

Meru Foundation eTORUS Newsletter

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From The Editor

Funding for Meru Foundation

Meru Foundation is seeking additional funding for several projects for the coming year. One of the avenues we're exploring is internet-based "crowdfunding"—both for general support, and also for targeted campaigns focused on particular projects. I would be interested in feedback from eTORUS readers who have experience in crowdfunding for their organizations – please email me at levanah@meru.org.

—Levanah Tenen, Editor

Featured Graphic Essay:

Gan Eden—The Arena of Time: The Unification of the Tree of Life and the Tree of Knowledge in the Garden of Eden

This eTORUS features a new graphic essay: "Gan Eden—The Arena of Time: The Unification of the *Tree of Life* and the *Tree of Knowledge* in the Garden of Eden." It continues the theme of the "As Above/So Below" Inverted-T triangle as "The Tree in the Garden" introduced in **eTORUS #57**.

Here we begin with the place-name *Eden*, in Hebrew spelled *Ayin-Dalet-NunFinal* עֵדֶן. Without vowelization, this is spelled exactly the same as one of the Hebrew words meaning *time*. The Inverted-T triangle illustrates the relationship between progressive, linear, uni-directional time—time as we experience it—and cyclic time, the time of the seasons and of nature, as we discussed in **eTORUS #48**.

Then we look at *Genesis* 2:9, where the Tree of Life and Tree of Knowledge are first introduced. Here is the translation by R. Meir Zlotowitz, as given in the Artscroll-Mesorah *Sefer Bereshis* Vol. 1:

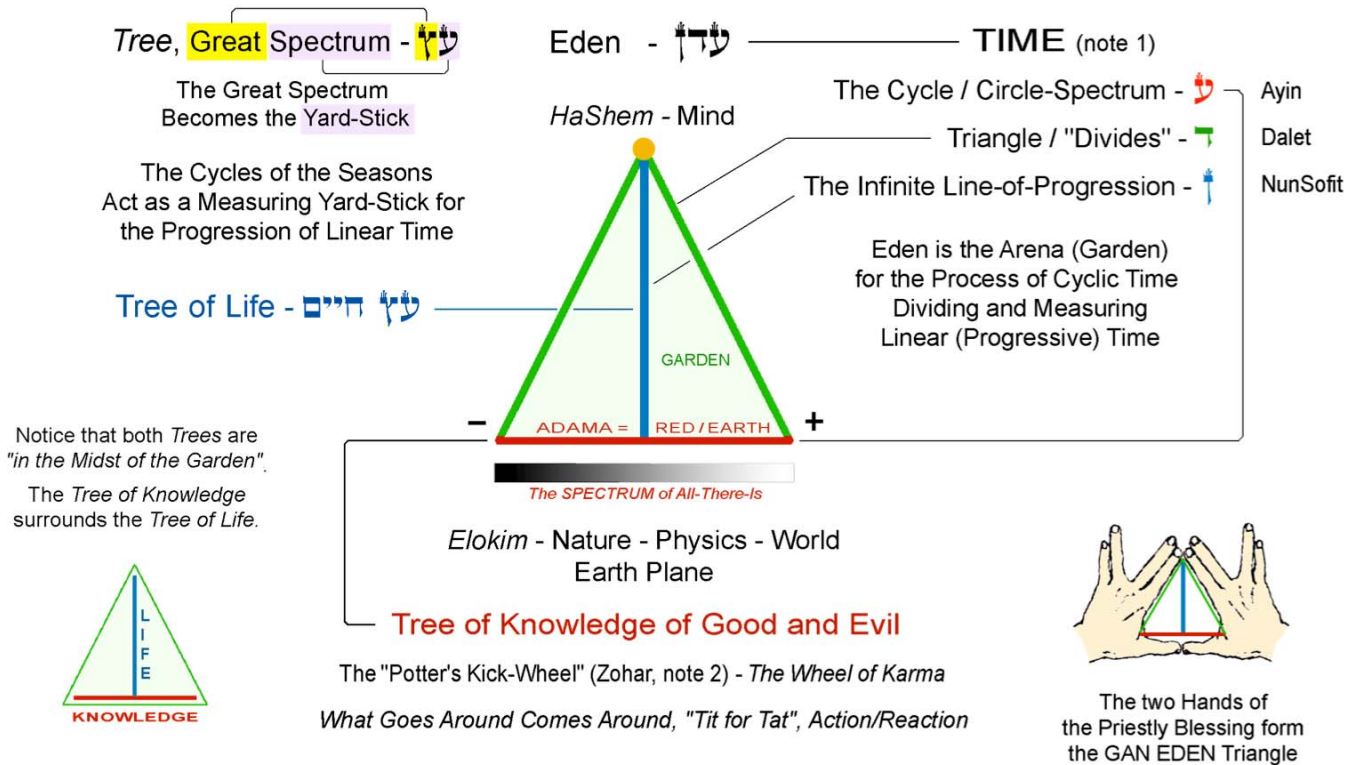
And Hashem God caused to grow from the ground every tree that was pleasing to the sight and good for food; also a tree of life in the midst of the garden, and a tree of the knowledge of good and bad.

Traditional commentaries on this verse discuss the question of how two trees can both be "in the midst of the garden"; a selection of R. Zlotowitz's notes on these commentaries is given here on page 3. Our graphic essay, on the following page, shows how the two Trees are unified in the Garden via the Inverted-T triangle, and an analysis of the meaning of *Ayin-Dalet-NunFinal* עֵדֶן interpreted both as *Eden* and as *time*.

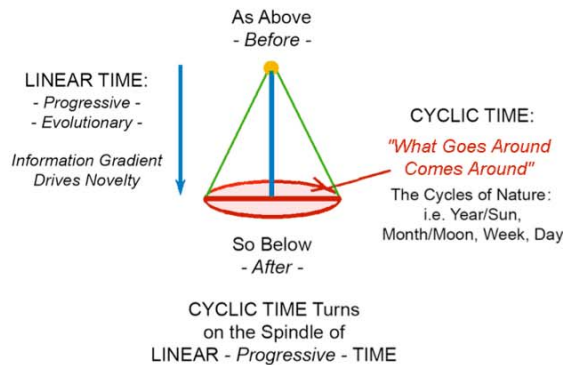
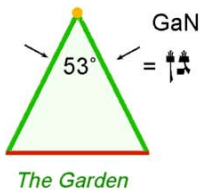


GAN EDEN - The Arena of Time

The Unification of the *Tree of Life* and the *Tree of Knowledge* in the Garden of Eden



The Numerical Value of GaN is 53. This is the Apex Angle of The Gan Eden Triangle



Notes:

1. Dan Matt, note 565, The Zohar, Vol. II, p.189: "In this verse \updownarrow (Iddan), time, is often interpreted as "year."
2. Dan Matt, The Zohar, Vol II, 1:110a, p. 158; note 320.

FREE WILL

Without time there would be no death. Without death there would be no free will because there would be unlimited time to make all choices and explore all paths.



Here again is a traditional translation of Genesis 2:9 by R. Meir Zlotowitz, and his notes on traditional commentaries on this verse.

Genesis 2:9:

And Hashem God caused to grow from the ground every tree that was pleasing to the sight and good for food; also a tree of life in the midst of the garden, and a tree of the knowledge of good and bad.

ועץ החיים בתוך הגן — also [*He planted (Radak)*] a tree of life in the midst [i.e. ‘the center’ (*Rashi*)] of the garden [see comm. below].

One who would eat its fruit would benefit from greatly increased longevity ... not that one would live forever! (*Ibn Ezra* 20 3:6) [But cf. *Ramban* 20 2:17; comm. to 3:22 and *Overview*.]

ועץ הדעת טוב ורע — And a tree of the knowledge of good and bad. [i.e. which was also, ‘there in the midst of the garden’ (see below).]

— ‘And the tree of whose fruit they ate would know between good and bad’ (*Onkelos*).

The translation follows *Onkelos* who, following the traditional punctuation interprets עץ הדעת not as a unit meaning *Tree of Knowledge*, but as the עץ, tree, הדעת טוב ורע, which causes knowledge of good and bad.

Targum Yerushalmi [also *Ibn Ezra*] perceives this as a unit with an implied adjective: *knowledge*, and renders: ‘And the tree of knowledge, of which anyone who ate would distinguish between good and bad.’

[Notes that follow here on the definitions of “good” and “bad,” and whether this relates to sexual behavior or to obeying/disobeying the commands of God, are omitted]

[Resuming with R. Zlotowitz’ notes for this verse:]

The commentators query: How could each of the two trees be exactly in ‘the center of the garden’?

Ramban explains that in the middle of the garden there was something like an enclosed garden bed which contained these two trees. Additionally, since no one knows the true central point of anything except God alone, this ‘middle’ means ‘the approximate middle’.

There are also opinions cited in the commentary of the *Tur* that the branches of the Tree of Knowledge encircled the Tree of Life with the effect that they visually merged and appeared to be both in the center, with the effect that only after partaking of the fruits of the former could one ‘make way’ and partake of the latter.

The *Tur* cites an opinion of *Rav Yosef Kimchi* according to whom there was only one tree: the tree of life which was also a tree of knowledge. [The repetitive phrase is similar to the double description of the same person as being both ‘a wise man’ and ‘righteous man’ when in reality both qualities are facets of the same person. For later (3:3) there is only one tree, (the tree of knowledge) that is described as the tree in the center of the garden.] *Tur* is doubtful that this interpretation is correct for, he queries, if it was truly the same tree what will they do with the verse [3:33] ‘and now, lest he put forth his hand and take also of the tree of life and eat...? If it was one tree, he had already eaten from it!

R’ Bachya seems to answer this difficulty with his interpretation that they were both in the center because they were attached and shared a common trunk, so that they were truly ‘both’ in the center.*

**Artscroll Sefer Bereshis* Vol. 1 (including *Bereshis* and *Noach*), translation and commentary by R. Meir Zlotowitz (New York, NY: Mesorah Publications, 1977), pp. 95-96 [Note: This was the first printing; current editions may have different pagination.]





Meru Foundation on the Web

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.

A basic introductory packet on Meru Foundation, including a research summary, endorsements, a sample eTORUS, and biographical information, is posted at www.meru.org/MeruIntroPacket.2013.pdf.

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 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 Meru President 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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