



bosem - Exodus 30:23

ABIS (/IMAGE/TID/42)

443

nointing Oil

A known Polish Professor, Sara Benetowa (later Sula Benet), did extensive etymological research, and both the Aramaic and Hebrew versions of the Old Testament contained references to cannabis as a medicine and cloth, as well as an incense. But most pre-eminently, hemp was the active ingredient in the sacred oil of the ancient Hebrews, a practice likely adopted alongside with their god, from the earlier Ea/Enki/Oannes. Referring to the Hebrew word Q'aneh-Bosm (also translated Kaneh-Bosm, 1), Benet stated in a later essay;

The character of Hemp in biblical times is evident from Exodus 30:22- 23, where Moses was instructed to bring into the meeting tent and all its furnishings with specially prepared oil, containing hemp. The sacred things apart from secular. The anointment of sacred objects was an ancient tradition in which oil was not to be used for secular purposes... above all, the anointing oil was used for the coronations of all Hebrew kings and priests." (Benet, 1975)

Exodus records the event of Moses receiving the instructions for making and distributing the sacred anointing oil, in the most auspicious tones.

Yahweh said to Moses, "Take the following fine spices: 500 shekels of liquid myrrh, half as much of cassia, 250 shekels of q'aneh-bosm, 500 shekels of cassia-- all according to the sanctuary shekel-- and olive oil. Make these into a sacred anointing oil, a fragrant blend, the work of a perfumer. It will

ointing oil. Then use it to anoint the Tent of the
 rt of the Testimony, the table and all its articles, the
 :] and its accessories, the alter of incense, the alter
 ng and all its utensils, and the basin with its stand.
 ecrate them so that they will be most holy, and
 hes them will be holy.

on and his sons and consecrate them so they may
 iests. Say to the Israelites, "This is to be my sacred
 or the generations to come. Do not pour it on men's
 not make any oil with the same formula. It is
 u are to consider it sacred. Whoever makes
 : and **whoever puts it on anyone other than a
 be cut off from his people.**" (Exodus 30: 22-23)

cel equals approximately 16.37 grams, this means
 of over 9 pounds of flowering cannabis tops, were
 a hind, about 6.5 liters of oil. The entheogenic
 a solution, even when applied topically would
 ave been intense. Only those who have been
 the anointing oil of God" (Leviticus 21:20) were
 ct as priests...

, etymologists at Hebrew University in Jerusalem

t cannabis is mentioned in the Bible by name, **Kineboisin** (also spelled *Kannabosm*) in a list of
 edients for 'an oil of holy ointment, an ointment compound after the art of apothecary' to be
 e head. The word was mistranslated in King James version as 'calamus' " (Latimer, 1988)

logical research was confirmed again that same year by Weston La Barre, who noted that "the
 n occurs as early as both the Aramaic and the Hebrew versions of the Old Testament, hemp
 rope in Solomon's temple and in priestly robes, as well as ... carried in Biblical caravans". (La

ex, Drugs, Violence and the Bible by Chris Bennett and Neil McQueen (2007)

ng:

osm in the Old Testament (<http://www.potshot.ca/showpage.php?val1=17&val2=73>)

sm: Cannabis in the Old Testament (<http://www.cannabisculture.com/articles/1090.html>)



כִּי חֲשָׂא

ראש מרדרור חמש מאות וקנמך בשם מ
 ומאתים (וקנה בשם) חמשים ומאתים: 24
 מאות בשקל הקדש ושמן זית היו: ועץ 25
 משהתקדש רקה מרקהת מעשה רקה
 קדש ידעה: ומשהת בו את אהל מעד ואן 26
 ואת השלחן ואת כלכליו ואת הבגד 27
 מןבא הקמרה: ואת מןבא העלה ואת 28
 הכיור ואת כנו: וקדשת אתם והיו קדש 29
 הנגע בהם יקדש:

been in Hebrew. identify this with the sagitt; Rambam; Saadia; Ibn sweetflag or flag, which grows in that a similar loby Land, in the ancient times 7 of *Plants* 9:7). readily indicate in plants, *Cympo-* has the form of *HaMikdash* 1:3).

its pronunciation and Septuagint readings, some identify *Kemet* *basem* with the Eng- abia, the hemp plant.

er, some authorities who identify the "sweet cane" with cinnamon bark (*Radak*, that *Asurus* is the wood, and *Amet* *basem* is the bark (*Abarbanel*).

in; *Peshita*; Vulgate). *Kidsh* in Hebrew; *Astria* in Aramaic (*Targum*; 1:3). *Cassia* is the common name for the bark of the tree *Cin-* *na* *ligna* belonging to the laurel family, which grows in China.

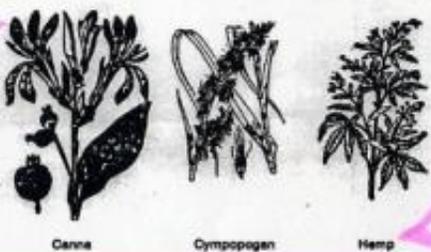
. *Keteroth*; cf. *Pliny* 12:45; *Theophrastus, History of Plants* 9:7; 6; *Herodotus* 3:110).

however, who identify the "cassia" of the ancients, and hence *Kidsh* own as *Asak* in the Talmud (*Yad, Kley HaMikdash* 1:3; *Saadia*; *Ibn* *mus* is the root of the annual herb, *Sesuvia* *lappa*, which grows on of Kashmir, and is used for incense and perfume.

translates *Kidsh* here as *ira*, possibly *Cassia* *ovoides*. Others suggest that it is *kitto* or y much like cassia, coming from *Musai* on the African coast (cf. *Dioscorides, De*

se. Actually 0.97 gallon, or 3.6 liter.

The anointing oil was made by soaking the aromatic substances in water until the extracted. The oil is then placed over the water, and the water slowly cooked away, to mix with the oil (*Yad, Kley HaMikdash* 1:1; from *Keteroth* 54). According to oil was cooked with the aromatic herbs, and then filtered out (*ibid.*).



Canna Cympopogan Hemp

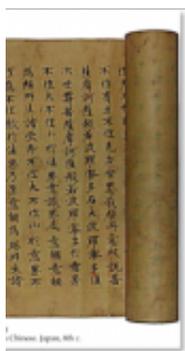


Cassia

(<http://www.herbmuseum.ca/files/images/thelivingtorah.jpg>)

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Exhibits



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Cannabis in Phytanthoza Iconographia (1735-1745) (/content/cannabis-phytanthoza-iconographia-1735-1745)