

A Higher Geometry

The Unique Kabbalistic Research of the Meru Foundation

by Jay Kinney

Note: In an effort to make a portion of the complex research of the Meru Foundation accessible to new readers in a condensed form, the following summary touches on only a few key points. Many important details, analytical paths and conclusions are, of necessity, omitted. For a fuller presentation of their research we encourage you to contact the Meru Foundation directly at the address noted at the end of the article.

Genesis 1:1

"In the beginning God created the heaven and the earth"

Y R A E T A F W I M S E T A W I E L A A R B T I S A R B
 בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ
← READ RIGHT TO LEFT

KABBALISTIC RESEARCH proceeds on many fronts. Historians are busy unearthing old texts, investigating the various influences in the works of noted Kabbalists, and forming a more accurate picture of the evolution of Kabbalistic systems. Other scholars are studying the parallels between the Kabbalah and other religious philosophies and esoteric traditions. Others are working directly with Kabbalistic sources, employing traditional meditations and rituals. However, one of the most exciting—and unique—approaches to research that we have come upon is the work being done by the Meru Foundation under the direction of Stan Tenen.

The Meru research originally took the text of the Book of Genesis as its starting point. Rabbinical and Kabbalistic sources assert that the letters of the Hebrew alphabet were a key element of the creation drama, helping to birth the Universe. The letters as creative elements of consciousness played a similar role in the legendary presentation of the Torah to Moses. (See the excerpt from the Zohar on page 9.) Again, according to Kabbalistic legend, it is said that the "secret of the Universe" is contained in the first letter of Genesis, unfolded in greater detail in the first verse, in even greater detail in the first paragraph and so on. Thus the Torah, as sacred scripture received from God, not only has literal and symbolic meaning, but has an encoded subtext of deeper information.

Taking these assertions as an interesting occasion for investigation, Tenen hypothesized that Genesis 1:1 might be examined as a transcendent multi-dimensional "message" whose embedded code had been lost sight of through generation upon generation of incomplete understanding. What's more, he hypothesized that such a message might have been fashioned so as to be decipherable regardless of the native language of the decipherer. Thus while Hebrew was originally employed, the message might not be Hebrew-dependent.

Like the other sacred alphabets of Greek and Arabic, the individual letters of the Hebrew alphabet each have

traditional numerical values. (For instance, Aleph = 1, Beth = 2, Gimel = 3, etc.) Indeed, one of the ancient Kabbalistic disciplines called *Gematria* has involved the drawing of meaningful correlations between words and phrases whose numerical values match.

While finding the concept of letter values a good starting point, the Meru research took a slightly different tack, investigating what patterns might emerge from the text of Genesis 1:1 if the Hebrew letters were revalued using a Base-3 count. (Binary, used in computer programming, is a Base-2 system that counts using 1 and 0. Base-3 uses three digits: 0,1,2. Our familiar numerals, 1 through 9 and 0, are a Base-10 system.) Base-3 was chosen to investigate, in part because mathematicians have found it to be the most efficient base for counting, and partly because of the intrinsic structure in the text and alphabet. Coding in Base-3 would be more compact than in other number systems. (Note that DNA, our own core code, is coded in triplets.)

When Base-3 values were attached to the full 27-letter Meru-Bah (Aramaic) Hebrew alphabet (22 basic letters plus the 5 "ending" letters) symmetries emerged. [See figure 1.]

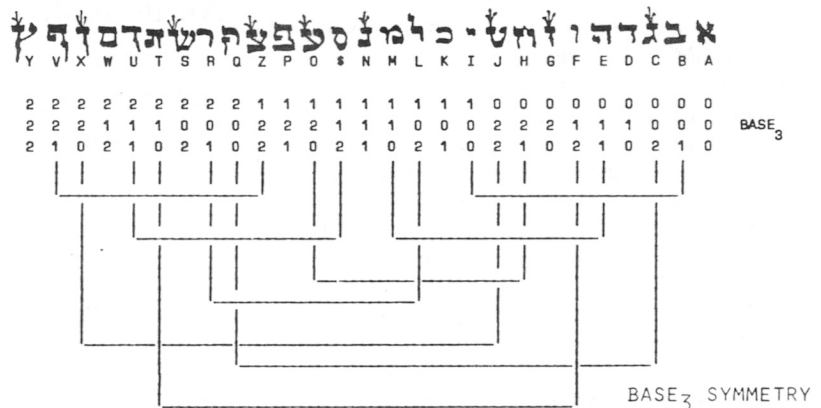


Figure 1. The Symmetrical relationships between the 27 letters of the Meru-Bah (Aramaic) Hebrew alphabet that initially result when the letters are given values according to a Base-3 system of counting. When these symmetries are combined with symmetries derived from the "Atbash" principle in use during the Hellenistic period the letters fall into natural symmetry groups which transform the Genesis 1:1 text into unexpected geometrical shapes.

These symmetries could be mapped in 3-dimensional space when the 27 letters are placed in a cube of space according to a system of Cartesian coordinates (with the 0,1,2 Base-3 values matched to locations on the X,Y,Z coordinates). [See figure 2]

When the 28 letters of the first verse of Genesis (which uses only 12 different Hebrew letters) are placed within this cube, paired letters in left-right symmetries emerged in an unexpected pattern. (Symmetries such as these were found to be unique to the Genesis text when similar analysis was tried on other texts.) When this pattern was taken and reworked topologically, other 3-dimensional forms were suggested.

One such form is a spiral vortex of the Genesis 1:1 text overlaid onto a torus (donut). When placed in this auto-correlated manner, any one letter missing from the text could be correctly replaced with reference only to the surrounding letters. Thus this is a significant error-correcting pattern. [See figure 3]

Another form is a cube-octahedron. When the text was placed in symmetrical fashion in relation to the sides of this form, a path of unfolding or unfurling was suggested that mirrored the pattern of embryonic growth in Nature. The design on this issue's back-cover is a rendering of calla-lilies emerging from a cube-octahedron "seed," and evolving into a "higher" cube-octohedron "seed," an image suggested by the path of the text within the figure. [See figures 4 and 5]

What these and other findings suggest is that the text of Genesis 1:1 may be a holographic image of the moment of Creation — one that points to multi-dimensional models deserving further investigation. The Meru Foundation intends to continue this important research and welcomes inquiries and contributions from interested individuals. A packet of introductory information is available for \$9.00 from the Meru Foundation, Dept. G, P.O. Box 1738, San Anselmo, CA 94960. ■

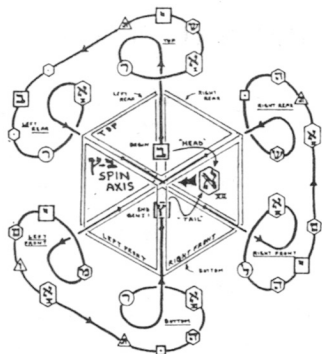


Figure 2. Each letter's position in the alphabet (in Base-3 notation) becomes its location in "cartesian" coordinates. For instance, [Aleph = 000 (Base-3) = 0,0,0 (x,y,z location)]. The shaded figure shown here connects the 12 letters used in Genesis 1:1. These form a symmetrical figure about the main diagonal of the cube.

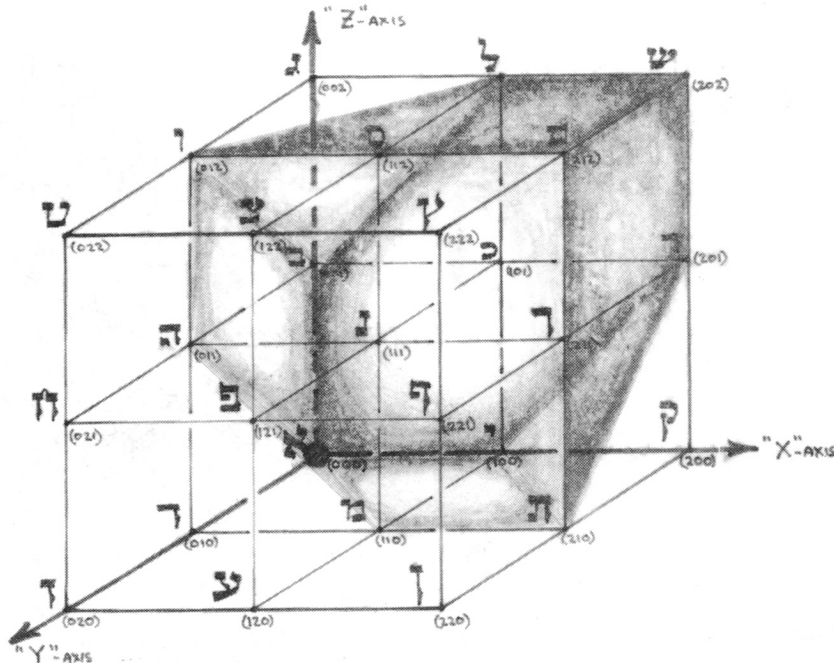


Figure 3. "The Toroidal Topology of Genesis 1:1." A two-dimensional representation of the letters of the first verse of Genesis arranged in auto-correlated fashion in Base-3 pairs upon the surface of a squared torus (donut). On a 3-D model, the inner border shown here (point A) is connected to the outer border (point B). This pattern is so strong that it determines the unique replacement of any one "lost" letter by self-reference to the pattern of the other letters alone (in Base-3).

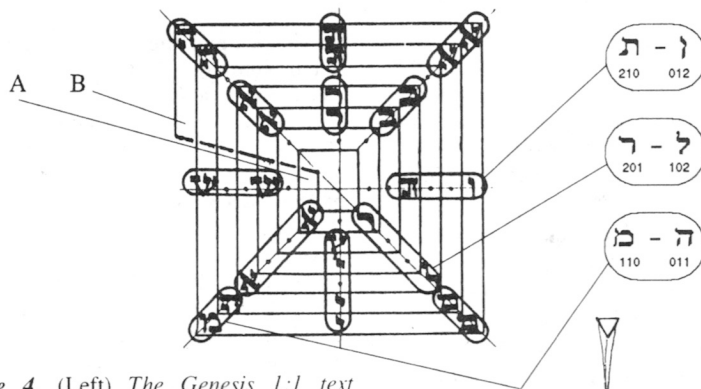


Figure 4. (Left) The Genesis 1:1 text tracing the path of a "lily" as it unfolds in relation to the six faces of a cube-octahedron. Letters in the same-shape outline are in the same symmetry group. Opposite faces of the cube mirror the image of the symmetry group letters on the opposing side. A spin axis is specified by the initial B and final Y.

Figure 5. (Right) The lily flower on each face of the cube-octahedron matures and throws off a new seed point, restarting the embryonic process inherent in the symmetries of the Genesis 1:1 text.

