

**The Brain**

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# Introduction

In this paper I would like to [study](study.html) the human brain and explore what [Jewish](gen-jew.html) wisdom has to say about the connections between the human brain, the people of the Occident and the Orient, and the geography of the [world](worlds.html).

This will be a mystical [study](study.html) because of the nature of the material that delves into how the [physical](physical.html) human brain, the Sefirot (סְפִירוֹת),[[1]](#footnote-1) the luchot (tablets of the testimony given to Moses), the Torah lectionary, geography, and the nature of the Occidental and the Oriental minds, are related to Torah and to each other.

Man is a metaphor for [creation](bara.html) and [HaShem](hashem.html). Indeed, [one](one.html) of several meanings of the [Hebrew](hebrew.html) word [*adam*](adam.html) (“man”) is “I resemble”. For man is a microcosm of [creation](bara.html), in the words of the [Talmud](orallaw.html), “As the soul fills the [body](body.html), so [HaShem](hashem.html) fills the universe”.[[2]](#footnote-2) Thus Iyov (Job) declares, “From my flesh, I perceive [HaShem](hashem.html)”,[[3]](#footnote-3) by contemplating the workings of our [body](body.html) and the manner in which it relates to, and is animated by our soul, we gain [insight](insights.html) into the workings of [creation](bara.html) and the manner in which it relates to and is sustained by its source. Man is a microcosm, and so provides analogies for all other [worlds](worlds.html) which can explain the secrets of reality and the great riddles hidden from our senses”.[[4]](#footnote-4)

It is instructive to note that, in English, the major parts of the brain are called *hemispheres* and the major geographical parts of the [world](worlds.html) are called hemispheres. We will be looking at the [Eastern](east.html) (Orient) and Western (Occident) hemispheres as they relate to the brain’s right and left sides. We will also look at the Torah as it relates to the brain, the [Eastern](east.html) hemisphere, the Western hemisphere, and Israel.

The Occident refers to the Western [world](worlds.html) (Europe and America) and the Orient refers to the [Eastern](east.html) [world](worlds.html) (Asia). The [land of Israel](city.html) lies directly between the Occident and the Orient. Indeed, the Occident is west *because it is west of Israel* and the Orient is in the [East](east.html) *because it is* [*East*](east.html) *of Israel*.

It is interesting to [know](daat.html) the origins of these words in English. Orient points (*Orientation*) to the direction of the rising of the [sun](hachama.html) and Occident points to the direction of the setting of the [sun](hachama.html). The root meaning of Occident is *to fall*,[[5]](#footnote-5) i.e., where the [sun](hachama.html) *falls*. That the word Occident means, *to fall*, from a cosmological perspective is revealing, because it is in the left hemisphere, the side of the sefirot of Gevurah, where the greatest aspect of the fall of [Adam](adam.html)[[6]](#footnote-6) occurred.

A careful reading of the Torah will show that when [one](one.html) goes to the [East](east.html), they are going away from [HaShem](hashem.html). Conversely, when [one](one.html) goes towards the west, then they are going towards [HaShem](hashem.html). We will see this manifested in the religions of the Orient and the religions of the Occident.

The Orient is divorced from the Occident in terms of it’s destiny. The Occident was designed to battle the [Jews](gen-jew.html). The Orient is a [world](worlds.html) of [spiritual](physical.html) potential that is much higher than the Occidental [world](worlds.html). The consciousness in the Orient is that of spirituality. It was built by [Avraham](avraham.html) when he sent Ketura and her children to the [east](east.html) with fragments of spirituality that they were to develop. The Orientals are *not* limited, tangible, and empirical like the Occident. The Occident is very limited in spirituality. The Orient is a wisdom based much more on kabbalistic sources.

Our Hakhamim [teach](teacher.html) that, in general, all right sides are associated with the expansive, masculine, and unifying aspects of the attribute of Chesed and all left sides are associated with the contracting, feminine, and polarizing aspects of the attribute of Gevurah. Although these [two](two.html) forces are equivalent in quality and necessity, they are not equivalent in manifestation or in their vulnerability to become imbalanced. As is [known](daat.html), Gevurah is potentially more powerful than Chesed but paradoxically it is more volatile. Putting it simply, if something goes wrong in the scheme of things the [first](one.html) to get hit, and the hardest to fall, is the attribute of Gevurah, the “left side”, the Occidental side, of [creation](bara.html).

When [Adam](adam.html) [ate](eating.html) from the Tree of the [Knowledge](knowledge.html) of Good and Evil, he generated a chain reaction that *primarily* caused the “left” side of his [world](worlds.html) to collapse. He now has to repair the damage of his [sin](sin.html). This meant that he was required to descend “downward” and to the “left” of [creation](bara.html) in order to do the [tikkun](tikkun.html), the correction. This is the meaning of the verse, “For on the day that you [eat](eating.html) of it you will surely die [be forced to descend]”. [Adam](adam.html)’s mission now was to descend into the lower realms of the “left side” of [creation](bara.html) to repair the damage. Where that “left side” of [creation](bara.html) is located in the Occident, the “left side”, vis-à-vis Israel.

In general, [Eastern](east.html) religions such as Hinduism, Buddhism, Jainism, Sikhism, Taoism, Shintoism, Confucianism, etc. are based on a unified view of reality. In general Christianity (and all of its variations) and Islam are based on a dualistic[[7]](#footnote-7) view of reality. The Torah, [Jews](gen-jew.html), and the [Land of Israel](city.html) are right *in the middle* functioning as the global and [spiritual](physical.html) mid-brain. Lying between the Orient and the Occident lies the mystery of [Jewish](gen-jew.html) existence and it is no accident.

## A Question

I have a few questions: Why has virtually the entire history of the [Jewish](gen-jew.html) people been in the Western [world](worlds.html)? It is worth noting that our Sages teach that the *Shekhina* dwells in the west (picture the ark in the Holy of Holies being in the western part of the Temple.), which follows from the service itself.[[8]](#footnote-8) Since Jews are to be the priests, then it follows that they would be concentrated in the west.

[Jews](gen-jew.html) have been [exiled](galuyot.html), dispersed, migrated and settled within literally every country in the [world](worlds.html), that is, in the *Western* [world](worlds.html), why?

[Jewish](gen-jew.html) presence in the [Eastern](east.html) hemisphere of the [world](worlds.html), aside from a few anomalies and speculations, has been non-existent, why?

Why has anti-Semitism been virtually a Western [world](worlds.html) phenomenon?

I would like to explore some answers to these questions, as we [study](study.html).

[[9]](#footnote-9) in the Torah:

***Bereshit (Genesis) 25:5-6*** *And* [*Abraham*](avraham.html) *gave all that he had unto* [*Isaac*](isaac.html)*. 6 But unto the sons of the concubines, which* [*Abraham*](avraham.html) *had,* [*Abraham*](avraham.html) *gave gifts, and sent them away from* [*Isaac*](isaac.html) *his son, while he yet lived, Eastward, unto the* [*East*](east.html) *country.*

[Abraham](avraham.html) fathered children through his concubine Keturah and send them *Eastward* with gifts. There are remnants of this existing in the [world](worlds.html) today.

***Soncino Zohar, Bereshith, Section 1, Page 223a*** *R. Isaac said: ‘It is written: “And Solomon's wisdom excelled the wisdom of all the children of the East”.[[10]](#footnote-10) What is the wisdom of the children of the East? Tradition tells us that it was the wisdom which they inherited from Abraham. For we read that Abraham “gave all that he had unto Isaac”:[[11]](#footnote-11) this refers to the higher wisdom, which he possessed through the knowledge of the holy name of God. “But to the sons of the concubines which Abraham had Abraham gave gifts”; to wit, certain information about the lower crowns, and he settled them in “the east country”; and from that source the children of the East inherited wisdom.’*

The Torah states that Ishmael, son of Hagar, and his descendants lived in India. “…Ishmael breathed his last and died, and was [gathered](gather.html) to his kin… They dwelt from Havilah (India), by Shur, which is close to Egypt, all the way to Asshur”.[[12]](#footnote-12)

Rabbi Menashe Ben Israel wrote:[[13]](#footnote-13) “…he ([Abraham](avraham.html)) sent the sons of his concubines away from [Isaac](isaac.html) while he was yet alive towards the [East](east.html) to the holy land, India. Behold, you may see there the Abrahamites, who are today called Brahmans; they are the sons of [Abraham](avraham.html) our Patriarch and they were the [first](one.html) in India to spread this faith…”

Ancient [Jewish](gen-jew.html) wisdom informs us that [Abraham](avraham.html)’s concubine’s children went to India with all [Abraham](avraham.html) had [taught](teacher.html) them, and established Hinduism, To this very day their descendants, the priestly caste in Hinduism, are still called Brahmins, or descendants of “[Abraham](avraham.html)”.[[14]](#footnote-14)

The Brahmin[[15]](#footnote-15) elite descend from the sons of [Abraham](avraham.html)’s concubines, whom [Abraham](avraham.html) sent to the [East](east.html). He gave them gifts: a [spiritual](physical.html) path, and powers which are right for them,[[16]](#footnote-16) and which prepare them to grow, develop and be ready to absorb and receive the light of holiness. This light will soon become the [world](worlds.html)’s lot when we, the children of [Isaac](isaac.html) and [Jacob](israelja.html), will [merit](merit.html) to enlighten every corner. This will be achieved with the [coming](coming.html) of [Mashiach](mashiach.html).

In Hindu mythology, Sarai-Svati is Brahm’s sister. The bible gives two stories of Abraham. In this first version, Abraham told Pharaoh that he was lying when he introduced Sarai as his sister. In the second version, he also told the king of Gerar that Sarai was really his sister. However, when the king scolded him for lying, Abraham said that Sarai was in reality both his wife and his sister!“…and yet indeed she is my sister; she is the daughter of my father, but not the daughter of my mother; and she became my wife.”[[17]](#footnote-17)

But the anomalies don’t end here. In India, a tributary of the river Saraisvati is Ghaggar. Another tributary of the same river is Hakra. According to Jewish traditions, Hagar was Sarai’s maidservant; the Moslems say she was an Egyptian princess. Notice the similarities of Ghaggar, Hakra and Hagar.

The Torah also states that Ishmael, son of Hagar, and his descendants lived in India. “…Ishmael breathed his last and died, and was gathered to his kin… They dwelt from Havilah (India), by Shur, which is close to Egypt, all the way to Asshur.”[[18]](#footnote-18) It is an interesting fact that the names of Isaac and Ishmael are derive from Sanskrit: (Hebrew) Ishaak = (Sanskrit) Ishakhu = “Friend of Shiva.” (Hebrew) Ishmael = (Sanskrit) Ish-Mahal = “Great Shiva.”

Hodu (the [Hebrew](hebrew.html) word for India) means “Give thanks”, which is, indeed, a very [Jewish](gen-jew.html) concept. The entire difference between an Indian (Hodi) and a [Jew](gen-jew.html) (Yehudi) is just the [letter](letters.html), yud at the beginning. An Indian is close to a [Jew](gen-jew.html). Sometimes a [Jew](gen-jew.html) has the yod [the essential point of [connection](connection.html)] but is missing the hodi (acknowledgement), and he or she [needs](needs.html) to go to India to find it.[[19]](#footnote-19)

## [Abraham](avraham.html) in Persia

“The Persians also claim Ibrahim, i.e. [Abraham](avraham.html), for their founder, as well as the [Jews](gen-jew.html). Thus we see that according to all ancient history the Persians, the [Jews](gen-jew.html), and the Arabians are descendants of [Abraham](avraham.html).[[20]](#footnote-20) We are told that [Terah](stages.html), the father of [Abraham](avraham.html), originally came from an [Eastern](east.html) country called Ur, of the Chaldees, to [dwell](dwelling.html) in a district called Mesopotamia. Sometime after he had dwelt there, [Abraham](avraham.html), or [Abram](avraham.html), or *Brahma*, and his wife Sara or Sarai, or Saraswati,[[21]](#footnote-21) left their father’s family and came into Canaan. The identity of [Abraham](avraham.html) and Sara with Brahma and Saraswati was [first](one.html) pointed out by the Jesuit missionaries”.[[22]](#footnote-22)

## The Gifts

There is a tradition that [teaches](teacher.html) that the gifts [Abraham](avraham.html) gave (*Genesis 25:5-6*), were actually mystical techniques. What this means is that there was a meditative element which was given over to the [East](east.html) which preceded even the historical formation of the family of Israel. It is most significant that the Western [world](worlds.html) is, for the most part, the arena in which the [Jewish](gen-jew.html) people were scattered during the [exile](galuyot.html). The thought processes prevalent in the Western [world](worlds.html) are essentially left-brain, linear, individualistic, and thus point to the fact that the [Jewish](gen-jew.html) people in [exile](galuyot.html) were rectifying the *Tree of The* [*Knowledge*](knowledge.html) *of Good and Evil*, which was damaged most on the left side.

The [Zohar](orallaw.html) gives us some [insight](insights.html) into this idea:

***Soncino*** [***Zohar***](orallaw.html)***, Bereshit, Section 1, Page 99b*** *R. Abba continued: ‘I once found myself in a town inhabited by descendants of the “children of the* [*East*](east.html)*”, and they imparted to me some of the Wisdom of antiquity with which they were acquainted. They also possessed some books of their Wisdom, and they showed me* [*one*](one.html) *in which it was written that, according to the goal which a man sets himself in this* [*world*](worlds.html)*, so does he draw to himself a spirit from on high. If he strives to attain some holy and lofty object, he draws that object from on high to himself below. But if his* [*desire*](needs.html) *is to cleave to the other side, and he makes this his whole intent, then he draws to himself from above the other influence. They said, further, that all depends on the kind of speech, action, and intention to which a man habituates himself, for he draws to himself here below from on high that side to which he habitually cleaves.*

Our Patriarch, [Abraham](avraham.html) , was called out of a land[[23]](#footnote-23) filled with the worship of other gods. Obeying a directive from [HaShem](hashem.html), he journeyed with his family to a land he did not [know](daat.html). He was promised that he would be a father of many [nations](nations.html).[[24]](#footnote-24) This promise was not just a [physical](physical.html) [one](one.html), but a [spiritual](physical.html) [one](one.html), as well. It is well [known](daat.html) that Christianity and Islam have their beginnings in Judaism, and are thus “Abrahamic faiths.” The religions of the [East](east.html), too, can be traced to [Abraham](avraham.html). The oldest religion of the [East](east.html) is Hinduism, from which the others, such as Buddhism, sprang. [Abraham](avraham.html) sent the sons of Keturah, his second wife, [East](east.html) with gifts.[[25]](#footnote-25)

The [Midrash](orallaw.html)[[26]](#footnote-26) further tells us that Shem and his great-grandson, Eber, established a *yeshiva*, a school, in which they [taught](teacher.html) the only Torah of the [time](time.html), the [Seven](seven.html) [Noachide](noachide.html) [Laws](law.html). Understanding this, we can see the thread woven through religions of the West and [East](east.html). This code, and all associated with it, is the “[knowledge](knowledge.html) of the ancient ones.”

Rabbi Aryeh Kaplan’s English commentary on *Sefer Yetzirah* notes that [Abraham](avraham.html) lived in the 18th century BCE, the same [time](time.html) period in which mystical books, such as the Vedic Scriptures, were written in the far [East](east.html), making it logical that [Jewish](gen-jew.html) mystical texts would also have been written or conceived at that [time](time.html).

While some commentaries indicate that “The land to the [East](east.html)” might be Arab areas just to the [East](east.html) of the [land of Israel](city.html),[[27]](#footnote-27) most understand this to be referring to the far [East](east.html).

The [Oral Torah](orallaw.html) presents a consistent [connection](connection.html) between [Jewish](gen-jew.html) teachings and [Eastern](east.html) mysticism, brought [East](east.html) by the children of Keturah.

***Soncino*** [***Zohar***](orallaw.html)***, Bereshit, Section 1, Page 100b*** *For the ancient children of the* [*East*](east.html) *were possessed of a wisdom which they inherited from* [*Abraham*](avraham.html)*, who transmitted it to the sons of the concubines, as it is written, “But unto the sons of the concubines that* [*Abraham*](avraham.html) *had,* [*Abraham*](avraham.html) *gave gifts, and he sent them away from* [*Isaac*](isaac.html) *his son, while he yet lived, Eastward, unto the country of the children of the* [*East*](east.html)*” (Gen. XXV, 6). In course of* [*time*](time.html) *they followed the track of that wisdom into many (wrong) directions.*

***Soncino*** [***Zohar***](orallaw.html)***, Bereshit, Section 1, Page 223a*** *R.* [*Isaac*](isaac.html) *said: ‘It is written: “And Solomon’s wisdom excelled the wisdom of all the children of the* [*East*](east.html)*” (I Kings v, 9). What is the wisdom of the children of the* [*East*](east.html)*? Tradition tells us that it was the wisdom which they inherited from* [*Abraham*](avraham.html) *. For we read that* [*Abraham*](avraham.html) *“gave all that he had unto* [*Isaac*](isaac.html)*” (Gen. xxv, 5): this refers to the higher wisdom, which he possessed through the* [*knowledge*](knowledge.html) *of the holy* [*name*](name.html) *of God. “But to the sons of the concubines which* [*Abraham*](avraham.html) *had* [*Abraham*](avraham.html) *gave gifts”; to wit, certain information about the lower crowns, and he settled them in “the* [*East*](east.html) *country” (Ibid.); and from that source the children of the* [*East*](east.html) *inherited wisdom.’*

As great as their wisdom was, it does not hold a candle to the Wisdom that the Torah brings, as we see in King Solomon:

***1 Melachim (Kings) 4:29-34*** *And God gave Solomon wisdom and understanding exceeding much, and largeness of* [*heart*](body.html)*, even as the sand that is on the sea shore. 30 And Solomon’s wisdom excelled the wisdom of all the children of the* [*East*](east.html) *country, and all the wisdom of Egypt. 31 For he was wiser than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol: and his fame was in all* [*nations*](nations.html) *round about. 32 And he spake* [*three*](three.html) *thousand proverbs: and his songs were a thousand and* [*five*](five.html)*. 33 And he spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes. 34 And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom.*

Thus we see that [HaShem](hashem.html) has a plan for the children of the [East](east.html). He has prepared them ahead of [time](time.html) for a cosmic [appointment](appointm.html). A [time](time.html) when the end becomes enwedged in the beginning.[[28]](#footnote-28)

In The Sefirot**[[29]](#footnote-29)**

The Sefirot are the [spiritual](physical.html) framework for the human [body](body.html). The Sefirot are often described visually in the form of a human [body](body.html) or that of the [Tree of Life](eternal.html).

The Sefirot are also reflected in man’s [spiritual](physical.html) make-up, with each faculty in man derived from the sefirot.

The sefirot are divided in to groups of [three](three.html): The right side, the left side, and the center mediating between the [two](two.html).

The following table shows the [three](three.html) parts of the sefirot, the hemispheres of the earth, and the brain that we will be looking at in this [study](study.html).

|  |  |  |
| --- | --- | --- |
| **Bina** בִּינָהLeft Brain**The West**The [Nisan](feasts.html) Torah [cycle](cycles.html) |  | **Chakmah** חָכְמָהRight Brain**The** [**East**](east.html)The [Tishri](feasts.html) Torah [cycle](cycles.html) |
|  | [**Daat**](daat.html)דַּעַתMid-brain**Israel**The [Oral Torah](orallaw.html) |  |

The mystics understand that the brain is divided into [three](three.html) divisions: The left hemisphere, the right hemisphere, and the mid-brain. The sefirot are divided into divisions of [three](three.html): Chachmah*,* Binah,and[Daat](daat.html)*.*

The [world](worlds.html) is also divided into [three](three.html) parts: The [Eastern](east.html) hemisphere, the Western hemisphere, and the Middle [East](east.html), with [Jerusalem](city.html), Israel at the very center. It is only with respect to Israel that the ‘orient’ is in the [east](east.html) and the ‘occident is in the west. That is why it is called the Middle [East](east.html).



It is also worth noting that the [land of Israel](city.html) is also laid out like a human being. The brain is in [Shechem](city.html), the [heart](body.html) is in [Jerusalem](city.html), and the [womb](thebirth.html) is in [Hebron](city.html). This subject is covered in greater detail in the [study](study.html) titled: [CITY](city.html).

Finally, we find that the luchot[[30]](#footnote-30) and the Torah lectionary are also composed of [three](three.html) related parts. We will explore these parts in greater detail as we progress with this [study](study.html).

## Chachmah

**Chachmah -** חכמה (wisdom) is when [one](one.html) considers everything carefully and separating himself from that which is not proper. Chachmah is the original flash of [insight](insights.html). It involves the thrill of a [new](new.html) idea. When you feel “struck” by some [new](new.html) [insight](insights.html) or [new](new.html) concept, you are in your Chachmah mode. Chachmah is that concise, nutshell of an idea that you just conceived. But you’ve only conceived it, you haven’t yet developed it, or even really understood it. This general perception contains the splendor of sublime ideals at their highest level, before the detailed characteristics of reality have become [known](daat.html).

Chachmah is the thought process we [experience](experience.html) when we are looking for a concise, all-encompassing, abstract solution to a particular problem. This sefirah has all of the pieces put together and working to provide the whole picture of an idea. It has all of the collective pieces much as any collective group finds itself sufficient for any task. It has none of individual part or aspects because they are undifferentiated at this point. This collective sufficiency is the model for the [Eastern](east.html) mindset.

Within Chakmah is the [seed](flower.html) that in and of itself contains everything with all the parts in an undifferentiated state much as the [male](male%2Bfemale.html) [seed](flower.html) contains everything in a tiny speck. In this state, Chakmah is extremely creative as it contains everything in potential. None of the potential has been *actualized* so there are no limitations.

Chachmah is the beginning of that ecstatic moment in the [act of marriage](mashal.html). It is the beginning of the ecstatic moment when we rest from our own toil and [HaShem](hashem.html) gives us the answer to a problem that we have been grappling with.

Chachmahis situated at the top of the right column, and corresponds to the right hemisphere of the brain, and to the Oriental mind. Chakmah is also related to the [Tishri](feasts.html) [cycle](cycles.html) of the [triennial](shmita.html) Torah reading [cycle](cycles.html).

Chachmah is *koach mah,* the *power of what*. Chachmah is called *the question* while Binah is called the answer.

If we carefully [study](study.html) the attributes of Chakmah we will surely get some significant [insights](insights.html) into the oriental mind.

## Binah

**Binah** – בינה (understanding) is the aspect of the thinking process in which we understand by comparison and analyses. Immediately after we have the beginning of an ecstatic moment[[31]](#footnote-31) of Chakmah; [HaShem](hashem.html) sends us the Binah, the understanding of that ecstatic moment. At this point we are only vaguely aware that we are getting an idea from [HaShem](hashem.html).

Binah is the faculty we use when we focus on the details, when we process and analyze particular nuances of a situation, when we use non-verbal cues and tones of voice as signals for evaluating emotional responses, when we break down an idea into words and sentences in order to communicate it to another.

Within Binah the embryonic archetypes of Chakmah become more distinct and differentiated into specific phenomena. This sefirah is often associated with the [female](male%2Bfemale.html) because it is the woman who causes the [seed](flower.html) to become differentiated into [arms](body.html), [legs](body.html), [head](body.html), and [body](body.html). In this state, potential is becoming actualized, therefore the creativity is diminished. Thus the Occidental has the ability to bring the potential into actuality. The potential is now limited, but it is becoming real!

Binah(understanding) is situated at the top of the left column, and corresponds to the left hemisphere of the brain, and the Occidental mind, which thrives on its close examination of the details.

The [Eastern](east.html) mindset mimics the right side of the brain, and the Western mindset mimics the left side of the brain.

If we carefully [study](study.html) the attributes of Binah we will surely get some significant [insights](insights.html) into the occidental mind.

## [Daat](daat.html)

[**Daat**](daat.html) - דעת ([knowledge](knowledge.html) or [connection](connection.html)) is the part of the intellect which [connects](connection.html) [one](one.html)’s abstract thought to the reality of emotions and action. When we become aware that we have had an ecstatic moment and we ‘[know](daat.html)’ that we have the correct answer with all of the pieces.

[Daat](daat.html) is the aspect of the thorough bonding, [connection](connection.html) and attachment of the feeling of the mind to the concept. That is, the power of attention or concentration. And this is what brings about the aspect of deep comprehension of the concept after the learning so that it is just like an aspect of a vessel to the depth of the understood concept. That is, [Daat](daat.html) is a vessel for binah, attention and concentration is a vessel for understanding.

[Daat](daat.html) is the offspring of the [male](male%2Bfemale.html) and [female](male%2Bfemale.html). [Daat](daat.html) takes the Chakmah and the Binah and builds it into a child who lives and acts according to the [seed](flower.html) that produced him. It is in [Daat](daat.html) that Israel demonstrates the ability to bring Chakmah and Binah into concrete reality, in all its differentiated greatness. The only potential is in the myriads of actions that will become manifest based on this concretized reality.

[Daat](daat.html) is the [third](three.html) faculty of the intellect. It is the ability to integrate and harmonize diametrically opposed views or states of being. In Kabbalah, [knowledge](knowledge.html) is seen as the synthesis of right and left brain activities. This sefirah mediates between the left and the right sides and brings to synthesis the minds of the [East](east.html) and the West.

The [land of Israel](city.html) represents [Daat](daat.html) because it is in the center, between the [Eastern](east.html) and Western hemispheres. It is what [connects](connection.html) [East](east.html) and West.

If we carefully [study](study.html) the attributes of [Daat](daat.html) we will surely get some significant [insights](insights.html) into the [Jewish](gen-jew.html) mind, which synthesizes the [Eastern](east.html) and the Western mind. The [Jew](gen-jew.html) is the synthesis of Chakmah and Binah by being [Daat](daat.html). This will help us to understand why [Jews](gen-jew.html) have always made significant contribution to the [world](worlds.html) in terms of inventions, Nobel prizes, and significant contributions to every aspect of action in the [world](worlds.html).

# In Geography

Israel exists at the *nexus* between [East](east.html) and West, between left brain and right brain, thus paralleling [daat](daat.html). Both geographically, and as far as ways of thinking are concerned, Israel is in the mediating position. As we pointed out, most of Israel’s history involved dealing with the western [world](worlds.html) (as opposed to the far [East](east.html)), especially during the [exile](galuyot.html). But now, when Israel is being rejuvenated in its homeland, the focus of [tikkun](tikkun.html) olam (**תיקון ולם**)[[32]](#footnote-32) has shifted. This is the essential reason why so many [Jews](gen-jew.html) are looking to the [East](east.html). The deeper process which this heralds is the return of lost sparks to the soul of Israel. Both right and left brain paradigms must be joined together to form a totality greater than each element. This totality is [Daat](daat.html) in its rectified state.

The Oriental and the Occidental people both rest on the earth which is encased in a membrane of water above and a membrane of water below, just like the brain!

## The Occident And The Orient

Most folks have noticed that folks from the [East](east.html), the Orient, and folks from the West, the Occident, are very different in the ways that they think and act. In this paper we are beginning to understand that [HaShem](hashem.html) has purposely set the [Eastern](east.html) and Western minds to relate to the right and the left brain as well as luchot in the ark.

The **Western**, or **Occidental** mindset is associated with the contracting, feminine, polarizing portion which corresponds to the Sefirah of Gevurah. The thought processes prevalent in the Western [world](worlds.html) are essentially left-brain, individualistic, and thus point to the fact that the [Jewish](gen-jew.html) people in [exile](galuyot.html) were rectifying the tree of the [knowledge](knowledge.html) of good and evil, which was damaged most on the left side.

The [**Eastern**](east.html)**, or Oriental** mindset is associated with the expansive, masculine, unifying portion which corresponds to the Sefirah of *Chesed*.[[33]](#footnote-33) The thought processes prevalent in the [Eastern](east.html) [world](worlds.html) are essentially right-brain, holistic in focus, and collective in their deeds. This perspective is illustrated by a Chinese proverb which states that, “the peg that stands out is pounded down”.[[34]](#footnote-34)

While Western religions, Christianity and Islam each have a close and sometimes troubled relationship with Judaism, the Chinese, who as a [nation](nations.html) have no particular relationship with the Torah, also have no need to delegitimize any aspect of the [Jewish](gen-jew.html) past.

In Chinese, the term [Jew](gen-jew.html) has no negative connotation of the sort [one](one.html) finds in various monotheistic languages. Anti-Semitism is virtually unknown in the [East](east.html).

The following table details some of the differences between Orientals and accidentals:

|  |  |
| --- | --- |
| **Occidental** | **Oriental** |
| Reads from left to right. | Reads from right to left. |
| Will *not* harbor a criminal relative. It would be dishonorable. | Would be shamed if he did not harbor a criminal relative. |
| Occidental martial arts lack religious belief system. | Oriental martial arts are permeated with a religious belief system. |
| Tends to act in his own self-interest even if it harms a group. | Tends to act in the group’s interest even if it harms his own self-interest. |
| Are prone to anti-Semitism. | Respect the [Jewish](gen-jew.html) people and their success. |
| Categorization by rules comes easily. | Categorization by rules comes with difficulty. |
| Look for categories in the organization of objects. | Look for relationships in the organization of objects. |
| Young learn nouns [first](one.html). | Young learn verbs [first](one.html). |
| Excel at geometry | Excel at math and algebra but not geometry. |
| Regards objects in isolation. | Regards objects in context. |
| Language intonations convey mood. | Language intonations convey differences in word meaning.  |
| Uses logic/reason | Uses intuition/emotions |
| Thinks in words | Thinks in pictures |
| Deals in parts/specifics | Deals in wholes/relationships |
| Will analyze/break apart | Will synthesize/put together |
| Thinks sequentially | Thinks holistically |
| Is [time](time.html) bound | Is [time](time.html) free |
| Is extroverted | Is introverted |
| Is characterized as [male](male%2Bfemale.html) | Is characterized as [female](male%2Bfemale.html) |
| Identifies with the individual | Identifies with the group |
| Is ordered/controlled | Is spontaneous/free |
| Dualistic view of reality | Unified view of reality |

### In Medicine

Oriental medicine focuses on prevention and balance, while Occidental medicine focuses on cure and intervention.

[Eastern](east.html) medicine is right-brained Oriented, while Western medicine is left-brained Oriented. The following table lists the differences between [Eastern](east.html) and Western medicine*:*

|  |  |
| --- | --- |
| [**Eastern**](east.html) **Medicine** | **Western Medicine** |
| telescopic, macrobiologic | microscopic, microbiologic |
| philosophical, metaphysical | scientific, technologic |
| functional | anatomical |
| health-Oriented | disease-Oriented |
| concentric, holistic | individual, analytical |
| subjective, qualitative | objective, quantitative |
| tailor-made | ready-made |
| Self-strengthening | Elimination of the causes |

The Orient and the Occident also correspond to the left and right hemispheres of the brain.

Since [Jerusalem](city.html) is the center of the [world](worlds.html), it makes sense that the Orient are the lands [East](east.html) of [Jerusalem](city.html) and the Occident are the lands West of [Jerusalem](city.html). For this reason, [Jerusalem](city.html) or Israel represents the mid-brain.

In general, [Eastern](east.html) religions, Hinduism, Buddhism, etc. are based on a unified view of reality. In general Christianity (and all of its variations) and Islam are based on a dualistic view of reality. The Torah, [Jews](gen-jew.html), and the [land of Israel](city.html) are right in the middle functioning as the global and [spiritual](physical.html) mid-brain. Judeo-Christianity is a Christian theological term created in order to “graft the branch back into the root”. Such a conception of “Old Testament” Judaism is certainly Western duality, but authentic Torah Judaism it is not. In fact, when the Hellenization, Christianization, and Westernization of Torah are stripped away, esoteric Judaism is more [Eastern](east.html) than it is Western! In the center, between the Orient and the Occident are the [Jewish](gen-jew.html) people. The [Jewish](gen-jew.html) people mediate between [East](east.html) and West, between right and left.

The Orient correspond to the right hemisphere of the brain and the right sefirah of Chachmah.

The Occident correspond to the left hemisphere of the brain and the left sefirah of Binah.

[Jerusalem](city.html), or Israel, corresponds to the midbrain and the center sefirah of [daat](daat.html) which mediates between the [two](two.html) sides. When we view the hemispheres from Israel, we see that the Western hemisphere is on the left side and the [Eastern](east.html) hemisphere is on the right side.

### In Music

Kabbala Soul Music

By Rabbi DovBer Pinson

Generally, it is maintained that there are [two](two.html) distinct styles of music. Let us term these, for convenience's sake, as "Western music", music which originates from Western society, and "Non-Western", music which is derived from all other cultures, particularly those of the [East](east.html) and Africa. Western music is usually recognizable as "goal oriented music". This means to say, music that is narrative in structure, consisting of a series of progressive "[events](feasts.html)", so to [speak](mashal.html). The listener feels the progression of the music, and it evokes a sense of movement within him. It feels like the music has a destination, and it takes the listener on its [journey](stages.html).

Non-Western music is characterized by a prolongation of a single note, or a select group of sounds which continues in a set pattern throughout the entire melody. This [type](types.html) of music arouses a more contemplative state, evoking within the listener a sense of timelessness and inner space.

Appropriately, these moods of music reflect the essential theology of these [two](two.html) civilizations. In the West, the predominant belief is that [Creation](bara.html) began at a period of [time](time.html), as [time](time.html) is linear, culminating in a [future](future.html): [Creation](bara.html), Revelation and finally [Redemption](redemption.html). Reflecting this reality, the music the West produces follows this pattern. It begins, reaches a high point and climaxes. By contrast, in the [East](east.html), where [time](time.html) is viewed to be cyclical, with no "beginning", "middle" or "end", its music, too, is cyclical and repetitive.

The Kabbala and [Jewish](gen-jew.html) mystical teachings, on some level, meld these [two](two.html) together. Yes, [Creation](bara.html) began at some point in [time](time.html), and [time](time.html) itself was created; nonetheless, [Creation](bara.html) is continuous, moment to moment anew. Nothing is merely in the past, nor hoped for purely the [future](future.html). Everything is within the eternal present. As such, the music that the [Jewish](gen-jew.html) mystics produced, especially the songs of Chassidim [known](daat.html) as "nigunim", are reflective of both these musical spectrums.

There are some nigunim that are structured and progressive. These tunes are to the Western ear "sophisticated" tunes, consisting of a beginning, a [body](body.html) and a climax. There are other nigunim that contain repetitions of single, individual sounds with little or no words. And some contain both.

While Neitzsche suggested that the "[fire](fire.html) magic of music" is to be found in its anti-rationality, and what he sought in music was its "ecstatic irrationality", the [Jewish](gen-jew.html) mystic looks to unveil within music its transcendence. Perhaps not the transcendence within the music itself, as some would argue that music is nothing more than "sonorous air" or, as Leibniz had it, "unconscious arithmetic"; rather the reaction to the music, the transcendence reached as [one](one.html) reacts to the music.

A wordless tune (as is much of [Jewish](gen-jew.html) mystical song, particularly Chassidic) is the way [two](two.html) individuals can communicate on a transcendent soul level. Any breakdown in the verbal communication mode can be repaired by creating a conduit that transcends words. When a person feels alienated from his Source, or for that manner, from his fellow man, a wordless tune which exists on a realm that defies distinctions, separations, and disharmony, is the most fitting remedy, causing a unity of souls.

## Cultural Differences

My son[[35]](#footnote-35) and I have interviewed folks from the orient. We have spoken to folks from India, China, Japan, Cambodia, and Korea. These Oriental folks had several common cultural traits which are generally not found in the *Occident*.

### Living Arrangements

My son learned, in an interview, that a Japanese student in his college slept in her parent’s bedroom until she was [twelve](twelve.html) years old. Since learning this, we have asked this question to other Orientals. We received similar answers from the Chinese, Cambodian, and Indians (folks from India). In western countries this is unusual. Most Occidental kids spend only their infancy in their parent’s bedroom, assuming they have the room to spare.[[36]](#footnote-36)

Co-[sleeping](mashal.html) may be what engenders the collective mindset. Co-[sleeping](mashal.html) children often form stronger family bonds that last into adulthood. In Japan, the infant is seen more as a separate biological organism who from the beginning, in order to develop, [needs](needs.html) to be drawn into increasingly interdependent relations with others. In America, the infant is seen more as a dependent biological organism who, in order to develop, [needs](needs.html) to be made increasingly independent of others. Both cultures acknowledge that isolating a child at night is stressful but interpret the [experience](experience.html) differently.

My son learned, in an interview, that a Japanese student in his college took showers with her parents until she was [twelve](twelve.html) years old. Since learning this, we have put this question to other Orientals. We received a similar answer from the Chinese. In western countries this is unusual. Most kids never shower with their parents, except in exceptional or in beginning situations.

### In Education

In the Orient, it is believed that skills in math, for example, are not a talent but instead something that anyone can work hard to attain. As a result, students work hard and there is more support for teachers. In contrast, Americans are much more likely to assume that a talent for math is something a student either has or lacks.

The [New](new.html) York [time](time.html) wrote an article about a “Tiger Mom”.[[37]](#footnote-37) This article describes the extremes that a Chinese mother used to cajole her son into acquiring a straight ‘A’ report card. My son and I have subsequently interviewed other Orientals and have found this to generally be true for the Japanese, Indians, Cambodians, and the Chinese. They all noted an intense parental [desire](needs.html) for their children to get ‘A’s on their report cards and tests. It is rare for Occidental parents to push their children beyond what the children are capable. A ‘C’ student who does his best is not pushed to achieve beyond his capabilities. Good grades seem to be a collective mechanism for insuring the success of the [community](community.html) and family, which is also a tendency of Orientals in contrast to Occidentals.

Nesbitt[[38]](#footnote-38) contrasts American and Chinese children’s books. The famous lines “See Dick run...” are much different than those in the equivalent Chinese primer which doesn’t describe actions by an individual but instead describes information about relationships between people; “Big brother takes care of little brother...” Later in the book, the author describes the way children in Asia, Europe and America are raised by their parents but also the ways that they create relationships between things. For example, when given a series of images to pair together, an Oriental child is more likely to group a cow with grass because a cow [eats](eating.html) grass. An American child would be more likely to pair the cow with a chicken because they fit into the same “taxonomic” category. Interestingly, the Torah of the [Jews](gen-jew.html) portrays a synthesis between the Occidental and the Oriental minds. The Torah portrays both individualistic and collective approaches, each at their proper [time](time.html). [Jews](gen-jew.html) are often flaming individualists who see themselves as an integral part of a [community](community.html) and of a people.

Occidental infants learn nouns more rapidly than verbs, whereas it is the other way around in the Orient. This tendency can be explained in light to the collective orientation of the Oriental brain. Verbs tend to connect actions with results, implying a relationship, where nouns tend to stand alone and emphasize the individual objects.

### Communal Orientation

Most Orientals have a strong attachment to their family, [community](community.html), and jobs. These attachments are almost always reciprocal. While most occidentals place a high value on family relationships, they are often less [community](community.html) oriented and generally have only a weak [connection](connection.html) to their jobs. It is extremely rare for an Occidental company to feel a reciprocal relationship with their employees. Western [communities](community.html) rarely invest in their citizens. Orientals see everything as interrelated whereas Occidentals are more likely to think within the scope of individual people or objects. This qualities may be a result of the inherent pragmatism employed by Orientals.

When Occidentals and Oriental individuals are asked to describe themselves. Occidentals described their personality traits and activities (“I am friendly, I am a [teacher](teacher.html)”) to explain their individuality. Oriental instead described themselves based on context and on relationships (“I am serious at work, I am Joan’s friend”).

(As an aside, I am [coming](coming.html) to understand that a significant issue with the assimilation of the African American [community](community.html) into the economic prosperity of America, primarily centers on the aspect of *communal attachment* rather than race. Their communal [desires](needs.html) cause behaviors that advance them in their [community](community.html) at the expense of their advancement as individuals or personal benefit.)

### Pragmatism

Pragmatism seems to be [one](one.html) of the *core values* in the Oriental problem-solving style. This perspective works very efficiently. However, it keeps them from forward thinking and creative problem-solving. It takes getting outside the box of pragmatism to see a problem in [new](new.html) light and perhaps even discover the real problem behind the symptoms and then find the creative solutions.

### Application of [Law](law.html)

In his discussion of [law](law.html), Nisbett[[39]](#footnote-39) noted that, in an Oriental context, it is not a contest between opponents where [one](one.html) party wins and the other loses based on the evidence, as in the Occident. Instead, the goal of Asian [law](law.html) is to assist in reducing animosity and using evidence to seek a “Middle Way” to solve the issue at [hand](fourteen.html), regardless of whether it is just or not. Justice is not a goal of Oriental [law](law.html). Whether or not this solution sounds logical or not, is moot; the acceptance of this idea is demonstrative of the circular relationship characteristic of Oriental thought in contrast to a linear pattern of Western perception.

It is interesting to note that the Torah [law](law.html), of the [Jews](gen-jew.html), seeks not only justice, but also the *appearance* of justice. This appearance of justice is also a key to maintaining good relationships. Thus we note that Israel is *the* only place where Occidental and Oriental justice converge.

## Democracy vs. Dictatorships

The following graphic depicts the distribution of dictatorships in the [world](worlds.html).



According to the Economist Intelligence Unit, published in 2011, the democracy index map,[[40]](#footnote-40) uses colors to depict those countries which are democratic or dictatorships. The closer to dark green, the higher the degree of democracy; the closer to dark red, the higher the degree of dictatorship.

This map shows that democracy is primarily an Occidental value and that the Oriental model tends towards dictatorships.

This concords well with the notion that those [nations](nations.html) which follow [HaShem](hashem.html) according to the Torah tend towards a model of [freedom](freedom.html). Those that have a religion which is not based on the Torah tend towrds dictatorship.

## Pangaea



The continental drift theory suggests that the supercontinent, Pangaea, was the [name](name.html) of the great land mass prior to the drift. A cursory look suggests a strong resemblance to the human brain (mentally turn the picture clockwise 1 quarter rotation). This lends credence to an understanding that there is a [connection](connection.html) between the hemispheres of the earth and the hemispheres of the brain.

Now compare it to the words of a [Jewish](gen-jew.html) sage who lived almost a thousand years ago.

***Ibn Ezra to Genesis 1:2*** [*First*](one.html) *G-d created* [*one*](one.html) *continent, but then split it into* [*seven*](seven.html) *continents...*

A thousand years ago, Ibn Ezra [knew](daat.html) that the continents were merged, and that there were [seven](seven.html) continents. This was written long before America, Australia, or Antarctica were discovered.

## Anti-Semitism

Anti-Semitism is well [known](daat.html) in the West and nearly unknown in the [East](east.html). Why? We [know](daat.html) that the origin of anti-Semitism is found in the Torah.

***Bereshit (Genesis) 27:41*** *And* [*Esau*](edom.html) *hated* [*Jacob*](israelja.html) *because of the blessing wherewith his father blessed him: and* [*Esau*](edom.html) *said in his* [*heart*](body.html)*, The days of* [*mourning*](mourning.html) *for my father are at* [*hand*](fourteen.html)*; then will I slay my brother* [*Jacob*](israelja.html)*.*

[***Midrash***](orallaw.html) ***Rabbah - Genesis LXVII:8*** *AND* [*ESAU*](edom.html) *HATED* [*JACOB*](israelja.html) *(XXVII, 41). R. Leazar b. R. Jose said: He was filled with hatred, hostility, and vindictiveness toward him [*[*Jacob*](israelja.html)*], so that to this very day* [*one*](one.html) *speaks of the senatores [enemies] of Rome.’*

The hatred of [Esau](edom.html) is the hatred of Rome, and Rome represents the Western [world](worlds.html).

Western Anti-Semitism may be manifested in many ways, ranging from individual expressions of hatred and discrimination against individual [Jews](gen-jew.html) to organized violent [attacks](attacks.html) by mobs, by state police, or military [attacks](attacks.html) on entire [Jewish](gen-jew.html) [communities](community.html). Extreme instances of persecution, in the West, include the [First](one.html) Crusade of 1096, the expulsion from England in 1290, the Spanish Inquisition, the expulsion from Spain in 1492, the expulsion from Portugal in 1497, various pogroms, the Dreyfus Affair, and perhaps the most infamous, the Holocaust by Nazi Germany.

## In the Tanach[[41]](#footnote-41) and Nazarean Codicil

It is interesting to note that [HaShem](hashem.html) came *from the* [*East*](east.html) after [Adam](adam.html) [ate](eating.html) the fruit of *the tree of the* [*knowledge*](knowledge.html) *of good and evil*.

***Bereshit (Genesis) 3:8*** *And they heard**the voice of the Lord God going in the garden* ***to the direction of the*** [***sun***](hachama.html) *(*[*East*](east.html)*), and the man and his wife hid from before the Lord God in the midst of the trees of the garden.*

When [Adam](adam.html) sinned he crashed the [world](worlds.html). However, the greatest fall happened on the left side, the western side. From this we learn that the Western hemisphere had fallen and [Adam](adam.html) could only hear from the [East](east.html). Only the right side of his brain could hear. The left side had fallen because of his [sin](sin.html).

Additionally, when we follow the [Jews](gen-jew.html) as they were taken into [exile](galuyot.html), we find that they invariably migrated to the west whenever they had the chance.

When we follow the disciples of the Master of Nazareth, we see that they, too, went to the west to make disciples. The most famous traveler in the Nazarean Codicil[[42]](#footnote-42) was Hakham Shaul (the apostle Paul). The following maps gives some of the detail of his travels:



It is instructive to note that Hakham Shaul and all of the [Jews](gen-jew.html) of the Nazarean Codicil went to the West in their efforts to Talmudise the [Gentiles](gen-jew.html). They never went to the [East](east.html).

Throughout history, [Jews](gen-jew.html) have been virtually unknown to have settled in the [East](east.html). About the furthest [East](east.html) that [Jews](gen-jew.html) have settled was in [Babylon](bavel.html). Thus while we have millions of [Jews](gen-jew.html) living in America and Europe, we have almost no [Jews](gen-jew.html) living in China, Japan, and southEast Asia.

This has begun to change in the last few hundred years. Small groups of [Jews](gen-jew.html) have begun to settle in the [East](east.html).

When the [Jews](gen-jew.html) went into [exile](galuyot.html) in 70CE, they went to the West. No where do we see [Jews](gen-jew.html) migrating en masse to the [East](east.html). Neither do we see [Jews](gen-jew.html) talmudizing the [Gentiles](gen-jew.html) in the [East](east.html).

Clearly [HaShem](hashem.html) needed to fix up the West and not the [East](east.html). Clearly the West needed the benefit of having the [Jews](gen-jew.html) among them.

## North and South

Scholarly research (See Appendix A) suggests that folks in North America, Europe, Australia, and in Israel, are very individualistic. In addition, the same research has shown that folks in South America, Africa, and the [East](east.html) are very collectivistic. If we plot these on a map we would see something resembling the following table:

|  |  |  |  |
| --- | --- | --- | --- |
| **North** **America**Individualistic | **Europe**Individualistic |  | **Asia**Collectivistic |
|  |  | **Israel**Individualistic *within* [community](community.html) |  |
| **South America**Collectivistic | **Africa**Collectivistic |  | **Australia**Individualistic |

What are we to make of this situation?

[One](one.html) answer that seems very satisfying is to note that the right brain controls the left side of the [body](body.html) while the left brain controls the right side of the [body](body.html). Thus we see that as we descend in the [body](body.html) we also switch sides. This same phenomenon seems to exist in the [world](worlds.html). If the north is individualistic, then the south is collectivistic and vice versa.

Thus we see the left brain and right brain correspond to the Western and [Eastern](east.html) hemispheres *in the north*; while the reverse is true *in the south*.

Why have the Occidental [nations](nations.html) (the West) dominated the sciences, military might, and other significant achievements throughout most of history? To understand this we will need to understand right-handedness.

Right-handedness is the form of handedness in which [one](one.html) has greater coordination and dexterity in the right [hand](mashal.html) than in the left [hand](mashal.html). Right-handed individuals will perform everyday tasks such as writing, cooking and carrying out [one](one.html)’s personal hygiene with the right [hand](mashal.html). The right [hand](mashal.html) is therefore the dominant [hand](fourteen.html). A variety of studies suggest that 70-90% of [world](worlds.html) population are right-handed rather than left-handed or any other form of handedness. [[43]](#footnote-43)

There is no prevailing theory that explains why right-handedness is so much more common than left-handedness.[[44]](#footnote-44) I would, therefore, like to propose a theory: The Occidental [nations](nations.html) are left-brained and therefore they are ‘[right hand](mashal.html)ed’. This [right hand](mashal.html)edness is a form of dominance. Because the Occidental peoples are left-brained they tend to dominate (the right [hand](mashal.html)) certain sectors of achievement.

Thus we see that the [world](worlds.html) generally follows the pattern set forth in the brains of most individuals.

# The Brain

In various [Jewish](gen-jew.html) texts man is referred to as an *olam katan*, a small universe.

“Man is a microcosm of Torah”. Just as “G-d looked into the Torah and accordingly created the macrocosmic [world](worlds.html),” so too with regard to man, who is called “a small [world](worlds.html)“.[[45]](#footnote-45)

Without the concept of *man as a microcosm*, [[46]](#footnote-46) much [knowledge](knowledge.html) will be hard to put in a context. The relationship of the peoples of the [world](worlds.html) to the anatomy of the brain is [one](one.html) such area of [knowledge](knowledge.html).

Man is made in the image of [HaShem](hashem.html). This means that even the details of our anatomy mirror that of the Creator.

***Bereshit (Genesis) 1:26-27*** *And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. 27 So God created man in his own image, in the image of God created he him;* [*male*](male%2Bfemale.html) *and* [*female*](male%2Bfemale.html) *created he them.*

According to Hakham Bachya,[[47]](#footnote-47) our primary duty is to [study](study.html) that which is closest to us: The human being.

*It is our duty to* [*study*](study.html) *the origins and* [*birth*](birth.html) *of the human, the form and structure of his* [*physical*](physical.html) *frame, how the various* [*body*](body.html) *parts are connected and function together, the purpose of each individual part and the need for it to take its present form. Next we should* [*study*](study.html) *man’s advantages, his various temperaments, the faculties of his soul, the light of his intellect, his qualities -- those that are essential and those that are accidental; his* [*desires*](needs.html)*, and the ultimate purpose of his being. When we have arrived at an understanding of the matters noted in regard to man, much of the mystery of this universe will become clear to us, since the* [*one*](one.html) *resembles the other... as Job said (Job 19:26): “From my flesh I see God.”*

Our brain and the physiological manner in which it processes thought are also a microcosm of the Divine. Just as the Sefirot have a [three](three.html) part structure, so too does the human brain have a [three](three.html) part structure. The following graphic depicts this [three](three.html) part structure of the Sephirot:

The brain contains [three](three.html) large parts: The right brain, the left brain and mid-brain. This is how I shall refer to these parts throughout this paper.

Scientifically, they are called:

*Right brain*: The right hemisphere of the Cerebrum.

*Left brain*: The left hemisphere of the Cerebrum.

*Mid-brain*: The medulla oblongata and the Cerebellum.

Scientists have determined that each hemisphere of the brain has different ‘thought’ functions.

Just as a brain has [two](two.html) hemispheres, the right and the left, so too there were [two](two.html) tablets. Just as man contemplates only Torah ideas and ideals, so too the Ark contained the essence of Torah. Just as the brain is triply encased in a skull with [two](two.html) membranes, the luchot were also encased in [three](three.html) boxes. Finally, the Oriental and the Occidental people both rest on the earth which is encased in a membrane of water above and a membrane of water below. Clearly there is a relationship between the left and right brain, the Oriental and the Occidental, and the luchot in the ark.

Additionally, as Torah is wisdom and is stored in the ark, so, too, does wisdom come from the brain of man.

A person’s [two](two.html) principle [organs](body.html) are his brain and his [heart](body.html). The Maharal, commenting on the [Mishna](orallaw.html) in Avot, “May it be Your will that the [Beit HaMikdash](mikdash.html) be rebuilt speedily in our days, and make our portion in Your Torah”, explains that there is a reference here to these [two](two.html) [organs](body.html). Divine service is the [*heart*](body.html), while Torah [the Tablets of the [Covenant](covenant.html)] is the *brain*.

How does [one](one.html) serve [HaShem](hashem.html) with his brain? By studying Torah. The brain is man’s most important organ, his intellect.

The left and right hemispheres of the Cerebrum are the largest part of the human brain. They are associated with higher brain functions such as thought and action. Let’s look at the parts of the brain in greater detail.

## Right Brain

The right hemisphere, of the brain,[[48]](#footnote-48) is intuitive, unifying, subjective, and holistic. Those with moderate to strong right-brain strengths will choose to draw, act, or create. Those with the left-brain preference will write or [speak](mashal.html).

The right brain is the primordial point of [creation](bara.html) from which all knowable reality originates.

The right brain handles ambiguity well, often treating it as a paradox, works with probabilities, works with estimates or degrees where the left brain [needs](needs.html) to have absolutes and must [know](daat.html) exacts.

The right brain [needs](needs.html) to be joyful and elevated to draw the Light of Chakmah.

In [Eastern](east.html) philosophy and life there is no question about the reality of imagery and imagination.

Some of those cultures, most notably having a great affinity for the imaginal, are the Chinese, Tibetan, and Islamic.

As a thought develops it is [first](one.html) received in the right brain as an intuitive flash subjectively bound up in itself with such unification that it cannot yet be expressed. The illumination is then transferred via a set of nerves (the mid-brain) to the left-brain where the singular idea is broken down into its distinct points and objectively analyzed and then communicated. The final product, the actualized idea, is the child. This relationship, which replicates itself throughout [creation](bara.html), has an echo in the philosophical construct of thesis, antitheses, and synthesis.

The Orient correspond to the right hemisphere of the brain and the right sefirah of Chachmah.

[*Sod*](sod.html) interpretation of the Torah is associated with the right brain. [Sod](sod.html) deals with the realties of inner space, the hidden domains of the unconscious, and

through them, the higher dimensions which we call, the [spiritual](physical.html).

## Left Brain

The left hemisphere, of the brain,[[49]](#footnote-49) is analytical, dualistic, objective, and disparate. It is the side that develops abstract conception of the right brain, giving it breadth and depth. When we use the left-brain, we don’t see things holistically; We understand them, we see their parts, their relationships and contexts.

The left brain is associated with the power of conceptual analysis and reasoning, both inductive and deductive. It has the ability to explain and elucidate concepts both to oneself and others. The systematic, scientific approach to exploring and understanding the [world](worlds.html) around us is linked with the left brain. Binah is the sphere of left-brain thinking, dualities, relationships, connections, histories, cause-and-effect, rules, logical systems, and nit-picking, all the things controlled by your left-brain.

Left brain thinking is characterized by careful, accurate observation of details followed by the application of acute inferential reasoning to the resulting data in order to generate [new](new.html) [knowledge](knowledge.html) and deeper understanding of interrelationships, causes and effects and so on. Thus the left brain sefirah of binah is defined in the [Talmud](orallaw.html) as “understanding [one](one.html) thing from another thing”.[[50]](#footnote-50)

Worry, stress, and depression come from an overload of the left brain.

The Occident correspond to the left hemisphere of the brain and the left sefirah of Binah.

*Pshat* interpretation of the Torah is associated with the right brain. Pshat deals with the realities of the outer [world](worlds.html) around us.

## Mid-brain

The mid-brain is important for voluntary motor function, vision, [hearing](mashal.html), eye and [body](body.html) movement. Thus the midbrain mediates the thoughts of the left and right hemispheres and converts them into action.

The mid-brain conveys intelligence that is inaccessible until it is reflected from the left brain to the [body](body.html).

[Jerusalem](city.html), or Israel, corresponds to the midbrain and the center sefirah of [Daat](daat.html) which mediates between the [two](two.html) sides.

## Left and [Right Hand](mashal.html)ed

The majority of people are [right hand](mashal.html)ed, meaning that the right side of their [body](body.html) is strong and left side of their [body](body.html) is weak. If we say the brain is controlling the [body](body.html), that would mean that right side of the majority of people which deals with faith, is weak.

This suggests that the occidental people are left brained and therefore it is the right [hand](mashal.html) that is stronger. This suggests that the occendental people will always be stronger than the oriental people.

For many centuries and probably in some countries to this day, if a child is naturally [left hand](mashal.html)ed they are made use their right [hand](mashal.html), [left hand](mashal.html)ed people are considered weird. But but the majority of the [world](worlds.html) leaders and also stalin and hitler were [left hand](mashal.html)ed. In US, 5 out of 7 presidents are also lefties.[[51]](#footnote-51)

Writing in *Scientific American*, McManus states that: Studies in the U.K., U.S. and Australia have revealed that left-handed people differ from right-handers by only [one](one.html) IQ point, which is not noteworthy ... Left-handers’ brains are structured differently from right-handers’ in ways that can allow them to process language, spatial relations and emotions in more diverse and potentially creative ways. Also, a slightly larger [number](nchart.html) of left-handers than right-handers are especially gifted in music and math. A [study](study.html) of musicians in professional orchestras found a significantly greater proportion of talented left-handers, even among those who played instruments that seem designed for right-handers, such as violins. Similarly, studies of adolescents who took tests to assess mathematical giftedness found many more left-handers in the population

right-to-left alphabets, such as the Arabic and [Hebrew](hebrew.html), are generally considered easier to write with the left [hand](mashal.html) in general.

Lefties Make Better Artists

Southpaws have been bragging about their creative clout for years. But is it true -- does being left-handed mean you’re also more likely to be artistic or innovative?

According to research published in the *American Journal of Psychology*, there is some evidence that left-handed people have the upper [hand](fourteen.html) in at least [one](one.html) creative facet -- they’re better at divergent thinking, a method of idea [generation](toldot.html) that explores many possible solutions.

# In the Torah

## In the Ark

The contents of the Ark has been debated through the centuries. Chazal, our Sages, tell us that the [first](one.html) set of luchot (tablets) containing the [Ten](ten.html) [Commandments](cmds613.html), which were broken by Moses,[[52]](#footnote-52) and the second set of luchot, which remained intact, were contained in the Ark:

***Bava Batra 14b*** *An objection was brought [against the statement regarding the size of a scroll from the following]: The ark which Moses made was* [*two*](two.html) *cubits and a half in length, a cubit and a half in breadth, and a cubit and a half in height, the cubit being* [*six*](six.html) *handbreadths. The tablets were* [*six*](six.html) *handbreadths in length,* [*six*](six.html) *in breadth and* [*three*](three.html) *in thickness. They were placed lengthwise in the ark.[[53]](#footnote-53) Now how much of the length of the ark was taken up by the tablets?* [*Twelve*](twelve.html) *handbreadths.* [*Three*](three.html) *therefore were left. Take away* [*one*](one.html) *handbreadth, a half for each side of the ark,[[54]](#footnote-54) and there were left* [*two*](two.html) *handbreadths, and in these the scroll of the* [*Law*](law.html) *was deposited. [That a scroll was in the ark we* [*know*](daat.html) *because] it says, There was nothing in the ark* [*save*](salvation.html) *the* [*two*](two.html) *tables of stone which Moses put there.[[55]](#footnote-55) Now in the words ‘nothing’ and ‘*[*save*](salvation.html)*’ we have a limitation following a limitation, and the purpose of a limitation following a limitation is to intimate the presence of something which is not mentioned, in this case the scroll of the* [*Law*](law.html) *which was deposited in the ark. You have accounted for the length of the ark, now account for its breadth. How much of the [breadth of the] ark do the tables take up?* [*Six*](six.html) *handbreadths.* [*Three*](three.html) *therefore are left. Take away* [*one*](one.html)*, half for [the thickness of] each side, and* [*two*](two.html) *are left, so as to allow the scroll to be put in and taken out without squeezing. This is the opinion of R. Meir. R. Judah says that the cubit of the ark had only* [*five*](five.html) *handbreadths . The tables were* [*six*](six.html) *handbreadths in length,* [*six*](six.html) *in breadth and* [*three*](three.html) *in thickness, and were deposited lengthwise in the ark. How much did they take up of the ark?* [*Twelve*](twelve.html) *handbreadths. There was thus left half a handbreadth, a finger’s breadth[[56]](#footnote-56) for each side. You have accounted for the length of the ark, now go and account for its breadth. How much of the [breadth of the] ark was taken up by the tablets?* [*Six*](six.html) *handbreadths. There were thus left a handbreadth and a half. Take away from them half a handbreadth, a finger’s breadth for each side, and there will be left a handbreadth. Here were deposited the columns[[57]](#footnote-57) mentioned in the verse, King Solomon made himself a palanquin of the wood of Lebanon, he made the pillars thereof of silver, the bottom there of gold, the seat of purple, etc.[[58]](#footnote-58) At the side of the ark was placed the coffer in which the Philistines sent a present to the God of Israel, as it says, And put the jewels of gold which ye return him for a guilt* [*offering*](korbanot.html) *in a coffer by the side thereof, and send it away that it may go,[[59]](#footnote-59) and on this was placed the scroll of the* [*Law*](law.html)*, as it says, Take this book of the* [*law*](law.html)*, and put it by the side of the ark of the* [*covenant*](covenant.html) *of the Lord;[[60]](#footnote-60) It was placed by the side of the ark and not in it. What then do I make of the words, There was nought in the ark* [*save*](salvation.html)*?[[61]](#footnote-61) This intimates that the fragments of the tables[[62]](#footnote-62) were [also] deposited in the ark. Now if we assume that the circumference of the scroll was* [*six*](six.html) *handbreadths, — let us see: a circumference of* [*three*](three.html) *handbreadths means a width of* [*one*](one.html)*.[[63]](#footnote-63) Since then the scroll closed in the middle, the space between the* [*two*](two.html) *cylinders must have been over and above the* [*two*](two.html) *handbreadths. How did this get in to the* [*two*](two.html) *handbreadths?[[64]](#footnote-64) — The scroll read in the* [*Temple*](temple.html) *Court[[65]](#footnote-65) was rolled round* [*one*](one.html) *cylinder. Even so, how could* [*two*](two.html) *handbreadths get into exactly* [*two*](two.html)*? R. Ashi replied: The scroll was rolled together up to a certain point [and placed in the ark], and then the remainder was rolled up on top.*

*If we accept R. Judah’s theory, where was the scroll placed before the coffer came? — A ledge projected from the ark, and on this the scroll was placed. What does R. Meir make of the words, At the side of the ark? — This is to indicate that the scroll is to be placed at the side of the tables and not between them; but even so, it was in the ark, only at the side.*

*According to R. Meir, where were the [silver] sticks placed?[[66]](#footnote-66) — Outside. And whence does R. Meir learn that the fragments of the [*[*first*](one.html)*] tables were deposited in the ark?[[67]](#footnote-67) — From the same source as R. Huna, who said: What is the meaning of the verse, Which is called by the* [*Name*](name.html)*, even the* [*name*](name.html) *of the Lord of Hosts that sitteth upon the* [*Cherubim*](angels.html)*?[[68]](#footnote-68) [The repetition of the word ‘*[*name*](name.html)*’]* [*teaches*](teacher.html) *that the tables and the fragments of the tables were deposited in the ark. And, what does R. Judah make of these words? — He requires them for the lesson enunciated by R. Johanan, who ‘said in the* [*name*](name.html) *of R. Simeon b. Yohai: This* [*teaches*](teacher.html) *us that the* [*Name*](name.html) *[of* [*four*](four.html)[*letters*](letters.html)*] and all the subsidiary names [of God] were deposited in the ark. And does not R. Meir also require the verse for this lesson? — Certainly he does. Whence then does he learn that the fragments of the* [*first*](one.html) *tables were deposited in the ark? He learns it from the exposition reported [also] by R.* [*Joseph*](joseph.html)*. For R.* [*Joseph*](joseph.html) *learned: Which thou brakest and thou shalt put them:[[69]](#footnote-69) [the juxtaposition of these words]* [*teaches*](teacher.html) *us that both the tablets and the fragments of the tablets were deposited in the ark. And what does R. Judah make of this verse? — He requires it for the lesson enunciated by Resh Lakish, who said: Which thou brakest: God said to Moses, Thou hast done well to break.[[70]](#footnote-70)*

According to [one](one.html) opinion in the [Talmud](orallaw.html), both sets of luchot were together in the Ark; according to another, there were [two](two.html) Arks, and each contained [one](one.html) set of luchot.[[71]](#footnote-71)

The Torah [i.e., the Tablets of the [Covenant](covenant.html)] alludes to the brain within [the [head](body.html)].[[72]](#footnote-72) What is very interesting is how the luchot are commonly depicted. Note the similarity between the luchot and the brain in the following picture.

|  |  |
| --- | --- |
|  |  |

The luchot were composed of [two](two.html) sets of sapphire tablets. On the [first](one.html) tablet were inscribed the [five](five.html) words for the [first](one.html) [five](five.html) [commandments](cmds613.html). These [five](five.html) [commandments](cmds613.html) [taught](teacher.html) us the requirement to love [HaShem](hashem.html). There were precious few details to tell us *how* to love [HaShem](hashem.html), but they contained the wisdom (Chakmah) to clearly see that we were required to love [HaShem](hashem.html). Here are the [first](one.html) [five](five.html) [commandments](cmds613.html) contained on the [first](one.html) sapphire tablet:

1. Belief in [HaShem](hashem.html).

2. Prohibition of improper worship.

3. Prohibition of oaths.

4. Observance of [Shabbat](sabbath.html) and the [festivals](festivals.html).

5. Honor for parents.

The second tablet contained the [five](five.html) words for the second set of [five](five.html) [commandments](cmds613.html), which [taught](teacher.html) us to love our neighbor. Again, there were precious few details as to *how* we were to love our neighbor.

What we received with the second set of tablets was the understanding (Binah) that the love of [HaShem](hashem.html) was incomplete without the love of our neighbor. In other words, loving our neighbor *was* loving [HaShem](hashem.html). Here are the second set of [five](five.html) [commandments](cmds613.html) contained on the second sapphire tablet:

6. Prohibition against killing.

7. Prohibition against sexual immorality.

8. Prohibition of kidnapping (theft).

9. Prohibition of harming a person through speech.

10. Prohibition of coveting

What is missing from tablet [number](nchart.html) [one](one.html) (Chakmah) and tablet [number](nchart.html) [two](two.html) (Binah) are the details as to *how* we are to love [HaShem](hashem.html) and our neighbor. That is where our Hakhamim[[73]](#footnote-73) come in. Our Hakhamim are the repositories of the [Oral Torah](orallaw.html) ([Daat](daat.html)). The [Oral Torah](orallaw.html) provides the details as to how we are to love [HaShem](hashem.html) and our neighbor. This [daat](daat.html), this [knowledge](knowledge.html), translates the Chakmah (wisdom) and the Binah (understanding), as contained in the luchot, into the required actions.

Just as our right brain initially receives the Chakmah (wisdom) from [HaShem](hashem.html) as an inspiration, so too does the [first](one.html) tablet give us the Chakmah (wisdom) of [HaShem](hashem.html). The Chakmah is then conveyed to the left brain which translates the Chakmah into Binah (understanding). After we have the Binah (understanding), we pass the [knowledge](knowledge.html) to the mid-brain which [connects](connection.html) ([Daat](daat.html)) the Binah (understanding) with the required actions for the [body](body.html) to perform.

## In the Lectionary

Because the brain is represented by the luchot,[[74]](#footnote-74) it follows that the [two](two.html) [triennial](shmita.html) torah [cycles](cycles.html) that make up the [septennial](shmita.html) [cycle](cycles.html) are also alluded to by the brain’s hemispheres. These [two](two.html) [cycles](cycles.html) are “mirror” images of each other. Both of these [cycles](cycles.html) begin on a [Rosh HaShana](teruah.html), literally [*head*](body.html) *of the year*.[[75]](#footnote-75) Thus the “[head](body.html)” of the year is related to *the* [*head*](body.html) with it’s brain.

When we look at a Sephardi [Torah scroll](letters.html) we can see that its shape is also the shape of the depicted luchot and of the brain. Like the brain, the [Torah scroll](letters.html) is made from organic matter (cow, sheep, or deer skin), and the words are written with an organic ink.

Further, the [Torah scroll](letters.html) is kept in the *Heichal* (היכל)[[76]](#footnote-76) in the [Esnoga](synagog.html)[[77]](#footnote-77) which is like a skull, just as the ark in the [Temple](temple.html) is the “skull” for the luchot. The side picture shows a typical Heichal in the [Esnoga](synagog.html).



[One](one.html) might reasonably ask a question at this point: Where is the *mid-brain* in this example? In other words, I can see, in the [Torah scroll](letters.html), the resemblance to the luchot and to the brain, but where is the resemblance to the mid-brain?

To answer this question we must go back and ask what is the normal function of the mid-brain? We said earlier that the function of the mid-brain was to communicate the brain’s thoughts into bodily action. This Torah function is accomplished by the [Oral Torah](orallaw.html), the *Torah Shebaal* Peh (תורה שבעל פה). The [Oral Torah](orallaw.html) is contained within our Hakhamim, our Rabbis. It is our Hakhamim who communicate the [Oral Torah](orallaw.html) to us and advise us as to how it is applied to particular situation.

The function of the mid-brain, in its resemblance to the luchot in the [Temple](temple.html), is similar to what we have for the [Torah scroll](letters.html)s. With the luchot, the “mid-brain” function is still the [Oral Torah](orallaw.html), but instead of being contained in our Hakhamim, it is contained within the [Kohen](kohen.html) Gadole, the [High Priest](priests.html), who was the ultimate Hakham.

The [two](two.html) [triennial](shmita.html) [cycles](cycles.html), of [three](three.html) and half years, resemble the Sephirot of Chakmah and Binah because they are exactly [six](six.html) months apart. The [first](one.html) [triennial](shmita.html) [cycle](cycles.html) begins in [Tishri](feasts.html) and the second [triennial](shmita.html) [cycle](cycles.html) begins in [Nisan](feasts.html). Thus a [septennial](shmita.html) [cycle](cycles.html) incorporates [two](two.html) [triennial](shmita.html) [cycles](cycles.html) which are offset by [six](six.html) months.

The [Talmud](orallaw.html) records a dispute between Rabbi Eliezer and Rabbi Joshua:

[***Rosh HaShana***](teruah.html) ***10b*** *R. Eliezer says: In* [*Tishri*](feasts.html) *the* [*world*](worlds.html) *was created; in* [*Tishri*](feasts.html) *the Patriarchs9 were born; in* [*Tishri*](feasts.html) *the Patriarchs died; on* [*Passover*](passover.html)[*Isaac*](isaac.html) *was born; on* [*New*](new.html) *Year Sarah, Rachel and Hannah were visited; on* [*New*](new.html) *Year* [*Joseph*](joseph.html) *went forth from prison; on* [*New*](new.html) *Year the bondage of our ancestors in Egypt ceased; in* [*Nisan*](feasts.html) *they were* [*redeemed*](redemption.html) *and in* [*Nisan*](feasts.html) *they will be* [*redeemed*](redemption.html) *in the* [*time*](time.html) *to come. R. Joshua says: In* [*Nisan*](feasts.html) *the* [*world*](worlds.html) *was created; in* [*Nisan*](feasts.html) *the Patriarchs were born; in* [*Nisan*](feasts.html) *the Patriarchs died; on* [*Passover*](passover.html)[*Isaac*](isaac.html) *was born; on* [*New*](new.html) *Year Sarah, Rachel and Hannah were visited; on* [*New*](new.html) *Year* [*Joseph*](joseph.html) *went forth from prison; on* [*New*](new.html) *Year the bondage of our ancestors ceased in Egypt; and in* [*Nisan*](feasts.html) *they will be* [*redeemed*](redemption.html) *in* [*time*](time.html) *to come.*

From this dispute we learn that in some way the [world](worlds.html) was created in [Nisan](feasts.html) and in some way the [world](worlds.html) was created in [Tishri](feasts.html). How can both opinions be right?

Chazal [teach](teacher.html) that in [Nisan](feasts.html) the [world](worlds.html) was conceived and in [Tishri](feasts.html) the [world](worlds.html) was created.

It is well [known](daat.html) that the flash of inspiration is related to Chakmah and the fleshing out of that idea is related to Binah. When the idea reaches the lower [world](worlds.html) it is manifested as [Daat](daat.html). When we have that flash of inspiration, we ‘[know](daat.html)‘ that it is the right answer with all of its component parts.

An example from the [septennial](shmita.html) [cycle](cycles.html) readings should help to clarify this idea. Take a look at the following table to see this example: SHMITATC.

On [Tebet](feasts.html) 18, 5771, which is December 25, 2010, we read Vayikra (Leviticus) 26:3 – 26:26. This portion details the blessing for loving [HaShem](hashem.html) by obeying His [commandments](cmds613.html) and studying His Torah. It also contains the punishments for those who do *not* obey the [commandments](cmds613.html) and do *not* [study](study.html) His Torah. [HaShem](hashem.html), as it were, has placed us at a turning point and told us what would happen based on our actions.

This turning point in our lives is read at the tekufah (winter solstice), a turning point of the year.

With this observation we begin to get a glimmer that there is some [connection](connection.html) between [time](time.html) and the Torah portion that is read on [Shabbat](sabbath.html). However, when we jump forward [three](three.html) and a half years to [Sivan](feasts.html) 16, 5774 (June 14, 2014), where we read Vayikra (Leviticus) 26:3 – 26:26 a second [time](time.html), we see that it also falls on the [Shabbat](sabbath.html) closest to the tekufah of [Tammuz](feasts.html) (the summer solstice). With this Binah (understanding) we begin to understand that we now have [two](two.html) witnesses which declare that these are [two](two.html) turning points in [time](time.html) that represent the [two](two.html) choices presented to us in the Torah portion.

Either we obey [HaShem](hashem.html) and [study](study.html) His Torah, thus receiving more light (wisdom), or we rebel against [HaShem](hashem.html) and His Torah and receive diminishing light. These [two](two.html) choices are reflected in the tekufot (turning points of the year). At the tekufah of [Tebet](feasts.html) (the winter solstice) we begin to see the days becoming longer, the light is increasing. At the tekufah of [Tammuz](feasts.html) (the summer solstice) we begin to see the days becoming shorter, the light is decreasing.

With both [triennial](shmita.html) [cycles](cycles.html) combined into a [septennial](shmita.html) [cycle](cycles.html), we now have the Chakmah (wisdom) and the Binah (understanding) to enable us to use the [Daat](daat.html) ([Oral Torah](orallaw.html)) to move our [bodies](body.html) in the way we should turn.

The [two](two.html) [triennial](shmita.html) [cycles](cycles.html) resemble Chakmah and Binah. Their manifestation in the [world](worlds.html) is through the [Oral Torah](orallaw.html), through [Daat](daat.html). It is our Hakhamim who [teach](teacher.html) us how the weekly Torah reading is expressed as prophecy for that week.

# In The Alphabets

Alphabets with vowels tend to be written from left to right. Those, like [Hebrew](hebrew.html), that contain only consonants but not vowels, tend to be written from right to left.

Latin alphabets are used throughout the western hemisphere and Australia except for North Africa.

The following languages are written right to left:

**Arabic script** - used for Arabic, Persian, Urdu and many other languages.

[**Hebrew**](hebrew.html) - used for [Hebrew](hebrew.html), Yiddish and some other [Jewish](gen-jew.html) languages.

**Syriac** - used for varieties of the Syriac language.

**Thaana** - used for Dhivehi.

**N'Ko** script - used for several languages of West Africa.

**Samaritan** alphabet - closely related to [Hebrew](hebrew.html), used for the Samaritans' writings

**Mandaic** alphabet - closely related to Syriac, used for the Mandaic language

**Aramaic** alphabet - ancient, closely related to [Hebrew](hebrew.html) and Phoenician

**Phoenician** - ancient, closely related to [Hebrew](hebrew.html) and Imperial Aramaic

**Lydian** - ancient; some texts are left-to-right

**Cypriot** syllabary

**Kharosthi** - an ancient script of India

**Old South Arabian**

**Avestan**

**Pahlavi** scripts

**Old Turkic**

**Etruscan** language - extinct language

**Umbrian** language - an extinct Italic language formerly spoken by the Umbri in the ancient Italian region of Umbria.

The following languages are written left to right:

**Devanagari** – used in India and Nepal.

**Abugidas** – Used in Tibet, Thailand, Bangladesh, and Cambodia.

**China**

**Japan**

**Arabic**

**Libya**

**Egypt**

**Algeria**

**Morocco**

**Middle** [**East**](east.html)

**Afghanistan**

**Pakistan**

**Iran**

When we read something written in an alphabet, like English, that contains vowels, each word is more or less intelligible on its own. So we can use the linear, sequential left brain, which controls rightward movement, which is why English is written from left to right.

Not so when we read a text written in an alphabet without vowels. Imagine English without vowels. The [letters](letters.html) ht, for example, might mean any of hot, [hat](hair.html), hit, hut, heat or hate. How do you tell which? Only by understanding the context, and perhaps even how the sentence ends. For that you need to use the integrative and holistic right brain, which controls leftward motion. That is why vowel-less alphabets tend to be written from right to left.

# Conclusion

There is much to be learned from diligent Torah [study](study.html). It is the Torah and our Hakhamim who [teach](teacher.html) us how to relate to Orientals, to Occidentals, and to [Jews](gen-jew.html). Our Hakhamim [teach](teacher.html) us with the [septennial](shmita.html) lectionary, the sefirot, and the Oral [law](law.html).

The [world](worlds.html) started with [Adam](adam.html) [walking](walking.html) with [HaShem](hashem.html) in [Gan Eden](eden.html). Since we [know](daat.html) that the end will be like the beginning, it follows that eventually all [three](three.html) groups of people, the Orientals, the Occidentals, and the [Jews](gen-jew.html) will merge into a single group in the end. We can witness the beginnings of this merger in our own lifetimes.

When [Adam](adam.html) fell, the greatest damage was to the left side of the sefirot and to the Occidental [world](worlds.html). Therefore the major fix involved sending His chosen people to the Occidental [world](worlds.html) to effect the repair. Unfortunately, the Occidental [world](worlds.html) was composed of [Esau](edom.html) and Rome who hate [Yaaqov](israelja.html) ([Jews](gen-jew.html)).

We see that in the last [one](one.html) hundred years that Occidentals are increasingly going to live in the Orient. At the same [time](time.html) we are seeing Orientals [coming](coming.html) in increasing [numbers](nchart.html) to live in the Occident. [Jews](gen-jew.html) are already well dispersed in the Occident, but they are beginning to have [communities](community.html) in the Orient. Further inter-[marriage](mashal.html) and assimilation is decimating [Jewish](gen-jew.html) [communities](community.html). [Jews](gen-jew.html) were supposed to be a ‘separate people’. Inter-[marriage](mashal.html) has begun to seal this merger of the Orientals, the Occidentals, and the [Jews](gen-jew.html).

This global merger is clearly part of [HaShem](hashem.html)’s plan to accomplish [tikkun](tikkun.html) olam, the repairing of His [world](worlds.html). In the end, [HaShem](hashem.html) is sifting mankind and bring the scattered sparks back together. These are end [time](time.html) [events](feasts.html). This is [HaShem](hashem.html)’s plan. It is moving inexorably towards His conclusion.

Based on this understanding, many question and anomalies can now be elegantly resolved. For example, The Oriental account of the history of the [world](worlds.html), [teaches](teacher.html) that the [world](worlds.html) is billions of years old and will continue for billions of years to come. There is no concept of an accelerating messianic age, i.e., necessary [redemption](redemption.html) and total [tikkun](tikkun.html) of all [creation](bara.html), the great [Shabbat](sabbath.html). They are correct and true to their collective nature because, that is how [time](time.html) is experienced in the dimension of Akudim,[[78]](#footnote-78) [time](time.html) is virtually timeless! Another example is the obsession the Western [world](worlds.html) has, via Christianity, with corporealizing divinity in the form of a man. They are also correct and true to their individualistic nature. The left-brain is dualistic by nature and [needs](needs.html) to communicate in concrete and corporeal expresssions.

Appendix A**[[79]](#footnote-79)**

## High Individualism Countries

Countries with high individualism scores typically bestow promotions based on individual initiative. Below is a list of countries with the highest individualism scores.

* United States ... 91 (111.6% higher than [world](worlds.html) average)
* Australia ... 90 (109.3% higher)
* United Kingdom ... 89 (107% higher)
* Canada, Netherlands, [New](new.html) Zealand ... 80 (86% higher)
* Italy ... 75 (74.4% higher)
* Belgium, Denmark ... 74 (72.1% higher)
* Sweden ... 73 (69.8% higher)
* France ... 72 (67.4% higher)
* Ireland, Switzerland ... 68 (58.1% higher)
* Germany, Norway ... 67 (55.8% higher)
* South Africa ... 65 (51.2% higher)
* Finland ... 64.5 (50% higher)
* Poland ... 61 (41.9% higher)
* Israel ... 54 (25.6% higher)
* India ... 49 (14% higher).

## Low Individualism Countries

Cultures with low individualism scores focus more on collective efforts with promotion based on seniority. The following shows the countries with the lowest individualism scores from Hofstede’s [study](study.html).

* Guatemala ... 6 points (86% lower than [world](worlds.html) average)
* Ecuador ... 7 (83.7% lower)
* Argentina, Panama, Peru ... 11 (74.4% lower)
* Venezuela ... 12 (72.1% lower)
* Colombia ... 13 (69.8% lower)
* Indonesia ... 14 (67.4% lower)
* Costa Rica, Pakistan ... 15 (65.1% lower)
* Taiwan ... 17 (60.5% lower)
* South Korea ... 18 (58.1% lower)
* El Salvador ... 19 (55.8% lower)
* China ... 20 (53.5% lower)
* Singapore, Thailand ... 21 (51.2% lower)
* West Africa\* ... 21 (51.2% lower).

\*Ghana, Nigeria, Sierra Leone

## Other Country Individualism Scores

Shown below are the individualism scores for other countries in Professor Hofstede’s [study](study.html).

* Japan … 46 points (7% higher than the [world](worlds.html) average)
* Iran, Spain … 41 (4.7% lower)
* Brazil, Jamaica … 38 (11.6% lower)
* Arab [World](worlds.html)\* … 38 (11.6% lower)
* Turkey … 37 (14% lower)
* Uruguay … 36 (16.3% lower)
* Greece … 35 (18.6% lower)
* Philippines … 33 (13.3% lower)
* Mexico … 30 (31.2% lower)
* [East](east.html) Africa\*\* … 27 (37.2% lower)
* Portugal … 26 (39.5% lower)
* Hong Kong, Malaysia … 25 (41.9% lower).

\*Egypt, Iraq, Kuwait, Lebanon, Libya, Saudi Arabia, United Arab Emirates

\*\*Ethiopia, Kenya, Tanzania, Zambia

|  |  |
| --- | --- |
|   **Country** | **Individualistic****Scores****(Lower score indicates Collectivistic)** |
| **Arab** [**World**](worlds.html) **\*\*** | 38 |
| **Argentina** | 46 |
| **Australia** | 90 |
| **Austria** | 55 |
| **Austria** | 55 |
| **Bangladesh \*** | 20 |
| **Belgium** | 75 |
| **Brazil** | 38 |
| **Bulgaria \*** | 30 |
| **Canada** | 80 |
| **Chile** | 23 |
| **China \*** | 20 |
| **Colombia** | 13 |
| **Costa Rica** | 15 |
| **Czech Republic \*** | 58 |
| **Denmark** | 74 |
| [**East**](east.html) **Africa \*\*** | 27 |
| **Ecuador** | 8 |
| **El Salvador** | 19 |
| **Estonia \*** | 60 |
| **Finland** | 63 |
| **France** | 71 |
| **Germany** | 67 |
| **Greece** | 35 |
| **Guatemala** | 6 |
| **Hong Kong** | 25 |
| **Hungary \*** | 80 |
| **India** | 48 |
| **Indonesia** | 14 |
| **Iran** | 41 |
| **Ireland** | 70 |
| **Israel** | 54 |
| **Italy** | 76 |
| **Jamaica** | 39 |
| **Japan** | 46 |
| **Luxembourg \*** | 60 |
| **Malaysia** | 26 |
| **Malta \*** | 59 |
| **Mexico** | 30 |
| **Morocco \*** | 46 |
| **Netherlands** | 80 |
| [**New**](new.html) **Zealand** | 79 |
| **Norway** | 69 |
| **Pakistan** | 14 |
| **Panama** | 11 |
| **Peru** | 16 |
| **Philippines** | 32 |
| **Poland \*** | 60 |
| **Portugal** | 27 |
| **Romania \*** | 30 |
| **Russia \*** | 39 |
| **Singapore** | 20 |
| **Slovakia \*** | 52 |
| **South Africa** | 65 |
| **South Korea** | 18 |
| **Spain** | 51 |
| **Surinam \*** | 47 |
| **Sweden** | 71 |
| **Switzerland** | 68 |
| **Taiwan** | 17 |
| **Thailand** | 20 |
| **Trinidad \*** | 16 |
| **Turkey** | 37 |
| **United Kingdom** | 89 |
| **United States** | 91 |
| **Uruguay** | 36 |
| **Venezuela** | 12 |
| **Vietnam \*** | 20 |
| **West Africa** | 20 |

|  |  |
| --- | --- |
|   | \* Estimated values |
|   | \*\* Regional estimated values: |
|   | ‘Arab [World](worlds.html)’ | = | Egypt, Iraq, Kuwait, Lebanon, Libya, Saudi Arabia, United Arab Emirates |
|   | ‘[East](east.html) Africa’ | = | Ethiopia, Kenya, Tanzania, Zambia |
|   | ‘West Africa’ | = | Ghana, Nigeria, Sierra Leone |

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\* \* \*

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\* \* \*

Notes:

The [seven](seven.html) days of [creation](bara.html) are divided as follows:

|  |  |
| --- | --- |
| [First](one.html) day: **Light**. | [Fourth](four.html) day: [**Sun**](hachama.html)**,** [**moon**](chodesh.html)**, and** [**stars**](mazaroth.html). |
| Second day: **Separated waters above from waters below**. | [Fifth](five.html) day: **Fish and birds**. |
| [Third](three.html) day: **Dry land and plants**. | [Sixth](six.html) day: **Animals and man**. |
| [**Sabbath**](sabbath.html) |

From the above table we can see that the [first](one.html) [three](three.html) days are related to the next [three](three.html) days. These [two](two.html) sets are connected by the day of [connection](connection.html), the [Sabbath](sabbath.html). This reflects the same general pattern as the brain, the [Eastern](east.html) hemisphere, Western hemisphere, and Israel connections.

The [seven](seven.html) days of [creation](bara.html) are related to the [seven](seven.html) years of the [Shmita](shmita.html) [cycle](cycles.html).

**\* \* \***

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1. Sephirot or Sephiroth A [Hebrew](hebrew.html) word meaning “enumerations”, are the [ten](ten.html) attributes and emanations in [Kabbalah](sod.html), through which [HaShem](hashem.html) reveals himself [↑](#footnote-ref-1)
2. Berachot 30a [↑](#footnote-ref-2)
3. Iyov 19:26 [↑](#footnote-ref-3)
4. *Shomer Emunim HaKadmon,* argument 1, sec. 27 [↑](#footnote-ref-4)
5. Middle English, from Anglo-French, from Latin *occident-, occidens,* from present participle of *occidere* to fall, set (of the sun) [↑](#footnote-ref-5)
6. Bereshit (Genesis) chapter three describes Adam’s sin in detail. [↑](#footnote-ref-6)
7. **Dualism** (from the Latin word *duo* meaning "two") denotes a state of [two](two.html) parts. [↑](#footnote-ref-7)
8. Here are a few examples: Both the person slaughtering the sacrifice and the sacrifice itself face west, The western lamp in the candlestick,. [↑](#footnote-ref-8)
9. A pasuk is a verse. [↑](#footnote-ref-9)
10. Melachim alef (I Kings) 5:9 [↑](#footnote-ref-10)
11. Bereshit (Genesis) 25:5 [↑](#footnote-ref-11)
12. Bereshit (Genesis) 25:17-18 [↑](#footnote-ref-12)
13. *From Hinduism Back to Judaism* by Rabbi Matityahu Glazerson. [↑](#footnote-ref-13)
14. #  Rabbi Daniel Lapin

 [↑](#footnote-ref-14)
15. Brahmin is named after Abraham. [↑](#footnote-ref-15)
16. They are right for them, yet not right for Israel, which has its own path. [↑](#footnote-ref-16)
17. Bereshit (Genesis) 20:12 [↑](#footnote-ref-17)
18. Bereshit (Genesis) 25:17-18 [↑](#footnote-ref-18)
19. Hod, the eighth sefira counting from Chochma, signifies gratitude, acknowledgment and receptivity. [↑](#footnote-ref-19)
20. *Anacalypsis*; Vol. I; **p.85** [↑](#footnote-ref-20)
21. In Hinduism, **Saraswati** (Sanskrit: सरस्वती,*Sarasvatī*), is the goddess of [knowledge](knowledge.html), music, arts and science. She is the consort of Brahma, also revered as his Shakti. Her figure is also popular in the Jain religion of west and central India. In Konkani she is Saraswati, Sharada, Veenapani, Pustaka dharini, Vidyadayini. In Kannada, she is Sharade, Sharadamba, Vani, Veenapani in the famous Shringeri temple. In Tamil, she is also known as kalaimagal, Kalaivaani, Vaani. She is also addressed as sharadha, Veena pustaka dharani, vaakdevi, varadhanayagi and many other names. [↑](#footnote-ref-21)
22. *Anacalypsis*;Vol. I; p. 387 [↑](#footnote-ref-22)
23. Ur Chasdim [↑](#footnote-ref-23)
24. Bereshit (Genesis) 17:4 [↑](#footnote-ref-24)
25. Bereshit (Genesis) 25:6 [↑](#footnote-ref-25)
26. [Midrash Rabbah](orallaw.html) - Genesis LXIII:10 [↑](#footnote-ref-26)
27. Daat Zekeinim on Gen 25:6 [↑](#footnote-ref-27)
28. Sefer Yitzirah 1:8 [↑](#footnote-ref-28)
29. The concepts in this section come from: *Meditation and Kabbalah*, By Aryeh Kaplan, page 256. [↑](#footnote-ref-29)
30. The tablets of the testimony. [↑](#footnote-ref-30)
31. The ecstatic moment in wisdom is like the ecstatic moment in sex. In both experiences one realizes that he is ‘there’. [↑](#footnote-ref-31)
32. [Hebrew](hebrew.html) phrase that means “repairing the world”. [↑](#footnote-ref-32)
33. Normally translated as ‘kindness’, but it carries the meaning of ‘unlimited giving’. [↑](#footnote-ref-33)
34. Nisbett, R. E. (2003). The geography of thought: How Asians and Westerners think differently. . . and why. Pg 48. New York: The Free Press. [↑](#footnote-ref-34)
35. Micah Jonah Killian [↑](#footnote-ref-35)
36. Similar studies by others have yielded similar results. See a study by cultural psychologist Richard Shweder. Also: “Caudill and Plath’s (1966) well-known study of **Japanese** [**sleeping**](experience.html) locations. [↑](#footnote-ref-36)
37. <http://www.nytimes.com/2011/01/20/books/20book.html> [↑](#footnote-ref-37)
38. *The Geography of Thought: Asian and Western Minds at Work*, Richard E. Nisbett [↑](#footnote-ref-38)
39. *The Geography of Thought: Asian and Western Minds at Work*, Richard E. Nisbett [↑](#footnote-ref-39)
40. "Democracy Index 2011".*Economist Intelligence Unit.* [↑](#footnote-ref-40)
41. An acronym for **T**orah, **N**eviim, and **K**etuvim, the so called Old Testament. [↑](#footnote-ref-41)
42. The so-called New Testament. [↑](#footnote-ref-42)
43. Psychology for A-level *second edition, page 309*. [↑](#footnote-ref-43)
44. Ibid. [↑](#footnote-ref-44)
45. *Tanchuma*, beginning of *Parshat Pekudei*, and *Tikkunei Zohar*, *Tikkun* 69, p. 100b, *et al*. [↑](#footnote-ref-45)
46. *Shomer Emunim HaKadmon,* argument 1, sec. 27 [↑](#footnote-ref-46)
47. Chapter 5 [↑](#footnote-ref-47)
48. The right brain. [↑](#footnote-ref-48)
49. The left brain. [↑](#footnote-ref-49)
50. Chagigah 14a, Sanhedrin 93b, Rashi on Exodus 31:3 [↑](#footnote-ref-50)
51. *Right-Hand, Left-Hand*, Chris McManus of University College London [↑](#footnote-ref-51)
52. Shemot (Exodus) 32:19. [↑](#footnote-ref-52)
53. I.e., one next to the other along the length of the ark. [↑](#footnote-ref-53)
54. Viz., for the thickness. [↑](#footnote-ref-54)
55. I Melachim (Kings) 8:9. [↑](#footnote-ref-55)
56. One handbreadth = [four](four.html) finger-breadths. [↑](#footnote-ref-56)
57. Two silver sticks like the sticks of a scroll placed on each side of the tables. [↑](#footnote-ref-57)
58. Song of Songs 3:9-10. [↑](#footnote-ref-58)
59. I Shmuel (Samuel) 6:8. [↑](#footnote-ref-59)
60. Devarim (Deuteronomy) 31:26. [↑](#footnote-ref-60)
61. I.e., the double limitation. [↑](#footnote-ref-61)
62. The first tables which Moses broke. [↑](#footnote-ref-62)
63. And therefore the scroll must have been two handbreadths wide. [↑](#footnote-ref-63)
64. If we assume with R. Meir that there was a scroll in the ark. [↑](#footnote-ref-64)
65. On [Tabernacles](succoth.html), in accordance with Deut. 31:9-13. [↑](#footnote-ref-65)
66. Since there was no room for them in the ark alongside the Scroll at the base of the tables. [↑](#footnote-ref-66)
67. Seeing that the verse on which R. Judah bases this is needed by him for another lesson. [↑](#footnote-ref-67)
68. II Shmuel (Samuel) 6:2. [↑](#footnote-ref-68)
69. Devarim (Deuteronomy) 10:2. [↑](#footnote-ref-69)
70. Although I did not tell thee. The words ‘which thou brakest’ can be utilized for this lesson because they are strictly speaking superfluous. [↑](#footnote-ref-70)
71. Berachot 8b [↑](#footnote-ref-71)
72. Arizal - From *Parashat Terumah* in the writings of

the Ari of Safed- translated from *Sefer HaLikutim* and *Likutei Torah* by Rabbi Moshe Wisnefsky. [↑](#footnote-ref-72)
73. Literally ‘wise men’. This is how the Sephardic [Jews](gen-jew.html) call their Rabbis. [↑](#footnote-ref-73)
74. *Apples from the Orchard*, Parashat Terumah, page 180. [↑](#footnote-ref-74)
75. Rosh HaShana 2a [↑](#footnote-ref-75)
76. This is what Sephardim call the place where the Torah scrolls are kept. In Ashkenazim synagogues this storage place is called the Aron, the ark. [↑](#footnote-ref-76)
77. Esnoga is how Sephardi Jews call their [synagogue](synagogue.html). [↑](#footnote-ref-77)
78. The World of “Binding” [↑](#footnote-ref-78)
79. © Geert Hofstede - all rights reserved [↑](#footnote-ref-79)