



## May 2014

Levanah and Stan Tenen

### From The Editor

#### MERU PROJECT UPDATES

*The Alphabet That Changed the World* is now in its second printing, and continues steady sales. Readers in the US and Canada can also purchase an ebook version of *TATCTW* on iBooks. (For technical reasons, our publisher could not make a Kindle or Android version.) The publisher will release the *TATCTW* ebook in additional countries, once underlying copyright issues between Apple and Random House are resolved.

#### Current and Long-Term Projects:

##### *New Analysis of Sefer Yetzirah*

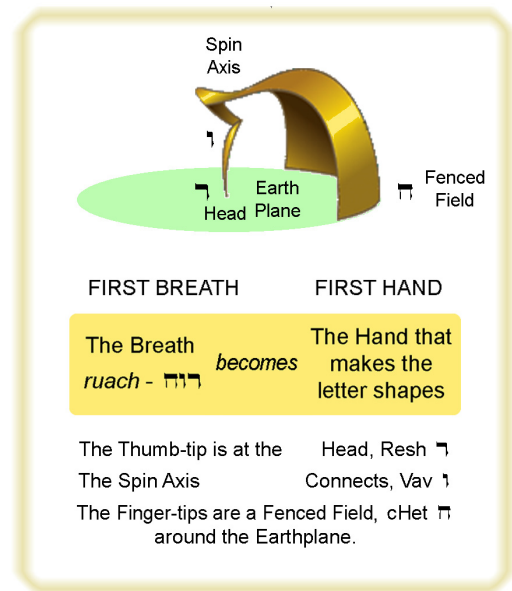
Stan and I have begun organizing material for a groundbreaking re-examination of *Sefer Yetzirah*, which we're currently calling *Wrestling with Yetzirah*. We have revisited *Sefer Yetzirah* many times over the years; we can now relate this seminal Kabbalistic work directly to the inverted-T geometry and other insights gained while writing *The Alphabet That Changed the World*. *Wrestling with Yetzirah* is an ongoing, major project, and will take time to develop and complete. But along the way, there will be new insights, and graphic essays explaining them, which we'll release as issues of eTORUS. The first of these pertains to the Sefirotic Tree, which Aryeh Kaplan discusses extensively in his translation of *Sefer Yetzirah*—see below.

##### *Hebrew-English Root-Word Dictionary*

English and Hebrew words that are spelled with the same consonants often have related meanings. We offer a possible explanation of how and why this happens on pp 211-213 of *The Alphabet That Changed the World*; eTORUS #8 also has some early examples. We've gathered many more examples over the years, and want to organize them into a "root word dictionary," as a resource for research; we may also consider it for future publication.

##### *Research Experiment on the "Minyan Effect"*

We speculate on what we're calling the "minyan effect" on pp. 276-77 of *The Alphabet that Changed the World*: the idea that when a group meditating in harmony with one another reaches ten members, new and unexpected effects can emerge. eTORUS #55 describes a straightforward experiment to test this hypothesis, and we are actively seeking professional collaboration so that results can be submitted for peer review.



From our featured essay: *What's In a Name? The Glassblower, the Golden Rule, and the Sefirotic Tree of Life*



### *First Hand™ Model*

We continue working towards making the Meru *First Hand™* available to the public. We are currently investigating our options with 3-D printing, and hope to have news by later this year.

### **Meru Foundation's Future Outlook**

Meru Foundation's research and findings entered a new, wider arena when *The Alphabet That Changed the World* was published. Our discoveries profoundly affect fields as diverse as language, history of mathematics, religion, and consciousness.

Meru Foundation was founded just over 30 years ago, and has been supported through direct donations and sales, private gifts, and personal family funds since its inception. Stan and I funded Meru's move back to California in 2012-13, and the past year of "reconnection and exploration," almost entirely by using our own personal resources. Now, Meru must expand: our findings reach much farther than our current small staff can explore in a lifetime, and farther than our modest personal incomes alone can support. We are asking you who value our research, who have read and appreciate *The Alphabet That Changed the World* or have viewed our videos, who have correspond with us via email and received personal responses, to step up and contribute so that Meru's findings can become real in the world. In the real world, it takes real dollars to maintain an office, to pay for phone and internet connections, and to free the primary research team—Stan and myself—to focus on the research itself.

We want to build lasting relationships with individuals and foundations that value our work, see its potential, and have the means to ensure its continuation and growth. We are seeking new members for Meru's Board of Directors to guide the Foundation in the future. If you, or someone or organization you represent, might be that person—we want to meet you, and explore what we can do together.

Also, please consider making a regular, ongoing monthly contribution to Meru Foundation. It's simple to do: click on the orange "Donate" button on the top of [www.meru.org](http://www.meru.org), and you will be guided through the process. Some of you are doing that already—and we thank you.

Stan and I want to thank all of you for your interest in Meru Foundation's work. Please tweet about Meru; post links to [www.meru.org](http://www.meru.org) on your facebook page; and send people to [www.tatctw.com](http://www.tatctw.com) for information on *The Alphabet That Changed the World*. And thank you for your support, and your help.

—Levanah Tenen, Editor

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The featured essay, "What's in a name? The Glassblower, the Golden Rule, and the Sefirotic Tree of Life," begins on the following page.



### What's In a Name? The Glassblower, the Golden Rule, and the Sefirotic Tree of Life

#### What's in a name: *Even Shetiyah*

We first introduced the inverted-T, "As Above/So Below" model of the dynamics of the golden rule, and the triangle it outlines, in eTORUS #48. The proportions of this "golden rule triangle" specify both the golden ratio and the Pythagorean "3,4,5" triangle, as can be seen in figure 1 below.

We can now identify our inverted-T "As Above/So Below" "golden rule triangle" with the *Even Shetiyah*—the Foundation Stone: all of the angles of the inverted-T triangle and the Pythagorean triangle sitting above it are specified by the numerical values of the words "foundation" and "stone." This illustrates that the golden rule is not just "Torah on one foot" in a general sense, but that it also actually functions as a foundation stone for understanding the geometries needed to appreciate Kabbalistic discussions, Torah, and the generation of the letters.

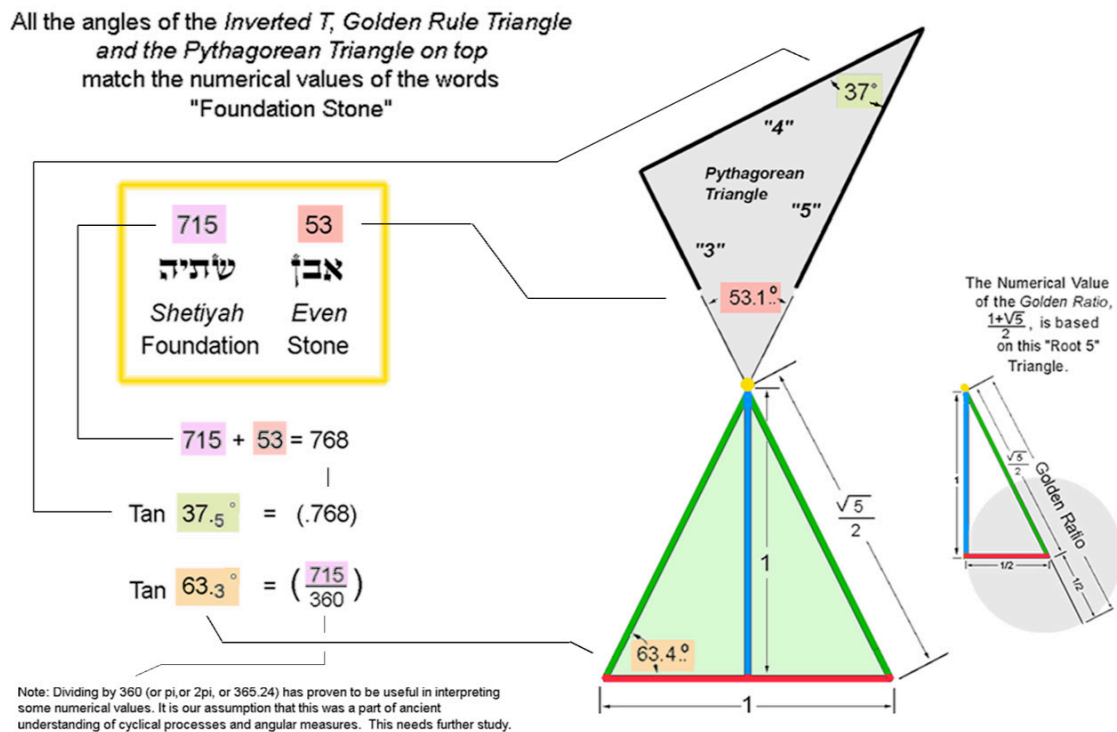


Figure 1: *The Foundation Stone*

**What's in a name: *Inyan***

The following is from our discussion of *Inyan* on pp. 218-219 of *The Alphabet That Changed the World*:

In a passage from Yehuda Halevi's *Al Kuzari* (part 4, #25) dealing with the nature of language in relation to God's creation where Halevi is speaking of the intrinsic significance of the names Adam chose to apply to created things, the author remarks:

The shapes of the letters are not the result of accident, but of a *device* [our italics] which is in harmony with the character of each letter ...

The passage comes from a context in Halevi's work in which he is discussing the tradition that Adam in the Garden was given the task and power to assign names to living creatures. Halevi asserts that these names were appropriate to the beings to which they were attached. To the modern ear this sounds obscure or at least naive. We want to know where the meanings of the names come from, that they might be either appropriate or inappropriate to the beings they name. But Halevi's discussion is part of his analysis of three Hebrew words which are given in the *Sefer Yetzirah* to explicate the meaning of the *sefirot*—the Ten Emanations that define the progress of the Divine itself from that which is prior to manifestation all the way into the material world...

...The implication is that we can understand how the names are appropriate to the beings named on analogy with how the letter shapes are derived from a "device" (*Inyan*—*Ayin-Nun-Yod-NunFinal*—ענין) that renders them intrinsically meaningful and somehow appropriate, i.e., in "harmony with the character of each letter."

This means rather clearly, that first of all, letters *have* an intrinsic character, and second, that they were generated by a unifying principle in the form of a certain "device." What that device was is not specified, but it stands to reason that if it was "in harmony" with the letter-meanings, the device itself must have been created according to principles that were themselves in harmony with what the letters were intended, as letters (according to their "character"), to mean. Halevi is arguing that the names Adam gave to creatures were appropriate to them in the same way that the shapes of letters are appropriate to *their* meanings. There must have been a tradition behind Halevi's remark that was still vital in his time, not particularly esoteric, and important enough for him to mention it in this summary of Jewish teachings.<sup>28</sup>

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Note 28: *Al Kuzari* was written as an instruction manual in the essence of Jewish teachings aimed at Halevi's contemporaries in the twelfth century, but framed as a letter addressed to the king of the Khazars, who chose to convert his kingdom to Judaism in the eighth or ninth century CE.

*Inyan* is generally translated as "device," and is now thought to refer to any sort of device. However, as noted in the above passage, it is likely that Halevi had something more in mind. Figure 2, a graphical analysis of *Inyan* from page 220 of *The Alphabet That Changed the World*, outlines how the word *Inyan* exactly describes the shape of the *First Hand* model, the actual device which generates the Hebrew letters, based on reading the letters *Ayin-Nun-Yod-NunFinal* as an acronym sentence: "A circle (*Ayin*) connecting (*Nun*) a point (*Yod*) to an infinite line" (*NunFinal*). In an age without modern algebra, this is an exact description of the equation for the shape.

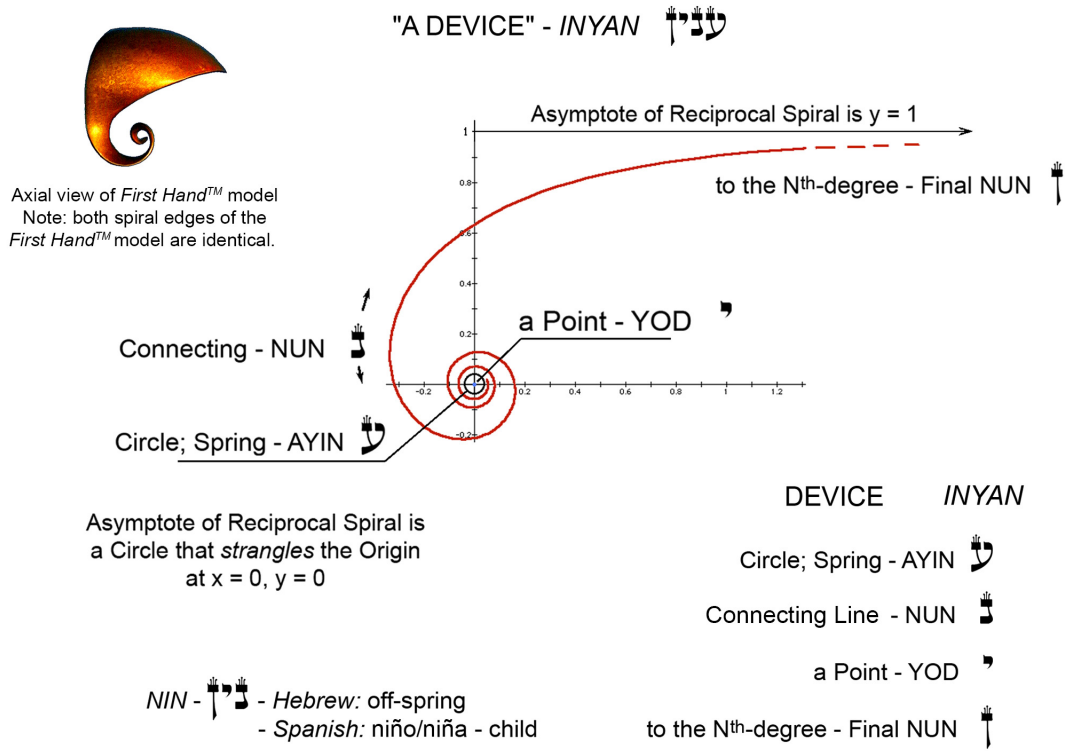


Figure 7.8 A graphical analysis of Inyan, ענין, Ayin-Nun-Yod-NunFinal

Yehuda Halevi's word for "device": Inyan, ענין, Ayin-Nun-Yod-NunFinal. The device specified by the letters of Inyan fits the description of the model hand: the point is at the thumbtip, and the fingertips are at the end(s) of a straightening line.

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Figure 2: A graphical analysis of Inyan, from The Alphabet That Changed the World

There is an additional detail not included in this illustration: the numerical value of the word Inyan is 180. Interpreted as 180°, this also tells us that the arch of the model hand, the device, spans 180°. Thus, the word Inyan gives us the shape of the model hand.

In The Alphabet That Changed the World, the discussion of Roger Penrose's The Emperor's New Mind (pp. 27-30) uses the term negentropy ("not-chaos") to refer to the information the plants extract from the difference between the organized photons of the sun, and the less organized photons that are radiated back to the sky. Negentropy is a form of physical nourishment. What is not mentioned in TATCTW is that negentropy can be the equivalent of loving-kindness, which nourishes us spiritually. "Loving" here means "giving freely, without passing judgment;" and "kindness" means "in kind," i.e., in the most useful form. Just as negentropy "fills the sails" of all physical processes, loving-kindness "fills the sails" of all spiritual processes. (I refrained from making this association in TATCTW because at the time I thought it was premature, and I also thought it might be off-putting to people looking for a more technical, rather than spiritual, approach.)

As pointed out in The Alphabet That Changed the World, this flow of loving-kindness is described by R. Shneur Zalman of Liadi (1745-1812) in his work Shaar Hayichud Vebaemunah ("The Gate Of Unity and Faith") (emphasis added):

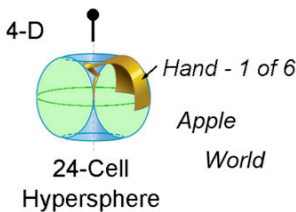
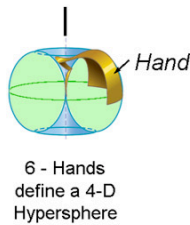
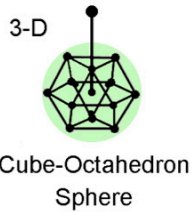
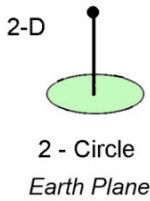
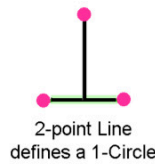
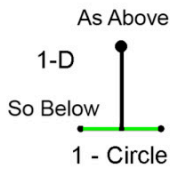


He created it with Light, through the utterance, 'Let there be light,' which is the **spreading forth** and flow of the light from above into the world, and its **diffusion into the world from one end to the other**.

*The Golden Rule through the Dimensions*, shown from top to bottom vertically on the left of figure 3, models this spreading forth of loving-kindness into our world "from one end to the other": each direction can be seen as an added dimension, which is how we arrived at this interpretation. (See also the discussion of the *glassblower*, later in this essay.)

### The Golden Rules through the dimensions

From Fig. 8.2, page 251  
TATCTW



The Dimensional expansion of the Golden Rule Geometry matches the structure of the Sefirotic Tree

### The Sefirotic Tree

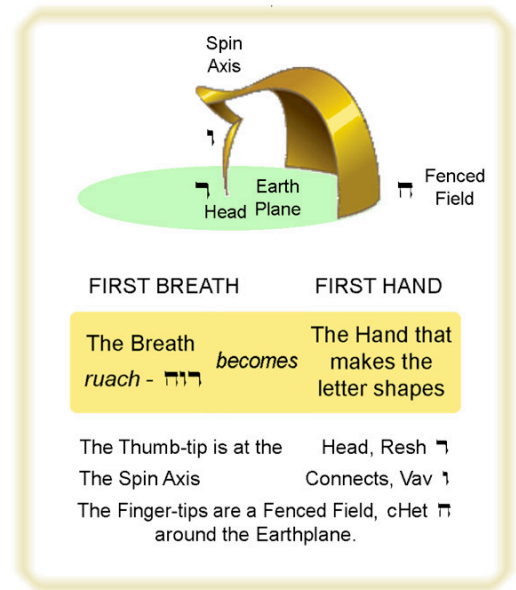
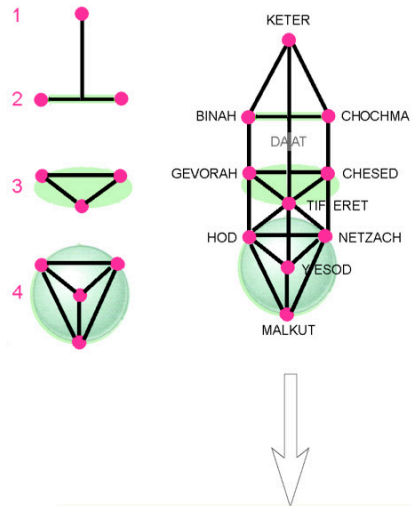


Figure 3: *The Golden Rule Through the Dimensions and the 4-Dimensional Tree*





Examining the left-hand column of figure 3, from top to bottom:

In each dimension, the vertical line descending from the Transcendent is always single: *above* is always the One. The horizontal line in each dimension, from 1-D to 4-D, always represents the space of “What goes around, comes around” in that dimension: *below* is always the many possibilities or choices available in that particular space.

So, going up the dimensions, we have:

- In 1-D, “what goes around comes around” is a line segment: back-and-forth, tit-for-tat, reciprocity. (Newton: For every action there is an equal and opposite reaction.)
- In 2-D, “what goes around comes around” is a circle: the wheel of karma, the potter’s kick-wheel (Zohar).
- In 3-D, “what goes around comes around” is the sphere of possibilities, emanating from a single starting point at its center.
- In 4-D, “what goes around comes around” is the hypersphere defined by six model hands.

With this understanding, we can now identify the four levels of the Tree of Life with this “golden rule progression,” from 1-D to 4-D, as is shown on the right in figure 3.

### What’s in a name: *Ruach*

On the lower right of figure 3 is an illustration that identifies our alphabet-generating *First Hand* model hand with *Ruach*, generally translated as “breath” or “spirit.” We are proposing that this identification of *Ruach*, “first breath,” with the *First Hand* model may be important for understanding certain Kabbalistic references, particularly in the *Sefer Yetzirah*: e.g., the Sefirotic Tree of Life. With this identification, we can appreciate what Aryeh Kaplan tells us in his work *Innerspace: Introduction to Kabbalah, Meditation and Prophecy*,<sup>1</sup> and in his translation of *Sefer Yetzirah*.<sup>2</sup>

The following two quotes are from *Innerspace*, p. 17 (**emphasis added**):

#### **Ruach**

The second level of the soul is *Ruach*, the “**wind**” blowing down to us from God’s breath. This “wind” is seen as the **connection** between God’s “mouth,” as it were, and the person. Therefore, it **parallels the Vav of the Tetragrammaton which also denotes connection** and transition.

When the air around us is at rest, are we aware of it? We are aware of air when there is a wind. Similarly, we are aware of the sea of spirituality that surrounds us when we experience the level of ***Ruach*, which is like a spiritual wind in motion**. At this level, a person goes beyond the quiet spirituality of *Nefesh* and feels a completely different kind of motion. **In this state of consciousness, information can be communicated**; one can see visions, hear things and become conscious of higher levels of spirituality.<sup>47</sup> Reaching the level of ***Ruach*, one feels a moving spirit** rather than a quieting one. At the highest levels, this becomes the experience of *Ruach HaKodesh*-Divine Inspiration. This is the prophetic state where a person feels himself completely elevated and transformed by God’s spirit.<sup>48</sup>

Kaplan, notes:

<sup>47</sup>*Derekh HaShem* 3:3:1-4.

<sup>48</sup>*Yad, Yesodey HaTorah* 7:1; *Kerekh HaShem, ibid.*

Continuing, Kaplan further explains *Ruach* by using the traditional analogy of the glassblower:

#### **The Glassblower Analogy**

This relationship [between man’s soul and God’s breath] can be illustrated with an analogy.<sup>43</sup> Imagine a glassblower who decides to make a beautiful vessel. This “decision,” [emanates] from the innermost will...

Next we see the glassblower himself before he begins to blow out. This is the level...where the life-force is still within the realm of the Divine...



Next, the breath...emanates from the mouth of the glassblower and flows as a pressurized wind (*Ruach*) through the glassblowing pipe, **expanding in all directions** and forming a crude vessel. The wind finally comes to rest...in the completed vessel.

Kaplan, note 43: *Etz Chaim* 5:5 (p. 68). See *Chakamoni* (R. Shabbatai Donnelo) on *Sefer Yetzirah* 1:10, p. 133 (67a); *HaGra ad. loc.*; *Nefesh HaChaim* 1:15; *Raziel HaMalakh* 10a (23), 22a (73); cf. *Sanhedrin* 91a; *Bereshith Rabbah* 14:7; *Midrash Tehillim* 2:11; Rashi on *Chagigah* 12b, s.v. *Ruchot U'Neshamot*.

We are interpreting "expanding in all directions" as indicating the dimensional progression from 1 to 4 dimensions.

The FIRST BREATH of the GLASSBLOWER (YH-VH) becomes the FIRST HAND in our Hand

From RUACH to YAD  
From the Hands of the Glassblower to Our Hands



Image courtesy: glass-blowing07.blogspot.com

FIRST BREATH      FIRST HAND

The Breath *becomes* ruach - רוח      The Hand that makes the letter shapes

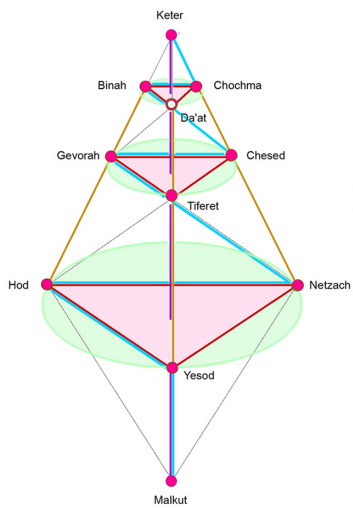
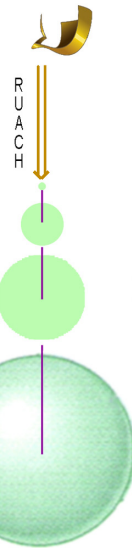
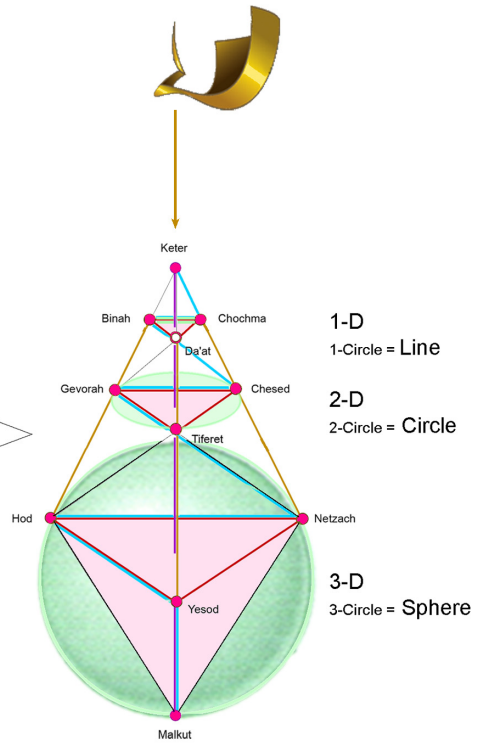


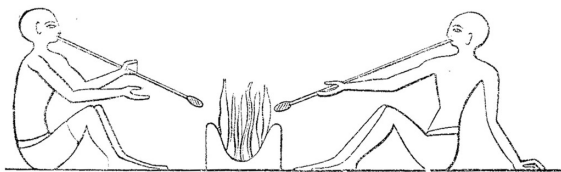
Figure B 7, page 299 TATCTW



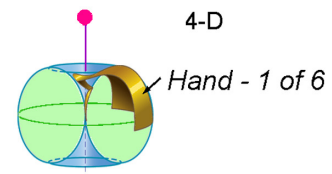
Glass-blowing expanding spheres



4-Dimensional Sefirotic Tree



Egyptian Glass blowers      Illustrerad\_Verldshistoria\_band\_I\_III\_029.jpg



Hypersphere

Figure 4: *The Dimensionally Expanding Spheres of the Glassblower and the 4-Dimensional Sefirotic Tree*





In his commentary on *Sefer Yetzirah*, Kaplan includes another explanation of the *glassblower*, explicitly identifying *Ruach* as the **first breath**. From Kaplan's *Sefer Yetzirah*, p. 69 (**emphasis added**):

In general, the word *ruach* indicates motion and communication...The spirit (*ruach*) of life in an animal is the power that causes it to move.

Normally, the air is invisible and undetectable. It is only when it moves that one can feel it as a wind or breath. Similarly, the spiritual continuum is undetectable, except when it moves. It is then experienced as spirit (*ruach*). Hence, *ruach* is the word for wind, breath, and spirit.

This is also describing the act of creation. The analogy would be to the **formation of a glass vessel**.<sup>181</sup> **First the breath (*ruach*) emanates from the mouth of the glassblower**. The vessel is shaped through the interaction of the breath, where the wind bounding off the walls causes pressure. **The vessel then expands in all spatial directions**.

Note 181: See *Chakamoni*, R. Eliezer of Wormes (3b), *Gra*, *ad loc.* Also see Razi'el 10a (23), 22a (73). Compare this to *Etz Chaim*, *Shaar TaNTA* 5, from Psalm 23:31, *Nefesh HaChaim* 1:15.

Identifying *Ruach* as the first breath enables us to understand the “glassblower” analogy as it refers to the Sefirotic Tree, as shown above in figure 4. Earlier (in figure 3), we illustrated how the generation of the golden rule through the dimensions matches the structure of the Sefirotic Tree. The expanding circles of that model don't just get larger and larger; they grow dimensionally, from a point to a line segment, to a circle, to a sphere, to a hypersphere. Figure 4, *The Dimensionally Expanding Spheres of the Glassblower and the 4-Dimensional Sefirotic Tree*, shows how this dimensional expansion fits the “glassblower” analogy described by Kaplan: it illustrates how the first breath, *Ruach*, entering *Keter* at the apex of the Sefirotic Tree, ultimately becomes *Yad*, the *First Hand*.

What's in a name? It depends on its context, and the tools one uses to examine it. Recovery of the functional meaning of each letter enables us to more clearly read the intended meaning of words, reversing the process by which Adam named the creatures. In *Gan Eden: The Two Trees in the Garden* (eTORUS #60), *Even Shetiyah*—the inverted-T “As Above/So Below” triangle—is shown as both the Tree of Life and the Tree of Knowledge in Eden: the same form in different contexts. Similarly, *Ruach*/First Breath, and our First Hand model, take the same geometry: the geometry of *Ruach*, the breath of life at the top of the Sefirotic Tree, becomes the hand that makes our choices as we proceed down the Tree. The inverted-T geometry is truly the Foundation Stone, and is key to unlocking the deep meaning of Kabbalistic imagery.

<sup>1</sup>Aryeh Kaplan, *Innerspace: Introduction to Kabbalah, Meditation and Prophecy*, tr. Abraham Sutton (Brooklyn, NY: Moznaim Publishing, 1990; second printing, 1991)

<sup>2</sup>Aryeh Kaplan, *Sefer Yetzirah: The Book of Creation* (York Beach, Maine: Samuel Weiser, 1990)





### Meru Foundation on the Web

[www.meru.org](http://www.meru.org) Meru’s original website was created in 1996, and has a large selection of essays and posters on many different aspects of this work. This is a site for leisurely exploration; the home page also includes a PayPal button for contributions.

Our eTORUS Newsletters include the most recent essays and graphics; all issues are archived at [www.meru.org/Newsletter/journalindex.html](http://www.meru.org/Newsletter/journalindex.html).

A basic introductory packet on Meru Foundation, including a research summary, endorsements, a sample eTORUS, and biographical information, is posted at [www.meru.org/MerulIntroPacket.2013.pdf](http://www.meru.org/MerulIntroPacket.2013.pdf).

[www.meetingtent.com](http://www.meetingtent.com) Meru’s secure-server website for ordering our lecture DVD’s, books, and other materials, and for making contributions via credit card. This site also includes a Meru FAQ, sample videos, and contact information for the media.

[www.tatctw.com](http://www.tatctw.com) Website focused on Stan Tenen’s 2011 book, *The Alphabet That Changed the World: How Genesis Preserves a Science of Consciousness in Geometry and Gesture*. Includes professional and reader reviews, and a portal for ordering from Amazon.

[www.youtube.com/user/filmguy2121](http://www.youtube.com/user/filmguy2121) Bill Haber’s YouTube channel, featuring our introductory video *First Light*, animations, and video excerpts from live lectures by Stan Tenen.



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