



Meru Foundation eTORUS Newsletter

Number 41 – August 2007

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SPECIAL ANNOUNCEMENT: STAN TENEN ON *COAST TO COAST AM* with *George Noory*

Sunday/Monday August 5/6 2 AM – 5 AM Eastern Time / 11 PM – 2 AM Pacific Time

From The Editor



Stan Tenen will appear on *Coast to Coast AM* with *George Noory* on August 5/6, 2007, revisiting the topic of Intelligent Design. In the context of Meru's current findings, Stan will offer a new perspective based on recent experiments with quantum computers that should help resolve the debate about natural selection vs. intended ("intelligent") design.

Coast to Coast AM is an all-night call-in radio program with 20 million listeners, heard across the United States and Canada, and world-wide via XM Radio and Internet stream. [Click here to find stations in your area that carry *Coast to Coast AM*.](#) You can also listen over the Internet via

[Streamlink](#) (a subscription streaming service). [See *Coast to Coast's Streamlink page*](#) for details.

New section on Meru Foundation's Website

As mentioned in eTORUS #40, completion of Stan's chapter for the MIT Press book edited by neurophysiologist Karl Pribram and physicist Richard Amoroso, *The Complementarity of Mind and Body: Realizing the Dream of Descartes, Einstein, and Eccles*, signals a new phase for Meru Foundation. This chapter includes research and findings that have not previously been published, and in keeping with this we are beginning to post new materials to Meru Foundation's website at www.meru.org/NewReleases/NewReleases.html.

Some of these new materials will actually be "old" materials – essays and papers that were never fully released, but which nonetheless are important precursors to the work we are doing now. Our first featured essay, *The Arm of God*, fits this category. For more on our reasons for releasing this material now, and to read *The Arm of God*, go to the [New Releases section on www.meru.org](#).

Sponsoring New Volumes in the *Alphabet in Genesis* Book Series

In the last issue we announced the three-volume edition of *The Alphabet in Genesis*, and mentioned that there were more to come. During the next six months, we will be expanding *The Alphabet in Genesis* into an ongoing book series. Two volumes are already in progress, and with adequate funding we could complete them relatively quickly.

The first is a basic one-volume introduction to the Meru Project – something we haven't previously had to offer. Next will be an illustrated picture-book on the Hebrew gesture-letters, with two to four pages devoted to each letter, giving its meaning, its gesture, and its relationship to the letters surrounding it. Additional books will begin to present our recent findings, previously unreleased.

We are asking our readers in a position to do so, to consider sponsoring a volume of *The Alphabet in Genesis* series. To produce a manuscript with illustrations ready for its first "proof printing" from our print-on-demand service requires approximately two months, and \$10K to support Meru Foundation (and our work) during that period. Sponsors will be mentioned in the book's Acknowledgements and in our public book description (if they wish); anywhere from one to four people may sponsor a single book.

Of course, contributions on a more modest scale are always welcome, and greatly appreciated. But if you can make a substantial contribution, we would like you to know that your support now will lead to a concrete, definable result – a published book, one of an ongoing series. If you would like to discuss this in greater detail, please contact Levanah at 781-784-8902.

—Levanah Tenen, ed.

Continue to Page 2 for Stan Tenen's essay:

The Unique Qualities of Gesture Letters Formed by a Single Model Hand



The Unique Qualities of Gesture Letters Formed by a Single Model Hand

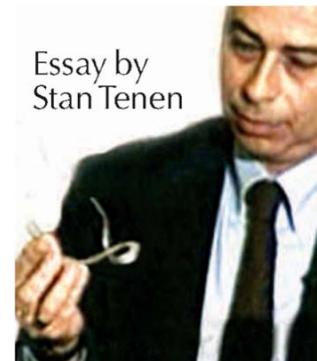
In *Zohar, B'reshit, and the Meru Hypothesis* (eTORUS #40) I introduced two traditional sources linking the shape which we are calling *First Hand* – because it models the human hand in both form and function – with the generation of the Hebrew alphabet. (See below.)

We also know that there have been many gestural systems used for communication, which can range from hand-signs signifying individual alphabetic letters, to the highly expressive -- but idiosyncratic -- comprehensive sign languages of the deaf.

In this broad spectrum of gestural expression, what makes the Hebrew gesture-letter system uniquely valuable?

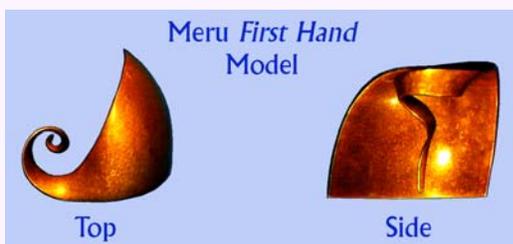
Here is the concluding paragraph from *Mirrors in the Mind*, by Giacomo Rizzolatti, Leonardo Fogassi and Vittorio Gallese, published in *Scientific American*, Nov. 2006, p. 61 [**bold added**]:

Only a decade has passed since we published our first discoveries about mirror neurons, and many questions remain to be answered, including the mirror system's possible role in language – one of humanity's most sophisticated cognitive skills. The human mirror neuron system does include Broca's area, a fundamental language-related cortical center. And if, as some linguists believe, human communication first began with facial and **hand gestures**, then mirror neurons would have played an important role in language evolution. In fact, the mirror mechanism **solves two fundamental communication problems: parity and direct comprehension. Parity** requires that meaning within the message is the **same for the sender as for the recipient. Direct comprehension** means that **no previous agreement between individuals – on arbitrary symbols, for instance – is needed for them to understand each other.** The accord is inherent in the neural organization of both people. Internal mirrors may thus be what allow John and Mary to connect wordlessly and permit human beings in general to communicate on multiple levels.¹



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

Shabetai Sheftel Horowitz's *Shefa Tal* (Prague, 16th - 17th cent.), describing the letter-generating device.



Below is a more extended section of the material I quoted previously from Yehuda HaLevi's *Al Kuzari*, written in the 12th century (part 4, #25):

In the nature of God, therefore, *S'far, Sippur, and Sefer* are a unity, whilst they are three in human reckoning. For **man wills with his reason, speaks with his mouth, and writes such speech with his hand.** These three factors characterize one of God's creatures. Man's will, writing, and word, are marks of the thing, but not the nature of the same. **The will, however, expressed in the word of God signifies the essence of the thing, and is at the same time His script.**

Spoken or written words have certain advantages over each other. In some cases the name fits the object exactly; in others less so. The language created by God, which He taught Adam and placed on his tongue and in his heart, is without any doubt the most perfect and most fitted to express the things specified,



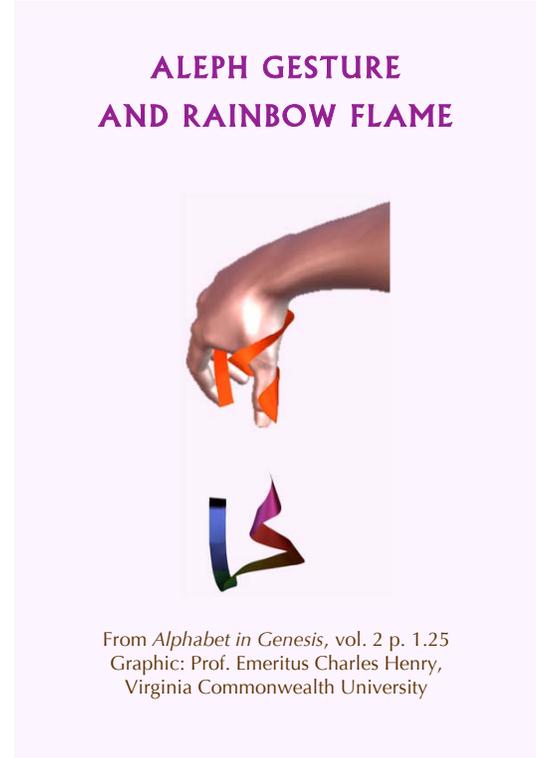
as it is written: ‘And whatsoever Adam called every living creature, that was the name thereof’ (Gen. II. 10). This means that it deserved such name which fitted and characterized it. . . .

Writing is judged from a similar point of view. **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. . . .**³

Yehuda HaLevi, and Profs. Rizzolatti, Fogassi and Gallese, are discussing the same relationships in almost the same terms. In fact, HaLevi’s condition that “the shapes of the letters are not the result of an accident” anticipates Rizzolatti, Fogassi, and Gallese’s requirement that “no previous agreement between individuals – on arbitrary symbols, for instance – is needed for them to understand each other.”

Only an alphabet based on hand-gestures and pointing directions:

- Comes with natural universal functional and feeling meaning, based on the universal gestures needed for everyday actions: “. . . no previous agreement between individuals. . . is needed. . . .”
- Merges form and function seamlessly, allowing for “direct comprehension”. The form of each letter displays the function of the gesture.
- Produces letters that can be seen in the mind’s eye, and thus can be used to recall individual feeling-steps in mental exercises. These exercises can lead to real emotional experience and personal growth.
- Needs no arbitrary grid, coordinate system, or reference. Hands are viewed by the wearer from the perspective of their mind’s eye. Gestures are intrinsic to living in the world – e.g., pouring a cup of water.
- Is culture-independent, technology-independent, and inclusive from simple to sophisticated, in all cultures. Everyone gestures and points to the same basic life-things, life-functions, and life-actions. (Meets *parity* and *direct comprehension* requirements.)
- Can be **both** *horizontally* and *vertically* universal:
 - Horizontally across the 3-D earth plane:
 - Humans, gorillas, elephants, cetacea; E.T. (if any)
 - All self-aware creatures
 - All creatures aware of their mortality
 - Vertically:
 - Above: in meditation, mental exercises
 - Here: across the earth plane, universal language; yoga
 - Below: in abstract math, and for the space in which physics takes place, and for information theory.
- Can be designed to define the entire choice-space of an individual over their life cycle.
- Can be useful in 3- and 4-dimensions (and in Hilbert space) for both physics and meditation.





- Gestures mediate between physical 3-space and conscious 4-space. There are more “Platonic” symmetries in 3- and 4-D than in higher dimensions, consistent with:
 - Quantum Mechanics (discrete logical structure)
 - General Relativity (continuous self-referring process)
 - Human neurophysiology and learning (see reference above)
 - Traditional claims (Yehuda HaLevi)
- Can be based on the hand’s unique position at the intersection of the physical (world) and the informational (mind) simultaneously. This reconciles Unity and Wholeness and can reconcile inside and outside; mind and world; consciousness and physics; and microbiology and cosmology, as willful choices in our minds and hands.

It is the mirror-function of an alphabet of gestures that puts responsibility in our hands.

References

- 1) *Mirrors in the Mind*, by Giacomo Rizzolatti, Leonardo Fogassi and Vittorio Gallese. *Scientific American*: Nov. 2006, p. 61.
- 2) *S’far, Sippur, and Sefer*: from *Sefer Yetzirah* 1:1.
- 3) *Kitab al Khazari* Part 4 #25 by Yehuda HaLevi (12th cent.), translated from the Arabic in 1905 by Hartwig Hirschfeld. New York, E.P. Dutton. (This translation is in the public domain.)



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