



# Meru Foundation eTORUS Newsletter

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## 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](http://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**

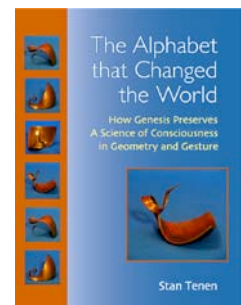
Viewers of Meru's five DVD lectures are familiar with the concept of Hebrew letters-as-gestures, and *The Alphabet That Changed the World* introduces this material to a new audience. For many years, we've recognized that personally working with the Meru *First Hand*™ model is essential to understanding 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.)



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**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](mailto: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.

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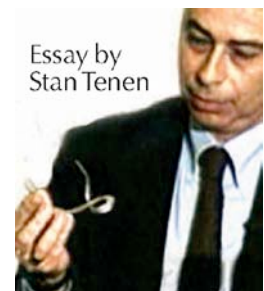
## *Implications of the Meru Hypothesis*

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).<sup>1</sup>



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.<sup>2</sup> 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 Moshiach/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* ...<sup>3</sup>

*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).

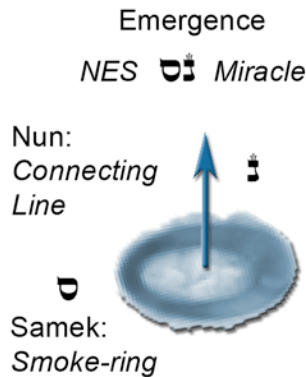


Figure 8.7 Letter-analysis of *Nes* נֵס “miracle”

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.”<sup>4</sup>

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.

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<sup>1</sup>Egyptian 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.

<sup>2</sup>*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.

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

<sup>4</sup>Stan 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.



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### Meru DVDs and Books at [www.meetingtent.com](http://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](http://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.

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

[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. Our recommended reading list is at [www.meru.org/readlist.html](http://www.meru.org/readlist.html); past eTORUS Newsletters are archived at [www.meru.org/Newsletter/journalindex.html](http://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](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.meru.org/MeruIntroPacket.a.20oct08.pdf](http://www.meru.org/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](http://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](http://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](http://www.youtube.com/user/filmguy2121).

[www.meruwest.blogspot.com](http://www.meruwest.blogspot.com) Meru Foundation blog, also run by Bill Haber.

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