**The Word of God from the Perspectives of Practical and Pure Mind**

"We are given to work, but we are not given to complete our work." Talmud

**1. Introduction**

Despite the differences in eras and prevailing beliefs, one of the most popular and enduring books is the Tanakh (Old Testament[[1]](#footnote-1)), as it contains numerous mysteries within its pages. One of these mysteries, hidden behind its seven seals, I would like to share with the reader using a somewhat unconventional mode of thinking, which allows us to comprehend the surrounding reality, interpret ancient and modern texts, and gain deeper understanding from them.

However, the foundation of this mode of thinking, aimed at the reconstruction of God's word, should not be the ambiguous classification concepts that constitute the natural language of humans, nor even the philosophic concepts of ultimate generality, such as "being," "justice," "matter," "morality," etc., which are commonly used in conceptual thinking today. We will be discussing completely different concepts, in which clear comparative concepts - the concepts of "practical mind" and "pure mind" - serve as the basis. The former are the beginnings of specific sciences, while the latter were meant to be the utmost general philosophical concepts, removed from the sensory world.

**2. Animal and human intelligence – Mind (razum) and Reason (rassudok**)

It is believed that the development of human intellect begins with the lowest stage of development of the reason (rassudok), while the development of a higher second stage - mind (razum), follows the first. In my opinion, everything happens just the opposite, since the development of intelligence begins with the mind (razum), which not only a person possesses, but also all living things, striving to adapt themselves to reality, to its objective laws.

Perceiving the influence of the environment, the body reacts to it through the senses, recording one or another effect of light, sound, temperature, humidity and similar influences, which we reflect through comparative concepts such as light and dark, loud and quiet, hot and cold, wet and dry. Other influences give other comparative concepts - heavy and light, large and small, long and short. Therefore, a multitude of comparative concepts, as the simplest elements of consciousness, structures not only human thinking, but also the thinking and behavioral reactions of all living beings.

This thinking can be verbal, like that of modern man, or it can be the non-verbal thinking of animals, which determines their mind is essentially no different from the human mind and in this regard, “man has no advantage over cattle” [Ecclesiastes].

This means that the ability to identify and distinguish between qualities (A and non-A), as well as their different intensities, is an integral property of mind thinking that forms knowledge about the world around us. This knowledge is inherited at the level of innate behavioral reactions - instincts.

As a result of a long process of natural selection, a biological program is formed, encoded in the genetic information of the organism. This program ensures certain responses to environmental stimuli, where organisms with certain behavioral responses are more likely to survive and pass on their genes to the next generation. Instincts are diverse and associated with various aspects of animal and human life. These are instincts such as the instinct of self-preservation, the instinct of reproduction and preservation of offspring, and others.

With the emergence of a natural language among people, which calls each thing by its own name - a classification concept, the second stage in the development of intelligence is formed - mind (razum). Unlike the language of comparative concepts - the language of mind thinking (which is the non-verbal language of God), the language of classificatory concepts is capable of expressing our views, opinions and subjective feelings. Therefore, the influence of instincts on human behavior becomes less severe than in other animals. Moreover, using the language reasoning is taught to a child from the moment of his birth.

Using natural language throughout the rest of his life, a person becomes the owner of developed reasoning thinking, capable of controlling his own instinctive reactions given to him by nature. The influence of culture, education, upbringing and personal experience also has a strong influence on human behavior, which makes him less dependent on instincts compared to other animals. This means that the influence of instincts on human behavior can be controlled and purposefully changed, both for the better and for the worse than animals.

The impact of sound, light and verbal factors on certain areas of the cerebral cortex is recorded in the cortex in the form of a dominant with subsequent inhibition of the mind, which opens the way to the manipulation of mass consciousness or even to zombies, capable of transferring people's lives into a completely different unreal world, fundamentally different from God's, real world. And this, in turn, makes it possible to turn some seemingly normal people into the worst semblance of “beasts,” although even predatory animals do not act the way people sometimes act. Such, for example, are members of various terrorist groups and organizations, with their chilling, terrifying actions in their fascist manifestation.

It is important to note that manipulation of mass consciousness can have not only negative, but also positive consequences, for example, the prohibitions of murder or theft written in the Ten Commandments, which were used by the authorities to achieve social goals, led to positive changes in human culture - the culture of the three Abrahamic religions.

It turns out that the source structuring the mind is comparative concepts of different types. Therefore, society should be interested in teaching mind thinking to begin in early childhood, which, together with expressed instincts, will form firmly acquired skills in its application in children and then in adolescents. And this, in turn, will help minimize the effect of unscrupulous manipulation of consciousness and will help a person make decisions based on universal human values, knowledge and beliefs (Rotenfeld 2014, 36-40).

**3. God speaks with action**

The language of classification concepts, and with it reasoning thinking, is a great achievement of man, distinguishing his intellect from the intellect of animals. However, none of the rigorous sciences that continue to develop the natural mind of man can be created on its basis. Then the question arises, how could many natural and exact sciences emerge, which in their totality turned into one of the most important forms of social consciousness? The answer is obvious - using the mind of pre-verbal thinking, i.e. thinking in comparative concepts, the natural sciences have deepened knowledge of the surrounding world by finding new comparison operations unknown to most higher animals.

Thus, using the concept of “long” and “short” line as a starting point, geometry appeared, since taking the smaller of them as a unit of measurement, the limiting value of which is a dimensionless point (idealization), the geometer comprehended the larger line in numbers. The same applied to physics, which used another principle, say, “heavy” and “light,” which made it possible to move on to understanding reality in numbers. Thus, on the basis of private comparative concepts given to us by nature as concepts of “practical mind,” other sciences about nature arose, which split knowledge into many fragments - specific sciences, including natural sciences that use practical mind and humanities that use reason.

However, the split of knowledge into separate sciences did not reflect the entire plan of the ancient scientists, since they perceived nature as a harmonious unity of all its parts, controlled by a single invisible Force. We find the manifestation of this Power in the very first verses of the Torah (the Pentateuch of Moses).

/1/ At the beginning

creation of heaven and earth by the Almighty, /2/ when the earth was empty and disorderly, and darkness was 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 All-Powerful Light saw that it was good, and He separated the All-Powerful Light from the darkness. /5 / And the Almighty called the light day, and called the darkness night. And there was evening and there was morning: one day (Book of Breishit 1-5. Torah).

From the text taken from the Torah it is clear that the manifestation of the invisible Omnipotence in the Word (coinciding with its specific action) is the cause of such sensually perceived partial opposites as light and darkness, day and night, and others. In addition, the text presents another, not named in this place, particular type of comparative concepts, giving a more complex unity represented by each of the six days of creation. At the same time, the Torah emphasizes the structure of each of these days, due to the transition from one pair of opposites - day and night, to another pair - evening and morning - “and there was evening and there was morning: one day.”

It should be noted that the author who wrote the Torah, even if he were the Lord God himself, faced a truly impossible task. Namely, as an ordinary person who knows how to think with the help of private concepts, explain the essence of thinking in extremely general concepts characteristic of the thinking of the Almighty - that invisible force that is perceived by a person only through his many sensations in the concepts of practical mind. In the absence of other adequate images besides words, rules were proposed prohibiting not only making any images of her, it was forbidden to pronounce in vain even the name of the Almighty using natural language.

/4/ You shall not make for yourself a graven image or any likeness of anything that is in the sky above, or of anything that is on the earth below, or of anything that is in the water under the earth [Shemot. 20:4].

/7/ Do not take the name of God, your Almighty, in vain, for God will not forgive the one who takes His name in vain [Shemot. 20:7].

**4. The romance of Greek philosophy with ancient Jewish wisdom**

Philosophy, the creators of which were the ancient Greeks, lovers of wisdom, dared to complete what the Torah began and to show on a scientific basis the wisdom of the one and invisible God, as well as his conceptual thinking. They were able to show God's word as an action, but not with the help of particular comparative concepts and, moreover, not on a mythological or religious basis, as was the case with the heirs of Abraham, but with the help of extremely general comparative concepts - opposites - scientific categories of pure mind.

Heraclitus of Ephesus, who lived in the VI-V centuries BC, believed that "God is: day —night, winter — summer, war — peace, excess — need, i.e. all opposites." Moreover, before and after him, other Greek philosophers used this extremely general concept (Fragmenty 1989).

What Heraclitus left ununderstood, as, apparently, did the Torah, is a more complex relationship than the relationship of opposites - the relationship of two pairs of opposites, i.e. the ratio of their converging and diverging pairs. However, in contrast to the concepts of practical mind presented in the Torah - private concepts, Heraclitus is talking about the extremely general concept of pure reason - “converging-divergent”, reflecting with the help of the “harmony of the bow and lyre” the universal process of exchange, an example of which was the exchange of goods: “Everything is exchanged for fire and fire for everything, just as goods are exchanged for gold and gold for goods,” Heraclitus notes in one of the fragments that have come down to us (Rothenfeld 2019, 24-32).

However, the Greeks were not without problems, since almost immediately after its appearance, philosophy split into two mutually exclusive directions. One was based on the language of extremely general classification concepts, the second was based on the simplest comparative concepts. The first camp was represented by Parmenides, Zeno, Socrates and Plato, while the representatives of the second camp were the Ionians who were close to me in spirit, Heraclitus and especially Aristotle, whose legend says that he allegedly learned wisdom from the Jews[[2]](#footnote-2).

Thus, Aristotle took the concept of “contradiction” as the very first and most reliable of all the principles of philosophy, showing that “the same thing cannot be and not be at the same time” (Aristotle 1975, 125-126). For example, “tree and non-tree” is a contradiction, “table and non-table” is a contradiction, “being and non-being” is a contradiction. Thus, the concept of “contradiction” is a philosophical extremely general comparative concept, while all other contradictory concepts discussed here are particular concepts.

Another principle, let’s say, “heavy and light” in Aristotle is correlated, “rich and poor” is correlated, “hot and cold” is correlated. The particular comparative concepts presented here - the concepts of practical mind - are not philosophical concepts, while their totality gives the extremely general comparative concept “correlated”, i.e. philosophical concept - the concept of pure mind.

As a result, Aristotle identifies four types of the simplest and most distant comparative concepts from the sensory world, which in Metaphysics he calls types of opposition: “contradictory”, “correlated”, “opposite”, “deprivation and possession” (Aristotle 1975, 119- 160). Here I do not give a detailed explanation of all these concepts, since I hope that the reader will become familiar with them by reading Aristotle’s Metaphysics, and at the same time my article “Philosophical Matrix as a System of Categories of Pure Mind” in the journal Philosophy Study (Rotenfeld 2023, 269-274).

The above makes it possible to divide intelligence into three components, determined by the use of appropriate linguistic means:

Reason (rassudok) is determined by thinking by classification concepts of varying degrees of generality, characteristic of everyday thinking and all social, humanitarian and theological disciplines. In many ways, this thinking is associated with a subjective worldview.

Mind (razum) relates to God's word, as well as to many other particular comparative concepts - the concepts of “practical mind”. He is aimed at understanding objective reality with the help of natural and exact sciences.

Wisdom is defined by Aristotle as “the science of the first causes and principles,” which is aimed at understanding reality through concrete-universal comparative concepts, i.e. categories of “pure mind”, which absorbs all the concepts of practical mind.

Aristotle proceeds from the fact that philosophy is a divine science, "which, most likely, God could possess." "God, according to general opinion, belongs to causes and is a kind of beginning, and such a science could be either only or most of all with God" (Aristotle 1975,70).

At the same time, not only the Jews, but also the Greeks failed to completely separate the human reason (rassudok) from God's mind (razum), and even more so to understand His wisdom. As a result, Humanity did not find itself on the common path of God for all, but as if by touch moved along many human paths oriented towards reason (rassudok) thinking and religious beliefs, leading to misunderstandings, hostility, civil and religious wars.

**5. Philosophical Matrix as the building of the principles of God's wisdom**

On the philosophical foundations given by Aristotle, which in their generalization almost coincide with God’s Word, I am building a philosophical Matrix that brings together specific-universal comparative concepts: identity and difference, correlated and opposite into a cumulative verifiable strictly scientific paradigm - the product of our thinking:



**Fig. 1 The Aristotle - Rotenfeld Philosophical Matrix**

 In addition, using the Words of the Almighty taken from the Torah and the verses of Ecclesiastes from subsequent chapters of the Old Testament[[3]](#footnote-3), as well as forgotten or misunderstood fragments of the outstanding philosophical teachings of the past: Lao Tzu, Pythagoras, Heraclitus and Karl Marx, I highlight the extremely general comparative concepts of “Orthogonal 1 Pythagoras” and “Orthogonal 2 Heraclitus”, thanks to which I comprehend natural and social exchanges, cycles and rhythms, which represent the next step in the development of the philosophical Matrix.



**Fig. 2 Vector of Development of the Philosophical Matrix**

A characteristic feature of orthogonal trends is that in a cyclic process they are shifted relative to each other by a quarter of the period, i.e. located at an angle of 90 degrees. And these are all the vibrations and waves in inanimate nature, all the metabolic processes in society, in animal and plant organisms. But if Orthogonal 1 of Pythagoras connects two correlated tendencies, comprehended using the trigonometric functions sine and cosine, for example, the potential and kinetic energy of a pendulum, then Orthogonal 2 of Heraclitus connects two pairs of opposites, for example, day and night - evening and morning as in each of the six days of creation or N and S magnetic field and + and - electric field in an electromagnetic oscillatory circuit. Therefore, Orthogonal 1 must be placed in the Matrix after the concept “Correlated,” while Orthogonal 2 should be placed after the concept “Opposite.”

Continuing to delve into specific sciences, I piece by piece collect into a cumulative verifiable strict science - “philosophy of pure reason”, other, more complex types of comparative concepts that reflect the most general relations of reality as a reflection of the general plan of the Creator, as grains of His wisdom.



**Fig. 3. Philosophical Decalogue as a Cumulative System of Categories of Pure mind**

The upper metaphysical series of the philosophical Matrix, starting with the category “Correlated,” allows us to calculate reality, while the lower dialectical series, starting with the category “Opposite,” reflecting the cause of changes occurring in the world, allows us to understand reality as a set of interrelated processes. Moreover, the opposites in all these operations are understood unambiguously, nothing more than “excess” and “deficiency” of one or another substrate relative to the equilibrium position, that is, as they are presented in the Torah, as they were understood by the Ionians, Taoists, Heraclitus, Aristotle and Karl Marx.

From the above, it follows that there is an inextricable connection between ancient Hebrew wisdom, ancient Greek and modern philosophy (Rotenfeld 2018) and the three Abrahamic religions, whose representatives continue to think and live in their archaic past and conduct irreconcilable disputes about the superiority of their religious faith over others. Whereas the resolution of these clashes is achieved not by comparing the arguments of a particular faith through the reasoning thinking of people, but by understanding the essence of natural and human relations based on thinking in comparative concepts that reflect the practical mind of the Almighty and His Universal Wisdom.

**6. Conclusions**

Reason (rassudok) and mind (razum) are two different forms of thinking. The owner of mind, in my understanding, is a scientist who strives to understand the harmony of the world and man on the basis of particular and extremely general comparative concepts, i.e. concepts of practical mind and categories of pure mind, since he understands: “everything is known by comparison.” Whereas the owner of reasoning thinking differs in that reflections and conclusions are carried out by him on the basis of natural language – the language of classification concepts, which is not a means to understand the unity of being within which all things, phenomena and events not only affect each other, but also are combined into- a single harmonious process.

The introduction of mind thinking into the public consciousness, which is possible only on the basis of comparative concepts of different types, will change the worldview of the masses, will lead people to a better understanding of reality, and therefore to mutual understanding, which will ensure a transition from violence and wars to peace and prosperity. At the same time, one must understand that reason (rassudok) and mind (razum) are not mutually exclusive, therefore, people, although to varying degrees, exhibit traits of both. Both aspects have their advantages and limitations, and studying them will help to better understand the nature of man, his thinking and behavior.

**Literature**

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7. Fragmenty rannikh grecheskikh filosofov. CH. I. M.: Nauka. 1989. S. 236.

1. The Christian Bible consists of the Old and New Testaments. The Old Testament is a translation and adaptation of the texts of the Tanakh, including the Torah. [↑](#footnote-ref-1)
2. The contact of the Greeks with ancient Jewish wisdom, in my opinion, probably occurred in the VI – V centuries BC during the formation of ancient Greek philosophy, accompanied by visits by Greek thinkers to Egypt and Babylon, where many educated Jews got in connection with the conquest of Judea by the Persian king Nebuchadnezzar. Whereas, direct acquaintance with the Jews took place much later – only when the army of the Macedonian tsar Alexander, a disciple of Aristotle, defeated the Persians in Asia Minor and captured Judea (332 BC). While the official translation of the Holy Scriptures into Greek is usually attributed to 280 BC. [↑](#footnote-ref-2)
3. “A generation goes and a generation comes, yet the earth remains forever. The sun rises and the sunsets, and rushes back again to the place from which it rises. The wind blows south, then returns to the north, round and round goes the wind, on its rounds it circulates. All streams flow to the sea, yet the sea does not fill up.” (Ecclesiastes, The Old Testament) [↑](#footnote-ref-3)