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 יִדְנ. 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 יִדְנ 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

Tree, Great Spectrum - 

The Great Spectrum
Becomes the Yard-Stick

The Cycles of the Seasons
Act as a Measuring Yard-Stick for the Progression of Linear Time

Tree of Life - ה'ך חיות

Eden - עֵץ הַנִּיר

TIME (note 1)

The Cycle / Circle-Spectrum -

Triangle / "Divides" -

The Infinite Line-of-Progression -

Eden is the Arena (Garden) for the Process of Cyclic Time Dividing and Measuring Linear (Progressive) Time

Notice that both Trees are "in the Midst of the Garden", The Tree of Knowledge surrounds the Tree of Life.

Elokim - Nature - Physics - World
Earth Plane

Tree of Knowledge of Good and Evil

The "Potter's Kick-Wheel" (Zohar, note 2) - The Wheel of Karma
What Goes Around Comes Around, "Tit for Tat", Action/Reaction

The two Hands of the Priestly Blessing form the GAN EDEN Triangle

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

The Garden

LINEAR TIME:
- Progressive
- Evolutionary
- Information Gradient
Drives Novelty

As Above - Before -

So Below - After -

CYCLIC TIME:
"What Goes Around Comes Around"
The Cycles of Nature:
- i.e. Year/Sun, Month/Moon, Week, Day

CYCLIC TIME Turns on the Spindle of
LINEAR - Progressive - TIME

Notes:

1. Dan Matt, note 565, The Zohar, Vol. II, p.189, "In this verse .Temp (Iddan), time, is often interpreted as "year."


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.

— 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.]

— 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, not as a unit meaning Tree of Knowledge, but as the tree, 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](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/MeruIntroPacket.2013.pdf](http://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.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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