



The Meru Project

An Investigation of Torah, Science, and Consciousness

Using the objective tools of science, Meru Foundation research has shown that the geometric patterns fundamental to modern physics have existed and were available to us long before physics per se was considered an independent science. These patterns are intrinsic to the Hebrew letter-text of Genesis, and when studied, lead to a deep understanding of the framework of our own existence and ways to access our potential to improve ourselves and the world around us.

Meru research demonstrates that the Hebrew alphabet, in its early rabbinic form, is at its core a universal language of gestures. People from all cultures, even those who are blind from birth, and children before they speak, make spontaneous use of this natural language. The gestures of the Hebrew alphabet express universal needs and choices.

What is The Meru Project? Meru has studied the mathematical structure underlying the sequence of letters in the Hebrew text of Genesis. Meru research has shown that until 200 years ago, this structure was known, studied, and used in Jewish practice by many rabbinic scholars and their students. This knowledge was veiled as a result of the upheavals of the Jewish people through the pogroms and the Holocaust in the 19th and 20th centuries; it has recently been re-discovered by Stan Tenen's 35 years of painstaking research.

The Meru Project has discovered that the sequence of letters in the Hebrew text of Genesis reveals a simple yet extraordinary and unexpected series of geometric models whose intrinsic meaning describes processes inherent in fields as diverse as embryology, modern physics, and consciousness studies.

The benefits of using this extraordinary and uniquely elegant model range from personal and spiritual growth to the expansion of scientific knowledge.

Meru founder Stan Tenen has presented this research to groups such as:

- Association of Orthodox Jewish Scientists Summer Convention
- Arthur Young's Institute for the Study of Consciousness, Berkeley, CA (multiple occasions)
- MIT Club, Stanford University
- Hillel Society, Princeton University
- George Mason University Conference: *Fundamental Principles of Cosmology: The Foundations of a Conscious Universe*

Scientists in the fields of artificial intelligence, theoretical physics, information theory, and cosmology act as consultants and work with Meru Foundation on the implications of this model in their fields of expertise.

Mr. Tenen's book, *The Alphabet that Changed the World: How Genesis Preserves a Science of Consciousness in Geometry and Gesture*, was released by North Atlantic Books/Random House in July 2011. A chapter on Meru Foundation findings titled "Linguistic Cosmology" is included in *The Complementarity of Mind and Body: Realizing the Dream of Descartes, Einstein & Eccles* (edited by R. Amoroso, Ph.D.; NOVA Scientific, 2010).

Meru Foundation findings demonstrate that the Hebrew letter text of Genesis preserves models and provides tools intended for our spiritual, intellectual, and emotional growth.



Meru Foundation

524 San Anselmo Ave. #214
San Anselmo CA 94960 USA
Voicemail: (415) 223-1174
meru@meru.org
www.meru.org

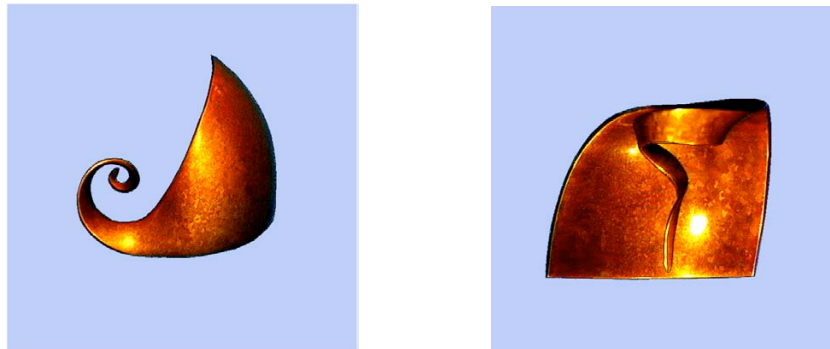
Meru Foundation, founded in 1983, is registered in California as a 501(c)(3) private nonprofit research and educational corporation

The Alphabet Generating Model □ from Traditional Sources

The seminal Kabbalistic work *Shefa Tal*, by **R. Shabatai Sheftal Horowitz of Prague** (c. 1561-1619), contains some of the first symbolic illustrations ever printed in the Jewish world. It discusses geometric forms and concepts, including the alphabet-generating □model hand□pictured below, which Mr. Tenen independently rediscovered using the Hebrew letter text of Genesis. From *Shefa Tal*, 1:4, note on *The Three-Part Picture*:

□ כמו שִׁתְּרָאָה בְּקוֹ הַעֲקוּם שֶׁהוּא יוֹרֵד
 בְּשִׁפּוּעוֹ וּמִתְקַצֵּר וּמִתְצַמֵּץ אֶפְיָלוּ בְּנִקּוּדָה עֲצֻמָּה □

□ See how the straight line curves/bends into a descending gradient (like a waterfall), narrowing, & ultimately ripening into a point in-itself. □



First Hand, a model of Continuous Creation, ©1986, 2006 S. Tenen

R. Horowitz, known as □the renowned physician of Prague,□was a master of both the Talmudic and mystical traditions of Judaism. Prior to the Holocaust, *Shefa Tal* (□Abundance of Dew□), was one of the most widely-reprinted Kabbalistic works in Eastern Europe. In fact, R. Kalonymous Kalman Shapiro (the □Rebbe of the Warsaw Ghetto□) urged his Chassidim who felt they were ready to undertake the study of Kaballah, to start their study not with the Zohar, but rather with *Shefa Tal*.

The 12th century sage **Yehuda HaLevi** (in *Al Kuzari*, part 4, #25) tells us that □**The shapes of the letters are not the result of accident, but of a device which is in harmony with the character of each letter.** . . □ Each letter then, is not only generated by the model, but also has meaning connected to how the model generates the letter. For example, the letter Mem means □from□or □source of□. The source of speech is at the throat. Thus, the most fitting gesture for Mem is at the throat, facing forward as if projecting **from** the throat as the **source** of speech. In the case of each Hebrew letter, the gesture that displays the letter's shape carries the meaning of the letter's name, based on its function.

Example using the letter Mem



Images ©SNT/Meru

What Scholars and Scientists Say about Meru

Ralph Abraham, Ph.D. Professor of Mathematics, UC Santa Cruz; Founder, Visual Mathematics Institute

I have been following Stan's work for two decades. He has made crucial discoveries on the role of mathematics in the history of consciousness.

Louis H. Kauffman, Ph.D. Professor of Mathematics, U. Illinois at Chicago

[Meru's research has] created the beginnings of a wonderful geometric language - using real and deep mathematical structures. The geometric alphabet [in the Hebrew text of Genesis] is itself not only of great artistic and conceptual value, but I believe that it will be seen to hold a key for many other questions in language and science. This project brings together the old and fascinating questions about origins of language and the self with the rigorous traditions of modern geometric thinking and mathematical imagination.

Jay Kappraff, Ph.D. Professor of Mathematics, NJ Institute of Technology; author of popular books on mathematics

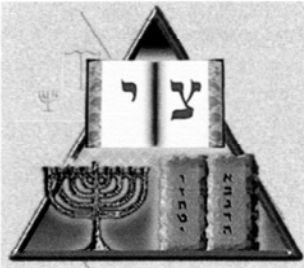
From Prof. Kappraff's epilogue to his book, *Beyond Measure: A Guided Tour through Nature, Myth, and Number*, ©2004

Part I of th[is] book explored, through number and geometry, man-made systems of language: systems of music, written language, and design as they may have been expressed at the threshold of these momentous changes. . . . [R]emnants of these creative impulses are to be found in **Kepler's** attempts to build a planetary system from the harmony of the spheres, Brunel's recreations of the methods by which ancient temples might have been constructed, **Michelangelo's** preservation of the principles of an ancient geometry in the pavements of the Laurentian Library, and **Tenen's** description of the creation of the letters of the Hebrew alphabet.

Rabbi Dr. Meir Sendor Ph.D. Harvard Medieval Jewish History and Philosophy; Yale, Yeshiva University; Young Israel of Sharon

This work is solidly grounded in disciplined thought. Using the keys uncovered by Meru's work, it becomes possible to understand certain medieval kabbalistic texts that have been regarded as nearly incomprehensible. Learning about sacred geometries imbedded in the Torah is indeed exciting for scholars of Kabbalah.





Young Israel of Sharon
100 Ames Street
Sharon, MA 02067
781-784-6112
Fax 781-784-7758
www.yisharon.org

Dr. Meir Sendor, Rabbi

Officers

Jay Turk, President
Mark Glass, Vice President
Bruce Mills, Recording Secretary
Janie Chefitz, Corresponding Secretary
David Gebler, Treasurer

Directors

David Goldstein, Education
Sam Bloomfield, Financial Secretary
Michael Delman, Fundraising
David Berg, House
Deena Traum, Membership
Amy Rosen, Programming
Lisa Schreiber, Publicity
Alyssa Rosenbaum, Youth & Family

Aaron Weinberg, First Gabbai
Sam Bloomfield, Second Gabbai

Past Presidents

Sheldon Arnold
Sid Nicoll
Howard Spielman
Ben Taube
Stanley Seigel
Heshy Marcus
Jeff Secunda
Chaim Stramer
Steve Weinstein
David Chefitz
Jack Schuss
Mark Weiner
Elihu Stone
David Gebler
Daniel Shimshak
Jay Harris
Cary Krinsky

November 21, 2006

The Meru Foundation

P.O. Box 503

Sharon, MA 02067

To the Foundation:

The work of Stan and Levana Tenen of the Meru Foundation is worthy and deserving of the support of the serious, thoughtful observant Jewish community, and of the scholarly and scientific communities at-large. The research they have conducted into the nature of sacred language and the sacred text of the Torah and parallels to contemporary scientific theories of consciousness, information, cosmology and cosmogony is rigorous, responsible, promising, fruitful and thought-provoking. Their discoveries also have scholarly value for historians of ancient and medieval rabbinic thought interested in the ways in which certain early Jewish mystics and certain medieval Kabbalists encoded their speculations in terms of a sacred geometry. The work of the Meru Foundation also has potential for promoting greater understanding among world religions in an appreciation of commonalities and a respect for differences. I endorse the various programs and publishing projects of the Meru Foundation and consider them eminently worthy of financial support.

Sincerely,

Rabbi Meir Sendor, Ph.D.



A PERSONAL INTRODUCTION by Stan Tenen, Director of Research

The letters of the Hebrew alphabet – their names, their meanings, and their purpose – are truly extraordinary. Each letter represents a fundamental articulation of the Unity of Being, known to persons of faith as God, and known to science as a "Theory of Everything." Meru Foundation research can show that **the letter sequences in the Hebrew text of Genesis are part of an effective science of consciousness**, an extraordinary cosmology meeting the highest technical standards, and truly – not allegorically – a "tree of life for those who grasp it." Because this work is founded on the scientific method, which is respected even by persons who have no knowledge or interest in Torah, it can speak to persons disconnected from Torah with an authority they cannot accept from tradition.

The Meru findings explain the "Codes in Torah" and their purpose and meaning, and demonstrate that Hebrew is a truly universal language, not just among the nations of humankind, but also universal in meditation, in cosmology and physics, and even for communication with self-aware animals – and in a way that is both spiritually and technically sound.

The **Hebrew letters-as-gestures** form a universal language, and fulfill the Torah's claims with regard to the Hebrew language before the tower of Babel. This is supported by recent independent peer-reviewed studies¹ which have demonstrated, for the first time in our time, that human language was gesture language, before it was spoken. The Meru findings confirm that our greatest sages – certainly Rabbi Akiva – found their meditational exercises by "looking into Torah" for the steps in the path that leads to Pardes.² The Meru rediscovery of the letters as articulations of God's Will empowers the deepest foundation levels of Torah, as they were understood and used by our sages.

Although there's no reason to believe that our predecessors understood modern mathematical and scientific formalisms, or knew quantum mechanics, their knowledge and study of the Unity of God would almost certainly have led them to the same minimal and most elegant relationships. Even in the context of this perspective, it's still startling to discover that the Hebrew letters also serve as a base space for modern physics.

While it may seem at first glance that what we are proposing is abstract, difficult to understand, and not of any obvious application in the real world, that's not the case. This work started in 1967 at the Western Wall in Jerusalem with my prayer for something that would help, in the words of a past colleague, to "bring into harmonious perspective not only many yet-unexplained scientific phenomena, but hopefully as well the unjustified causes which pit men of various cultures and religions against one another." Our goal is to help to bring persons of all faiths and no faith – technical persons, academic persons, and especially the young – to a point of genuine respect for the Abrahamic traditions. This work also offers the opportunity for the advancement of peace, based on genuine respect among the members of the three Western faiths (and indeed all faiths). Without compromising their own faiths, this work can lead Jews, Christians, and Moslems to respect these deep levels of the Torah tradition, because it's vital to their own survival.

So although it may not be immediately obvious, the real importance of this work is social and political, and when mature, its purpose is to aid in our spiritual growth in powerful ways that are not currently available.

Perhaps the principal reason for the success of this project has been my unwillingness to accept second best in any argument or finding. There are many, most more qualified than I, who have attempted to bring respect to the Bible traditions by their praise. But even with the best of intentions, praise that is fainter than the full strength of Torah does not do full justice to Torah, and thus does not achieve the level of respect that we all so desire. This work is different. Our findings are demonstrable to even the harshest critics and most distant cynics.

My wife and I continue to invest in this work because we are convinced it is worth the sacrifice, the patience, and the other difficulties we've had to overcome. Our team is convinced that persons supporting this work will come to feel that they have done something extraordinary and worthwhile. Scholars and professionals have come forward to confirm this assessment. So while it may appear that this work is technical – it's not. It's a labor of love, a matter of mind motivated entirely by heart.

We appreciate the time and caring it will take for you to review our work. Thank you. Please also share this material with others whom you think might be interested, and able to help. We are asking for substantial support, because we expect and intend this work to make a substantial contribution to Torah and to human ecology.

¹*Why People Gesture When They Speak*, by Drs. Jana Iverson and Susan Goldin-Meadow

²Pardes ("Orchard") -- the Garden of Eden in meditation.



AN ORGANIC MODEL OF WESTERN CIVILIZATION: THE TREE OF ABRAHAM

Poster ©2002 Stan Tenen

The Tree of Abraham, an Organic Model of Western Civilization, is an attempt to illustrate the intrinsic cyclic relationship among the three Abrahamic covenants. They overlap in time, and they are sequential in space. They overlap in space, and they are sequential in time.

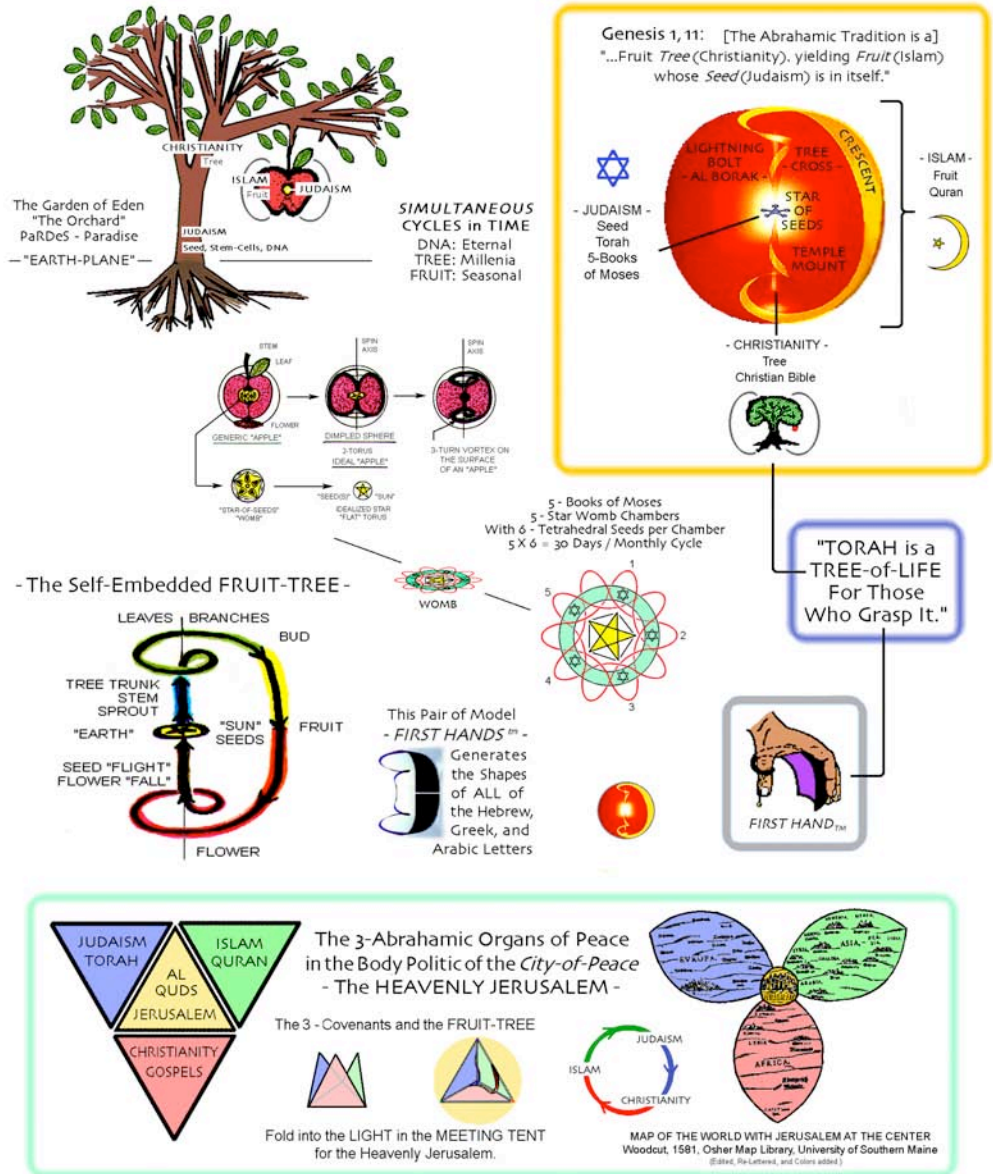
There is an historical flow from the perennial tradition to Abraham, and then to Judaism, Christianity, and Islam. So, we can make a model that shows the perennial pre-history, surrounded by Judaism, surrounded by Christianity, and now again, surrounded in the world by the perennial history we are making today. When we look back in time through Islam, we see Christianity, and when we look back in time through Christianity, we see Judaism, and before that, perennial and unbounded history. This is the flow of civilization and time, moving from a metaphoric Jewish seed, through a metaphoric Christian tree, to a metaphoric Islamic fruit.

We also have all three traditions as three phases of life, together at the same time in our time. The conceptual phase is identified with Judaism, the gestational phase with Christianity, and the letting-go (birthing) phase with Islam. Of course, each of these phases of faith must include the other two, because this is all happening all at once, right now, just as it is also happening eternally, cyclically, and throughout history.

Life grows both ways. Life grows sequentially in time, and it grows spread out in different organs within an organism at any given time.

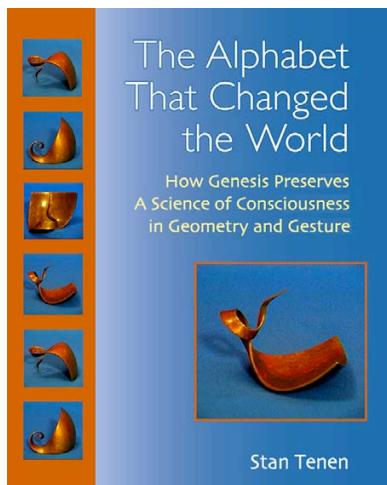
An Organic Model of Western Civilization THE TREE OF ABRAHAM

THE MANIFESTING PRINCIPLE: SEED - TREE - FRUIT;
CONCEPTION - GESTATION - BIRTH; THINKING - WORKING - LETTING GO



TREE of Abraham 3_15nov02 © 2002 Stan Tenen / MERU Foundation, POB 503, Sharon, MA 02067
Voice: 781-784-8902 FAX: 781-784-2955 Email: meru@meru.org Internet: www.meru.org www.meetingtent.com

An earlier poster introducing this model can be found at <http://www.meru.org/Posters/JCI.html>. Additional material on this theme can be found in our section on *Making Peace with Geometry* at <http://www.meru.org/PeaceGeometry/PeacewithGeometry.html>.



PHILOSOPHY / Language
 \$44/\$52 in Canada
 Trade Paper
 978-1-55643-723-6
 368 pp, 8x10
 212 full-color illustrations
 Translation Rights: World
 July 5, 2011

Published by:
 NORTH ATLANTIC BOOKS
 2526 Martin Luther King Jr. Way
 Berkeley, CA 94704
 Phone: 510-549-4270
 Fax: 510-549-4276
www.northatlanticbooks.com

TO ORDER:
 We recommend ordering this book
 from amazon.com, which has the
 most reasonable price.
 Ordering from amazon.com can
 also benefit Meru Foundation's
 research.

Go to www.tatctw.com
 (alphabet-that-changed-the-world.com)
 and follow the link to amazon's
 page for *The Alphabet
 That Changed the World*.

Complete your order on this visit to
amazon.com, and Meru Foundation will
 receive a small percentage of the
 price at no extra cost to you.

For DVDs and other materials on
 Meru Foundation's research, visit
www.meetingtent.com.

The Alphabet that Changed the World: HOW GENESIS PRESERVES A SCIENCE OF CONSCIOUSNESS IN GEOMETRY AND GESTURE

by Stan Tenen; edited by Charles Stein.

A science-based study of the Hebrew letters of Genesis that unites the highest spiritual principles with a rational understanding of creation.

Rabbinic tradition asserts that every letter of every word of Torah is a word in itself. In *The Alphabet That Changed the World*, author Stan Tenen demonstrates that each letter is also a hand gesture, and, at this level, Hebrew forms a natural universal language. All people, including children before they speak and people without sight, make use of these gestures. Tenen examines the Hebrew text of Genesis and shows how each letter is both concept and gesture, with the form of the gesture matching the function of the concept, revealing the implicit relationship between the physical world of function and the conscious world of concept. Using over 200 color illustrations, Tenen establishes geometric metaphor as the best framework for understanding the deepest meaning of the text. Such geometry models embryonic growth and self-organization, and also the core of many healing and meditative practices. Many subjects from contemporary science were appreciated through the methods and means available to the ancients; *The Alphabet That Changed the World* makes this authoritative recovery of the "science of consciousness" in Genesis accessible for the first time to contemporary readers.

The culmination of thirty-five years of research, *The Alphabet That Changed the World* offers startling new insights of interest to readers in the fields of religion, history, philosophy, language, and consciousness.

"It is my conviction, based on my professional background in modern geometry and topology, that Tenen's utilization of this difficult material is impeccable. This book is an important and original contribution to the scientific research literature. It may boggle the mind, but the detailed brief presented in full in this book leaves no easy escape from Tenen's theory: our alphabet was designed from a proto-language of hand gestures."

—**Ralph Abraham**, Professor of Mathematics at the University of California, Santa Cruz, and author of *Foundations of Mechanics* (with Jerrold E. Marsden) and *Bolts from the Blue*

"*The Alphabet That Changed the World* is a stunning and remarkable book... The investigation presented here will open up new vistas of understanding, not only of the Hebrew alphabet and Judaism, but also of the sacred texts of all the world's religious traditions. The amazing interdisciplinary scope... will serve as a model for future researchers and even for nonspecialists who value the growth in consciousness on our planet."

—**Joseph P. Schultz**, Oppenstein Brothers Distinguished Professor of Judaic Studies, Emeritus, and Director, Center for Religious Studies, Emeritus, at the University of Missouri, Kansas City

"I am continuously amazed by Tenen's brilliance in the perception of deep, multifaceted patterns completely overlooked by everyone else. An intriguing theory that the fluid rabbinic form of the Meruba Ashurit letters derives from gestures of a meaningfully shaped idealized hand is supported by sufficient evidence to provide a haunting sense of truth... This book holds treasures of great value for both the secular and religious scholar... Given a fair hearing, *The Alphabet That Changed the World* is likely to itself change the world."

—**Elliot Pines, PhD**, former research engineer at the Jet Propulsion Laboratory (California Institute of Technology/NASA)



Born in 1942 and raised in a nonreligious home in Brooklyn, New York, author Stan Tenen has always been driven by curiosity. A natural recognizer of visual patterns, he has a BS in physics and holds numerous patents. Tenen lives and works with his wife Levanah in Marin County CA.

Website: www.meru.org Contact: sntenen@meru.org



Charles Stein is a poet and author of texts on early religion and mathematical topics, The author of *Persephone Unveiled* and a verse translation of *The Odyssey*, he lives in Barrytown, NY.

Noetic Advanced Studies Institute

120 Village Square MS 49, Orinda, CA 94563-2502 USA noeticj@mindspring.com

Stan Tenen
Meru Foundation
POB 503
Sharon, MA 02067

6 October, 2005

Dear Stan:

I am preparing a co-edited volume with Karl Pribram and Basil Hiley anticipated for release by the MIT University Press in 2006. The book is titled: *The Complementarity of Mind and Body: Realizing the Dream of Descartes, Einstein & Eccles*.

Because the core theme of the book is about Cartesian dualism / interactionism it has theological overtones. For this reason we think a chapter extending work on your paper "The God of Abraham: A Mathematician's View" which we published recently in the Noetic Journal would be a good addition to the volume (i.e., your draft, "The Arm of God").

Many 'luminaries' in the field like Henry Stapp, Fred Alan Wolf, and Menas Kafatos have already submitted chapters.

If you would like to include a chapter, please contact us as per the addresses(s) above.

Best wishes,



Prof Richard L. Amoroso
(Director)

Note: Mr. Tenen's chapter is titled *Linguistic Cosmology: The Language of Creation*.
Due to publication delays, the editors have pulled this book from MIT Press; it is now being published by NOVA Scientific Publishing, and was released in July 2010, with Richard Amoroso as the editor.
For abstract and table of contents, see www.meru.org/NOVA-OnlineListing.10feb10.pdf

HEBREW ALPHABET HAND GESTURES

			א אה אה "Ox;" "Master" ALL ALEF							תתתת "Sign" ITSELF mirror TOV			
			ב בב בב "House" BREAK OUT BET							שששש "Tooth" SHINE express SHIN			
			ג גג גג "Camel" COME and GO GIMEL							ר רר רר "Head" REACHING Initiate, radiate RESH			
			ד דד דד "Door" DIVIDE poor, pour DALET							ק קק קק "Monkey" COPY skull QOF			
			ה הה הה "Window" THE; frame HE							ז זז זז "Righteous" RIGHTEOUS greatest ZADI			
			ו וו וו "Pin" MULTIPLY spine VAV							פ פפ פפ "Mouth" FULLNESS speak PE			
			ז זז זז "Spear" GO OUT project ZAYIN							ע עע עע "Eye" SPECTRUM full-circle AYIN			
			ח חח חח "Fenced Field" SURROUND boundary CHET							ס סס סס "Support" SUPPORT SAMEK			
			ט טט טט "Snake" COMPLETE bound TET							נ ננ ננ "Fish" CONNECT neck NUN			
			י יי יי "Hand" HAND will YOD							מ ממ ממ "Water" SOURCE from MEM			
			כ ככ ככ "Palm" HOLD likeness KAF							ל לל לל "Learn" LEARN to, towards LAMED			

Letter-style samples above assembled from:
Hebrew Alphabets, 400 BCE to Our Days,
©1950 Reuben Leaf, Bloch Publishing

circa 300 BCE Elephantine Papyrus
First printed Hebrew, Lisbon, 1489
Rashi-style Typography
11th Cent. *Rashi-Nachmanides* Prototype
10-11th Cent. Spanish Rabbinic

Different letters with similar shadowgrams
have different body gestures. Modern *Torah-*
scroll letters are squared-off and formalized
to make ambiguous reading impossible.

circa 300 BCE Elephantine Papyrus
First printed Hebrew, Lisbon, 1489
Rashi-style Typography
11th Cent. *Rashi-Nachmanides* Prototype
10-11th Cent. Spanish Rabbinic



Meru Foundation eTORUS Newsletter

Number 50 – March-April 2010 Copyright 2010 SNT / Meru Foundation

SPECIAL REPRINT EDITION

From The Editor



Spring Update: March-April 2010

East Coast: Levanah and Stan Tenen
West Coast: Bill Haber

Meru Book Projects – Publication Dates Announced

***The Alphabet that Changed the World* scheduled for release in August 2011**

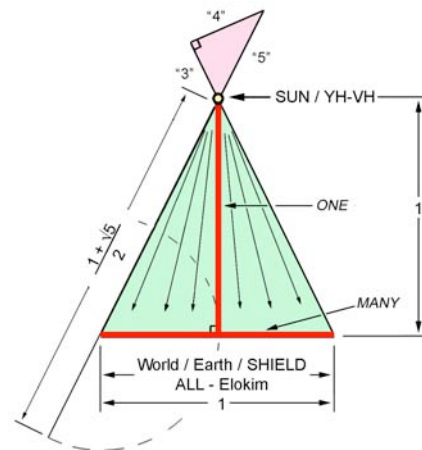
Since our last eTORUS was published (eTORUS #49, December 2009) Stan and I have been focused on completing the manuscript for *The Alphabet that Changed the World: How Genesis Preserves a Science of Consciousness in Geometry and Gesture*, our full-length book to be published by North Atlantic/Random House. We're both very pleased to announce that this book is now officially scheduled for release in August 2011. We will be handing in the manuscript this summer, and will continue to report on its progress in future eTORUS Newsletters.

***The Complementarity of Mind and Body* to be released in Summer 2010**

Our second book project is *Linguistic Cosmology: The Language of Creation*, Stan's chapter in *The Complementarity of Mind and Body: Realizing the Dream of Descartes, Einstein, and Eccles*, edited by Richard Amoroso. This book is now scheduled for publication in Summer 2010 by NOVA Scientific Publications. (The editors pulled it from MIT Press due to publication delays.) We've **posted an announcement**, including the book's Table of Contents, **here** on our Meetingtent.com website. Below is a short excerpt from Stan's chapter:

Now the sun exists in relatively empty space which is, in contrast to the radiant solar star, dark and cold. The sun is what Penrose calls a "hot-spot" in interstellar space. The sun is feeding us, as it were, the raw information (read: contrast, separation) that we need to sustain the self-organization (read: Self-Reference) of life on earth. Organic forms depend upon the separation, i.e., the distinction, between oxygen and carbon, and this, in turn, is due to the distinction—the contrast—between the hot, bright sun and the cold dark sky.

Geometric interpretation of "A Sun and a Shield". This phrase in Psalm 84:11 was elaborated on by Rabbi Shneur Zalman of Liadi (1745-1812) in his work *Shaar Hayichud Vaehemunah* ("The Gate of Unity and Faith"): "He created with it the 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 in the world from one end to the other." "Unity and Faith" and "Sun and Shield" are equivalent to "One and Many". By the light "spreading forth" and "diffusing in the world", Zalman is referring to the same "negentropic gradient" being discussed by Roger Penrose. This *As Above / So Below* geometry also generates the 3,4,5 triangle and the Golden Ratio.



For more on Penrose, see <http://www.meru.org/coast/Bellows-Negentropy.html>

Essay by Stan Tenen: *A Personal God* begins on the following page.



A Personal God

There is a cognitive dissonance in the Western traditions. On one hand, we're told that God is transcendent, and has no properties or qualities that we can know or understand, other than utter Singularity. On the other hand, we're told that the God of the Bible is a personal God that answers prayers, in contradistinction to the "mindless" and "lifeless" idols of wood and metal and stone:

"Their idols are silver and gold, made by human hands. They have mouths, but cannot speak, eyes, but cannot see; they have ears, but cannot hear, nostrils but cannot smell . . . Their makers becomes like them, and so do all who put their trust in them."

(Ps. 115:4-6;8, tr. U.K. Chief Rabbi Lord Jonathan Sacks in his 7 November 2009 commentary on Vayera 5770 available at <http://www.chief Rabbi.org/UploadedFiles/Articals/vayera5770.pdf>)

Torah tradition teaches that those who worship idols will become like them. Worshipping inanimate objects, power, and the various "-isms" of the world is a dead end.

The inner traditions teach that God is not a noun; God is a verb. God is not a thing; God is process. And the process most often alluded to – without detail and without understanding – is loving-kindness.

Here's how it works. Here's how we can pray to a personal God and get a personal response, *without* God having to be a noun-name thing, a humanlike great-granddad in the sky.

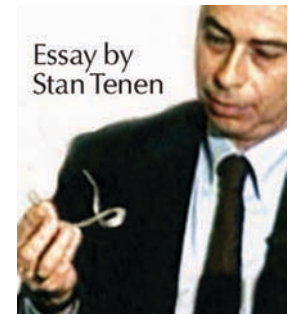
First of all, God actually is Love, expressed as the ongoing process of loving-kindness. Love is the process of unqualified giving. God's Love continuously rains on all of us, including the good, the not-so-good, and everyone in between. This is a transcendental rain from the Transcendent, but we understand it in terms of the rain we know that descends on us from above.

Thus, the coin and currency of God's Love is his *Shefa Tal*, usually translated as "effulgence of dew". (See *Shefa Tal*, by R. Shabetai Sheftel Horowitz (1561-1619).) Effulgence refers to a continuous overflowing flow; dew is a synonym for rain, as a metaphor for the rain of God's Will and God's Love. *Shefa* can be thought of as wave-like, and *Tal* as particle-like, with each *Tal* carrying a unit of information, negentropy, i.e., God's Love. (*Tal* is spelled טל *Tet-Lamed*, i.e., "bound-learning" – a unit of information or negentropy.)

The illustration above from *Linguistic Cosmology* shows the geometry of the flow of *Shefa Tal* from the Singularity of Hashem at the "sun-point" at the top to the All-Inclusiveness of Elokim as the "shield" of the "earth-plane" below.

Paralleling the process of photon-fueled photosynthesis of plants,ⁱ the *Shefa Tal* empowers free will, volition, and choice, by fueling all choices but not making any choice per se. God expresses His love by His trust that we will use His "fuel-for-choice" to make good choices. Thus, we are given this volition in Eden so that we can learn and grow, and be custodians (loving caretakers) of the world.

How does God's process of expression – i.e., the *Shefa Tal* – "know" who or what to reward and when to do it? This is determined by us. When we "stand up" (act with truth and loving-kindness), we receive and are filled with *Shefa Tal*, and have the freedom to make our own choices. It is as if (conceptually) we are all vessels – i.e., glasses with open tops – that when we stand up straight, accept all of the rain of the *Shefa Tal* flowing "down" from the Transcendent. When we do not "stand up" (when we do not act with love and according to the golden rule), we do not receive a full measure of *Shefa Tal*, because the vessel of our lives is like a glass on its side. It doesn't catch much rain (*Shefa Tal*),ⁱⁱ and thus the range of choices





available to us becomes restricted and constricted. The ultimate absence of free will, the ultimate restriction, is sometimes known as Satan – spelled שׂטן *Shin-Tet-NunFinal*.

Shin = expression of

Tet = bound

NunFinal = to go on forever

"The expression of being bound forever" means living without free will, without volition, without the ability to make choices, and this means we can't dig ourselves out of the hole we're in, and we can't grow. We're bound to mechanical behavior, as if we did not have a soul.

God, however, is Holy - קדוש - Qadosh.

Qof = a carrier

Dalet = for giving

Vav = and doing

Shin = expression ("expression" in the sense of "shining outwards", like the sun.)

The Shefa Tal carries the "photons" of negentropy from "sun" to "shield." (Ps. 34:11 – "Hashem-Elokim is a sun and a shield.") God – that is, Hashem-Elokim – is known to us by this process. This is the Shefa Tal. Hashem-Elokim's rain of Shefa Tal, "answers prayers" in proportion to the humility and integrity of the person – that is, how upright they stand, and how open they are. Thus, everyone gets a personal response to their behavior and their prayers, in proportion to their humility (yirat Hashem: "awe of God"), the openness of their heart, and their personal posture and inclination. (Plants that stand up and look to the sun thrive; plants that do not stand up do not thrive.)

This is how personal prayers are answered personally, without our having to speculate on God as a personality with knowable qualities – compassion, jealousy, anger, etc. etc. – like our own.

It is not the noun-name "God" (nor "Hashem" nor "Elokim") that personally answers our personal prayers, but rather the process of the rain of Hashem-Elokim's Love known as the Shefa Tal, and our relationship to it. Our prayers are thus always answered appropriately and personally. All we need to know of God – all we can know of God – is God's Oneness, and God's expression of his Oneness to us in the form of an endless flow of loving-kindness entrusted to us so we can learn to grow and care for ourselves, and care for the world. Thus we too can be Qadosh: a vessel or carrier for giving our own loving-kindness.

One reason why these ideas are not widely known is because they are dependent on metaphor, which is not easily appreciated by the majority of people. But God's Love cannot be restricted only to those people who think deeply and appreciate metaphor. God's Love is available to all. So, there's no choice: since the process-of-God answers our personal prayers *as if* God were a grandfatherly and lordly version of ourselves, this is how God is known to the vast majority. Understanding the inner process underlying "God the noun" is not a prerequisite for accepting and acting with loving-kindness. Understanding God as a kindly and/or stern lord whose treasure of loving-kindness is available to all functions to encourage us to act according to the golden rule, regardless of whether we think simply or deeply.

ⁱ (For recent findings on photosynthesis, see "Living Physics," by Susan Gaidos, *Science News* Vol. 175 #10, p. 26, available online at <http://www.sciencenews.org/index/feature/activity/view/id/43147>)

ⁱⁱ For a traditional understanding of God's Will as the flow of water and some of its implications from a Lubavitch perspective, see Yanki Tauber's "The Fluidity of Life," as published in *B'Or HaTorah*, vol. 10E (1997) pp. 59-67.





Thank you for reading this issue of the Meru Foundation eTORUS Newsletter.
Past issues are available online at www.meru.org/Newsletter/journalindex.html.

Here are links to Meru Foundation's websites, each with a different focus and material:

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. Our recommended reading list is at www.meru.org/readlist.html; past eTORUS Newsletters are archived at www.meru.org/Newsletter/journalindex.html. This is a site for leisurely exploration; the home page also includes a PayPal button for contributions.

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.merueline.info/common/MeruIntroPacket.a.20oct08.pdf A basic introductory packet on Meru Foundation and its research, suitable for printing. Includes a research summary, endorsements, a sample eTORUS, and biographical information.

www.meruwest.org Bill Haber's web portal for Meru video clips and other media posts. You can also view and post comments on all of our video clips on Bill Haber's YouTube site, www.youtube.com/user/filmguy2121.

www.meruwest.blogspot.com Meru Foundation blog, also run by Bill Haber.

To contact us,
please email, write, or call:

Meru Foundation
524 San Anselmo Ave. #214
San Anselmo, CA 94960 USA
+1-415-332-5976
meru@meru.org
www.meru.org

For Meru Foundation DVD's
and other materials, go to
www.meetingtent.com



A
POINT
OR BIT, BEING
SO SMALL, MARKS
INFINITE CONTRAST WITH THE ALL.



To unsubscribe, please send email to: [Levanah Tenen <newsletter@meru.org>](mailto:Levanah_Tenen@meru.org)



Meru Foundation eTORUS Newsletter

Number 55 – September 2011 Copyright 2011 SNT / Meru Foundation

SPECIAL REPRINT EDITION

From The Editor



September 2011

East Coast: Levanah and Stan Tenen
West Coast: Bill Haber

We're pleased to announce that our book, *The Alphabet That Changed the World: How Genesis Preserves a Science of Consciousness in Geometry and Gesture*, is now available both online and in bookstores. (For more information and to order from Amazon, go to www.tatctw.com.)

The release of *The Alphabet That Changed the World* leads naturally to our next two projects.

Manufacture of the Meru *First Hand*™ letter generating model

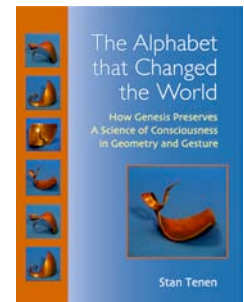
Viewers of Meru's five DVD lectures are familiar with the concept of Hebrew letters-as-gestures, and *The Alphabet That Changed the World* introduces this material to a new audience. For many years, we've recognized that personally working with the Meru *First Hand*™ model is essential to understanding how these gesture-letters function: when this model is worn on the hand, and gestures made that are consistent with the meaning of each letter, the wearer sees the Hebrew letter in their hand *at the same time* as they are experiencing the feeling behind each gesture. Experiencing these feelings, letter by letter, is the key to understanding the inner message in the Hebrew letter-text.

Our book includes charts of the gestures for each letter and pictures of the *First Hand* model, but in order for people to grasp and learn the gestures for themselves—and thus connect with the meditations that these gestures are a key to—they will need their own *First Hands* to experiment and learn with. Now that *The Alphabet That Changed the World* is complete, we want to make sure that our *First Hand* models are available as a hands-on tool both for new readers, and for those already familiar with our work.

Of all our models, *First Hand* is the most unique to this project, and the one that people learning and exploring the Meru research most often request. We agree: using the hand model for one's self is essential for an experiential understanding of how the "letter-gesture" alphabet system works both "inside" (consciousness, feelings) and "outside" (expression in the world). We're pleased to be taking up this project, and will keep eTORUS readers informed on our progress.

Neurofeedback Experiment: "The Minyan Effect"

The next-to-last chapter of *The Alphabet That Changed the World*, "Principles of Interpretation Part 2," lays the groundwork for exploring how the "science of consciousness preserved in geometry and gesture" described in our book actually works. "Principles Part 2" introduces what we're calling the "minyan effect:" we propose that when ten or more individuals are truly in harmony and resonance, and meditate together in some very specific ways, the potential for unexpected new effects can increase dramatically. (In our book, Stan compares this to the way new emergent qualities can arise from what in physics is known as a Bose-Einstein condensate—see *Implications of the Meru Hypothesis* by Stan Tenen, later in this issue.)



Continue to Page 2 for Stan Tenen's essay: *Implications of the Meru Hypothesis*



[From the Editor, cont'd.](#)

Much research has already been done on “mental resonance” between two people. But lacking a theoretical reason, to our knowledge no studies have been done to see if there is a “threshold effect” at ten persons—which (for reasons outlined in our book) Meru research indicates should be the case.

We want to explore and test this theory in a controlled setting. The “minyan effect” project as a whole is a long-term undertaking; as in any scientific project, experiments will need to be designed, performed, evaluated, and refined. Colleagues expert in neurofeedback have told us that the type of experiments we’d like to try are straightforward and doable, and that the theory behind them is reasonable. If we are correct, then the kind of “mental resonance” we are focusing on could potentially have strong and positive effects on those who participate.

Transformative, qualitative change has always been one goal of this work, from the moment Stan stood at the Western Wall in Jerusalem and saw the profound need to make room in the world for peace. Exploring the “minyan effect” as a way to bring individuals together in loving resonance is a logical step in this process.

Meru Foundation is offered a Challenge Grant

A small private foundation has offered Meru Foundation the opportunity to raise seed funding for both the *First Hand* project and the “minyan effect” project via two challenge grants. From now through the end of 2011, this foundation will match contributions made to Meru in support of each of these projects. (For details and guidelines, please contact Levanah.) If you’ve been considering making a contribution to Meru, giving while this challenge grant is open will double the value of your gift—a rare opportunity for Meru Foundation, and one we hope you can help us meet. For more information, please contact Levanah at levanah@meru.org, or call us at 781-784-3462—and thank you very much for your support.

Holiday Greetings

The Fall holiday season is just beginning. It’s a time of harvest and reflection, and also for starting things afresh. This week we begin the new Jewish year of 5772, and so Stan and I, and all of us at Meru Foundation, want to wish all of our readers a good and sweet year: *L’shana tova!*

—Levanah Tenen, ed.

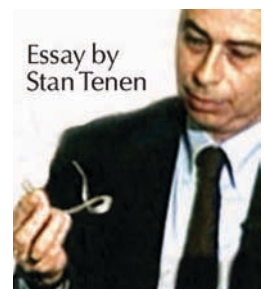
Implications of the Meru Hypothesis

The Abrahamic tradition did not start out as what we would now consider to be a religious tradition. Rather, the Abrahamic tradition was the rational discovery of a science of consciousness with enormous personal consequences, confirmed by personal experience and experiment.

What Abraham proposed was not a religion; it was the science of his day. Judaism is the faith that evolved to be the vessel, memory, and carrier for this science.

Because the letters of the alphabet have an internal structure, this structure suffuses Torah, allows Torah to be woven of its letters, and accounts for many of its special qualities. For my proposals to be valid, it is necessary that the Canaanite and Torah-scroll letters have an independent origin and initial purpose. Initially, only the Canaanite line- and stick-figure letters carried phonetic value, while the (earliest forms of the) Torah scroll alphabets carried instructions for mental and physical meditations – i.e., music (in the mind and in the world), and dance (in the mind and in the world). The Torah-scroll letters do not derive by orthographic drift from the Canaanite letters, as the scholars believe they have proven.

Figures 7.2 and 7.3 from *The Alphabet That Changed the World* (pp. 206-7) display the difference:





	From W.V.Davies, <i>Egyptian Hieroglyphics</i> , p.3		From J.F.Healy, <i>The Early Alphabet</i> , p.29						MERUBA HEBREW		
	EGYPTIAN	PROTO-SINAITIC	EARLY PHOENICIAN	MOABITE	HEBREW OSTRACA (6th Cent. BCE.)	EARLY ARAMAIC	LATE ARAMAIC	PALMYRENE ARAMAIC	MERU Foundation HAND Shadowgram	Torah Scroll (Mishnas Sofrim)	
OX / Bull											ALEPH A Greatness
WATER											MEM M Source
EYE											AYIN O Go On In Deeply
	PICTOGRAMS		EARLY "PAGAN" LETTERS			"HAND GESTURE" Letters					

Figure 7.2 Transition from pictograms to modern Hebrew letters

[Above are] examples of the transition from hieroglyphic pictograms to modern Hebrew letters. Notice that while the pictograms seem to evolve into the early Canaanite letters [on the left], the late Aramaic, Palmyrene Aramaic, and Meruba Hebrew letters [on the right] change abruptly. The picture of an ox or bull, the picture of water-waves, and the picture of an eye are first simplified and then replaced by the outline of the hand gesture for *greatness* (at the solar plexus), *source* (of speech at the throat), and *eye* (sighting gesture alongside the eye).¹



Figure 7.3 The Meruba Hebrew letter *Ayin*: gesture and meaning. Note the "sighting" gesture on the right.

The rabbis claim that Torah was delivered to Moshe on Mt. Sinai. The scholars claim that Torah was written and edited by sages in Babylonia. The Meru hypothesis honors both perspectives.

The letter-text of Torah really does come from the Transcendent, in a way closely analogous to the way universal mathematical constants (transcendentals) are intrinsic to all of consciousness and all of reality over all space and all time. In this sense, Torah is delivered to us "at the top of the holy mountain."

Without changing the letter-text, the stories of Torah were reconfigured during the Babylonian exile. This is where the text finally became known outside of the Levitical and priestly circles. Vowels, cantillation marks, and word divisions were used to divide the transcendental letter-text so it could be read as a record of Israelite history. If a different history had occurred, the text could have been divided and voweled differently to reflect this. (Torah sages insist on this: it is not the stories, but rather the letter-text that counts.) A selection of quotes from traditional sources can be found [HERE](#).

Rabbinic scholars continue to have a sense that something like this is the case, but (apparently since Napoleon) can no longer articulate nor demonstrate it. Academic scholars insist that Torah is a story book, and that letter-level structure is spurious or nonsense.



Both groups are looking past each other, and past the common coherent resolution to their differences.

The rabbinic tradition in our time acts as the "memory" of Torah tradition, much like the "readers" in Fahrenheit 451.² But the CPU is broken, and hasn't been used effectively since the Napoleonic destruction of Jewish learning. Orthodoxy has come to think of itself as an authority-based religion rather than an objectively demonstrable science, and so the full functionality of the Torah system remains dormant.

What I'm proposing here should not be a matter of faith. It should be tested like any scientific theory. There should be experiments, they should be repeated by different experimenters, and if what results doesn't match theory, the theory should be rejected or revised until it is consistent with theory, experiment, and tradition.

The implications of what I'm proposing include the recovery of a non-mystical, non-magical, but nevertheless extraordinarily potent understanding of Moshiah/Messiah.

A minyan or other coherent assembly of individuals of high character who also lovingly care for each other can, when coordinated by the music of the letters of the Torah text, produce emergent qualities that transcend the qualities and abilities of any of the individuals. (See "A Theory of Healing," in eTORUS #49, at <http://www.meru.org/Newsletter/eTORUS49.pdf>).

The following is from *Studies in the Zohar* by historian Yehuda Liebes:

The idea that love must prevail among the companions was not confined by Lurianic Kabbala to the theoretical, speculative realm, and it did not apply only to R. Akiva's disciples. Luria himself took pains to ensure that love would prevail among the members of his group. Before worshipping in the synagogue, an individual had to commit himself to the *mitzva* of loving one's fellow, so that all of the prayers of Israel would be combined together. *Especially important, writes Hayyim Vital, was "the love of companions who study Torah together; each of them must regard himself as though he were one part of the body of the group of his companions, especially if he has the knowledge and understanding to know his fellow's soul.... [sic] And my teacher cautioned me greatly about the need for love to prevail among the companions in our group."* The source of this requirement for love in connection with prayer is the mystical conception of the *minyan* of ten worshippers in the synagogue as one body, symbolizing the sefirot or the bodily parts of the *Shekhina* ...³

Shekhina is an example of the emergence of an active consciousness from a qualified and caring minyan/assembly. The following is from pp. 258-9 of *The Alphabet That Changed the World*:

One word in Hebrew that describes an integral group such as a minyan is *knesset*, כְּנֶסֶת which means "assembly." Reading the word *knesset* acronym-style, we have the letters Kaf כ, Nun נ, Samek ס, Tav ט. *Tav* simply indicates the plural of the word it is attached to, and *Kaf* ("palm of the hand") means "to hold." The dictionary meaning of *Nun-Samek* נס is "miracle." Letter by letter, *nes*, *Nun-Samek* נס also outlines the geometry of emergence: *Nun* נ—connecting line; and *Samek* ס—circle, "SMoKe-ring" (as a translingual pun).

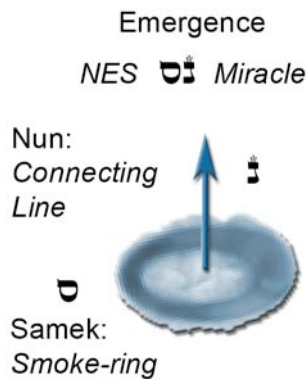


Figure 8.7 Letter-analysis of *Nes* נֵס “miracle”

A miracle *Nes* נֵס emerges. The *Nun* of *Nes*, “connecting line,” is illustrated by the vertical line. The *Samek* of *Nes* is the horizontal smoke-ring itself. Together, they embody the circle-and-line geometry of emergence.

The word for “assembly,” *k-nes-set* כְּנֵסֶת, understood as a *minyan*, is an assembled group of persons with ten or more members. An assembly of ten or more individuals holds the potential for the emergence of something new—a *nes* נֵס, “a miracle.”⁴

Understood as I intend it to be understood, what I’m proposing has room for all the varied perspectives on spirituality. All perspectives are included, given credit where credit is due, and combine coherently into a functional whole that transcends any one of them. This is the basis of the Abrahamic claim of the One True God that is transcendent over all of the conceptions and embodiments of God (all the idols of Terach). This is not a theological claim. This is a rational scientific claim, and it is based on the idea that the abstraction of a principle is higher in a logical sense than any of its components or embodiments.

This is not Abrahamic (or Jewish) chauvinism, any more than Einstein's relativity was “Jewish science” (as it was called by those who abhorred Judaism).

If I’m right, then both the academic and the Jewish scholars have missed the mark in different directions. Both are partly correct, but both are wrong when they over-extend and exclude the others.

This is not just a matter of “logic or faith.” This is logic confirmed by (“blooded by”) experience, and faith more deeply appreciated by its logic. This is an attempt to de-mystify and de-mythologize the Western traditions, and return them to a status of respect as true philosophies carrying a true and objectively active science of consciousness.

A functioning science of consciousness would have real implications for personal health and global healing. For example: the entanglement and superposition of consciousnesses in a caring minyan can maintain (and correct, if necessary) the health of each of the individuals. Entanglement and superposition of consciousness means the entanglement and superposition of neural structure, mental process, and genetic expression. Thus, if one member is deficient in some regard (has an illness or a limitation), they would be brought up to health by immersion in the waters of the consciousness of the entirety of the minyan.



By this means it might be possible to demonstrate the actual, objective healing qualities of a properly functioning minyan/assembly. Diseases of the mind, and also diseases of gene expression, might be directly affected. This is (potentially) a real effect that can be demonstrated to be either true or not true. I do not expect this conjecture to be believed; just taken seriously, and tested.

All of this, and much more, comes with the recovery of meaningful structure to the letters and the alphabet as a whole.

¹Egyptian and Proto-Sinatic glyphs adapted from W.V. Davies, *Egyptian Hieroglyphs*, Copyright ©1987 The Trustees of the British Museum, published by University of California Press, Berkeley, CA; Table 2, p. 59. Early Phoenician–Palmyrene Aramaic glyphs adapted from J.F. Healy, *The Early Alphabet*, Copyright ©1990 The Trustees of the British Museum, published by University of California Press, Berkeley, CA; Figure 15, p. 29.

²*Fahrenheit 451*, a classic short novel by Ray Bradbury (and later, a film starring Oskar Werner) posits a future society where books are banned, and libraries, when discovered by the authorities, are officially burned. (Thus the title of the story.) In response, an underground society of “readers” springs up—persons whose lives are dedicated to memorizing books word-for-word, and thus preserving them.

³Yehuda Liebes, *Studies in the Zohar*, Arnold Schwartz, Stephanie Nakache, Penina Peli, tr. (Albany, NY: SUNY Press, 1993), 40-41.

⁴Stan Tenen, *The Alphabet That Changed the World: How Genesis Preserves a Science of Consciousness in Geometry and Gesture* (Berkeley, CA: North Atlantic Books, 2011), 258-9.



Meru DVDs and Books at www.meetingtent.com

As noted elsewhere, the best prices for *The Alphabet That Changed the World* are from Amazon.com and other online retailers. However, if you would prefer to purchase directly from Meru Foundation, we are offering personally signed copies of *The Alphabet That Changed the World* on www.meetingtent.com for \$40, including shipping (in the US). For more information and to order, [click here](#).

Also, our full set of five Meru lectures on DVD, recorded over a critical ten-year period of this work, presents a rich overview of our project and how it has developed. It complements the information in our book, and makes an excellent gift for those interested in this work. We offer this full set of videos for \$119.95; when your order is combined with a signed copy of *The Alphabet That Changed the World*, Meru will refund all shipping charges (in the US).

Meru Foundation is a 501(c)(3) nonprofit, and contributions are tax-deductible in the US (in the manner specified by IRS regulations). All contributions, small and large, are important to us. Meru Foundation is supported by individuals, not institutions – and your orders and contributions are what enable our work to continue. Thank you very much for your support.

For a description and to order our 5-DVD lecture video set, [click here](#).

For more on *The Alphabet That Changed the World* and to order the signed edition, [click here](#).



Thank you for reading this issue of the Meru Foundation eTORUS Newsletter.
Past issues are available online at www.meru.org/Newsletter/journalindex.html.

Meru Foundation has several different websites, each with a different focus and material:

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. Our recommended reading list is at www.meru.org/readlist.html; past eTORUS Newsletters are archived at www.meru.org/Newsletter/journalindex.html. This is a site for leisurely exploration; the home page also includes a PayPal button for contributions.

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.meruonline.info/common/MeruIntroPacket.a.20oct08.pdf A basic introductory packet on Meru Foundation and its research, suitable for printing. Includes a research summary, endorsements, a sample eTORUS, and bio information.

www.alphabet-that-changed-the-world.com Site dedicated to Stan Tenen's book, *The Alphabet That Changed the World*, where reviews and supplementary materials will be posted. Also a portal to amazon.com.

www.meruwest.org Bill Haber's web portal for Meru video clips and other media posts. You can also view and post comments on all of our video clips on Bill Haber's YouTube site, www.youtube.com/user/filmguy2121.

www.meruwest.blogspot.com Meru Foundation blog, also run by Bill Haber.

Meru Foundation's Facebook Page – [click here](#)

To contact us,
please email, write, or call:

Meru Foundation
524 San Anselmo Ave. #214
San Anselmo, CA 94960 USA
+1-415-223-1174
meru@meru.org
www.meru.org



A
POINT
OR BIT, BEING
SO SMALL, MARKS
INFINITE CONTRAST WITH THE ALL.

For Meru Foundation DVD's
and other materials, go to
www.meetingtent.com



To unsubscribe, please send email to: Levanah Tenen <meru@meru.org>

STAN TENEN -- *Short Biography*



STAN TENEN may be contacted through:

Meru Foundation, 524 San Anselmo Ave. #214, San Anselmo CA 94960

Voicemail: 415-223-1174

email: meru@meru.org

Website: <http://www.meru.org>

A complete C.V. is available on request.

STAN TENEN is the Director of Research for the Meru Foundation of Sharon, Mass. With a B.S. in Physics (1963) from Polytechnic Institute of New York University, Mr. Tenen has designed and produced optical and electronic equipment for doctors and surgeons, and holds several patents. In 1968, while examining the Hebrew text of Genesis, Mr. Tenen noticed what appeared to be a pattern in the arrangement of the letters. This observation, which prompted thirty years of research into the history and tradition of the text, has led to a meaningful understanding of traditional teachings in a modern context. Mr. Tenen has presented his works to scientific and religious scholars throughout the United States and Israel.

- B.S. Physics, 1963, Brooklyn Polytechnic Institute (now Polytechnic Institute of NYU)
Patents for surgical instruments and lighting products
- Books and articles in various publications include:
 - **The Alphabet that Changed the World: How Genesis Preserves a Science of Consciousness in Geometry and Gesture** (*North Atlantic/Random House, 2011*)
 - **Linguistic Cosmology** – chapter in The Complementarity of Mind and Body: Realizing the Dream of Descartes, Einstein, and Eccles (*NOVA Science Publishers, July 2010; Karl Pribram & Richard Amoroso, eds.*)
 - **The God of Abraham: A Mathematician's View** – essay in Science and the Primacy of Consciousness, a Book of Readings in Consciousness Studies (*peer-reviewed: The Noetic Press, Orinda, CA, 2000; Richard Amoroso, ed.*)
 - **The Alphabet in Genesis: Jerusalem to Sharon (1986-2006)** (*Meru Foundation, 2007; three-volume compendium of Meru Foundation articles and graphic essays, Levanah Tenen, ed.*)
 - **The Three Abrahamic Covenants and the Car-Passing Trick** – essay in Zen and the Art of Close Encounters (*New Being Project, 1995; David Pursglove, ed.*)
 - **Peer-Reviewed:**
 - The Noetic Journal*, Vol. 2 No. 2 (April 1999): *The God of Abraham: A Mathematician's View*
 - The Noetic Journal*, Vol. 3 No. 2 (April 2002): *The Shape of Information*
 - B'Or Ha'Torah* #14E (2003): *Man Bites Dog*
 - **Mathematical Philosophy:**
 - Gnosis*: Two feature articles
 - Tattva Viveka* (German): Four feature articles (1966-2000) and three-part extended interview (2008)
 - **Electronics Hobbyist:**
 - Popular Electronics*
 - Electronics Illustrated*
 - **General Publications:**
 - Focus: KQED-TV Magazine*
 - The Fool: The Unofficial Voice of the Findhorn Spiritual Community*: Three essays (2003)
 - Editzione Hera* (Italian): Four-part extended interview (2006)
 - The Forward*: Feature article and interview (2005)
- Video Presentations include:
 - ***Thinking Allowed*** with Dr. Jeffrey Mishlove
 - **Meru Foundation 7-video lecture series** (1989-1999)
 - **Host, Prisoner Rap Sessions**, KQED-TV, 1978-9
- Radio and television interviews include:
 - **Off the Beaten Path** with Rick Magder (O-U Radio, 2006)
 - **Coast to Coast AM** with George Noory, Art Bell, and Rollie James (seven appearances, 1997-2007)
 - **Laura Lee show**, KVI-Radio
 - **Infinitives** with Charlie Serafin (KCBS, 1982)
 - Dr. Jeffrey Mishlove's **Virtual University** (1999)