the innate ability as individuals and as a collective to initially enter our own inner sanctum thus enabling the Divine to enter the Heavenly Jerusalem. The new and growing knowledge about the role of the pineal gland in human consciousness and the otherworldly nature of endogenous dimethyltryptamine is springing forth from the scientific and medical communities. Without this occurring we would not have the necessary model to begin to glimpse the staggering profundity of the prophetic Living Liquid. This inter-dimensional substance is literally on the threshold ready to flood the world with messianic consciousness. It needs our assistance to reveal itself now in the world and we more than need its assistance. As the motto goes, “If we work it, it will work and if we don’t then it won’t”.

In the section above, The Messianic Role of the Pineal Gland, it was explained that DMT, an enigmatic liquid molecular transmitter, has been found to exist throughout the human bloodstream and within every cell of the body. A hypothesis, based upon strong circumstantial evidence, is that the equally enigmatic pineal organ is capable, under specific conditions, of producing relatively large amounts of DMT, which is then immediately released into the “waterways” of the body – the cerebrospinal fluid. The infusion into the brain of this “spirit molecule” has extraordinary and, as of yet, inexplicable effects upon human consciousness and our very concept of what reality even is.

The fact, however, that every separate cell also manufactures DMT implies that the pineal is a massive “mother ship” to billions of smaller satellite ships. Each cell has its own individual “consciousness” and is a center unto itself (and depending upon which bodily tissue or organ it is found within it will have additional unique qualities, e.g., a foot cell versus a heart or brain cell). Truly, from a holistic point of view, they all work together and need each other yet the whole being greater than the sum of the individual parts. The pineal, located centrally in the brain, appears to be the meta-center of all the DMT-producing cells – a virtual “mother ship” of collective DMT cell consciousness. Moreover, all the billions of cells together cannot even come near to producing the amount of DMT that the mother pineal is capable of producing and the effects she has upon the entire body *and* soul of a person.

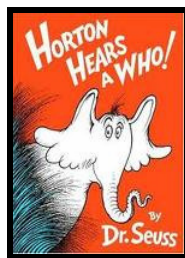
From the Torah perspective of the Talmudic Sage-Mystics, this model reveals a crucial spiritual truth regarding the ancient legacy of the global role and mission of Jerusalem and her Foundation Stone. Once again, the axiom “From my body I will envision God” (Job) equates the global body to the human body. As the pineal body—the personal Foundation Stone of consciousness—is to every cell in the human body, so is the geographical, spiritual history and

location of Jerusalem's Foundation Stone to the world and all humanity. The Torah not only maintains that there are numerous holy places, sacred vortices and energy centers located all around the globe, but *all* the sacred "stones" (e.g., Stonehenge), "rocks" (e.g., the various pyramids) and cities (e.g., Machu Picchu) are rooted and emanating *out* of Jerusalem! Moreover, just as a pineal gland is useless without the rest of the body, Jerusalem cannot be complete without every single one of these geographical and historical locations reuniting with her.

The Pineal Principle, utilizing the pineal model, now enables us to understand a number of formula-statements of the Talmud—not to mention the hundreds of Scriptural verses—concerning the future, higher-dimensional state of Jerusalem with the Foundation Stone at its core. "Jerusalem will become a light house [of consciousness] unto the nations", "Jerusalem will become a metropolis [of consciousness] to the world" and "The holiness of Jerusalem [consciousness] will spread out to encompass the entire world".<sup>48</sup> These are not, according to the unbroken tradition of the Talmudic Sage-Mystics, mythological or ethnocentric platitudes. Rather, if we now understand the Foundation Stone and Jerusalem as the "pineal" and "brain" of the world, they are literally true. When the pineal/Foundation Stone of a person is (theoretically) fully activated, then relative to the entirety of the person, an amazing phenomenon is realized. It is a "light house" of consciousness unto the other "nation-parts of the body", it is a "metropolis" of consciousness to the organ-parts of the body and its holiness literally spreads out to encompass all the energy vortices within the body of the entire person.

The formulation is clear and simple. If there is a center to our consciousness (the pineal) and all humanity is one Adamic mind and body, then there must also be a center to world consciousness. As the pineal body is the best candidate for a true meta-center of human consciousness, there is no better candidate for global consciousness than the ancient city of Jerusalem and the cosmic Foundation Stone at its center. With even a small network of global iterating "Jerusalems of the Mind", we truly fulfill and activate the mitzvah and tikun of "praying for the peace of Jerusalem."

## 12. A Torah Lesson from "Horton Hears a Who!"



At the inception of the Messianic Age the prophets clearly tell us that there will be, "... liquid coming out from under the threshold" at the entrance to the Holy of Holies. The question, however, persists: Isn't a Foundation Stone campaign to "squeeze the rock" magical thinking at best or worse – religious dogma for the faithful few? Can the prophetic torrential river of Living Liquid be stimulated to begin trickling even *before* its time – whether it is years or even just minutes before its "due date"? Moreover, can the power of just one individual alone or even the power of numerous networking groups, have the ability to be *that one* to stimulate the Foundation Stone and push it over its threshold?

There are many deep Torah based explanations for this phenomenon as to why it can and even *must* be so. The most simple explanation, however, as to why this is true is

impressively made from a children's story that many of us grew up with (and recently made into a movie). Dr. Seuss' Horton Hears a Who! delivers the message that the final trigger, the simple switching on of the light, can indeed be in the hands of even one person, let alone multitudes, regardless of whether they are Jewish or not, men or women and, in the case of Horton's story, even in the hands of a child!

Horton is a friendly elephant who one day has a strange encounter. A dust speck floats past him in the air and he hears a tiny yelp coming from it. Believing that an entire family of microscopic creatures is living on that speck, he places it on top of a pink clover that he holds in his trunk. Horton finds out the speck harbors the city of Who-ville and all its inhabitants. The other animals of the jungle, however, refuse to believe Horton. Moreover, they are determined to destroy the flower to make their point that Horton is making up the story. The population of Who-ville is in a mad panic to save their world from complete annihilation. The Mayor enlists all of his people to make noise by shouting, "We are here!" as well as playing a variety of instruments and making every noise conceivable, so the disbelieving animals can hear them. Alas, although every single person, young and old, is making noise and yelling, nothing can be heard from the flower. Doom is imminent. At the last minute, however, a young teenage boy runs up the highest tower and yells, "Yop!" Just before the microscopic world is to be destroyed, that one little sound *combined* with the cacophony of noise from the entire city causes their collective noise to be heard by the other animals. One single person – and a child at that, was what caused the entire population to hit critical mass saving an entire world from annihilation.

The Torah lesson from Horton Hears a Who is obvious. It doesn't matter whether one is a Jew or a gentile, a man or a woman, a Torah scholar or an uneducated seeker, a *tzadik*/saint or just one of the common folk. We can all be part of the cosmic game plan and accelerate the stimulation of the Foundation Stone using the power of the Peniel Principle to stimulate the trigger to hit critical mass. Ultimately, it is simply a matter of striking two stones against each other—the Wall and the Rock—to produce just a little spark. One little spark, however, under the right conditions can go a long way. And the right conditions are right now.<sup>49</sup> Then, "The stone which the builders have rejected has become the Head Stone". (Psalm 118:21-23).<sup>50</sup>

*The Peniel Principle is the royal road to Torah Consciousness  
and the pilgrim's path to the Foundation Stone of Jerusalem of the Mind.*

**"He gives wisdom to those who have wisdom" (Book of Daniel)**

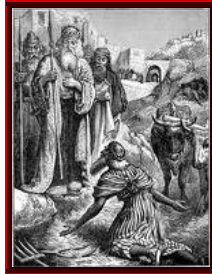
**"The one who understands will understand" (Talmudic sage mystics).**

**Part II will soon be available for purchase and download on the web site:  
cityofluz.com**

Additional transmissions of the Talmudic Sage-Mystics concerning the convergence of the three cities of Luz and specific meditative techniques they have handed down to enable one to penetrate deeper into this sacred work is found in The Foundation Stone and Jerusalem of the Mind Part II: Crossing the Threshold - Entering the City of Luz, the New Jerusalem and Beyond.

(Additional section for Righteous Gentiles)

### 13. King David, Araunah the Jebusite and the Secret behind the Foundation Stone



Noahides, Evangelical Christians, “Ephramites”, “Ten Tribers”, Bible-based gentiles and any non-Jewish supporters of Israel are constantly struck by the painful phenomenon of assimilated Jews, left-leaning “rabbis” and secularized Israelis who are working against God’s Torah and His Will as mandated in the Torah. How is it possible for a non-Jew to love and support Jews, Judaism and the Land of Judah more than a Jew? The prophecies for millions of Jews returning to their God-given home in the Biblical Land of Israel and other explicit signs being so obvious, why do lovers of Israel and Philo-Semites “get it”, while the majority of Jews throughout the world today are quite literately “in the dark”? (Tragically, there are even Jews who actively work against the Creator’s plan for the unique mission of His unique people in His unique Holy Land). Why doesn’t the collective soul of the Jewish people see the very treasures they are sitting upon, its cosmic mission to restore all humanity to a single consciousness and not hear the living legacy of an over 3,000 old tradition of Torah with its instructions?

Additionally, there is a crisis that confronts all of us who are Torah and Bible-based that is literally a matter of life and death for the Nation of Israel, if not for much of the world. This dilemma appears intractable and, from a Biblical Torah perspective, it *is* intractable because there is no human solution in God’s cosmic End Times. This is the rise of Islam, the ever-increasing menace of the descendents of Ishmael. It is their obsessive intent to “reclaim” the Holy Land – and specifically the Temple Mount – as part of their former Islamic empire, as well as parts of Europe, if not the entire world. This necessitates the obliteration of Israel and the subjugation everywhere of Jews, Noahides and Christians to their dictates – if not to a forced conversion under the sword. The question is, aside from praying and crying out for the Messiah to rectify this impossible situation, what can anyone do in a real, practical and “hands on” manner to defend ourselves and to defeat our enemies? Certainly doing more *mitzvot*, good deeds and praying more consciously must continue, but the brutal truth is, as we can plainly see in the world, these methods are not affecting the paradigm shift in world consciousness that was needed *yesterday*. Must we remain feeling impotent and without real recourse?

Noahide consciousness – multitudes of gentiles waking up to Biblical truth and to the God of Israel – is blossoming worldwide. This grass-roots movement, in all of its various forms (with some of the groups in apparent conflict) continues, almost miraculously, its accelerating growth. Correspondingly, there are now appearing in our generation, revelations coming to light about the role such conscious gentiles can and *must* play to assist the Jewish Nation in the final hours of God’s cosmic drama. Many Noahides, their religious colleagues and acquaintances feel a sense of frustration and impatience as to their role *right now* to help the people and land of Israel. For some, sitting on the sidelines and rooting for Israel, although meritorious and righteous in its own right, is not enough. Their hearts are aflame for the God of Israel and the desire to be inducted into the frontlines of battle. However, neither the general Jewish community from without nor the

specialized Torah community from within has yet to supply a coherent and detailed plan for the necessary pro-Israel “special ops” being called for.

The answer, however, to both of the questions asked above is profoundly simple but unexpected. The soul of the Jewish people simply needs someone to switch on the light in the collective mind of Israel so that the descendents of Jacob can begin to see clearly the depth of their own consciousness. Jews who are currently unconscious will then, by divine design, naturally understand who they are in God’s cosmic drama. They will then intuitively know what they must now do in our period of the Final Redemption, especially in regard to the ever-growing enemies of Jews and Israel worldwide. As explained above the mission of the Jewish Nation has everything it needs to take off and to fulfill its destined mission; all the supplies are onboard and all systems are “go”. Most Jews in the world today, however, simply can’t see the control panel of their own ship because someone simply needs to turn on the light for them. Although our sworn enemies are fast upon us and the spiritual geopolitical clock is forebodingly past the eleventh hour, there is still time to turn the lights on in the collective Jewish mind so it can awaken and activate. Here is where select non-Jews, securely attached to the God of Israel and to the collective Jewish consciousness can – and perhaps must – play a pivotal role.

Yet, in order for such gentiles to play a pivotal role, a crucial question (for both Torah based Jews and Bible based gentiles alike) must be asked. Why would the Creator orchestrate the End Times in such a way that the final trigger leading to Jewish *tikun* and global redemption also resides in the hands of non-Jews, even if they be the most righteous among the Seventy Nations – (e.g., the quintessential *ger toshav*)? Initially, from both a conventional Torah perspective and from a simple Noahide perspective, this appears strange and even ludicrous – if not heretical. How is it possible that the salvation of humanity can also depend upon a non-Jewish source turning on the light of consciousness for the Jews to see the mission of their own collective soul? Are not even the best of the righteous of the Seventy Nations only stationed on the periphery of the Nation of Israel to “protect and to reflect”, i.e., to act as a wall of protection against the enemies of Israel and to act as a mirror reflecting back support, blessings and praise? This function may be true for the majority of God’s army of Torah based gentiles, but it appears that this is not the case for all Noahides - not those who hear a call to inner arms.

There are a number of reasons, of which only a few are being presented here, for the astounding ability of select gentiles to come to the aid of Jewish consciousness. One surprising reason is this: The Foundation Stone, before it became the location of the Holy of Holies, was originally a threshing floor owed by a non-Jew from whom King David purchased it. Here is where David’s son Solomon would build the first Temple of Jerusalem. As told in the Book of II Samuel, this was Araunah the Jebusite. The rabbinic tradition (BT *Avodah Zara* 24b) tells us that this non-Jew was, in fact, a God fearing and God loving Noahide observing the Seven Universal Noahide Laws<sup>51</sup>. Moreover, he had converted and was received by King David to be a *ger toshav*, a resident convert and honored Noahide living among Torah observant Jews!

There is, however, more to this gentile owner of a threshing floor than meets the eye. In what appears to be an obvious incongruity in Scripture, Araunah the Jebusite has two names. At the end of the Book of Samuel where he is first mentioned he is called Araunah (or Aravnah in Modern Hebrew). Yet, in Chronicles (I Chapter 21:15), the final book of the Tanach, he is referred to only as “Ornan”. Now, if his name is Ornan, why was he originally called Araunah? The Talmudic Sage-Mystics reveal to us that Scripture intentionally altered his name (as in a myriad of other similar cases with proper nouns throughout the Tanach) to reveal an important secret about the inner nature of Araunah and the spiritual essence of his threshing floor where David and Solomon would build the Temple.

The bedrock that was being used as a threshing floor was the very primeval Foundation Stone (as explained above) upon which would soon rest the *Aron HaBrit* – the Ark of the Covenant. The Hebrew word that spells Araunah can also be read, by changing only one vowel sound, as *Aronah*. *Aron*, meaning ark, is in the masculine gender whereas *aronah* would also

mean ark only that it would be in the feminine gender (all nouns in Hebrew are either male or female, there being no neuter form). That is, *aronah/ark* is spelled with the added letter “hey” on the end making it grammatically the feminine gender form of the corresponding masculine form of *aron/ark* (none of these should be confused with the personal name *Aharon/Aaron* that is from a different root).

Now, why two aspects of an ark? The *aronah/ark*, as stated in the Zohar and further explained by its commentaries, represents the “backside” to the face of the holy *aron/ark*. This is based upon the well-known principle of polarity that “One thing parallels another” (Ecclesiastes). The recounting of the episode in Chronicles is kabbalistically qualifying the original event as recorded in Samuel to inform us that King David is extracting and elevating the status of the Foundation Stone from its lower dimension of *aronah/ark* and its spiritual imprisonment to the higher dimension of the holy *aron/ark*. This is in conformity with the also well-known formula that “The *klipah/shell* always precedes the fruit.”

It is important to understand that the sages are not implying that Araunah was the evil *klipah*, (the constricting shells holding the purpose and function of the Foundation Stone in spiritual captivity). Rather, as well known, there are four major layers or membranes that cover, constrict and hold the sparks of holiness in captivity. The fourth membrane, which is called *nogah/glow*, can oscillate between serving the “other side” of the three negative shells or serving the “holy side.” When something is in a *nogah/glowing* state then it, like fruit that has just ripened, can be retrieved, redeemed and reabsorbed back into the holy. Araunah, as a conscious Noahide and intrinsically interconnected with the family of Israel, has evolved out of the “thick” and impenetrable *klipot/shells* of the Canaanite nations and has entered into the increasingly holy and refined state of *nogah*. The Foundation Stone, as well as the adjacent property where the future Temple would be built, has followed the same course. King David is now consciously and methodically elevating the “backside” of the *aronah/ark* to prepare for the permanent home of the sacred *aron/ark* that has come to spiritual fruition.

The essence of Araunah, functioning as a transitional phase in the process towards the final *tikkun/rectification* of the collapse of Adam and his higher-dimensional reality, also explains another apparent incongruence in the text. When first introduced, he is simply Araunah the Jebusite and that is how he has been known for millennia. In a following verse (24:23), however, he is referred to as *King Araunah*. Now, was he or wasn't he?<sup>52</sup> In truth, he was only a chieftain or prince of his clan and not an actual king. Rather, it was only *after* he offered and was willing to relinquish ownership of the Foundation Stone to David does the verse refer to him as a “king”, i.e., a “king” over his strategic role in the “*nogahite*” transition of his threshing floor into the Foundation Stone. The Foundation Stone on Mt. Moriah was originally “midwived” into this world through a righteous Noahide who had, in effect, been guarding and protecting it until the King of the Jews was ready to put it into action. Araunah, in his role as *Aronah*, was a true king of the emerging luminous glow of Noahide consciousness.<sup>53</sup>

Presently, with the Foundation Stone on the threshold of its final rebirth, it may be that once again a Noahide – this time possibly in the form of a network of Noahides – will play a critical role in Israel's redemption process. It is also relevant to know that the Foundation Stone was then being used specifically as a “threshing floor” by the Jebusites alluding to the fundamental role the Noahide may need to play in the final redemption process. The earlier process of “threshing grain” is a corollary to the necessary process now of striking the rock in order to awaken it from its dormant state. A Noahide enabled the Foundation Stone to ascend from its surrounding *klipah* of the Canaanite nations. Perhaps now it will be the Noahides who will once again play a pivotal role in the transitional process of removing the Foundation Stone from under its present *klipah* of Ishmael – the *kipat haSelah* – the Dome of the Rock.

The transformation and redemption of the Foundation Stone began with a Noahide and it is fitting that its end should also involve Noahides. “The end result is rooted in the initial action” is a formulation that is well known among the Jewish sages. Who will step up to the plate? Who

desires to be directly involved in turning on the light in the collective mind of the Nation of Israel and thus enabling them to defeat the enemy, win the final battles and bring the entire world to messianic consciousness? If you hear the calling to inner arms and you want to be that one or part of a network to turn on the light of Jewish consciousness, you can become an intrinsic part of the redemption process – the Jerusalem of the Mind and the secret of the Foundation Stone.

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<sup>1</sup> The quote in our editions of the Talmud actually states, “The Holy One, blessed be He said, ‘I will not enter the celestial Jerusalem until I enter the earthly Jerusalem’”. The phrase, however, used elsewhere in the Zohar and Midrash is, “The Holy one vowed...” and this is the how the statement is often quoted in rabbinic literature. (Another variation is, “He vowed that His *Shechinah* would not enter...”. Midrash Tanchuma *Pekudei*). The Talmud here continues by asking rhetorically, “Is there then a celestial Jerusalem? Yes, as it is written (Psalms 122:3), ‘The built-up Jerusalem will be like the city which is joined together with it’”. The verse implies the existence of another city, which is a counterpart of the earthly Jerusalem (Rashi, *Ta’anit* 5a, See also, Zohar III 15b, II 131a, III 262b). The two Jerusalems and the two corresponding Temples are foundational in an authentic Torah cosmology. The Talmudic Sage-Mystics also refer to the two as the Jerusalem of *Olam Haze* (This World) and the Jerusalem of *Olam HaBah* (the Coming World, i.e., the higher-dimension. See e.g., Talmud Bava Batra, 75b.) One Hebrew index to statements of the sages lists over 200 separate and distinct references to “Jerusalem” with the majority explicitly or implicitly defining the higher-dimensional coordinates of the New Jerusalem of the future. Additionally, the Zohar has over 20 references to the “twin Jerusalems”. Noteworthy, among many of the formulas revealing its inner nature is that, “Jerusalem has seventy names” (*Midrash Zuta*, Song of Songs, 1).

<sup>2</sup> By the using the term *Talmudic Sage-Mystics*, I am including every patriarch, prophet, elder, *tanna*, *amora*, *rav*, *rabbeinu*, *rebbe*, *m’kubal* and *rabbi* who form an unbroken tradition going back to Moses, the Patriarchs, Noah, Enoch and even to Adam. There was a living talmudic tradition from the time of the Academy of Shem and Ever (Noah’s son Shem and Shem’s grandson Ever) long before it was written down beginning in the 2<sup>nd</sup> century C.E. The full term is actually Talmudic *Science-Sage-Mystic* as every sage was also a master of the Seven Sciences (the various fields of secular natural sciences in each generation) together with having been initiated into the esoteric depths of the inner Torah, historically later to be referred to as the “Kabbalah”. Although, following the close of the Talmud, the vast interdisciplinary nature of the classic Torah polymath began to erode and give way to specialization, this demanding standard was still maintained by thousands of elite Torah masters over the last millennium. In the last 250 years, the personality who was the quintessential Talmudic Scientist-Sage-Mystic was the Gaon of Vilna with his unique cadre of disciples from the town of Shklov. (For a full account of the history and personality of the Talmudic Sage-Mystic see my two volume work, *The Secret Doctrine of the Gaon of Vilna*).

<sup>3</sup> *Mishnah Middot*, *Ma’aseh HaKorbanot* 2:14, *Melachim* 11:1

<sup>4</sup> Rashi, *Sukkah* 41a, *Rosh HaShanah* 30a. The school of Tosofot also supports this view in *Sukkah* 41a and *Shavuot* 15b. Although Rashi and Tosofot do not quote a source for the descent of a divinely constructed Temple, the Tosofot in *Shavuot* 15b does reference a midrash as a source (the location of that midrash is apparently no longer known).

<sup>5</sup> This is the main finding of a poll commissioned by the Knesset Television Channel and carried out by the Panel Institute. Forty nine percent said they want the rebuilding of the Holy Temple, while 23% said they do not. The remainder said they were unsure. The public is about evenly split on whether they believe the rebuilding will happen, with a slight edge – 42% to 39% – to those who believe the Third Holy Temple will be rebuilt. Should the State of Israel take active steps towards the reconstruction? Forty-eight percent said no, while 27% said yes. (IsraelNationalNews.com)

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<sup>6</sup> A mere visit to the holy site in the year 2,000 by then-Opposition Leader Ariel Sharon is blamed by Arabs for having sparked the Oslo War, a terrorist onslaught that claimed nearly 1,000 Israeli lives in just over four years – (although as known, the uprising was planned by leading Palestinian Authority figures for months beforehand).

<sup>7</sup> A corollary view is that we are also not permitted to attempt to accelerate the redemption process but that it will come in its time, which only God knows. There are many, however, in the tradition of the Talmudic Sage-Mystics - none the least among them the Gaon of Vilna and his disciples of Shklov - that staunchly maintain that it is God's will that we must be proactive in stimulating the redemption. I have detailed this doctrine in my two volume work *The Secret Doctrine of the Gaon of Vilna*.

<sup>8</sup> "What was forbidden to investigate and expound upon just yesterday becomes permissible today. This is felt by every true exegete. Numerous matters whose awesome nature repelled one from even approaching in previous generations, behold, they are easily grasped today. This is because the gates of human understanding below have been opened up as a result of the steadily increasing flow of Divine revelations above". R. Shlomo Eliyashiv, *Leshem Sh'vo V'Achlamah, Chelek HaBi'urim*, p. 21d.

<sup>9</sup> This same tradition has been handed down by an unexpected yet highly authoritative source, R. Yisrael Salanter (1810-1883), the leader of the Mussar Movement. In confirmation of the statement of the Zohar, he is said to have commented, "Prior to 1840 the study of Kabbalah was a closed book to all but the initiated." The Kabbalist, R. Shlomo Eliyashiv, who quotes this tradition, continues, "Thus, from 1840 onwards, permission has been granted for those who truly desire to enter within. The Kabbalah is no longer the private domain of the initiated masters." *Leshem Sh'vo VeAchlamah, Sefer De'ah 1:5:4* (p. 76)

<sup>10</sup> The underlying axiom behind the relationship between the scientific vessels and the lights of Torah is replicating (i.e., fractal iteration) exactly that of the eternal dynamic between the *hasadim* and *gevurot* – the divine masculine and feminine forces within the *Ohr Ain Sof*. For a detailed analysis of this phenomenon and more of its applications see my essays on HuG (*hasadim u'gevurot*). For more amplification of the intrinsic divine roots of the Seven Natural Sciences that emanate out of the Torah (which in turn emanates out of the Supernal Torah, the "Mind of God"), see my *Secret Doctrine of the Gaon of Vilna*, Volume II, Chapter 3, especially Fractal 4 (p. 127). There the Gaon is quoted as saying, "The distillations [i.e., iterations] of Torah are the natural sciences of the lower world".

<sup>11</sup> For the one who understands, the foreign dome surrounding the Foundation Stone is a type of giant *o'rlah* (foreskin) covering, constricting and holding the Foundation Stone imprisoned and preventing it from performing its true spiritual function. At its core this phenomenon is, as known in esoteric Judaism, fractally iterating the deeper truth and purpose behind the halachically mandated Jewish ritual of circumcision. For further explanation of the secret behind circumcision, see my *Secret Doctrine of the Gaon of Vilna*, Volume II, Chapter 3, Leviathan. (Interestingly, *Kipat HaSelah* – the Dome of the Rock as it is called in Hebrew – phonetically resonates with *k'lipat HaSelah* – meaning the covering, shell or *o'rlah* of the Rock!)

<sup>12</sup> Tractate *Yoma* 54b

<sup>13</sup> Zohar *vaYechi* 1:231

<sup>14</sup> "It appears to me that this [primeval] point is what the sages refer to as the "Foundation Stone" from which the world was woven". (Nachmanides, Commentary on Genesis on the verse, "And God said..."). "The Ramban (Nachmanides) wrote that this [Foundation Stone] is the secret of the

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primeval matter which the Greeks call “*hyly*”, the archetypal substance that is able to receive form. From it the entire world was formulated.” (*Kehilot Ya’akov*, entry “Ab”)

<sup>15</sup> Obviously, it is not the molecular material of the rock itself that is sacred but rather the rock is a vortex for an inter-dimensional nexus point that is “anchored” into our dimension specifically at this spatial coordinate. Consequently, the rock, in this case, is imbued with *kedusha*/holiness. Likewise, as we direct our thoughts and prayers to the Foundation Stone (see further below) it is only acting as the “circuit” or “wires” through which the Divine and human “electricity” are flowing to and fro. Accordingly, we are praying *through* the Foundation Stone to the Holy One, Blessed be He, and not to the Foundation Stone. This principle applies to all sacred locations, structures and artifacts in the Torah tradition.

<sup>16</sup> Rabbi Nachman teaches (*Likutey Moharan* 61:6) that in order to create a finite universe the Infinite Light of the *Ain Sof* had to undergo a process of contraction known as *tzimtzum*. Similarly, all the different corporeal forms in creation emerged from the Foundation Stone through contractions of this original matter. Each of these *tzimtzumim* is recorded in the Foundation Stone, which is the source from which all corporeality receives its existence.

The Foundation Stone corresponds to the aspect of Upper Wisdom as scripture states, “You made them all with wisdom.” As the Torah is a *tzimtzum* of Upper Wisdom, the Stone Tablets of the Ten Commandments were a *tzimtzum* of the Foundation Stone. As stated in the Zohar, “God placed a stone in the center of where the universe was to be created and from it he drew forth everything in the world.” Rabbi Nachman draws a parallel in his teaching (*Likutey Moharan* 140), “As the Torah is the *tzimtzum* of Upper Wisdom the Stone Tablets were a *tzimtzum* of the Foundation Stone (*Likutey Moharan* 144).

The Torah’s receiving from the all-encompassing Upper Wisdom is therefore the same aspect as the Stone Tablets receiving from the all-encompassing Foundation Stone (*Likutey Moharan* 154). The Zohar states, “From it the Tablets were hewn, and around it The Holy of Holies of the Temple in Jerusalem was built. It was also the stone on which Jacob rested his head and which he consecrated to God” (*Likutey Moharan* 1, 23 1a-b). Likewise, he has written (*Likutey Moharan* 144), “The stone Tablets, the Written and Oral Torah, receive illumination from the Foundation Stone, the root of all that exists in creation”.

<sup>17</sup> Midrash Tanchuma *Kedoshim* Ch.10.

<sup>18</sup> *Itinerarium Sacrae Scripturae*, Heinrich Bunting, 1545-1606.

<sup>19</sup> The actual terminology in the midrash reads, “...and the Even Shetiyah is [situated] in front of the *aron*”. The Ark of the Covenant cannot literally be in the center of the Foundation Stone because it does not rest on the Foundation Stone, but rather it was placed just to the west and next to it.

<sup>20</sup> There need not be any confusion here with the biblical event of Moses “hitting the rock” instead of speaking to it, as he had been directed to do so by God. Firstly, even if we were to describe the inner mechanism behind the methodology of Jerusalem of the Mind as “hitting” the Foundation Stone, it is only metaphorical. Obviously, we are not physically hitting the Foundation Stone but only “hitting” it with our directed words through the intense emotions of our heart and the thoughts of our mind. Moses, however, actually hit the rock. Secondly, the event of hitting the rock occurred near the end of the Israelite’s 40-year sojourn in the desert. At the beginning of the 40-year period, there was a similar event in which Moses was, in fact, directed by God to actually hit a rock, out of which a spring of water appeared. Here, his act of hitting the rock was a sanctification of God’s Name and a necessary component effecting cosmic *tikun*. In other words, sometimes it is appropriate to hit and sometimes to speak. In any event, the method used here in

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Jerusalem of the Mind is fundamentally about “squeezing” or simply “massaging” the Foundation Stone in order to arouse it and help awaken it from its dormant state.

<sup>21</sup> There is disagreement regarding the location of the “crown chakra”. This is expected, as the various Oriental systems, from where the chakra system originates, are not monolithic in their traditions, if not also in their actual physiological description of brain and body anatomy. Moreover, there is the question as to whether or not the etheric realm of the chakras even needs to conform to a specific localized coordinate in our physical world. Additionally, the Eastern “crown chakra” and/or the Western anatomical pineal has popularly been identified with the sefiratic emanation known in esoteric Judaism as *keter*/crown. However, this coordinate in the higher-dimensional “Godhead”, as known, has various modes and associated locations. Likewise, the anatomically lower *da’at*/middle brain also has various modes that functions in the capacity of *keter*. *Keter*, as with all the elements and processes in advanced Kabbalah, are relative to each other (A sliding scale of “absolute relativity”). Any given *keter*, for example, can also function as a *malchut*/kingdom – its apparent opposite. Therefore, the specific analogical association of the pineal gland with the “crown chakra” and the sefirah of *keter* require further investigation.

<sup>22</sup> Rick Strassman, MD investigated the effects of N,N-dimethyltryptamine (DMT) while conducting research in the 1990s. During the project's five years, he administered approximately 400 doses of DMT to over 60 human volunteers. This research took place at the University of New Mexico's School of Medicine in Albuquerque, New Mexico where he was then tenured Associate Professor of Psychiatry. DMT is found naturally in various natural sources, and is related to human neurotransmitters such as serotonin and melatonin. DMT is naturally produced in small amounts in the brain and other tissues of humans and other mammals. Strassman hypothesizes that DMT is produced by the human brain in the pineal gland. He refers to DMT as the “spirit molecule”. He has conjectured that when a person is approaching death, the pineal gland releases DMT, accounting for much of the imagery reported by survivors of near-death experiences (this is in addition to other phenomena related to the pineal gland). It is known from the field of embryology that DMT is released on the forty-ninth day of fetus development, something Dr. Strassman has attributed to being the beginning of the soul. [This generally conforms with the frequently quoted tradition in the Talmud that the human embryo does not actually begin to “form” into a complete being until the fortieth day of gestation, i.e., the soul has not yet incarnated into the embryo until the fortieth day.]

Further, he has speculated that DMT is specifically manufactured in the pineal gland, largely because the necessary constituents needed to make DMT are found in the pineal gland in substantially greater concentrations than any other part of the body. Several speculative, but not yet tested, hypotheses suggest that endogenous DMT, produced in the human brain, is involved in certain psychological and neurological states. It may play a role in mediating the visual effects of natural dreaming, and also near-death experiences, religious visions and other mystical states. He wrote about the research program in his book *DMT: The Spirit Molecule*, and a documentary movie several years in the making based, in part, on his book has just been released to the public (*The Spirit Molecule* Nov. 2010).

<sup>23</sup> The “image of God” is also known as *Adam Elyon* – “Supernal Man”. The “image” is referring to a higher dimensional template, which cannot be visualized or even easily conceptualized because we are creatures bound by the constrictions of our three dimensional “Flatland”. Yet, by analogical thinking we *can* perceive *in ratio* the relationship between the Divine and the human. This is a study I have developed and written about elsewhere.

<sup>24</sup> Ramchal, *Mishkeney Elyon*, last page, p.195. (An English translation is available under the title, *Secrets of the Future Temple* by Avraham Greenberg, the Temple Institute, 1999). Elsewhere, the Ramchal writes (*Razin Genizin* p. 30), “These ‘waters’ that will flow from the Holy of Holies, their source is from the ‘Concealed Wisdom’ (*Chochmah Steema’ah*, a coordinate in the Godhead, as known in the Zohar and throughout Lurianic Kabbalah). Similarly emphasizing the

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higher-dimensional nature of this substance, Ramchal's colleague R' Moshe David Valli writes (Commentary to Zechariah 14:8), "The Living Liquid (*Mayim Chayim*) is in the secret of the upper Chesed [expanding Divinity] that goes forth from the Supernals from the Source of Life".

<sup>25</sup> This fact, however, does not negate the possibility that this spiritual substance will also contain the element of water or their essences.

<sup>26</sup> More specifically, the material substance of the Living Liquid may be only the "outer garment" for the higher-dimensional consciousness carried within it. The two components, however, are interdependent and the question, until the Messianic Era is fully upon us, is for now moot.

<sup>27</sup> Lit., "And it will be after this". The actual final messianic period (of Mashiach ben David) is referred to as the "End of Days". According to some commentaries, however, the phrase, "It will be after this" always refers to a period of time *prior* to the final messianic redemption. Additionally, it is significant to note that the following verse (3-2) in Joel continues with, "Also upon the servants and maidservants in those days I will pour out My ruach/spirit". "Even the gentiles, who will be interfacing with the Nation of Israel in synergistic union, will also be recipients of altered consciousness and messianic light. This is cosmically logical as in the higher-dimensional non-local spacetime fabric of the Messianic Era and beyond there will fundamentally be only one Adamic consciousness and a singular Adamic reality. The current distinctions between Jew and righteous non-Jew (Noahide), although eternal in their essence, will no longer be bound by our current laws of hierarchical distinction, but rather reality will be of a *holoarchival* nature (i.e., holographically hierarchical). (It has been suggested, in the context developed below concerning the secret of the Kotel/Western Wall, that the righteous of the nations must grab hold to not only the "hem of the garment" (i.e., the *tzitzit*/tassels mentioned in Zechariah) of the Jews, but also to the "coat-tails" (i.e., *Kotel*) of the Nation of Israel). The Midrash (Ecclesiastes Rabba 90:2-1) also uses this verse from the Book of Joel as a proof-text to indicate that this was, in fact, the case in the time of King Solomon (conceptually, if not also literally), i.e. that almost 3,000 years ago during the reign of Solomon righteous gentiles were also the recipients of *ruach haKodesh*.

<sup>28</sup> This specific event, on the simple level, did not take place at the same earthly location of Jacob's dream on Mount Moriah. However, as is known in the Kabbalah, the terms *Peniel* (Face of God), *Ohrpeniel* (Light of the Face of God), *Sar haPanim* (Prince of the Face, i.e., Metatron) are all aspects or iterations of the same spiritual phenomenon, i.e., the primordial Divine Light. This is also a deeper significance of *Birkat Kohanim* – the Priestly Blessing. "May HaShem cause His *face* (*panim*) to shine upon you and be gracious unto you".

One of the other code names for Peniel is Luz, which explicitly is another name for Jerusalem. There are three texts that refer to Luz.

1. "Jacob left Beersheba and headed toward Charan. He came to a familiar place and spent the night there because the sun had already set. Taking some stones, he placed them at his head and lay down to sleep there. He had a vision in a dream. A ladder was standing on the ground, and its top reached up toward heaven. God's angels were going up and down on it. Suddenly he saw God standing over him... Jacob awoke from his sleep. 'God is truly in this place,' he said, 'It must be God's temple. It is the gate to heaven!' Jacob got up early in the morning and took the stone that he had placed under his head. He stood it up as a pillar and poured oil on top of it. He named the place God's Temple (Beth El). The town's original name, however, had been Luz". (Genesis 28-10,22)

2. "Jacob and all the people with him came to Luz (*Luza*) in the land of Canaan - that is, to Beit El. He built an altar there, and he named the place El Beit El (Beit El's God) since this was the place where God was revealed to him when he was fleeing from his brother". (Genesis 35-6)

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3. "The house of Joseph also went up against Beit El; and the Lord was with them. And the house of Joseph sent to spy out Beit El. (Now the name of the city was formerly Luz.) And the spies saw a man coming out of the city, and they said to him, "Pray, show us the way into the city, and we will deal kindly with you." And he [the Canaanite] showed them the way into the city; and they smote the city with the edge of the sword, but they let the man and all his family go. And the man went to the land of the Hittites and built a city, and called its name Luz; that is its name to this day". (Judges 1- 22,26)

<sup>29</sup> Understanding and practicing Jerusalem of the Mind prayer/meditation does not directly benefit from the case studies and growing anecdotal data surrounding DMT for another important reason. From a traditional Torah and Kabbalah perspective getting conscious of one's consciousness and having first hand experiences of the divine is of no value—and is potentially counter productive—if one does not have the extensive maps that only in-depth and lengthy study of Torah based Kabbalah supplies. Entering alien territory without your Torah GPS at best leaves one with more questions than answers, as has been well documented by those who have traveled this route. The practitioner may now know there is something else very profound going on here in reality, but like Neo in the movie *The Matrix*, he will not be able to put his finger on it without outside knowledge.

<sup>30</sup> *Marharil Diskin*, (1818–1898, quoted in Siddur HaGra brought in the ArtScroll commentary on the Book of Ezekiel), suggests a simple resolution to the apparent contradiction as to whether the Third Temple will be constructed by God or by man. The Third Temple will, in fact, be made out of "fire" and miraculously descend from "above", but it will be missing essential parts that will then require human production to complete it from below. Aside from inherent problems with this solution, the direction taken In Jerusalem of the Mind is altogether a different and deeper inter-dimensional approach. This approach is also predicated upon the advanced exegetical rule that, "Without the *sod/secret*," the Gaon of Vilna said, "the simple meaning is simply not true."

<sup>31</sup> There is an additional significance to Jacob's vision that actually lays at the bedrock of the scientific research concerning the pineal gland and its relationship to Peniel – the P2P equation. Regarding the significance of Jacob's "ladder" the Gaon of Vilna has stated, "It is impossible to climb a ladder whose top reaches towards the heavens without first stepping on the rungs of the ladder that are stationed near the earth. This is the essential idea that was conveyed to our father Jacob in his vision of the ladder." (Quoted by his disciple Hillel of Shklov in *Kol HaTor, Sha'ar Be'er Sheva*, near the end of section 10.) The full context of this quote is found in my *Secret Doctrine of the Gaon of Vilna*, Volume I, p. 146. In other words, similarly it is impossible to grasp the full implications of spiritual truth without understanding its relationship to scientific fact.

<sup>32</sup> *Midrash Pirkie diRebbi Eliezer*, chapter 35. Exegetically, the Midrash assumes that Jacob did not bring any anointing oil with him as he himself states the material possessions he had with him when he had begun this particular journey (verse 32:11): "But [only] with my staff I crossed the Jordan [river]". From an esoteric Torah view, every case in Scripture where oil is being poured upon a rock altar, it is done in order to effect unification between higher and lower dimensions. Fundamentally, the oil is a vehicle for an aspect of higher-dimensional consciousness (*mohin*) that is now uniting with the rock, which is an aspect of female essence (*malchut/nukbah*). (For details and additional sources see note by R' David Luria (Radal), PDRE loc. cit.). In simple terms, this means that an aspect of expanded consciousness was opened and a *tikun* was made at that time by Jacob with the Foundation Stone—personally and collectively—and for all future generations.

Jacob was consciously stimulating the higher-dimensional pineal (i.e., of Adam) reciprocally with his personal human pineal. As known, "Nothing descends from Above unless it is initially aroused from below". This principle applies to all acts of *karbanot*/offerings and to prayer and this is the case here as well. Jacob was consciously orchestrating a cosmic *tikun* of the higher-dimensional pineal/Peniel coordinate within the soul of Adam via his vision, erecting the altar from the "rock(s)"

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upon which his head had been in contact with and then anointing it. Another midrash (BR, loc. cit.) informs us that, contrary to what would have been expected, the anointing oil was a very small quantity, specifically only enough to fill “the mouth of a jar”. Normally, oil is poured or smeared upon much of the length of the pillar, which is paralleling the length of the spinal column (*yesod*). This celestial liquid generated here was specifically only enough to anoint the top of the pillar. In the context of the P2P Principle, the reason for this is clear. The pineal gland and its higher-dimensional correspondence, although it is the *malchut/kingdom* aspect relative to what is above it, relative to us it is the head or crown of our cerebrospinal structure below. Jacob was specifically anointing, i.e., “squeezing the rock”, so to speak, of the analogous DMT liquid from the *keter/crown/pineal/Peniel*.

<sup>33</sup> Psalms 137: 5, 6. This psalm, during weekdays, is recited before *Berkat HaMazon* (Grace after meals). Indeed, the custom that a bridegroom places ashes upon his head under the *chupah/canopy* before the actual marriage ceremony is derived from this verse (Rama, *Orach Chaim* 360). On a simple level (*pshat*) the expression “If I forget you, O Jerusalem, let my right [hand] forget [its skill]” is referring historically to the professional Levite musicians. Upon being conquered and captured by the Babylonians during the destruction of the First Temple, they voluntarily cut off their own thumbs so that they could not be forced to play their harps and other string instruments for the pleasure and amusement of their conquerors. The verse, however, literally reads, “If I forget you, O Jerusalem, let my right forget”. From the perspective of the inner Torah (the Kabbalah) this is referring to the known axiom that the divine “constricting powers” which emanate from the “left side” (the *gevurot*) must always be sweetened and mitigated by the divine “expanding powers” which emanate from the “right side” (the *hasadim*). The spiritual water – the Living Liquid – that flows out from beneath the “threshold of the house” (the Holy of Holies) at the center of Jerusalem is, for the Nation of Israel, the only true source of that mitigation. If the purpose and secret of Jerusalem is “forgotten”, then the direct flow (the “right side”) is cut off and the powers of constriction implode on themselves with no “coolant” to water them down and transform them. This explains the following verse, “Let my tongue cling to my palate if I fail to recall you”. Moisture within the body is produced from the “waters of the *hasadim*”. The tongue clings to a parched palate when there is not sufficient liquid (saliva) to mitigate the dryness, i.e., when there are no expanding energies (the *hasadim*) that emanate from the “right side” of Jerusalem to mix with the constricting energies (the *gevurot*). (R' Moshe David Valli (colleague and disciple of the Ramchal) in his commentary on Psalms, loc. cit.)

<sup>34</sup> *Shulchan Aruch, Orach Chayim*, section 94. Additionally, in the following section 95:2 the S.A. states, “...and one should imagine as if he is standing in the *Beit HaMikdash*”. The terminology of the Tur (quoted by the *Kaf HaChayim*, 94, note 3) is, “It is considered as if we are standing and praying within it [the Mikdash].”

<sup>35</sup> *Kitzur Shulchan Aruch* 18:10. The *Kaf haChaim* (*Orach Chaim* 94:1:4 citing Radvaz Vol. 2; Ch. 648) rules that if a Jew was forced onto the Temple Mount and the time of prayer arrived while he’s standing between the Western Wall and the place of the Holy of Holies, “he should pray facing towards the Holy of Holies even though his back will be facing the Western Wall.”

<sup>36</sup> *Ibid*, subsection 3.

<sup>37</sup> In the last two centuries and especially in the last few decades other sections and archeological artifacts of the First and Second Temples have since been unearthed.

<sup>38</sup> Ratzlav-Katz, Nissan (July 23, 2007). “100,000 Jews at Western Wall for Tisha B’Av 5767”. Arutz Sheva. <http://www.israelnationalnews.com/News/News.aspx/123174>.

<sup>39</sup> Judith Weil. “Kosel Visitors record”, *Jewish Tribune*, 22 October, 2010.

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<sup>40</sup> In 2000, Pope John Paul II placed a letter in the wall and in July 2008, U.S. Presidential candidate Barack Obama placed a written prayer in the wall.

<sup>41</sup> Tractate Middot 2:1

<sup>42</sup> Eicha Rabba (Midrash on Lamentations) 1:31.

<sup>43</sup> Similarly, based upon these same principles it is an ancient Jewish custom that when possible one's bed should be placed along an east-west axis with one's head facing east. This is replicating the original higher-dimensional directional alignment of Adam at the time of his creation, as is known.

<sup>44</sup> *Otzrot Ramchal Likutim* p. 251. Similarly, the Ramchal's close friend and colleague writes, "The matter of the Shechinah that remains at the Western Wall and never departs from there is literally the same [i.e., a fractal iteration] as the "vapor of the bones" (R' Moshe David Valli, *Sefer HaLikutim*, p. 355.)

<sup>45</sup> The points along this meridian, from most outward to the most inward, are known by the Talmudic Sage-Mystics as the Luz cave (the occiput), the Luz bone (the atlas) and the Luz essence (the pineal DMT). (*Etzem* – literally meaning both bone and essence).

<sup>46</sup> In the Torah tradition, it is known that our entire planet is interlaced with a network of circuits that all have their common root in Jerusalem from whence they fan out to the whole world. King Solomon was able to access this hidden landscape. Everything that King Solomon directed and constructed in the "lower Jerusalem" was paralleling precisely its corresponding root in the higher-dimension Jerusalem (see e.g., R' Moshe David Valle in his commentary on Kohelet) .In the Book of Ecclesiastics (Kohelet 2:5), King Solomon wrote, concerning the physical and spiritual architectural design that he developed for the capital city of Jerusalem, "I made gardens and orchards and I planted in them all kinds of fruits". Upon this verse the Midrash (Tanchuma *Kedoshim* 10) elaborates:

Solomon literally planted every kind of fruit tree, even the pepper tree [as one example of exotic vegetation that does not grow indigenously in the land of Israel]. All fertility derives from Zion/*Tziyon* [i.e., the Foundation Stone] which was the coordinate from which the world was created. From Zion *gidim* (lit., veins, meridians, arteries or nerves) emanate to all the countries of the world and carry the ability to produce each country's unique produce. Solomon, in his surpassing wisdom, knew where to find each of those veins in the vicinity of Jerusalem and planted the appropriate tree. For example, on the vein going to Kush (often identified as Ethiopia) he planted pepper trees – and they all produced. This is why the prophet (Ezekiel 31:12) refers to Eretz Yisrael as "the navel of the world", for Eretz Yisrael, like the navel of a fetus, is the place where the cord that provides it with life and nourishment is attached.

The Midrash (Ecclesiastes Rabba 2:4) also states, "Solomon in his wisdom stood upon the center [lit., "foundation", from the same root as *shetiya*, i.e., the Even Shetiya/Foundation Stone] and saw which root branched off to there [particular countries]. He planted upon the root of that country and in this way produced fruit". (The Midrash here also adds the tradition that, from another perspective, "Solomon made use of *ruchot* (spirits/demons) and sent them to India from where they brought him water with which to water [the pepper trees] here [in the land of Israel] and it produced fruit").

These inner-dimensional circuits apparently may also be alluded to in the talmudic reference to the "underground tunnels" through which the *tzadikim*, who are buried outside of

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Eretz Yisrael, will “roll” their way back to be resurrected in the Land of Israel (Talmud *Yavamot* 111a, also in conjunction to Ezekiel 37:12).

<sup>47</sup> These axioms, principals and applications are explained and developed at length in the classic, authoritative work *Nefesh HaChayim* (The Living Soul) especially in Gate 1, by the Talmudic Sage-Mystic R' Chayim Volozhin, the most illustrious student of the Gaon of Vilna.

<sup>48</sup> The master Talmudic Sage-Mystic, R' Shlomo Eliyashev, wrote in the beginning of the 20<sup>th</sup> century, “Behold, in truth at that period [of space and time before the collapse of Adamic consciousness and reality] the entirety of the Diaspora (lit., *chutz laAretz*, i.e., all territory outside of the borders of Israel) also had the sanctity (*kedusha*) of the current Land of Israel... . Therefore, this being the case behold, [at the stage of reality before the Adamic dimensional collapse] there was no aspect whatsoever of the depreciation of countries outside of Israel [i.e., nothing existed *outside* of the Garden of Eden – the higher-dimensional root of Eretz Yisrael]. The entirety of the [present] Diaspora had the original sanctity of the Land of Israel. This will also be the case in the future [Messianic Era] as it is written in the Midrash (*Pesikta Rabbati* section 1), ‘In the future Eretz Yisrael will be as the entirety of the whole world’. ... Likewise, [if not for the consumption of the Tree of Knowledge] it would have been the case with the reality of the world; its entirety also would only be the holiness of the Land of Israel. (*Leshem Dayah*, Part II, *Drush* 3, *Anaf* 12, p. 56. See also, *Leshem Dayah*, Part II, *Drush* 3, *Anaf* 15, p. 62 and *Leshem Dayah*, Part II, *Drush* 4, *Anaf* 12, siman 10, p. 116).

There are multitudes of rabbinic statement-formulas to this effect that in the higher-dimensional messianic future Jerusalem will literally be everywhere as all reality will reveal itself to be only aspects of the original higher-dimensional Israel, Jerusalem, the Temple and the Foundation Stone! Another example is (*Esther Rabba* 1:4), “As the Shechinah (Divine Presence) spreads from the Temple to throughout Jerusalem, so will the Shechina one day fill the world from one end to the other, as it is written, ‘And may the whole world be filled with His glory, Amen and Amen’ (Psalms 72:19).

<sup>49</sup> Likewise, another common example is water. Water reaches its boiling point at 212 degrees Fahrenheit and it freezes at 32 degrees Fahrenheit. Water will not boil at 211 degrees nor will it freeze at 33 degrees (varying with pressure and other factors). It is that one iota of additional heat or cold which “pushes” it over the edge into a different quality, a different reality. A related model to the “Horton metaphor” is known as the “Hundredth Monkey” phenomenon (Although there are those who maintain that the source of this reported empirical observation is an urban legend). Related concepts, all with newly coined terms, are Sheldrake’s “morphic fields”, Dawkins’ “meme” and Gladstone’s “tipping point.”

<sup>50</sup> “This letter “*yud*” [of the Tetragrammaton and all of its iterations] is the *Even Shetiya* from where the world was formulated. Concerning it, it is written, ‘The stone which the builders have rejected has become the Head Stone’”. (*Tikuney HaZohar*, *tikun* 63 with the glosses of the Gra).

<sup>51</sup> The Jebusites were one of the accursed Canaanite nations that Israel was commanded to destroy. Any of the Canaanite tribes, however, always had the option to repudiate idolatry, accept the Seven Universal Laws and convert to be a Noahide. This was the case with Araunah the Jebusite. (See Radak at the end of II Samuel for a simple narrative explanation).

<sup>52</sup> There are other *pshat* (i.e., simple narrative) explanations of the unexpected Scriptural identification of Araunah being a “king”, but his role as the “*Nogah* King of the Noahides” is the Torah’s deeper intent.

<sup>53</sup> The cosmic connection of Araunah with the Foundation Stone is further evidenced by a strange statement of the sages. When the Jews, following the destruction of the First Temple, returned from Babylonia they found buried beneath the altar of the Temple the skull of Araunah. Another

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version has it that King Hezekiah found the skull (Jerusalem Talmud *Sotah* 23b, *Pesachim* 36b). In the classical fashion of the Talmudic Sage-Mystics, they reveal apparent mundane matters, even at times appearing implausible, in order to conceal secrets. (In this case, Araunah had lived over 500 years prior to the return from the exile, how did his “skull” end up under the holy altar when a dead body confers impurity and how did they know it was his skull?). Minimally, the sages are clearly alluding to a holy essence rooted in the “skull/brain” of Araunah, the *ger toshav*, that continued to play an important role in the Temple service and that would continue for future generations as well. Possibly, the vital Noahide role in the redemption process has come full circle from the past to the future and that future is now.