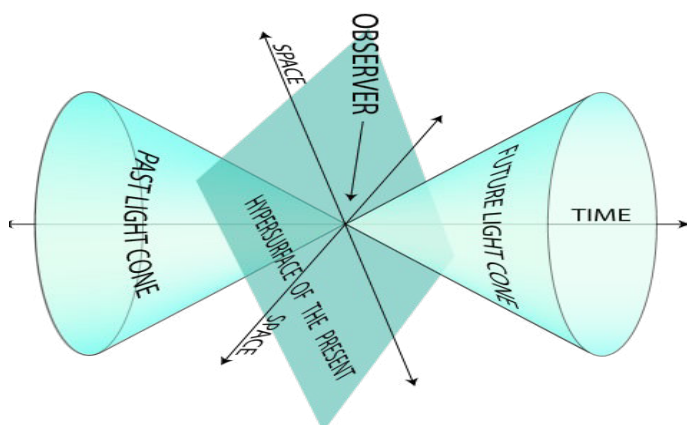


JUDAISM AS SCIENCE?

-Exploring the 4th Dimension of Science-

(A Research Project)



The traditional practice of ritual and ceremony may be the physical key to the natural keepers of the secret, but the secret itself is of different origin. Written, oral and legal traditions are classical fragments of a spiritual blueprint of reality that claims to codify the genetics or DNA of the universe and living matter. Talmud Torah **cosmology** is based on the unity of the creator and creation while technological modernity is based on the Aristotelian eternity of matter; according to the spiritual physics of ancient Hebrew thought, time (light) appeared simultaneously with the appearance of the universe and the universal spheres have been created gradually, i.e. the creator is no-thing, the universe was created from no-thing and no-thing is not part of the *limited temporality* of human perception and reference systems. Consequently, the multiplicity of visible creatures and creations evolved naturally, in a physical time line (sound-light-energy-matter-living matter...), from the unity of no-thing into some-thing. The physicality of our observable world order (some-thing) and the spiritual essence of no-thing are a discoverable unit for the human mind, if the study of science is not only driven by aesthetic, intellectual and material benefit or pursuit, but also by a higher state of awareness/consciousness. Thus, the concept of oneness can most probably reconcile or balance the destructive forces of the modern research machinery which is driven overwhelmingly by the quantity of matter and not the quality to exist.

Starting from the statements of Exodus 23:25 and Leviticus 25:10, we can assume psycho-medical (freedom from sickness) and socio-economic (freedom from poverty) implications or **preventive parameters** of the integrative Judaic approach to science, i.e. the root of physical (medical) and social (economic) problems is detected in the absence of spiritual awareness/consciousness. The aesthetic, intellectual and material machinery of the scientific method, *lacking the 4th dimension* of spiritual oneness, can only identify/treat superficial symptoms and states of human dis-eases; consequently, most ‘organic’ problems, related to the physical or social body, regroup, relocate and reappear in different temporal cycles.

The deeper scientific understanding of ‘organic’ construction principles (laws) is inseparable from spiritual well-being, health or illness. Transgressions into the ‘organic’ order cause multi-directional communication disorders in the living bodies, be they of physical or social nature, e.g. more physical and social stress brings more dis-eases, less stress brings more health. **Stress** triggers the leading causes of morbidity and mortality, namely stroke, heart attack and cancer, besides immune-related, infectious, gastrointestinal and respiratory tract diseases, e.g. the physical hallmarks of cancer do have *methodical analogies* with the hallmarks of social crisis. Judaism as a science addresses these analogies of the working and living bodies of human organization precisely via preventive parameters of study and action, i.e. the three other dimensions of science (aesthetics, intellectuality and materiality) are seen as prerequisites for the perfection of science in the ethical service for humanity.

The human body and the body of humanity cannot be viewed as separate units, but as an ‘organic’ interplay or fabric. Formal systems of reasoning (rationality) and ethical action (morality) can help us to advance the 4th dimension of science, according to Talmud Torah cosmology. This is the critical path to maturing into the **role of co-creators** and not into the role of mutual annihilators. Judaism as science is not based on *textual exegesis* alone, but on the creative application of rational and moral imperatives

which can be formulated via empirical foundation and human reasoning; the rest is mainly translational labor and making formulations workable for the next stage of technological modernity.

4th order science can close the spiritual gap in understanding the workings and interactions of living bodies, thus *reconcile* the physical, social and ethical realm. It is science-in-depth and ethics-in-application, researching into fundamental human questions of time, light, energy, matter, economy, money and health vs. disease, from a Judaic point of view.

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