

MIQDASH BETHEL COVENANT INSTITUTION

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DOCUMENT 232

FLESH OF THE GODS, VOICE OF THE NATIONS

A COVENANT DEEP DIVE INTO PSYCHEDELIC MUSHROOMS, THE NATIONS' SEARCH FOR ELOHIM, AND THE TEST OF THE WRITTEN TORAH

*Do the Sacred Mushrooms of the Nations Reveal Yahweh, or Counterfeit Him? — A Three-Religion
Covenant Response*

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REACHING JUDAISM, CHRISTIANITY, AND ISLAM

☆ JUDAISM	† CHRISTIANITY	✱ ISLAM
Devarim (Deuteronomy) 18:10-11 forbids <i>kesheph</i> (sorcery), <i>ov</i> (mediumship), and <i>yidde'oni</i> (spiritism). Yahweh's covenant channel for hearing Him is the <i>navi</i> (prophet) and the written Torah — not a mushroom-induced trance.	The Greek <i>pharmakeia</i> ("sorcery," Galatians 5:20; Revelation 9:21, 18:23) binds drug-induced altered states to the works of the flesh and to idolatry — the same root that gives English "pharmacy."	<i>Khamr</i> (intoxicants) is forbidden in Qur'an 5:90-91 as "an abomination of Satan's handiwork" that veils the <i>aql</i> (intellect). Classical jurists extended the ruling by analogy to hashish and other mind-altering substances.

DOCTRINAL AUTHORITY — STANDING RULE OF MIQDASH BETHEL COVENANT INSTITUTION

The sole binding authority of Miqdash Bethel Covenant Institution is the *Tanakh* — the written covenant of **Yahweh**. No Talmudic tractate, Church council decree, papal encyclical, hadith collection, or extra-biblical tradition carries doctrinal weight equal to or greater than the written Torah. Where any tradition conflicts with the written covenant, the written covenant governs without exception. The Talmud, New Testament, and Qur'an are cited as historical reference and comparative witness — never as superseding authority. Miqdash Bethel uses the Written Tanakh as

its sole source for four reasons: it is the only text Judaism, Christianity, and Islam all recognize as originally given by **Yahweh**; it predates and underlies the Talmud, New Testament, and Qur'an, so testing those traditions against it follows the evidentiary direction of **Devarim (Deuteronomy) 19:15** — the earlier witness governs the later commentary; every later tradition that departs from the Tanakh does so by addition or reinterpretation, never by overturning the text itself, so the text remains the fixed standard; and **Yahweh**'s own words declare the covenant unchanging (Malachi 3:6; Tehillim (Psalms) 119:89), making the written covenant — not evolving institutional interpretation — the only stable ground for doctrine. All three great covenant traditions — Judaism, Christianity, and Islam — are addressed simultaneously and equally in every Miqdash Bethel document, because **Yahweh**'s covenant belongs to every nation that will receive it. The **Devarim (Deuteronomy) 19:15** two-or-three-witness evidentiary standard governs all textual claims in this document.

HOW TO READ THIS DOCUMENT

This document applies the sole authority of the written *Tanakh* to a subject documented across nearly every inhabited continent: the use of psychoactive mushrooms and related fungi to seek visionary contact with the divine, the ancestors, or hidden knowledge. Every historical, cultural, and scientific claim below is drawn from reliable modern sourcing and is footnoted by source-type in the text; where a claim rests on a single disputed witness rather than corroborated testimony, this document says so plainly, per the **Devarim (Deuteronomy) 19:15** two-or-three-witness standard. **Yahweh** and **Elohim** appear in bold throughout. Hebrew transliterations appear in ***bold italic*** with English meaning in parentheses at every occurrence. Three audiences are addressed simultaneously: Judaism, Christianity, and Islam. Rabbinic commentary, New Testament texts, and the Qur'an are cited as historical and comparative reference — not as binding authority. The Written Tanakh governs all conclusions.

TANAKH BOOKS CITED IN THIS DOCUMENT

DIVISION	BOOKS CITED	PURPOSE IN THIS STUDY
Torah	Bereishit (Genesis), Vayikra (Leviticus), Bemidbar (Numbers), Devarim (Deuteronomy)	The legal test for forbidden divination and the true, Yahweh-initiated channel of vision

Nevi'im (Prophets)	Yeshayahu (Isaiah), Yirmeyahu (Jeremiah), Shemuel Aleph (1 Samuel)	Prophetic witness against mediumship; the narrative case of Sha'ul (Saul) and the medium of Ein Dor
Ketuvim (Writings)	Divrei HaYamim Aleph (1 Chronicles), Kohelet (Ecclesiastes), Tehillim (Psalms)	The verdict on Sha'ul's death; the God-given hunger for eternity in the human heart

I. FRAMING THE QUESTION — THE NATIONS AND THE MUSHROOM

I-A. A Global Phenomenon

Across four continents and at least three and a half millennia, human beings have eaten specific mushrooms and fungi with the explicit purpose of contacting what they understood to be the divine, the ancestral dead, or hidden truth. The Nahua (Aztec) of central Mexico called their sacred mushroom *teonanácatl* — "flesh of the gods." The Mazatec of Oaxaca still call it *ndi xijtho* — "little ones that sprout" — and use it in all-night healing vigils called *veladas*. Siberian Koryak and Chukchi shamans ate the red-and-white *Amanita muscaria* to "fly" to the spirit world. Basotho healers in the mountain kingdom of Lesotho use a small blue-bruising mushroom, *Psilocybe maluti*, to foresee the future. A disputed line of scholarship even proposes that the Vedic *Soma* of ancient India — praised in over a hundred hymns of the Rig Veda as a drink of divine inspiration and immortality — was a mushroom sacrament. And in the last seventy years, Western medicine has returned to this same substance, psilocybin, as a subject of clinical research into depression, addiction, and the fear of death.

This document does not treat that global pattern as coincidence, nor does it mock it. **Kohelet (Ecclesiastes) 3:11** testifies that **Elohim** "has set *ba-olam* (בְּעוֹלָם, eternity) in the human heart" (JPS 1985) — an Elohim-given ache for what is beyond the visible. The nations surveyed below were not reaching for nothing. They were reaching for something real. The covenant question this document asks is not *whether* the hunger is real — it plainly is, and it is honored below — but *whether the mushroom is the means Yahweh authorized for satisfying it, and what happens to the people who choose that means instead of the one He gave*.

I-B. The Hebrew Vocabulary of the Forbidden Search

Devarim (Deuteronomy) 18:10-11 lists the specific practices by which the Canaanite nations sought hidden knowledge and contact with the unseen — a list this document will show corresponds, term for term, to the ethnographic record surveyed in Section II. The key terms:

me'onen (מְעוֹנֵן) — Strong's **H6049** — "soothsayer" or "one who reads omens," from a root associated by BDB with **anan** (אָנַן, cloud) — an observer of signs and appearances in search of hidden meaning.

menachesh (מְנַחֵשׁ) — **H5172** — "diviner," one who seeks knowledge of the future or the unseen through omens, signs, or induced states.

mekhashef (מְכַשֵּׁף) — **H3784** — "sorcerer." The root **kashaph** is disputed among lexicographers: Merrill Unger reads it as "mutterings" — incantations and occult formulas; Egyptologist Kenneth Kitchen proposes the root means "to cut," possibly referring to the cutting and mixing of herbs and plant substances for magical or medicinal effect. This document states both scholarly proposals honestly, per its research standard of avoiding overconfident etymology — but notes that either reading places plant- and fungus-based occult practice squarely inside the term's semantic range.

ov (אֹוֹב) — **H178** — "medium," one who consults the spirits of the dead, later paired with **yidde'oni** (יִדְּעוֹנִי) — **H3049** — "spiritist" or "familiar spirit." **doresh el ha-metim** (דֹּרֵשׁ אֶל-הַמֵּתִים) — "one who inquires of the dead" — closes the list.

Every one of these categories describes a human being altering their own state of perception, or claiming to, in order to access knowledge that **Yahweh** did not choose to give through ordinary covenant means. That is precisely what the mushroom cultures surveyed below describe themselves as doing.

II. THE NATIONS' WITNESS — A SURVEY OF SACRED MUSHROOM USE ACROSS CULTURES

Per the **Devarim (Deuteronomy) 19:15** standard, every claim below is graded honestly by the strength of its corroborating evidence — well-documented, thinly documented, or disputed — rather than presented as uniform fact.

II-A. Mesoamerica — Teonanácatl, "Flesh of the Gods" (Well-Documented)

This is the best-corroborated mushroom tradition on earth, attested by two independent witnesses across four centuries: eyewitness colonial testimony and modern ethnography. Between 1569 and

1582, the Franciscan friar Bernardino de Sahagún documented ceremonial mushroom use among the Nahua (Aztec), recording that they called the mushroom *teonanácatl* and that "those who eat them see visions... sometimes frightening and sometimes humorous." Spanish colonial authorities suppressed the practice as idolatry, and it survived underground in remote Mazatec, Zapotec, Chinantec, and Mixe communities of Oaxaca for four hundred years. In 1955, the American banker and amateur mycologist R. Gordon Wasson participated in an all-night healing ceremony — a *velada* — led by the Mazatec *curandera* María Sabina, and published his account in *Life* magazine in 1957, introducing the mushroom to the Western world. The Mazatec themselves have stated for the anthropological record that, in their own worldview, the mushroom is not considered a drug at all but a living, sacred being with whom a reciprocal relationship is maintained — a framing this document will directly test in Section IV against the Torah's own categories.

II-B. Siberia and the Eurasian Steppe — The Fly Agaric Shamans (Well-Documented)

Independent of Mesoamerica, Siberian peoples — the Koryak and Chukchi of the Kamchatka Peninsula chief among them — developed a parallel tradition using *Amanita muscaria* ("fly agaric"), the iconic red-capped, white-spotted mushroom. Because the raw mushroom's toxic compound, ibotenic acid, is metabolized into the psychoactive muscimol and excreted largely intact in urine, Siberian shamans and their communities drank the urine of a shaman — or of a reindeer that had eaten the mushroom — as a documented practical method for extending the mushroom's supply while reducing its harsher physical effects. (Miqdash Bethel's prior deep dive on urine-based practices, Document within the 192-196 series, addresses this same reindeer-urine tradition from a different angle.) The shamanic session itself was structured: fasting and isolation beforehand, then drumming, chanting, and a purposeful, directed trance in which the shaman claimed to navigate the spirit world on the community's behalf and return with specific answers. This is the clearest ethnographic picture of any tradition surveyed here of intentional, repeatable, ritually-structured divination through a mushroom-induced altered state.

II-C. Africa — The Basotho Healers and a Disputed Rock Art Claim (Thinly Documented, Honestly Mixed Evidence)

Africa is the region where this document must be most careful, because the evidence here is genuinely uneven — and honesty about that unevenness is itself part of the covenant's evidentiary standard. Two claims circulate, and they do not carry equal weight. The first: 8,000-year-old rock paintings at Tassili n'Ajjer in the Algerian Sahara have been *tentatively interpreted* by some researchers as depicting mushroom-holding human figures. This rests on a single, disputed interpretive reading of ambiguous art with no corroborating textual or ethnographic witness — it fails the two-or-three-witness standard and should not be asserted as established fact. The second

claim rests on far stronger ground: a 2024 peer-reviewed mycological study (Van der Merwe et al., *Mycologia*) directly documented Basotho traditional healers in the Lesotho highlands — two distinct classes of practitioner, the *lingaka* (healers) and *linobe* (diviners) — using a newly described mushroom, *Psilocybe maluti* (called *koae-ea-lekhoaaba* locally), specifically to induce trance states for healing and, in the diviners' case, to "foresee the future." This is corroborated by direct fieldwork observation and healer testimony recorded by the study's own authors — the first formally documented case of traditional psilocybin-mushroom use anywhere in Africa. This document treats the Basotho case as reliably attested and the Tassili case as unproven speculation, and declines to blur the two together.

II-D. India — The Vedic Soma Question (Disputed; Presented as Contested, Not Settled)

In 1968, Wasson proposed that *Soma* — the exalted, deified drink of the Rig Veda, praised as granting visionary inspiration and even immortality — was in fact prepared from *Amanita muscaria*. The theory is compelling in outline but has drawn sustained scholarly criticism. Cambridge Vedic scholar John Brough directly disputed the philological basis of Wasson's translations. Other critics note that Wasson's own theory requires an elaborate multi-stage filtering process described in the Rig Veda that would be unnecessary if Soma were simply an edible mushroom, and that no known preparation reliably removes the fly agaric's harsher, nausea-inducing effects — a gap later researchers (Feeney, 2010) attempted to address with mixed results. This document does not adopt the Wasson-Soma identification as an established fact. Per **Devarim (Deuteronomy) 19:15**, a single scholar's contested hypothesis, refuted by peer specialists in the relevant ancient language, does not meet the covenant's evidentiary bar. It is recorded here as a real and influential theory in the field of ethnobotany — no more, no less.

II-E. The Modern West — From Wasson's Discovery to the Psychiatric Clinic (Well-Documented)

Wasson's 1957 Life magazine article triggered both a wave of "psychedelic tourism" to Oaxaca — which Mazatec practitioners themselves have criticized as vulgarizing a sacred practice — and, within a decade, serious scientific interest. Albert Hofmann isolated and synthesized psilocybin in 1958. Research paused for decades after the 1960s political backlash against psychedelics, then resumed in earnest around 2000 at Johns Hopkins and NYU. That research is addressed on its own terms, without cultural or religious framing, in Section VI below.

III. WHAT WAS BEING SOUGHT — THE HUNGER BEHIND THE MUSHROOM

Read together, Section II describes the same human motion repeating itself on every continent: a felt need to step outside ordinary perception in order to touch the divine, the dead, or the future. This document does not treat that motion as proof of demonic activity in every case, nor as spiritually neutral curiosity. It treats it as exactly what **Kohelet (Ecclesiastes) 3:11** says it is — evidence of something **Elohim** Himself placed in the human heart. **Devarim (Deuteronomy) 4:29** gives the covenant's own promise about that hunger: "But if from there you will seek **Yahweh** your **Elohim**, you will find Him, if you search after Him with all your heart and with all your soul." The word for "*seek*," *bikkashtem* (בִּקַּשְׁתֶּם), shares a root with *bakash* — an intense, whole-hearted seeking. **Yahweh** does not condemn the seeking itself. The covenant's claim is narrower and sharper: He has already specified how He wants to be found, and a mushroom-induced trance is not on that list.

IV. THE TORAH'S TEST — DEVARIM (DEUTERONOMY) 18:9-14

"When you come into the land that Yahweh your Elohim is giving you, you shall not learn to imitate the abominations of those nations. There shall not be found among you anyone who makes his son or daughter pass through the fire, or who practices divination (*menachesh*), or is a soothsayer (*me'onen*), or an augur, or a sorcerer (*mekhashef*), or a charmer (*chover chaver*), or a medium (*ov*), or a spiritist (*yidde'oni*), or one who inquires of the dead (*doresh el ha-metim*). For whoever does these things is an abomination to Yahweh, and because of these abominations Yahweh your Elohim is driving them out before you." (Devarim [Deuteronomy] 18:9-12, author's translation from the Hebrew, cross-checked against JPS 1985 and Robert Alter)

Laid beside Section II, the correspondence is direct rather than metaphorical. The Aztec priest who eats *teonanácatl* to communicate with a deity and the Siberian shaman who eats *Amanita* to navigate the spirit world on the community's behalf are functioning as *mekhashef* and *menachesh*. The Basotho *linobe* who eats *Psilocybe maluti* specifically "to foresee the future" is functioning, by the ethnographers' own description, precisely as a *me'onen* — one who reads hidden signs to know what is coming. This is not this document imposing a foreign category onto other cultures' practices; it is the practitioners' own stated purpose — divination, spirit contact, future-telling — matching the Torah's own vocabulary for the thing it forbids. **Yahweh's** stated

reason for the prohibition (v. 12) is not that the practices are ineffective or fraudulent, but that they are *to'evah* (תועבה, abomination) — a covenant-defiling act regardless of any real spiritual contact it may or may not produce.

V. FIVE COVENANT WITNESSES

Per the **Devarim (Deuteronomy) 19:15** standard, no doctrine may stand on a single text. The following five witnesses corroborate the covenant's position on substance-induced divination and its true alternative.

Witness One — Devarim (Deuteronomy) 18:9-14: The Law Itself

Already examined above in full. This is the foundational legal text naming and forbidding the exact category of practice documented across every culture surveyed in Section II.

Witness Two — Vayikra (Leviticus) 19:31 and 20:6: Defilement by Turning

"Do not turn to mediums (ovot) or spiritists (yidde'onim); do not seek them out, to be defiled by them. I am Yahweh, your Elohim." (Vayikra [Leviticus] 19:31) The verb is *tifnu* (תִּפְנוּ, "turn") — the same word used elsewhere in Torah for turning toward idols. **Vayikra (Leviticus) 20:6** sharpens the consequence:

"The person who turns to mediums and spiritists, whoring after them — I will set My face against that person and cut him off from among his people."

The covenant does not treat this as a minor infraction; it groups substance- or trance-induced spirit contact with the covenant's most serious category of unfaithfulness — spiritual *"whoring."*

Witness Three — Shemuel Aleph (1 Samuel) 28 and Divrei HaYamim Aleph (1 Chronicles) 10:13-14: The Case of Sha'ul and the Medium of Ein Dor

The Tanakh does not leave this law abstract; it narrates its consequences. Facing the Philistine army and unable to get an answer from **Yahweh "either by dreams, or by Urim, or by prophets"** (Shemuel Aleph [1 Samuel] 28:6), King Sha'ul (Saul) — who had himself outlawed mediums in Israel — disguised himself and sought out the *ov* of Ein Dor to summon the dead prophet Shemuel (Samuel). The text records the encounter as genuinely disturbing to Sha'ul, and the answer he received was a confirmation of his own coming death and defeat, not new revelation. **Divrei HaYamim Aleph (1 Chronicles) 10:13-14** delivers the Tanakh's own verdict on the episode: **"Sha'ul died for his unfaithfulness which he committed against Yahweh... and also because he consulted a medium, seeking guidance, and did not seek guidance from Yahweh; therefore He killed him."** This is the Tanakh's clearest narrative case study of exactly the pattern

surveyed in Section II — a person in genuine crisis, denied an answer through ordinary covenant means, turning instead to an altered-state intermediary to force open a channel **Yahweh** had not opened. The text's verdict is not that the medium's contact was fake. The text's verdict is that seeking it at all was itself the fatal covenant breach.

Witness Four — Yeshayahu (Isaiah) 8:19-20: To the Torah and the Testimony

"When they say to you, 'Consult the mediums (ovot) and the spiritists (yidde'onim) who chirp and mutter' — should not a people consult their Elohim? Should they consult the dead on behalf of the living? To the Torah and to the testimony! If they do not speak according to this word, it is because they have no dawn." (Yeshayahu [Isaiah] 8:19-20) The prophet does not dispute that mediums existed or that people found their "chirping and muttering" persuasive. His argument is that a covenant person already possesses the proper channel — Elohim Himself, through His Torah and His prophetic word — and has no legitimate need to seek an alternate one, however impressive the alternate one's performance.

Witness Five — Bemidbar (Numbers) 12:6-8: The True Pattern of Visionary Contact

This witness completes the picture by supplying the positive counter-example — what legitimate covenant vision actually looks like, so the forbidden counterfeit can be recognized by contrast. When Miriam and Aharon challenge Moshe's unique authority, **Yahweh** Himself defines the standard: **"If there is a prophet among you, I, Yahweh, make Myself known to him in a vision (mar'ah); I speak with him in a dream. Not so with My servant Moshe... With him I speak mouth to mouth, clearly, and not in riddles."** (Bemidbar [Numbers] 12:6-8) Every element of the true pattern is the inverse of Section II's mushroom-cultures: the vision is **Yahweh's** initiative, not the seeker's; it requires no ingested substance to force it open; and its highest form — Moshe's — is described as *plain speech*, not trance or riddle. The covenant's objection to the mushroom is not that altered spiritual perception is impossible. It is that **Yahweh** reserves the right to initiate it, on His terms, and forbids humanity manufacturing its own access.

VI. WITHIN AND WITHOUT — THE BODY, THE MIND, AND THE MODERN EVIDENCE

The user's request for "all sides" is honored most directly here. This section sets aside covenant judgment and reports the modern medical and legal record on psilocybin as plainly and fairly as the sources allow.

VI-A. What the Substance Is

Psilocybin is a naturally occurring compound found in over 200 mushroom species worldwide, most in the genus *Psilocybe*. Once ingested, the body converts it into psilocin, a molecule structurally similar to serotonin that acts primarily on the brain's 5-HT_{2A} serotonin receptors, producing the altered perception, mood, and thought patterns associated with a psychedelic experience. *Amanita muscaria*'s active compounds, ibotenic acid and muscimol, work through an entirely different mechanism (the GABA system) and produce a distinct, generally more sedating and disorienting effect — the two mushroom families are pharmacologically unrelated despite both being called "magic mushrooms" in popular usage.

VI-B. The Modern Clinical Research (Reported Fairly)

Beginning around 2000, researchers at Johns Hopkins, NYU, and Imperial College London resumed controlled human studies. A widely cited Johns Hopkins randomized trial (Davis et al., 2021, corrected 2021) found that two psilocybin sessions combined with structured psychotherapy produced rapid and substantial reductions in depression symptoms in adults with major depressive disorder, with roughly seven in ten participants showing a clinical response at four weeks. A 2025 five-year follow-up from the same research group reported that benefits for some participants persisted years later, though the study's authors caution that the population studied was small and intensively screened. A large 2022 international Phase 2 trial by COMPASS Pathways, published in a major medical journal, found a single 25-milligram dose produced measurable improvement in treatment-resistant depression compared to a near-inactive placebo dose. Other trials report similar signals for end-of-life anxiety in cancer patients and for tobacco and alcohol use disorders. In April 2026, the U.S. Food and Drug Administration announced expedited-review support for continued research into psychedelic treatments for serious mental illness, while explicitly stating that psilocybin must still demonstrate safety and effectiveness through the normal approval process before any medical use is authorized. Independent reviewers describe this evidence base as promising but still preliminary — small sample sizes, difficulty blinding a drug whose effects are subjectively unmistakable, and populations that exclude higher-risk patients are all named as real limitations by the researchers themselves, not merely by critics.

VI-C. The Risks (Reported Fairly)

Independent expert-panel rankings of recreational drug harms have repeatedly placed classic psilocybin mushrooms among the least physically harmful substances studied — there is no known lethal dose in ordinary use, no established physical dependence, and only mild tolerance with repeated use. The most commonly cited risks are psychological rather than physical: a "bad trip" — acute anxiety or fear during the experience, which is dose-dependent and, in supervised clinical

settings, has not produced lasting harm; hallucinogen persisting perception disorder (HPPD), a rare and poorly understood condition involving recurring visual disturbances after use, essentially unreported in modern clinical studies and associated mainly with heavy recreational use; and prolonged psychotic reactions, which multiple independent reviews describe as extremely rare (under one percent) even at high doses, but which occur disproportionately in people with a personal or family history of psychosis or schizophrenia — a population every clinical protocol specifically screens out. A separate and entirely non-pharmacological danger is misidentification: several toxic mushroom species resemble psilocybin mushrooms, and foraging without expert knowledge carries a real risk of poisoning unrelated to psilocybin itself. *Amanita muscaria* carries additional, distinct physical risks (nausea, vomiting, and in rare cases dangerous toxicity) that traditional preparation methods such as drying or the reindeer-urine practice described in Section II-B were specifically developed to reduce, with only partial success.

VI-D. Legal Status (As of 2026)

Under United States federal law, psilocybin remains a Schedule I controlled substance — legally defined as having no accepted medical use and a high potential for abuse — a classification some researchers argue predates and is not supported by the pharmacological evidence now available. Personal possession has nonetheless been decriminalized or made lowest law-enforcement priority in a number of U.S. states and cities, and Oregon and Colorado have established regulated frameworks for supervised therapeutic use. Internationally, psilocybin and psilocin remain Schedule I under the 1971 UN Convention on Psychotropic Substances; Australia authorized limited prescription psychiatric use in 2023. The legal picture, in short, is actively shifting but remains restrictive nearly everywhere, and recreational or unsupervised use carries real legal risk in most jurisdictions regardless of the clinical research trend.

VII. THE TWO-OR-THREE-WITNESS STANDARD APPLIED TO CONTESTED CLAIMS

Consistent with **Devarim (Deuteronomy) 19:15**, this document renders a specific finding on each contested historical claim surveyed above, rather than letting popular retellings blur corroborated fact and speculation together:

The Wasson-Soma identification (Section II-D) — **UNCORROBORATED**. Rests on one researcher's contested philological argument, directly disputed by a specialist Vedic scholar (Brough) and unresolved by later defenders. This document reports it as a live scholarly theory, not an established identification.

The Tassili n'Ajjer rock art claim (Section II-C) — UNCORROBORATED. A single, disputed interpretation of ambiguous ancient art with no supporting textual or ethnographic witness. Reported as speculative.

The Basotho Psilocybe maluti tradition (Section II-C) — CORROBORATED. Directly observed and documented by trained researchers, with healer testimony recorded in a 2024 peer-reviewed publication. This document treats it as reliable.

The Mazatec and Nahua/Aztec mushroom traditions (Section II-A) — CORROBORATED. Attested by independent sixteenth-century colonial eyewitness testimony (Sahagún) and twentieth/twenty-first-century ethnographic fieldwork spanning multiple independent researchers. This document treats it as reliably established.

The Siberian Amanita muscaria shamanic tradition (Section II-B) — CORROBORATED. Attested across multiple independent ethnographic accounts of Koryak and Chukchi practice, consistent in their core details across more than a century of documentation.

VIII. THREE-RELIGION AUDIT — HOW EACH TRADITION HANDLES SUBSTANCE-INDUCED VISION

ELEMENT	JUDAISM	CHRISTIANITY	ISLAM
Governing Category	<i>Kesheph</i> (sorcery) and <i>ov/yidde'oni</i> (mediumship) — Devarim 18:10-11; Vayikra 19:31, 20:6. The forbidden category is defined by the <i>purpose</i> (contacting hidden knowledge/spirits) more than the specific substance used.	<i>Pharmakeia</i> (Galatians 5:20; Revelation 9:21, 18:23) — drug-facilitated sorcery, listed among "works of the flesh" beside idolatry. The Greek root covers both medicinal and occult drug use; New Testament usage leans toward the occult sense.	<i>Khamr</i> (Qur'an 5:90-91) — any substance that "veils the intellect." Classical jurists (Ibn Taymiyyah, al-Nawawi, 13th c.) extended the wine prohibition to hashish and other mind-altering substances by legal analogy (<i>qiyas</i>).
Covenant Departure Named	Sha'ul's consultation of the medium of Ein Dor (1 Samuel 28) is the Tanakh's own case study of the sin, with	Pharmakeia is grouped with idolatry as a work of the flesh that excludes one from the kingdom of God	A minority of contemporary Muslim scholars and physicians (e.g., recent academic work on "Islam and

	the verdict rendered explicitly in 1 Chronicles 10:13-14.	(Galatians 5:19-21) — the concern is the drug's use <i>for</i> occult/idolatrous ends, not medicine itself.	Psychedelics") argue classic psychedelics differ phenomenologically from <i>khamr</i> and may not technically fit the intoxication category — a live, unsettled debate rather than a uniform ruling.
Where the Traditions Converge	All three traditions locate the danger in the same place: not necessarily the plant or fungus itself, but the <i>purpose</i> of bypassing Elohim's ordained channel (Torah, Spirit, revelation) to seize hidden knowledge or spiritual power directly.		

IX. DISCERNING THE SPIRIT BEHIND THE VISION — DEVARIM (DEUTERONOMY) 13:1-5

"If a prophet or a dreamer of dreams arises among you and gives you a sign or a wonder, and the sign or wonder comes true, and he says, 'Let us go after other elohim... and let us serve them' — you shall not listen to the words of that prophet." (Devarim [Deuteronomy] 13:1-3, paraphrased) This is one of the most striking legal principles in the entire Torah: **Yahweh** explicitly anticipates that a false sign-giver's vision might actually come true, might genuinely feel real, might even contain accurate information — and commands Israel to reject it anyway if it draws the heart toward another god or away from the covenant. Applied to Section II: the sincerity of the Mazatec *curandera*, the vividness of a Siberian shaman's vision, or a modern clinical subject's report of profound "mystical-type experience" is not, by this standard, sufficient evidence of covenant legitimacy. **Devarim 13** asks a different question than "did something real happen?" It asks: *where does this experience point you, and does it require Yahweh's own sanctioned channel, or does it manufacture an alternate one?*

X. IN CONCLUSION

Every culture surveyed in this document reached for the same thing: contact with the divine, meaning beyond the visible, healing beyond the physical. That reach is not evidence of a broken or evil humanity — it is evidence, per **Kohelet (Ecclesiastes) 3:11**, of exactly what **Elohim** built into every human heart. The covenant does not mock the Mazatec grandmother seeking healing in a *velada*, the Siberian hunter seeking guidance before a hard winter, or the Basotho diviner seeking to serve his community. Compassion is due to every nation that sought **Yahweh** without the Torah that would have named Him and shown the way to Him plainly (compare the principle of Acts 17:30, cited here only as comparative New Testament reflection, never as Tanakh authority).

But compassion for the seeker does not erase the Torah's verdict on the method. **Devarim (Deuteronomy) 18:9-14**, **Vayikra (Leviticus) 19:31**, and the narrated death of Sha'ul in **1 Samuel 28** and **1 Chronicles 10:13-14** together establish a consistent covenant position: **Yahweh** has already provided the channel by which He wishes to be sought — Torah, prophetic word, prayer, obedience — and forbids humanity constructing an alternate, self-initiated channel through altered states, however sincere the seeker or however striking the resulting vision. **Bemidbar (Numbers) 12:6-8** shows what the legitimate channel actually looks like: **Yahweh's** initiative, not man's; plain speech, not chemically-forced trance.

This document draws one further distinction the Torah itself appears to make and that fairness to the modern clinical evidence in Section VI requires naming plainly: Torah nowhere forbids medicine as such — the case law of **Shemot (Exodus) 21:19**, which requires an injurer to "cause him to be thoroughly healed," presumes the legitimacy of the healing arts. A supervised clinical protocol treating a diagnosed illness under medical care, with no occult framing, no claim of contacting spirits, and no idolatrous purpose, is not the same covenant category as a *velada*, a shamanic divination session, or a self-directed search for hidden spiritual knowledge — even where the same molecule is involved. The deciding covenant question, consistent throughout this entire document, is never merely *which substance*, but *what purpose, and which spirit, stands behind its use*.

XI. SEVEN COVENANT DECLARATIONS ON THE SACRED MUSHROOM AND THE SEARCH FOR ELOHIM

#	COVENANT DECLARATION	BASIS
I	The hunger every nation surveyed reveals — for the divine, for healing, for hidden truth — is real and	Kohelet (Ecclesiastes) 3:11

	Elohim-given, not evidence of a uniformly reprobate humanity.	
II	Yahweh has already specified the channel by which He wishes to be sought: Torah, prophetic word, prayer, and obedience — not a substance-induced altered state initiated by man.	Devarim (Deuteronomy) 4:29; Yeshayahu (Isaiah) 8:19-20
III	Divination, mediumship, and spirit-consultation — by whatever means, ancient or modern, mushroom or otherwise — are named to'evah (abomination) and are forbidden regardless of cultural context.	Devarim (Deuteronomy) 18:9-14
IV	The Tanakh's own narrative verdict on seeking hidden knowledge through a medium is death, not merely disapproval — rendered explicitly in the case of Sha'ul.	Shemuel Aleph (1 Samuel) 28; Divrei HaYamim Aleph (1 Chronicles) 10:13-14
V	A sign or vision that proves vivid, accurate, or spiritually convincing is not thereby validated; if it draws the heart toward another god or away from the written covenant, it is rejected regardless of its apparent power.	Devarim (Deuteronomy) 13:1-5
VI	The legitimate pattern of visionary contact with Yahweh is Yahweh's own initiative, delivered in plain speech — the inverse of a self-administered, substance-forced trance.	Bemidbar (Numbers) 12:6-8
VII	Torah distinguishes purpose from substance: the healing arts are not themselves forbidden, but the same substance used for divination, spirit-contact, or idolatrous purpose falls under the covenant's prohibition. The deciding question is never merely what is used, but why, and toward which spirit.	Shemot (Exodus) 21:19; Devarim (Deuteronomy) 18:9-14

SCRIPTURE INDEX

REFERENCE	SUBJECT	SECTION
Shemot (Exodus) 21:19	Case law presuming the legitimacy of the healing arts	X
Vayikra (Leviticus) 19:31	Do not turn to mediums or spiritists, to be defiled	V / W2

Vayikra (Leviticus) 20:6	Cutting off for turning to mediums — spiritual "whoring"	V / W2
Bemidbar (Numbers) 12:6-8	The true, Yahweh-initiated pattern of prophetic vision	V / W5, X
Devarim (Deuteronomy) 4:29	Seek Yahweh with all your heart and find Him	III
Devarim (Deuteronomy) 13:1-5	Reject even a true sign if it draws toward other gods	IX
Devarim (Deuteronomy) 18:9-14	The legal list of forbidden divination and mediumship	IV, V / W1
Devarim (Deuteronomy) 19:15	Two-or-three-witness evidentiary standard	Throughout
Shemuel Aleph (1 Samuel) 28	Sha'ul consults the medium of Ein Dor	V / W3
Divrei HaYamim Aleph (1 Chronicles) 10:13-14	The Tanakh's verdict on Sha'ul's death	V / W3
Yeshayahu (Isaiah) 8:19-20	To the Torah and the testimony, not to mediums	V / W4
Kohelet (Ecclesiastes) 3:11	Elohim has set eternity in the human heart	I-A, III, XI

"To the Torah and to the testimony! If they do not speak according to this word, it is because they have no dawn."

Yeshayahu (Isaiah) 8:20 — The Written Covenant of Yahweh

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