

Tanakh, e.g. Genesis text's metaphors transformation in medieval, modern thoughts and science; its philosophy

In the appropriate naive, pre - scientific era, the language of Tanakh (i.e. "Tanakh The Holy Scriptures", The Jewish Publication Society, Philadelphia, Jerusalem, 1985), e.g. Genesis, naturally was polysemantic, and Israelites mind elite, its composers, widely used metaphors, allegories, parables. Noteworthy, that in the classical commentaries of Genesis ("Soncino" edition), translated by the Chief Rabbi of UK, Dr. J.H. Hertz (1956, London), was specially underlined that Hebrew Prophets, sages, mystics and thinkers described the divine acts with varies metaphors. _ Regardful that the holy Hebrew scrolls had been scripted without vowels, punctuation and even spaces that lead to multi -various interpretations. That is consistent with the rabbinic maxim that the 'Torah has seventy facets' or 'fifty gates' (Maimonides).

On one hand, the verses of Scripture were dedicated for just recently freed slaves, illiterate and highly naive. On the second, the dynamic, plastic biblical Hebrew are overflowed with spontaneous intuitive metaphors, which essence are algorithmically compressed information.

The variable interpretation of Tanakh metaphors parallels in some sense to up - to - dated advance of experimental cosmology impressed through Einstein's relativity theories and quantum physics(Tim Callahar, "Secret Origins of the Bible", 2007).

A historical transformation of God-an angry warrior in a reasonable God(axial time),in omnipotence of science, in current God-amalgam with its science metaphors, e.g. creativity

An existence of a transcendent God was the Hebrew texts governing posit, issuing from "an ontological argument" - God, 'that is nothing greater', hence an omnipotent and omniscient God, the Creator and Lord of the world.

The God Yahweh of Holy texts since the early Israelis history until the 6th BCE was pictured as an angry, threatening warrior against gods of pagans (polytheism), and the divinity uniquely of Israelis.

The first transformation of the characteristics of God took place in the so-called "axial time"(800-200 BCE), the term of the eminent philosopher Carl Jaspers, that was extensively rendered by Arye Barac, an Israelis philosopher of religion, in his "Presumption of Humaneness" (in Russian, Jerusalem, 1998). That was the time of the Great prophets, beginning with Elijah (800 BCE), the main fighter against the pagan god's idols, and then followed by the other prophets, the brave advocates for rational spirituality life with its pillar - social ethics.

_ Accordingly, was prepared a shift of a previous hostile God towards a spiritual divinity of anthropocentric creativity, formalized in the text of the traditional Hebrew Bible, redacted by Ezra in 5th CBE., at the epicenter of axial time.

_ The outstanding expert of history of Hebrew Bible, Thomas Thompson evaluated that act as "The Intellectual Matrix of Early Biblical Narrative" (1995).

In that period was exerted a linkage of a universal reason with the peculiar thought while only of Judaism. Actually that crucial humanity transformation of the human being ran not only into Israelis, but also in other great civilizations: China, Hindu, Persia and Greek. That was a breakthrough time of formation a conscious, rational human being, a close prototype of a contemporary human spirituality, that perceives himself critically and even skeptically, with apparent epistemic elements of knowledge.

_ We draw the attention on the universality of an apt fateful drastic drift of human's nature from a naive towards a reasonable, conscious human being, enrich with an intelligence wisdom of an observer of the world, self - critically, and in

quest for avenues of perfection.

Hence an adequate *Intellectual matrix* (Thompson) got all ancient civilizations, that perhaps testify on existence of some archetypical primordial wisdom general purposive agency, a trigger for growth of the Universe, with directives for bio - friend laws, as seeds for human consciousness wisdom information.

Owing to that the human consciousness intuitively discovered God acts - as a holy metaphor of wisdom, an arch purposive agency for abiotic, pre-human growth of Universe, which laws oriented to an anthropocentric world.

_ With the birth of the lonely people in the reality of uncertainty, he needed to faith in an adequate as though a general formidable trustful guide in the world in a guise of a God. In our current view, that is rather an immanent God's wisdom blended with the Universe, Nature, and its evolve, encompassing humanity. e.g. global ethics

Analogous epistemic elements gradually were increasing in Judaism toward the epoch of Enlightenment (*Haskalah*) of 18 -19 centuries, that even tended to deism.

For to be fair, narratives of the first day of Genesis opens with creation of energy (*dark fire, light*), that perceivable as sparks of intuitive insights of knowledge of its authors.

_ Further, knowledge about a God based on reason actually emerged at the time of Hellenic Jewish philosopher Philo Judeus (c. 20 BCE -CB - 50), that reconciled the Holy Hebrew text with Greek philosophy and science. He interpreted the text of Pentateuch in the light of Hellenic ideas than Divine Logos (word) or Wisdom of God. That adequate natural theology then was influential on the medieval Jewish progressive theologians - Saadiah Gaon (9th -10th century), Solomon ibn Gabriol (11th century), Judah Halevi, Moses Maimonides (both 12th century), Gersonides (Rabbi Levi ben Gershon, 13 - 14th century). Their common point was that God provided the human being with Scripture and reason, and the divine activities must be evaluated from a wisdom rationality principle.

Whereas, the popular modern kabbalist Michael Laitman in his "*Bogoisbranost*" (God - Choisen),v.1, (in Russian, Moscow,2003), explained that the medieval founders of Kabbalah the notion of God replaced with a notion 'Higher Light'. Hence from the viewpoint of wisdom of Kabbalah 'Higher Light' seems a metaphor of God. He also resourcefully decoded the Hebrew word 'Torah'. By removal of the word the letter "T" we became *or* (light), and *oraah* (instruction). In our view that explainable as wisdom of Torah is guided due its light's information towards instruction of a blueprint of the built and evolve of the world.

Then is reasonably to highlight the towering figure of Spinoza (1632-1677), that pioneered an idea of an infinite Being, defined either God or Nature. Accordingly, he sustained a pantheistic nature, namely that God is merely the sum - total of nature. Thus, at hearth, Spinoza pioneered the next transformation of the notion God as a metaphor of nature, as some amalgam of God and nature.

A parallel process in Judaism led towards an Enlightenment movement (*Haskalah*), with increasing by grades the motive of reasonability of the biblical text's notion of God. The herald of the Enlightenment became Moses Mendelssohn (1729 - 86). He analyzed Judaism denying its dogmas, and showing that Judaism not conflict with rationalism, and even tend to pantheism. In that mode were the commentaries to the Hebrew Bible, that he with a team translated in German. However his radical rationalism in appraising the knowledge element, an epistemic point in theology, even on the border of "deism", provoked a wave of assimilation.

Another top figure of the epoch was Samson Raphael Hirsch (1808 - 88), a most influential modern Orthodoxy rabbi. In his thoughtful book "*Torah im Derekh*" (Jewish Law Together With the Ways of the World), he encouraged to set up a

linkage of Judaism with modern thought, even in a secular direction that propagated knowledge priority in the life. He insisted that along to observation of the Jewish law necessary be open-minded to the knowledge of the secular world, namely to the epistemic factor in Judaism.

In the same direction of reconciling of natural theology with modern epistemic thought worked the thinkers of the 20th century - Franz Rozenzweig, Mordechai Kaplan and Martin Buber.

Whereas Herman Cohen (1842 - 1918), the professor of philosophy of Marburg University (Germany), as a fiery follower of the philosopher Immanuel Kant's world view, envisioned God as mere an idea or a concept of reason. He also hoped in a finest historical realization of the philosophic idea of religion of reason. In that case he sprang from Kant's thoughts key principle *a priori*, offered in his work "Religion within the Limits of Reason" (1793), viz. that we can have *a priori* knowledge of space and time, regarding that they are forms imposed by our minds upon the experience. In this work is also perceivable pantheistic overtones.

In passing Eugene Borowitz, the Distinguished Professor of Jewish Religious thought, the 'Dean of modern Judaism' (the New York school of Hebrew Union College), quite positively perceived the progressive thoughts of Cohen, and even underlined that 'this day many Jews cannot speak directly of God but only about one's 'idea'.

In this context Borowitz contemplated a new religious paradigm in our postmodern time based on deep respect to rationality of science and devote to ethical religiosity ("The Pivotal Issue to a Century's Jewish Thought", Conservative Judaism, v.55, No 4, 2003). He even appealed to a renewing the Covenant in a guise of Postmodern Renewed Judaism (a talk at the 13th Ann. San Diego Jewish Book Fair, November 4, 2007).

The further essential transformation of God's significance in the creation of the world, was it wholly negation under the banner 'God is dead' of Friedrich Nietzsche (1844 - 1900), in favor of science unlimited potency.

That thoughts were resounded in the works of Noam Chomsky, Professor Emeritus of linguistics (Massachusetts Institute of Technology), the creator the theory of universal grammar, that recently topped the Prospect Foreign Policy list of 100 global Intellectuals, Sir Isaiah Berlin, the European leading liberal philosopher, Ray Kurzweil, technology pioneer and futurist, honored by inducing him into the National inventors Hall of Fame, Vitaliy Ginsburg, the Nobel-prize laureate in physics, Leonard Susskind, an Emeritus cosmologist and one of the pioneers of String theory.

_ All they are attacking atheists. Anywhere the most ardent atheist is Richard Dawkins, with his latest highly provocative book "The God's Delusion" (2007).

_ At large that was the leading motive of the 20th century - science is the solver of all problems of the universe and mankind. With an analogous tune were infected even the thought prodigy Steven Hawking, and the most ardent atheist Michael Shermer in his previous period of creativity. Albeit in the 21st century they neared towards ontological overtones, a God of the laws of nature, quite like an immanent God.

A special position exhibited the thought and science giant Albert Einstein with his apparent devote to 'Spinoza's God who reveals himself in the orderly harmony of what exists, not in a God who concerns himself with fates and actions of human beings' (in R. Clark "Einstein: Life and Time", 1984, 2006).

Eventually, Einstein's revolutionizing theories formalized in his famous equations, promoted modern scientists and thinkers to admit that its render crucial modern science pillars as "God-given" metaphors, viz. an amalgam of religious and science

principles (cf. below).

Strikingly, that he himself even considered that behind his famous equations of energy 'there must be something ...', as their component is light, an echo of Gen. (1:3) - "*let there be light*". Besides, kabbalists "*Infinite Light*" is a metaphor of God (M. Laitman, 2003).

Einstein was convinced that there exist a 'Higher Intellect or Reason', the mighty governor of Universe, and the quintessence of his cosmic religion (Einstein "What I Believe", The Forum, October, 1930).

Consequently, we got some metaphors of a God that are related to convincingly scientific findings, than some amalgams of a God and science notions.

Actually the suited trend started with Einstein's so-called sci/religion or cosmic religion of an Higher Intellect of the 20th century, respectively as some mainstay of epistemological/ontological principles. That paved the way for rethought of some noted atheists and skeptics of the contemporary century, on the science limitedness in solving of crucial issues of origin and evolve of our Universe, Life and ourselves.

In that context is remarkable the review of the known science critic, and skeptic, John Horgan (the author of a provoking book "*The End of Science*", 2004). He underlines that on the topic of Einstein contributions are already published more than 500 books. His analysis of the recent most fundamental scientific monographs, forced him to realize that the contemporary science turns increasingly esoteric, with some 'secrets', if not escapist, then rather imaginative.

To that range are the various "*Theories of Everything*", "*Multiverse theory*", etc., with no rigorous empirical connection to the reality (in New York Times Book Review, January 1, 2006).

In concert with deliberation of Horgan, is the view of Laurence Krauss, an estimated cosmologist and agnostics, offered in his book "*Hiding in the Mirror: The Mystical Allure of Extra Dimension, from Plato to String Theory and Beyond*" (2006). He claims that all these prevailingly imaginative concepts encourages the insidious notion that science 'is merely another kind of religion'.

Strikingly, the overlap of suggestion of Krauss with an another popular cosmologist and agnostic Paul Davies' position offered as "*Taking Science on Faith*" ("*Opinion Edition, New York Times, November 24, 2007*), and in *Edge* 225, November 28, 2007). He argues that 'the shared faith is not a surprise, because the very notion of physical law is a theological one'. Moreover, both religion and science are founded on a belief in an existence of something like an unexplained God, and unexplained (emergent) set of physical laws that governs in the universe as a part and parcel of unitary system, incorporated together within a common explanatory scheme.

– Consequently the governing laws are explainable from within, and that is a matter for future research. However, while that issue is far of solving, that comes up with a testable theory on the laws of the universe, 'its claim to be free of faith is manifesting bogus'.

That ontological overtones in Davies view is perceivable in his insidious propagations of the emergent downwards causation as the crucial mover of (self)complexifying of the universe, life and human mind consciousness, regarding that emergent event is beyond physical laws. He confess that many scientists criticize his inclining to a (self)explaining universe as being crypto-religious, regarding that its driver guide is a somewhat metaphysical 'life and mind principle', resembling 'religious conviction of sorts' ("*The Goldilocks Enigma*" 2006,7).

On that way of researching a modern envisage of the notion of God is also encouraging the view of philosopher Mitchell Silver in his book "*A Plausible God: Secular Reflections On Liberal Theology*" (2006). He extensively tackles with

Spinoza's nature of God, whose wisdom is now compatible with modern science rationalism. So, he argued that since the 17th century the traditional God of Judaism and other Monotheistic religions are under a pressure to conform to the scientific worldview. Across the Monotheistic tradition there has emerged a liberal conception of a God compatible with a thoroughgoing naturalism. For many this liberal 'new' God is the credible plausible God.

His thought about a plausible God emerged from the analysis of the ideology of three recent thinkers: Mordekhai Kaplan, Michael Lerner and Arthur Green, that back the concept of a new God of nature, that through his purposeful activity is perceivable as plausible. As against a non - theistic nature without God is purposeless and unpredictable.

In that framework is eventual to call the attention to the insight of rabbi David Nelson ("Judaism, Physics and God", 2005,6), and his eminent colleague Neil Gillman, rabbi and professor of Jewish philosophy (Jewish Theological Seminary), that the notion of God is a discovered one, thus it is denotable as 'God' (a conventional one). To the discovered God we create metaphors. So, the former find relevantly as sacral metaphors to alloy the notion of biblical text's God with: - Big Bang of origin of the universe; - light; - chaos theory. Nelson also at length explained the value of his original metaphor 'fractal shaped God, regarding that fractal is a geometric term of scaling and self - similarity, describable at scales from the submicroscopic to supergalactic, as reflective for an infinite God. We ourselves come to terms with the appropriate metaphors.

The latest Nelson's ongoing guide motive on the notion of God, is expressed in a such admission - '*we create God because God needs us*'. And explaining this thought he set up a possibility that *God literally 'arise out of us'*, and lead us towards such evolutionary pathways that have ever glimpsed (in The True Ancestors website, April 17, 2007).

Nelson's suggestions are in kind with Aron Katsenlinboigen's one of claims, expressed in using of capital letters for God and Man to emphasis a parity between them in activity ("The Concept of Indeterminism", 2007, ULITA, website).

The author is a noted Professor of Decision Science (University of Pennsylvania, the founder of 'Predispositioning Theory'. Though being a secular researcher, he share the major idea of Process Theology that God is an evolving, mutable entity, adding that also the Man evolutionary evolve and mutate.

Consistently, Katsenlinboigen tends to a pantheism system where a God and Man co - works in framing the universe and life.

Meanwhile also Leon Kass, the Emeritus Professor in Common Thought, a secular Jew, likewise wrote that the activities of human being are analogous to God's one, that too certify on their parity ("The Beginning of Wisdom: Reading Genesis", 2003,6).

A far cry of the reviewed thoughts, appears the series of shocking representations and the book of the 'tolerant atheist' Stuart Kauffman, the founding director of the Institute of Biocomplexity and Informatics (University Calgary, Alberta), entitled "The Reinventing the Sacred: A New Way of Science, Reason and Religion" (2008).

His main idea that is extensively grounded, that the sacred symbol 'God' is emergent creativity generating growing complexity in nature. His God is a divinity of nature, the creator all around in the Universe.

Besides, Kauffman underscores that God is a most influential sacred spiritual force that is imprinted in the genome of the mankind, and necessary for his survive, regarding that the appropriate *God is the unfolding nature itself*. Accordingly, Kauffman's God is an immanent one (iG) of nature, where we are a part of it.

The impressive effect of a God of self - organized emergent creativity of nature, influent even such steadfast atheist and skeptic as Michael Shermer, the publisher of

Skeptic magazine. He admitted that Kauffman's God 2.0 (a displace of God.1 of Yahweh) 'is a deity worthy of worship' ("Sacred Science", Scientific Am. July, 2008).

He goes for Kauffman's idea of a God symbolizing an emergent universe with ceaseless creativity in the nature, biosphere, human culture and economics (Shermer, "The Mind of the Market", 2008). The discussed concept likewise settle for Mark Taylor, the chair of religion at Columbia University, that held up on a universality of emergent adaptive network of complexifying in nature, life, culture, ethics, under a guide of an immanent 'self - embodiment of God' ("After God", Chicago, 2007).

Thus, the review of Hebrew texts transformations in an historical aspect is expressed as follows: a monotheistic warrior God, in axial time transformed in a medieval 'intelligent' divinity of reason, that in the time of Enlightenment movement even was reputed as God of an idea. Spinoza pioneered the transformation of a transcendent God to a naturalized one, i.e. immanent God (iG), that drove to a stepwise blossoming of the pantheistic movement, whose outstanding champion was Einstein, with an absolute negation of a personal God.

Consequently, the holy notion iG acts personified as his metaphor - primordial wisdom, an arch concept of purposive guidelines of a (self)growth of Universe, nature and life.

Naturally, conventional people in our uncertainty reality need to faith in such purposive, sure, though a mystic object as God, rather in a guise of iG - wisdom

In contrast, the life experience sadly learns that a personal God of the holy texts only leads to brutal interfaith wars, massacres, and even threaten with an apocalypse (fundamental Islamists).

In the light of increasing popularity of pantheism, melt the base of the mainstay of secularists on the omnipotence of science, triggered by a motto 'God is dead'. For one, transforms the atheistic views of such ardent secularists as professor Anthony Flew (2006), Michell Silver (2007), Michael Shermer (2008). Stuart Kauffman(2008), and also ourselves. Even, the skeptical agnostic, the "heir" of Einstein, the most popular theoretical physicist Steven Hawking. on a question 'Do You believe in God?' answered 'Yes, if by God is meant the embodiment of the laws of universe' (in Larry King, Live, December, 25, 1999). Thus, an answer very close to a pantheistic.

At large, we can argue that the ancient authors of Hebrew text, in axial time pioneered along with great thinkers of other main civilizations, a route to a generalized wisdom of mankind of understanding the Universe, Life and the human being himself.

Issuing from our forenamed critical review of literature on the historical shifts of the essence of 'Hebrew texts', we dared to transform the notion of wisdom as God's (iG) acts metaphor, in a primordial wisdom concept of overriding purposive guidelines in the abiotic era of a (self)growth of the Universe, and wisdom of human mind, in the biotic era. Then the human being wisdom in a pantheistic system interacts with iG, Universe's and biosphere's laws in its shaping and perfection of own humanity, ethics.

Tanakh texts 'wisdom' shift in a 'wisdom'-God's metaphor. Both-human mind's intuitive discovery: a) prescience, naive; b) current primordial wisdom concept of purposive abiotic, biotic world (self)growth

Hints on wisdom as a key attribute of God's creative activity, personified with him, we find above all in the Tanakh's wisdom books (Job, Proverbs, Psalms, and Ecclesiastes), as well as in some other - Ben Sira, and "Wisdom of Solomon or 'Book of Wisdom'" (of an Alexandrian Jew, 1st century CBE). To the point the topic 'Wisdom a metaphor of God' Google registered 1790.000 times at May 19 (2008).

The notion of God's wisdom due which was built the world was sided by following verses: Proverbs 8:22-30, e.g. (8: 22)- "*The Lord created me at the beginning of His course At the first of His works of old*"; of Psalm (104: 24). -"*How many are your works, O Lord! In wisdom you made them all*". and of Job (28:28) -"*He (God) said to man, See ! Fear of the Lord is wisdom;...*". Ever so, in some verses earlier in the Job arose a question "*But, whence does wisdom come?...*" (28:20), and the answer was that "*God understands the way to it ; he knows its source*" (28:23). The two last narratives render the wisdom as though an independent entity. a counterpart to which God understands to get to its source.

_ Notable that the latter thought was echoed in subsequent rabbinic Aramaic text (a language closely related to Hebrew, used especially after 500 BCE), as follows "(God) *Istakel d'Oraisa u'bara elom*" - (God) looked into Torah (wisdom) and created the world). That overlap with rabbi Neil Commes - Daniels reference of a *Midrash* that the *wisdom of Torah rendered an architecture plan of the world, and God was its mere builder* (cf. below).

To the point, the cited Job (28:23), and the Aramaic sentence resounds in the heretic question of Richard Ellis (2002), professor of mathematics, and Judaism Studies, '*Whether Torah created God; or God created Torah ?*'.

Meantime, for Jewish Bible believers God is personified in his Torah's wisdom. So rabbi Shimon Leiberman (Jerusalem), underscores that Torah is certainly an example of *chokmah* - an injection of God's wisdom in it, yet Torah has an internal *binah*, i.e. a logical, reasonable extrapolation (Website aish.com, December 30, 2007).

Concerning the quest of Job (28:20), Leiberman suggest that the wisdom come of *nowhere* as she a potential of creativity due an input of adequate *information*. A ground for the interpretation is the Tanya's (a Chassidic) Kabbalistic work that the Hebrew word *chokmah* or '*koach - mah*' (power of what, Zohar, v.III, 220b), means "potential", that is beyond of our comprehension (Kabbalah series, part 7, Aish.com, May 5, 2008).

Regarding that Torah, and its Tanakh, believable had been composed by mind elite of ancient Israelis, the holy notion of 'wisdom' in a particular version of Torah, is rather their intuition discovery, though its essence was a particular generalization of thoughts of ancient cultures.

Astoundingly, on the deep intuition of the authors of Tanakh that sensed the necessity of a supreme agency as God that through his activity, namely his wisdom's machinery the world was created purposefully towards a human being, it "master".

Selected Jewish philosophers, medieval - Judah Ha -Levi, Maimonides, Rashi , and modern - Martin Buber, the Chief Rabbi of UK Sir Jonathan Sacks, the physicist Gerard Schroeder, Ph.D., etc. stressed that the key attribute of an invisible, non - corporal, non apprehensive God, is his creativity exerted through wisdom.

Remarkable, that Maimonides (1135 - 1204), in his "The Thirteen Foundations of Judaism" underlined that every word of the Torah has within it wisdom (his commentary on the Mishnah in the 10th chapter of the tractate Sanhedrin).

Whereas Daniel Septimus and Meredith Kesner Louis, the editors of website 'My Jewishlearning.com', posted by it, that '*wisdom - the powerful biblical metaphor of God*'. That is in common with the claim of Sea Raven in his 'Genesis, Logos, Sophia' (1999), that 'God's' metaphors are 'Wisdom' and Sophia (the Greek's term of wisdom). In his turn Corrine Carvalho, Ph.D. (the University of Saint Thomas, Minnesota), in a smart book "Encountering Ancient Voices: A Guide to Reading the Old Testament" (1999), insisted that '*wisdom is a metaphor of God's plan of creation, coming before the act of creation*'. Furthermore, wisdom does not disappear once the world ongoing evolves.

We once more ought to address to rabbi Neil Comess - Daniels, the founder

of one of Temples of "Beth Shir Sholem"(California). In a special Post -Shavuot Torah study on Saturday June 14th (2008) in his Temple, he asserts that in rabbinic translation 'Torah' and 'Wisdom' are often interchangeable.

_ Furthermore, the Torah/Wisdom served for God as a tutor, and Midrash (at large, a metaphorical commentary of Torah), explains that '*Torah/Wisdom played a role of an architect of the world, and God merely emerged as a builder of an anthropocentric world*'(Beth Shir Sholem, website, June, 2008).

In this context is noteworthy to refer the monograph of Leon Kass , Eminent Professor in the Common and Social Thought (University Chicago), Chairman of the President Council on Bioethics, entitled "The Beginning of Wisdom: Reading Genesis" (2003; online, 2006). He asserted that in the text of Genesis wisdom is a "mirror" of self - discovery of human nature, that does imitates God's activity, and even is his parity, in kind to the modern kabbalist Michael Laitman (2003).

Besides, rabbi Sacks and especially Schroeder assumed that such targeted process towards an origin of life and man is a product of God's wisdom agency.

Moreover, Gerald Shroeder argued that wisdom is the fundamental building block of the Universe, and at the heart of its existence dominate non - physical attributes - information and wisdom ("The Hidden Face of God", 2001).

It is noteworthy also the considerations of Schroeder submitted in his book, and the lecture 'The Science of God', May 22, 2007, at MIT), in which he spoke of a universal wisdom and information that pervades the universe. Every being from atom to human, represent a level of information of wisdom, as well as in cells and in cosmos quasars, lies a deep wisdom encoded in a chain of information.

In his 'Project of Genesis, Day one' (Tothesource, website, March 1, 2006), Shroeder speculated that Genesis 'First day' is to interpret issuing from the beforehand above multi -faceted meaning of Torah, e.g. Genesis. Hence "*Bereyshit*" is conceivable from its deeper meaning - '*with wisdom God created ...*', issuing from analogical meaning of the verse of Ps. 111: 10- "*The beginning of wisdom...*"

In kind with his interpretation the word "*Elokim*" is a derivative of "*El*" - God as a single entity, and thus "*Elokim*" is reasonable to interpret than an multifacet principal attributes of God, as his metaphors - wisdom and forces of nature.

For us is highly imposing the deliberations of Nobel prize laureate Isidor Rabi, 'the dean of American physics', and 'Man of the Twentieth Century', a pious Jew (John Rigden "Rabi: Scientist and Citizen", 1987). Rabi spoke that 'the idea of God helps you to have a greater feeling for the mystery of modern physics. Rigden spotlights that for Rabi the concept of universal God played an overriding standard of his wisdom activity, reflected in human minds, as 'the developing consciousness of the universe'. Besides wisdom is a blend of science and humanity - attributes of a concept of universal God, and human mind discovery.

For reason given Rigden rendered Rabi as 'an elder statesman of wisdom', infected tough - minded wisdom. To the point, another Nobel prize laureate Niels Bohr from the philosophical point pondered on a complementarity of knowledge and wisdom (in Light and Life, W. McElroy, B. Glass, eds., 1961; A. Pais "Niels Bohr's Times", 1991).

_ The fit intuition insights of the authors of the Tanakh text, and currently rabbi Comess - Daniels', Gerald Schroeder's, Stuart Kauffman's and Rabi's commentaries on the predominant role of human wisdom in discovering of a sacral notion as God , is very needed than a trustable guide essential for faith in our reality of uncertainty's unknowing. So Kauffman (2008) insisted '*... let us choose our own sacred (God) with the best of our wisdom...*', regarding that God, especially iG due our wisdom also guides issues of humanity and ethics. That parallels the insight of rabbi David Nelson (2007), *that we find God for he needs us, and God arose from us*

(cf. above).

For the matter, a leading expert of modern rethought of the Holy notion wisdom, Vivian Clayton, ass. professor at Columbia University (NY), assumed that 'wisdom' is perceivable from three general aspects: 1) cognitive-acquisition of knowledge; 2) reflective - analysis of that information; 3) affective - filtered through a motion and humanity (in Steffen Hall, a science writer, The New York Times, May 6, 2007).

Thus, the Hebrew texts notion 'wisdom' by the naive Israelite's elite was intuitively personified with an omnipotent God's acts of creation an anthropocentric world. Besides, currently 'wisdom' transformed in a notion accepted as divine key acts metaphor, and even as a primordial wisdom concept of purposive agencies targeted towards a (self) growth of Universe, and life, e.g. human mind due bio - friend laws.

An arch purposive guide of God's(iG)-primordial wisdom's concept agencies of growth an - abiotic Universe towards a biotic world, e.g. human mind wisdom- shaper of Universe's - bio -friend laws

Noteworthy, also the unnatural fine - tune of evolution of the Universe towards life and its 'crown' - human minds consciousness. In this process is apparent the *purposive* principle. Above all, in Genesis 1: 1-30), its authors mind's wisdom intuitively caught an insight that a stepwise creation of the world eventually is addressed to a man, as a unique its perceiver and even "*master*".

The expedient holy text of Torah's wisdom targeted towards a birth of man, as its central point, were extensively interpreted in the works of Jewish medieval sages, particularly of Maimonides, and in the classical commentaries 'Soncino' on Genesis, 1956).

As against the Enlightenment period when the teleological principle was most accessible, in science absolute domination period governed a random principle of the growth of the Universe and life.

_ Only to the end of 20th and start of 21st century the teleological principle of origin of Universe and life once more was brought in the forefront of discussions. The main advocates for that principle were the chief rabbi of UK Sir Jonathan Sacks, rabbis Lawrence Troster, professor of religion at Bard college(NY), David Nelson, Michael Laitman, as well Nobelist Eli Wiesel, professor in Judaism Richard Ellis (Massachusetts University), Gerald Schroeder, PhD, computer expert David Gelernter (Yale), top scientists David Bohm, Stuart Kauffman and Paul Davies.

They insisted that the universe and life were purposefully built by increasing complexifying due wisdom, energy and information.

Thus, we imagine that concept of primordial wisdom as an incorporation of a purposive machinery of (self)complexifying of Universe, Life and human mind consciousness, etched in the Big Bang - primordial Universe. The pertinent God's (iG) - wisdom's concept, one of main agencies - information density 'mature' with the aging of the universe, and hence its guidelines for evolve of adequate laws gradually evolve and works more accurately.

The suited iG - wisdom's purposive orient evolve simultaneously with the Universe and its laws towards their ripening as bio -friend for life and human mind wisdom.

_ Naturally, with an evolve of human consciousness and ripen of his wisdom, he strengthen its governor competence in shaping bio - friend laws of the Universe.

An essential sustain of our speculated purposive wisdom concept we received from the authority of the 'Big Questions' thought tank leader - Paul Davies. In his latest best -seller "The Goldilocks Enigma" (2006,7), he proposed 'A Life principle' and even 'A Mind principle', a purpose - like principle. He also argues that this principle is deeply imprinted in the fabric of cosmos, and is beyond physical laws.

Correspondently, Davies insight in some sense echoed to our idea of a purposive wisdom concept that offers adequate agencies, as information that also Davies assumes as a crucial factor in an unfold of the teleological 'Life principle'.

_ Moreover, Davies' purposive 'Mind principle' resembles our no less key agency as human mind consciousness wisdom role as a framer of bio - friendliness of laws.

Neatly in the same framework was the view of the Nobel laureate Christian de Duve with his motto 'Life a cosmic imperative', and Keith Ward's considerations, a prolific Fellow of the British Academy, a priest in the Christ Church, Oxford (in 'Big Question Archive' in a frame of 'A Templeton conversation'(April, 2008; Ward "Big Questions in Science and Religion" 2008).

His philosophic hypothesis of God, emerged from a minimalist view that the divine is a non-physical being of *consciousness and intelligence or wisdom*, that creates the universe purposively for distinctive human values, embodying morality. He argues that the fundamental laws are approximate to an open, holistic, flexible reality. *In favor of divine intelligence, wisdom creativity processes evidence their plausibility for further quest.* One of his smart monograph assumptions is '*the supremacy of a higher Consciousness of Wisdom*'.

Strikingly, the very closeness of the latter Ward's inference of a supreme range of wisdom's consciousness in the scheme of a wise creation of the world and its humanity, and our posit on arch range of the offered wisdom concept with its purposive agencies in the growth and evolve of the Universe, Life, human Consciousness wisdom, a framer of bio - friend laws and own humanity.

Along to John von Neumann, the founder of modern computers, Einstein, Eugene Wigner, Nobelists in physics, also Ward spoke on an underlying cosmic intelligence and consciousness as an ultimate irreducible base of reality and mainstay of physics.

Deliberating the mentioned above, we envision the notion wisdom as an integral generative concept and a metaphor of a God, that emerged at a time with Big - Bang - primordial Universe from nothing, than a purposive motive for the grow of Universe, and its laws towards Life and human Mind. The latter is a divine co-actor, his parity in shaping Universe's laws, and humanity's self - perfection.

At heart, the Hebrew text on God's Torah wisdom as a purposive anthropocentric creation of the world, are both an intuition/ inspiration insight of naive Israelite elite, and current thinkers mind's consciousness wisdom discovery.

Thus, we offer a concept of an archetype of purposive primordial wisdom that could play a bridge between the Torah's, e.g. Tanakh's and Kabbalah's insights of creation of the world of ancient and medieval Jewish sages, and the modern human consciousness wisdom, a view of some renown scientists and theologians (cf. below). They bore up that human mind shapes laws of (self) complexifying of existing entities.

An analysis of adequate literature dared us to treat the matter of purpose in the growth of Universe and life, as the core of God's wisdom activities guidelines. In a frame of our concept of wisdom, 'wisdom' itself is a metaphor of God. The revealed relation between biblical texts God and wisdom, in our days leads a number of eminent scientists, theologians and philosopher, embodying ourselves, to envision a purposive wisdom as a metaphor of a discovered God, viz. an iG.

Relevantly that the proper wisdom metaphor we transformed to a level of a concept with its essence - a machinery: 1) matrix of energy; 2) purposive information of emergent creativity of complexifying an anthropocentric Universe.

The proper agencies are teleological oriented for laws of (self)growth of the universe, and bio - friend for life, human mind (self)complexifying on a higher level.

_ A more explicit affirmation of the submitted agencies of a wisdom concept is submitted below.

Genesis metaphors of energy shift in an 'energy matrix' of conservation energy-events driver

Notably, to beforehand that one of medieval top interpreters of Genesis Rashi (? 1040-1105), and classical commentaries of 'Soncino' (1956), assumed that the events pictured in Genesis (1:1-3) doesn't rendered in its strict successions and sounds as a general declaration. The Anglican priest Keith Ward(2008) sides the view.

In his turn Maimonides, a towering interpreter and philosopher of Torah, embodying Genesis, perceived the "water" of Gen.(1:2), than an initial matter of the world. Whereas the commentary of Rashi precise the former, proposing that the "water"(s) were created before the earth, as in the proper verses (1:2), was not mentioned the creation sequence.

Rashi even emphasized on the key role of water, as in Hebrew the word was expressed as "shomaim", i.e. "sho" - carry, "maim" - water. Furthermore, by this Hebrew word first two letters *sh* complemented with a prefix "e", forms the Hebrew word "esh" - "fire". Hence, in accord with Rashi in the beginning God created *shomaim*, heavens from fire, and water(s) as an ocean that cover the entirely earth (Tanakh, Genesis, Gesher Ha - Tshuva, ed. Jerusalem, in Russian, 1990).

Maimonides, issuing of Deut.(5:20-21), and Job(20:26), interpreted "darkness" of Gen.(1:2) than a metaphor of 'dark fire' or 'fire' of Rashi, viz. (Guide, p.2,ch.30).

Stemming of Gen.(1:1-3), is reasonable suggest that the world started from "darkness", an energy of *dark fire*(Deut.5:20-21), and only then come the first command's information "Let there be light", the optimal transferor of information owing to own energy vehicle - electromagnetism (laser waves). Consequently, information started after creation of energy!

Credible that the holy text's machinery of creation of the world, is a complex of immense dark fire and light photons, transformed in modern cosmologists view, as an huge energy for blasting a speculated cosmic "egg" of singularity in Big Bang - universe (Davies, 2006,7).

Although initially the Universe was void and unformed, consistently to Schroeder (2001), God created a raw material - 'dark energy soup', fire element of Maimonides (Guide, p.2, ch.30). The former provocatively it likes to a 'super - black hole', the energy of Big Bang explosion and maker of 'grape seed universe. He also underlines that just at day one the world was filled with energy and liquid water, the obligate attribute for live, the building blocks of the Universe.

In our view primordial energy is the driver of all in the world, and thus is one of crucial pillars of matrix of energizing the growing of Universe, life and human mind, embraced in a concept wisdom - a divine metaphor.

We were very encouraged and benefited by coming across the essay of Max Planck, the legendary theory of quantum packets of energy or now defined as 'packets of probability', in virtue of which he became a laureate of Nobel - prize. In the essay entitled "he Philosophy of Physics" (1936), Planck wrote ' All matter originates and exists by virtue of a *force* (energy). We must assume behind this force the existence of a conscious and intelligent Mind. This Mind is the matrix of all matter' (and obviously of energy).

Consistently, to the Law of conservation of energy it doesn't created and destroyable, even so in Genesis was announced on creation of a primordial energy that credible became conserved.

_ Hints on a relevancy of such suggestion is that Hebrew word *barah* of creation in Gen (1:1), interpreted by Maimonides as creation of nothing. Hence from the first moments of creation emerged an energy source that was constituted as an eternal attribute of the Universe and energizer of primal, universal information. A further metaphor descends of Gen.(2:1) - "The heavens and the earth were finished, and all their array". Consistently, authors of Genesis through suitable metaphors predicated

on a finish of Creation and underlying its building factors - energy and matter.

_ The Law of conservation of energy and mass by some way parallels Isa.(40:26) - "... *Not one fails to appear*". Moreover, the word "*Not... fails...*", in Hebrew sounds more exactly in Nehemiah (9:6), as "*mchayeh*", that means to keep from decay or preserve. In tune to that Hebrew word is "*preservest*" in its English translation of the Holy Bible (HB).

_ Such bold interpretation of ancient authors evidence on their amazing intuition wisdom. That can serve as a naive hint on a believable role of God's unique wisdom creative power - energy, or in our view - a wisdom's concept matrix of energy, pushing purposive information that guide and propel the world, above all, in its abiotic era.

_ A counterpart of that Tanakh metaphors could serve its transformation concerned with the modern fundamental equation $E=mc^2$, an interchange of energy and matter under the guide of a constant of light flow. *A genuine Godlike equation !*

_ *Striking that in the same first creation day the central energetic source was mentioned light, i.e. the 'C' of the offered above equation, the constancy of light velocity's energy, that in some sense is in concert with the Law of conservation of energy. Remarkable, that holy text cue transformed in cornerstones of modern cosmology.*

_ Consistently, to the considering of Dr. Ken Mellendorf, physics instructor (Illinois Central College, in "Ask a Scientist: Origin of Energy ", 2006), that at present as a trigger of origin of energy could serve chaotic quantum fluctuation, or even primordial energy - matter interacting complex, expressed by Einstein's equation $E=mc^2$. P. Davies (2006,7), and Jan Ambjorn et al. (Scientific Am. July, 2008), also call the attention to primordial quantum fluctuation.

_ Remarkable, that Stephen Hawking, the legendary "heir" of Einstein, in his R. Oppenheimer Lecture in University of California, Berkeley of March 13 (2007, (UC BerkeleyNews), spoke of his with Jim Hartle theory of spontaneous eternal quantum fluctuation of bubbles of steam in boiling water of alternative universe.

_ Still, Hawking deliberated that ultimately by combining the equations of General Relativity Theory, viz. Cosmological Constant (CC) with quantum fluctuation, would be the solve how the universe started. At present almost exists a consensus that the law of conservation of energy encompass also a conservation of angular momentum, viz. spin and information S. Lloyd, 2006, P. Davies, 2006, etc.).

_ The point of Seth Lloyd , a top expert in informatics, is also that the universe is governed only through the derivatives of the equation $E=mc^2$, namely energy and information, which vehicle is light photons.

_ The result of analysis of aforesaid data and other up-to-dated literature, permitted us to assume that an interwoven energy of a CC and quantum fluctuation, are the source of primordial energy and the imaginable drivers of the growth of Universe and life.

_ Thus, our integrative primordial wisdom's concept essence above all is a matrix of energy (or 'energy matrix' of the Esalen Center for Theory and Research, 2002), a template with inscriptions on origin, conservation and regulation of energy. Thereby arise a bridge between leading motives of Hebrew Holy Scripture - God's power, energy, and the grounds of the latest view on energizing of the Universe and Life.

God of Tanakh's text shift as God-like Einstein's equations; his new sci/cosmic/religion

In that context is striking the works of the renown mathematician Dr. Amir Aczel, a professor of History of Physics (Bentley College, Massachusetts), and the executive editor of Discover magazine Corey Powell, that argued that the equation of CC, called Lambda, are God's equation of energy that governs the universe. So,

Aczel the author of "The Mystery of the Aleph, Relativity, Kabbalah, the Search of Infinity" (2000), in his book "God's Equation: Einstein's Relativity and the Expanding Universe" (2000), claimed the triumph of that equation, the grounds of conservation of energy in world events, and merited CC as 'God's Equation'. That is a fair acknowledgement, regarding that General Relativity equations as dark energy guide the behavior of the universe from the birth to a possible future.

The race of glorifying Einstein's CC - Lambda caught Powell, acknowledging Einstein's geniality in discovery the apt primal force - a governing guide for the evolve of our Universe. Appropriate appraisal led Powell to title his best-seller "'God in the Equation: How Einstein Transformed Religion" (2002,3).

He also evaluated the believe of Einstein that a spirit vastly superior to the spirit of man, that is manifested in the laws of universe and named the spirit Lambda - CC, a force governing in the universe..

Powell envisage Einstein as a prophet of a new sci/ religion, both mystical and empirical, an amalgam of physics and metaphysics, and a rational replace of the 'Old - time Religion'. Remarkable that Einstein himself believed that a spirit vastly superior (a 'higher intellect') to the spirit of man exist in a guise of CC -Lambda. Now is shown the CC, is a force dominating in the universe and mitigating the inward pull of gravity. a dark energy that bring order to the universe.

The appropriate thought of Powell is reasonable to complement with our contemplations that to the cornerstones of such sci/religion is relevant also to add the famous Einstein's equation $E=mc^2$, an eventual machinery of CC, as a modulator of various forms of the constant energy, e.g. mass/matter (conserved energy).

Incidentally, the famous Einstein's equation $E=mc^2$, is qualified than the 'greatest equation in physics'(R. Lasky, Scientific Am., April 2007). Simon Singh, the author of the book "Big Bang, a History of Cosmology"(2005). and in Physics World, September(2005), like we ranged the equation $E=mc^2$ as God's equations, regarding its crucial role in mediating various forms of energy, inclosing mater.

Eventually, in that issue of primordial energy, the opening notion of Genesis - "darkness" ('dark fire' energy of Maimonides) transforms in modern Einstein's equations of CC-Lambda constant primordial energy of expansion of Universe, and its imaginable dark matter - its accelerator.

Just Laurence Krauss and Michael Turner, illuminated cosmologists pioneered the idea that CC dominates in the universe, and perhaps as a repulsive dark energy - an accelerator of its expansion (Scientific Am. September, 2004, Krauss, R. Sherrer March, 2008).

Noteworthy, that though a CC and quantum fluctuation energy of a vacuum are equivalent, conceptually they are different, regarding that former is a stable property of space, and the latter changeable and temporal. Is debatable also a posit that CC is a kind of overall energy stored in the vacuum of space, and quantum fluctuation of the vacuum tend to generate a non-zero CC, whose value is 120 orders of magnitude larger that experiment permits (Brian Greene "The Elegant Universe",2000); Ryan Lanham, ScienceDaily, November 28, 2007).

_ The latest literature prefer to understand the CC as a conserved entity of energy that is an obligate agency in a void vacuum and a trigger of quantum fluctuation, that in many ways fix the boundary of CC (Ambjorn et al., 2008). Moreover, Tapan Das, M.Sc., PhD, an expert in telecommunication (University London), assumed that the primordial energy in a form CC create the universe and life, and is related to dark energy through the equation of $E=mc^2$ (RAMS, September, 2005).

_ That competent conserved primal energy, along with Einstein's famous equation $E=mc^2$, the regulator of world's energy, became sacred metaphor of God's agency, in our case - a pantheistic one.

_ Thus, the holy texts God's agency - energy, transformed in a modern guise of Einstein's equations of a discovered God value, manifesting a some feedback circle of transformation of the ancient sacred notion of God, in modern sacred God agencies.

Genesis(1:2) and its Job's refine "chaos" validates a notion" chaotic quantum fluctuation"

It is also accepted that chaotic quantum fluctuation is the fabric of a hot Big Bang, through which was propelled our primordial Universe (Hawking, S. Mlodinow, "A Briefer History of Time", 2008). Its core is a chaotic fluctuation of virtual elementary particles in a frame of quantum vacuum, producers of an unnatural fire energy of the birth of our Universe.

The verses of Gen. (1:2) - "*the earth being unformed ...*", Maimonides conceived that 'At first this Universe consisted of a chaos of elements...' (Guide, p.2, lii). In Job (26:7), was elucidated "*He it is who stretched out heavens over chaos...*".

That narratives are intimately linked with the following verse of Gen.(1:2) - "*...unformed and void, with darkness... and a wind of God sweeping over the water*"

_ Furthermore, the same thought of the authors of Genesis, was more expressively translated by GNB of the American Bible Society, notably "*The raging (furiously angry) ocean that covered everything was engulfed in total darkness and the power of God*". The latter translation depicts more suitable conditions featuring a machinery of 'quantum fluctuation'.

A some weird hint on our pondering may serve the Ps.(24:1, GNB)- "*...laid its (world) foundations in the ocean depths*".

In this aspect is striking the pondering of Timothy Ferris ("The Whole Shebang", 1987), on the dynamic of virtual particles pairs in vacuum, that he imagined as 'quantum fields roiling the vacuum like winds across water'. Besides, he rendered the chaotic fluctuation of quantum vacuum as a frothing sea of activity. alike the holy text of Genesis (1:2).

In the Glossary of Hebrew Terms of the edition "Challenge", of Aryeh Carmell and Cyrill Domb (1976, 2000) of the Association of Orthodox Jewish scientists, the Hebrew "*Tohy Vavohu*" of Gen.(1:2), is translated as primeval chaos, and in the same issue of Challenge, Alvin Radkovski, a professor of nuclear engineering at Tel-Aviv and Ben-Gurion Universities, contemplated that Big Bang begins with "chaos" under the influence of a primeval light energy effect.

A striking analogy with forenamed Gen.1:2), in respect parallelism to energizers of quantum fluctuation, is the metaphor of the professor of nanoscience Chris Binns (University of Leicester) - '*...our observable universe as a mass of waves on top of an ocean*' ("What Lies Beneath the Void", eBulletin, February, 2007).

Impressing also commentary of RASHI, that in the beginning were fire [of darkness] and water [cosmic], a medium of the modern fluctuating space (cf. above). That also coincides with recent data on a liquid-like consistence of the Universe at its very origin (Gesher Ha-Tshuva, 1990, M.Riordan, W.Zajc, Scientific Am., May 2006).

_ That just coincides with our evaluation of the equation of energy interchange - ($E=mc^2$) as 'God equation' that heralds that God's wisdom creative force, notable energy (E), propels all in the world, encompassing quantum fluctuation.

Strikingly, that on an appropriate relation of God energy to the phenomenon of quantum fluctuation conceded also Sir Polkinghorne, a quantum physics expert and Anglican priest ("Quantum Physics and Theology", 2007)), astronomer Hugh Ross, the founder of on-line net "Reason" (2005), and Nicolas Short (2000), PhD, an emeritus educator of "Remote Sensing Tutorial" NASA Goddard Center.

Thus, the holy Hebrew text of Genesis rendered energy ("*darkness*" fire), that in condition of chaotic move of water (ocean) may resounds to current notion of chaotic quantum fluctuation.

God's "said" commands of world creation-a metaphor of current universal information; its observer-human mind consciousness wisdom shapes the world

The most striking transformation is found between metaphors of Genesis text for God's word sound commands, namely "And God said...(Gen. 1: 3, 6,9 , 11, 14, 20, 24, 29), and that now is accepted than primary universal information The commands value was also summed in a metaphor of Ps.(33:6) - "...and By the word of the Lord were the heavens made...".

The appropriate interpretations sprang also from a commentary in the *Bereshit Rabba* Midrash (6th century, Homiletical exposition of the Hebrew Bible),appropriately 'God created the world by his word of command, guided by the Torah', i.e. by the information of God's words writ in Torah's wisdom.

Remarkable, on the role of sound waves at the start of a primordial Universe evidences a report of Charles Bennett (John Hopkins University), that now among the ripples of Cosmic Microwave Background (CMB) radiation are identified sound ripples (Physics Today, April 2008). There is reasonable to recall the Deut.4: 12- 14), i.e. Moses testify that God's commands were resonated as Moses inspirations haply as mere sounds waves information.

The forenamed proper sayings of Genesis and Psalms were borrowed by 1 John 1:1 (Holy Bible), as a metaphor "*In the Beginning was the Word...*". Later Maimonides (Guide,p.1 ch.66), assumed that the thought of Psalmists is interpretable than the world was built by the will and desire of God.

Incidentally, one of the first Jewish philosopher, Philo Judaus of a Hellenic school, at the start of CE, also considered that due God's logos (word) was built the world.

On overarching role of the words of the Torah, fundamentally holy in Judaism, underlined Professor of philosophy Sir Jonathan Sacks, chief rabbi of the Orthodox Jewish community of UK(Faith, online. Faith Lectures, February 6, 2001; Experts Search, Jonathan Sacks : Encyclopedia).

Sacks spotlighted that 'no religion so high evaluated the word' than through words God created the world, but is to regard that the text of Tanakh 'fraught with background that drive imagination'.

For the matter, the consideration of Gerald Schroeder, PhD. a nuclear physicist and scholar of Judaism, linked the notion of information with universal wisdom as the building blocks of the world ("The Hidden Face of God", 2001), in "Thothessource" online, April, 2006).

Noteworthy also the summing sentences of Anton Zeilinger, one of the outmost expert in quantum information 'It might even be fair to observe that the concept of information is fundamental, is a very old knowledge of humanity, witness 1 John saying "*In the beginning was the word*"'([http:// www. quantum.at](http://www.quantum.at) , 2005).

This assertion overlap with the pondering of Francis Collins, the ex-head of the NIH's National Human Genome Research Institute, an evangelical Christian, that regarded the term "biology" than composed from the Greek words "*bios*" -life the "*logos*" - word or knowledge, and remade they in a new composition metaphor - "*BioLogos*", that is a some equivalent to the maxim of John "*In the beginning was the Word (Logos)*". He assumed that the key value of the word, namely information that set up an origin end evolve of the life, especially through information coded in DNA. It is the base of Collins book title's metaphor "The God Language " (2006).

Presently, is accepted that information is not only a primary knowledge of the Universe, but even its maker, its reality. That view was launched by the guru of theoretical physics John Wheeler(T. Folger, Discover, March, 2002), and his herald - Paul Davies (2006,7), as well by Anton Zeilinger ("A Quantum Renaissance", 2007),

and rev. Sir Polkinghorne ("Quantum Physics and Theology", 2007), etc.

One of Wheeler's crucial landmark ideas is 'genesis by observership' of the Universe, regarding the cited 'information... may be what makes the world'... 'human consciousness actually creates reality by observation'(T. Folger, 2002), and '... no mind, no universe ! ' (in R. March, " Physics of Poets," 1996).

Moreover, due to a smart thought cosmic 'delayed - choice experiment', Wheeler also pointed out that human consciousness shapes both the present and even the past (in Folger,2002). That was sustained by Yakir Aharonov's (2004,6,7) and the followers of his approach 'quantum weak measurements', that rigorously backed the proper thought experiments about 'a quantum post - selection' phenomenon. The experiments hold up an observer's ability by a feed -back signalization actually shape an evolve Universes, nature's laws towards bio -friendliness.

The resourceful thoughts of Wheeler, and his zealous follower Paul Davies(2008,7) insights has been formalized than concepts of 'causal loops' and 'retrocausality'.

The causal loops are expressed in such a sequence: Cosmos -> Life -> Mind -> Cosmos. In accord to retrocausality "life exists to make the Big Bang - Universe fuzzy laws (for shortage of its starting information) suitable for life" (due a successive essential increase of density of information).

Consequently, our mind's observations information in the present can affect how a photon behaved at past, and by feed - back signaling, likewise regulate perfection of laws towards fine - tuning for life (sided by competent thought and measurement experiments of Wheeler and Aharonov, respectively).

An explanation to the experiments we found in a quantum physics particles wave property of signaling by moving forwards and backwards (quantum post - selection, Wheeler), that enables the mind consciousness monitor and regulate an adaptive process of flexible laws towards bio - friendliness.

The reasonability of such thought is sustained by the idea of the father of information theory Rolf Landauer (1967,1986) and Wheeler (1984), that the cornerstone of physics is *information*.

On the nature of information itself as an energy-mass process, argued the renown philosopher Paul Young in his smart book "The Nature of Information"(1987, 2008). He claims that information is a basic creative and control mechanism *immanent* in the physical world. We ourselves are also a self-organizing, self-regulating energy-mass universe.

_ So that the Hebrew texts God's sound's commands of creation of the world, now transformed in universal information, that the human mind consciousness wisdom records as observation signals, due which he shapes the bio-friendliness of laws.

"Seed bearing" entities of Genesis shift in a matrix of seeds of ripening information for (self) growth of an abiotic Universe and its bio-friend laws

_ Along to matrix of energy the concept of wisdom encompass also seeds of purposive information for emerging creativity of (self)synthesizing Universe and its laws promoting the growth of life and human mind consciousness.

_ In Genesis 1, already from the third day of creation, God commanded a birth of "seed bearing" vegetation. Then is remarkable the lectures in Kabbalah from the positions of pioneers of its mainstay - "Zohar" (Moses de Leon, 13th, Isaac Luria 16th centuries), delivered by the noted Jerusalem rabbi Shimon Leiberman (Lecture 8, posted April 2, 2000, May 21, 2008, Aish.comKabbalah Series). He underlined that from the view that Kabbalah is the philosophy of Torah, the second *sefirat Binah* (reason) process wisdom information for a start of the universe from a point, smaller as a mustard seed. In so doing *Binah* serves than a womb for that seed, guiding the mature of the world.

- In 2008 he added that in the womb a potential of such seed developed and processed as a deductive reasoning. That is in tune with Kabbalah's definition *davar mitoch davar*, i.e. understanding one idea from another idea, as metaphors "father" and "mother". The undeveloped seed's information code of father (primary idea of wisdom) is only a potentiality, that in mother's womb fertilized in a reasonable idea (binah) of wisdom's creatures - the human, the world.

_ In his 9th series rabbi Leiberman (posted by Aish.com, May 29,2008), is explained that the third *sphirat - daat* means "knowledge", intellect is a bridge between an idea, concept and reality. *Chokmah* render a spark of an idea, the initial form of raw data, 'like a father who sows a seed that contains undeveloped code full of potential'. Binah as mother womb nurtures and forms the seed of fetus idea and process and develops it. *Daat* receives a concrete and solid result, a 'child', a part of real world. Moreover, rabbi Laitman claims that all we are made of the seed of the same cosmic stuff that started as Bing Bang ("Awakening to Kabbalah", 2005). Another mystic, the late Gottfried de Purucker (Opening Lists of Genesis, Theosophy University, online, April 2008), believed that God or cosmic spirit through wisdom seeds initially matured himself, than matured first formative forces for making the heaven.

_ A pioneer of an idea 'seeds information of the universe' in modern cosmology was George Smoot, the leader of the COBE satellite team, that the first detected cosmic "seeds" of the origin of the Universe (Class. Quantum Grav.,v.10, p. S3-S17, 1993). For achievements of the experiment called Cosmic Microwave Background (CMB), he was honored with a Nobel - prize in 2006. To the point also Joel Primack, a noted cosmologist, a defender of Jewish traditions, was between the pioneers of the motto 'The handwriting of God', and as a matrix of adequate seeds, based on evaluation of COBE results (Primack, N. Abrams "The View From the Center of the Universe" (2005).

_ On the breakthrough value of CMB also testified Gary Hinshaw, the leader of data analysis for apt satellite experiments, He assumed the CMB serves a link of *the initial quantum fluctuation, as an energy matrix that powers the start of universe's inflation, and provide seeds of information of its growth* (PhysicsWorld.com, May 3, 2006). In the same framework is the research of I.Babak (2008), that find the role of coarse template (matrix) as information seeds to detect massive Black Hole binaries, a plausible model of the Universe.

_ The hallmark of the apt new concepts is that a mover of all processes of complexifying of the Universe, Life and human mind consciousness is information, a principle of high level, top - downwards causation emergent governing creative factor.

_ In kind with Wheeler the ultimate substance from which all things of the universe are made is information, along the preponderancy of mind's information signals(intensions, thoughts, ideas, free will, etc.) on the material world.

_ Notable that the information density depends of the number of particles that transfer it is limited by the age of the Universe, i.e. the time of its start. Hence, at the launch inflation of the Universe the information consisted of mere a billion bits sufficient for only non-ripen laws of self -growth of Universe. In the course of mature of the Universe, i.e. 13,7 billion light years, the density of information is now limited to 10 in power 120.

_ The matter of maturing of the Universe and its reality evidence - information, is riding high, especially discussing the matter of a pantheistic system. With ripen of information, increase its density gradually, and took place a concurrent start of iG - wisdom (its metaphor), Big Bang - primordial Universe and bio- friendliness laws for growth of life complexities, and its crown - human mind consciousness.

_ We imagine that a reasonable loop - hole for the problem of limitedness of

information is the potential of an emergent (unexplainable) information. Its mature seeds, embraced in our concept of wisdom conception, opens a unique route for a self-growth of Universe and its laws towards ripen life and human mind consciousness wisdom. The essence for the suitable fateful processes are seeds for ripening information in dependence of Universe aging, viz. increasing particles - drivers of information.

- Hence the Hebrew text God's commands information of creation the world, transformed now as universal information for emergent creativity of our reality.

Tanakh's text stage-like growth of the world, currently likes stages of emergent creativity complexifying of the Universe and life

- The text of Genesis 1, hints on a stage-like creation of Universe and live nature, which render an instance of emergent creativity led through God's commands information.

So, at start was narrated on creation of energy ("darkness" and "light"), and "water" (the Creation of first day). In the second day was commanded the arise of "sky", The third day was informed on a created of "earth". In the same day "God said 'Let the earth sprout vegetation: seed bearing plants. The fourth day was featured by evolving of star structures, predominantly of various stages of complexity. In the next day "God created the great sea monsters", and other creatures of sufficient high level of complexity (e.g. birds), and ultimately the sixth day was distinguished by that "God created man in his image", and blessed the male and female to "be fertile, fill the earth and master it".

The creation of every new entity in the Universe and nature, in its essence, even through commands of God, render an act of emergent creativity stipulated by new, unforeseen regularities, guided only by the will of God (Maimonides, Guides, p.1, ch. 66). That emergency situation especially is apparent in the stage of creation of the heaven and earth with its mainstays - energy and commands sound's information. Then a crucial emergent event were a breakthrough creation of non-live to life entities, as vegetations, and particularly the man mind consciousness, a creativity complexity pinnacle.

The scientific posit of emergency states, in particularly concerns present state of expansion of the Universe, that in some sense resounds the holy text assertion "... You spread the heavens like a tent cloth"(Psa. 104:2;"; "He it is who stretched out zaohpon (heavens) over chaos..." (Job 26:7).

Moreover, Nachmanides interpreting Gen.(1:4), claimed that "God's will not only constituted the universe. His continuing will constitutes the universe at every instant of time. In a similar guise were the commentaries of Maimonides. Compliantly to the Thirteen Principles of Maimonides, found also in the Daily Prayer Book, Morning Service version '...He alone has made, does, and ever will make thing'. Further, the thought was complemented in a similar manner: - 'Who renews each day in his goodness all the works of creation/' (In Commentary on the Misnah, Introduction to ch.10 of Sanhedrin).

— One of the foremost spiritual authority of Judaism of modern time, the chief rabbi of Palestine A. Kook in his *Igrot* (Letters, No 91, 1986), sustained the version Maimonides., that 'In His Goodness, He renews the world on every day...'. In this respect Maimonides supposed that the laws in the era of creation of the man, and nature were not fixed, and generally things depends on the will of God, yet not on fixed laws (Guide, p.2,ch.27; 30).

— Gerald Schroeder, the prolific ex-physicist and scholar of Judaism, discussing the adequate holy text about the emergent stage of creation of the man, deliberated it as a guided evolution of life of inert matter towards an accomplished man("Genesis and the Big bang", 1991).

- Comparable ranges of the Creation of the World with that of aforementioned sages, offered rabbi Schwab ("Challenge", 2000). Merging from the fifth chapter of *Pirkey Avoth* (Ethics of the Fathers, the "Bartlett's" of Judaism), he insisted that does God not created the world in one single instance, but in ten stages. In this ethical tractate of the Talmud (Oral Law, 4 - 5 CE), was conceded "The World was created with ten expressions". Maimonides commented the apt predication as an indication on increasing complexity of the world (in P. Forchheimer "Maimonides Commentary on *Pirkey Avoth*", 1945).

_ On the whole, the discussed in the Hebrew Bible's stages-like creation of the world than an ongoing process, lead to a deduction that each of the phases indeed were teleological, as a purposive emergent creativity event towards a human being - the "*master*" of the world.

_ Thus, the Chief Rabbi of UK Sir Jonathan Sacks, PhD, in a lecture under the title 'The Wisdom of the Torah' (the website "Faith", 2001), contemplated that 'Genesis presents an evolutionary - like sequence of creation whereby each day introduce a qualitatively higher level of life complexity. Impressing is also his interpretation of the saying "*Let us make man in our image, after our likeness...*" (Gen.1:26), namely God and "*us*" - the earth (nature), (or rather nature's laws algorithm), designed than a guide for the mankind, whom divine endowed to serve as co - creator of the world.

_ In kind was also the interpretation of modern orthodox rabbi Samson Raphael Hirsch (1808 -88), of the aforesaid in Gen.(1:26), is to complement with the words "*fill the earth and master (subdue) it; and rule...*". Rabbi perceived the narrative as an evidence that God created the world unfinished, endowing the man with his creative intellect to continue it shaping. Thus, the creative talents of human being is acting in perfection of world.

- The interpretations of rabbis Sacks and Hirsh of Genesis metaphors on man's obligation to be a master of the world transformed currently in modern cosmologists view on an emergent creativity evolution oriented towards the human being charged with a role of hegemony upon the Universe and live nature, namely biosphere.

_ In this context is striking rabbi Lawrence Troster's, a professor of religion at the Institute of Advanced Theology, and the ex- Chaplain of Bard College (Annandale-on Hudson, essay " The Order of Creation and the Emergent God: Evolution and Divine Action in the Natural World" (chapter 10, in "Jewish Tradition in the Challenge of Darwinism", Y. Cantor, M. Swetlitz, eds., 2006). There he admits himself as a follower the eminent philosopher Alfred Whitehead's idea of a 'process theology' on divinity's temporal creation permitting a self - organization through emergent evolutionary events.

_ Troster concedes that the modern Judaic wisdom exist in conformation with emergent evolutionary process that runs through self - organization and information in the frame of ever expanding and evolving universe. Obviously, currently God is perceived as an emergent holy entity, and the solve of the biblical and modern Judaism issues are through conciliation the ancient scripture with a modern *scripture* that links God with an evolve of universe and nature(Troster, 2006; in "Interfaith Creation Festival", May 31 - June 3, 2007).

_ Remarkable, that also rabbi Nelson's project of an human being's intrinsic 'emergent god', in some sense resembles that of rabbi Troster. About the project he shared with David Gottlieb, at a visit of Jewish Congregation (Glenview, Il) at April 14 - 15, (2007). In the interview of Gottlieb, PhD (a founder of the website "True Ancestor", under the initials "T.A"), with rabbi Nelson, the latter told on his new project about the role of the concept of emergence downward causation and the notion of God of Hebrew text. Thus, his new challenge is a project of relation of

an 'Emergent God' and the sacred Hebrew text. His motto recalled above is "*emergence would suggest that we create God because God need us*", "*that God arise out of us*" ("The True Ancestor, April 18, 2007).

_ The most ardent herald of emergence as a new paradigm for understanding science, consciousness and religion is Philip Clayton, professor of philosophy and religion (Claremont University). In his paper "Emergence from Quantum Physics to Religion: A Critical Approach" (In "Re-Emergence of Emergence", 2006), he reputed that the natural history reveals a new paradigm of continuous emergence of new structures and new organisms with new causal powers. The highest level of emergence is consciousness in the natural pantheist hierarchy, viz. an Emergent God. Furthermore, Clayton in his "Mind and Emergence" (2004), conceded that emergence is the way God creates and acts within the world.

_ Consequently, already the authors of the Hebrew Bible and its commentators rendered the act of God's creation as a subsequence of emergency steps evolved by changing regularities in dependence with the development of a principal new state of nature.

_ Compliantly, such inference of the Scripture and its interpreters is quite in common with the modern views that the evolvment in the nature are taking place at some critical transition points as an emergence process of states at a background of changing physical laws(Wheeler, Davies, Laughlin, Ellis, Kaku, Barrow, Gribbin, Clayton, Kauffman).

_ Ironically that just such atheist as Stuart Kauffman (2008, cf. above) accentuates on the crucial role of emergence, than a platform (matrix) 'for reinventing what humankind considers most sacred' - a God. Just the emergence organizes in an unpredictable process of the highest level complexity - the human mind consciousness That unpredictability stems from a suggestion that emergence works beyond the known physical laws. He propose that this phenomenon is quite an inherent feature of emergence that while allows it qualify as a metaphysical and even an ontological event.

- Moreover, he posits that the new view of emergent ceaseless creativity of increasing levels of complexity, is a new worldview in a frame of science limits. Besides, Kauffman predicates that 'we live in an emergent universe of unending creativity' of its unfolding. '*And reinvented by our wisdom God orient and guides meaningful the adequate process*'.

_ Is remarkable that another fan of atheism, the acclaimed skeptics, Michael Shermer, is convinced that Kauffman's emergent universe works in a frame of a self - organized emergence of consciousness, morality, economy and culture. The former issuing from personal research experiences ("The Mind of the Market", 2008), admits that economics evolve as an emergent entity of adaptive systems with self - driving loops of ontological overtones ("Sacred Science :Can emergence...put spirituality back into nature", Scientific Am., July 2008).

_ Besides, Shermer underlined that his own experience is in terms with that of Kauffman's, on the similarities of self - organized emergence of origin of life, the biosphere, consciousness, ethics and economics. Thus, something wholly new emerges at this higher levels of complexity. Symbolically how close are the projects of rabbis Troster and Nelson to the steadfast atheists Kauffman and Shermer on the issue of 'emergent God'.

_ Its is fair that concert of rabbis and atheists on the role of an emergent God that guides the perpetual creativity of a self - organizing Universe and Life !

- Eventually, we observe an astounding historical transformation of holy Hebrew text monotheistic God, a warrior against pagans, towards contemporary tolerant, immanent God - iG. Its essence is that in approved uncertainty reality of the

abiotic and biotic world, the self-growth (self - complexifying) of all its entities runs only as emergent creativity. That processes are guided due an emergent God in a frame of its metaphor - wisdom concept of a purposive information for emergent creativity.

Tankh's text of a transcendent God's creation of the world shift in an at once growing iG-

– Universe ,which laws are bio-friend for human mind consciousness wisdom, its shaper

– The most radical transformation of the 'Jewish text' in an historical aspect was the paradigm of transcendent creation by an omnipotent, omniscient and personal God (Genesis, ch.1), change at the 'axial time' (cf. above), to a God "of steadfast love"., or "give ear, O Lord, to my pleas for mercy" (Ps. 136; 140). Currently is riding high the paradigm of an immanent God (iG), as a part of a pantheistic system.

– A far cry on an impersonal God resonates to us Maimonides considerations on the problem of divine providence (his care and protection of everyone). He believed that God at large acts on a level of the whole 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. An impression that the both were not deep defender of a personal God.

– A breakthrough in that notion came from Benedictus Baruch Spinoza (1632 -1677). In his "Ethics" (1674), he introduced the famous maxim "God or nature", a self-creating principle, as the nature itself, "God and nature interchangeable". Moreover for the man no hope of a love of a personal God.

– Overlooking the main advocates of pantheism we must call the attention to the most ardent propagators of the philosophic aspect of pantheism - Immanuel Kant (1724 -1804) and Hermann Cohen (1842 - 1928), a reinterpreter of the former that proved a view that God is an idea of mind of the human being, and thus we and God render one closed system.

– A prone to pantheism of kabbalist thought was already found among early Chasidism leaders, in particularly in Rabbi Dov Baer, the Maggid of Mezrich (d. 1772), and the Habad school teachings. 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).

– 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).

– In modern times a most enthusiastic advocate of Spinoza was Einstein, whose 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' (Ronald Clark " Einstein", 1984,2007). Besides, Einstein deliberated on a while 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' ("The World As I See It", 1935).

– It seems to us that suited attitude is shared even by the most healthy skeptics on a posit of a God as a cosmic super-intelligence, uncomprehensible to human being.

_ On of them Rabbi Nelson (HUC-JIR) himself is drawn to the pantheistic model of the early Chasidism and Habad school, whose God is conceded as a vital divine force that penetrates in every corner of the universe. In his "Judaism, Physics and God" (2005,6), he argued that 'God is either a part of the system - universe or a system itself'.

- The proper issue is also touched by the renown Israeli Rav Michael Laitman, PhD, MSc, Professor in Ontology and Theory of Knowledge, the president of Anshlag Research Institute. Pantheism he grounded scientifically: 1) that we all are made of the seed of the same cosmic stuff that started than Big Bang 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 pointed out that kabbalists perceives the sparks as patterns of energy,(and we may add that light photons are both energizers and optimal transmitter of information). In that case divine sparks serves as fragments of energized information.

_ The following point of Laitman's scientific interpretation of Kabbalah, concerns quantum physics uncertainty principle, that 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. Quite a pantheistic worldview.

_ Another kabbalist and professor of Jewish studies Daniel Matt, also renders sparks as a powerful metaphor of God that permeated in everything.

_ Accordingly was raised a heretic question on an opportunity of a start of a God simultaneously with the Universe in a pantheistic system, findable in Richard Ellis essay. In the both provocative and plausible essay "Image of Work Versus Words At Play": Michelangelo's Art and Artistry of the Hebrew Bible" "Judaism v.51, No 2, p.162, 2002), he underscored the verbal artistry of Hebrew text of the first verses of Genesis.

_ The evocative ambiguity of the Hebrew text is permissible to interpret in numerous ways that depends on how one understand the cryptic "*B'reyshit*" word. In contrast all non - Hebrew translations of the Hebrew Bible are missing the genuine vocal and Hebrew letters shape richness, and hence being open - ended, playful, and generative of multiple interpretation.

_ That had permitted the open -minded Orthodox professor of Judaism and eminent mathematician Ellis (2002), after consultation with rabbi Saul Perlmutter, to decode the opening verse of Genesis - "*Be'reyshit*", than "*In his head [in the beginning] God will create himself (along with the heavens and earth)*". A proper decipher was realizable issuing from the peculiarities of holy Hebrew scrolls, without vowels, spaces, etc. That allowed in the Hebrew word "*Be'reyshit*" of Genesis 1 a new location of its letters 2,3,4, that formed the Hebrew word "*rosh*" (head), and the letters 1,5,6, introduced the word *bayit* (house). Hence, through such relocation the meaning of "*B'reyshit*" rings than "In his Head God create himself (along with the heaven and earth).

_ So the Hebrew word "*Be'reyshit*" in its genuine meaning is "*In the beginning*", and complementing it with the meaning of the relocated forms of the word's letters, it sounds as "*In the beginning God create himself along, at a time with his house, universe*".

_ A quite analogous transformation of the word "*Be'reyshit*" set up the late leader of the Theosophical Society and philosopher Gottfried de Purusker (Opening Lists of Genesis, Theosophy University, online, April 14, 2008). He also sprang from that Holy Scripture consists of only of consonants following each other in a solid, steady file. Consistently, by division the Hebrew letter *Bere'ishythbare'*, as *Re'ish* or *ro'sh* (that means head, wisdom, knowledge), and *hythbare'*, that is a reflective form of

the word *bara'*, that signify making self (from nothing, Maimonides). Thus *God, or cosmic spirit through wisdom seeds initially matured himself than first formative forces for making the heavens, and the material sphere*. Eventually Purucker assumed that in the two or three first chapter of Genesis is findable the Ancient Wisdom of the human race. It very resounds with Leon Kass (2003) idea, "In the Beginning was Wisdom: Reading Genesis" (cf. above).

– Strikingly that the subversive interpretation of Ellis, even dared him to challenge further heretic questions as "*Does the Torah create God ?, Does God create the cosmos ? !*", recalled by us above.

– The pantheistic shift is relevant, regarding also that the biblical personal God is fully discredited in fire of the experiences of continuous persecutions, massacres and holocaust of the Jewish communities, as well as the persisting bestial interfaith wars, and the contemporary global war of the fanatical Islamists against the Judeo-Christian civilization, and above of all dreading with a new holocaust of six millions of Israelis. That shift is also affirmed by the recent poll of a British Christian Rowntree Foundation that religions (theistic) is the "social evil" of 21st century (Sunday Time, April 20, 2008), promoting interfaith hate and its sequel.

– Contrary to it, a iG is entirely ecumenical based on global ethics wisdom (Silver, 2007, Kauffman, 2008). So, the latter invites the believers of varies ramifications of monotheistic religions to conciliate with the main principle of a God chosen by human wisdom as a sacred symbol of the creativity in the universe, nature. That can serve a shared sacred space for all the mankind.

– Impressing that the rabbis Michael Laitman (2003,5) a leading Israeli kabbalist, and Lawrence Troster (2006, 7), a professor for Advanced Theology, by some way also appealed towards interfaith conciliation. The former insisted that kabbalah has no relation to religion, tackling with a human being as a part of a unique law of nature (viz. pantheistic entity), programmed due creativity information commands (*reshimot* - records).

– The modern life experience learns that a part of the open - minded, skeptic, liberal people, and naturally the Jews, are the most questing personalities revising the ancient notion of a transcendent God, likewise towards a metaphor of a discovered immanent God (iG). Eventually, the nowadays thinkers and scientists followed Spinoza's instance, and "*naturalized*" God from his unnatural height towards nature as an immanent divinity (Einstein, rabbi Nelson, Kauffman, Shermer, rev. Sir Polkinghorne, Michel Silver with his "New God or No God", 2007, etc.).

– So the latter, a reluctant atheist and liberal Judaism philosopher, springing from Spinoza's pantheistic position, offers a more 'plausible God' than the monotheistic one.

- Correspondently, the monotheistic God of the main religions is the cause of crucial interfaith wars and massacres as already was recalled above.

– That considerations and other mentioned earlier, sustained our pantheistic position, and as a relevant holy symbol we found to advance iG metaphor wisdom, than a generalizing concept. Its core are a purposive matrix of energy, and seeds of maturing information for emergent creativity of self - growth of an abiotic Universe, its laws evolving bio - friend towards human mind's consciousness wisdom. That in some sense is in kind with P. Davies (2006,7) metaphysical suggestion on an existence of some 'Life principle' and 'Mind principle' responsible of evolve life and mind consciousness in a biotic phase of development of the world. Even so - in that concept is no hints on an origin and evolve of an abiotic Universe.

– Whereas, in contrast to Kauffman's unpredictability of creativity activities, our iG -wisdom concept embrace a purposive machinery for an emergent creativity in nature oriented to ceaseless growing complexity towards its acme - human mind

consciousness, a parity partner in a system with iG in shaping the laws of nature, and humanity's perfection.

– Noteworthy, that the mind wisdom were the intuitive discoverer of the God of the Hebrew texts, and in our skeptic rethought time transformed the transcendent divinity in a rational iG whose metaphor - wisdom of emergent creativity information, and reconciling various faith often hateful, in harmonizing iG.

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

– *Eventually. is acceptable that human consciousness wisdom transformed the naive Tanakhic transcendent God in a pantheistic reconciliation God of ceaseless emergent creativity. The evolved human mind's wisdom guides a perfection of Universe's bio - friend laws, and own humanity, ethics for mankind peaceful cooperation*

KEY POINTS

1. A historical shift of God as an ontological argument in a reasonable God – (axial time), and in nearly deist God of Enlightenment; it replace with – omnipotence of science ('God is Dead'), and current modern God (iG) - as amalgam - with science metaphors.
2. God's Torah text's wisdom shift in a "wisdom" - God's metaphor, both an - intuitive discovery of human mind: a) prescience; b) a current wisdom concept – - of purposive abiotic and biotic growth of self - complexifying.
3. An arch purposive guide of God(iG) - primordial wisdom concept of (self)- - growth of an abiotic Universe and bio - friendliness laws towards a biotic - nature.
4. Genesis metaphors of energy("darkness" fire", light) shift in an energy matrix – of conservation of energy and its changes, one of agencies of wisdom - concept.
5. God of Tanakh text - creator of "dark fire" energy shift in God - like - Einstein's equations: Cosmological Constant - Lambda, and $E=mc^2$, the pillars of the Law of Conservation of energy; Einstein a prophet of new sci/cosmic religion.
6. Genesis(1:2) and its Job's refine about "chaos", turns to a current notion of a "chaotic quantum fluctuation", agency that runs order through chaos.
7. God's "said" commands of creation of the world - a metaphor of current universal information - the maker of the Universe and Life ; its observer - human consciousness wisdom, a shaper of bio -friend laws and the reality.
8. "Seed bearing" entities of Genesis shifts in current matrix of maturing seeds of information for a (self)grow of an abiotic Universe and its laws towards bio - friendliness for life and its "crown" - the human - consciousness wisdom.
9. Tanakh's stage - like emergent changes of the creation of the world, that currently resounds as a ceaseless creativity emergent information for the on -going complexifying process of the Universe, Life and its acme - human mind consciousness.

10. Tanakh's text of transcendent creation of the world shift in at - once -
growing of a reconciling the mankind iG - Universe pantheistic system
- which laws are bio -friend for evolve human consciousness wisdom, whose
- information promotes perfection of the world and humanity, e.g. global -
ethics