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**Philosophy of Pure Mind: Declassification of the main Biblical secrets**

**1. How God thinks: "And separated the Omnipotent light from darkness"**

It is known that Abraham (XVIII — XVII BC) is the ancestor of the Jews and Arabs, and we have information about him thanks to the Torah. What I set out to do is to understand why, of the many ancient teachings about God, it was the teachings of Abraham that won recognition and became the foundation of three world monotheistic religions: Judaism, Christianity and Islam.

Apparently, the point is not that Abraham is the only one who offered faith in the one God — Elohim, since monotheism was before and after him. There was probably something important in his teaching that a number of educated people of that time understood and accepted. Here is this "something" misunderstood or even forgotten by descendants, I'm going to reveal through conceptual thinking, which includes thinking not only with classification concepts of natural language, but also with comparative concepts poorly studied today, which I have been promoting in philosophy for a long time. Whereas in ancient times, in my opinion, this thinking was used by educated people everywhere.

So, when dealing with language, I distinguish not three, but two types of conceptual means — classification and comparative concepts, whereas quantitative concepts, unlike R. Carnap's opinion, numbers, I refer to comparative concepts of a gradation type (Carnap 1971, 97-99).

Thinking with classification concepts, which are called things, I associate with reason thinking of a person, whereas thinking in comparative terms is with his mind thinking[[1]](#footnote-1).

Moreover, in the first 8 statements of the Torah, God's Mind and His Wisdom are not present as secret knowledge encrypted in the text of the Torah, but, on the contrary, completely openly. These are the Words of the All-powerful God indicated in the Torah (Torah 1993): light and darkness, day and night, evening and morning, and other private comparative concepts of a gradation type that are accessible to everyone.

In addition, in the same first 8 statements of the Torah, another, more complex type of concepts is presented — concepts of an orthogonal kind, describing the days of creation as the interaction of two pairs of opposites, that is, the transition of day and night into evening and morning — "And there was evening and there was morning: one day." And so six times in a row, emphasizing the importance of orthogonal relationships.

At the same time, I define particular comparative concepts, such as light and darkness, day and night, and others, as concepts of "practical mind". Whereas the generalization of their set is given by extremely general comparative concepts — "correlated", "opposite" and orthogonal, which I call the categories of "pure mind", taking both concepts on loan from I. Kant (Kant 1999).

Being a product of the mind, the categories of "pure mind" are not only far from sensory perception, reflecting extremely common natural connections, but are emanations of God as a manifestation of His Wisdom. And if we accept the Kabbalists' version that the idea of one God was set forth by Abraham in the original source of Kabbalah that has come down to us — the Book of Creation (Sefer Yetzira) — one of the oldest Kabbalistic books of the Oral Torah, then much becomes clear.

This book tells how God, thinking in comparative terms — opposites and orthogonalities, "created his whole world, formed them all formed and all future formed," including many combinations of 22 letters of the Hebrew alphabet and 10 numbers.

This is how the Book of Creation (Sefer Yetzira) Part 6, Mishnah 7 describes Abraham's meeting with God Almighty: "And he believed in the Creator, and righteousness was read to him." I established an alliance with him between ten fingers of my hands — this is the union of the tongue. And between the ten toes is the union of the foreskin. He tied the twenty-two letters of the Torah to his tongue, revealed his secret to Abraham, purified them with water and set them on fire, scattered them with the wind and burned the family (7), distributed them among the twelve constellations."

At the same time, it should be taken into account that the digit zero dividing the number 10 into positive and negative numbers — "five against five", was absent from the Jewish vocabulary. This means that the methodology of Kabbalah, as an attempt to comprehend the mind of the worldview through opposite and orthogonal relationships, corresponds to the first lines of the Torah — "And God said:" (Rotenfeld 2023).

Identifying the processes of Nature with the actions of the All-Powerful God, Kabbalists rightly perceive the "Book of Creation" as a science about the surrounding world and its laws, for which the first statements of the Torah (Breishit 1, Genesis 1), with which God created the world, are connected with the divine structure of all things. And comparative concepts, in my opinion, just designate the "channels of divine creative power" through which the divine essence is revealed to man.

At the same time, everything that relates to the modernization of Kabbalah, including the concept of "Sefirot" — one of its fundamental concepts, does not look convincing in everything. Nevertheless, the book "Sefer Yetzira", which Abraham, according to Kabbalists, wrote several thousand years ago using comparative concepts, to some extent reflects both the Patriarch's worldview and a number of provisions of the Torah.

However, it is quite obvious that the text of Sefer Yetzira known to us was not written by Abraham himself, since it has been transmitted orally since the time of Abraham. It was repeatedly modified, conjectured, added and distorted by scribes in their own way. Therefore, none of the surviving versions of the text can be considered satisfactory. Especially, in my unenlightened opinion, this applies to those interpretations of Kabbalah that began to appear in the 9th-10th century and in their foundations not only differed from the foundations of the Torah and the earliest text of the Book of Creation, but also one version from another, since they stemmed from ambiguous reason thinking in classification concepts. Whereas, to comprehend the manifestation of God's mind and His Wisdom, both in the Torah and in Kabbalah, one should use the concepts of practical and pure mind, reflecting the knowability of God's Word, which has no place outside the connection of this Word with the world (Rotenfeld 2023).

At the same time, it is known that the words of God the Almighty, revealing his practical mind, express his actions. Moreover, not only in the form of their specific manifestation, they relate to the general principles of the Worldview, for the understanding of which extremely general comparative concepts, far from the sensory world, are needed — categories of pure mind, revealing the content of God's Wisdom and His general plan (Rotenfeld 2023). So there is no biblical mystery here — there is an inability to think in comparative terms.

**2. "You can eat from every tree in the garden..." — The First Reformation**

Kabbalists believe that the Torah, as a development on the next level of the teachings of Abraham (Sefer Yetzira), was bestowed by Moses sometime 400-700 years after Abraham (dates do not matter here). At the same time, in the text of the Torah, it is difficult to separate the worldview of Abraham from the views of Moses and his later supporters. And this is important because the religious worldview of Moses was significantly different from the scientific, albeit imperfect, worldview of Abraham, whose bearers began to be his followers, who identified Nature with the All-powerful God. However, in order for Moses to achieve his goal of conquering the Promised Land, he needed a completely different, religious worldview that could unite the people around him and his new faith.

Thus, allegedly revealing the contents of the Abrahamic Kabbalah in a language understandable to all, Moses separated faith in one God from His mind, access to which was forbidden to a mere mortal. Thus, he made the first reformation, making faith in the All-powerful God Yahweh consistently religious. Having become the Jewish constitution, the Torah branded the knowledge of "good" and "evil", as well as the knowledge of all other binary oppositions in the famous story about the fall of Adam and Eve, which became a direct indication of violence against dissidents. Without a multitude of binary oppositions, the understanding of which we find in the book "Sefer Yetzira", as well as without understanding the Word of God in the Torah, the biblical story of the fall, as one of the most mysterious places in the Torah, loses all meaning. (Book of Breishit 2, Genesis 2).

/16/ "And God Almighty commanded man, saying, "Of every tree of the garden you may eat. 17 But of the tree of the knowledge of good and evil, you shall not eat of it, for as soon as you eat of it, you must die." But man succumbed to the seduction of the serpent and tasted the forbidden fruit. Upon learning about this, the Lord God said to the serpent: "Because you have done this, you are cursed more than any cattle and every beast of the field! You will walk on your belly, and you will eat dust all the days of your life. And I will put enmity between you and wife, and between your offspring and her offspring: it will sting your head, and you will sting its heel."

3. / 16/ And he said to wife, "I will greatly multiply your sorrow during your pregnancy; with sorrow you will bear children and your desire for your husband, and he will rule over you." / 17/ And he said to the man, "Because you obeyed the voice of your wife and ate from the tree about which I commanded you, saying: Do not eat from it, the earth is cursed because of you; with sorrow you will eat from it all the days of your life. /18/ Both thorns and thistles it will grow for you, and you will eat field grass. /19/ In the sweat of your brow you will eat bread until you return to the earth, for you were taken from it, for you are dust and you will return to dust"... /23/ And God Almighty sent him out of the garden of Eden to cultivate the land from which he was taken."

This means that the story of the fall of the first people in the most severe way required the tribesmen of Moses to eradicate mind thinking as thinking in comparative terms and replace it with purely reason thinking with classification concepts of natural language. Thus, the scientific way of perceiving reality was replaced by a religious way, which gave rise to Judaism as one of the three world religions that distanced believers from understanding and using God's Word (Rotenfeld 2023).

Therefore, we can say that the thesis of the "fall" was aimed not so much at condemning the first people — the abstract Adam and Eve, as it pointed to a specific patriarch, as well as to all his supporters, from whom came the understanding of Universal Good and Evil, Mind and Wisdom.

Moses, like his companions, did not need Kabbalistic sages who thought in comparative terms and clearly understood the boundary between "good" and "evil." In addition, the fulfillment of his mission was hindered by other dissidents who destroyed the unity of the people and pagans who believed in other gods, because Moses needed like–minded people, supporters of his conquering mission. Therefore, he ruthlessly destroyed all those who disagreed with his perception of the invisible God as his direct mentor. It was an undisguised civil war within the Jewish people — one of its groups, led by Moses and professing the cult of Yahweh, with another of its group, led by the high priest Aaron ("enlightened") and professing the cult of Elohim coming from Abraham. At the same time, the word "elohim" began to be called the golden calf, which Aaron made in the desert at the insistence of the people who remained without a leader (Shmot, Exodus 32:1,4,8,23,31).

For this reason, I had a bold question: "Yes, was there a boy, maybe there was no boy?", meaning my doubt about the very fact that Aaron made the golden calf. Isn't this a false accusation, specially invented by the compilers or scribes of the Torah to condemn the high priest and supporters of his democratic, mind-based faith in Elohim, as well as to justify authoritarian actions on the part of supporters of the cult of Yahweh?

When Moses returned after a long absence, he saw the people who had made the golden calf and worshipped it. Moreover, these were Aaron's tribesmen who professed not the cult of Elohim, but other pagan cults.

/26/ "And Moses stood at the gate of the camp and shouted, "Whoever is for God— come to me." And all the Levites gathered around him. /27/ And he turned to them: "Thus said God, the Almighty of Israel: let each of you gird on his sword, go through the whole camp back and forth, from gate to gate — and let each kill his brother, and his friend, and his loved one!" /28/ And the Levites did as Moses commanded, and fell in That day there were about three thousand people from the people."

At the same time, similar punishments were committed by supporters of Moses on other occasions and in other historical times. So, where by conviction, and where by force, the monotheistic religion of the Jews was formed — Judaism.

Armed with the ideas of Moses and relying on undisguised force, the religion of the Jews acquired an exclusively militant character. Therefore, the supporters of Abraham's mind and wisdom had to hide, making their Kabbalistic teachings oral, secretly passing it from one educated person to another.

The struggle between the Jews flared up with renewed vigor shortly after Solomon's death as a result of the rivalry between the Judean and Ephraim tribes, who claimed supremacy among the people. As a result of the rebellion of the ten tribes, the Jewish monarchy was divided into two parts — called the kingdom of Judah and the kingdom of Israel. From that moment on, two kings ruled in the Land of Israel: one in the south and one in the north.

The kingdom of Judah consisted of two southern tribes headed by King Rehoboam. He was left with the capital, Jerusalem, which housed the temple of the invisible and almighty God Yahweh — the main shrine of the entire nation, built by his joint efforts. This is the origin of the steadfast commitment of the two surviving tribes to the one and all-powerful God and their belief in the special role of the Jews on Earth.

The Kingdom of Israel, consisting of ten tribes and comprising two thirds of the entire population of the country, occupied the best and most fertile part of the territory. But fearing that the religious attraction to the temple would not turn into a political attraction to Jerusalem itself, the kings of Israel, from the first steps of their reign, sought to alienate their people from the Jerusalem temple. Therefore, they organize their own center of religious life and put on a pedestal a religion that would have nothing to do with the religion of the Jerusalem temple, but which at the same time would have roots in the people. This policy directly led to a religious schism, which was committed by the first king of Israel, Jeroboam.

Based on the example of Aaron, the king deliberately decided to recreate for the people the democratic, mind-based religion of his ancestors. According to the Pentateuch of Moses[[2]](#footnote-2), he made two golden calves and told the people: "You do not need to go to Jerusalem; these are your gods, Israel, who brought you out of the land of Egypt" (3 Kings 12:28; cf. Exodus 32:4, 8). Therefore, it happened that the people were divided between two states and two fundamentally different perceptions of God — as Elohim and as Yahweh. Thus, the division of the Jewish people into the northern and southern kingdoms, which had been at war with each other for two centuries, continued until the second half of the VIII century BC until their fall.

Being supporters of the religious doctrine of Moses, the authors and scribes of the Pentateuch were also the heirs of Abraham. Therefore, they did not seek to completely break with the pre—biblical Kabbalistic wisdom generally accepted and understandable to many educated Jews, since at the creation of the world the Almighty himself used the Word as a "beginning", which for the Almighty is not just a temporary starting point — it is the foundation, the initial principle of being with which, as with a model, everything agrees.

Therefore, here I will turn again to the first lines of the Torah, revealing the meaning of God's Word (Book of Breishit 1-5). /1/ "At the beginning of the creation of heaven and earth by the Almighty, /2/ when the earth was empty and discordant, and darkness over the abyss, and the spirit of the Almighty hovered over the water, / 3/ the Almighty said: "Let there be light"; and there was light. /4 / And the Almighty light saw that it was good, and separated the Almighty light from the darkness. /5 / And he called the Almighty light day, and called the darkness night. And there was evening and there was morning: one day".

So from the above words it can be seen that in the First Book of the Bible, thinking in comparative terms was used — thinking of the original version of the "Book of Creation", assuming that it was in reality. Other Books of the Torah, apparently, also included much of the cultural heritage of the ancestors, but it is sometimes impossible to separate the worldview of Abraham from the views of Moses introduced later. But it can be assumed that Abraham's ideas include not only the main provisions of the First Chapter of the Bible "In the beginning", but also the ten commandments, for example, "thou shalt not kill", "thou shalt not wish thy neighbor well" and others that are not peculiar to the character and worldview of Moses.

**3. "In the name of the Father and the Son and the Holy Spirit" — The Second Reformation**

The Old Testament is the foundation of the New Testament, which became the foundation of the Second Reformation. At the same time, Jesus, whose name is associated with the emergence of Christianity, did not question the foundations of Judaism at the beginning of his journey, on the contrary, he fought for compliance with its laws. On this occasion, He said: "Do not think that I have come to break the law or the prophets, I have not come to break, but to fulfill" (Luke 16:17). What Jesus wanted was an end to the injustice done by the rich, violations of the laws given in the Torah.

After the martyrdom of Jesus on the cross, all his disciples, the apostles, who became ideologists of Christianity, were also persecuted. Four of them — Matthew, Mark, Luke, John - are known as the authors of the Gospels. Unable to find support from their people, they began to preach among other peoples of the Roman Empire. At the same time, unlike the one and invisible God of the Jews, accessible to understanding through his Words and actions that created the entire world around them, the apostles proposed the doctrine of God the Creator as the Holy Trinity – God the Father, God the Son and God the Holy Spirit, the mystery and alleged illogicality of which is preserved in people with rational thinking, according to this day. Moreover, the word "Trinity" was introduced into the Christian lexicon, apparently, in the second half of the II century by St. Theophilus of Antioch in his book "Ad Autolycum" (To Autolycus). This book is the oldest extant work in which the author comprehends the designation of God, his Words and his Wisdom in the context of the discussion of the first three days of creation in Genesis 1-13.

Today, the Dogma of the Most Holy Trinity is a mysterious dogma that serves as the foundation of the Christian religion. It causes confusion and is considered incomprehensible at the level of the human mind, which is why the doctrine of the Holy Trinity is perceived in Christianity as a mystery that cannot be expressed rationally. It is no coincidence that Fr. Pavel Florensky called the dogma of the Most Holy Trinity a "cross for human thought", since in order to accept this dogma it is necessary to "reject your understanding" (Internet).

At the same time, Christians begin morning and evening prayers, calling upon the Holy Trinity for help, asking God to bless all their labors and undertakings, both prayerful and everyday, while making the sign of the cross. According to the current version, the cross should constantly remind the believer of the great sacrifice made by the Son of God for the atonement of human sins. In addition, it must protect its owner from the temptations of the devil. No wonder they say that the evil spirit is not afraid of anything as much as the cross.

Science does not have the liturgical texts of the Apostolic age, as well as other texts that reveal the essence of Christian mysteries. Therefore, theologians cannot unequivocally resolve the issue of either the dogma of the Most Holy Trinity or the beginning of the use of the sign of the cross in the Church. Although indirect evidence indicates that the image of the cross was received through the apostles and has been used since the beginning of Christianity. At the same time, during the time of Tertullian (II—III centuries AD), the sign of the cross had already firmly entered the lives of modern Christians.

In my opinion, the problem with understanding the dogma of the Holy Trinity, as well as the use of the sign of the cross, are sides of the same problem. It lies in the fact that from the First Reformation of Moses, and further in the process of the Christian Reformation, thinking in comparative terms was mostly lost. And without it, it is impossible to understand the Words of the Almighty in the first lines of the Torah /1-13/, as well as all that the concepts of practical reason mean in it, namely, the comparative concepts of gradation and orthogonal form.

The identification of God with Nature presented in the Torah, in my opinion, was understandable to few, including the apostles, who accepted that the world is ruled by opposites that cannot be separated from one another. Thus, the patriarchs matured the idea of accepting Jesus, the Son of Man, as the Son of God[[3]](#footnote-3), whose opposite to God the Father, as a common creative action with Him, stems only from the "golden mean" — the Spirit of Truth — the third Person of the Trinity — the Holy Spirit, whose mysterious presence permeates the entire universe and the entire life of the Christian community. Whereas the sign of the cross follows from an understanding of the circadian rhythms, when the opposite of day and night forms a cross with the opposite of evening and morning.

This indicates that the apostles recognized the relationship of opposites of day and night as the defining actions not only of the ancient God of the Jews (Elohim), but also of the nascent God of Christians — the Most Holy Trinity. And, in addition, they recognized the movement forming the cross from day and night to evening and morning — the primary forms of movement expressed by the comparative concepts of gradation (opposites) and orthogonal (cross) forms.

Therefore, calling upon the name of God: "In the name of the Father and the Son and the Holy Spirit," believers make the sign of the cross over themselves, which happens in accordance with God's Word in the first lines of the Torah. This ritual is completed by the word "Amen" (Hebrew Amen — true), meaning: "truly so"!

The view of the trinity of the Father, Son and Spirit of Truth as the relation of opposites — the driving force of the world order, overshadowed with the sign of the cross, allowed the apostles to link the Christian New Testament with the Jewish Tanakh (Old Testament) as its natural extension.

**4. "In the name of Allah the Merciful, the Merciful!" — The Third Reformation**

Islam is believed to have originated in Arabia in the 7th century A.D., although the Koran, the holy book of Muslims, claims that the first Muslim was Abraham (Ibrahim), the common ancestor of Jews and Arabs. As a result of his unshakeable faith, Abraham was promised by God to become a leader for all nations. Therefore, the Quran praises Abraham as a role model, obedience, but not for worshipping him as an idol. Abraham is extremely important not only as the patriarch of the Islamic faith, but also as the permanent leader of Islam. In addition, Muslims recognize Abraham as the ancestor from whom other prophets descended, including Moses (Musa), Jesus (Isa) and Muhammad[[4]](#footnote-4).

The relatively close living of Arabs with Jews and Christians has led to the fact that Islam has acquired many common features with Judaism, such as faith in the one God, Creator of heaven and earth — Allah[[5]](#footnote-5) and reverence for common prophets such as Abraham and Moses (Musa). As for the common features of Islam with Christianity, Islam reveres Jesus (Isa), but recognizes him not as God, but as one of the outstanding common prophets. But since Islam and Judaism have a common origin through Abraham, there are more common points between them than with Christianity. Thus, Islam is similar to Judaism in its fundamental religious worldview — faith in the one and invisible God and obedience to His commandments, structure and practice.

According to Jewish tradition, the history of Judaism begins with a Covenant (biblical) between God and Abraham, who is considered a Jew. Whereas Moses (Musa) was given a revelation — the Torah (Taurat), which is considered to be the words of God. At the same time, the Arabs find that over time the original revelation was changed by Jewish scribes and preachers. Therefore, according to the Islamic faith, the current Torah is no longer the original divine revelation given to Moses. Whereas the Qur'an is the last revelation given to Muhammad from God, it is the completion of previous revelations. Therefore, Muhammad does not recognize the understanding of God by either Jews or Christians, but is the founder and central figure of a new faith — Islam[[6]](#footnote-6).

According to Islamic doctrine, Muhammad was a God-inspired prophet called to preach and confirm the monotheistic teachings of Ibrahim. Muhammad says that when he was 40 years old, he was visited by the angel Jibril in a cave, where he received his first revelation from God. After that, Muhammad began to publicly preach these revelations, proclaiming that "There is no God but Allah", that complete "submission" to God is the right way of life for Muslims.

Muhammad viewed Christians and Jews, whom he called "People of the Book" as natural allies who shared the basic principles of his teachings, and expected their support. But it so happened that, like the Jews, the Christians resolutely rejected his claims to prophecy. At the same time, the Jews called him a madman and a false prophet, since Muhammad's prophecy contradicted the prophecy of Moses, the Torah and Oral tradition. In addition, Muhammad was illiterate, and this, in the eyes of Jews and Christians, deprived him of all rights as a prophet. At the same time, his teachings united the once disparate Arab tribes and became the basis of the Islamic religious faith.

As Islam developed as a purely religious faith, it came closer and closer to the religious faith of the Jews — Judaism. Despite the differences in the exact text and its interpretations, the Jewish Torah and the Muslim Koran have much in common in the narrative, as well as in the prescriptions of daily prayers, the strictness of dietary laws, as well as in other aspects of ritual purity. Both religions prohibit the consumption of pork, both prescribe circumcision for men. Whereas Christianity, unlike Islam, which also arose on the basis of the Jewish religion, tends to ancient Greek culture, to its philosophy.

Islam and Judaism view the Christian doctrine of the Trinity and faith in Jesus as God as a clear contradiction to the principles of monotheism, and the worship of carvings, forbidden in both religions, as idolatry. Therefore, the dogma of the Holy Trinity is the foundation of the Christian monotheistic religion, which causes rejection among Muslims. In addition, the imposition of the sign of the cross on oneself also does not find understanding among Muslims, since it is believed that faith in God (Allah) does not need any additional symbols and amulets.

Only God can protect a Muslim, but not a cross or any other decoration on his neck. Moreover, in Islam it is forbidden to depict God in any way — to paint icons or make statues with His image, which corresponds to the religion of the Jews. What is allowed for a Muslim is to make and wear products with patterns that do not repeat the contours of objects in the outside world. Everything else that relates to the material incarnations of God on earth or to religious symbols is a gross violation of the norms set forth in the Koran.

God is described and mentioned in the Qur'an by many names that reflect his attributes. Unlike the first six days of creation described in the Torah through God's use of comparative concepts, the Qur'an names the attributes of God using ambiguous classification concepts. At the same time, the Quran leaves God, the All—powerful creator of the Universe, beyond human understanding, and also leaves God's Word itself beyond understanding.

At the same time, on the basis of the Muslim religion of the Middle Ages, an Arabic-speaking philosophy grew up, developed by representatives of different peoples who were part of the Arab Caliphate. Gradually, it goes beyond the limits of theological issues and in many cases, within the framework of pantheistic ideas, it opposes the religious monotheistic worldview. Translations into Arabic of the works of ancient Greek philosophers, and, above all, Aristotle, were the strongest incentive to the development of advanced Arabic thought: science and philosophy. Thus, criticism of religious dogmatics from the standpoint of rationalistic Aristotelian teaching can be found in the works of Farabi, Ibn Sina (Avicenna), Ibn Rushd (Averroes). The theory of dual truth, which freed science and philosophy from the shackles of religion, is associated with the name of the latter. In general, Arabic philosophy had a great influence on European medieval thought, introducing it to ancient Greek philosophy.

 **5. "And the wind returns to its circles" — The Fourth Reformation**

From the episodes discussed above, we see that every big deal, and, above all, the formation of statehood, requires the approval of a new fanatical faith aimed at destroying previous beliefs. This was observed not only in ancient times, but also in the not so distant past. For example, the formation of the Russian state required not only the establishment of Orthodoxy, due to the baptism of Rus by Prince Vladimir, but also the rejection of paganism. Whereas the affirmation of faith in Communism required the Soviet government to destroy faith in the Christian and Muslim values of tsarist Russia.

In the same way, the states formed during the collapse of the USSR departed from Marxist ideology and asserted their religions, which differed from the religion of Russia. A clear example of this is Ukraine, which connects its statehood not with the Orthodoxy that exists in Russia, but with a purely Ukrainian religion that is new to it. And all these processes, as a rule, were accompanied by incredible cruelty.

The global Reset conceived by Klaus Schwab and his comrades (Rotenfeld 2021) indicates that religion as a public institution also needs a Global Reset, since religious faith has not lost its relevance today, despite the fact that the world has changed significantly since ancient times. The only thing that has not changed is the division of society into opposite and orthogonal classes, which raises the same question of maintaining public order with the help of religious faith. Therefore, globalists are fighting not only for the establishment of a new faith, but also for the destruction of Christianity, like all other traditional religions, because they interfere with the establishment of a new world order.

At the same time, it should be noted that orthodox world religions are increasingly receding into the background in people's minds. Priests and churchmen are trying to perpetuate outdated rules that satisfied people in the past, but now they have lost interest in them, since the presentation of divine truth by churches no longer meets the requirements of increased human intelligence. Believers hear obsolete words, the reading and singing of supplicating, praising and thanksgiving prayers, the reading of Holy Scripture, the performance of Sacraments and rituals that do not satisfy inquiring minds and do not meet their practical interests.

A person is recommended to believe implicitly, rather than understand, he is convinced that he is unable to comprehend the truth of God's Word, his mind and his wisdom, designed to reveal to him everything that is in the world around him. Therefore, globalization requires a global religious Reformation, as a result of which all world religions will go into the irrevocable past, accompanied by the birth of a new religion of the XXI century, the main requirement for which is compliance with the processes of building a unified world community.

According to the World Economic Forum, such a world religion has already appeared, which is designed to unite all mankind around climate science, technocommunism and eugenics. Klaus Schwab's right-hand man is Noah Yuval Harari, PhD, professor at the Hebrew University of Jerusalem, author of the international bestseller Sapiens: A Brief History of Mankind and the book Homo Deus. A Brief History of the Future" announced that the WEF was so successful in its plans that it "acquires the divine power to create and destroy," which makes it possible to turn people into gods[[7]](#footnote-7).

"God is dead," Klaus Schwab broadcasts, and he sees his main role in shaping the systemic transformation of the world in the current period. "We must build the world of tomorrow," says K. Schwab. Therefore, we must determine what the world should look like, how we want to get out of this period of transformation"? And one of its tools should be a new synthetic religion.

As the chief adviser to Klaus Schwab and the World Economic Forum, Yuval Noah Harari talks about the prospects in the form of transhumanism and advocates the use of AI to replace the scriptures, which in his opinion will create a single "correct religion." But this means that on the basis of accepted AI thinking, the logical concepts of TRUE and FALSE — either A or not-A are encoded as 1 and 0. That is, on the basis of a more productive than human, but still the same reason thinking, supporters of transhumanism want to replace the scriptures, which are based on mind thinking — thinking with concepts of practical mind and categories of pure mind and thus create a more "correct unified religion."

Speaking to journalist Pedro Pinto in Lisbon, Noah Yuval Arari told the audience:

"Throughout the history of religion, people have dreamed of a book written by a superhuman mind, an inhuman being… This could become a reality in a few years."

Harari is confident that the use of artificial intelligence will create a new "inclusive religion." It will be "correct" in content, such as transhumanists need when establishing a "new world order", the meaning of which is one thing: a person must be put on the same level as an animal, for which the animal must be equalized with a person in "rights". Thus, it is proposed to drastically reduce the moral responsibility of the elites (demiurges of progress) in relation to people who are destined to be sacrificed to them.

"In the 21st century, we will create such powerful myths and such totalitarian religions," writes Noah Yuval Harari, "that humanity has never dreamed of. With the help of biotechnologies and computer algorithms, these religions will not only control our every move, but also create our bodies, brains, thoughts and entire virtual worlds, each of which will have its own hell and its own paradise. It will be much more difficult to recognize and separate fiction from reality and religion from science. But the ability to do this is becoming more important than ever before" (Harari 2018, 209).

The problem is that the ability to "recognize and separate fiction from reality" presupposes a certain point of reference, which, according to Harari, does not exist either in the world or in man, whereas, in my opinion, language is such a reference point. If we make sense of the world with the help of reason thinking with classification concepts, as Yuval Noah Harari, Jacques Athali and Klaus Schwab do, then the opportunity to "recognize and separate fiction from reality disappears," if we make sense of the world using God's Word as concepts of practical mind and pure mind, we know reality and ignore fiction. This leads to an understanding of the Creator's general plan, which cannot be revealed with the help of reason.

Referring to the "culture of the modern era," Harari unjustifiably rejects faith in the great cosmic plan. "We are not actors in some larger—than-life drama," the philosopher writes. Life has no script, no playwright, no director, no producer... it doesn't make sense either. According to science (!), the existence of the universe is a blind and aimless process, full of noise and rage, but meaningless..." (Harari 2018, 236).

As an objection to this statement, I would like to cite the well-known question posed by the New York rabbi, fellow Harari Herbert Goldstein to Albert Einstein: "Do you believe in God" with the following answer from Einstein:

"I believe in the God of Spinoza[[8]](#footnote-8), who manifests himself in the natural harmony of being, but not at all in God, who cares about the destinies and affairs of people" (Internet).

In addition to the above thought of the famous physicist, I want to cite other words confirming his confidence in the regularity of the universe:

"The more a person becomes imbued with the ordered regularity of all events, the firmer his conviction becomes that on the side of this ordered regularity there is no place for causes of a different nature ..." (Internet).

And further:

"If there is anything in me that can be called religious, it is boundless admiration for the structure of the world to the extent that our science can reveal it" (Internet).

Today, transhumanism is a political project aimed at forming a new global philosophical and ideological system of a single technogenic civilization. It is based on a set of ideas that set the task of changing human nature, based on the inferiority and imperfection of not only the human body, but also its thinking, will and faith.

However, in my opinion, the logic of the Fourth Reformation should be different. It was captured by ancient Greek philosophy, the true heir of Hebrew wisdom, which tried to comprehend the mind and wisdom of not only the All—powerful God, but also man through extremely general philosophical concepts – concepts of pure mind. Having arisen in Greece after Moses, it was called upon to affirm God's Word and God's Wisdom and return religion to its circles — to its supposedly original state. "Think as God things," as the ancient Greek philosophers would have urged citizens, and your mind and faith will never contradict each other again[[9]](#footnote-9).

But it did not work out, because philosophy itself also divided and, in the end, did not follow the path of mind: the Milesian school, Heraclitus, Aristotle, K. Marx and some others, but along the path of reason — Parmenides, Socrates, Plato and many of their followers, including modern ones (Rotenfeld 2019, 6-7). In addition, the teachings of ancient Greek intellectual philosophers have receded into the shadows regarding Christian and other mass religions.

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1. The words "reason" and "mind" in the translation of the article into English require unambiguity. Therefore, I designate the word "рассудок" by the word "reason", whereas the word "разум" is the word "mind". [↑](#footnote-ref-1)
2. Isn't this a slander against the main opponent of the cult of Yahweh? [↑](#footnote-ref-2)
3. The Gospel of Matthew 16 chapter — The Bible: https://bible.by/syn/40/16 /

Articles 13-16. When Jesus came to the countries of Caesarea Philippi, He asked His disciples: Who do people think I am, the Son of Man? They said, Some for John the Baptist, others for Elijah, and others for Jeremiah, or for one of the prophets. He says to them, "Who do you think I am?" Simon Peter, answering, said: You are the Christ, the Son of the Living God. [↑](#footnote-ref-3)
4. Panova V. F., Vakhtin YU. B. Zhizn' Mukhammeda. — M.: Politizdat, 1990. S. 306—307. [↑](#footnote-ref-4)
5. The word Allah is the Arabic pronunciation of the Hebrew word "Elohim". [↑](#footnote-ref-5)
6. Hanifism is a religion movement in Arabia, which preceded Islam, had a significant impact on it. The Hanifs preached monotheism and relied on important aspects of Judaism and Christianity. [↑](#footnote-ref-6)
7. French billionaire Philippe Argillier claims that he knows such gods — these are 38 unelected persons who control the whole world and run the world government. https://www.yandex.ru/video/preview/14339398428267260607. [↑](#footnote-ref-7)
8. Baruch Spinoza (24.11. 1632 — 02.21. 1677) was a Dutch rationalist philosopher and naturalist, one of the main representatives of Modern philosophy and modern biblical criticism, considered one of the great rationalists of philosophy of the XVII century. [↑](#footnote-ref-8)
9. This is the direction of religious faith I designate by the word "elohism", as faith in the All-powerful Creator and as a direction of scientific philosophical thought. [↑](#footnote-ref-9)