

ETHICAL RELIGIOSITY'S WISDOM GUIDE A MODERNIZE OF SPIRITUALITY DUE AN IDEA OF A RECONCILING PANTHEISTIC GOD'S ORIENT FOR LIFE, VERSUS THE DEATH CULT AND APOCALYPTIC ISLAMIC DREADS

PREFACE

One of core motives of our work was to substantiate the overarch importance of primordial wisdom as God metaphor, and of the triggered by it human mind wisdom discovered a notion of 'ethical religiosity'. This notion is the essence of human behavior in our very implicate conditions of reality uncertainty, moral relativism, denigration of traditions, and apocalyptic hazards of the fanatic Islamists.

Presumable, the pioneers of the notion ethical religiosity were the authors of Tanakh, a highly spiritual and educated Israelite elite, that visualized the proper notion as starting of an agency of God's superintellect primordial wisdom (a metaphor of God's, or rather an immanent God - iG acts), i.e. creative commands information in the abiotic and biotic phases of origin and evolve of the Universe, and life. That primordial wisdom agencies purposely fired the origin of primordial Universe, its laws bio - friendliness for self-complexifying, embodying also a trigger for evolve of human mind's consciousness spirituality - morality and ethics.

An acme of apt spirituality's evolve is ethical religiosity that currently reconcile varies beliefs grounded on mutual love and reciprocal help a prime mankind's survival mainstay versus all life hazards and hardships.

The idea of ethical religiosity, for the modern human turns out to be a fateful mobilizing force notably in the present days of a total war against the apocalyptic intends of the Islamic fanatic radicals against the "infidels" Jews and Christians with their modernism, and a dread of the Iran president of a 'new Holocaust' starting in Israel.

Eventually, the main ideas and posits of the essay are:

- 1) iG acts metaphor -purposive primordial wisdom, imaginable etched in an abiotic primordial Universe, guiding its laws evolve as bio - friend for development human mind's sense of spirituality, and its main agencies - humanity, e.g. ethical religiosity;
- 2) iG - primordial wisdom purposively generates spirituality's agencies - cf. posit 1), as well material one, which teleological agencies are energy and information for self-organizing of a primordial Universe, and its laws;
- 3) Ethical religiosity - an alloy of Tanakhic social ethnics wisdom and its modernized version - a result of its evolutionary evolve in response to our reality uncertainty, and thus enrich with mind's experience wisdom;
- 4) iG - pantheistic ethical religiosity, i.e. devote to idea of untribal immanent nature's God - reconciles other versions of faith, often hostile to each other, save fanatic Islamists. A holy symbol God (iG), as a purposive orient in the hardships of life necessary for mankind's hope to survive;
- 5) Our mind wisdom's spirituality due its machinery (imagination, intuition, thought, analytic logic, emotions) governs over the material world, issuing from adequate ideas, concepts, thought experiments and so on. Experimentally proved about the intensions, thoughts ability of paralyzed to managed with neuroprostheses.

6) Our ancient Israelis cult for getting literate, knowledge wisdom due learning Tanakh and others Torah's sources, continued in the medieval time, in closed Ghettos, favored intra-familial weddings, genetically increased the IQ, sharpen the mind's wisdom to overcome various hardships and limits on professions, save usurers, later financiers, economists. Their heirs currently became laureates of Nobel, Fields and other prizes in a relatively high rate, as well brilliant personalities in philosophy, culture and so on.

8) An antidote against increasing Jewish people assimilation - enhancing of modernize of Judaism comprehensibility, especially for our post-modern Jewish young generation, due its education on the treasure of Tanakh/Torah's wisdom, heroism of ancient Israelis against the invaders, the brilliant cohort laureates in sciences, culture, the history of Zionism and its outstanding advance in rebuilding of the Jewish state, as well rationalizing the Tanakh's metaphors by scientific one.

(The Tanakhic narratives are cited consistently the "Tanakh: the Holy Scriptures of the Jewish Publication Society. Philadelphia, Jerusalem, 1985).

A note: As a lay cosmologist, quantum physicist and philosophers in Judaism, we are forced to turn to a special literature the sustains our imaginable new ideas and posits.

ETHICAL RELIGIOSITY EVOLVE due GOD'S WISDOM PURPOSE INFORMATION

In consistence with the Tanakh's authors inspiration that God above all endowed the mankind with *universal* moral principles given to the primitive Gentiles long before the human had been matured to receive the Scripture canons [rather by an emergent (unforeseen) downwards causation act in our uncertainty reality, in accord Sir John Polkinghorne "The Quantum Physics and Theology", 2007).

Impressing also that the composers of Proverbs accentuated the preponderant role of wisdom in Creation of world, through following metaphors: "*The Lord created me (wisdom) at the beginning of His course, As the first of His works of old*"(8:22), and in other verses(8;23-31), are asserted *that the Wisdom preceded the creation of the physical and spiritual world.*

Consequently, the aforesaid authors had armed God with wisdom information already at the start of his system grandiose master-pieces of unbelievable complexity of the Universe and Life.

Maimonides (Guide, p.3, ch.54), also drew the attention that wisdom (*chokmah*) was used for endow to human being moral principles, namely "*to discipline his prince at will, to teach his elders*"(Ps.105:22). Further that emerged the attribute wise (*hakam*) that given to persons possessing great intellectual faculties, or good morality (Guide, p.3, ch.54).

He (Guide,p.3, ch.65), also explained that the Pentateuch's term "*chokmah*" ("wisdom") in Hebrew was also used for recognizing the enormous wisdom grounded in the natural Foundation of the World summed up in Gen.(1,2), and sided by the verse "*How many are the things Your have made, (Lord), You have made them all with wisdom, ...*(Ps. 104:24).

That just overlapped with Sir rabbi Jonathan Sacks, the chief rabbi of UK, the carrier of a Doctorate Divinity (awarded by the Archbishop of Canterbury), interpretation of "*Bereshit's*" - Genesis' verse "*In the beginning God created...*" from the perspectives of *chokmah* - wisdom, referred above (Idem. "Faith Lectures", Faith - online, February 6, `1991).

Notable that in Proverbs also apparently hinted that at the back of all things are persons in relationship, linked with our personhood through morality and ethics values, with its cornerstone - love.

About such non-material, spiritual elements as moral and ethics existence in the universe, conjectures also Owen Gingerich, Emeritus professor of Astronomy and History of Science, at Harvard Smithsonian Center for Astrophysics. He speculates on existence spiritual communication through some kind of "spiritons in term of ripples (Idem. "God's Universe", 2006). That in some sense overlaps with the suggestion of Edward Fredkin, a mathematical physicist of MIT, the developer of a concept "Digital Philosophy", and arguing about certain "soulecules", the carriers of spiritual information (Idem. "Digital Philosophy", 2002). The Russian scientist astrophysicist Vladimir Lipunoff and Israeli physicist and futurologist Pesach Amnuel (In "News" suppl. Window, October 9, 2003, Israel, in Russian), spoke of similar spiritual elements like an immaterial and indivisible "monads" of Leibniz ("Monadology", 1713).

Moreover, Stuart Hameroff (2004), that cooperated with Roger Penrose on proposed quantum physics of human consciousness, suggest that just in the Planck realm is found the soul of the human being, that in a certain sense echoes with Max Planck maxim that Planck scale is the matrix of human mind (cf. below).

Noteworthy that even the Nobelist Henri Bergson, an agnostic, and one of the great philosophers of our era, in his popular "The Two Sources of Morality and Religion" (1935), "granted the existence of *a creative energy which is love, and desires to produce from itself beings worthy to be loved*, it might indeed sow [matrix seed] for space with worlds" of matter.

Remarkable also the deliberations of the most popular atheist and skeptic, Michael Shermer, the editor of a magazine "Skeptic", with his expression that the "human essence, the soul is more than a pile of parts - it is a pattern of *information* (Scientific Am. November, 2004; Am. . Scientist, March - April, 2005; "The Soul of essence", 2005). We are more comfortable with the idea Fredkin and Shermer that the spiritual stuff of our personality rendered as purposive information elements, hence is reasonable to guess an existence of adequate spirituality carriers and its transmitter - a presumable wisdom matrix of purposive emergent information also for spirituality, along for the material world.

Furthermore, already the noted French mathematician Jacques Hadamard in his classic volume "The Psychology of Invention" (1945), attempted to reveal the peculiarities of discovery and invention, and demonstrated that a leading trigger mostly had been spiritual - inspiration and intuition. Quite the same motive rang in the deliberations of Einstein concerning his breakthrough discoveries.

Thus, the famous science logician Karl Popper in his "The Logic of Scientific Discovery" (1961), in relation to Einstein, he shared that the latter insisted the principal discoveries are intuitively caught thanks 'intellectual love to the objects of experiments. That mechanism was by Einstein denoted as "creative intuition".

That overlapped with the conception of the eminent mathematicians Herman Weyl, the colleague of Einstein (in relativity mathematics), and Andre Poincare.

Strikingly, that the issue of inspiration and intuition generally highly interested mathematician than Sir Roger Penrose, the most illuminated live mathematician. In his best-seller "The Emperor's New Mind" (1989), he introduced a special chapter "Inspiration, Insight, and Originality".

There he shared with own rich experience of catching inspiration, for one by the insight on a singularity of black hole. Much more inspiration insights were concerned with the illuminated French mathematician Poincare, once of which

was discovered after a millennium, in 2002-5 by Grigory Perelman (the editor of Science in 2005 denoted the discovery as a triumph of intellect).

To the point also Benoit Mandelbrot researching the issues of financial market and environmental chaotic beauty surprisingly sprang on a general insight of an existence of a fractal nature. Hence his fractals are also a manifestation of spiritual ardor. Even Penrose (1989), remarked that Mandelbrot getting to fractal structures "stumbled upon 'works God'".

The reviewed matter on spirituality perhaps sides our perception that wisdom integrative notion's core is a matrix of purposive emergent information for spirituality, alike a matrix of information "of the soul of science" (Shermer, cf. above).

*NOAH and DECALOGUE LAWS METAPHORS of GOD'S and MIND'S WISDOM
EMERGENT INFORMATION-an ARCHETYPE of ETHICAL RELIGIOSITY VALUES*

One of starting paths in spiritualization of primitive savage prehuman people was the covenant of the "Seven Noah Laws" (Gen.9:1-13), regarding that the "...man's mind are evil from his youth..." (Gen. 8:21).

In the Noah Laws one of principal prescripts was "...Whoever sheds the blood of man, By man shall his blood be shed; For in His image Did God make man" (Gen. 9:6). This primitive formulation believable was more adapted to the sense of savage people, still the formulation in the Ten Commandments for the receivers of the Moses Law was more categorical and not so rough - "You shall not murder..." (Deut. 5:17). The other Noah's covenant five instructions were based on prohibitions of moral abuse. Only the seventh prescription rang as moral of an overriding importance - the establish of judicious court. Convincingly to A.Lichtenstein ("The Seven Laws of Noah", N.Y.,1981), this law explicitly was mentioned in *Talmud* (Oral Law, *Avoda Zara*, Strange Work).

There were also other peacemaking commandments. On this base the eminent historian P. Johnson ("The History of Jews"1987), conceded that "the idea of peace ... a noble ideal which is also a workable human condition", was an invention [for the mankind], issued by Jews. Compliantly, already in the ancient time the notion of peace, along to love, served as a base of the nascent notion of ethical religiosity. Consequently, the Jews exposed themselves as "great innovators in religion and morals", guided by "a divine scheme for the human race" (Johnson, 1997).

The Noah's natural law represent a set of universal principles that can be perceived through either a "natural light" or reason (a pantheist version), or as the expression of an idea of a transcendental wisdom, envisioned by the Tanakh composers as God's will for creation and perfection of the man (a theist version).

Hans Kung, a Catholic and the Director of the Institute for the Ecumenical Research at the University of Tübingen, called the Noah Laws - a global, all-embracing Bound of the Humankind with its Ethics. Its introduce minimal elements of ethics with reverence for life ("Judaism", 1994). One of the leading sayings of rabbi Akiva ben Joseph (c. 50-132 CE), the father of the Talmudic Judaism, was that the World is judged issuing from good (deeds) and all depends of scores of deeds. - At heart it is one of pillars of the fundamental moral, grounded on the verses in Deut. (6:18) - "Do what is right and good in the sight of the Lord...".

In *Pirke Avoth* (P.A, "Sayings of the Fathers or Ethics", 2nd century CE), already had been tackled selected versions of the saying "Good deeds are better as creeds". So Simon, the Just, one of the Great Synod, learned "The world rests on three principles: on the Torah, on the service of God and on service to fellow - men beyond duty" (P.A.

1:2). In kind is also the popular maxim of rabbi Abraham Joshua Heschel (1907- 73), the renown leading philosopher of Judaism, that '*the divine sings in noble deeds*'.

The commentaries has a common ground with the former Chief Rabbi of the Ashkenazi Community in *Eretz Yisrael*, the Land of Israel(1919 -1935), rabbi Abraham Issak Kook's concept of *midot chasidut* –good deeds not specifically commanded by the Torah. He predicated that such deeds represent an important part of morality resulting of the exercise of free will for good. Furthermore, the point of good deeds have a preponderance especially in our epoch 'of darkness and decline', when a person does not intends to draw nearer to the light of God and his loving-kindness, but rather disposed to 'measures of private ethics'. Accordingly, the true ethics do not separable from the divine source of all true spiritual values (Rav A.Y. Kook selected Letters: "Morality and Free Will", letter 23, January 21, 1905, and March 29, 1910, respectively).

For the matter, Johnson(1987), also reflected that Judaism rather tackles with behavior, as 'the code matters more than the creed'. Beside, he took for granted that 'The Torah and its superstructure of commentaries formed a moral theology...', as the sages transformed the 'Torah into a universal, timeless, comprehensive and coherent guide to every aspect of human conduct'. That is compatible with rabbi A.Steinzaltz's, a now-a -days renown expert in Talmud, view, that the Law - a blueprint for construction of the World ("The Essence of Talmud", 1979).

Notably, in Jewish and Christian faiths the doctrine of natural Noah's laws is ratified highly, as an important factor in moral thinking, yet the Judaism perceive it as a universal moral precepts regulating the behavior of non-Jews. Whereas the Christians the concept of Natural Law deliberates as a central trait of ethical reflection(D. Cohn - Sherbok,1991).

Noteworthy, that both Jews and Christians " recognizes that the world do not yet reached perfection..."(Cohn-Sherbok,1991), and that one of crucial targets is to promote this human-divine cooperation towards perfection of human (Steinzaltz, 1979). The prescriptions of the "Natural Law" are illuminated with the idea of God's love to the human being and an appeal to the man to be educated in ethics culture. So, this plead serves an incipient clue of religious ethics, as one of its pillars is the man's deep faith in ethics (A. Schweitzer "The Philosophy of Civilization,p.2, 1960). Only such man enriched with elements of ethics could became ripened to be introduced to the foundations of monotheistic religion's law, viz. of Tanakh.

In interim, the Tanakh talks much more about humanity than about God (more than tenfold). This especially is related to the ideas of Prophets of ethical religiosity (M.A.Sweney "*Berit Olam* : The Twelve Prophets, v.1-2, 2000; Y. Veinberg " The Introduction to the Tanakh: the Prophets",2003, Moscow, in Russian).

Their main demand were quite overlapping, as following: "*Seek good. and not evil, that you may live...*"(Amos 5:14), "*He has told you, O man, what is good... only to do justice And to love goodness...*"(Micah,6:8), "*Learn to do good; Devote yourself to justice, Aid the wronged...*"(Isa 1:17).

Suitably, the preeminent philosopher and skeptic, Nobelist Bertrand Russell highlighted that one of basic parts of Christianity, the concept of morality was adopted from the Jews ("Religion and Science", 1935). The thesis was also accepted by Paul Tillich (1957), one of the top protestant theologian, that predicated both religions, the Jewish and Protestant, belongs to the Prophet personal type, and both be forced throughout the history to struggle against magic, faith in rituals and impersonal rapture.

The matter of fact is also that the Bible-believer's 'Jewish society was appointed to be a pilot-project for the entire human race' (P. Johnson, 1987). In concordance

with the view was the note of the famous German writer Erich Remark that the Jewish society represent an advanced detachment of the mankind, and the suggestion of the popular writer Herman Wouck("That My God",1972), that the idea of a positive progress grounded on good deeds represents one of the main presents of the Jewish civilization to mankind.

*AN AXIAL TIME of the BIRTH of a MODERN CONSCIOUS HUMAN BEING ,
REALIZING the VALUE of LOVE to OTHERS, MORALITY and ETHICS*

In a relative short period of time (800-200 BCE) the human beings of the world civilizations developed to a conscientious one, endowed with a consciousness and sense of moral and ethics behavior. This time of Great Prophets and philosophers was dubbed by Karl Jaspers "axial time", the abrupt stage of development of a type of human being like the modern man with the full set of behavior norms, than love, right, good and so on. Acceptable, that envisioned God's Word explicit instructions information about the core of personal and social morality and ethics were addressed to the Bible -receivers mainly via inspirations of the Great Prophets, starting from Moses, as well to spiritual giants of other civilizations, yet as rather fragmental hints. That period marked with the birth day of the essence of humanity and the so popular "Golden Rule" of Lev.(19:18), "...Love your fellow as yourself...".

This "Golden Law" was later interpreted by the rabbi Hillel's school (1st century) 'What is hate for you, do not to your fellow creature... or unto your neighbor' (Shabbat 31a, rabbi Joseph Telushkin "Jewish Literacy", 1991). According this author that "Golden Law" is one of the cornerstones of Jewish ethical monotheism, along with principle of "*Tikkun Olam*", viz. perfection of world and above all spiritually. In this aspect was noteworthy the acknowledge by the Edward Flannery, a member of the National confederation of Catholic bishops that just the Jews presented to mankind the concept of universal moral endowed by God (D. Prager, J. Telushkin, 1981).

Some like the Golden Law were also introduced in the literature of Induism (Machabcharat 5. 1517), Buddhism (Dhamma pada 10.129-130), Confucianism (Confucius "Analects 12,2", collected by his pupil Lun Yu), as well as in the Greek and Romans works ("*Quod tibi fieri non vis, alteri ne feceris*", or in accord with Marcus Tullius Cicero -"the decorum required of a good man was to be found in conduct that met in the approbation of his fellow"(I. Brunt, 1988).

This gem, more exactly "Golden" maxim, served a crystallizing core of the religious ethics that until 19th century was prevalently God-oriented, later developed also its pantheistic and secular versions.

Apparently that the appropriate sharp shifts in spirituality towards ethical religiosity is a result of accumulation of sufficient purposive information for emergent grow of spirituality towards ethical religiosity.

*PHILOSOPHERS of OPTIMISTIC ETHICS- ANTECEDENTS of ETHICAL
RELIGIOSITY*

A cohort of internationally acclaimed philosophers followers of optimistic ethical nature - philosophy in varies degrees tended to ethical religiosity

Blaze tracers in that direction were Baruch Spinoza (1632 - 1677), Earl of Shafresbury (Anthony Ashley - Cooper, 1671 - 1713), and Gottfried Leibniz (1646 - 1716). The former advancing far ahead of his contemporaries by offering a universal conception of ethics relation of individual to the universe, and predicated a pantheistic ethical religiosity (" Ethics", published after)his death.

Spinoza's tend to a pantheistic ethics religiosity actually followed Shaftesbury.

So, Albert Schweizer ("The Philosophy of Civilization".v.2, 1923), denoted that thought more pantheistic than he confess. The former pantheism is harmless that above all desires to be acknowledged as a vivifying a believe in living philosophy of nature in combination with ethics.

Whereas Spinoza was a herald of pantheistic believe in God of nature for the future generation, encompassing our, Shaftesbury thoughts on ethics dominated through the whole Europe than an outstanding spiritual leader of the eighteenth century. Under his influence were such spiritual celebrities as Voltaire, Lessing,, Moses Mendelssohn, and Goethe.

Shaftesbury's contemporary was the polymath Leibniz, the founder of Berlin's Academy of Sciences. In contrast to Spinoza's devote to ethics in relation to an Absolute of nature, leading to pantheistic ethical religiosity, Leibniz doesn't believed an ethics related to abstract entity, but in living reality.

Schweizer (1960) even suggested that the nature - philosophy could lead Leibniz to atheism. Even so realizing the reality of life, he enrich his optimistic ethics with a religious relation to a God, more acceptable in the eighteenth century rationalism. However in that way he unconsciously contributed to enhancing of Spinoza's influence, with whom shared a long - term correspondence.

The noted follower of ethics of self - perfection, Hermann Cohen (1842 - 1918), a professor of philosophy at Marburg University. In his monograph "Ethics of the Pure Will" (1904), were propagated the ideas of ethics of Kant, complemented with own idea that God is mere a symbol, and rather related with an issue of self - perfection grounded on ethics of pure 'Will' of an abstract State, the highest creation of the moral spirit (of nature). Such morality/ ethics virtues are: honesty, humanity, justice, modesty, and loyalty.

Anyway, it Cohen only had been only nearing to a symbolic God, rather in a guise of immanent one, the towering philosopher of the 19 -20 centuries, Henri Bergson's (1859 - 1941), teachings on a vital creative impulse, the governor of our world. He insisted that that the true knowledge of Being was caught due a some intuition, that drove him towards pantheistic ethical philosophy.

A more apparent follower of ethical religiosity wisdom philosophy was the founder of a 'Wisdom School' the Count Hermann Keyserling (1880 - 1948). In his " The Structure of the World" (1906), and "Philosophy of Art" (1920), he argued the only a wise man wants to live in an entirely the most vital cooperation with the universe (e.g. morally pantheistical).

All the antecedents inclined to ethical religiosity, partly to theistic, partly to pantheistic. The apt tended to that versions of ethical religiosity lead us to the actual challengers of the proper two versions of ethical religiosity : Albert Schweizer and Albert Einstein.

***THE PANTHEISTIC, THEISTIC, and SECULAR VERSIONS of ETHICAL RELIGIOSITY;
-- iG-WISDOM ETHICAL RELIGIOSITY, a LIFE- BELT for OUR CIVILIZATION***

Albert Schweitzer, "the scent of the 20th century" (in "Laureates of Nobel-Prize", T. Wasson, ed.,1987), was also paramount as one of the leading advocates of the ethical religiosity than the mainstay of our civilization. The civilization collapse due to lack of such grounds. He claimed that creative, intellectual, artistic, and material progress can be secured through ethical principles, whose core is reverence for life (in preface of "The Philosophy of Civilization",1960, English ed.).

The assertion rang in concord with Einstein's, the "Icon of Wisdom" (J. Barrow, Nature, vol. 433, p.153,2005), categorical postulate "without ethical culture there is no salvation for humanity (Idem. "Mein Weltbild",1953).

Further, both Schweitzer and Einstein propagated the principle of ethical religiosity, the first - a theistic version, the other - a pantheistic one, related above all to creative personalities either believer, or secular, about an awe towards the majesty of the universe and nature. Such sense fulfill them with reverence and love for lives and its Maker (Schweitzer “*Kulturphilosophie, II. Kultur and Ethics*,1923; in M.Chammers “*Einstein and Religioin*1999,2002).

- Besides Schweitzer (1960) differing ethical religiosity from philosophical ethics, underlined that 'In every religious genius there lives an ethical thinker, and every really deep philosophical moralist is in some way or other religious'. In a certain sense the pondering overlaps with deliberation of the modern Protestant Paul Tillich 'that in every theism exists elements of atheism' ("The Courage to Be",1952).

Strikingly, that professor of quantum physics Binyamin Fine, in his book "Belief and Reason" (in Russian, Jerusalem, 2007), also argues that atheism is a "belief" in an intrinsic point, analogous religion itself. Notably, that the lecturer of Judaism and ethics Dennis Prager and rabbi Joseph Telushkin claimed that 'religiosity' is in equivalency with 'ethical' ("Nine Questions People Ask About Judaism",1975, 1986).

In this context is relevantly to introduce the general definition of 'religion' and 'religiosity' formulated in the popular “The Merriam Webster Dictionary” (1997) – (I), and in the “Webster’s Universal College Dictionary” (1997) – (II). Generally, it is defined in two ways, directly as a service and worship of God or the supernatural (I) or quite the same only completed by a remark 'often containing a moral code for the conduct of human affairs(II).

Apart of these direct formulations, presents indirect, alternative one. In the (I) 'religion' is interpreted as 'a cause, principle or belief held to with faith and ardor', and 'religiosity' – 'scrupulously and conscientiously faithful, and fervent, zealous'. In (II) 'religion' determined as “something a person believes to and follows devotedly”, as also 'get religion' is 'to resolve to mend one’s errant ways', and 'religious' - a 'scrupulously faithful; conscientious'.

Besides, the Latin word '*Religio*' means conscientiousness, and the word *credo* suggestible was a derivation of *co do* 'I give my heart', as well as believe originally in the Middle English was used as *beleven*, i.e. 'to love'(in M. Ruse “The Evolution - Creation Struggle”,2005). The author argues the religious is synonymous to believe, and nowadays is does not an obligation for religious people to be devote to creed. That is in common with D. Bohm and D. Peat (1987), that also claimed that the word 'belief's derived from the Teutonic Aryan word '*lief*' with the meaning 'love'. They also pointed out that belief also implies 'trust, confidence, and faith in the essential honesty and integrity of something'.

- That goes along with the contemplation of the philosophically tuned and illuminated Sir rabbi Jonathan Sacks that Hebrew '*Emunah*' religion, faith 'really means honoring your word and trusting others to honor theirs', that he called as a 'covenantal relationship' (“Celebrating Life”, 2000).

Einstein perceived 'religiosity' also as a creative activity (“Epilog to Socrates Dialogues”, in Coll. Scientific Works, v.3,p.156, 1967, in Russian).

Considering the suitable interpretation of 'religion' and 'religiosity' of such authoritarian sources, we assumed for relevant in our modern epoch to settle out two main versions of formulations of *ethical religiosity*:

1) *a pantheistic version, oriented towards faith in a discovered God, and endowed (inbuilt) into mankind through wisdom matrix purposive emergent information for ethical virtues towards life, and universe biosphere subjects in a frame of an integral system;*

2) *a theistic version, oriented towards faith in a transcendent God, and endowed*

(inbuilt) into mankind through wisdom (God's acts primordial metaphor) matrix purposive emergent information for ethical virtues towards life, and biosphere; 3) a secular version of "belief" related to ethical virtues, grounded onto life experience (common sense, reason) of the human beings evolved through social interaction.

At large we perceive that the offered definitions of ethical religiosity corresponds than a reconciliation ground of aforesaid believes focused on a peace - making the inter - faith hostility pantheistic (immanent) God - "iG", as a general idea of an ultimate acausal primordial creative wisdom purposive matrix of emergent information. Its strategic design, one of which guiding principles is endowing basic ethics in human being. That concerns both pantheistic, theistic and secular religiosity believers in nature's purposive primordial wisdom. triggering in an abiotic Universe, an anthropocentric world upon ethical religiosity.

Whereas the definition of ethical religiosity related with God, of the eminent Orthodox rabbi Jonathan Sacks "Dignity in Difference"(2002,3,4), is composed from a deep belief in a God of all mankind expressible differently, including even of a view of humanistic (secular) ethics. Although the formulation from an Orthodox rabbi rings in a certain sense liberal, still it is a far cry to our believe in a religiosity ethics towards an iG - wisdom (his metaphor) purposive emergent information. It guides an origin and evolve of the Universe towards his crown - human Consciousness.

The work of the noted professor of psychology (the Harvard University) Marc Hauser "Moral Minds: How Nature Designed Our Universal Sense of Right and Wrong" (2006), also in Edge 91, (September, 2006), serves a robust back for an insight that the adequate principal moral -ethics virtues had an innate design. In accord with Noam Chomski's concept in linguistics of the 50s years of an existence of a universal human grammar inbuilt deep in the brain, also Hauser argues that principles of morality and psychology are innate. In both information processing versions (of the base of a general language and morals), the nature dictates the principles, whereas nurture (environment) controls the parameters. - Resuming his and colleagues thought experiments, he offers a hypothesis that for millions of years the human being had evolved an intuitive feeling for right and wrong. A literary model for the concept "Moral Minds" was introduced by the Johnstone Professor of Psychology at Harvard University already in the book "The Language Instinct" (1994).

Relevantly to regard that the notion " pantheistic ethical religiosity's" essence is imaginable than wisdom emergent information strategic guidelines for evolve of a spiritual world of mankind with an inbuilt genuine sense of ethics.

Whereas the offered definition of ethical religiosity in its secular sense is sided by the original view of M.Shermer(2005) and Lee Smolin (Edge 91, September, 2006), that the moral-ethical regularities evolves in a natural way through relationships among humans and the environment experiences in accord with Darwinian natural selection.

The principal attributes of ethical religiosity are: - *love, - justice, -goodness, - reference for live, - responsiveness, -benevolence, - dignify of surroundings. ethics towards environment, - diligence and hard work, - creativity, - altruism, - saving, selfishness, - generosity and charity, - compassion, - creativity, - honesty, - truthfulness, - nonconformism, - friendship, - patriotism, - willingness in communal life.*

A major of the listed attributes are the antidote against the great variety of its denigration, leading to evil and injustice that in our far - developed society renders hostility.

Noteworthy, that already the ancient Jews by their free will became independent of their monotheistic God, unlike the pagans of their gods, and the Christians challenged the idea only at the time of Reformation.

Reasonable were Maimonides deliberations that 'there are no absolute ethics, divorced from religion as grounds for societies stability and orderly existence in a complete sense. Moreover, the duties towards God cannot be fulfilled unless... an equally sincere fulfillment of those duties towards our fellow-men as His creatures' (Paul Forchheimer, "Maimonides, Commentary On *Pirkey Avoth*", 1974). Notable are also his commentary on the essence of an 'ethical atheists' [viz. the atheistic version of ethical religiosity]. He insisted that most of them 'can change the attitude in unobserved moments under pressure. A moral obligation may suddenly seem illusory to them, something relative, as they does not recognize any absolute eternal authority' (in Forchheimer, 1974). This is in tune with the bother of Schweitzer (1923) about the ethical relativism that increasingly developed already at the start of 20th century and now is so expanded.

We are in common with such interpretation, that the religiosity ethics of secular/ agnostic persons, especially of makers of science and technology, are readily subjected to various interests(e.g. J. Kempner et al, Science, vol. 307,p.854,2005; Editor, Nature, v.445,p.229, 2007). An obvious instance of a secular version of ethical religiosity are the works and preaches of L. Ron Hubbard, the founder of the pseudo-religion sect of 'Scientism', notably exposed in his book "The Way To Happiness" (2003, a Russian edition), published in the framework of Hubbard Library. The work was advertised as if the first secular moral code, thoroughly based on the common reason. Even so the motto of the book is the slightly modified "Golden Rule". In Hubbard's interpretation it rang as 'strive not to do to others, that you don't wish for yourself'. Besides, all the virtues listed in the book are just borrowed of the theistic ethical religiosity moral code, save a love to God. Still there lack a fundamental pillar - the idea of love of the Creator - wisdom emergent information generating a bio-friend Universe. Such ethical code founded mere on a natural common reason has a fuzzy base, and hence infected with selfish or even inhuman interests.

Even so Neale Walsch ("Tomorrow's God", 2004), concedes that 'when you believe in Life, you do believe in God, even being an agnostic or atheist'. The saying resonates with that of Schweitzer (1960) that the *love and reverence for live unite the theists and atheists*.

For the matter, Adin Steinzaltz ("Simple Words",1999,2001), highlighted on the huge spiritual potential of a human being as his mainstays are moral and good wish – the clue to his inner harmony. Furthermore, he cogitates that there exist a number of unconscious believers, that 'lives without ever knowing that they belong to the 'flock of the believers', and does not perceiving themselves as believers. Such persons may be definable than having the belief ...*in your hearth, to observe it* "(Deut. 30:14).

A Common DEMONITOR of the Versions of ETHICAL RELIGIOSITY is
"MENCHLICHKEIT"

From the same realm is the very popular expression in Yiddish "to be a real *"mensch"* - a true man. That implies something altogether different: a decent, honest, fully trustable, treating another person always fairly.

The word's derivation is *menschlikhkeit* that gets ethical overtones, and sometimes even rings as ethical religiosity. So Haskel Lookstein, an eminent Orthodox rabbi in New York, focused the attention on the preaches of the Israelis

Prophets, especially of Isa.(1:15-17), where was expressed the wish of God not for rituals (false pray), but for stop of doing evil and help the oppressed. Descending from that demand rabbi has written that also the Jews of today need a slogan 'Menschlihkheit before Godliness' (in Joseph Telushkin "Jewish Literacy", 1991)

The suitable moral problem get an overarching actuality strikingly in our time, though appropriate issue had highlighted already Albert Schweitzer in his groundbreaking book "The Philosophy of Civilization", particularly in its part 1: "The Decay and the Restoration of Civilization" (1923,1960).

This one of the ardent propagators of the theistic version of ethical religiosity, already in the 20s years announced that 'our civilization is going throughout a severe crisis', even on the border - line of its collapse. The most tragic feature of our civilization that it is far more developed materially than spiritually, that charged with the denigration of the society of the spiritual cornerstone - the ethics (Schweitzer, Einstein). This renders a direct road to barbarism and suicide of our Judeo - Christian, civilization. Its disastrous exponents are amorality, boundlessness, relativism, endless nihilism and absolute selfishness, as against traditional pillars of a healthy society and community - a child - full family, - honor of ancestors and parents, and - preservation of national communities traditions.

Ultimately ethical religiosity in that crush of all the traditional values could serve a unique life - belt for withdrawing of the dreadful crisis, especially through a self-perfection and perfection of the community - the landmark of civilized peoples (Schweitzer, part 1, 1923; part 2,1960). Besides, the 'world - and life - view of reverence for life enables ... non - religious minds to learn that every philosophy of life' turns religious (part 2, 1960).

The motto of the modern time is skepticism, strikingly among scientists

For the matter, among the creative human, especially scientists runs a nihilistic, and a 'healthy, heuristic skepticism'. The word 'skeptical' in Greek means 'to examine'. The nihilistic skeptic features prevalently of the secularists are turned towards reductionism, whereas the healthy skeptics descends from a genuine common sense grounded on a feasible principle of a Latin proverb 'Don't take anyone's word for it'. Skepticism springs from experience that observation is the most profitable avenue in some area to approach the hunt for a truth.

Beyond the classical skepticism of ancient Greek philosophers (e.g. Stoics), its tend emerged in the 14-17th centuries, related to the personalities of Nicolas of Autrecourt, Bayle, Hume and Descartes with his popular Cartesian skepticism. The latter's contemporary Francis Bacon, the prophet and protector of the starting scientific revolution, pointed out 'If a man begins with certainties, he shall end in doubts, but if he will be content to begin with doubts, he shall end in certainties'. In our time such approach works almost among innovators and scientists. For one, the motto of the genial theoretical physicist Richard Feynman was that the essence of science is an intermitting questioning.

Thus the creative spiritual giants both of our epoch, and of the past were progressing towards the world truths through persistent questioning.

Noteworthy, that the pioneers of skepticism and doubts were Abraham (Gen.15:8, 17:17), Moses (Exodus 3:18, 4:1-13), Jeremiah(15:10), Job(1:1), 'doubting' Thomas (John 20:24-28)). Is accepted that we entered a new age of nihilistic skepticism strikingly of today's young adults (the cover story of Time's , July 16, 1990).

In such context Fred Heeren, the founder and president of Searchlight, Inc., originally named The Association of Healthy Skeptics, dedicated himself to explore the life's biggest questions from position of skepticism. In his cutting - edge book

"Show Me God" (1995), that was submitted in a unique and smart mode, explores the creation where science and religion ask the same questions and think the same thoughts towards seeking God. Both in the book and in his audiotape "Grand Skeptics of the Wonders That Witness", he proclaimed the intention to represent the reason as the mainstay of a healthy skeptic in valuating the problems of Creation, confessing that he wants to believe, but not in a fable or a lie. He claims that one is not a real skeptic if he doesn't examine the evidence for himself, considering that we build our life on faith that is rational yet not blind.

In Heeren's book are offered some scientific pointers to Creation that are concerned to the First and Second Laws of Thermodynamics. The former defines the law of conservation of energy and one of its forms - matter, with the property of interchange of each to other, yet not destroyable.

The Second Law of Thermodynamics tells that our Universe is not eternal and has a tendency to wearing out, that already predicted by the authors of Psalms (102:25-26) and Isaiah (34:4, 51:6).

Regarding the assertions of the Bible, Heeren (1995), admitted that 'only the Hebrews Got Their Cosmology right', foretelling the core of the modern thermodynamics, in particular that the universe had a beginning, and it is not eternal. The ideas also are sustained by the predictions of the Belgian physicist Georges Lemaitre (1927-33), that first spoke that the Universe started as a singularity, in a guise of a 'primeval atom'. That was based on various models of origin of Universe issuing from Einstein's General Theory of Relativity. The prolific astronomer John Barrow and Joseph Silk ("The Left Hand of Creation - The Origin and Evolution of the Expanding Universe", 1983), computed that at Planck Time (a split of first second) had been a fantastic density like a huge condensate of energy-matter on the border of infinity, viz. singularity. Consequently, it was a starting point of the Universe.

Eventually, Heeren, in concord with our inference, admits that every who accepts the Big Bang theory as health skeptics takes for reasonable, rather call attention to the Bible's clues of the Creation, as against to the secular scenarios (e.g. the cyclic, or everlasting universes) of the origin of the Universe. So George Smoot, the head of the famous COBE satellite team, and does not a theism apologist, detected the cosmic 'seeds' or 'fingerprints of God', contemplated 'there is no doubt that a parallel exists between the big bang as an event and the Christian notion of creation... or following the big bang ...' (G. Smoot, I. Davidson "Wrinkles in Time", 1993). By the way Smoot just was awarded with the Nobel-prize for physics of 2006 for the pertinent discovery New Scientist, October 7, 2006).

Moreover, the science writer John Boslough was forced to confess that the big bang 'remains a scientific paradigm wrapped inside a metaphor for biblical genesis' ("Masters of Time - Cosmology at the End of Innocence", 1992). That is in tune with the view of Robert Jastrow, the head of the Mount Wilson Institute and its observatory, that the essence 'in the astronomical and biblical accounts of Genesis is the same; the chain of events leading to man commenced...in a flash of light and energy' ("God and the Astronomers", 1992). Besides, he insisted that the Hubble Law evidence that the Universe had a beginning, is to rate as one of great discoveries in science: it is one of the 'main supports of the scientific story of Genesis' Thus, even in our skeptical era the reasonable, constructive version on the origin of the Universe of top modern scientists, parallels to inspiration insights of the highly literate and smart authors of Tanakh, and expressively of Genesis.

Remarkable that the “Golden Rule” turned than overarching call to our society of both the Nobel prize-winners and spiritual giants Albert Schweitzer, a Protestant, and Albert Einstein, a Jew. The former appealed to “*unite men in elementary, thoughtful, ethical religiousness*”! The latter believes in the outmost value for scientists be devoted to ethical religiosity as a guide for successful creativity! A scientist ought have a sense of religiosity, i.e. fanatically devoutness to science.

Further, Einstein explained that a person *religiously enlightened* liberates himself from selfish desires, and completely preoccupied with aspirations to strive towards the highest principles that 'are given to us in the Jewish-Christian religious tradition'. Besides, 'I cannot conceive of a genuine scientist without that profound faith', that “springs from the realm of religion” (“Science and Religion”, p.2, in Ideas and Opinions, 1964). Still using the word 'religion' he encompassed his own unusual ethical attitudes (in Clark, 1984, 1994).

Notable, that Einstein's perceived religiosity as the highest sense of the word, that motivates a striving for the ethical ideals than a deepest opportunity to grasp of the intelligibility of cosmos. Concurrently, he accepted the notion of 'divine ethics', that expressed towards the marvel order of the Universe and nature embodying the mankind. And the 'cosmic religious sense is the insight of the union and harmony of the Universe and the strive to organization of and highly ethical, viz. a harmonic and social ordered society'. Such religious sense is the essential component of the ethical consciousness, that along with a fanatical devote to science runs as a struggle for a 'social-classical harmony', towards social justice and humanism' (“Religion and Science”. Coll. Sc. Works, Moscow, in Russian, 1967). Einstein also explained that a 'cosmic ethical religiosity is associated with scientists that endeavor to get knowledge about the secrets of the Universe and struggling for social justice. Consequently, the “*cosmic ethical religiosity*” proclaims upon divine purposefulness in the Universe that guides an 'harmony and determination in the nature and society'.

Strikingly that Einstein and Schweitzer expressed quite a similar view that the pillar of religious feeling of creative people (scientists and others) is the morality aspect. So, Roy Morrison, professor of philosophic theology at the Wesley Theological Seminary in Washington, pointed up on Einstein's popular saying that religious is the highest sense of the world, 'motivates the striving for the highest ethical ideals, viz. ethical religiosity' (“Albert Einstein: The Methodological Unity Underlying Science and Religion”, Zygon, vol.14, p.255, 1979). Regardful also the predication of Schweitzer (1923), that a 'deep and universal ethics means religion. It is religion'.

The both view sprang from Prophets and Psalms social ethics that is in line with ethical religiosity. Besides, Einstein basing on these unique social wells also stressed 'that 'serving God' was equated with 'serving the living' (“My Worldview”, in Germany, Amsterdam, 1934).

The idea of ethical religiosity turned out to an overriding one, specially in our time of denigration of the traditional moral-ethics values, the time of moral relativity and growing adoration of an “I”-autonomy as a some god, liken to an “auto-religion”, and the god of 'profit' and “mammon”. That are a background of the decay of the cult of empathy to others and the family in a framework of common demoralization and unresponsiveness.

Ever so, Schweitzer (1923) underpinned that in such decadence period when the 'hope is dead, the spirit becomes the deciding appeal to the religious ethics'! Then David J. Bosch, Professor of the University of South Africa, about the period of 1990s spoke as a permissive society, without norms and traditions, shattered by unlimited pluralism and with a widespread pollution of minds (“Believing in the Future”,

1995). He held up that current triumphant philosophy's slogan is 'Since there is no absolute value, I consider all values to be equally unimportant'. That is in accord with an ancient Roman saying: 'What are laws without morals?' (*Quid leges sine moribus?*) Besides, moral wisdom are inherit, learn and shared (rabbi J. Sacks "Celebrating Life", 2000; Marc Hauser, professor of evolutionary psychology and biology of the Harvard College, in Edge "Darwin y Tercera Cultura, Barcelona, May 6, 2006), and in his provocative book "Moral Mind"(2006), argues that there is a universal set of moral principles that is inborn and the culture can change things locally .

Consistently to rabbi A. Steinzaltz(2001) such moral system properties are wide enough, encompass a vast range of human behavior, including past, present, and future, and high enough to be a bridge to Heaven. Consequently, these parameters almost overlap with our perceiving of the notion of ethical religiosity.

On the validity of ethicized religiosity also highlighted Eugene Borowitz, the S. Falk Distinguished Professor of Hebrew Union College, that in 2005 was honored with Eisendrath Prize at the Biennial Convection, and elected as a 'Distinguished University Professor'. This has been an evaluation of his work "The Second Phase Reform of Jewish Piety" (2005).

He offering a hope that one day our Jewish religious commitment to the ethical will turn to a Jewish intellectual paradigm ("The Pivotal Issue to a Century's Jewish Thought", 2002).

Eventually, the Nobel Peace prize winner Elie Wiesel also is very critical about the present state of 'science that has reached the level of quasi-perfection, but at the cost of lack of ethical concern'(E. Wiesel, R. Heffner "Conversations with Wiesel", 2001,2003). Furthermore, Sir Martin Rees, the former Director of the Institute of Astronomy, and now a fellow of King's College, Cambridge, and Britain's astronomer royal, had issued a series of provocative publications with warnings anticipating apocalypse caused by science without humanity and wisdom (M. Rees "Our Final Hour: A Scientist's Warning", 2003; "The Final Count down", New Scientist, May 3, 2003). In such a situation the to-days society suffers from a plaque of deep depression and hopelessness(J. Sacks "Celebration", 2000). Thus alarming are the latest clues of cloning human embryos, creating artificial life in the guise of tiny viruses, etc, that really turns out as '*playing God, and Nature*' !

Strikingly, that the warning coincides with that of one of champions of ecology's ethics, Stephen Jay Gould's posthumously published book under a title "Harmony" (1993). He also argued about the overriding importance to mend the gap between science and the humanities. By such way should be minimized the subjectivity of a scientist's pet hypothesis, and the gap between the traditional 'positivistic' views on the potency of science and recent 'postmodernist' views on science as fallible in virtue of various interest, as curiosity, pure interest for the research of nature, and what is more worse –impression of commercial and selfish interests. Yet at heart the actual propellers of to-day's science are business and war. By lack of effective brakes from the realms of humanity and interlinked with it moral-ethical restraints, most scientific discoveries could be applicable both for good and for ill (M. Shermer "The Science of Good and Evil", 2004; J. Washburn, New Scientist, February 12, 2005).

There is just suitable the bothering remark of the Nobelist Isidor Rabi, the elder expert in wisdom among the American scientists. In his Loeb Lecture (October 21, 1955) at Harvard University, he stressed that 'only by the fusion of science and the humanities can hope to reach the wisdom to our day and generation', and 'scientists... must learn to teach science in the spirit of wisdom'.

Descending from the work of David Atkinson, the Archdeacon of Lew'sham "The Message of Proverbs"(1996,98), the basic values of wisdom are: - *love, -justice, - active generosity, righteousness, - reference for life, - freedom, - health, - diligence, - hard work, - creativity, - knowledge and understanding, - security and safety, -- material sufficiency, - family and parenthood.* The attributes of wisdom naturally overlap with wisdom aspects of the idea of ethical religiosity embracing a deep belief in humanity in the guise of "*menchlichkeit*" with it core the human being welfare.

In this aspect is relevantly to review the dynamics of the notion of humanism, as one of the main components of the secular general ethics.

The philosophic aspect of humanism is based on the essential value of the human welfare, dignity and on the optimistic view of human reason potential. The moving force of humanism is that the human nature is tightly linked with the nature itself. From such closeness derive the secular humanism ethics principles as adequate natural sympathy to others and nature's environment, benevolence, perception of self-interest and consent passively in just institutions. Consequently, the humanism ethical norms at large appears as a derivative of the modernized biblical ethics , that is in line with the pondering of Adin Steinzaltz that 'the atheist who is living a dignified, ethical and spiritual life is an unconscious believer', as 'A human has huge spiritual potential' ("Simple Words" ,1999, 2001, cf. above).

Consequently, the basic ethical principles is rather are genetically determined and its concrete expression mostly depends of the close environment (family, community, etc), framing a tend towards religiosity, viz. devote either to God, or to a secular idea. To the point, notable that the Editors of Scientific American (October, 2006), in an essay "Let There Be Light" remarked that among scientists hover an 'disagreement among various systems of belief and morals'.

Remarkable also the assumption of Francis Collins, the leader of Human Genome Project, that the genetic code is 'God's instruction book'("The Language of God" ,2006). That in a certain sense overlaps with the considerations of the noted geneticist Matt Ridley, that in his "Genome" (2002), wrote that all life with its genome resonates exactly with the Tanakh metaphor that Hebrew letters and words play a role information tools. Even so, Collins (2006), confesses that the DNA sequence alone will never explains such human attributes than the 'Moral Law and the universal search for God'.

Turning once more to the secular version of ethical religiosity the favoring pillar of secularists is that all the humanistic attributes of the mankind are a product of evolutionary evolve of such senses as moral and ethics (M.Shermer, D. Dennett, R. Dawkins, etc.). Thus, Dawkins in his " The God Delusion " (2006) , as an ardent Darwinian, argues that the universe and live nature evolves under the laws of natural selection and a lot of natures mysteries will be explained in future without the help of prime mover sophisticated to create and run the universe.

The reviewer of the book Mary Migley opposed to Dawkins considering that he 'is laboring under a flawed ideology of his own'(New Scientist, October 7, 2006).

Yet, the nature's essence is quite neutral and indifferent to the human being's destiny. Adin Steinzaltz (1999,2001), perceives the word 'nature' is the most 'fuzzy' word that due to atheist/agnostic coyness and sometimes is a surrogate of God. He ponders that their term 'Mother Nature', is silent, does not caring about people, does not care about good and evil. George Johnson, a renown science writer, notes that the universe is not so hospitable and not avoided from natures cataclysm hazardous for the human(Scientific Am. October, 2006). So, our earth is under a steady risk of asteroids that could be apocalyptic, as well the gigantic

explosions of Supernova, accompanied by a vast extra - radiation that bomb also our earth, besides the mega - cannibalism of dark holes of dying stars.

Logically, the fundamental moral laws could not be issued from such callous entity. However, the secular followers of the discussed humanism ethics perceived it as a result of life experience of the mankind, and the only judge what is good and bad is the reason ("Manifesto of Humanists-2", 1973). Regretfully, that the rationalism provide a loop-hole for everyone to construct a personal ethics codex according his own experience(B. Blanshard, Humanist, November/ December, 1974; M. Shermer, "The Good and Evil", 2005).

Another consumer society key issue is the ethic of capitalistic and economic globalization of our information society. There we offer an review on the matter in terms of wisdom of ethical religiosity.

Max Weber(1864-1920), the renown sociologist and philosopher, in his "The Protestant Ethics and the Spirit of Capitalism" (1930), extensively discussed the issue of promoters of the modern capitalism. Consistently to him the principal moving force of the 'Protestant religious ethic' is the belief that by the ethics is fulfilled the duty towards God: love to Him, diligence, hard work, frugality and self - discipline. Thus the motto of such Protestants is 'God help to one, that help oneself', and the appeal became the basic moral and ethics principles of the modern human. Hence the human being by a calling pleased to God, endeavored to disclose some secrets of the cosmos and nature getting reverence for the grandeur of the Creator.

The main thesis of Weber that the Protestant ethics propelled the modern capitalism convincingly opposed Jacques Attali, the president of European bank and ex-finance advisor of some France governments. In his book "*Les Juifs, le Monde et L'Argent* (The Jews, World and Money, 2003), he introduced a posit that 'the Creator of monotheism also grounded the ethics of capitalism'. This was sided by valid assumptions of the Scripture and Talmud. In a recent interview with the noted correspondent of the French magazine 'Express' Eric Conan (translated by Marcus Schamis for News-2, January 27, 2005, Israel, in Russian), Attali claimed that one of the capital prescriptions of Jewish Bible is enrichment. That was valued than a means for better serving the Lord, suitably "*You shall love the Lord your God with all your heart and with all your soul and all your might*"(Deut.6:5). The sages interpreted the saying 'with all your might' - with all your riches, as means for better observing God's prescripts. Besides, the fortune must be achieved by a creative labor. And one of Solomon's saying (10th BC), was that Jews may enrich only bothering at a time for enrichment of the neighbor peoples.

Just in the same time emerged the notion of 'tzedaka', the tax of solidarity, the first in history tax on strongly legislated profit, according which Jews ought give 10 per cent of their earning for the poor every third year (Deut. 26: 12), and an additional percentage of their income annually (Lev. 19:9-10). After destroying the Temple the tithes of 10 per cent was codified as annual (Maimonides, Mishnah Torah, "Laws Concerning Gifts to the Poor", 7:5). Such self-taxation is preferred when running from heart. Besides, Maimonides distinguish eight levels of charity and the first - to feed the poor, and the most highest - to borrow him money for moving his own work enterprise(Guide,p.3, ch. 39).

M. Dimont ("Jews, History, God", 1962), also argued about Jews of the Talmudic epoch than creators of modern capitalism and its ethics, and thus so doing rather promoted the development of Protestantism and its ethics of capitalism. The ideas shout one another with that of Werner Sombart expressed in his book "The Jews and Modern Capitalism "(1951).

Regrettable that the now dominating relativism is the moving force of overthrow of the basic traditional values, and at heart a ban of all universal morality norms. And what is the most jeopardy that at such conditions the free will's evil instincts overtake upon the reason's censoring ability. This already was predicted by Friedrich Nietzsche (1844-1900), about a dictatorship of a 'super-man', with his right of the stronger, backing directly the aggressiveness and barbarism of all sets of extremists. Besides, Jonathan Sacks, the chief Rabbi of Britain and Commonwealth since 1991, in his book "Celebrating Life" (2000), drew attention upon the impersonal blind force of today's postmodernity – global economy, politics, and the information super-highway. Furthermore, the Enlightenment failed to prevent the Holocaust, the achievements of science and technology launched the hazards of the destroying the life on the earth, reason did not cure prejudice and the terror of religious fanatics, and the growth of consumption demolish the environments biosphere. In such unfortunate circumstances the 'human hope is a prelude to tragedy', and the person's dignity is completely lost driven to stoically await his fate (Sacks,2000).

An alternative to the relativistic humanism ethics is the ethics of science humanism that was introduced by Frederic Joliot-Curie on a 'Conference of the UNESCO' (1947), and furthered by Robert Oppenheimer in his statement 'New Conditions of Wisdom (at the Columbia University, January, 1955). As Joliot, so also Oppenheimer confessed the hazards of a process of dehumanization of science, and the degeneration, corruptness of the secular and spiritual authorities. Noteworthy, that they advocated for scientists endowed with a noble mission to disclose the secrets of the Universe and nature. In such conditions of an utmost necessity is the unity of the world science elite, as some all - world academy for persistent managing and censoring the level of the originality of science research along to humanism and specific science ethics virtues, as well as an urging importance to stimulate it enrichment with wisdom values.

To the point, Elie Wiesel (2001,2003) at the level of a similar Universal Academy of Culture, suggests to run conferences about the ethical need in current culture, as also in study humanities ethics. It likewise is an extreme need for such compulsory courses in every university.

Nevertheless, the life reality in our consumer society continue to overcome the disinterest of separate scientists and other innovators in virtue of temptation to profit. Some scientists are deeply bothered with the commercialization of universities (D.Bok "Universities in the Marketplace"(2003) ; J. Washburn "University, Inc: The Corporate Corruption..."(2005).

In this aspect is demonstrative the recent praise of secularism in scientific research of the Nobelist Harold Varmus. In his article "Science, Government, and the Public Interest"(American Physics News, APN, June 2004), he claimed that whatever science and technology can be done should be done, worrying about ethics later. Regarding this Matthew McMahon (Nashville, TN), objected to Varmus that by such predication he undermined the paper's central thesis - the principal purpose of science is to make knowledge that advances public welfare (Ibid.) Another APN News reader Franklin E.Niles (San Angelo, Texas), opposed to Varmus demand of separation of religion and science, regarding its multicultural feature, and the latter position that 'we have not become more securely secular'. Niles underscored *that polls show that about 90% of the citizens 'believe in a God of some sort and two-third believe in a Creator'*(Ibid.). George Kuipers (Pittsford, NY) in the same issue of APN News, discussing the theses of Varmus, as a Christian insisted that 'Atheism is a religion, and secularism endeavors to establish Atheism and prevent the free

carry out of religion'. Few generations of such tend draw us to the 'post Christian' era', hence to a mortal enemy of a free society. Thus, is strikingly hazardous for the humankind the condition of a post Christian era and dictatorship of relativism, by a lack of such a mighty imbuing impulse as a deep faith alike religiosity to the standard ethics norms, comprising the science ethics.

Conformably, the ethical religiosity represent the ultimate solve of the multiple moral problems in the sphere of political, financial, economic, and technologic innovations based on science foremost achievements.

The crucial difference between the humanism ethics and religious ethics, is that the former in our consumer society's circumstances has no imperative devotion to observe the ethics norms and resist to relativistic interest and conformity. Whereas the personality rooted in theistic ethical religiosity, the ethics canons emerge from a deep inner faith to a personal God censorship. That as a fort withstand against all life temptations. In this respect is reasonable to regard the definition of the term "*Religion*" of W. Browning's "Oxford Dictionary of Bible" (1997), as 'a complex of belief, cultic practice, and ethical demands in a system related to God'.

- In our reality the popularity of cultic practice is obviously falling, as the attendance at services no longer gives to the church members the spiritual 'bread', that is expressed in the current motto: 'In the Church, but not in church' (Jeff Chu, Time, June 16, 2003). So, on a quest of attendance frequency of services once a month or more?, in the most countries with the preponderance of Protestant denomination, particularly the Scandinavian, the attendance was about 9,3 - 14 %, whereas to the Church were devoted 75,8-90,0%, in Great Britain the proper proportion was 18,9% to 83,4%, and in the Roman Catholic France the proportion was 12% to 57,5%.

In accord with the report of Tilburg University (Netherlands) released in July (2003) a poll result, that more than a half of the referred in France, Britain, Germany, Spain and the Netherlands answered that religion is not important to them. So also since 1978 the number of Catholics, the biggest denomination of the Continent, had fallen by more than a third. Hence 'God has gone private', with the importance to have *God in own heart* (J.Chu, 2003).

Consequently, the calling of our days is rather the ethical demands of religiosity in relation to God as a metaphor to a creative wisdom force, i.e. 'God in the heart' and 'love to the neighbor', ergo the core of the ethical religiosity. A convincing reference on a tight bound between an ethical religiosity, either God's or philosophic, we found in Schweitzer's work (1923).

Comparing the notions of ethical religiosity and philosophical ethics, Schweitzer argued that as if the difference is based on a debatable assumption that the former is not scientific and the latter - is scientific. Even so, the philosopher of theology played up that the religious ethics insight 'is more intuitive process', whereas the philosophical ethics is a more an analytical product. As a matter of fact 'in every religious genius there lives an ethical thinker, and every really deep philosophical moralist is in some way or other religious'. For instance, Spinoza and Kant, the acknowledged philosophic moralists, however, by judging the general direction of their thoughts, they must be rated to the realm of religious ethics followers (A. Schweitzer, 1960). Furthermore, the author underlined that 'while religious moralists with one mighty word' could promote at the listener a spiritual uprising, yet the philosophical ethics have a much littler direct influence, as the process of critical analysis impoverish the influence of ethics. He also insisted that the principal mission of these two versions of ethics is 'to touch a man's daily experience'.

Martin Buber, one of eminent Jewish religious thinkers of the first half of 20th century, author of the translation of the Bible in German (1925-1961), in his essay "The Eclipse of God" (1952), dedicated a special part to the topic "Religion and Ethics". There he discusses the notion of religiosity as a relation of "I" to "You". In his original interpretation God ('You') is as a 'Companion' for 'I' in a constant dialogue, quite in a guise of a pantheistic system. In the dialogue the 'man is a true, legitimate partner, ... (with) his own independent word out of his own being', able to face God and withstand his word (p.16, 1948,65).

Notably, that only in Judaism the Word, unlike the idea of Logos of Christianity, is complete dynamic. Thus, 'God's act of creation is speech'. And generally the history of our world is a continuous dialogue between God and his creature.

He also reflected that the 'alive religiosity wish to give birth an alive ethos', viz. ethical religiosity. As also 'everywhere and always the religiosity moment is the part that give, getting the presented - is the task of the ethical moment'. He perceived that the Rule received at Mount Sinai served as a Constitution for converting the people in a holy spirit, '*where the ethical dissolves in religiosity*' or rather 'where the difference between the ethical and religiosity is lost owing the warm breathing of the divine himself'. Buber explained that the essence of his ethical concept was grounded '*Biblical Humanism, suitably ethical religiosity*' ('Israel and the World', p.241, 1948,63,65). Later the program was complemented by a concept of '*Hebrew Humanism*', with the reception of its normative spirituality values (pp.244-245, 1948, 65).

He drew the attention that the man by God had been endowed with a will and independence. Hence in the dialogue between them (the human "I" and God's "You"), the man interacts as a free person. And just the infinity of wisdom and power of God is the pillar of the secret of the *man's creativity inspired by such absolute wisdom*. Besides, Buber accentuated that "in the doctrine of Israel ethics was rendered an inward inherent function of the religion".

One of the most brilliant models of the harmony of religiosity with the ethical, was demonstrated in his famous "*Schriften zum Chassidismus*" (1964), that infected him with pantheism ("Books to Hasidism").

Gabriel Marsell in "Philosophy of Martin Buber" likened the discovery of Buber of "I and You" and "I and It" to the Copernicus one? ! The "It" that the soul of human 'is a pattern of information'. So he is rather a believer in heart, and just a booster of ethical religiosity.

Our analysis of the Nobel prize-winners biographies, featured them prevalently as religious ethics devotees in either of its theist, or agnostic / atheist versions.

So Elie Wiesel's cardinal principle in life is that each decision ought to be made from a moral principle. Besides, he really does not differentiate religious perception from moral perception. Wiesel ponders 'moral perception' as that 'It's not what's good for me, but what's good for you', i.e. the right thing is rather what good for others, not for me (E. Wiesel, R. Heffner, 2001, 2003). Essentially, this is a paraphrase of the referred above famous Judeo-Christian "Golden law", and thus somewhat that resembles the notion of ethical religiosity. Generally, like this one can be revealed in the biographies and works of the majority of other Nobelists in diverse fields of creativity.

Moreover, as a generalized deduction of the pertinent ethical posits derived the modern notion of *Menschlichkeit* (the humanity, a derivative of the term man - from German, "Yidish"), a general ethical behavior standard, whose principal value is charity as righteousness.

Remarkably, that among the urging goals of the now emerging Universal Academy of Culture, which initiator is Elie Wiesel, is the introducing morality in science. He insist 'the scientists should know that there are moral considerations as its are important as the scientific one'. That is extremely obligatory than science itself is neutral and freed from the moral-ethical rebukes. (Wiesel, Heffner ,2001).

The appeal is consistent with Paul Copland's (the University of Otago, Dunedin, New Zealand), demand 'Science and ethics must not be separated (Nature, vol.425, p.121, 2003). Otherwise propel the contemporary hazardous tend once more to fall in a trap of a 'Devil's Pact', as it unfortunately took place with Hitler's scientists, about what warns the book of John Cornwell "Hitler's Scientists: Science, War and the Devil's Pact"(2002).

On such an evil way of endanger the West civilization are already ready the scientists of Iran and North Korea, as also the toxic ultra - radical intolerant Islam Wahhabism movement of Saudi Arabia - the seed of apocalyptic 'Al - Qaeda'(D. Van Biema, Time, September 15,2003). Besides, now in the works is the scientists motto 'publish or perish', and sometimes this urge selected scientists to denigrate the morality and ethics values for getting selfish profit of their research.

Compliantly, good science and technology can flourish only in virtue of the guide of ethical religiosity in either of its versions (theistic, pantheistic, and atheistic). Such ought be the avenue to come closer to God's nature's wisdom than an embodiment of God's secretive information.

In concert with such implements is the introducing in the education institutions of a special course of ethics of innovation research. Comparing the notions of ethical religiosity and philosophical ethics, Schweitzer argued that as if the difference is based on a debatable assumption that the former is not scientific and the latter - is scientific. Even so, the philosopher of theology played up that the religious ethics insight 'is more intuitive process', whereas the philosophical ethics is a more an analytical product. As a matter of fact 'in every religious genius there lives an ethical thinker, and every really deep philosophical moralist is in some way or other religious. For instance, Spinoza and Kant , the acknowledged philosophic moralists, however, by judging the general direction of their thoughts, they had been forced to rate the values of religious ethics followers(A. Schweitzer “, 1960). Furthermore, the author underlined that “while religious moralists with one mighty word” could promote at the listener a spiritual uprising, yet the philosophical ethics have a much littler direct influence, as the process of critical analysis impoverish the influence of ethics. He also insisted that the principal mission of these two versions of ethics is 'to touch a man's daily experience'.

ECUMENICAL GLOBAL ETHICS -a PROMISING VERSION of WORLDETHOS

Offering a project of Worldethos(1990), Hans Kung has a vision to establish a grand coalition of theists devoted to the values of ethical religiosity. The actuality of such project derive from the urgent necessity of spiritual renewing of the world, one of basics may be the Decalogue ((Idem. "Theologie im Aufbruch". 1987). The common principle that open the way for uniting at least the followers of ethical religiosity, either of the theist or atheist versions, is the universal “Golden rule” in its modern version 'Do unto others as you would be done by' fostered by the sense of love. Compliantly, only the notion 'ethical religiosity' deserves to be the obligate attribute of a creative person, i.e. science, technology and other fields innovations makers.

For this sake the notion of 'ethical religiosity', we have embodied in three available perceptions, one for a person devoted to a pantheistic God, then - to a

theistic one, and an atheistic one. a while a secular person, that scrupulously conscientiously observes the human and science ethics norms. Its followers among the innovators is also a legion. The latter still there exist just a probability that with the time the secular followers of ethical religiosity, through creating a good science and technology would approach by stages to God's minds information secrets. In so doing some of them likely will convert from their faith in general 'ethical religiosity to an ethical religiosity with reverence for the idea of God's words information magical accomplishments. Currently such conversion took place towards pantheistic ethics, especially a noted number of renown scientists and philosopher (cf. below).

In this aspect the acclaimed atheist Michael Shermer, issuing from his recent publications "The Science of Good and Evil"(2004), and "The Soul of Science"(Am. Scientist, March-April, 2005), represented as a deep adherent of ethical religiosity?! So, he advocates for the motto of Thomas Jefferson 'nature hath implanted in our breasts a love of others, a sense of duty to them, a moral instinct...' (in a letter to Thomas Law in 1814). Among the higher goals of Shermer are: - deep love to others and family commitment, - social and political involvement, - transcendence and spirituality, 'connecting us on the deepest level with that which is completely outside of ourselves'. Between his two main principles of morality are happiness principle, as a higher moral principle, based on seeking happiness 'with someone else's happiness in mind, and liberty principle both for himself and other one'. Moreover, he ponders that the soul of human 'is a pattern of information'. So he is rather a believer in heart, and just a booster of ethical religiosity? Something similar considerations we found in the "Prologue" to own autobiography of Bertrand Russell (1872-1970), one of the best-known philosophers of the twentieth century, an ardent atheist. There he accentuated 'Love and knowledge, so far as they were possible, led upward to the heavens. But always pity brought me back to earth'. Strikingly, that Russell in his 'agnostic way yearned for heavens, and strove to find pathways that would lead mankind there' (A. Grayling "Russell",2002). Furthermore, Russell in his "A free Man's Worship" (1903), grasps even for transcendence in the guise of Spinoza's dream of a clear understanding of all things of the world that was restrained by the hard suffering around. In some critical moments as the First World War, he even recalled 'When the war came I felt as if I had heard the voice of God. I knew it was my business to protest, however futile it might be' (in "Concise Dictionary of Great 20th Century Biographies",1997). In this respect Grayling (2002), quite reasonable insisted that albeit Russell's hostility to religion, he was a religious man not believing in supernatural beings, though approaching rather to *pantheism*, as well as Shermer.

Strikingly, that several leading mathematicians have a preponderance to a kind of mystic with divinity overtones. In the modern time this drive started with Leopold Kronecker (1823-91) and Georg Cantor (1845-1918). The former declared that 'God made the integers; all the rest is the work of man'. The latter furthering the problem of infinities of the former, and deduced that generally the notion guides to the absolute divinity with His words starting letter "aleph". Suitably the total number of fractions, integers and natural numbers, 'are all the same infinite number, denoted 'aleph nought' (R. Penrose "The Emperor's New Mind" (1989).

- The idea advanced Hermann Weyl (1885- 1955) in his seminal "The Open World"(1932). There he argued that the starting point of mathematics is the natural integers, and according his 'Law of *Aleph*' the first integer '1' was created from nothingness, and the mathematical process of first - induction is a creation of *aleph*. He contemplated that mathematics consists of equations and symbolic constructions,

the adequate divine tools into origin and modulation of the world. Such contemplation rings with *pantheism* overtones.

- Even so Sir James Jeans (1877-1940), comes in terms with the idea that “the universe appears to have been designed by a pure 'mathematician' (“The Mysterious Universe”,1931). That is in tune with the recently died Paul Erdoes, the 'king of numbers', that also 'liked to speak of 'God's book' in which the best proofs are recorded' (Penrose, 1989). Penrose himself as a lot of other distinguished scientists rated the most outstanding openings as discoveries stumbled upon ‘works of God’, one of which was the ‘Mandelbrot set’ of the IBM computer expert Benoit Mandelbrot. The Nobelist Eugene Wigner was even astounded from 'The Unreasonable Effectiveness of Mathematics in the Natural Sciences' (Comm. Pure Appl.Math.,vol.13,p.1,1960). At a time the mathematics are encountered by various unsolvable problems, such as the mystery of the origin and end of universe and the issue of infinities.

- Analogous insights pushed also another finest mathematicians, physicists and thinkers towards the realm of mysticism. Among them were Einstein, Godel, Jeans, Penrose, Schroedinger, Heisenberg, Josephson, D, Chaitin (with his kabbala), etc. Even the ex-atheist of the 80s, Anglican John Barrow confessed that his religion is mathematics(“Theories of Everything” (1991).

Concurrently, a selected group of illuminated scientists confessed that the avenue towards top science achievements converted them from atheism to religion. So the Nobel-prize co-winner of physics for discover of lasers , Charles Townes, an atheist at the start towards the truths of science, and through his towering achievements converted to a deeply religious. and for approaching of science and religion even was awarded with the prestigious Templeton prize in 2005). He concedes that 'I believe there in God with both cosmological and personal aspects, but of indescribable form, and 'as science expands it will probable include a better comprehension of God'. Ultimately, 'if we increase our understanding of science and religion, I believe they will converge and coalesce'.

*The BIBLICAL SOCIAL-MORAL STATE of the FIRST TEMPLE -a MODEL of
PROTESTANT REPUBLICS*

Noteworthy, that Fane Oz-Zalberger, a senior scientific researcher of the Historical School of the University of Haifa(Israel), in her work “ The Jewish Roots of the Contemporary Republic”, presented convincing evidence that the developed in the modern time prevalingly Protestant republics with all its political, economical and social structures, were mostly founded on the adequate information about the Hebrew Bible principles(“Tchelet”, No 13, 2002, in Hebrew, Israel). The work's basic data issued from research of the European political “Hebraic Studies “ of the 17th century, represented in the works. of John Selden, the royal lawyer of Karl I.

- Selden was one of such keen adepts of seeking in the ancient Jewish traditions a prototype for a design of the next European political structures of Europe. His thoughts were expressed in the books “ A History of Tithes”, “ The Law of Nature and Nations According to the Hebrs”, “On the Sanhedrin and the Judiciary Posts of the Ancient Hebrews”, and “Uxor Hebraica”. The biblical laws of tithes was perceived by Selden as an optimal form of the economical organization of a society and the defense of poor. The “Seven Commandments of Noah” as the obligations for all the mankind, he conceded than the ground of a natural law, and the Sanhedrin was imagined as a prototype of an ideal parliament guided by a unique Law, with an obligation it interpret, execute and defend. The Hebrew law of divorce of marriage was also reflected than a more advantageous then the Christian canonic law. In the

book “Mare Clausem” and in others the ancient state of Israel was presented to the European states as a promising model.

Remarkably, that the problem of the law of navigation at this period was very actual and debatable between England (Selden) and Netherlands (Hugo Grocij). Meanwhile, in the debate both sides used the apt arguments of the Old Testament, Talmud and the works of Maimonides. The illustrious student of Selden, a Netherlands’ lawyer Peter van der Kun, i.e. Petrus Cunaeus, in 1617 published a book “The Republic of Jews”, arguing that the biblical state of the epoch of the first Temple was rendered as a free federation of the Twelve tribes, an optimal model of a federative union of Netherlands. He ardently challenged for this ancient most “Holy Republic of Mankind” as the future of West Europe. His proposal was empathic for the Netherlands’ Protestants, that conceived the Exodus of Israel from Egypt than an analogous to their uprising against the Catholic Spain yoke. Kun was also convinced that the Bible could serve as a base of a natural law for all peoples and times. The assumption check with the claim of Wiesel (in Wiesel, Heffner, 1999, 2003) that the Bible, 'I believe is one of most humanizing documents that exist in recorded history'.

- Thus, the Hebrew Holy Republic in the interval of the period of Judges until the kingdom of Saul, the Protestants envisaged as a paradigm for a modern republic. For the first time in humankind started a state grounded on a natural law, and above all on the Mosaic Law. The Law was ennobled with the highest moral principle, inclosing the separation of the state’s political bodies from religious one, hence the politics from theology. This is one of the outstanding traits of a modern liberal republic (J.Selden “The Law of Nature and Nations According to the Hebrews”, London, 1640); T. Hobbes “Leviathan“, book III, J.M. Dent ed, 1969).

To the top Hobbes’ four books of Leviathan are closely related to the model of the ancient Hebrew republic with its social order and natural law under the divine surveillance (Roger Scruton “Spinoza”, 2002; M. Lurberboum “The Return of the Leviathan”, Culture & Democracy, ed., in press). This admirer of the Bible republic particularly adverted to one of the primal principles of the republic – universal and equal rights, under the prescripts of God (Number,15:15-16). Jonathan Sacks (2000) also underlined that 'the Hebrew Bible is the ultimate democratic text because it tells that each of us matter'. The deduction is founded on the Pentateuch’s extraordinary demand '*Justice, justice you shall pursue*' (Deut. 16:20), and “*Let justice well up as waters and righteousness as a mighty stream*“ (Amos 5 : 24).

- According the reflections of Oz-Zalberger(2002), these terms are of the realm of ethical religiosity whose primary spring - the ancient Hebrew republic. The strive in visualizing the features of the ancient Hebrew republic as an archetype of a state of laws, and specially of community’s laws of justice, morality and ethics, are expressed also in the works of the noted philosophers and Hebraists of the 17th century James Harrington, Algernon Sidney, John Locke and the preeminent England’s poet John Milton.

Noteworthy, that Albert Schweitzer pointed out that just in the 17-18th centuries had been laid the foundations of an optimistic theistic ethics mainly by Hobbes, Locke, David Hume and Adam Smith (Idem, 1923). Then followed the impressive personality of Earl of Shaftesbury. In the “Characteristics of Man, Manners, Opinions, Times”, vol. II.,1699),he expressed his singular position in the ethical thought. He insisted that religion must prove its relation to pure ethical ideas, and its core are an integration of ethical thinking and divine life. Thus, Shaftesbury was a dominant propagator of an optimistic- ethical view under the supervision of God, rather of a pantheistic realm, influencing the outlook of his

time (Schweitzer,1960). A close attitude to Shaftesbury's theistic ethics partook Gottfried Leibniz. In his "Systeme Nouveau la Nature , et de la Communication des Substances" (1695), he introduced in his nature-philosophy an optimistic point of integration of ethics with theistic and even pantheistic overtones.

- Eventually, on reason given the Calvinists and Puritans of Holland and England, prepared the body for establishment a 'second Israel', that was realized by Cromwell at the England's Revolution(Christopher Hill "The English Bible and the Seventeenth -Century Revolution",1993). Further, the Puritans, the pilgrims to New England, at the 18th century strove to establish at its frontiers a 'New Israel' under the slogan 'deeds, no creeds' in the frame of an ethical community (Will Herberg "Protestant, Catholic, Jew",1960). And according M. Dimant (1962), the Marranos (the hidden Jews) of Spain, as other Jews launched to Amsterdam, visioning it as a 'New Jerusalem'. Remarkable that this optimistic ethical theism direction that revived in the 17th century by the ardent Protestant, the admirer of ancient Hebrew republic in a spirit of integration divine morality and ethics, was denigrated at 19th century with the development of a philosophy of skeptical utilitarianism. Thus, one of the leading advocates of the direction John Mill, announced that the era of the 'Christian Moral' is finished ("On Liberty", 1859).

- With such motto of negation of God started the 20th century, and in the vacuum of Godless penetrated various odd mystical sects. As a reaction on such spiritual mish-mach after the First World War of 1914 had been revived the optimistic theistic ethical religiosity notion. Since then it is in progress as a pivotal aspiring life-belt towards the strengthening decay of our civilization, especially at the framework of redoubtable hazards of the total war of the Islamic radicals against the Judeo-Christian culture.

- Meanwhile, P. Johnson (1987), and H. Kung (1994), claimed that the biblical giants in antiquity were uprising innovators of morals, i.e. ethical religiosity. So according Johnson with the start of the ethical momentum of the Hebrew republic grounded by Moses followers, began the process of decay of antiquity's brutality. In this respect the Mosaic code played a role of an embryonic form of rights, and 'a primitive' declaration of equality before the law. Thereby 'the Israelites were creating a new kind of society', a democratic one. Moreover, the 'Israelis was pushing humanity towards new moral discoveries'.

Johnson also accentuated that even the 20th century was featured by three towering Jews - Marx, Freud and Einstein, that radically changed the world (News, December, 21, 2000, Israel, in Russian). This was in concert with the saying of Arthur James Balfour, the father of the famous Declaration of a Jewish national home. At the opening of Jewish University at 1925, he stressed that the Jews Einstein, Freud and the philosopher Henri Bergson radically impressed the modern thought. The proper line likewise kept up Max Dimant(1962). He insisted that the Judges established the first democracy in the world, four hundred years before Greeks, and this democracy served as the blueprint for the American Constitution.

So the promoter of the first American Constitution of 1638 year, was the preaches of the Puritan Priest Thomas Huker that cited Moses (Deuteronomy 1:13)- "*Take you wise men,...understanding...and known among your tribes, and I will made them rulers over you*".

Owing prevailingly to the Protestants at the 19-20th centuries was built the mighty base of the economic constructions in USA, a cornerstone of its current superpower empire potential. The apt process promoted of about 2000 European illuminated and top scientists and masters of culture, mostly Jews, that fly to USA from the totalitarian anti- Semitic regime of Hitler's Germany and by it occupied

territories. They served as a crystallization point for an astounding progress of the USA science and technology since 1940s, turning up it to a real groundwork of USA overpower in these spheres (Laura Fermi "Illustrious Immigrants", 1971).

The imagined omnipotence of science even promoted the atmosphere of ban God, mostly among the scientists and academicians, that becoming secular though not betraying their spiritual essence - ethical religiosity. Such was Oppenheimer with his declaration of a new wisdom based on the omnipotence of science. On this base flourished also the impression of a all-permissiveness of technology in manipulating with the engineering an artificial nature and human being (artificial cosmic events and even life, nano-robots, etc). And what is most hazardous that sometimes in such projects may be engaged non-cultural particulate specialists of highest intellect, yet with an amazing dense views and pristine moral. However, to the start of third Millennium the towering theoretical physicists were forced to confess upon the limitations of the science and its fail get to the most essential conundrums of the Universe (Einstein, Hawking, 't Hooft, Feynman, Godel, Davies, etc.). Thus, the latest claim of 't. Hooft is that 'Nature might prevent you from ever finding them [its laws] because of the phenomenon of information loss' (interview with E. Cartilage, Physics World, November, 2003; in G. Musser, Scientific Am. September, 2004).

Consequently, at present increases the disillusion in science potency to solve the most basic world problems.

That boosted the revival of spirituality. So the theologian Harvey Cox the religious revival presented as 'a global phenomenon that has to do with the unraveling of modernity', and than a mark of the end of 'a kind of faith that science would master all of our problems' (Cox interview in Publisher Weekly, October 7, 1988). Moreover, in his new book "The Return to God" (2002), this professor of Theology, predicts that Evangelism at 21th century will turn to the dominating religion of the world.

John Naisbitt and Patricia Aburdene in their smart and seminal book "Mega Trends 2000" (1990), underpinned upon an apparent trend from the belief in the absolute truths of science to the belief to traditional values. The authors also cogitated that a further advance in such a change will run regarding that 'technology could create hell as well as heaven'. So, now the society are warned of the in the way a cloning of embryos and even babies, creating examples of 'minimal life' [including viruses], and modeling of unnatural explosion like Big Bang in laboratory circumstances.

PANTHEISTIC ETHICS- HEURISTIC for INNOVATORS, and a BRAKE for their MISCONDUCT

Creative and other life problems are solved often at a culmination of a crisis chaos after a painstaking and stubborn search for it ordering solve. Bible - believers and some others believes that such regularity derives from Gen. (3:17;19) " ...I commanded you, 'You shall not eat of it' (tree), Cursed be the ground because of you, By toil shall you eat of all the days of your life. By the sweat of your brow shall you get the bread to eat". Further God explained that the curse is concerned with "Now that the man has become like one of us, knowing good and bad...(Gen.(3:22). In accord with Maimonides the forbidden tree was the tree of truths" (Guide, p.1, ch.2).

Among the most implicate life problems are that concerned with the hunt for the nature's truths that usually followed after putting on a thinking cap, and torment search towards a way of adequate discoveries and inventions. The essence of the issue is focused on a disclose of nature's laws algorithm code. Such scientist's success is obtained generally at a height of a creative crisis of solving a hard problem.

Gene Landrum ("Prophets of Power and Success", 1996), emphasized that a crisis is an advancer of creative inspiration, and the Nobelist I. Prigogine, I. Stengers (1984), stressed that every scientific creative novelty is stipulated by a transition of a despair disorder to an aspiration order through a launch of ordering information.

Consequently, a search for information concerned with solution of problems are associated with dramatic torments in catching the key idea – the decisive guide and driver to solve the puzzles, notably of birth and evolve of the world.

Proceeding from an analysis of the creative biographies of about 500 leading scientists, we made the following generalizations:

1) The discovery and invention success usually is running to young scientists (at 20-40 years), when they 'aspire to the stars through thorns or by torment toil' in tune with "*ad astra per aspera*". Thus, they represent themselves as optimally open systems for catching various, even chaotic information. They are optimally adapted to endure tribulations and even humiliation until the caught of a luck moment of inspiration of suddenly emerging star of a discovery order.

2) At the period of aging of eminent scientists, already along with deserving honor and fame, they became also sufficient welfare and profit. This sometimes advance a self - contentment, that often parallels with a decrease of their creativity, as a result of minimization of an exchange of information.

Consequently, this predispose to an increase of pessimism, negativism and even unbelief in God's virtues. Naturally, that the suitable nihilism and secularism of an appraised scientist could infect younger, not so successful colleagues and students, not so rooted in biblical ethics traditions.

Thus the real fighters of a scientific Holy Grail are young men, ready to unpredictable creation crises and suffering of tortures, the ardent hunters of the decisive information, from which finally will crystallize a solution of a certain enigma, by a sudden inspiration spark of a brilliant idea. Hence the chaos of thoughts and facts from a steadily accumulation of a copious information, are processed into searcher's subconscious, triggering an intuition hunch of an adequate discovery's order.

The deduction was based on a rich literature, e.g. the review of Frank Tallis "The Science Return to Freud" (Newsweek, March 7, 2002, Israel, in Russian) and D. Myers "Intuition" (2002)

Such torments towards the hunt of nature's truths knowledge is already suggestible predetermined by the cited above God's curse the first human being Adam for eating the forbidden fruit of the Garden, and thus getting the knowledge what is good and what is bad" (Gen.3: 22). The pertinent knowledge arise the hazards for an insufficient intellectually and morally educated human to make bad things, including evil innovations. One can easily imagine that this is conjugated with unpredictable disasters.

The discussed point of a torment toil of person striving for the secrets of the nature, has perhaps a sufficient logical backing regarding the mentioned above curse of God. Such our interpretation in some sense is not fare of that of Jack Miles ("God: Biography "1995).

This is also in agreement with the maxim of the world's greatest inventor Alva Edison: 'An invention is on 98% sweat and only 2% inspiration' (Scientific Am. December, 2002). Appropriately, God superimposed painful afflictions and limitations programs on human being on the way of gaining the fruits of knowledge. Thus, the majority of the vivid problems, including discoveries and inventions, were often solved at the culmination of a creative crisis after a continuous painstaking and stubborn search for solution.

Just such tribulations on the way to nature's truths are partly as a stumbling stone for scientists that accordingly sometimes seek unhonorable loopholes on the way of certain innovations.

Considering the increased since the last decade ethical misconduct of scientists, especially physicists and biologists, embracing the rocking at the prestigious government Lawrence Berkeley National Laboratory, and the Los Alamos Laboratory (the makers of nuclear bomb), as also at a respected Lucent Technologies' Bell Laboratories, caught by plaques of moral waste away (Editor Note. *Nature*, vol.430, p.709, 2004; K. Kirby, F. Houle, *Physics Today*, November, 2004; C. Whitbeck, *Ibid.* 2004. So at summer (2004) at Los Alamos Laboratory disappeared more computer disks with classified information. As a reaction on such alleged theft were placed 19 employees suspending all research activities indefinitely (in *Nature*, v. 430, p. 387, 2004; Lee McAtee, Los Alamos National Lab., *Physics Today*, March, 2005).

In some other leading centers of physical and biomedical research were found various flaws related to the denigration of moral and ethical values that sometimes led to cancellation of 'good science and technology' (A. Bostanci, *Science*, v.296, p.1778, 2002; M. Rees "Our Final Hour", 2003; "Ethics Survey", APS, January, 2004; J. Kempner et al. *Science*, v.307, p.854, 2005; Editor. *Nature*, v.445, p.229, 2007).

In regard to such bias of morality of makers of science and technology, nowadays are revived the most striking appeals to morality and ethics based on Bible. Now actually the plea that the bioethics science cannot be separated from humanity and religious sources (St. McSorley, *Nature*, vol.425, p.763, 2003; Editor. *Scientific Am.*, October, 2006).

Besides, Stuart Parkinson, the executive director of Scientists for Global Responsibility, pushed an initiative for mending the ethical profile of physicists (*Physics World*, April, 2004). No longer physicists could avoid of the responsibility for the consequences of their actions, contrary to the demand of the Nobelist Harold Varmus (*APN, News*, June, 2004, cf. above). Parkinson argues that ethics can impact the career of everyone, that why the ethical dimension of a scientist is so important. George Annas and Sherman Elias also raised the question can bio-ethics in the USA be above politics, especially in relation of morals and embryos (*Nature*, vol.431, p.19, 2004).

Actually too the assumptions of Naisbitt and Aburdene (1990), that in the third Millennium 'humanity is not abandoning science, but through a religious revival, we are reaffirming the spiritual' as a balance to the indifferent science for better out our life [viz. a balance between the unspiritual science and the reviving ethical religiosity]. This posit recently underlined also the Editor of *Nature* (v.432, p.657, 2004). He assumed the 'secular scientists should avoid underestimating the influence and rights of those who believe that only a god can give meaning to the world, human suffering and mortality', the realms 'where theology matters'.

Einstein conclusively insisted upon existence of 'strong reciprocal relationships' between religion and science. Thus, science can develop only due to its makers 'thoroughly imbued with the aspiration towards truth', that '...springs from the sphere of religion'. Just the teachers of religion struggles for the ethical good, and they has to cooperate with those forces [innovators] 'capable of cultivating the Good, the True, and the Beautiful in humanity itself'. Whereas scientific reasoning and its strive after rational unification of the manifold events of the world grandeur 'contributes to a religious spiritualization of our understanding of life' ("Science and Religion", in *Ideas and Opinions*, 1954). He also conceded 'It is the privilege of man's moral genius...to advance ethical axioms...' (in the novelist Edgar Doctorow lecture on the conference "Einstein: A Celebration" at the Aspen Institute, Discover,

December, 2004).

The suitable deductions are the best affirmation of the thoughtful conclusion of Spinoza and other philosophers that the life events are based on a balance of material and spiritual world interacting working on a principle of communicating vessels. Accordingly was provided a complementary harmony of the two principal wings of human creativity, science and religion, the propellers of the well-being of society.

Actually, the science is persistently flourishing above all in USA, the real empire of science and technology, as well very apparently in the Scandinavian states, and Germany, predominantly Protestant states, owing preserving an unsteady balance between the proper two wings of creativity, in virtue of observing the norms of ethical religiosity.

INCREASED SHARE of JEWS-NOBEL and other LAUREATES -HEIRS of TORAH'S SAGES

In consequence the mentioned above states, and first of all USA, are the main providers of Nobel prize-winners. Believable, on the score of forenamed attributes, just scientists with a Protestant and Jewish background, and their culture heirs even in the last seven years (2000 - 6), as earlier, were the main laureates of the Nobel - prize in Physics, Chemistry, Medicine and Economics. Thus, from 59 laureates, suitably to their ethical tend, 39 are likely Protestant's ethics heirs, 13 - Jewish ethics heirs, 4-Japanese and only 3- Roman Catholics heirs.

The best illustration to that point is that among ten Nobel prize- winners of natural sciences, medicine and economy in 2004, seven were from USA (of whom - tree are of Jewish and one of Norway's background), one - from England, and two Jews from Israel (all of whom has a culture of ethical religiosity). So also at 2005 among 10 Nobelist one was an Israeli professor, a highly religious man, and in 2006 among six Nobelists, all Americans two were of Jewish background (Andrew Fine - in medicine and physiology, and Roger Kornberg, in chemistry, the son of Arthur Kornberg, also a Nobelist in the same branch).

Analogously in 2007 among 9 Nobel laureates in natural sciences and economics, three Americans of Jewish background - economists.

Issuing of our analysis of the special literature, among all Nobel prize-winners, including the last six years, scientists with a Protestant and Jewish ethical culture's background were represented about 80% (inclosing about 25% of Jews). The proper date was backed by Leonid Radzichovskiy data (The Jewish Word, October 20, 2004, USA). He counted that the part of Nobelists - Jews were even 26%, by their share in world population – 0,2-0,5). Among the laureates in physics the share of Jews was 26%(the Americans - 38%), in chemistry -19% (the Americans-28%), in medicine and physiology – 29% (the Americans -42%),in economy -38% (the Americans – 53%).

Appropriate calculation made John Hulley, an ex-headquarters of the World Bank, writer on science and religion. In his book “ Jews, Comets & Christians” (1997), he showed that in the 1901-1990 laureates of Jewish background in science were more than 25 times in relation to their proportional share, and the combined total for other leading Nobel-prize winning countries (USA, UK, Germany and France) the ratio between Jews and Gentiles was 52:1. They all are disposed to ethical religiosity, either in a God's, or secular versions.

The scientists of the Roman Catholic Italy, France, as well as of Russia, and the last years also of Japan, has been awarded with the Nobel Prizes, yet only in about 10 -15%. Remarkable, that a great part of them was also educated in the

spirit of ethical religiosity of other versions.

To the matter, lately three noted scientists succeeded publish a paper on a natural Jewish geniality particularly among the Ashkenazi Jews of Central and Eastern one, especially neighbors of Germany. Henry Harpending, the Thomas Chair Distinguished Professor of Anthropology (University Utah), and his colleagues, Kiryn Hasinger and Jason Hardy, after a hard discussion in the scientific community, offered data that the Ashkenazi Jews may be genetically predisposed to higher intelligence (Biological Journal of Science, June, 2004, online), and then in the November issue of the same Journal already as a magazine paper (November, 2005; Head Lines, Scientific Am., Mind, October, 2005).

- In the paper and in the interview of Harpending with Frederick Saylor of Science and Theology News, online (March 15, 2006), was told that the outdo in intelligence of Ashkenazi Jews with a background from central and northern Europe suggestible were evolved through adequate environment and cultural peculiarities, that effected a due genetic disposition.

Further, Harpending shared with the achievements that with colleagues has got in course of some years research of the biology of this one of a more interesting population in the world from the standpoint of biology. Accordingly, the Ashkenazi Jews population of Europe and strikingly from its Northern area distinguish, on one hand, with a intelligence, and on the other, by a prevalence to inherited diseases.

One of main co-authors of the work Creg Cochran launched an idea that the two phenomena are related. A hard research for some years with applying of mathematics proved the correctness of the idea. From the work descends the rigorous research of the history of European Jewry since the last 800 - 900 years, that testimony several environmental factors boosted the high level of intelligence. The researchers draw the attention that the Jews of the proper region were forced to be occupied as traders and financiers. These branches of business demand a sufficient high intellect for to be profitable.

Such Jews, especially Ashkenazi one, viz. from Northern Europe, becoming wealthy distinguish through great families and notably a lot more of children. That promoted a natural selection of descendants with a higher index of IQ. Experimentally is substantiated that in condition of a strong selection for something new, resulting a pick up for an advantageous heterozygotes.

In the light of such process the Ashkenazi gained adequate advantages genetic transformation towards heterozygotes providing the person with genetic association favorable for higher intelligence. Concurrently, in such Ashkenazi closed communities with a relative high rate of inter-familial marriage between kinship persons provoked mutation. The result was a development among Ashkenazi individuals some rare inherited genetic defects, that further selected neuro-degenerative diseases (Tau - Sacks; Newman - Pick, Muco - lipidose of type 4 and Goshe). Harpending stress' that the suitable mutations has an entirely a social source and does not infectious, as the Christian neighbors of the researched Poles and Lithuanians who lived just across the street from the Askhenazi were avoided from such genetic defects The Sephardic Jews also free that disorders.

He argues the social aspect of the medieval life led the Ashkenazi to be busy with trade. For the surrounding Christian aristocracy it was denigrated, but for zealous Christian politics the profitable Jewish traders was a comfortable source of getting irrevocable loan.

Of the same province was also the monograph of Jon Entine, a professor, consultant in the realm of ethics and science, columnist for Ethical Corporation

Institute, and adjunct fellowship at the American Enterprise Institute, Washington, D.C. Among his awards was two Emmy.

In the book "Abraham's Children: Race Identity and DNA of the Chosen People" (2007), he attempted to answer to the question 'Why the tiniest part of world population, the Jews show a high score of tests on intelligence'. That are expressed through a relative high index of Nobel prize and other prestigious awards (Field award in mathematics, Wolf - natural sciences, etc., laureates), as well as financiers, economics, lawyers, doctors and so on.

The story of Hebrew Bible he strikingly pictured through the prism of Analysis of DNA. Entire in the pre - publication of his book at the 27th International Conference on Jewish Genealogy in Salt Lake City (October 29, 2007), told that in it showed the human migration of Y - chromosome in Jews are focused in three major genetic groups: Ethiopien, and the migrants of mitochondria DNA (mtDNA).

Consistently to the narratives of the Dead Sea Scrolls, one of 43 Jews(2,5%), carry one of three mtDNA gene faults - breast cancer mutation, namely a BRC A2 mutation, a trait of eastern Europe Diaspora. The author excepts that mutation of a peculiar tragic gene marker of his akin and ancestors.

In the course of the debate was a consensus that the Ashkenazi Jews, on average, are more intelligent, based on a higher IQ than in other Jews Groups. That emerged from measurements in the last two centuries.

On that forum of scholars and bioethicists reported also William Saletan, arguing about a proposal that an 'intelligence' gene is associated with breast cancer, brain growth and a lack of visio-spatial coordination (e.g. Tay - Sachs disease). He also insisted that in virtue of the high prize in Jewish communities throughout history, Jews bred for intelligence.

- Furthermore, they lived in relative isolation, that promoted an enhanced the intelligence gene with each passing generation (Richard Cohen, True Ancestor, November 4, 2007).

It was shown that as result of the aforesaid steady " brain-building" (Dimond), a high index of IQ (over 140) has been found at 23 people of thousand with a background of European Ashkenazi persons, against four persons of thousand at non-Jews of the same Northern region, viz. at the Jews such high intelligence index were six time oftener.

Correspondently it is astound since the 20th century, particularly the Ashkenazi Jews of Central and Northern Europe won a dominant position among the Nobel-prize winners(cf. above).

Rafail Nudelman, one of most popular and prolific science writer in Israel, generalized the recent dates on the distribution among Jews of the Turing prize in the computer sciences that was also 25% (the same index for Jews -Nobel - prize winners). High is also the index of Jews among the laureates of the Field Medal in mathematics science.

By the way with that prestigious Medal, a prototype of Nobel- prize, was awarded along to three non-Jews, also to an Ashkenazi Jew of Northern Russia - St. Petersburg, Grigory Perelman. He has to receive the Millennium prize promised by the Clay Mathematical Institute of one million Dollars. In the 2002-3 he online (on the site arXiv) two reports on solving the famous French mathematician Poincare and Thurston 'Geometrisation conjectures'. Both conjectures relates to the structure of three-dimensional surfaces, the boundaries of four-dimensional objects. Besides, in 2003 he

delivered a series of lectures in USA about his solve of 'conjectures', that were found for correct by the top experts of mathematics including the president of International Mathematical Union John Ball. Finally at the start of 2006 an international committee of nine experts also found the solve of 'conjectures' for correct and voted to award Perelman with a Field Medal.

The committee stated that 'the mathematical community is still in the process of checking his work to ensure that it entirely correct', nevertheless in fact the award announcement evidence on Perelman's contributions to geometry and other revolutionary insights, and not specially to the Poincare conjecture'.

Meantime, the noted American mathematician of the Chinese background Yang critiqued Perelman's solve as sketched and provided 'guidelines' for solving the proper conjecture. In the same 2006, Yang and his students was granted by National Science Foundation a million Dollars to study and apply Perelman's breakthrough!. Although that Yang highlighted the work of his Chinese students Huai-Dong Cao of Lehigh University and Xi-Ping Zhu of Harvard University published in Asian Journal of Mathematics (June 2006), a first written account of a complete proof of the Poincare conjecture.

Is presumable that this confusing and provocative demarche of the young mathematicians wounded the pride and ambition of Perelman and he surprisingly refused to be awarded with the Medal and prize which amount is about the same as the Nobel one. Strikingly that to persuade Perelman to St. Petersburg arrived the president of International Union of Mathematics himself, and two days discussed with Perelman, yet the latter refused to receive the Medal, and isolated himself from the society. He even resigned from his post at the Steklov Mathematical Institute in Moscow. (Mackenzie, Science, August 25, 2006; Marcus du Sautoy, New Scientist, August 26, 2006; Editorial, +Plus, August 24, 2006).

The single one that got an interview with him were the journalist of New Yorker, Silvia Nasar And David Gruber, that specially arrived to him St. Petersburg. The interview was published August 28, 2006).

They had found him living with mother, also mathematician in the town's suburb as unemployed on bread and milk. He told that became disillusioned by the conformism of mathematicians that against his province of pure science. Particularly this concerns professor Young ambitions to challenge a leading position in modern mathematics. Besides, Perelman declared that 'he doesn't want to be used as a symbol to attract younger mathematicians to a profession he has disillusioned with'.

His friends and tutors told that Perelman rendered himself as a prodigy and at 14 years he won the Gold Medal on an International Mathematical Olympiad in Budapest, and generally all his research challenges were original and far-reaching. Such is the young genius, the idealist of pure science.

Noteworthy, that Science proclaimed Perelman - the scientist of 2006, and it editor the achievement of mathematician evaluated as 'a triumph of intellect'.

Regardful is also that 50% of world champions in chess are also persons with a Jewish background.

THE CULT of LEARNING and WISDOM-an INNATE PECULIARITY of JEWISH PEOPLE

Remarkable that among the ancient Hebrew tribes had been popularized the necessity of hunt for education and accumulation of wisdom.

The convincing evidence for that position is the Hebrew Bible's wisdom literature and its appeal and propagation of knowledge. Such were the Proverbs, Job, Ecclesiastes, Psalms, the apocrypha - Wisdom book.

The main wisdom book is acknowledged the Proverbs (D. Kidner "The Wisdom Proverbs, Job and Ecclesiastes", 1985; R. N. Whybray "Proverbs, New Century Bible Commentary", 1994; D. Atkinson "The Message of Proverbs", 1995).

In tune with David Atkinson, (1995), a former Canon and Chancellor of Southwark Cathedral, suggests that the Proverbs is related to the times of govern of king Solomon (961 - 922), and therefore called in his name. He as also other Hebrew Bible experts deliberates that rather there existed a patronage of the king on the compilation of the ancient Hebrew wisdom gems, along to a usage of an Egyptian writing "Instruction of Amenemope" and other sources of Middle East cultures. Accepted an authorship of named and unnamed group of 'the wise'.

In the "Timetables of Jewish History" of Judah Gribetz et al. (1940), was also credited that the proverbial literature and psalmody flourished in the 'Golden Age' of Solomon's, as well David's narratives circa 930 BCB.

Atkinson offers the various facets of Proverbs in popularization of wisdom instructions for education of the Hebrews. One of them is something like town crier, appealing aloud at the street corners and squares in particularly at gateways of a city (Prov. 1:20-33). They obviously were experienced orator calling to the crowd to turn from foolish ways to be educated by wise men.

Further, he classifies the main practical dimensions of wisdom's values: - diligence, hard work and creativity towards knowledge, discoveries and understanding, the key material sufficiency and finally to preserve national honor (Prov. 10:1 - 22: 16).

In his turn R.N. Whybray(1994) underscores the educational value of the "Fatherly Talks (Prov. 1:8-19) to a son as: "*Listen to instructions, do not forsake teachings(6); Get wisdom, as I your father did(3-7)*. In the Deut.{6-7) is also accentuated that the Jewish law obliges that "*You shall teach them diligently to your children* Besides, after the return of Jews from the Babylonian exile (5th BCE), they were brought by Ezra and introduced to the collected by him all parts of Torah.(Neh. 8). In concord with Mishnah (a collection of the Oral Law composed by Judah Ha-Nasi in the 3rd century CBE, the parents are responsible that their children receives an education beginning from an early age. About the same time were established academies in Babylonia with lectures of sages, that also predicated about the Jewish Law for lay men (Dan Cohn - Sherbok " A Dictionary of Judaism & Christianity", 1991).

The basic of education of Jews in the ancient Israel were provided in synagogue, and descending from the Palestinian Talmud and the 'Qumran' community its scholars were highly literate(W. Browning "Oxford Dictionary of the Bible", 1997). Even before the exile of Jews to Babylon there was an expertise in 'writing' (Deut. 12-13). Moreover, Isaiah and Jeremiah has scribes to record their message (Browning, 1997). He also reported that the Babylonian Talmud told that schools and teachers existed in all populated areas of Israel already from the 1st century BCE. Whereas in that period the majority of Christians would have been illiterate.

Presumable that the main developers and agitators for the people education, especially towards the wisdom gates were the intellectual and social elite of the training -schools of Hebrew kingdom. Naturally in such schools were

educated particularly the sons of the Israel's kingdom elite.

The highest Jewish ideal was to become a wise scholar (*talmid hakham*) soaked with knowledge of the Torah. In contrast an ignorant person was contempt.

Sherbok also underlined that since the completion of Talmud (c.500 BCE) until the emancipation of Jews (18th century), the majority of male Jews were obliged to receive an education training in sacred texts. Accordingly, was taught elements of Hebrew and basic religious texts. Consequently, in the Middle age most Jewish males became literate, against a vast majority of people enabled to read or write (Cecil Roth "The Jews in the Renaissance", 1959; Sherbok,1991).

Thus, Roth wrote that the early Middle Ages distinguished due their high standard of civilization, encompassing the Arab version of ancient Hellenic science and philosophy (for one Maimonides), and with an extreme cosmopolitan elements. Consequently, the Jews was culturally in advance of Europe, being in the Christian world pioneers in the era of Latin Renaissance, being either venerated or sometimes even feared, than the maintainer of a higher civilization. Besides as active intermediators the Jews spread their knowledge, specially as experts of the Hebrew Bible. They even be called 'learned Jews', as they were the innovators of introduction monotheism that was linked with ethics. One of them was Maimonides that served a bridge between the philosophy of Philo Judaus and the modern world.

Notable the assumption of Dimont(1962), that Jews in the Western Europe in the period of about the 10-14 centuries were an ambivalent phenomenon. For preserving the Christian Church from the hazards of Judaism the Jews were excluded from the feudal system setting free the Jews, and thus the gentiles were imprisoned within the system.

Meantime that rose a 'Jewish problem', the starting heresy movement representatives in the struggle against the dictation of Christian Church dogmas began often contact with learned Jews about translation of Hebrew the scriptural texts and its interpretation, and also lent from them even subversive books. In this manner the Jews spread disturbing and provocative ideas, concerned with a religious freedom(Dimont, 1962, Johnson, 1987).

Consequently, the Church decided to solve the 'Jewish problem' through a complete isolation of Jews in Ghettos. Thus, to the middle of 16th century the Western Europe, the center of Jewry for one thousand years, had been cleaned of Jewish population (Dimont).

Ever so such persecutions contributed to mature of adequate economical conditions. In the early Medieval period (500- 1100 AD), Jews due to their intelligence and innovator qualities, began a process of inviting them to settle in Italy, France and Germany for helping in a foundation of cities and become a middle class of trader, usurer (that perceived by the feudal as a scornful occupation). Later the Jews became financiers, bankers, as also furthered highest educational standards in Europe (I. Abrahams, "Jewish Life in the Middle Ages",1958, Roth,1959, J. Markus "The Jew in the Medieval World",1960;Dimont,1962).

The smart, resourceful and literate Jews quickly adapted to new opportunities and became profitable traders, usurer, bankers, namely financiers and even finance and royal ministers. The another branch where had been needed an intelligence and gifts for stubborn study were physicians,

surgeons, druggists, scholars, astronomers, scientific -instrument designers, as well as poets and so on.

As learned people the Jews in the Renaissance time learned philosophy, science, medicine as also Greek Hebrew and even Latin.

In keeping with the work of Miriam Dimond, the European Jews had a such long way of the environment's factors effects on the perfection their intellect. Naturally, a high intellect developed not in everyone and obviously that those with a higher one were more effective, profitable, i.e. wealthier. Such persons were able to provide for a multiple descendents who inherited a genetic pattern of high intellect and accordingly there worked the machinery of natural selection of genes.

The proper natural selection continued even after the banishment of the Jews from Western Europe to Eastern regions ghettos and *shtetl*, were in spite of the poverty and hardships with occupation, one of main obligation of the parents were the accent to educate children through spiritual and cultural values. In that situation the Jews remained the most educated in Europe.

*EINSTEIN - the FOUNDERS of COSMIC SCIENCE/RELIGION-PARALLELS
TANAKH'S METAPHORS*

Along to the aforesaid Einstein extremely expended and explicitly tackled with the issue of religiousness and science, that forced Corey Powell, the editor of the magazine Discover, to admit Einstein 'the founder and greatest prophet of a new science - religion (sci-religion)'. Powell claimed that Einstein recognizes the search for truth as an "inherently spiritual endeavor".

As one of the scientific community also Powell acknowledges Einstein's geniality, in particularity with the discovery of the cosmological constant (CC) - Lambda, a primal force - a governing guide for the evolve of our Universe. For the fair still in progress the discussion of the essence of Lambda and its tend, nevertheless that constant is fateful for the Universe.

Accordingly, quite reasonable Powell dubbed the constant as God's one, and correspondently his best-seller was titled "God in the Equation: How Einstein Transformed Religion"(2002,3). To the matter Amir Aczel, an ass. professor of mathematics (Bently College, Walthaus), also recognized the validness to call this equation - 'God's Equation'.

Whereas Simon Singh, the author of the book "Big Bang, a History of Ccosmology", 2005. Physics World, September, 2005), ranged just the equation $E=mc^2$ as God's equations, regarding its crucial role in mediating of various forms of energy, inclosing mater, also a source of energy.

We also evaluate the proper equation as God one (thasn some primordial *purposive Wisdom's information that is tightly tangled with an energy, whose expression is Einstein's famous equation $E= mC^2$.*

Is relevantly to draw the attention on the primary role of light as one of pillars of the suitable equation and both Einstein's relativity theory and Jewish-Christian religion. Just the light energy was one of primordial factors of creation *of the Universe, in accord with Gen.(1:3).*

Besides, in Einstein relativity theories were introduced two other universal principles that also parallels with Tanakh metaphors - observability principle (a direct one), geometrization principle (an indirect).

The observability principle as a scientific notion is extensively cited in Isaiah e.g. " Lift high your eyes and see: Who created these ? (40:26), in Jeremiah -" ...

Established the world by his wisdom" (10:12), in Psalms - "When I behold Your heavens, the works of Your fingers..." (8:4).

What concerns the geometrization principle, we must regard that the Universe is in fact dynamic geometry, viz. geometrydynamical, as the physics is geometry", and shaped in a global geometrized theory. The gravitational field described in Einstein's General Relativity Theory than responsible for geodetic line curving (Einstein "*Nichteneuklidische Geometrie in der Physik*" in Coll. works, v.2p.178, 1966, Moscow, in Russian).

Moreover, one of Einstein crucial regulative principles of cosmology and physics is geometrization, hence the theory of relativity tangles physics with geometry.

Strikingly, that in the "Pirkei Avot"(III, 18), was proclaimed that "Astronomy and geometry are supplementary to Wisdom", that perhaps was grounded on Job (38:4-5) -" *Where were you when I laid the earth's foundations?... Do you know who fixed its dimensions Or who measured it with a line ?...*".

The rendered some illustrations of Einstein's revolutionizing insights opened the opportunity to link it with inspirations of Hebrew philosophers steadfast hunt for Universe harmony governed by cosmic forces that regulates the relationship between energy and matter (in Abba Eban's, Israel's ambassador to the United State in 1955, considerations in relation with Einstein's death, in Jewish Chronicle, October 2, p.35, 1959). In the same work were mentioned also Ben - Gurion's pondering after a talk with Einstein, that 'even he with his great formula about energy and mass, agreed that there must be something behind the energy'.

Rabbi Herbert Goldstein of the Institutional Synagogue, likewise also admits that 'Einstein's theory if carried out to its logical conclusion would bring to mankind a scientific formula for monotheism'.

Rabbi Nelson's perceiving of Einstein's ideas overlaps with that rabbis Goldstein and our that at hearth Einstein's thinking was Jewish. The former shared with his generalization of the thoughts of Einstein at the 100 Years jubilee after the Theories of Relativity (publicity@jewishlights.com, publicity Jewish Lights, website).

He claims that the groundbreaking theories, beyond making the fundament of physics, directly concerns the aspects of Judaism, and the Judeo - Christian view God.

The popular equation $E=mc^2$ and its main constituent the light speed - 'c', we imagine in its two facets. Above all we envision the equation's components in some sense liken to God's formula of creation of the capital pillars of the Universe and live Nature, notably energy and light. Actually, in the first day of Creation emerged "darkness", that in Deut. 5:19-20 was repeated the in the same part of sentence "...voice out of the fire..." and "voice out of the darkness...", that allowed Maimonides interpret "fire" as a synonym of "darkness", i.e. primordial energy.

- One of the cornerstones of the world is expressed in the formula $E=mc^2$, So, just the energy - 'E', that once was created and does not loosed (it constancy). is changeable in varies forms of mass/ mater - 'm' (as a conserved energy), and light - 'C' -(electromagnetic waves and its particle - photons) - a fixed in light speed, energizer of information transfer, and viz. also its limitation related to the age of Universe, respectively of the content of accumulated information.

That stipulated the dependence of density information of the age of Universe leading to shortcoming of limit in exertion of some essential processes, e.g. complexifying for protein synthesis and even of our consciousness. For such events one must turn to emergence (unpredictable) crisis loop -holes. Conjecturable that

analogous (divine) light speed limit avoid of a higher censure on human personal affairs. Is it, isn't that is truth $E=mc^2$ - a divine equation !

Powell (2003,2005), also call the attention that Einstein frequently adopted the language of theology. He even admitted that future's universal theory of physics would have theological implications. Is known that Einstein in a dialogue with the Ireland writer Morphy insisted: In the sphere of science all the most subtle

ideas take they start from the deep of religious sensations.

In his late years he even convinced that science and religion are both than complementary as the wave and corpuscle conceptions of light (Ronald Clark "Einstein: Life and Time", 1987).

Consequently the foundation of science - like cosmic religion of Einstein is religiousness. However, his sense of rethinking drew to an some "enscientific" the religion. First of all he was a radical anti - anthropomorphist of deity, springing from the second Commandment of Decalogue (Exodus 20:4), Deuteronomy 5:8), following Maimonides whom he greatly respected, as pioneers of tempters to draw the Tanakh narratives nearer to science.

Notably, that Einstein as a passionate follower of Spinoza, proclaimed that his perceiving of the notion "religion" was tangled with own unusual ethical attitudes than ethical religiosity that encompass 'an impersonal God, a deterministic universe, a churchless religion, disregarded of money and material gains, world government, pacifism, and socialism ... i.e. un -American and more or less subversive' (in William Kent "Einstein's Reflections on Life and Religion", The Western Humanities Review, vol.9, No 3, p. 189, Summer, 1955).

To the forenamed list of Einstein's ideals, we find for obligate to add his ardent devote to Zionism and Jewishness as a pride Jew (Einstein 'About Zionism - Speeches and Letters', in Russian, Jerusalem, 1991). Even so for him was more comfortable to take advantage from the offered own term 'Supreme Intellect' or 'Supreme Reason'. Presumable that obsession of Einstein maybe concerned with his discussion with Martin Buber on the core of faith, when he admitted that 'What we (physicists) strive for is just to draw His (God) lines after Him', as one retrace a geometrical figure (in M. Buber "The Knowledge of Man", p.156, 1961).

Following the suitable view, Einstein in a conversation with another famous pantheist Rabindranate Tagore, they recognized that 'God beyond the human being is no God', respectively beyond a human observer's reason, a hunter of truths (*Einstein "Nature of Reality", Coll. Works, t. 4, p.132 1975*). Strikingly how that conclusion of the both guru lap over with rabbi David Nelson's insight on a 'discovered God' (2005,6), and 'we created God because God need us'(2007,cf above).

Eventually such original pantheistic view urged Einstein on one hand to call the theologians to revive 'the path to genuine religiosity does not lie through ... blind faith, but through striving after rational knowledge', and on another hand 'science not only purifies the religious impulse of the dross of its anthropomorphism but also contributes to a religious spiritualization of our understanding of life' ("Ideas and Opinion",p.2 "Philosophy and Religion, A Symp. publ. by Conf. on Science, Philosophy and Religion...N.Y.,1941)

In the same tune is also the understanding by Powell (2005) the deliberations of Einstein that he 'understood that a science that ignores o seemingly refutes religion would never be fully satisfying to the public - not even to himself'.

Thus the path of rationalizing the Torah started with Maimonides and Spinoza, revolutionized Einstein and vitalized rabbi Nelson (2005,7).

The latter two researchers strides the royal route for adapting and invigorating Judaism and consistently the Jewishness, regarding that also Einstein also respected the heredity of Hebrew prophets, that turned him towards Zionism and ethical religiosity of a cosmic religion governable by a some pantheistic God -Supreme Intellect, Reason [all that attributes of creative wisdom matrix].

Strikingly, that consistently the confess of Einstein, in the apt and other his

revolutionizing theories and discoveries, a crucial role played both occasional intuition and inspirations (Prolog. Collections of Scientific Works, 1964, in Russian). There was predicated that intuition is the core of knowledge sided by unconscious perpetual 'intrabrain' discussions.

In this context we find for relevantly agree to the insight of Roger Rosenblum rendered in his essay 'The Age of Einstein' (Time, December 31, 1999). He suggested that sometimes uprising discoveries achieved through inspiration could be marks 'that some people is more able to speak to God'...'and the God in return spoke to a select few'. Thus, the divine shares with them of some of His information about mysterious regularities of nature, which perhaps humanity already matured to understanding.

That is in tune with E. Doctorow's (2004) view that such creative mind as Einstein's feels 'serving as a medium for the voice of God'. Notably that even the Nobelist Bertrand Russell, the ardent atheist and famous scientist, at the start of the First World War also resounded to 'God's voice'.

Anyway the central topic that bothered Einstein had been the relation between science and religion, and especially religiosity. both at the level of cosmos and science community.

The most explicit panorama of Einstein's deliberations on the pertinent issue was brought in Max Jammer's work "Einstein and God" (1999,2002). The author, Rector Emeritus of Bar Ilan University, Israel, a former college of Einstein at Princeton.

Jammer tells that Einstein's understanding of physics and religion being profoundly bound together, considering that nature show traces of God, analogously than natural science comes to help to natural theology. He was convinced that just the natural science pave the way to grasp God.

The drawing force that perhaps guided Einstein on the avenue of a thought on the complexity of religion and science was the perpetual torment quest to know how God created the world, particularly His strategic thought, as the rest are details.

Noteworthy, that in Einstein's version of the topic "Religion and Science", published in New York Times Magazine, November 9 (1930), was predicated the key of his ideas about the notion - 'I assert that the cosmic religious experience is the strongest and noblest driving force behind scientific research', and 'the only deeply religious sensible in our largely materialistic age are the earnest men of research'.

Einstein also highlight that between religion and science exist a strong reciprocal relationships and dependencies. The religion learns from science predictions that approximates theologians to the goal why the events in the Universe and live nature take place. Whereas, scientists is most plausible in a state of a religiosity sense to strive towards truth and understanding. "I cannot conceive of a genuine scientist without that profound faith'. however, 'scientific reasoning can aid religion ... in striving after the rational unification... towards the common truth. The advancing on the 'path to genuine religiosity' must turn 'through striving after rational knowledge'.

In a course of a dialogue with the Ireland's writer Morphy, Einstein insisted that 'In the realm of science ... the most fine dense ideas emerges from deep religious feelings'. Furthermore, religiosity presently submit the only creative activity. (Epilogue. CSW, v.4, 1964). He even conceded that a scientist , researcher ought be religious, viz. fanatically devoted to science. On this ability put attention the writer P.Tuiller in his book "*Le Cas Einstein*" (Phenomenon Einstein,1979),

regarding the meaning of Einstein that a human devoted to a sense of 'cosmic religiosity' - the most powerful tool of scientific research.

He confessed that scientific research to him was 'the only creative religious activity of our time'. The suitable deliberations of Einstein about religiosity and science, drove him to be a founder and prophet of a new kind religion, grounded on an idea of scientific religiosity, whose metaphor in accord with the cited above Powell is sci/religion. And Einstein himself proclaimed 'I am a deeply religious nonbeliever...'. Still there for the fair must be remarked - a nonbeliever in a personal God.

The core of the new religion of Einstein is the cosmic religion based on human being reverence towards the global harmony of laws of the world, its diversity, and the capability of scientific research activity. And its mighty governor - 'Supreme Intellect'. All this is concerned with a 'cosmic religious feeling... which knows no dogma and no God conceived in man's image', and awareness of a 'spirit manifest in the laws of the Universe - a spirit vastly superior to that of man'.

Thus, Einstein perceived religiosity than a moral, aesthetic and psychological tuning, and also it is a creative sense towards new. He suggested that for challenging science truths a creative activity must be associated with a *religious-ethical* and religious - esthetic views of universality, i.e. manifestation of highest humanism. Hence the sense of religiosity is multifunctional, than it reflects 'fanaticism in science', ':scientific - creative activity', and 'secrecy' ("Mein Glaubensbekenntnis" (My Credo),1932, F. Herneck Albert Einstein,1967).

However, the riddles of the nature does not always decodable and only by introducing a 'Supreme Intellect' solve this paradox (in A. Einstein, "the Human Side", H.Dukas, B. Hoffmann, eds, 1979). Just a 'Supreme Intellect' or 'Supreme Reason' [perceivable also as a cosmic 'Creative Wisdom Force'] is the unique cause of the existence of 'nature's harmony' and 'lawful nature', and the most amazing the comprehensibility through the human reason the apt harmony and regularities,

In Einstein's considerations a special facet had been endowed to the notion of ethical religiosity, that is complementary to the cosmic religion of the awe and admiration towards the eminent and wonderful universal order. ("Religion and Science",1939,1940). Noteworthy, that Einstein envision in the predication of Hebrew Prophets, the seeds of his 'cosmic ethical-religiosity sense'. This sense is awoken at scientists hunters of truths, and fighters for social - justice.

Thus, the cosmic religion of Einstein is a concept: - of god's universal purposefulness, namely, on 'harmony and determination' in nature and society; - though religious (fanatical) devote to scientists creativity to decode the regularities of nature; - hence transformation of religion to a more scientific realm by avoiding from it any miracles and paradoxes; - of a believe in a 'Supreme Intellect', that harmonizes the nature by determination of events, concurrently permitting the intellectual activity of human being, and even toward challenging the divine uniqueness of the 'Supreme Mind'. viz. its metaphor - God.

Thomas Torrance, a noted theologian in a lecture "Einstein and God" delivered at the Center of Theological Inquiry in 1993, underscored that Einstein early in his life referred to God as a impersonal 'cosmic intelligence'. Even so he referred to God in a Talmudic expression as 'the Old One', i.e. as the ultimate spiritual ground of all reasonable order which transcends through natural laws that scientists rediscover. In this framework he was closer to Spinoza's *Amor Dei*,

namely the intellectual love of God. Regarding that 'ideas comes from God', they are revealed to the mind and tuned into the design of the Universe, apprehended through intuition ("What I Believe.", The Forum, October, 1930). This was his non-logical, intuitive way of reasoning knowledge in tapping into God's thought.

UNNATURAL EVENTS THAT ARE STILL BEYOND SCIENCE

Among such mystic phenomena limited to our understanding are:

1) *the "axial" time, the time of arising of a human being endowed with conscience, in general realizing own essence with all its limits and the grounds of morality and ethics. Thus at heart arise a man that principally have no difference of the modern one. This took place into all ancient world civilizations at only few centuries (800 - 200 BC);*

2) *the landmark discoveries usually are triggered by an intuition spark that revolutionizes our understanding of the cosmos and nature, and moreover, its launch often run almost simultaneously by separate creative personalities independently one of another. Such illumination hunch came 'out of thin air'(an eminent mathematician Poincare, in A. Moore "Invention, Discovery and Creativity",1969). David Myers, the psychologist at Hope College, defined intuition as an immediate insight without observation or reason ("Intuition",2002), and the famous discoverer of the stress syndrome, Hans Selye ("From Dream to Discovery",1964), reflected that intuition is "a spark setting fire the mind". In concord with the sayings is also the assumption of Michael Shermer, the publisher of "Skeptic Magazine", that the intellect is driven by intuition (Idem. Scientific Am. December, 2002). Moreover, Edgar Doctorow, the acclaimed novelist of USA (Discover, December, 2004), proposed that the creative mind serves 'as a medium for the voice of God'.*

3) *The principle 'of least action' formulated firstly as a divine basic law in mechanics by Pierre Maupertuis at the 1740s. The mathematicians Leonhard Euler and Joseph Lagrange generalized the principle than one of leading in general physics, and Hermann von Helmholtz introduced the law of minimal effect and energy conservation in the realm energetics and thermodynamics. Later Max Planck in his book "A Survey of Physical Theory"(Dover Publications 1960), submitted a special chapter to "The Principles of least action", where he argued that the principle was based upon an idea as a regularity of God revealing in nature.*

According the Nobelist R. Feynman the principle is plausible with metaphysical overtones, and it is even as if God, a parsimonious God - where after all leaving his stamp (in James Gleick, "Genius", 1993).

4) *The non-promising discussions on the "probability of God".*

A striking instance for such groundless discussion is that one developed on the pages of Scientific American of July 2004, in the "Skeptic" paper of Michael Shermer about the book of Stephen D. Unwin "The Probability of God" (2003). The author is a risk management consultant in Ohio. His former experience in the realm of quantum gravity convinced him that the universe is probabilistic. He suggested that the anthropic principle and intelligent design 'is not the sort of evidence that points in either direction, for or against' the probability of God. For this sake he used the popular in biology Bayesian probabilities method, with a starting admission for the probability of God of 50 per cent, as 50-50 represents 'maximum ignorance'. The main used index was the so-called 'Divine Indicator Scale'(D), as a function of the probability. In so doing the value of: - recognition of goodness (D=10), existence of moral evil (D=0,5), existence of natural evil(D=0,1), unnatural miracles (D=2), extranatural miracles, resurrection (D=1), and religious experience (D=2).

On this base applying a modified Bayesian theorem, Unwin concluded, that 'The probability that God' exists is 67 per cent though confessing that 'this number has a subjective element', reflecting his own assessment of the evidences. Whereas Shermer introducing in the scale another assessments, based on his own theory of the evolutionary origins of morality and the social-cultural grounds of religious belief, found a probability of God existence only in 0,02, or 2 per cent. Even so Shermer's opinion is that 'the question of God's existence is scientifically insoluble one'.

5) *Spirituality, i.e. mind's consciousness over matter. Neuro-prostheses*

Recently was revealed an another phenomenon that is on a border of unnatural - the possibility of such immaterial event as thought to trigger electric, i.e. electronic impulses of neurons of the brain for manipulate with implanted prosthesis. Some researchers groups, whose leading one is that of Miguel Nicolelis, a neural-prosthesis expert at the University Duke, successfully launched a project 'Brain-Machine'.

Issuing from experiments on rat, macaque monkeys and then on paralyzed humans, has been learned to transmit thought commands trough cortex neurons electric (electronic) impulses for manipulation with implanted neuroprostheses interfaces. The commands are transmitted to a computer by a special algorithm via embedded chips in their brains (in M. Zucker, Scientific Am., November, 1999; M. Nicolelis, J. Chapin, Ibid., October, 2002; M. Nicolelis, Ibid. November, 2004; in Discover cover story "The Myth of Mind Control", October, 2004; Jack Kelley, Discover, January, 2005).

Though the prostheses are still slow and unreliable, Ted Berger of the University of Southern California in Los Angeles, a leader of such project is encouraged by their first steps.

Nicolelis is faithful that science at not far future will succeed to get out all the brain's information processing tricks sufficient to yield huge improvements in neural prostheses for the need of paralyzed, blind, or other disabled (Scientific Am. February, 2008). In this article he shared with his pride on own innovations in the realm of robotic prosthetics. Between them the opportunity of in on electron signals generated by a monkey with a joystick to play video patterns. That really biological code is translated in commands for robotic hand and now also for a robotic leg. Strikingly that in progress a feeder of sensors data from the robot feet into monkey's brain, and most astounded that the robotic legs will be built at the Advanced Telecommunications Research Institute International in Kyoto, Japan. In that the experimental monkeys will be at Duke in North Carolina, and their neurons signals through satellite transmission.

Nonetheless, he caveat that certain aspects of our mind would not be disclosed, regarding that the most meaningful thoughts be written in a code unique to each us. He concedes that 'there will always be left than mystery'. Therefore, the prostheses of Popular Science about a future 'mental telephone' conversation 'simply by thinking about talking is still doubtful' (in Discover, cover story, October, 2004).

The researchers of Nicolelis group and other one that are working on the Pentagon's project, the so-called "robotrat" in the framework of Defense Advanced Research Projects Agency (DARPA), and sustained with its generous funds, already found clues that the neuron impulses are digitally coded, and now they endeavor it decode partially. John Chapin, a co-leader of the robotrat research team, ranks the neural code along with two other great scientific mysteries: the origin of the universe and life, although the former is the most consequential. The decoding would open new horizons in ailing brains and it prophylactic, allowing perfecting computer programs towards enriching them with human capabilities, and finally it would challenge the philosophical riddle of mind - body problems (Discover cover story, 2004:

Joe Tsien, Scientific Am., July, 2007).

Further, in the apt cover story of the magazine is highlighted that the neural code often compared to the operating system of a digital computer, and the neurons like transistors regulate the electrochemical pulses, resembling to the basic units - bits of information in digital computers. Yet the brain is unique by an astounding, quite unnatural complexity containing 100 billions cells and each cell interact via synapses with other 100,000 cells. The signals are regulated by hormones and neuro-transmitters that awash the cells, and the synapses constantly are transformed in strength, by forming and dissolving.

In passing, also Christian Koch, the author of “Consciousness” (2004; Scientific Am. December, 2007), compare a single neuron to a minicomputer, and messages are conveyed by small group of neurons in a tense temporal code and a context of the cacophony of the brain. To discern such faint signals within chaos of other signals are 'incredibly difficult'. Besides, Douglas Fields, an adjunct professor at the University of Maryland, underlines that the information in the brain actually is coded through the neural impulses, viz. spikes, regulating certain genes in neurons, i.e. turning it on and off according the impulses firing(Scientific Am., February 2005)

Thus in the review of Discover (2004) was called attention that 'The brain performs at least one quadrillion operations per second, almost a thousand times more than the best supercomputer'...,and compliantly 'No conceivable technology will be subtle enough to discern all the memories, emotions, and meanings aroused in us by our perceptions'. Eventually such overcomplicated neuronal code, that intimately links and depends of thoughts impulses is doubtful would ever be disclosed. Nicolelis similarly believes that certain aspects of human mind seems to remain inviolable as our thoughts are coded uniquely to each of us.

In common with Nicolelis is also the noted neurophysiologist Walter Freeman of the University of California at Berkeley, that accentuated the uniqueness of each person turns out as a fundamental barrier to understand and control the mind. Although, Freeman predicts good prospects for development of relatively simple neural prostheses to enable paralyzed people by thought to send simple commands to a computer. Moreover, the MIT's artificial – intelligence expert Rodney Brooks foretold in Technology Review that about the 2020s implants will let us carry out 'thought- activated Google searches'(in Discover, 2004).

Lately in Discover (January,2005), Jack Kelley under the topic “ Year in Science 2004”, reported on the achievements of John Donoghue, neuroscientist at Brown University, the founder of Cyberkinetics. Donoghue in a interview with a correspondent of Newsweek of November (2004), and in a profile of Donoghue, an author of a breakthrough published in Nature (v.442, xiii and 141, 2006), is told that he is a neuroscientist at Brown University in Providence, Rhode Island, and his colleagues descending from the idea upon converting thoughts in action, started from experience on brains of monkeys.

- From June 2004 they started educate a quadriplegic volunteer - Matthew Nagle paralyzed from the neck and down and confined to a wheelchair, enabled to control the computer only by his mind's thoughts using a brain - computer interface called BrainGate. This project of Donoghou was maintained by a private company in Massachusetts - Cybernetics Neurotechnology system, of which founder, director and chief scientific officer is Donoghou (Editorial, Nature, v.442, p.109, 2006).

He explained that a tiny sensor chip (2x2 mm) with installed hundreds electrodes each of them is fixed on selected neurons after being implanted in patient's motor cortex. By this way the sensor catch neural impulses signals controlling the arm

movement, with a minimum of “noise”. The signals are transmitted via fiber-optic cable to computer processors that finish the filtration of the disturbing 'noise' and translate on a TV the patient's thoughts.

So, Nagle manipulates with his TV skipping over video games lowering the volume by desktop icon. He can open a paint program and sketch a circle on the monitor, as also quickly learned to open and close a robotic hand and manipulate with house technique (Celeste Biever, *New scientist*, July 15, 2006). Donoghue comments that 'the fundamental findings are that you can record activity from the brain years after injury, that thinking about movement is sufficient to activate the brain, and that we can decode the signal'. One draw-back of the technique that Nagle undergone a risky operation -drilling a hole in his skull and inserting of pill-sized chip covered with 96 protruding electrodes in the motor cortex, controlling bodily movements. The implant still able to sample only a fraction of the relevant brain activity.

In another paper Donoghue group offers an explicit description of the used pilot neuromotor prostheses (NMPs) used at the initial results for the tetraplegic human, e.g. Nagle. The latter used imagined limb motions command by firing neurons that open/close the robotic arm. Thus an intracortical neuronal ensemble spiking activity turned valuable for humans with tetraplegia (Leigh Hochberg et al. *Nature*, v.442, p. 164, 2006).

Donoghue predicts a day when you'll shake hands with a (quadriplegic) person, that operates only through thoughts(*Newsweek*, 2004).

Besides, Gopal Santhanam et al. reported that by the same set of 96 electrodes but implanted in monkey dorsal premotor cortex using a manyfold higher performance brain-computer interfaces (BCIs). By that manner the monkey is capable of operating with various keyboards sizes in a fast and accurate key selection system. Thus, is possible to get up to 6,5 bits per second, viz. about 15 words per second. The results are essentially promising for increasing the clinical value of BCI in patients.

A group from the Wadsworth Center(the N.Y. State Department of Health in Albany), under Jonathan Wolpaw and Dennis McFarland, also developed a brain-computer interface translating thought signals into a move of a computer cursor (Proc. Nat. Acad. Sc. December 21, 2004; in S. Scott, *Nature*, v.442, 141, 2006). They put to four volunteers, two of whom with spinal cord injuries, wear caps speckled with 64 recording electrodes and to imagine the move of cursor in any of eight possible locations in periphery. At a time a computer translated their brain's EEG, i.e. mu and beta rhythms. After some weeks the two volunteers with spinal cord injuries succeeded to perform the aimed task (News of the week, *Science*, v.306,p. 1878, 2004; in Ch. Brownlee , *Science News*, January 29, 2005).

- The neurobiologist Andrea Kubler(the University of Tübingen, Germany), uses the same approach with patients with amyotrophic lateral sclerosis (Hawking also suffers with the disease) and other patients(Brownlee,2005). The computer scientist Melody Moore, a director of the Brain Lab at Georgia State University in Atlanta using a proper electrode-laden caps, proposes that the patients could be used to manipulate with a wheelchair and chess-playing robot (in *Science*,v.306,p.1878, 2004).

6. Still unsolvable problems of consciousness and free will

In respect to the conjectured mechanism upon consciousness, and some of its main attributes, imagination, intuition, inspiration, intention, thought and free will, as yet are discussed its quantum, or metaphysical nature.

The general aspect of the matter was envisaged by the noted professor emeritus George Ellis (the University of Cape Town, South Africa). On a model of playing

chess, he explained that by an intention to find the optimal version of reaction upon the move of the partner, and its finding, the mind instructs the arm to make the necessary move by forcing millions of electrons attract millions of protons in the adequate muscles of the arm, thus even 'mind on the world', i.e. minds components - intention, thought, creation of ideas, concepts interwoven with apt emotions and free will, manages the material world (Physics Today, June, 2005).

M. Shermer (Scientific Am, January, 2005), renders as keen adepts of the concept the renowned physicists Sir Roger Penrose and Stuart Hameroff, the two from University of Oxford. The former in his books "The Emperor's New Mind" (1989) and "Shadows of the Mind" (1994), claimed that the conscious thinking 'depends upon a yet-to-be-discovered theory of a 'correct quantum gravity' (CQG)!', and he envisaged that the neuron level picture of the brain and mind is a mere shadow of a deeper physical level.

So also the works of Stuart Hameroff's (professor Dep. Anesthesiology & Psychiatry, University Arizona, in a chat with Jil Neimark, Metanexus. Views, December 13, 2002; and "Consciousness, Neurobiology and Quantum Mechanics: The Cause for Connection", 2004), rendered a theory of quantum consciousness. In the chat he shares with his thoughts that spirituality in a guise of 'God and consciousness could be part of the universe in a scientific way'. In the latter work he contemplates about a notion of 'protoconsciousness' as a irreducible fundamental feature of the universe like spin or charge of elementary particles that waiting to be acted upon produce consciousness. Analogous view is found in the works of the renowned mathematician and philosopher Alfred Whitehead and Penrose.

Further, Hameroff contemplated that an irreducible precursor of consciousness is a pattern that by philosophers defined qualia, a mediator of our sensing the environment and our inner media changes exerted by our brain's quantum processes in a frame of its microtubules. He also proposed that qualia as a protoconsciousness pattern of human being experience is a fundamental feature of the universe like spider - webs of spin, serving a bridge between the Planck scale, a concentrate with vast energy and information, that caught by the consciousness of the human being.

The suggested initial core of consciousness is distributed in the geometry of space-time at the Planck scale, that according Lee Smolin (2001) the Planck geometry as well as the whole universe is described like a spider - web of spins rendering the pixels of reality. Stuart Hameroff speculates that it is reasonable to picture the Planck scale than a store place even of morality and the soul of the human, considering that this scale render a vast concentration of information and its movers energy and entangled particles spins.

Michael Shermer (2005) perceived the theory with a typical for him great skepticism remarking ironically that it generated 'much heat but little light'.

Analogous was also the reaction of the scientific community to the book of Jeffrey Satinover, ("The Quantum Brain", 2001). Notably, he assumed that the weirdness of the world of quantum resembles to the mystery of God.

Besides P. Davies bet a question 'how does something as insubstantial as a thought or desire move electrons and ions around in brains to trigger physical movement?', and his answer is that it is in the hand of physicists (New Scientist, September, 27, 2002; Ibid. December 11, 2004).

An attack upon consciousness made too Francis Crick, the co-founder of the genetic role of DNA, and Christof Koch by means of the developed by them approach 'Neural Correlates of Consciousness' (NCC), rendered in Koch's book "The Quest For Consciousness", 2004). In a later work Koch (The Scientist, September 12, 2005), point out that the NCC program provides the best way for progress in the

conundrum of consciousness regarding that it offer the minimal set of neuronal mechanisms or events of minds. By such approach he hopes to quantify the mind - body gap. Koch has been collaborating with the Itzhak Fried, the chief of the UCLA program in identifying thinking cells. In this context they announced on finding a single brain cell recognizing, for instance, the image of Bill Clinton.

This was succeeded at a young patient with epilepsy, that volunteered in experiment with temporarily implanted electrodes into the brain not only for monitor seizures, but also for underpinning special cognition cells (the report of Fried at a recent press - conference for researchers in cognition science, in John Horgan, Discover, June, 2005; Koch's report at the conference "Mind, Consciousness", 2005). Consistently, Koch reputed that that consciousness must be located in the activity of some neurons. However that beg a question ?

Even so, Michael Shermer pointed up that the developers of NCC had been forced to confess that their concoct through NCC solve such grand unified theory as consciousness does not real (Scientific Am. March,2004). He ponders that the research of consciousness, such an unbelievable fantastic complex formation should be run not at the neural level, but higher [i.e. deeper]. William Calvin, the noted theoretical neurophysiologist at the University of Washington (Seattle) and author of a book "The Cerebral Code" (1996), set forth an outlook that 'all that the consciousness physicists have accomplished a replacement of one mystery by another' ("How Brains Think",1996). Thus, the disclose of consciousness by a physical avenue is problematic that guided several researchers to conceive the matter philosophically.

One of such pioneers of a global value of consciousness was the late Sir John Eccles, the eminent neuroscientist and Nobel-prize winner in this field, that in his provocative book (with the founder of the modern neuro- surgery Wilder Penfield "The Human Mystery"(1979), advocated that 'beyond question' the human mind is regulated by a Universal Consciousness. The brain/mind compliantly play a role of a receiver of Universal information, complemented by computer processing of the information. Eccles even assured that 'I experimentally can prove that the activity of consciousness do not explainable by the function of the brain. Consciousness receives externally coded signals'. Thus, thoughts are pushed from outside (in M.Shermer, Scientific Am. January, 2005).

Strikingly that the academician Natalya Bechtereva, the long-term director of the St. Petersburg Institute of Brain, being deeply impressed by the hypothesis of Eccles upon consciousness, during a long time researched the creative process, using an original computerized electroencephalic tomograph. On reason given she concluded that the process of creation of a hypothesis, theory, etc. is not concerned with a certain genetic code, but rather depend of an external inspiration flash. As a religious person she believes that the signal emerged from a Designer, but as a scientist she strives to reveal such information mechanism ("The Magic of Brain and Life Labyrinth", 2001, in Russian).

More philosophically reflected on the issue the theoretical physicist Anatoli Linde, supposing that consciousness along with space and time are world primary objects, as well as Jonathan Shear, a philosopher at Virginia Commonwealth University, that rated consciousness to the list of fundamental non-derived properties of the Universe (in New Scientist, September 27,2002). In kind is also the aforesaid reflection of Nicoletti that the digital code of neural impulses impressed through thoughts is of a primary core, as life itself.

Susan Blackmore represented in her book "Consciousness" (2004), a view that mind is *more* than brain, arguing about one of hard questions of consciousness related to the genuine subjective experience pictured by our sense organs as "qualia,

a believable mediator of external changes and raw component of consciousness. .

Whereas Simon Blackburn, an acclaimed professor of philosophy at the University of Cambridge, perceives the phenomenon qualia than a freak. Reviewing the recent literature on consciousness, he singles out the book of Jeffrey Gray "Consciousness" (2004), that tackles with riddles of qualia and synaesthesia. Blackburn is in line with Gray that these hard problems up to now not solved. Koch also come to terms that the problem of such sensations and feelings of qualia is the Holy Grail of consciousness (The Scientist, November 12, 2005).

Between the central difficult problems Stuart Kauffman (2008) the director of bioinformatics, distinct the phenomenon awareness, what philosophers called *qualia*, a sense of awareness. He confess that in contrast to his understanding the issue of consciousness in the of quantum physics, in the matter he in circle.

Now in the modern cosmology in process is a refining of the idea of an ultimate mind. Thus, the acclaimed novelist Edgar Doctorow (2004) in his essay on Einstein's mind also suggest an existence of an evolving communal intellect (Discover, December , 2004). This notion of cosmic mind settle for with Einstein cosmic religion with its pillar - the Highest (or Ultimate, Primary) Intellect, metaphorically called as God ("What I Believe", The Forum, October, 1931). This render the cornerstone of a belief towards a divine purpose in the cosmos, the creator of 'harmony and determination' into the nature and society.

Notably, that Richard Henry, a Professor of the H. Rowland Department of Physics and Astronomy (The John Hopkins University, Baltimore) claims that the Universe is mental and spiritual, and its only reality is observations, viz. the observers consciousness (Nature, v.436, p.29, 2005). That in common with Keith Ward (2008) thoughts of the existence of an ultimate omniscient consciousness or wisdom (cf. above). The latter, a Gresham Professor of Divinity at Gresham College (London), pointed out the idea of mentality of cosmos were found in the ponderings of such preeminent scientists along to Einstein, also Niels Bohr and Werner Heisenberg.

The latest book of an emeritus astrophysicist Bernard Haish "The God Theory" (2007), also envision a some entity of God than a Cosmic Consciousness.

Another professor of theology, John Haught in his book "Is Nature Enough" (2006), deliberates that the universe was already fulfilled with *mind wisdom* and thus is aroused a congenial evolutionary habitat for critical intelligence.

Summing up the discussion on the essence of consciousness, Steven Pinker, the Johnstone Professor of Psychology at Harvard, whose last bok was "The Blank Slate (2005), in an essay " Th Mystery of Consciousness" (Time, February 12, 2007), called the attention that the issue is still far from be solved.

To the point, the second president of US John Adams, the co-author of the Declaration of Dependence, in a letter to F.A. Wandercamp of February 16, 1809, wrote that ancient Jews introduced the doctrine of a higher mind that is the essence in the all aspects of moral - the base of civilization.

Remarkable that also Maimonides argued 'Now, it has proved that God is an intellect, which always in action' (Guide, p.1, ch.68), '...the intellect which emanates from God unto us is the link that joins us to God' (Guide, p.3, ch. 51), and '...the Universe gives evidence of design' (Guide, p.2, ch.19). The saying perhaps may convince us upon an existence of a divine Intellect, viz. a Higher Intellect or a Mind and a Designer of all material things and the predominance of spirituality, embodying information on matter in the Universe.

Eventually, updated scientific experiments certify that such mystery as the spiritual force of thinking is sufficient to launch neurons electric (electronic)

impulses, to manipulate with neuroprostheses of palsied patients (cf. above). *This may serve than one of the most obvious contemporary instances on the masterly of spiritual information effects upon material world, mind over matter.*

That is in concordance with the maxim of Einstein 'The truth of a theory is in your mind, not in your eyes', i.e. a primacy of spiritual - intuition and reason upon matter of experiments. ("My Worldview", 1932).

Another obvious instance of such priority is the healing of praying, meditation, music-and psycho-therapy. Thus the latest research of the University of California, San Francisco, evidences the religious Americans life longevity are 83 years approximately, whereas a non praying one lives 75 years. The effect emerged of the devotion of the former to theistic ethics religiosity. Besides, in accord with dates of Newsweek (USA,2004), 84% of Americans are convinced that a prayer improves the health (in Newsweek's Digest, November, 12,2004; in Russian, Israel). The music heuristic power on health notably are based upon the activation of several brain centers (N. Weinberger, Scientific Am. November, 2004).

The last time a growing popularity gains the way of meditation, notable thinking about thought, excitingly about happiness. Thus the experiments of Richard Davidson (the University of Wisconsin, Madison), that in a course of continuous positive thinking of a group of Buddhist monks, the 'functional magnetic resonance image' showed a striking activity in an area of the left prefrontal cortex - the site that marks happiness (in Sharon Begley " Train Your Mind, Change Your Brain",2006; " How the Brain Rewires Itself", Time, February 12 , 2007).

M.Shermer though being critical to such and other reports, especially upon the prayer effects on health and even diseases dynamic, appeals to more rigorous control experiments (Scientific Am., May, 2004).

Among the various consciousness miracles we have to add the issue of *free will*, that lately hit the headlines.

The existence of the idea of a free will submit one of dogmatic pillars in Judaism and Christianity, i.e. the choice among good and evil, right and wrong, altruism and selfishness. Already in Deut.(30:15,19) are said that "*See, I set before you this day life and prosperity, death and adversity*". and "*... I have put before you life and death, blessing and Choose life – if you and your offsprings would live*". That suggest a mechanism of free choice.

The sages explains that ability of the human being to choose between good and evil than a Lord's wisdom design presented him to choose the right way by a free will through an individual scale of values. By such a way are secured the values of ethical religiosity and eventually the path to a spiritual ideal. Thus, the principle of free will is represented as a central principle of Jewish theology, though the contrast between personal decision-making and the concept of God's omniscience. - This principle of free will of making moral and religion choices, is also dominant in Christian thought(D. Cohn-Sherbok "A Dictionary of Judaism & Christianity", 1991). The author also underlined that the recent Protestant theology is inclined to accept the value of personal choice.

The Jewish orthodoxy scientist Leo Levi rated the principle of a free will likewise a fundamental of the Bible. It overlaps with the principle of quantum uncertainty as a mediator for resolving the contradiction of the free will and the reliability of nature ("Challenge", 2000).

One of the top philosopher of modern time Immanuel Kant in his "The Critic of the Practical Reason (1788), perceived the free will as a single object that from moral view is good by itself (in K.Yont, A.Klimovski "Kant for Beginners ", 1996).

- Moreover, the renowned philosopher Arthur Schopenhauer (1788 - 1860), the free will to live even evaluated as some absolute that stands outside space and time and is a primary element in human being. So the intellect and consciousness is only secondary (“The World as Will and Representation”, 1857, in German). He predicated that the act of will relates to the subconscious realm, but the intellect is conscious. Hence the individual ethics is founded on the idea that its core is the enduring, underlying will (Ch. Janaway, Schopenhauer, 1994, 2002).

In the introduction to New Scientist (May 17, 2003), dedicated to the topic “human nature”, was also accentuated that Christianity evaluate the principle of 'free will' as one of its central dogmas. One of the inferences of a panel on free will that run in the framework of New Scientist of May 10 (2003), was that such decision-making process made by the acclaimed professor of philosopher of the University of Cambridge, is a result of interaction of subconscious and conscious mind and rather concerned with the concept of 'reason responsiveness'.

That has a common ground with the appraised Reform Judaism rabbi Gunther Plaut that especially tackles the dialectic issue of determinism guided by God and the free will of the human being that sometimes bents to evil acts. That yields problems even for the omnipotent Lord (“The Torah: A Modern Commentary”, 1981).

- This is in common with the aforementioned pondering of the philosopher Buber, that through the free will the human being could oppose to God, 'withstand his word' ("Israel and the World" (p.16, 1948, 1965).

Whereas the renowned mathematician George Ellis (2005), argues that the higher levels of hierarchic complexity expressed through consciousness effects of intentions, thought and free will really regulate the underlying low-level physics. Yet so far we don't got a clue how consciousness emerges from the underlying physics and even while have no approach to the matter.

Another resourceful physicist Nicolas Gisin (the Geneva University), that succeeded to fire entangled photons beneath the waters of Lake Geneva through fiber-optic telephone cables instantly at a distance of 25 kilometers, noted that underlining event of an instant invisibly linked particles (photons), could be observed through the human consciousness attributes, including free will. On scores of the proper experiments Gisin raises the question- “Either space-time is an illusion, or free will is an illusion” (M. Buchanan, New Scientist, June 18, 2005). However, regarding that the experimenters has a free will and the reality of experiments has the described properties, the physicists are forced to run for a more deep theory that explains the strange event that entanglement move particles faster than the speed of light.

Nevertheless, Ellis (2005) assumes that due 'the effectiveness of human mind in controlling lower level structures (embodying quantum physics), the causal hierarchy (of biologic systems) bifurcates, distinguishing causation that involves choices (free will) and intentions from causation that does not'.

The problem of free will has also two philosophic facets: a subtle voluntary limit of a transcendent superpower of his ability to influence on making moral decision, or the process is of the realm of reason. The former version had been discussed already in Deuteronomy, the latter is debated more in our secular epoch.

Thus, the philosopher T. Warfield introduces several arguments on the incompatibility of causal determinism and human freedom (Philosophical Perspectives, v.14, p.167, 2000). Whereas, P. Van Inwagen was forced to confess that the free will remains a mystery (Ibid. v.14, p.1, 2000).

Nevertheless, David Deutsch, the noted professor of physics at the University of Oxford, deliberated that even in such controversial issue as free will and

determinism the quantum physics theory offer some loopholes (New Scientist, September 17, 2005). That in some sense overlap with the deliberation of S. Kauffman (2008), on the role of quantum uncertainty and acausality of free will.

Anyhow, we propose that the issue free will conundrum that arouse in the framework of consciousness, is adequately balanced by a censorship of ethical religiosity.

Rabbi Adin Steinzaltz(1999,2001), call attention that the primary distinction of the human from other creatures is the ability of free will. In so doing the free will sometimes is frivolous, even foolish, while pushing to trying and sometimes to venture new and benefit things as innovations and discoveries. Our freedom compels us to be careful about the intended deeds, their sequel to other people and even environment from the position of ethics, namely ethical religiosity. This is concerned with our believe in an inner innate thin small voice, telling us what is good and what is evil.

Compliantly, the in the way experiments on free will correlates with the Bible's and its commentators posits that the spiritual force is over on the material world in its varies facets. Most of all is such mind's wonderful functions, as consciousness and its attributes: intentions, thoughts and free will domination upon the material, viz. neuronal electric impulses and function of enabled.

7) The survival of the Jewish people despite all persecutions, and massacres - a historical conundrum

The existence and survival of the Jewish people for all the persecutions and massacres in the course of his long 4000 years history, and even the restoration of his home-land - Israel on the grounds of the ancient Jewish state as yet beyond a scientific explanation (Nachmanides, 13th century; M. Dimont, 1962; Roth, 1963; A.Hayward, 1983; J. Church, 1986; P. Johnson, 1987; H.Kung,1994; J.Hulley,1996; E.Wiesel, 2003, etc).

Thus, one of the leading experts of the Old Testament Nachmanides' saying was : If you want a proof that God exist, look at the Jewish people. They're still here !

Despite tantalizing persecutions and martyrdom, the Jews were deeply concerned to obtain high intelligence through diligent study and preservation the wisdom of scriptures and its commentaries of "*Mishah*", "*Midrash*" and "*Talmud*". Along to that they also tempt to get even no-sacral knowledge, viz. humanitarian, as also to study various sciences, in spite the limits and hardships on that way. Meantime, just such problems only sharpened their resourcefulness and strengthen the stubborn zealousness as scholars and thus trained their intelligence and adaptation to changing circumstances.

A very explicit substantiation of the Jewish survival mystery presented the highly acclaimed Jewish history experts Max Dimont, in his smart book rich with ideas "Jews, God and History"(1962). He called attention that the Jews have had a continuous survival history for four thousand years, becoming an intellectual and spiritual force already for three thousand years, even by lacking a country of their own.

Nevertheless, they succeeded to preserve their ethnic identity among alien cultures, whereas their contemporary great pagan nations - the Babylonians, the Persians, the Phoenicians, the Hittites, the Philistines completely vanished from the face of the earth.

He argued that the cornerstone of the Jews survival in the thousands years of exile was the discovering of a portable God, a packaged religion information. Before the fall of the people of Judah they met the challenge 'with two ideas, saving not

only them from national extinction but still influencing the Western world today'. The first idea was the canonization of part of Holy Scripture, making it the word of God, in the information context of the Old Testament, the forebear of the New one. The second idea was 'packaging of Jewish religion for export' in the framework of Christianity and Islam. This is consonant with the maxim of Ben-Gurion, the founder of the modern state of Israel, and a similar one of the Nobel-prize winner of peace and acclaimed writer Elie Wiesel, that '*we preserved the Book, and it preserved us*' [the Jewish people].

Thus, the talisman of the survival of Jewish people throughout centuries were the devout to God, Torah and Prophets.

The noted Jewish historians Cecil Roth, the Reader Emeritus in Jewish Studies at the University of Oxford, finished his "'History of Jews", with the sentence 'Our generation is too near to appreciate even now...the miracle of the rebirth (of Jewish people and Israel)'.

Dr. Alan Hayward, the former principal scientific officer in England's Government, in his book "God's Truth: a Scientist Shows Why it Makes Sense to Believe the Bible", (1986), insisted that the best proof on the existence of God is the amazing survival of Jews, in spite of all persecutions and massacres, and renewal of the state of Israel as a restored home for Jews.

The popular in America researcher of the prophecies in Bible John Church, that hosts a weekly television program "Prophecies" in cities across America, with his colleagues Patricia Berry and Jack Jewel, found convincing evidences that among other Psalms prophecies the Psalm 48 'clearly describes the revival of the nation of Israel' (Church "Hidden Prophecies in the Psalms",1994). Though in our view the narrative of that Psalms is very weird to make such inferences as that of Church.

One of the most respectable historian Paul Johnson, that published the best-sellers "Modern Times", "History of Christianity", wrote in the "Epilogue" of his another best-seller "A History of Jews"(1987), that the key of the mystic story of the Jewish people, and the impact of Jewish genius on the world across his 4000 years history, was the believe in their mission as a special pilot-project for the entire human race. And they 'did indeed have [such] role because they wrote it for themselves'. Thus, their destination was to create 'a separate and specific identity earlier than almost any other people'. Moreover, 'at very early stage in their collective existence they believed they have detected a divine scheme for the human race, of which their own society was to be a pilot'.

Alike motives also spring from the participants of the International Conference under the title "What Enabled the Jews to Survive in History?" (Jerusalem, January 4th – 6th 2005). There was cited the saying of Number (23:9) " *...Am levadad ishkon*(in Hebrew), viz. "... the people shall dwell alone...".

- Dimont(1962), Johnson(1987) and Hans Kung(1994), issuing of the Hebrew saying predicted before thousands years, also cogitated that the secret of Jews survival was that they created a separate and specific identity of a culture of Judaism, emanating by a wonderful continuity, vitality and dynamic. Dimont underlined that throughout centuries the culture of Judaism under the guide of God, Torah and Prophets evolved one sets of laws preserving Jews as Jews, and another - preserving as a mankind.

To the top Einstein speculating on the same issue underlined also the role of anti - Semitism in isolation the Jews as an religious, race and national entity (in Einstein "About Zionism: speeches and Letters" , 1991, in Russian, Jerusalem).

Moreover, is recognized that *the Jews continue to survive as culture of an idea-producing people, than the ideas of Moses, Jesus, Spinoza, Marx, Freud, Einstein governs*

upon two thirds of the civilized world(Dimont.1962), and the *latter three guided the 20th century* (Johnson, 1987), though the ideas of all cited spiritual giants, along the Prophets are promising for an unlimited time.

***THE SPIRITUALITY and its PILLAR- ETHICAL RELIGIOSITY SURPASS OVER
- MATERIAL WORLD in GUIDING LIFE'S SURVIVAL***

Eventually, the ethical religiosity is the most prospective and inspiring route towards vitalizing evolve of our spirituality in our reality of uncertainty as a mighty counterbalance to the still persisting alternative of ethical relativism, with complacency slogans as 'What each one does is good', and 'There is nothing new worth fighting for '.

In this aspect Hans Kung ("The Judaism",1994), was completely right insisting that 'No new Order of world without a new Ethics of the World', 'Politics with no ethics run towards a world chaos', and 'An effective politics with no moral promote a tend to crises'.

On the whole we need an ethical religiosity's guide based on Bible ethics principles information modernized in keeping with our evolving society, universal for any humankind activities into: politics, diplomacy, science, technology, economics, culture and so on.

That stems from the multivalence of Biblical texts, one side of the same sacramental coin is ethical religiosity that is the ground of the activity of the human being (in "The Multivalence of Biblical Texts and Theological Meaning", ed. Christian Hunter, reviewed in Theol. Studies, v.6, 2008).

On this base Maimonides commented that 'there are no absolute ethics divorced from religious grounds for societies stability and orderly existence in a complete sense' (P.Forcheimeyers "Maimonides, Commentary in Pirkey Avoth", 1974).

As instances on the role of ethical religiosity in our even post - modern time are the riding high problem of ecology, and creative activity in business.

What concerns to preserving of our biosphere the most outstanding and eminent representative of driving ethics in the realm of ecology, and one of pioneers of ethical ecology and the founder of the 'Sociobiology' - Edward Wilson, a biologist, naturalist, currently Eminent Harvard Professor, awarded with the National Medal of Science. twice Pulitzer prize winner.

- He is acclaimed as a scientific luminary and major intellectual force in America, being merited for his fruitful ideas as a provisional deist, tended to pantheistic reconciliation of various faiths focused on ethical love to human being and environment. His original and sometimes even shocking thoughts are submitted in own best - sellers: " Sociobiology: The New Synthesis" (1975); "Consilience: The Unity of Knowledge" (1999); "The Creation: An Appeal to Save Life On Earth" (2000; 2006); "The Future of Life: Love to Nature " (2002), as well as in an interview

with him at March 22, 2006, of Steve Paulson, the executive producer of the syndical radio show " To the Best of our Knowledge" (of Public Radio International), broadcast March 26, 2006, (online Salon.com)/.

In the apt representations he came to terms with Stuart Kauffman (cf. above), that science can have a sacral dimension in the sense of spirituality, an awe to the extreme intricate and unnatural complexity of the species of life. He wrote that there is '*a supreme principle, either divine or intrinsic in the order of nature, and we will be wise to learn about it and find the means to conform to it*'. Besides he speculated that religious faith as a product of our mind, that for thousand generations it have credited the survival and reproductive success of

those who conformed to tribal faith (Consilience, 1999).

In the interview he further explained that religion belief itself render a adaptation phenomenon with a so long evolve history of inborn religious instinct that became 'hard -wired to form tribal religion'.

Wilson himself being educated as an orthodox Christian, but in favor for his health skepticism he exerted a typical for a progressive scientist converted through atheism to provisional deism, and ultimately tends towards pantheism as a reconciling idea. Currently his dominant hypothesis on an existence a some supreme principle in a guise of teleological cosmic creative intelligence force of evolve of persistent increasing complexity.

Along to this Wilson dreams to reconcile (i.e. his term - 'consilience') under the banner of spirituality's dominance the great branches of learning: social science, biology, environmental policy and ethics. In so doing ethics is encompassed with religiosity as an evolving adaptation life - belt for survival, as an emergent faith of lay-men in a purposive spiritual supreme principle - a divine or intrinsic ordering force in nature.

That ideological profile of one of greatest living scientists surprisingly have a common ground with the science philosophy of Stuart Kauffman, Paul Davies, to which I myself take on wish some refinements on a dominance of spirituality's wisdom upon material imaginable priority.

The consensus points are the purposive cosmic creative intelligence as a supreme principle related to divinity or intimate to the universe/nature guiding also for a 'wise' mind (perhaps mind's wisdom) for an evolve of ethics and hard -wired tribal religion as a adaptive survival measure (Wilson);

The another close to Wilson's position is that of Stuart Kauffman's (2008) as follows: divinity as a sacral symbol whose essence is ceaseless emergent creativity, depending of decision - making mind's wisdom. Is also invited to further the pantheistic ethics towards reconciling global ethics wisdom. The divinity is an invention of mind's wisdom as a for generation inbuilt in consciousness of the people in a guise of a purposive orient for mankind survival.

Davies (2006,7) also argued of existence of an imaginable teleological 'Life principle' and 'Mind principle' inscribed in the Big Bang - primordial universe's law towards bio-friendliness, that rings as a crypto-religious insight. And his 'retrocausality principle', that live itself shapes the universe laws bio-friendliness have pantheistic overtones.

In the same province is also our concept on existence a purposeful primordial wisdom as divine acts metaphor or an intrinsic drive for origin a self - organizing abiotic Universe, and its laws oriented towards bio-friendliness (e.g. its acme human mind's wisdom self - development. That moving force is etched in the primordial Universe./

The peculiarities of our concept are: 1) the notion wisdom is more general, than the aforesaid supreme metaphysical principles, embracing the apt principles, along to guidelines for development of humanity and ethics; 2) we distinct an *abiotic* phase of self - growth only a primordial Universe and its laws generated by agencies energy and information of the proper purposive primordial wisdom.

- The *biotic* phase was triggered by primordial wisdom mentioned agencies guidelines for evolve bio-friend laws, that promotes a ceaseless self - complexifying of human's conscious and subconscious mind, and enrich his wisdom, whose agencies shapes the laws of Universe, our humanity, ethics and interacts with other entities of a pantheistic system.

Another facet of dominancy of spirituality and its pillar - ethical religiosity in

business are highlighted in such recent works: a outline of the Am. Accounting Ass. of the Midwest Region Meet. of 2006. The reviewers L. Kurpis et al. evidenced on the positive role of the commitment to ethical religiosity for self - perfection (J. Business Ethics, June 7, 2007). On the prediction on an honesty in business are found among students of ethical religiosity (J.Bloodgond et al. (J. Business Ethics, 2007).

To that is addible the recently experimentally substantiated surprising effect of thoughts, intentions is sufficient to trigger firing of electronic spikes allowing paralyzed patients to manipulate with neuroprosthesis a cursor of computer and even move a wheelchair (cf. below).

Above we also submitted the various expressions of Einstein that one of mainstays of creativity of scientists is ethical religiosity.

Remarkable, that USA founded by its Puritan fathers as a Bible - believing Protestant democratic federative state, modeled partly the ancient federation of the ancient Hebrew republic , with their ideal, one of which was ethical religiosity, as a cornerstone of a Godlike human activity (cf. above).

To the 20–21th centuries USA developed in a state of open opportunities. Among its main propelling forces were and still are Protestants with their devotion to Evangelical roots of believe to the biblical Word of God, and thus morality and ethics (P. Johnson “The History of Christianity”, 1980; H. Cox, 2002, R. Doyle, 2003). But concurrently increase the role of healthy skeptics scientists and philosophers that tend to agnosticism on a border of pantheism (cf. below).

Thus USA turned to be a supermight empire, and also a world center of science and technology. The best testify “to the thoroughness with which USA priorities in big science are optimized”(M. Rees, Nature, vol.425, p.239, 2003), is the notably high concentration in this state of Nobel laureates in all science fields the last decades, but for the humanitarian one. Among them predominated persons inclined to ethical religiosity of various versions with a rise of pantheists.

- In this respect arose an alertness in Europe of the brain drain of the science stars at the scientific creation 'paradise” of USA, that is a sponge happy to soak up 'talents from across the globe, “where you can do very good science” (Michele Pagano, ass. professor. N.Y. University, in E. Brady et al. Time, January 19,2004).

The idea of ethical religiosity along to its common deep social tend, also possess an extreme local social context concerned with an optimization of welfare of the mankind by balancing the economical discrepancy between the rich and poor, especially the rich North and poor South, as well as imbuing the aspiration of an interreligious understanding, thus perhaps eliminating or decreasing the source of evil, including the current global, mainly Islamic fatalistic terrorism.

Meanwhile, the motto of the eminent economist Jeffrey Sachs, the chairman of the WHO Commission on Macroeconomics and Health, and the United Nations Millennium Project, is that “Science to Save the World”, as ' The rich are already rich enough to be able to end poverty', and 'the science and technology resource of the rich nations can abolish poverty, sickness and other woes of the developing worlds” (D. Appell, Scientific Am., January, 2003; Sachs, Ibid. August, 2007). In a special issue of the magazine of September (2005), and in his book “The End of Poverty, Economics Possibilities for Our Time” (2005), Sachs asserts that market economics and globalization by grades would eliminate the extreme poverty. Besides, innovative forms of insurance could unshackle a green revolution in poor nations (Sachs, 2007).

The modernized biblical ethics information, refreshed , expanded and sustained by the best from the primary Bible’s ethics, especially by the principles of social ethical religiosity of the Tanakh prophets, became adapted to our information society

as ethical religiosity(in Time, June 16, and July 14, 2003; E. Wilson, 2006, cf. above),
- An appropriate ethical religiosity served and will serve as a basic spiritual
impulsion for creation a “good science and technology”, as well culture master-
pieces, and also for a more fair and benevolent activity of politicians, economists and
other public personalities.

The champions of such innovations, as before, mainly are Protestants, Jews and
their progeny rooted in the proper ethics culture. They are also the most successful
decoders of nature’s physical and spiritual laws algorithm information and promoters
of a seminal creative interaction for the good of the society and its environment.

The pertinent strive coincide with the deductions of the ordinary Professor of
Theology Hans Kung(1994), about the crucial trend in our postmodern time 'from
ethics-free to an ethics-responsible science, and from a technocracy that dominate on
the human to a human respecting the notion - '*Menschlichkeit*', i.e. technology that
serves the human being'.

The RECIPROCITY of the TANAKH'S METAPHORS and LATEST SCIENCE IDEAS

Ultimately, nowadays is realized that the opportunities of science and religion
are limited to provide information for answers to the chain of questions about the
total physical and spiritual world. For approaching to the solve of this world
problems is of utmost necessity a fertile dialogue between these major humankind’s
creative challengers.

The rescue of the up to-day science is it steady doping with wisdom spirituality
(humanity, viz. *mentschlichkeit*, morality, ethics, like ethical religiosity), and some clues
springing from the prediction sayings of the authors of Scripture and its
commentaries information. Whereas for the religion is an urgent necessary it
fostering with scientific convincing evidences information about the Universe, nature
and human, serving perhaps a clue for further decoding of the Bible’s admissions,
hints and its commentators perceptions that parallel the modern science predictions.

It’s true, isn’t it, that science and religion are two different avenues for
perceiving and understanding the world. The former - by objective (detection),
computer, astronomical observations, thought experiments and its generalization, the
latter - by a faith in an unnatural, or natural intelligent purposive wisdom super-
force, a Maker of the world and a metaphysical, and partly scientifically decoded
explanation of His creations. Moreover, the primary crucial value of physics
emanates from the demonstrative evidence, that the Genesis starts with presentation
of physical information upon the Creation of the World, and only then follows points
of faith (love to God) and metaphysics (Maimonides, Guide, Introduction)

Compliantly, science and religion provide two wings for soaring to the pinnacle
of truths about the world. This is in concert with the cited Einstein’s deliberations
that between the realms of religion and science exist 'strong reciprocal relationships
and dependencies' (in Science, Philosophy and Religion. A symp. N.Y.,1941).

The philosopher and theologian Frederick Ferre in his paper “Einstein on
Religion and Science”(in Am. J. Theology and Philosophy”vol.1,p.20, 1980), found that
Einstein suggested such promoting ways of religion upon science: heuristic,
epistemic, motivational, supportive, emotional and personal. These points were
backed through adequate citations of Einstein’s works. A notable accent was made
on the heuristic role of religion that guide 'the supreme task of the physicist in the
discovery of the most general elementary laws from which the world picture can be
deduced logically'(Einstein “Preface to M. Planck, Where is Science?, in W. Norton,1932).

- Along to these the 'grandeur of reason' incarnated in existence inaccessible to
man, launch a highest religious sense thereby contributing 'to religious

spiritualization of our understanding of life'. In perspective of the spiritual advance of humankind, the path to genuine religiosity will strive after rational knowledge (Science and Religion, p.2, in Science, Philosophy and Religion, A Symp, NY. , 1941).

More definitely about the proper posit Einstein shared in his interview with J. Murphy and J. Sullivan that 'I am of the opinion that all finer speculations in the realm of science spring from a deep religious feeling' (in Max Jammer "Einstein and Religion", 1999, 2002).

Strikingly, that even the most prolific atheist Michael Shermer appeals to Christians and its conservatives to accept the scientific posit of evolution, considering that it 'fits well with good theology', regarding that there does no difference it make *how God created life - spoken word* or Natural forces? The most importing is the grandeur of life's complexity inspires awe, without speculation of what creative processes were in work. Besides, the evolution explains the Christian model of human nature and especially the moral code, as also the family values. Consequently, the senseless clash between science and religion must end now (Scientific Am. October, 2006).

Also P. Davies, the popular agnostic and one of leading open-head physicists and cosmologists, visualizes a meeting - point between the scientific theory and religious faith, namely in the province of religious philosophy ("Goldilocks and the Riddle of the Perfect Universe", 2006).

One of such common basis between both branches of human culture is from the view of another ardent atheist - anti Creationist Laurence Krauss, a smart physicist, is that science and religion 'share fascination in things unseen' (The New York Times, November 2005). And recently Edward Wilson, a pantheist and the internationally acclaimed evolutionary biologist and propagator of ethical ecology, launch a call for uniting the efforts of science and religion on the fight of preserving the diversity of live nature. So in his book "Creation"*2006, cf. above), he underscores that 'religion and science are the two most powerful force in the world today' that share sense of purpose to save life on Earth.

Thus, these relations we dare to paraphrase than *science and religion or the latter's quintessence - ethical religiosity, are imaginable as complementary interrelationships of elementary particles and its wave function*, accordingly, that resonates to a similar comparison of Einstein, referred above. Hence science information is proved to be carried by matter particles, but the religious spirituality's information as ethical religiosity's effects, may be imaginable carried like suitable particles wave function.

Strikingly, that analogous envision of complementary relations of science and religion made by Einstein, we found in R. Clark "Einstein" (1971, 1984, 1994), where was told that science and religion as different sides of the same coin, being complementary as the wave and particle conceptions of light, necessary for the reality.

Recently, at the sphere of modern psychology was found somewhat that generally back the pertinent our conjecture. The new trend in this science is the proposition that the brain succeed to perceive the reality in both ways, by catching the information as a flow of elementary particles, or by flow of its waves. The former approach is discrete and analytical alike a perception concrete matter of science's and technology's novelties, the latter- is intuitive and emotional, [i.e. as endowing an ephemeral emotional sense remotely reminding ethical religiosity] (Alexander Stern, "News-2", September 18, 2003, Israel, in Russian).

One of the most overriding and pressing *conjectures* to what we were forced to

came considering the hints predictions of highly inspired and illuminated authors of the Bible are: *“In the Beginning ... was God’s Word”* sounds signals information [pushed as now we can interpret by an idea of divine wisdom matrix emergent information]...*“Light”... “Rule”*, that strikingly correlates with nowadays science deductions: *‘In the Beginning was the Bit (Qubit)’*, e.g. the *“bit of creation”* [i.e. information] (Wheeler, Zeilinger, von Bauer, Landauer, Davies, Lloyd, Deutsch, etc), *“In the beginning there was light”* (Hu, White, Musser, Dennert, Einstein, Nelson), and *“In the Beginning was the Rule”* (Weyl, Fredkin, Wolfram, Bohm, Rabi, Davies, Short).

Naturally, that the conjecture that the idea *“In the Beginning ...”*, ahead to Creation were Wisdom and Love, is out of science competence.

Thus these events turned to a some closed loop, or rather a feed-back phenomenon, linking the idea of the predictions primary divine Wisdom Word’s symbols information upon Creation inspired to the Hebrew Bible’s authors, and the update assumptions of the foremost scientists on the decisive role of primal information and its recording machinery into birth and development of the world guided by nature’s algorithm rules.

FAITH -BOOSTING FACTORS

The last time the heat of debate on the faith -boosting factors reinforced due to the revived problem of the essence of human being faith’s to God, is it divine endowed to human being as a *Homo Religiosus*, or is a process of evolution, as an implement for survival. The trigger of the discussion was the book *“The God Gene: How faith is hardwired into our genes”* (2004) of Dean Hamer, a molecular biologist geneticist, Chief of gene structure at the National Cancer Institute.

He offered explicit data on localization one of genes that code a state of self-transcendence. The scientist speculates that this process boosted production of neurotransmitters that regulates the mood. Among them are monoamines - serotonin, norepinephrine and dopamine, regulators of mood and control of motorics. Hamer suggest that the *‘God’* gene, along with other plenty faith -stimulating genes, is a product of evolution for adapting to the hard life problem, as some survival measure.

Meantime, he confesses that any hypothesis related to the evolution of human behavior must be speculative. Besides the sense of self - transcendence is only one step to belief but the way to a quest for God is long and still does not certain. Naturally, that he also conceives that *‘spirituality is intensely personal; religion is institutional’*. Very skeptical to the scientific value of Hamer’s faith -boosting gene research is the reviewer of the book Carl Zimmer, the author of his recent book *“Soul Made Flesh and Evolution: The Triumph of an Idea”* (Scientific Am., October, 2004).

David Wilson, a professor of biology and anthropology at Binghamton University, N.Y., claims that the religion is a potent social organizer, notably its moral-ethics component. He pointed up that the human with his reverence for the Scripture and its pillar -the Commandments, run as a conclusive promoter of survival demands of an evolving society (in J. Kluger, Time, November 28, 2004). This also concerned the Jews of the Diaspora that survived as a cultural whole among nations of Europe for all of the persecutions and martyrdom.

Remarkable, that the agnostic Hammer proposes that there are room for both a God’s gene and God, embracing both science and religion, viz. evolutionists and creationists. And the idea could be accepted as a suggestion of a divinely created universe in which the hardships of the evolving live are an impressing part of a larger plan. The idea is valid in the sense of the proposition of Paul Davies, also

agnostic, now of the Arizona University, 'I am personally convinced that there is a scheme of things that the universe is not just any ragbag of laws', and the genes may be also a part of that scheme, but clearly one of very many" (in Kluger,2004).

- That is in kind with the perception of Neil Gillman, a professor of Jewish philosophy at the Jewish Theological Seminary in N.Y.C. that 'My sense is that slowly and gradually, out of a rich experience of the world, one builds a faith'(in Kluger,2004). That is also in line with the reflection of Robert Cloninger, a psychiatrist at Washington University in St. Louis Missouri, and the designer of the self-transcendent state, that lucky spiritual circumstances means more as good genes.

We suggest that is reasonable debate on existence of some transcendent plan likely promoting a purposeful development of such faith-boosting genes in adequate environment circumstances. Both are designed to perfect the human moral and ethics.

The proposition was fostered by the experiments of Matt Ridley and other researchers. They corroborated that any external factor could switch genes on and off. Thus, the wonderful diversity of the human species is not hard-wired in our genetic code, but are regulated by such crucial factor as our environment. Hence, the genes are puppets due to the information emanating of our behavior, than our nature is designated for nurture of the environment("Nature and Nurture", 2003). The highly acclaimed geneticist Craig Venter admits to the assumption that the environment is critical in the function of our genetic code(in Ridley, 2003).

Recently the known Israeli secular philosopher of the Jerusalem Hebrew University, Israel, Oren Hasson(Galileo,February,2004,Israel, in Hebrew),advanced the idea of Maimonides and others, that the perfectibility of nature put it into someone's head the notion on a presence of a Primal Cause in a guise of God. This was the starting point that a man turned to "*homo religiosus*" (D. Bosh, "Believing in the Future", 1995). About the notion of "*Homo Religiosus*" spoke also William Grassie the founder and executive director of the Metanexus Institute in religion and science, doctor and BA in religious philosophy, a Quaker. As a chief of that Institute, whose target to serve a bridge between culture, science and religion, he contemplated that the human being applies science achievements as a 'magic mirror' for human identity, but it requests the 'creative collaboration of the world wisdom' (Metanexus Institute, July 26, 2006). Considering this posit C.Domb claimed that the 20th century has shown that even non-religious scientists could resort to a type of some "faith". So, P. Davies(1992,2001), was astonished that in our so-called scientific age, the religion flourished and many of his close colleagues scientists practices a conventional religion, while in a very liberal view of the religious doctrine.

Besides, among non-religious scientists exist a vague feeling that there is 'something' beyond the reality of daily experience , a 'some meaning behind existence'. Davies draw the attention that even the hard-nosed atheists express a sense of reverence for the grandeur of nature, its harmony and subtlety, 'that is akin to religious awe'(e.g. the aggressive atheist - Michael Shermer).

Adin Steinsaltz, the widely acclaimed expert in *Talmud* and its translator in various languages, in his "Simple Words" (2001), assumes that there exist an inner source of belief that appears discovered, strikingly at hard times. This evidences on a fact that inside the '*nonbeliever*' always smolders '*enough belief*' to hang his hopes on. This belief is like our belief in the existence of the world'. Furthermore, he argues that like many other 'primordial emotions' such inner belief has the quality of natural, integral part of the core of human. Even this sense is denigrated, sometimes temporarily till the dying away, it cannot eradicated. Thus one of the

fundamental points of our (unconscious) mind is the discovery 'that God has always existed within us'.

The considerations maintains our position that into every human dwells an idea of God in heart, expressed as ethical religiosity, both inherent and educated.

The idea we learn in the *Tikunei Zohar (Tikun 6:22b)*: 'Luck is the person who makes God a dwelling place in his heart'. The same is written in (Exodus 25:8). The view has been held up by the conviction of the Protestant Jack Miles, that the ideal of the image of God as the pinnacle of the idea of morality and ethics educated scores of generations does not disappear for ever ("God: A Biography", 1995, in Hebrew, 1997). Besides, he explained that just the *Tanakh* (Pentateuch) for the seculars still serves than brilliant literature master-piece signing an ideal for the mankind, both hard and dynamic.

In keeping is also the claims of the noted theologian Magno Saebo, that underlined that the Hebrew Bible's ethics need 'to incorporate in Christian theology, especially in its Lutheran form' than *norma mormans* ("On the Way to Canon", 1998).

Strikingly, that at the start of the 19th century was discussed the essence of God as a higher mind than a basis of whole civilization in the frame of a doctrine of the ancient Jews (John Adams, the second president of US, a key figure in drafting of the declaration of independence, in a letter to F.A. Wondercamp of February 16, 1809). The last time along to Einstein that extensively discussed in a frame of God as a cosmic mind also spoke Keith Ward, the Gresham Professor of Divinity at Gresham College, London (New Scientist, November 27, 2004), and John Hought, in his thoughtful book "Is Nature Enough" (2006). The latter argues that the universe was "infused with mind".

A matter of debate is the potentiality God in guiding the order in the world. It pioneered the renown mathematician and philosopher Alfred North Whitehead. He pondered that God offers various potentialities to the physical universe with a freedom of it realizing, hence opening the way to indeterminism and contingency (Adventures of Ideas, 1933).

In this context is remarkable the view of rabbi David Nelson, referred above, that in a frame of the random events governed by the regularities of quantum theory, correspondently is reduced in a significant way God's control. Eventually 'God cannot know the outcome of events in advance' (in an interview with Matt Donnelly, Science and Theology News, May 17, 2005). In kind is also the considerations of the eminent particle physicists and clerk of the Anglican Church Sir John Polkinghorne, that regarding the quantum physics randomness that works in our World, the providence of God for the future is relatively limited ("God and Providence", 2005). For the matter is the deliberations of Nancy Abrams and Joel Primack that issuing of the progress of quantum physics 'It now seems that God plays dice (viz. by chance), but the universe is nevertheless rational because the game has rules' (in "God for the 21st Century", ed. Russell Stannard, 2000).

Explanation to odd pondering we found in Grigory Chaitin's (MIT), that by application towards randomness of quantum physics events an algorithm compression principle for coding events, can be revealed an underlying order of regularities ("Metamathematics", 2005; Scientific Am., March 2006).

The customary roots of humans belief in God had researched the psychologist Frank Sulloway (the University of California at Berkeley), and the publisher of "Skeptic" M. Shermer. In 1999 they conducted in USA an interrogatory of people to explain why they believe in God. The leading motive and reason were: 'Good design, natural beauty, perfection. and complexity of the world or universe' (in M. Shermer

“How We Believe: The Search for God in an Age of Science”, NY, 2000). The grounds of the others one were that it gives meaning...’ in tune ‘how they were raised’ (Shermer, Scientific Am, May, 2004).

To the point, also nowadays advocates of Intelligent Design one of the mainstays is that various biological structures are too complex for a process of random natural selection and hence must have been designed (Editorial, New Scientists, July 9 2005). Moreover, a quest on the frequency of believe in God among thousands of active physicians conducted by Farr Kerlin of the University of Chicago, reached 76 per cent, and more as 90 per cent sometime visit the church. And the Head of the American Medical Association Edward Hill cogitates that medicine and religion are quite compatible (in News suppl. Digest, July 21, 2005, Israel, in Russian). Concurrently, the dates of “Readers Digest” of 2005, among 8000 respondents from Europe, testifies that every seven of ten believes in God, and in 43 per cent from them perceives religion as an guiding star.

Another facet of the quest for the roots of faith or some religious theophany, i.e. revelation of the divine, are the research of the conjectured faith - centers of human brain. Thus, the American neurologist James Austin in 1988 published a book “Zen and Brain”, with an offer of a theory about the mechanisms of religious epiphany. In one of his recent papers Austin stressed the role of frontal - and temporal lobe circuits in general is the sphere of self awareness. and spiritual experience that caused the higher sense of selfhood - ‘drop out’ or ‘deleted from consciousness’ (S. Begley Newsweek, May 14,2001).

A more precise task upon localization of such epiphany centers in the brain had been performed a neurobiologist of the Pennsylvania University Andrew Newberg, together with Eugene d’Aquill and Vince Rause. Their results had been published in the book “Why God Won’t Go Away” (2001). There were pinpointed the unique brain’s regions that are wired at the top of religious (Franciscan nuns) and spiritual(Tibetan Buddhist) mediation experiences. For this sake they used the Single Photon Emission Computed Tomograph (SPECT) and another types of imaging systems that measure the blood flow. At the top of praying or mediation in the participants of the experiments were injected intravenously a radioactive tracer. Thus the SPECT scanned traces of activity in certain parts of the brain.

At a state of a deep religious or meditative experience were revealed peculiar brain scans, mainly in the emotional area of the limbic system, which is located deeply within the temporal lobes. The disposition of brain to ‘God sensation states’ (Begley,2001, 2006, cf. above), were accompanied also due transcendental visions and enlightenment. The activity were reflected in the following sites: 1) The middle temporal lobe, linked to emotional senses of religious experience, as joy and awe (a response to religious emotions); 2) At the juncture of three lobes in the region of the reaction to language (a response to religious words); 3) The lower temporal lobe, involved in seeing religious symbols, as images of crosses, candles or Torah crowned with silver (sacred images); 4) The frontal lobe, related to the top of concentration during meditation (attention); 5) The parietal lobes, providing the feeling of ‘oneness with the Universe’ (cosmic unity).

The book were also reviewed by F. Spelke (Science,vol.292,p.1636, 2001);N. Sawamura et al. (Nature, vol.415,p,918, 2002); J. Kluger(2004). The research of these neuro - theologians opened a debate on another crucial point, i.e. whether the wiring of the brain creates the idea of God, or God created the wiring of brain. The possible response is mostly dependent of the disposition of each individual. A believer in God is convinced that there is a God who designed the brain, as the God’s information channel, while a pantheist will interpret the phenomenon as an

opportunity of an interaction between an individual and High reason, the purposeful maker of nature's regularities. However, the secularist Ron Barrier, claimed that Newberg's brain research identify only a new emotional brain electric center (Begley,2001).

A similar point of view express the atheist Michael Shermer (Scientific Am. March, 2003). His skepticism was based on out - of - body experiments of neuroscientist Olaf Blanke's group(Geneva University Hospital), of electrical stimulation of the right angular gyrus in the temporal lobe at a woman with severe epileptic seizures. Yet , the experience evidences that just epileptics are disposed to such paranormal changes, known from special literature.

Remarkable, that the noted Russian neuropsychologist Valeriy Slezin (St. Petersburg Bechterev's Brain Institute), asserted that at the top praying of Russian Orthodox clerks the frequency of brain's biological charge are essentially slowing. The change was so impressive that the scientist assumed for reasonable to single out a special state of consciousness - the slow, or praying awakening one. It is sensible to God's Word (Komsomol's truth, August 3, 2001, Moscow, in Russian).

- Robin Dunbar(the University of Liverpool),also spoke of a so-called God - spot part in the brain. He pondered that God created big brain of religious experiences against the vagaries of the world(New Scientist, June 14, 2003).

The reviewed experiments grounds a conjecture that the found regions of brains perhaps serves as resonation canal towards inspiration of the 'flash of genius' for break - through discoveries as 'divine sparks', even in our time, to selected high intellectual and morality personalities.

GOD'S TANAKH METAPHORS CONVERTS in an IDEA, DISCOVERED GOD, his FRACTALS INFORMATION for EVOLVE of SPIRITUAL, MATERIALWORLD, e.g. LIFE

From ancient Jewish sages, and kabbalists interpretations of Tanakh metaphors of God, stems a rational insight of a universal God, whose 'image', elements are dispersed in our world, and even he is a discovered notion.

The appropriate thoughts we found in deliberations of several renown rabbis, kabbalists and philosophers of Judaism, namely Hermann Cohen, 1842 - 1918; Martin Buber (1878 - 1965), Rabbi Abraham Kook (in P, Polonsky, 2006), Milton Steinberg "As a Driven Leaf"(1939),"Anatomy of Faith" (1960); Dennis Prager, Joseph Telushkin, 1975,1981; Yehezkel Kaufmann "The Religion of Israel", 1960; Gunther Plaut "The Torah: A Modern Commentary",`1981,2006); Daniel Matt (2003), David Nelson "Judaism, Physics an God" (2005.6), Neil Gillman (2000, and in Nelson,2006), Bernard Haisch (2006).

Among the modern advocates of the idea of a unique universal God discovered by the ancient Jews was the excellent philosopher Cohen, a full professor of philosophy at Marburg, that extended Immanuel Kant's concept of 'rational religiosity' in his "Religion Within the Limits of Reason Alone" (1793). Cohen attempted to admit that the common reason of a modern human being dictates to search for an adequate idea of God, a God concept (in Eugen Borowitz, an Distinguished Professor of Education and Jewish Religious Thought at the New York Filial of HUC - JIR " The Pivotal Issue to a Century's Jewish Thought", 2002).

Borowitz commented Cohen's concept that God is universal and does not specific for Judaism. While the former recognized that this days many Jews speaks on God from the viewpoint rather than only an 'idea' or a concept of God. More explicitly on the issue wrote George Steinberg that 'Idea of an invisible and unperceivable God... emerged only once time in the reasonable mankind'. It entirely opposes 'an instinct and intuition of ancient people', that saw in any thing of the world an aggressive demonic god , whose activity was a permanent war with rival

gods("Psychology of To-day", February, 1973).

Plaut(1981,2006) also ponders that ancient Israel's searched for God, and God is not the author of Torah, 'but God's voice may be heard through theirs if we listen with open minds'.

One of the most authoritative modern historians Paul Johnson, in his fundamental work "A History of Jews"(1987), call the attention that the 'Jews simply assume the pre-existence of an omnipotent God...' (presumably in a guise of an insight), than 'the force and invisibility of nature'. This view brought the cosmogony of ancient Israeli's, unlike other ancient cosmogonies , 'perfectly well, in essence, with modern scientific explanation of the origin of universe, not least the 'Big Bang' theory'.

Considering this concise outlook of the hunt of the ancient Israelis for a unique omnipotent God, seems quite reasonable the doubt of the historian of Jewish religion D. Prager and rabbi J. Telushkin (1981), by what way emerged the idea of God: either 'Moses endowed by a spark of God (or another mortal) generated the idea, or it was gifted through divine providence', the reality that a relatively little group of people obliged as volunteer to remade surrounding savage pagans.

Consistently to our opinion the most illuminated candidate for be inspired by a reasonable idea of a unique almighty God could be Moses, that had been literate, educated as a prince at the pharaoh court, where had been already bred a cult of an almighty leading god like the god of sun - Ra.

In accord of suggestion of P. Johnson (1987), Moses lived at 13th century BCE, and Mosaic code maybe promulgated about 1250 BCE. The precedents for such code some earlier codes of the Mesopotamian cultures with the most impressive, the code of Hammurabi, written in 18-17th centuries BCE. Springing from the pertinent dates, Johnson predicated that Moses inspired by the idea of a unique God discovered the Decalogue, and credible that he draw an attention also to some rational instructions of the earlier codes whose hints circulated among the Egyptian elite.

Naturally, that besides Moses, are recognized varies of other sages like Moses, with an extraordinary sense of inspiration and a high culture, that by codifying Israeli laws introduced selected instructions of other cultures adequately modifying them in a province of a monotheistic religion commands.

First of all an idea of a unique God had been revealed to Abraham, as a symbol of God's universalism. However, a principal acceptor of the idea of a unique God, believable was Moses, than highly educated he was mature to such idea and ready rather resonate to apparent or imaginable sounds information of a God, as an essential inspiration source. Presumable, in virtue of such properties Moses turned a mediator between the inspiration symbol of a God and the Israelis, and hence an ardent propagator of inspired prescriptions of the Decalogue through that adequate spiritual origin. And while the people just unilliterate, immediately after proclaim of Moses the Decalogue answered "...we will willingly do it"(Deut. 5:24), they only after certain terms of adequate education came to the unique God (I.Sh. Shifman "Torah - Pentateuch of Moses ": Historical, Sociological and Theologian Commentaries, 1993, Moscow, in Russian).

Supposable that their free will of still savage people only gradually became sufficient mature to devote to an almighty God. A decisive role in this process played the folk educators that learned the people on 'every corner' (cf. above).

Regarding the modern views on the monotheistic God as a universal one (Chief rabbi of UK, sir Jonathan Sacks , 2002; cf. above), presumable that the sacredness of a God, or an idea on God, was inspired also to peoples of other ancient cultures

as a model of right life in a frame of moral -ethics norms. Believable that the negative effect the set up to devout to polytheism were the utmost conservatism of the proper pagans free will and the lack of steady education towards monotheism.

Even so the modern human being is faced towards the eternal dilemma - who is the ultimate maker of the Universe, the living world and its pinnacle - the human being, designed with an unnatural unique complexity.

Besides, we interpret such uncertainty of human deeds as one of brilliant prediction insights of apparent composer(s) of the first two chapters of Genesis, from the standpoint that God, limiting himself, endowed the man with a free will and now we are faced towards the hazards of progress of various apocalyptic science and technology achievements and tendency, as 'playing with God'(cf. above). In the same time such free will convert the human from a thoroughly obedient moral automation towards a free spirit, potentially defiant to God (Plaut, 1981,2006).

Most of researchers that does not accept miracles, ponders that quite more reasonable that the Pentateuch inclosing Genesis had been written by selected illuminated wise men, deeply absorbed in the idea towards catching inspiration of a transcendent almighty God's wisdom just at the epoch of the Great Prophets (c.800-200 B. C.), and even more precisely from about 1250 B.C (P. Johnson) and 950 to 450 B. C.(Plaut,1981). The evolutionist M. Ruse (2005) also claims that the first chapter of Genesis was almost certainly written by a priestly author.

We apologize towards deep believers in the Bible for such 'heresy'!

Astounding that just the epoch of the Great Prophets was also the famous 'axial period', offered as the fateful time of a strenuous development of a conscious human being. Above all, preeminent spiritual leaders among the main ancient civilizations, caught unconsciously an inspiration of the core of morality and ethics - the Golden Rule, whose more concise expression we find in Bible (cf. above).

Believable, an inspiration concerned rather a unique universal creative wisdom information as an Ultimate Principle in a guise of a God or his metaphor. Indeed, this upright time appeared on a border of miracle.

In this context is reasonable to discuss the ponderings of the popular history writer Max Dimont that offered in the widely acclaimed book "Jews, God and History"(1962). His most impressing deduction 'that ideas motivate man and that it is these ideas which create history'. So also the history of Jews submit a succession of ideas guided to the wonderful survive of Jews in the course of its four thousand's year tragic history. The authors of the ideas are often obsessed with an idea that while does not matured for his people and as it were odd. Such thinkers may be usually with a very intense spiritual sense and rather inspired by such idea through auditory or visual hallucinations, viz. in a guise of hearing voices, or seeing things. Issuing from a psychoanalytic position Dimond supposed that a reinventor the ideas of monotheism and "Chosen People" of Abraham, was Moses.

Whereas, rabbi David Nelson regarding his discussion with rabbi Neil Gillman, professor of Jewish philosophy at the Jewish Theological Seminary of America, about God as a discovered notion, arises an impression that both accepts that God is our discovery that works in a unique system 'God - Universe - Human being' (Nelson,2005,6). That is obvious considering that Nelson is infected with the pantheism of the early Hasidism. Though analogous contemplations about pantheism we does not find at rabbi Gilson ever so regarding that he also accepts the notion God as an opening of the man, and consequently the development is not far from a suggestion on a system 'A discovered God and its discloser - the human being' (Gillman, 2000).

We are also grateful to rabbi Nelson (2006) for his lucky insight that through a brilliant thought experiment scientifically substantiated the idea of a fractal - shaped God.

The appropriate system 'God - Universe - Human being' he resourcefully envisioned as scaling in infinite self - similarities fractals observable 'at scales from the submicroscopic to supergalactics', than a reflection of the creative processes of the 'shapes' of God (cf. above).

Thus the modern scientific metaphor of God, that is also for us favorable, is imaginable as a geometric (mathematical) images of God in the guise of indefinitely scaled shapes, that stretches dimensionally from endless huge to minuscule.. Besides, rabbi perceived fractal God as a multidimensional wisdom creative force that works in a unique system - God, the universe, the live nature, embodying the human being, or alternatively God than a part of the pertinent system.

Consequently, each fractal shape in any dimension can be viewed as a replica of God or the system in its totality(Nelson,2006, cf. above)

Whereas Richard Ellis (2002), the noted mathematician and professor of Jewish studies (UMass, Amherst), imagined the humankind as the fruit of God's tree, the Tree of knowing of Good and Evil. The Torah is also a spiritual expression of that sacral Tree of Life, on which fractal branches mature each man. Analogously the whole sacred Torah's fractals embed also *parashah*, chapter, verse, line, word, letter.

Remarkable that rabbi Nelson and Ellis conceded that 'holiness... the whole book' (Nelson) or 'sacred Torah' (Ellis), resonates in each story (Nelson) or *parashah* (Ellis), verse...word...letter (both authors, cf. above).

Something alike was showed in the work of Richard Ellis(1997), referred above that on the instance of Leviticus and Genesis, the fractal geometry of Torah as a blueprint of the geometry of the universe and the ethics of the Jewish people. Moreover, the core of the whole, God is mirrored in the shape of each portion of the live that posses the ability to reproduce itself (cf. above).

- Strikingly that he (2002) even suggest that the word *B'reyshit* coded as fractals beforehand the fractal code of all Torah.

In an appropriate system God - Universe - Human being, in accord with Nelson the central mover of the system is a multi - shaped fractal God.

We above explained that for an intimate interaction with all processes and objects of the system is necessary an adequate machinery of wisdom information. Grounding on such considerations is more expressively and comfortably to formulate the discovered metaphor - fractal God, God's wisdom fractals information.

In this context we recall the referred above expressions of chief Rabbi of Palestine Abraham Kook and the modern kabbalist Ph.D. Daniel Matt, that suggested the infinite divine light broke it transmitter cannels of his wisdom that disseminated as sparks in all things throughout the world (cf. above).

However the most enraptured us was the illuminated gem of Kook's thought that God's light sparks are imprinted in everything, even in various non -religious, alien ideas, e.g. related to science (in rabbi Pinchas Polonsky "Rav Kook: Person and Teaching" 2006, Jerusalem, in Russian; Arye Barac, News -2, suppl. of News, June 14, 2007, Jerusalem, in Russian). It is, isn't that our God's fractals information akin God's sparks light that conjecturable had been caught now by our foremost scientists also ripples of light and sounds due CMB (cf. above).

Ultimately, we find for comfortable to consider the discovered God as shaped of infinite multidimensional fractals scales in a unique system of universe and life, with his crowning point - the human consciousness. Each fractal renders a wisdom emergent information guidelines for laws of (self)organization, (self) complexity, (self)

reproduction, inbuilt in every object (species).

The discovered God is envisioned rather as a 'iG' - wisdom matrix purposive emergent information - a designer of strategic principles of origin and evolve of the universe towards life, and especially his pinnacle - the human observer consciousness.

That imagined God's far-reaching overvisor contributions are limited through his organization principles of the regularities: - fixed light (photons) speed, resulting a bound of transmitting information; - quantum uncertainty reality, contingency of chaos, a path to a creative order. The another limit of the potency of God is concerned through the freedom of will of the human being, one of consequences is

For that discussed title, it will be preferable to compare the Torah's metaphors of God as the source of wisdom of creation the world paralleling with God's wisdom fractals information for origin and evolve of the Universe, Life and Human spirituality, e.g. ethics.

The idea of fractal God in its core is imaginable as a creative wisdom force, something alike Einstein's pantheistic cosmic 'supreme intellect', in whose attributes to further the origin and evolve both of the material and spiritual world, i.e. humanity, inclosing religious ethics (cf. above). That in some sense is in common with the thoughts of Haisch in his provoking book "The God Theory" (2006). From a position of an astrophysicist and NASA-funded scientist exploring who and what is God, perceive his as an idea of cosmic consciousness related to mature of the universe and live nature embracing its spirituality.

In Tanakh we find a lot of metaphors upon God's activity than an expression of his wisdom, and even intellect (Maimonides). reasonability

REASONABILITY of PREFER a PANTHEISTIC as a THEISTIC GOD, or ATHEISM

We are challenged towards choosing the most plausible idea of an originator of such majestic world: 1) *a secular idea of unpurposeful, indifferent and even hostile cosmos/nature with its randomness, origin in unstable states of nothingness*; 2) *a purposeful transcendent creative force - God, in a guise of a bio-friendly designer*; 3) *an idea of a reconciling various faiths God expressed in a frame of a system: a pantheistic, immanent God (iG) - wisdom (his metaphor) - Universe, i.e. Nature.*

Due iG wisdom matrix purposive emergent information of synthesis a Universe, and its laws aimed towards life and its pinnacle - human Mind consciousness wisdom, shaper of a bio-friend world.

1) The mainstay of the majority of *secularists* is the *first avenue as though in the nature is writ the laws of the physical world*, most of all the uncertainty of quantum mechanics and of the biological world - an evolutionary randomness and adaptive selection. The most extreme among them is Richard Dawkins (the C. Simony Professor of the Public Understanding of Science at the University of Oxford), with its catchword for nature - "The Blind Watchmaker", that served as a title for his provocative book of 1986. He even at the Templeton-Cambridge Journalism Fellowship (June, 2005), appeared than an "archaic", most atheistic lecturer, that conceded that the fine-tuning of universe to the life is a fact of nature and its evolution experience (J. Horgan, Scientific Am., September, 2005). Furthermore, Dawkins admits that the natural selection based on chance, the essence of the evolutionary theory, yet a 'chance cannot explain life'. Design is as bad an explanation as chance because it raises bigger questions than it answers" (Idem. New Scientist, September 17, 2005; "Delusion of God", 2006; Victor Stenger, a noted physicist God: The Failed Hypothesis", 2006).

Besides, the acclaimed futurologist Stanislav Lem, though his steadfast atheism, is common with several leading physicists, that the *cosmos generally has no interest to*

us and even do not know on our existence. This inference was highlighted in the interview of Lem with the correspondent of the Israel's "News" Segey Podrazhanski of the February 10 (2005, in Russian). Moreover, experimental cosmology evidence upon hyperactivity of huge 'cannibalistic' black holes, that demolish bursting stars sustaining a persisting crisis of cosmos (A. Barger, Scientific Am. January, 2005; On the Web, Ibid. March, 2005).

Meanwhile the champion of skepticism Michael Shermer in his "The Science of Good and Evil" (2005), admits 'that we all are purposeful beings' (in an interview to the editor of The Atlas Society, April, 2007, in eSceptics, April, that is in contrast with the deliberations of other atheists, e.g. Dawkins.

2) The second avenue guides towards *an idea of a transcendental God* that symbolize the wisdom of a super-intelligent maker of the world that are grounded upon two reasons:

A) in competence only of an *external* purposeful higher factor, creative wisdom power, viz. a transcendent God is a capability to design in its totality the Universe and the live nature, encompassing an extremely intricate conscious human being in their totality, and those also monitor at large;

B) only an idea of a unique authority of a God's wisdom could guide the perfecting a) of the intelligence and wisdom of the conscious human, b) his morality and ethics, c) as also monitor the primacy of spiritual upon matter, rather endowed to the mankind through the idea of a unique authority of a spirit of God's wisdom, yet nor than acausal product of random evolution and adaptive selection of the individuals of society.

Notable to accentuate that we particularly stress on the notion wisdom, that embody both knowledge and human values, the interplay of which are extremely impressing for the development of spiritual life, and not least for creation of novelties.

The first reason is backed on a posit of the illuminated mathematician Kurt Godel theorems on "incompleteness of mathematics", namely there may exist true but unprovable mathematical statements, Hawking in his lecture "Godel and the end of physics", sadly claimed that 'We are not angels who view the Universe from outside' and hence 'We and our models are both part of the Universe, we are describing, meaning that such physical theories are self-referential, like Godel's theorem'. Thus, the base of Hawking's reasoning that lacking the view of Universe (or Nature) from outside does give up an opportunity to grasp it thoroughly (in M. Brook, New Scientist, April 5, 2003).

Generally, the principal postulate for the forenamed reasons of an existence for appropriate transcendent, omniscient God is the believe, faith in it, the main stumbling stone for our epoch skeptical reasonability, liberalism of a quest for scientific evidence of the premodern notions, including the idea of God.

Besides, in all fairness, we apparently realize that it does not compatible to compare the limited potency of the consciousness of a human observer with that of an immanent God, that acts in a unique system embodying the Universe and Life, and its pinnacle - the consciousness of the human being.

PANTHEISTIC SYSTEM- an ULTIMATE PATH of BIRTH, EVOLVE of the UNIVERSE, its LAWS TOWARDS its SHAPER- a HUMAN'S WISDOM

The general principles of pantheism

Its pioneer was Boruch Spinoza, and its ardent advocates - top and renown scientists - Einstein, Planck, Y. Barbour, L.Smolin, E.Wilson, M.Kaku, G.Ellis, P. Clayton u and even P. Davies. The latter as agnostic as if in his recent works on

purposeful emergency stages concerned with organization principles of an evolve of complexes. Such motives runs in the works of Davies towards nature than God, thus tending to pantheism.

The last decades a growing popularity achieved also the very prolific George Ellis, an emeritus professor of mathematics at the University of Cape Town (South Africa) and Philip Clayton, an Ingraham Professor of Theology at Claremont School of Theology and professor of philosophy and of religion at Claremont Graduate University (both in California), that also are defenders of pantheism. They are fierce propagators of the emergence paradigm.

Meantime, issuing from the contemplation of professor Nicholas Short, the principal author of the "Remote Sensing Tutorial", winner of NASA 2003 excellence in Outreach Award, he also tends to pantheism. He claimed that there is some kind of God, and the man reconciles the idea of God and Science, because they are just two ways of approaching our reality.

Springing from that position Short realized that God is a scientist that generates the physical laws as a '*modus operandi*' of the Universe, embodying the Big Bang singularity and other key events of origin and evolve of nature((Letter one to the Press - Enterprise Bloomberg, published in Remote Sensing Tutorial, section 20, 2000, and a talk held in 2003, in the frame of Tutorial).

The top champion of the idea of pantheism is Paul Harrison, the head of the "Scientific Pantheism Website", the representative of the "Universal Pantheist Society", that was established in 1997.

In his "Divine Cosmos Sacred Earth"(July 2, 2005), was predicated that the Universe is perceivable in the same way as God, with humility, awe, reverence and search for a deep understanding. He claims that there are evidences that the Universe than the God itself nurtures and supports us.

Noteworthy also Polkinghorne's thoughts in which God's immanent actions in unfolding creaturely history, namely God into nature writ an interaction with an human observer endowed with a freedom of perfecting the Universe and live nature. That regards that God's actions are temporal, in the sense of free acts of creatures ("Exploring Reality: The Interwinning of Science and Religion", 2006).

The aforesaid insights is also common with the mentioned above Davies' concept of retrocausality. He argues on a reality of retrocausality. That assume that the presence of conscious observers even after billions of years of BB, nevertheless could monitor the starting shapes of the laws of physics to be bio - friendliness. Thus, life exists to make the universe suitable for life (Idem. "The Goldilocks Enigma", 2006; in Patrick Barry, New Scientist, September 30, 2006). With that idea is linked also Davies recent talk at the University of Arizona on the topic "Information, Complexity, and the Age of the Universe" (April 5, 2007).

There he showed the crucial role of information in the evolve of the complexity of life and the human being in the flow of time and aging of the universe, and particularly with birth of a conscious observer, that by grades shaped bio - friend conditions for life.

The deliberations strikingly overlaps with a more than 100 years ago expressed idea, offered in Scientific American of 1875, that the earth fitted to live due its population. Then followed the works of the British chemist James Lovelock and microbiologist Lynn Margulis on an biosphere, biological structural unique system of our planet with it atmosphere that exist in favor of thermal (Lovelock, 1988), or microbiological (Margulis.1981) self regulation.

However, now actively is fired an idea of self regulation of biota through the dense information in live cells, that it is on an order of 24 more than any

physical system, hence the self - birth of life does not physical but rather in virtue of a maximal reserve of information inbuilt in live cell that allows a self regulation of the fine - tune of life.

The most ardent propagator of the progressive idea is Gorshkoff Victor Georgievich, professor of theoretical physics (the Petersburg's Institute of Nuclear Physics), member of Russian Academy of Science, that widely interact with international Geophysical magazines. His thoughts he published also in *Vestnik* of Russian Acad. Sc., October, 2006). Consequently, the information of life cells likable through a system of feed - back self regulates the evolve of laws of Universe to make them fine -tuned for life.

That pertinent thoughts in some sense recalls the retrocausality idea of Davies that leads to a notion of interacting by a feed - back of a pantheistic system: iG - wisdom - Big Bang/Universe human consciousness, with a key machinery - information.

Eventually, in accord with Davies we perceives an acting circular feed - back regularity with a some sort two way linkage, both forwards and backwards. Some hints on alike feed - back were already expressed by F. Dyson (1979) and A. Dressler (1994).

One of this odd insight fans is Avshalom Elitzur, a physicist and philosopher at Bar - Ilan University, Israel, that believe 'when we finally find the theory of reverse causality, we're all looking for a theory that unifies quantum mechanics and relativity, it will involve retrocausality'(in Patrick Barry, *New Scientist*, September 2006). However the hypothesis is incompatible to Godel's incompleteness concept.

Meantime, the impressing advocate of environment ethics and Einstein's cosmic religiosity pantheism is Edward Wilson, now Harvard University Research Professor, a recipient of National Medal of Science. Being an empiricist he claims that leans towards deism in the guise of a 'cosmological God who created the universe, and even reconciling all versions of knowledge -Pantheism (cf. above).

Moreover, for the humanity has a far greater importance 'the existence of a biological God', one who directs the organic evolution though such notion contradicts the physical laws ("Consilience: The Unity of Knowledge", 1999). Besides, in his following book "Creation"(2005), he appeals to unite the efforts of science and religion towards the ethics of ecology for preserving the diversity of life nature.

Julian Barbour, a seminal theoretical physicist, in one of his provocative books "The End of Time"(1999,2000), on the question 'Is There a Role for a Creator in Quantum Cosmology'?, contemplated that he and his friend, the renown theoretical physicists Lee Smolin 'tend to pantheism'.

Consequently, the pertinent as if were secular scenarios in reality turn out no far from pantheism, as they perforce are in a hunt towards some like a primary trigger in a guise of trigger energy.

Pantheism - Every whereness of God

The followers of the Biblical Panentheism, in particularly Steve Peterman in his "Theology in the 3rd Millennium" set out panentheism in his biblical version than everywhereeness of God, God in all things, a notion that means more than only universe. Moreover panentheism is tightly linked with Christian mysticism and the biblical miracles. Theologians call this biblical position "PanEntheism", namely "all in God", viz. the energies of God represents the Creator and the Creation. In view of such everywhereeness the pantheism is rendered than a fragmented theology.

At hearth pantheism differed of Panentheism only in some only through fine details especially due to mere specific miracles as resurrection, virgin birth of Christ. Nevertheless panentheism and pantheism describes God in non - personal

images, for one - fire. To the point the philosopher Phillip Clayton is a co-editor of a collection "Panentheistic Reflections of God" (2005).

Pantheism in Judaism

Benedictus Baruch Spinoza (1632 -1677) is honored as the pioneer pantheism and developer of a scientific criticism of the Bible, and a fierce fighter against its dogmas. In his Ethics famous maxim was 'God or nature', '*deus sive natura*'. Consequently God is immanent in the world and all things are modifications of God. His main heretic expression was that 'whoever loves God cannot strive that God should love him in return', hence for the man no hope of a love of a personal God. He contemplated that God, or reality, can be perceived under a thought insight. God and the universe is a closed system.

Accordingly god and nature are interchangeable, or there is no distinction between the creator and the creation ("Ethics", 1674, in English 1991). There he postulates that God's will is analogous to the laws of nature - the necessary cause of everything. God identifies by two attributes, thought = idea, and physical objects. God is alone self-creating principle, and as God also nature is an active creative principle, encompassing the ethics values. The abilities are eternal (Rother Scruton "Spinoza", 1986, 2002).

The posits are accepted by pantheists, such as Einstein. He steadfastly insisted that believes 'in Spinoza's God' (in Ronald Clark, 1984, 1994, 2007). And Clark pointed out the remark of Rabbi Herbert Goldstein of the Institutional Synagogue, New York, that Einstein's theory logically brings to mankind a scientific formula for monotheism. Moreover on the telegram of the rabbi 'Do you believe God?', Einstein's most famous answer version was 'I believe in Spinoza's God who reveals himself the harmony of all that exists, but not in a God who concerns himself with the fate and the doing of mankind', and further 'I'm fascinated by Spinoza's pantheism but I admire even more his contribution to made things as the first philosopher to deal with the soul and body as one' (in Walter Isaacson, Time in partnership with CNN, April 6, 2007).

In an another interview with George Sylvester Viereck, a Jew that became a Nazi propagandist, at Einstein's 50th birthday, the scientist explained that 'I'm not atheist, I don't think I can call myself a pantheist'. Concurrently he as Spinoza is a unbend determinist and don't believe in a free will, the obligate postulate of Judaism''.

Besides in the same interview Einstein deliberated on a wile unsolvable problem of comprehension of our Universe. The problem is exceptionally 'vast for our limited mind'. We are in the position of a little child entering a huge library filled with books in many languages. The child knows those someone must have written books. It does not know how. He does not understand the language in which they are written. The child dimly suspects a mysterious order in the arrangement of the books but doesn't know what it is that. It seems to me is the attitude of even the most intelligent human being towards God'.

Generally he wondered of the universe that marvelously arranged and obeying certain laws but only dimly understand these laws.

Einstein explained that does not all miracles of nature are in competence of science but in the realm of some 'Higher, Super - Intellect' ("Mein Glaubensbekenntnis", 1932). Just the Higher Intellect is the driver of nature's harmony and its regularities, and what is most important the opportunity of our mind to catch the harmony of regularities and thereby encouraging to envisage the Higher Intellect himself. Thus, only in the 50th Einstein turn to deism based on what he called the 'spirit manifest in the laws of the universe'. Consequently, he

implied on an existence of a divine purposefulness in the Universe and determinism in a context of the nature itself.

Concurrently, Einstein(1932) spoke of 'My God created laws' ascribing to him some 'personality', though negating the notion itself, and Hawking reflecting on a Being 'responsible for the laws of physics' disliking call Him 'God', as such laws lack personality.

For the matter Rebecca Goldstein in a book "Betraying Spinoza: The Renegade Jew Who Gave Us Modernity" (2006), contains positive impulses of Spinoza addressed to the modern science. Spinoza's insights had favored a new direction in validation our Universe in its interaction with a human being under a purposeful guiding force of a God in a harmony system.

Overlooking the main advocates of pantheism we must return once more to the most ardent advocates of the philosophic aspect of pantheism - Kant and Cohen that proved the view issuing that God is the idea of mind of the human being and thus render with the latter one closed system. Naturally that Spinoza's and even Einstein's evidences for a God as the nature (the former), and as the cosmos (the latter) itself.

Generally few other book were dedicated to the issue of pantheism in Judaism, as well in Jewish mysticism.

A fundamental work on the in process of different spiritual movements in Judaism contributed rabbi Dr Nathan Lopes Cardozo in the book "Judaism on Trial"(2000). He is a Dean of the David Cardozo School for Jewish Studies and Human Dignity, and a lecturer of over fifty institutions of Jewish and secular orientations of the world encompassing the Oxford and Harvard Universities. He is even honored as an ambassador of Jewish conscience.

In the work was discussed the differences of Deism, Pantheism and Chasidic Pantheism. His main thesis that 'the Judaism unfolds through constant struggle and questioning rather than purely conform to authority, even through some thoughts provocative against dogmas'. Only after the dogmas are questioned and deeply analyzed is opened the avenue to obedience to an adequate doctrine.

The issue of "Pantheism of Kabbalah's mysticism" in Judaism was discussed also by Rabbi Dovid Sears (2004) on a "Quest Postnet", where he also touched the as though the difference of pantheism and panentheism that is mere findable in Chasidic Judaism.

Even so most expressible the pantheism motive are sensed in the works on Kabbalah of Daniel Matt, PhD, one of leading researcher of the teaching, a professor of Jewish Spirituality at the Graduate Theological Union in Berkeley, California in 1979 - 2000, taught in the Stanford and Jerusalem Universities, now a professor at Shalom Hartman Institute of Jerusalem.

Generally, and even the proper issue is touched by the renown Israeli Rav Michael Laitman, PhD, MSc, Professor in Ontology and Theory of Knowledge, the founder and president of Bnei Baruch movement and Anshlag Research Institute.

Matt in his books "Essentials of Kabbalah" (1994), "God and the Big Bang" (1996) and particularly in his explicit and thoughtful lecture "Kabbalah and Contemporary Cosmology :Discovering the Resonance" of March 6 (2003), at Corwin Pavilion of University of California, Santa Barbara. In the lecture were introduced some ideas that are in terms of pantheism philosophy.

Thus God is the infinity, or 'God beyond God, viz. no thingness' from which emanates the Universe, a parallel to cosmologist suggestion that of a non-zero potential of quantum vacuum seething froth pop up and down virtual particles, whose annihilating high energy are the base of actual particles of the Universe.

Another posits of pantheism grounded scientifically is: 1) that we all are made of the seed of the same cosmic stuff that started than BB in a frame of Oneness - the name of infinity or God, 2) The primal God's light of enormous energy shattered the vessels - the conductors of the light, that could not withstand to such press, and the divine light sparks penetrated in every thing exists. He point out that the kabbalist perceives the sparks as patterns of energy (cf. above), [and we dare add that regarding the light photons are both energetic and optimal transmitter of information, in that case divine sparks serves as fragments of energized information].

Matt renders sparks as a powerful metaphor and thus God is in everything.

Laitman is a prolific author of books on kabbalah (about 30), and the latest are "Awakening to Kabbalah: The Guiding Light of Spiritual Fulfillment"(2005) and "Kabbalah, Science and the Meaning" (2006). His main thesis is the meaningful synthesis of science and Kabbalah. The following posit of Laitman's scientific interpretation of Kabbalah in the light quantum physics is just in tune with a pantheistic view. Consistently to him Heisenberg uncertainty principle leads to a reciprocity between the individual and the world, i.e. the perception of reality is a result of my influence on the world, and its influence on me.

Besides, Laitman is a honorary invited speaker in Russian Science Academy and in various international symposiums. On panel of the elite of Russian Science Academy at January 17 (2004), dedicated to an issue of "Enriching forms of the science in the epoch of globalization", Laitman lectured on the new principles of creation of the world sided by the ancient wisdom and its perceiving in kabbalah, Its crucial mainstay is that the infinite divine light is the integral uniting force of growth and evolve of the universe and life and its interconnectedness. The eminent Russian academician Sergei Kapitza highly evaluated the predicated just pantheistic ideas of Laitman, as a herald of a "New Theory of Knowledge" grounded on a "Scientific Kabbalah".

Kapitza pointed out that is in terms with the latest direction in science - synergistic, a holistic view upon cosmos and life, and strikingly on the conscious human being and its linkage with cosmic consciousness. He predicated that to-a-days science could not further develop successfully without perception the world integrity, inclosing the modern scientific kabbalah principles of creation of the world, which roots run of higher information level (In M. Kozlov, News -2, a suppl. of News, January 29, 2004, Israel, in Russian).

The latest symposium with Laitman's representation took place in Dusseldorf (March, 2006), under a topic "Wisdom and Science in a Dialogue: the New Planetary Consciousness". The discussed issue was 'the integral consciousness and interconnectedness through ancient wisdom, teachings and modern science', one of which interferences is that consciousness resides not only in the brain. The debated matter echoes quite pantheistical.

Another one under the topic "Wisdom in Action" organized by the World Wisdom Counsel (Arose, Switzerland , January, 2006), was discussed the postulates of modern kabbalah, particularly developed by Laitman as a entangling the heritage one of kabbalist leaders Anshlag, with the works of relativity theories and quantum physics.

The prone to pantheism of kabbalist thought was revealed also by the early Chasidism leaders.

For us is valuable the estimation of Nelson of the Joseph Weiss paper "Contemplative Mysticism and 'Faith' in Hasidic Piety" in Studies In Eastern "European Jewish Mysticism", in J. Weiss, D. Goldstein, eds., 1986), where were

compared the two main Chasidic systems, the Rabbi Dov Baer, the Maggid of Mezrich (d. 1772) system and the Habad school perceivable as contemplative and pantheistic, whereas the system of Nachman of Breslov is deeply theistic.

Nelson himself is drawn to the pantheistic model of the early Chasidism of the model of Habad in terms of whose God is conceded as a vital divine force that penetrates in every corner of the universe.

Strikingly that rabbi Gedaliach Fleer although getting *Smicha* as a rabbi from the *Yeshiva Chasidei Breslav*, envisioned God as a pantheistic that embody the sum totality of all.

In the Wikipedia under title 'God' was drawn the attention that just in the Chasidic Judaism some Jewish mystics 'paints a pantheistic/panentheistic view of God'. In this context is valuable the remark of rabbi Nelson (2006), that is unplausible to split these notions. That is in common with Steve Peterman's (2006) assumption regarding that the difference between the apt notions 'are less than it might think'(cf. above).

The insights of the early Chasidism impressed the noted Zionist socialist and moralist Moses Hess (1812 - 75), that even published a work "The Sacred History of Mankind by a discipline of Spinoza" (in Dr. Joseph Heller, Zionist Library, April 2004).

Remarkable that Moses Hess was also the founder of the "Cultural Zionism", and already in his mentioned book, he confessed to be a pantheist. On this remarkable fact called the attention Dr. Joseph Heller (2004; *Hagshama* Department, 2007). In this pamphlet Heller told on Hess view that the mankind submit a process in which moral ideas and material causes work in a smart unity of coordination of spirit and matter.

Another zealous follower of Hasidism was the philosopher and Zionist - moralist Martin Buber (1883-1940), that also tended to pantheism, and God as an idea in whom he interrelated as if a unique interacting system 'I and You'. Consistent thoughts emerges also from his "Tales of the Hasidism" in two volumes.

Paul Harrison suggested that some flexible interpretation of pantheism is conceivable in Judeo - Christian concepts. On this drew attention also Michael Levine in his "Pantheism: A Non - Theistic Concept of Deity"(1997).

Consequently, the idea of pantheism, an immanent God of nature, is sufficiently clear-cut expressed at large also in Judaism, particularly in kabbalah (cabala, The Merriam - Webster Dictionary, 1998).

Eventually, we also perceive for plausible a divine agency as an immanent God whose metaphor is wisdom matrix etched in Big Bang - Universe for its laws purposive emergent information towards human Mind consciousness, interacting reciprocally as an integral system for perfecting materially and spiritually.

The IDEA of an IMPERSONAL GOD

Already Maimonides (1135 - 1204) most explicitly instructed that God is non - corporal and the Prophets used anthropometric metaphors regarding the naivety of the ancient Israelis (Guide,p.1,ch.35-36). The problem of God's providence (his care and protection of everything), due Maimonides is expressed that God acts at large on a level of all the Universe, yet not knowing on its particularities, embodying the human being (Guide, p.3, ch. 17 ,47). Another medieval Jewish philosophy authority Gersonides (Rabbi Levi ben Gershon, 1288 - 1344), was in common with that interpretation of Maimonides, on existence rather a general than a personal providence. Thus, maybe that the both were not deep defender of a personal God.

For the matter, rabbi Nelson in his work (2006), reminded professor Leonard

Kravitz (HUC-JIR), that drew his attention to the medieval debate on this issue and particularly on the robust position of Gersonides on personal providence.

Assumable that under impression from the adequate deliberations, also rabbi Nelson offered a formulation for modern Judaism, that is just adjustable to our viewpoint, as a 'system must include a God who cares enough about humanity in general and Israel in particular to express the divine will through Torah'.

In so doing rabbi explains that word 'caring' is only a metaphor, but not in his direct meaning. The obligation of God are design laws of nature balancing the events and relations in cosmos and live nature.

As a leading feature of a discovered God we prefer to express as 'God' or immanent God, iG viz. wisdom (a metaphor of the former) purposive emergent information for origin and evolve of Universe and Life.

Moreover, issuing from the discussed above on the limitations of an adequate God's strategic design of general regularities of the cosmos and nature, limits the foretell of the alternatives of the evolve of nature and human being, naturally in no way for a personal God providence of everyone.

That is strikingly obvious from the history of the Jewish people that are fulfilled with massacres and tribulations, and even now the apocalyptic hazards from Iran's future atomic bomb and its president to renew a holocaust of the six millions of nowadays Israelis.

What highly disturbs that in that case at the disposal of the fanatic Islamists, the furious haters of the Judeo - Christian monotheistic culture, are findable a huge treasure of oil and gas, the movers of our civilization (whereas at the disposal Israel that is findable quite a zero). Moreover the Islamic people epidemic armament is the terrible reproduction of the people that continuously invades the Western states whose people population is in process of degeneracy.

So, since some couples of decades take place an apparently increasing hidden process of a demographic "war", mainly of the Islamic world towards the West states, predominantly Europe's, where the indices of the native population has a tend to a troublesome decrease, along with the birth rate(Igor Bestuzev -Lada, Independent Newspaper, October,18,2004, Moscow, in Russian). During the last decades the quantity of Moslems increased from 880 millions till 1,3 milliard. To the 2050 the number of only Arabians shall run to 0,5 milliard. Whereas the proportion of the population of the West world decreased from 29% in 1950 till 18 %, and even to 10 % at 2050. A similar sad scenario pictured Joel Cohen(Scientific Am., September, 2005:). Predominantly they represent young and unskilled Muslims, a potential of a 'Fifth Colon' versus the Judeo - Christian communities.

In that framework is not observable even the balance of humanity that ought be in the divinity care.

Besides, our information society suffers from injustice, hunger, and even also of religious wars massacres (now the Islamist anti-life cult of fanatical 'bombers', sustained by the 'oil-dollars' (of Islamic states), and a dread for a future Holocaust and so on, leads the open minds to be skeptical towards a personal God. And such view is also does not refutable.

Otherwise, how to explain the nature's cataclysms of the past and even of nowadays than typhoons, tornado, earthquakes, massive floods and even the actual dreads of demolition of our earth, including us, by asteroids intensively circulating in cosmos. So in the last tornados found the death mainly Bible - believing people.

In all aspects the foretold opposes against the idea of a personal God that bothers for every individual human, as also contradicts the principle of immanent nature's God that challenged both to create the world, and it rationally regulate,

in cooperation with his principal co-operator - human mind consciousness.

Consequently, there does no God's personal providence, and hence no personal God.

For the followers of pantheistic systems is no way for a personal God, that follows from the overviews of P. Harrison (2005) and S. Peterman (2006), respectively.

With regards to the issue is illustrative the confession of the renown physicist Davies (1992,2001),an agnostic/pantheist, that through scientific work became convinced in the magical ingenuity of the physical universe. 'That it seems a deeper level of explanation',...'whether one wishes to call that deeper level 'God' is a 'matter of taste and definition'... or 'debate'. Besides, science 'a surer path than religion in the search for God' ("The God and New Physics", 1982, 1989).

There he declares that does believe in a God as a timeless principle, yet not as a person (also in E. Cartlidge, Physics World, December, 1999; and in J. Horgan, 2005).

We imagine that is feasible to amplify also the popular Einstein's equation $E=mc^2$ main constituent "C",the light (photons) speed limits, namely its property to transmit information is too limited. Correspondently, that may play also a bound upon God's or 'iG' potency oversee all events in our universe, and above all upon personal human affairs. That overlaps with rabbi Nelson's (2006), clear-cut expression 'Light speed, and God, are finite', limiting his omnipotence.

That proposed competent scientific evidence on limitedness of divine providence upon human affairs, could also serve a metaphysical insight of kabbalists on a phenomenon *Tzimtzum* (Constriction) of divine infinite light in result of 'shattering of vessels', the transmitters of light photons, notable related with it information to supervise the world, and naturally personally human beings (Rabbi Abraham Kook, in Polonsky, 2006; Rabbi Kalmish Shapiro, in Worch "Sacred Fire",2000 cf. above).

Ultimately, at the naive, prescientific era, the Israelite elite discovered a *transcendent God*, a Lord, a personal supervisor in men affairs, at the start science era, the Jewish scholar Boruch Spinoza discovered a God personified with Universe, Nature, viz. *immanent God*, not personal one, and in our modern science era *God* is discovered (rabbis Gillman, Nelson, etc.), as a *metaphor*.

- The analysis of adequate works dare us to envision an apt 'God's' core - as a wisdom matrix (his metaphor) of purposive emergent information of as yet undiscovered, still uncomprehensive guidelines of adaptive laws for (self)complexifying of the Universe, Life and human Mind consciousness, an co-actor of perfecting a pantheistic system: 'God'(iG) - wisdom, Universe, Mind consciousness. Regarding that that iG - wisdom starts concurrently with Big Bang - primordial Universe, the iG principal attribute wisdom is 'pregnant' with a matrix seed of purposive emergent 'information that concordantly with the evolve of Universe, mature also the seed for guiding its laws towards bio - friendliness. This favors an evolve of human mind consciousness through propelling adequate emergent information. Thus far while emergent information serves as some loop - hole for overcoming a deficit of necessary information to master our fabulous implicate material and spiritual world.

JUDAISM INVIGORATED DUE MODERNIZE its SPIRITUALITY (e.g. PANTHEISTIC - ETHICS, ZIONISM, PRIDE for JEWISH CONTRIBUTION to CIVILIZATION),and - SCIENCE METAPHORS-ANTIDOTE AGAINST ASSIMILATION

The assimilation of Jews around the world and particularly in USA, Germany and ex - Soviet republics heat the headlines strikingly in the last decades. The process was moved mainly as a result of adaptive integration in the governing

community for amelioration of the personal economical status.

Whereas rabbi Nelson (2005, 6), is also highly troubled by his recently pictured growing assimilation of American Jewry through intermarriage rate that climbs steadily. At a time the predominantly Orthodox rabbis obsessed with ancient religious dogmas loses credibility, that they discredit.

Our information society with a dominating skeptic viewpoint on all traditional, and particularly between the intelligent and liberal Jews in relation to biblical metaphors and Judaism dogmas, promotes a tend to assimilation.

Such frustration motives of Jewish persons sometimes push them also to link rather pseudo - religious, e.g. 'new age' movements.

Descending from pertinent skeptical mood already in German modern Jewry that pushed the problem of integration, Michael Meyer edited in 2000, a collection of works dedicated to "German - Jewish Modern Times, Integration"(v.3).

In one of its chapters prepared by Steven Lowenstein, was accentuated that just the liberal Judaism was quite conservative in preserving the Judaism through its modernization by avoiding of its dogmas. He had shown that it is the best way to stop the assimilation of German Jews.

Moreover, in Europe at present are catching a distinct contrast tend of the native Europeans towards disbelief in traditional dogmas, becoming secularists, and the Muslim immigrants, especially the young one - tends towards Islam, with even requests to build new mosques and official recognition of the validity of Shari'a law(Andrew Purvis, "Belief It Or Not", Time, October 9, 2006). On such hazarding dynamics is grounded the recent book of Bruce Bawer "While Europe Slept: How Radical Islam is Destroying the West from Within" (2005).

Whereas, The Pope Ratzinger, at his visit USA of April 2008, become convinced that its pioneers Puritans instilled in the people a religious DNA, and one of Pope's Cardinals assumed that America simultaneously modernizing its traditions, anyway is profoundly religious (David van Biema, Jeff Israeli, Time, 21, 2008).

On the now-a-days crisis of dogmatic faith took a position also Phil Zuckerman, a sociologist at Pitzer College in Claremont, California and Gregory Paul (the first author) in a essay "Why the Gods Are Not Winning" (Edge, 209, May 1, 2007).

They recognizes that disbelief now rivals with the faiths in numbers and influence. Their sociologist dates evidences that never before has the religions are faced with such enormous level of disbelief emerged from the hazards and power that posses the in progress modernity. The main cause of the suitable fail is that the stagnant and dogmatic nature of the old capital religions, and first of all the Jews and Christians. Eventually a lack of reliable stratagem of modernizing for defeating of the disbelief.

Moreover the Nobel - prize winner of physics and discoverer of the cornerstone of quantum physics, the uncertainty principle, Werner Heisenberg (1901 - 76), in his essay "Religion and Science" (reissued in Edge 212, June 6, 2007), warned that in the future when 'images of the old religion will lost their persuasive force' even for ordinarily person, 'I'm afraid that all the old ethics will collapse'.

How prophetic he was as that just in our time we evidently feel the deep collapse of traditional ethics along to the other values preserving the human society.

In the suitable conditions of a general crisis of our civilizations, the situation of our Jewish nation, the Jewishness and Israel are continuously worsening, for the most part along to shortcomings of our civilizations, additionally through bestial

attacks of anti - Semites, and now under new sign - board - anti -Zionists, and exhaustive assimilation.

Among lots of our bright minds about the matter authoritatively ringed the voice of two ex -German Jews - Martin Buber and Albert Einstein. Buber in one of his essays "The Spirit of Israel and the World of Today", tackled the deep roots of anti - Semitism concerned of insinuation based on the New Testament and Koran (that was discussed in Buber lecture delivered in Tel - Aviv in 1939, when the issue still does not obtained a so poisonous feature).

The essence of all versions of assimilation, he considered, was the denigration of the Jewish people the humanistic ideal, under a banner 'The period of humanism is past! You cannot swim against the current!' the charge of rightness and justice, was nothing but an expression of our weakness! The most terrible sequence of such apathy is increasing assimilation. And the lose of our people is not acquirable again.

In an another essay "Hebrew Humanism" (1948, 63), he accentuated that the becoming unpopular ritual religion is replaceable with a Jewish community than a union of our nationality and Hebrew humanism, viz. Biblical humanism.

The proper unity is interpretable as some theistic ethical religiosity, that particularly clearly rang in his book "The Eclipse of God". In this context he explained that both the pattern in the writing of antiquity (Bible), and the pattern of new (today) life, served as a sustaining power in the struggle against the downfall of ethical religiosity, humanity, and renewal of the old. Accurately, the salvation of the Jewish people are the renewal of Israel as a whole, and 'the unique whole of a people and a religious community: a renewed people, renewed religion and the renewed unity of both'.

In a certain sense on the pertinent matter shared Einstein in his essays. Thus, he contemplated that the most poisonous agent for the Jewish nationality that the self - conscious and the sense of self - respect were blamed through a some 'obesity of the soul'. He explained that applying the metaphor for a loose of the basic morality under an influence of a wealth and abundance of life privileges. In this framework is also increased the spiritual dependence of the surrounding world, a result of a breakdown of the Jewish community life.

Consequently evolves the cancer of assimilation that increasingly exhausts the Jewish people against a degeneration of the institute of family and fall of reproduction sequence. The unique salvation is the activation of a self - guard as a renew a link of the Jew and his family to his community and the increase the solidarity and youngster volunteer movement of Zionists for working on waist land in Israel ("Assimilation and Nationalism", 1929). The thought descends from the vision on the that 'we - the people of Bible', the grounds of Jewish and general human morality and hence Zionism ("About Zionism": Speeches and Letters, 1930).

Leon Simon in the "Preface" on the base of the outlook of that collection of writings, accentuated that Einstein hoped that in a renewed Palestine the Jews will discover a soul liberty and moral health at a time endlessly being devote to the Jewish, biblical and all - human ideas.

In this framework Einstein's thoughts about ethical religiosity as a derivative of biblical ethics with a commentary that its pantheistic component is termed as cosmic - ethical religiosity. Its pillars are: - an impersonal God, framed through a deterministic universe, and a churchless religion... (in William Kent "Einstein's Reflections on Life and Religion", The Western Humanities Review, v.9, No 3, Summer, p.189, 1955).

The another eternal plague of Judaism is the hatred of Jews, anti-Semitism, that consistently to Einstein are grounded on two outstanding our attributes: - an ardent fight for social morality, starting with the Prophet firing attacks on the injustice and oppression of weeks and poor; - on a deep respect of the intellectual, spiritual education and self - perfection through hard tackle and overcoming any hardships and hindrances. The seed - an abundance of outstanding personalities in all ranges of human activity, strikingly featured with the necessity of high intellect (scientists, financiers, etc.) The officials and provoked by them the folk is ready for aggressive action against "this alien that as it were planning of usurpation of the world (like the ill - starred "Protocols of the Zion Wise"). The salvage -the devote to own Jewish community and National Home (About Zionism, 1930).

If to look from the standpoint of a contemporary and foremost thinker on the current actualities of American Jewish life, rabbi Nelson is entirely right that the increasing dreadfully assimilation of Jews is the most hard impact on preservation of our people.

Nevertheless, descending from our thousands year of survive for all that of continuous persecutions and demolishing measures of Jewish communities overall the world, is accepted that one of the survival secrets is the viability of the Jewish communities - its resistance are built on a very interwoven self - help system.

About this specific for Judaism phenomenon ideology governs quite a consensus, its background is religious morality, i.e. ethics.

Regarding that rabbi's Nelson one of shaping facets of Jewish identity through the social behavior of his and other communities. And this in a background of a system of /Judaism', assuming a 'God who cares enough about humanity in general and Israel in particular to express the divine will through Torah'.

Further is explained the God and its metaphor - are discovery of the human being and the term 'caring' is mere a metaphor. Consequently, we perceives the apt 'Judaism' definition as demand for a God's humanity, that encompass morality and ethics inspired by a discovered God or rather a metaphor of God (wisdom), in a frame of a unique system 'God - Universe - Man'.

Thus, the resistance and strength of the Jewish community also issuing of Nelson general deliberations, between others is dependent of a humane community, ethical religiosity than a consolidation chain of self -help and spiritual talisman.

In such implicate situation the ethical religiosity of either versions could play both a reviving impulse for strengthening of the traditional family with a cult of children, devote to own community, thus a brake against assimilation and climb of the rate of intermarried and steadily decrease of the authority of rabbis.

Concurrently the unifying impulse of ethical religiosity would propel an ecumenical approach of varies Jewish and Christian communities under the banner of Worldethos Project of Hans Kung, the director of the Institute of Ecumenical Problems, professor (Project Weldethos,1990; The Judaism.1993), to withstand an apocalyptic hazard of world Caliphate.

A special effort for challenging the assimilation between the Jewish young generation is carried by means of education on heroic history of ancient Israelis, and current fights of Zionists for rebuilding their home state in condition of steady Palestinian terrorism, and even in sufficient often wars against Arab neighbors. A striking effect on the proper youth are the group trips along the modern Israel State. In such actions is explicitly told on brilliant contribution of Jewish personalities in world civilization, that also strengthen a pride for Jewish nation.

Epitomizing the discussed notions of the concept of an idea of pantheistic iG - primordial wisdom of purposive emergent information as a governing machinery in the origin and evolve of a material and spiritual world framed as a system: Divine (his metaphor) - wisdom - Universe and its laws also aimed towards a Human Mind, a shaper of the bio -friend laws towards perfecting an embedded spirituality's wisdom attributes, e.g. reframe, strengthen the Jewishness, Zionism, pantheistic ethics values.

INFERENCES

- 1) In an abiotic phase of a primordial Universe, imaginable that in it was imprinted a primordial wisdom purposive agencies (a metaphor of God's, iG acts), that guides its self -organizing, and its laws bio - friendliness for self - complexifying of human mind and its spirituality, whose pinnacle - ethical religiosity.
- 2) Ethical religiosity is a wisdom's amalgam of both Tanakhic social ethical religiosity, and its contemporary modernized version due evolutionary adaptation to our reality.
- 3) Human mind's wisdom spirituality and its agencies (thought, intension, imagination, intuition, inspiration, free will, logic analysis and synthesis) lead to ideas, concepts, theories, that surpass over material world, in virtue which it governs and perfect the world and its spirituality. One of mind's wisdom pillars - ethical religiosity, the devote to idea (i.e. religiosity) of ethics that is also in process of adaptive perfection.
The best illustration for the outstanding potency of spirituality that due mere intention, thought the mind of enabled could manipulate with adequate neuroprostheses applying special interface of computers.
- 4) The manifestation of high spirituality of Tanakhic authors, and Jewish people of medieval and modern time emerged from the cult of learning the Holy Scriptures and its commentaries - Torah by means of discussions towards its wisdom; that sharpen their mind, promotes IQ and varies gifts, above all in professions where the key working agency - the mind: mathematics, finance, economy, medicine and so on.
- 5) The modern descendants of the ancient wisdom hunters Jews, relatively often became laureates of Nobel - prizes (in 20 - 25%), Nobel prize analogue in mathematics -Fields prize (even oftener), as well as honored innovators in culture, arts, chess and so on.
- 6) Is accepted that the Jews, and that of Jewish background are idea - creators; under influence of Moses, Jesus, Spinoza, Marx, Freud, Einstein ideas till now are led two/ thirds of people of Western civilization.
- 7) The ancient Israelis Tanakhic democracy - an etalon for the modern prevailingly Protestant republics, above all - the USA.

8) The wonder of the survival of Jewish people despite the all persecutions, massacres, and even holocaust, is the devote to the Tanakh/Torah's wisdom; high adaptability (a result of an ability to overcome all hardships and tribulations), that fostered the vitality and dynamic of the people, that found vigorousness to rebuilt their homeland - Israel through continuous fights with fanatical Palestinian Islamist, provided with arms and volunteers - killers from the Arab world.

9) Pantheistic ethical religiosity - a reconciling guide for various faiths, e.g. theistic, often provoking interfaith hate, and even fights (Islamist fanatics), as well making atheists immune to it. That version of ethics - an optimal life - belt for life perfection, and reverence for it, versus a death cult of fanatic Islamists, and other terrorists, ready to exert an apocalypse of the Judeo - Christian society.

10) Counteraction to the current 'cancer' of Jewish people assimilation - an enhancing of Judaism spirituality, increasing its viability and adaptability due: pantheistic ethical religiosity, reconciling various Judaism faith versions; educating our young generations on the heroic past of Israelis, ideals of Zionism and its pioneers in rebuilt of the Israel state, a pride for our scientists and philosophers brilliant contribution in world civilization, as well as reviving the Jewish Bible wisdom metaphors with adequate metaphor of latest science (cosmology, quantum physics, and so on).
