Scientific Research Publishing

Archaeological Discovery, 2024, 12, 198-223
https://www.scirp.org/journal/ad
ISSN Online: 2331-1967
ISSN Print: 2331-1959

The Garden of Eden: A New Perspective on Its Location

Konstantin Borisov

Avon, CT, USA
Email: kboris1890@gmail.com

How to cite this paper: Borisov, K. (2024). The Garden of Eden: A New Perspective on Its Location. *Archaeological Discovery, 12,* 198-223.
https://doi.org/10.4236/ad.2024.124012

Received: July 29, 2024
Accepted: September 26, 2024
Published: September 29, 2024

Abstract

In this paper, I propose a new perspective on the location of The Garden of Eden. Through exploration using biblical texts, medieval scholars' works, and contemporary scholarly research, I aim to reconcile biblical narratives with historical records and scientific findings to support my conclusions. I argue that Eden is situated in Egypt, attributing the origin of the four rivers of Eden to the Oceanus River, a concept initially introduced by the first-century Jewish historian Josephus. I assert that Josephus' hypothesis may indeed be correct. The tree of life, a vital element of Eden, is suggested to be located in Giza, with the sacred mount identified as the Great Pyramid of Giza. Furthermore, the everlasting spring-like state in the Garden of Eden as alluded in the book of Genesis, impervious to the Earth's climatic conditions, is also examined in the paper.

Keywords

Eden, Paradise, The Garden of Eden, Oceanus, Four Rivers of Eden, Egypt, Tree of Life, Pentateuch, Adam and Eve, Climatic Zones, Ice Age, Perpetual Spring, Sky Serpents, Aurora, Ancient Site Alignment, Flaming Sword, Medieval Cartography, Mappa Mundi, Genesis, Bible, Creator

1. Introduction

In the biblical narrative found in the *Book of Genesis* lies the tale of the Garden of Eden, a mythical land where the first human couple, Adam and Eve, resided in perfect harmony with nature and their Creator. This garden is described as a place of unparalleled beauty, with rich fertile soil supporting a variety of lush vegetation and fruit-bearing trees. Where air is filled with the sweet fragrance of flowers, while a crystal clear river flows peacefully through its midst, providing nourishment to the land. The idyllic place seemed defiant of the planet's climatic conditions, existing in a state of perpetual spring untouched by winter frost or summer

heat. In the middle of the garden stood the most beautiful tree, around which flocked birds chirping to delight the first couple. The place was serene and brimming with tranquility, where the first earthly couple enjoyed a life free from turmoil and distress. Following Eve's and Adam's disobedience and transgression, as recounted in the Bible, the couple faced expulsion from the paradisiacal Garden of Eden. Cast out, they were compelled to seek out a more humble and earthly abode, far removed from the peace and perfection they once enjoyed (Genesis 2).

Since the Genesis account of the Garden of Eden emerged, the quest for the mythical location of Eden has endured. The concept of Eden with its depiction of perfection, innocence, and divine harmony, has captivated the human imagination, fueling a desire to uncover the location of human's purest origin, where the first earthly couple dwelled. Many scholars over the years have looked for the Garden of Eden, drawing inspiration from a wide variety of sources including biblical records, historical accounts, archaeological findings, science, cartography, and other disciplines. By synthesizing these diverse sources of evidence, researchers across various fields have attempted to unravel the mystery surrounding the elusive Eden's location. These scholarly endeavors still continue to these days and spark debates that inspire further research, reinforcing the enduring fascination with the enigmatic Garden of Eden. The significant exploration of the concept of Eden or paradise and its possible location has been enriched by the contributions of Greek philosophers and historians during the Classical period of Ancient Greece, followed by the insights of scholars from the Medieval and Renaissance epochs, and further built upon by the works of more contemporary thinkers.

The question of whether Eden existed in the first place or not was addressed in the early period of the medieval time by notable figures such as St. Augustine of Hippo, Isidore of Seville, and Bede, laying the foundation for centuries of subsequent research (Scafi, 2006: p. 46). It was generally accepted that Eden was the real place, it still exists perhaps in the unknown land. Throughout the Middle Ages, characterized by vast geographical unknowns, scholars and theologians did not focus *"per se"* on pinpointing Eden's location but rather on generalizing where such a place could or could not have been situated, basing their arguments on literal interpretation of the Bible and cosmological beliefs at the time.

One perspective suggested during medieval times was that the Garden of Eden might still exist in a remote area, such as in a yet-to-be-discovered region beyond an impassable sea, on uncharted island, or a mountain (Scafi, 2006: pp. 160-183). This suggestion however, faced challenges in reconciling with the biblical narrative. For instance, it was noted by such authorities as Fidelis, Goropius and Juan de Pineda that if Adam and Eve had not transgressed and had continued to reside in such idyllic, confined region, it would imply that the entire human population descending from them would be restricted to that specific region, leaving the rest of the Earth uninhabited (Delumeau, 1995: p. 151). This scenario seemed unreasonable to both Catholics and Protestants. Some argued that the region for the Garden of Eden would have to be at least as vast as a continent to address this

concern (see Piereira, Raleigh and Suarez's comments in Delumeau, 1995: p. 172).

Alternatively, another theory was proposed that the whole Earth may had been the original Garden of Eden. A number of medieval scholars eagerly supported this notion, including such authorities as Josephus, Hugh of Saint Victor, Philo of Alexandria, Juan de Pineda, Joachim Vadian, Goropius and Clement of Alexandria (Duncan, 1969: p. 173). This perspective, however raised additional challenges. For example, it was noted that if the Garden of Eden encompassed the entire globe, what would happen to Adam and Eve after they were expelled from the paradise, where would they go? Various interpretations were devised to address this issue, incorporating concepts such as spirituality and heavenly land to align with biblical teachings.

As a moderately alternative solution to the above, it was suggested that perhaps the Garden of Eden was situated in the equatorial region of the planet between the tropics (Scafi, 2006: p. 170). This alternative effectively addressed the aforementioned issues and gained credibility from some biblical scholars, in part because through the linguistic analysis and interpretation of Aramaic texts and others, it was inferred that *"flaming sword"* which is allegedly God installed guarding access to paradise after Adam and Eve's expulsion, may refer to the tropics of our planet. Authorities such as Thomas Aquinas, Tertullian, and Origen believed the *"flaming sword"* is a clear reference to the location of the Garden between the tropics (Macgregor, 1853: p. 97). This proposed alternative to the Garden's location however, faced its own challenges. In particular, it was widely believed during medieval times that the equatorial region of the planet, due to its extreme heat, was uninhabitable. This belief takes its roots in the work of Aristotle and other authorities (Burnet, 1965: p. 191). The environmental conditions of excessive heat would seemingly contradict the idyllic conditions in which Adam and Eve were said to reside. To resolve this dilemma, Goropius and Fidelis (Duncan, 1969: p. 180) also, Luther proposed that the environmental conditions in the equatorial portion of the planet changed after Adam and Eve's transgression, transforming the once pleasant environment into one of excessive heat. This was also consistent with general theological views of the time (Scafi, 2013: p. 107). Thus, the transition from pleasant conditions between the tropics before the fall to the scorching heat of the flaming sword after the transgression aligns with the biblical narrative. This hypothesis does prompt the question, however, what may have caused such a drastic change in the planet's climatic conditions. This question seems to have not been addressed neither in the medieval times nor later.

Through various interpretations of the Bible by the medieval scholars, several hypotheses have been put forward. By the end of the medieval period, three regions, Mesopotamia, the Holy Land, and Armenia, stood out as more promising locations for Eden than others. In modern times, additional propositions have also emerged (Wilensky, 2011). While most suggested hypotheses incorporate the presence of the four rivers mentioned in the Bible, explaining the perpetual spring-like conditions in the garden and other attributes, such as the tree of life in

the paradise remained a challenge.

Christopher Columbus believed that paradise still exists when he began his famous journey in search of the naval route to the Far East. In his third voyage, in 1498 AD, when he reached the Gulf of Paria and the mouth of the Orinoco, he was certain that the quest for the paradise is drawing to a close. Still under the impression that he is somewhere in the region near India's Peninsula, upon observing the vast expanse of the freshwater reservoir, was convinced that the only conceivable source capable of generating such an immense volume of fresh water must be the rivers originating from the Garden of Eden. Columbus was certain that crossing the equator and navigating upstream along these rivers, one could ultimately reach this mythical place. Nevertheless, Columbus was also certain that neither he nor any other individual, since the time of humanity's expulsion from the paradise, would ever be granted entry into this mystical realm (Delumeau, 1995: p. 54).

In a lesser known hypothesis for the Garden of Eden and its location, Isaac Vail, in his book *"The Waters above the Firmaments"* (Vail, 1886), suggested that the Garden of Eden may have been situated along the equatorial belt. Vail hypothesized that in the distant past, Earth had rings similar to those of planet Saturn. These rings would have provided shade, creating a more pleasant and temperate environment on the equator. According to Vail's hypothesis, as these Earthly rings gradually dissipated over time, the shade and agreeable conditions they offered diminished, leading to a transition to a drier climate. He speculated that this environmental shift from a shaded and delightful setting to a more arid one might mark the time when Adam and Eve were banished from the Garden of Eden. Vail's hypothesis presents a unique perspective on the possible location of the Garden of Eden.

William Warren, the President of Boston University and Dean of the School of Theology, proposed a hypothesis for the paradise's location in his book, *"The Paradise Found,"* suggesting the Garden of Eden was located at the North Pole (Warren, 1885). He theorized that Atlantis, referenced in the Plato's works, and Mount Meru from Hindu mythology were also situated in that same region (Thompson, 2000: p. 33). This idea of the Garden of Eden's placement at the North Pole was not a unique one; in the late medieval period, another scholar named Postel similarly theorized this in his publication released in 1561 AD, *"De Paradise Terrestri Loco"* (Scafi, 2006: p. 285). Warren elaborated that paradise existed millions of years ago, with a tropical climate prevailing there at that time offering better living condition compared to the current reality. One possible source of inspiration for his theory could possibly be attributed to Gerard Mercator's North Pole map of 1606 AD, depicting the North Pole and the emergence of four rivers from what seems to be a sacred mountain at the center of the map.[1]

David Rohl, a British archaeologist and anthropologist, proposed the location of the Garden of Eden in his book *"Legend: The Genesis of Civilization"* (Rohl,

[1]https://en.m.wikipedia.org/wiki/File:Mercator_north_pole_1595.jpg

1999). Through his interpretation of Near Eastern archaeological and historical data, Rohl hypothesized that Eden was situated in northwestern Iran, between Lake Urmia and the Caspian Sea. His work builds upon the research of an earlier scholar, Reginald Walker. Rohl associates the four rivers mentioned in the Bible with the Euphrates, Tigris, Araxes, and Uizhon. By explaining that the climate in Northern Iran was significantly wetter in ancient times, Rohl provides a stronger basis for discussing the concept of paradise and spring like conditions.

Many more hypotheses have been proposed for the Garden of Eden and its location, including: Mesopotamia (Calvin: 1553), Armenia (Carver: 1666), Turkey (Sanders: 2001), Holy Land (Herbinius: 1678), Mesopotamia (Delitzsch: 1881), Egypt (Ellis: 2013), Brazil (Pereira: 1560), Holy Land (Hardouin: c. 1782), Mediterranean sea (Terry: 1962), Ohio (West: 1901), Canaan (Lefebvre: 2018), Persian Gulf (Zarins: 1987).[2]

In the medieval time, there was a persistent belief that Eden could possibly be found somewhere in the uncharted region of the Earth, somewhere beyond the impassible seas or lands. Nowadays however, with the progress of mapping technologies such as Google Earth, Ground-Penetrating Radar, and LiDAR, our understanding of the world has greatly expanded. Yet, despite these technological achievements, I find myself contemplating whether we are truly any closer to uncovering the Eden's mystery than medieval scholars. Could it be that finding Eden necessitates a different perspective or methodology which has not been explored yet?

2. Oceanus

The concept of Oceanus bears relevance in the discussion surrounding the Garden of Eden due to its frequent historical association with the latter. Traditionally, lore held that Eden was situated alongside the Oceanus River. This connection is commonly depicted in medieval cartography, which often portrays Eden by the shores of the Oceanus River (as an example, see Ebstorf Mappa Mundi in Scafi, 2006: p. 150). Consequently, this intriguing link presents a promising avenue for further inquiry in the ongoing pursuit of uncovering the precise whereabouts of the Garden of Eden. What, then, precisely is Oceanus?

In ancient times, there was a belief regarding the existence of a mystical river that encircled the entire world. The accounts of this river, known as Oceanus, have been passed down to us through the writings of Greek philosophers and historians such as Hesiod and Homer. Described in various texts as the *"sky river,"* the *"great green river,"* and the *"world encircling river"* (Kerenyi, 1951: p. 34), Oceanus was believed in the ancient times giving birth to numerous other rivers around the world (see Hesiod Theogony line: 337). It was also stated repeatedly by Homer in his works that the sun rose out of Oceanus and sank into the same at setting (Bunbury, 1883: p. 34). As far as the physical location of Oceanus, the ancient records reveal that it intersected with the Nile, somewhere near the region of Aswan in Egypt, where it was thought to supply the Nile with its life-giving waters (Siculus,

[2]See Wilensky, 2011, p. 1 for the map of other plausible locations of Eden.

c. 60 BC: 37. 7), where in Egypt it was also called the *"Celestial Nile"* (Vail, 1886: p. 104) and reckoned that all humanity originated on the shores of Oceanus (James, 1967: p. 262).

Herodotus, the renowned Greek historian, embarked on a journey to Egypt around 450 BC with a specific quest in mind to discover this elusive river (see Herodotus Histories IV: 9). Despite his efforts, as he reflects in his fundamental work, his search for this mystical river proved fruitless, Following an exhaustive quest, Herodotus concluded that the river was likely a figment of imagination contrived by his Greek predecessors, likely an invention of a poet that was later adopted by others and perpetuated throughout history (Herodotus Histories IV: 37). Whether the river actually existed or not remains unknown to us at this point. However, if it was there, we can firmly assert that by the time of Herodotus it had either vanished or ceased to exist.

Anthony and Peratt in their publication argued that the Oceanus River was inspired by the aurora-induced light (Anthony at al., 2009). They highlighted the striking similarities between the Oceanus's attributes and those of the aurora borealis. The green light, its celestial connotations, and aurora traits resembling the river's flow, convinced them that ancient cultures observed the aurora borealis and perceived it as a celestial inspiration for the mythological concept of Oceanus. The Oceanus River and other concepts which have similar attributes, such as Ouroboros is primarily discussed in cultures prevalent in the equatorial regions of the planet, where auroras are somewhat rare but not unheard of, having occurred in the past during intense solar storms that Earth has endured in the past. While the idea of Oceanus associated with the aurora borealis is intriguing, my reservation is that the phenomenon must persist consistently and predominantly for many years, likely spanning generations, in order for this concept to enter folklore and religion of many cultures in the world, the challenge that was also acknowledged by the authors (Anthony at al., 2009: p. 23).

The Aurora borealis phenomenon is well understood. The solar wind, carrying charged particles, interacts with Earth's magnetosphere, diverging towards the magnetic poles of our planet. When these charged particles collide with Earth's atmosphere, they excite atoms, causing ionization and the emission of photons or light in various colors such as green, red, and purple. The light phenomena in the sky indeed evoke imagery akin to a celestial river. Building upon Anthony and Peratt's observation, I will create a hypothetical construct next and outline some key points for the subsequent discussion.

3. Hypothesis

Let's explore a scenario where a structure is situated at the equatorial region of the planet emitting charged particles akin to those emitted by the sun. Assuming that these charged particles penetrate the dense atmospheric layer, a crucial aspect to explore is their trajectory. To analyze this in detail, a model was developed using COMSOL Multiphysics simulation software, incorporating our planet's physics.

Given that our planet's electric and magnetic fields exert forces on the charged particles, influencing their path, these fields were integrated into the model. Shown in Figure 1 are the simulation results, with the following observations provided below:

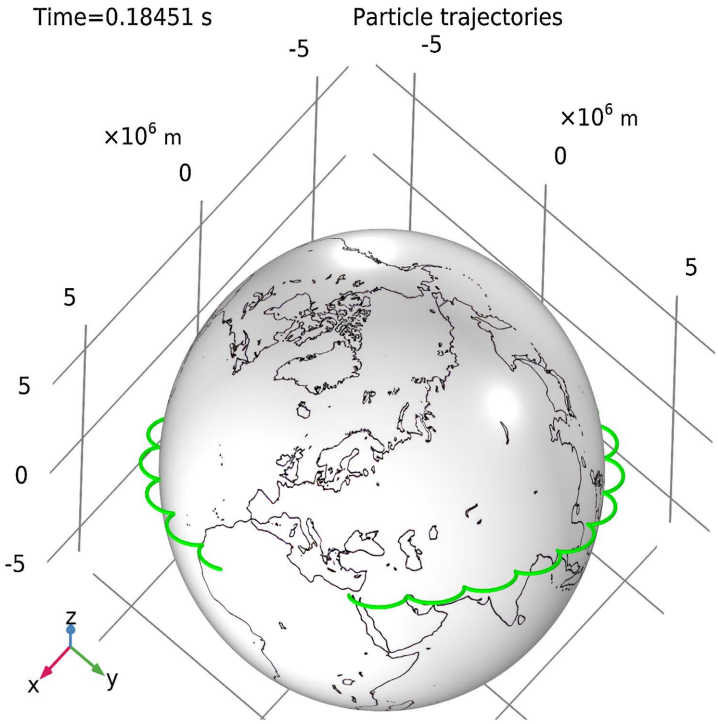

Figure 1. Particle trajectory around the globe, emitted from a structure situated on the planet.

1) The charged particle trajectory around the globe is shown in Figure 1 in green. Note that the forces responsible for deflecting charged particles towards the poles are absent, resulting in the particles orbiting the planet. This is consistent with the Lorentz forces acting on the charge particles in the electromagnetic fields when released close to the equatorial belt. Furthermore, the particles are moving eastward from the point of their release.

2) As each charged particle possesses mass, velocity, and hence kinetic energy, collisions with neutral air molecules transfer some of this energy, imparting momentum to the air molecules. Essentially, a beam of charged particles leads to an ionic airflow or air wind. Some substantial energy is required to create this air flow which comes predominantly from the planet's electric field.

3) The established airflow following the course shown in Figure 1 in green distributes moisture along the course of the charged particles. Consequently, high moisture present in regions near oceans or other water reservoirs disperses along these paths to the areas which have more arid environment.

4) Note that particles change altitude, enabling moist air to ascend to higher altitudes. This would cause the moist air to be exposed to cooler temperatures, leading to condensation and rainfall. Conversely, as colder air descends to the surface, it interacts with warmer surfaces, generating mist.

5) When charged particles travel at high speeds and their energy surpasses the ionization threshold of atoms they collide with, ionization occurs, emitting photons or light. Given the atmospheric composition of our planet primarily comprised of nitrogen and oxygen, the charged particle path predominantly exhibits green and purple hues, akin to the aurora borealis spectrum.

I hypothesize that this might serve as a possible alternative to the solar-induced aurora. Let's explore this concept further.

4. The Eden River and the Four Rivers of Eden

The second chapter of Genesis begins with a narrative that essentially provides most of what we know about the rivers of Eden. Many scholars have used this short description as a possible clue to help identify the true location of Eden: *"A River flows out of Eden toward the east to water the garden, and from there it divides and becomes four branches. The name of the first is Pishon; it is the one that flows around the whole land of Havilah, where there is gold, and the gold of that land is good; bdellium and onyx stones are there. The name of the second river is Gihon; it is the one that flow around the whole land of Cush. The name of the third river is Tigris, which flows east of Assyria. The fourth river is the Euphrates. The lord god took the man and put him in the Garden of Eden to toll it and keep it.* (Genesis 2: 8-17).

Numerous viewpoints have emerged among theologians and scholars concerning the identification of the four rivers mentioned in relation to Eden. The majority of scholars searching for Eden are focused on these four rivers with understanding that finding the common source of those four rivers would lead to the river that comes out of Eden, ultimately helping pinpoint the Eden's location. The primary contenders for the fours river have been named as the Nile, Euphrates, Tigris, and Ganges. The theory associating these rivers with Eden was originally proposed by Flavius Josephus (see Josephus, Antiquities 1.1.3), which gained significant traction in the medieval period, and was widely embraced by scholars[3]. Alternative options for the rivers have also been suggested; for example, Abarbanel proposed the Indus River as a substitute for the Ganges (Kaplen, 1981: p. 9). Other rivers have been suggested as well. These varied interpretations have sparked debates among theologians, historians, and academics who were eager to unravel the mysteries surrounding the Eden.

One of the main challenges arises when trying to reconcile the biblical accounts with the four rivers mentioned (the Nile, Euphrates, Tigris and Ganges), is due to the significant geographical distances separating these waterways. Each river originates from a distinct region, with no apparent common source. The Nile starts in the highlands of Ethiopia and flows through Africa, while the Tigris and Euphrates have their sources in the Armenian Highlands, and the Ganges originates in the Himalayas. Further complexities arise when considering that a common

[3]The choice of the rivers were supported by such authorities as Theophilus, Irenaeus, Hippolytus, and Epiphanius.

source for all four rivers would need to be massive, likely at least four times larger than any individual river, and situated at a higher elevation supplying those waterway with water from that location, posing a genuine obstacle to reconciliation (Delumeau, 1995: p. 173).

In the quest to locate Eden, numerous scholars have utilized ancient maps and traced the origins of these rivers in the hope of discovering a common source. Among various types of maps, I believe that Mappa Mundi maps, predating portolan navigational maps, are especially well-suited for this purpose. These maps, which originated during medieval times, aimed to portray the known inhabited world while occasionally integrating religious and biblical elements.

Figure 2. Hereford Mappa Mundi. The maps reflects the medieval perspective on the location of Eden and the Oceanus River.

The Hereford Mappa Mundi, as shown in **Figure 2**, located at Hereford Cathedral in England, serves as a prime illustration of such a map. Examining the Hereford map, we can discern distinct features and characteristics of the Mappa Mundi. The map follows a common T-O configuration, where the Mediterranean Sea, Nile, and Tanais (Don) River create a prominent T-shape, dividing the known world into Africa, Europe, and Asia. The depicted world is encircled by the Oceanus River, which closes on itself, surrounding the inhabited land. At the top of the map, there is a depiction of Eden, albeit relatively small on this map, positioned directly on the Oceanus River. The word *"Paradise"* is used here to indicate the location of the sacred land, although on some other Mappa Mundi maps, the

word *"Eden"* is used. This interchangeability is understandable, as both words essentially have the same meaning (Jenkins, 1953: p. 196). The substitution of *"Eden"* for *"Paradise"* occurred around 300 BC when the Greek version of the Bible, known as the *"Septuagint,"* was created.

One observation that I find worth emphasizing here is that the predominant feature found in the majority of the Mappa Mundi maps is the depiction of paradise situated directly or next to the Oceanus River. This characteristic is predominant and notable across various other Mappa Mundi maps, as evidenced by a comprehensive collection assembled by Scafi in (Scafi, 2006: pp. 84-242). Upon closer examination of the Hereford map in **Figure 2**, it becomes clear that the only river originating from Eden is the Oceanus River. This unequivocally points to Oceanus as the river of Eden.

In reference to the other four rivers mentioned in the Bible, ancient historians and medieval authors relying on the old ancient sources believed that Oceanus gave rise to those four rivers (Delumeau, 1995: p. 43).[4] For example, Flavius Josephus, the first-century historian, in reference to Eden, explicitly states *"The garden was watered by one river, which ran round about the whole earth (Oceanus), and was parted into four parts"* (Josephus Antiquity 1.1.3).[5]

Following this lead and using another Mappa Mundi, I believe we can identify the other four rivers. By examining the Hecataeus Mappa Mundi reconstruction map from around 500 BC, shown in **Figure 3**, it becomes apparent that the only four rivers emerging from the encircling Oceanus are the Nile, Tigris, Euphrates, and Indus. Considering Oceanus as the sky river, it becomes possible to reconcile how this river gives rise to the Nile, Tigris, Euphrates and Indus, so widely spread, aligning this with the descriptions in Genesis.

Another important aspect to note here is that it is specifically stated by Josephus that the Eden River, and only the Eden River irrigates the Garden, and not any of the other four rivers mentioned in the Bible (Antiquity 1.1.3) and thus, we can assert that the Garden of Eden is laying round the globe along the course of Oceanus.

At this point, all the rivers of the Bible are identified, and it seems that all we need is to follow the course of the Oceanus River around the globe to pinpoint the location of Eden. However, this task requires knowing the precise course of Oceanus. In other words, merely being aware that the river crosses the Nile somewhere near Aswan is not adequate. This leads me to the next section.

5. The Alignment of Ancient Archeological Sites around the Globe

In 2001, the mathematician Jim Alison noticed an interesting alignment: a belt approximately 40 miles wide around the globe, connecting several ancient archaeological sites (Alison, 2001). The sites include the Giza Pyramids, Machu Picchu, the Nazca Lines, the ancient Sumerian city of Ur, and others. Many other enigmatic sites are situated near the path. Alison presented a comprehensive mathematical

[4]See also Grant, 2002: p. 19.

[5]See similar comments of St. John Damascene in Delumeau, 1995: p. 43.

Figure 3. Hecataeus reconstructed map of the world, showing four rivers of Eden emerging from Oceanus, Nile, Euphrates, Tigris and Indus.

analysis of this alignment, with details available at (Alison, 2001).

Figure 4 displays the alignment, shown by the green circle. The path of the alignment, which crosses the equator at an angle of approximately 30 degrees, features ancient sites listed to the right. This alignment suggests that ancient cultures were driven by an unknown force to align themselves along this path, where there is little possibility that this alignment to be coincidental. Furthermore, it is worth noting that many sites along this path share similarities in construction techniques for reasons yet unknown. For example, the Giza pyramids and Machu Picchu, both situated along this alignment, exhibit remarkable similarities in polygonal stone masonry techniques involving the use of hard stones.

Hypothetically, this path could be considered a plausible candidate for the *"Sky River Oceanus"*. It is reasonable to presume that cultures would congregate closer to this path due to its perceived religious significance. As mentioned earlier, the river facilitated higher levels of precipitation, providing a practical incentive for cultures to establish settlements in its vicinity. This combination of spiritual and

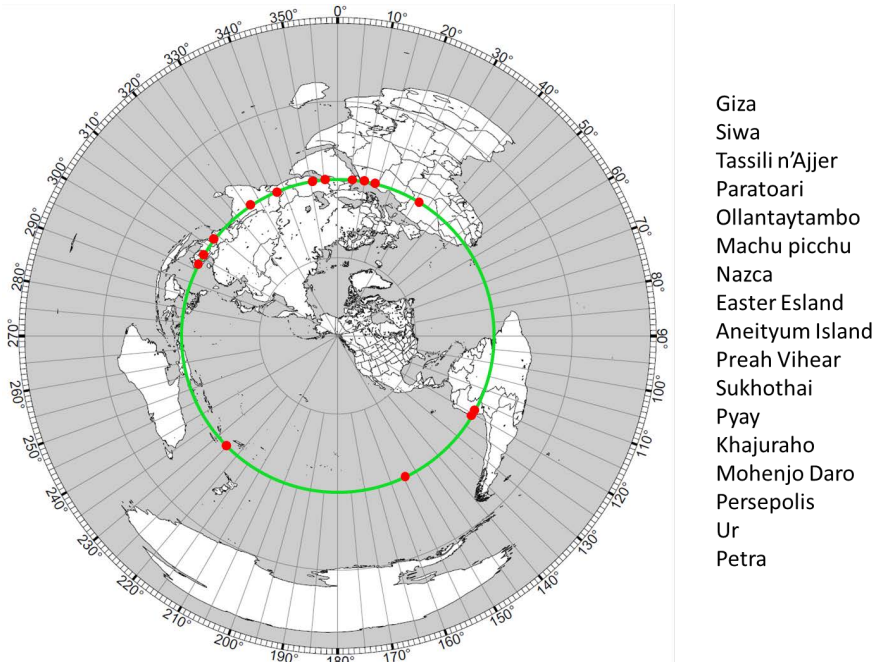

Figure 4. Ancient site alignment around the world, based on the work of Jim Alison. The green line identifies the hypothesized course of the Oceanus River.

practical considerations likely played a crucial role in shaping the development and location of ancient civilizations along the course of the sky river.

Furthermore, the ancient sacred text of Indian beliefs, the Rigveda, consistently mentions a celestial river called the Sarasvati. While the exact location of the Sarasvati River remains unknown, it is commonly associated with the northwestern region of India. The characteristics of this river are akin to those of Oceanus; it was believed to be a mythological river, frequently described as a celestial or sky river, along the banks of which the Vedic civilization is said to have originated. Some Hindu scholars propose renaming the Indus River to the Indus-Sarasvati River, suggesting a connection between the Indus River and the Sarasvati River (Frawley, 1991). This connection indirectly supports the notion that the course of Oceanus was through the Indian Peninsula, following the course of the ancient sites alignment.

As previously discussed, the concept of the sky river underscores the need for a structure capable of producing aurora-like light. Within the numerous sites identified along the ancient site alignment course, it is the Great Pyramid of Giza that stands out for its relevance in this aspect. I will explore this point shortly, but first, a few words about this monument.

6. The Great Pyramid of Giza

The Great Pyramid of Giza, an ancient marvel, stands as a testament to the ingenuity and architectural mastery. This monumental structure has captivated scholars, historians, and tourists alike for centuries, with its precise construction and mysterious significance sparking endless debates and theories. Before exploring

the unique features of the Great Pyramid, it is important to understand specifics surrounding this iconic monument.

The Great Pyramid of Giza is situated on the Giza Plateau, and is the largest monument in the area. This iconic structure stands approximately 455 feet tall, spans about 756 feet in width, and is constructed from an immense number of stone blocks. It is commonly attributed to Khufu, the king of the fourth dynasty who reigned over Egypt around 2551 BC (Lehner, 1997: p. 9). The pyramid is illustrated in **Figure 5**.

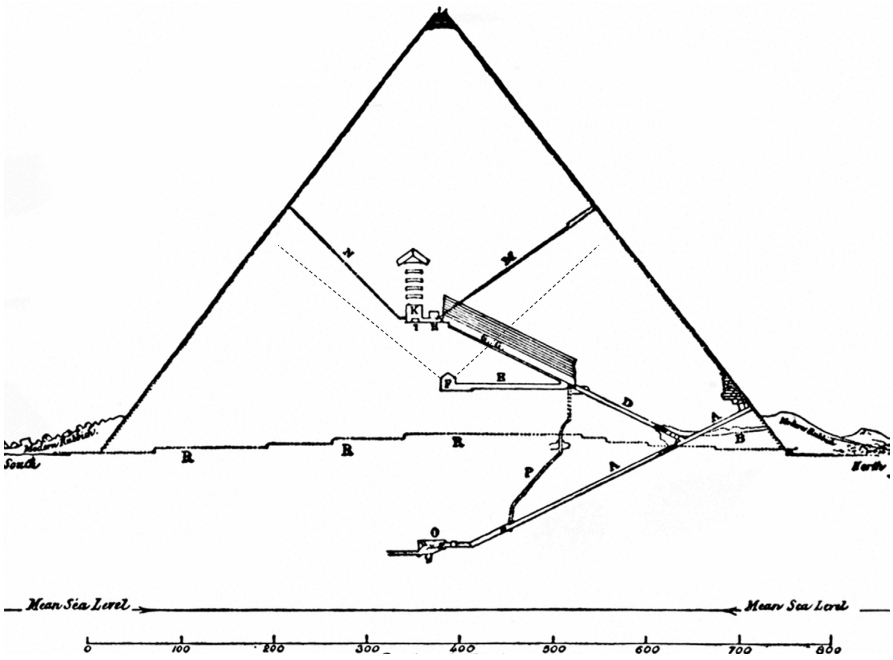

Figure 5. The Great Pyramid of Giza. A map of the interior.

The hypothesis regarding the builders of the Great Pyramid is a subject of debate. One viewpoint asserts that Khufu was responsible for its construction, primarily for his burial purposes. This perspective finds support among scholars due to the presence inside the pyramid, the sarcophagus that could potentially host the mummified remains of the ruler. Additionally, the existence of Khufu cartouches purportedly left by the builders, visible even today in what it seems inaccessible area. The location of the pyramid surrounded by mastabas which undoubtedly were used for the burial purposes, further reinforces the funerary nature of the monument. Moreover, carbon dating of the charcoal, albeit within certain tolerances and expected accuracies, seems to bolster this argument, as the results suggest an age corresponding to that of the fourth dynasty ruler, Khufu (Lehner, 1997).

The opposing viewpoint challenges the notion that King Khufu was the builder of the pyramid, suggesting instead that he inherited an existing structure which was renovated and repurposed for his burial, leaving the true originator of the monument in mystery, dating back to ancient times. This argument is fueled in part by the extraordinary precision of the construction of the pyramid that still baffles observers today, bordering on the realm of the seemingly impossible. Furthermore, the

alignment of the pyramid with significant Earth features has led some to question whether the knowledge required for such alignment exceeded the capabilities of the fourth dynasty Egyptians. The perfect orientation of the pyramid to Earth's global coordinates. Located at the meridian passing through the most of the land on Earth, the fact certainly unknown to the dynastic Egyptians. Situated at or near the Earth's geographical center (Smyth, 1874: PL. 5, see also Woods, 1973: p. 14), the pyramid poses a further puzzling challenge as to how the construction and location had been selected and achieved without advanced knowledge. The absence of concrete evidence opens doors to varied interpretations (Vigato, 2021). The debate surrounding the true builder and the intended purpose of the pyramid will likely persist until new discoveries, such as the recently uncovered the *"Big Void"* (Houdin, 2022) and other artifacts, shed new light on this enduring mystery.

The inner layout of the Great Pyramid is notably complex. I will focus on the aspects relevant to the hypothesis I outlined above and zoom in on what is known as the King's Chamber and the Relieving Chamber. These chambers are depicted in **Figure 6**. The King's Chamber, constructed entirely from granite sourced from quarries in Aswan, is positioned closer to the center of the pyramid. It is composed of one hundred granite blocks within the chamber, with the upper fifth course consisting of longer slabs. The King's Chamber features two shafts that enter from the outside walls of the pyramid—one on the Southern wall and one on the Northern wall. Above the King's Chamber, layers of granite beams are meticulously stacked to create what is called the Relieving Chambers. The name *"Relieving"* was given to these chambers in the past and somehow got stuck throughout the history though scholars generally agree, these chambers are not relieving anything (Houdin, 2022: p. 8). Both the King's Chamber and the Relieving Chambers are entirely separate from the core structure of the pyramid, supported by the

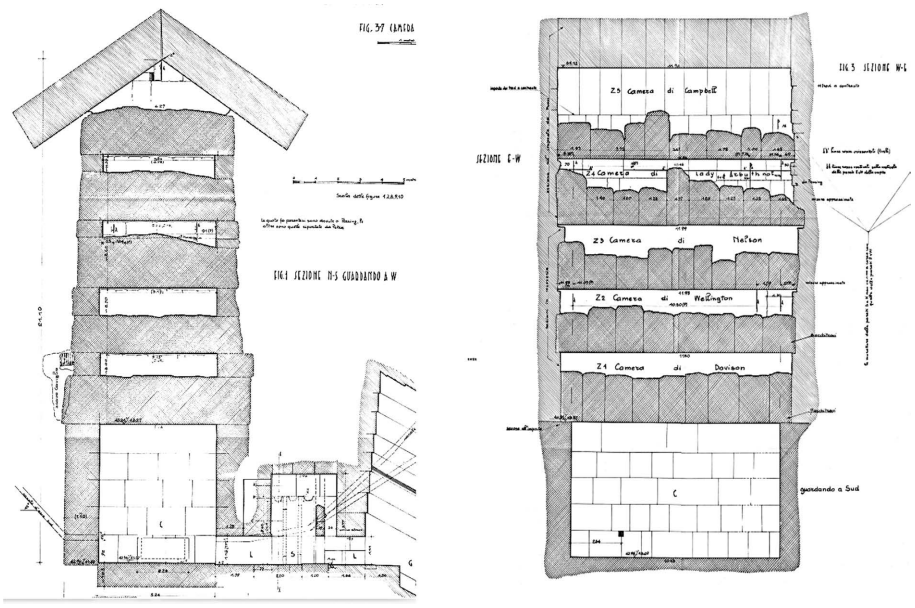

Figure 6. The King's and Relieving chamber in the Great Pyramid of Giza.

pyramid masonry below (Breitner, 2012: p. 24). The beams in the Relieving Chamber exhibit cracks at their ends, filled with gypsum plaster at some point in the past (Petrie, 1883: p. 82).

Flinders Petrie dedicated a substantial amount of time to researching the monument. His observations indicated that the walls of the King's chambers have expanded outward, with some scholars suggesting that repetitive blasts may have caused this expansion. Furthermore, the vitrified and discolored coffer in the King's Chamber, cracks in the beams of the relieving chamber, and discoloration on the entries of the King's Chamber air shaft potentially support the notion of the blast events causing the described physical manifestations. Some theories propose that the entire King's chamber could have functioned as a blast containment chamber (Gleeson, 2018). I will pause the discussion on the Great Pyramid at this point, but it will be resumed at the end of the following section.

7. The Tree of Life

The Tree of Life is primarily mentioned in Genesis 2 and 3 within the story of Adam and Eve in the Garden of Eden. According to Genesis 2:9, God planted the Tree of Life in the Garden along with the Tree of the Knowledge of Good and Evil[6]. The Tree of Life occupied a central position in Eden. Establishing the exact location of the tree is crucial in the search for Eden, as it acts as a definitive indicator of the Eden's precise site. The Tree of Life is a colossal and definite marker of the Eden's exact whereabouts. Finding the tree means finding Eden. What information do we have about the Tree of Life?

In his seminal work published in the Journal of Near Eastern Studies, Simo Parpola presented approximately one hundred distinct images of the tree of life that he collected using Assyrian seals and other archaeological artifacts. Readers are encouraged to review these images (Parpola, 1993), which generally align with the Akkadian representation of the tree of life, shown in **Figure 7(b)**, depicting two human-like figures seated side by side next to the tree. Another portrayal of the tree is depicted in **Figure 7(a)**, discovered by Flinders Petrie on a pottery during his excavations in Ballas and Naqada (Petrie, 1895). This representation shows a tree emerging from what appears to be a hill, with curved branches rather than straight ones. Additional representative images can be found in **Figures 7(c)-(j)**, displaying images from Canaan, Assyria, Holy Land, Sumer and others. Essentially, the conclusion to be drawn is that the tree of life is commonly depicted with a straight line representative of a trunk having several horizontal branches extending from the trunk, with three or four branches on each side as a predominant feature. Occasionally, an element resembling light emanating from the top of the tree is depicted, as exemplified in **Figure 7(d)** and **Figure 7(i)**. Some say that this light pervaded until very moment Adam and Even sinned (Schwartz, 2004: p. lxxiii).

[6]Discussion on how many trees were in the Eden is still ongoing. What fuels this debate in part is the fact that when the book of Enoch speaks about the Garden of Eden, it speaks about only one tree in the garden.

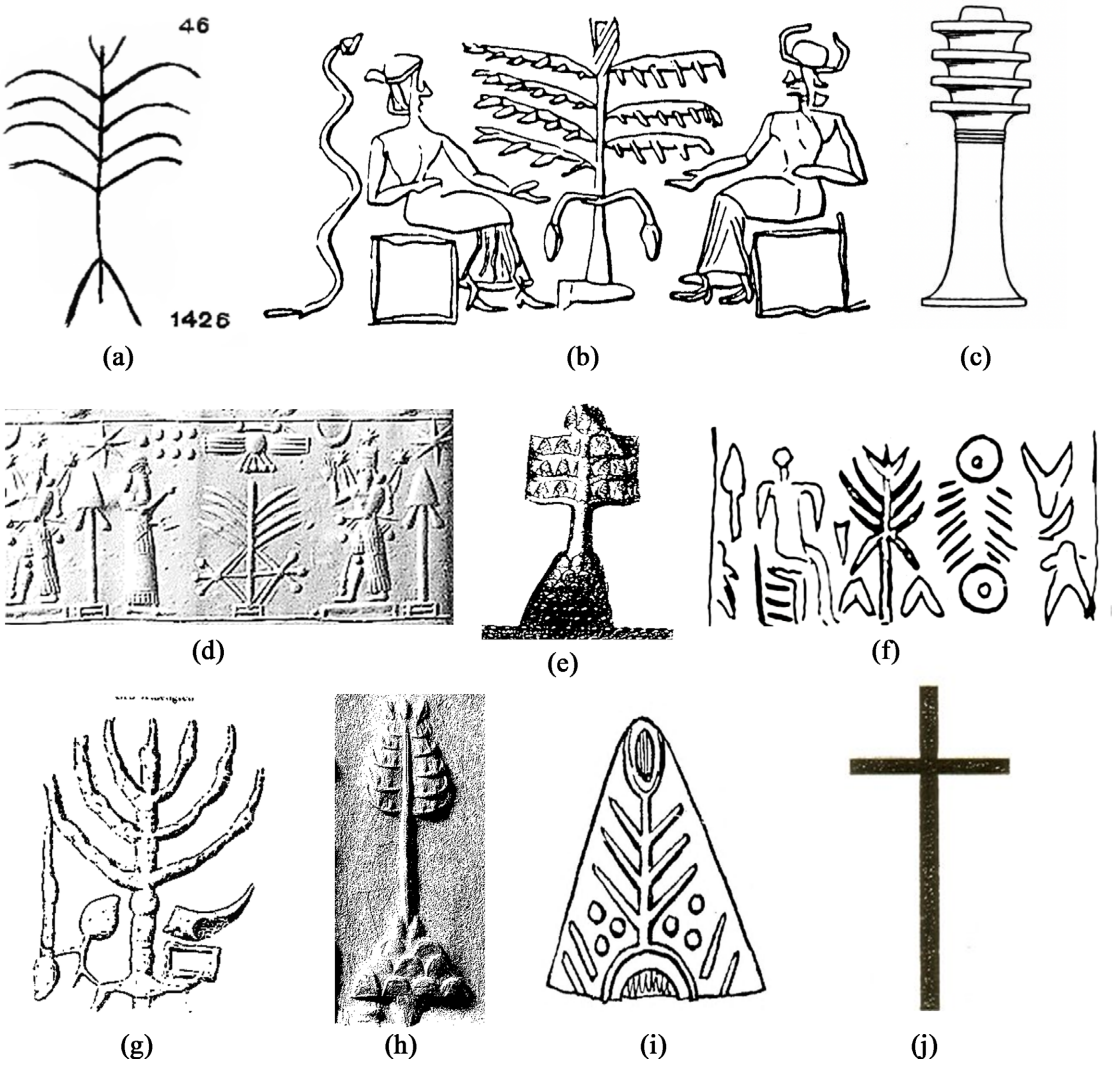

Figure 7. Tree of Life representation in different cultures: (a) Pottery painting from Petrie' excavation in Naqada, (b) Akkadian tree of life, (c) Djed pillar believed also to represent the god "Osiris" spine, (d) Assyrian tree of life, (e) Sumerian Tree of life, (f) Cyprus tree of life, (g) Menorah – Canaan, (h) Akkad style, (i) Tree of Life from Palestine, (j) Catholic Cross.

Regarding the additional attributes often associated with the Tree of Life, it was referred to as the "*sky tree*" (Lechler, 1937: p. 388), with its branches embracing the world (James, 1967: p. 143) and adorned in a color reminiscent of lapis lazuli (Langkjer, 2020: p. 19). It was referred to as the "*ladder leading to heaven*" (St. Irenaeus, Dem. c. 45) and the "*world pillar*" (Lechler, 1937: p. 388). Furthermore, it was recognized as the "*life-giving tree*" (James, 1967: p. 92) that grew at the navel of the world (James, 1967: p. 143), often described as the "*tree of divine order*" (Parpola, 1993: p. 167) and "*supernatural power*" (James, 1967: p. 99). This tree was said to grow on the sacred mount (Lechler, 1937: p. 388), from branches of which the river ascended to the sky and flowed (James, 1967: p. 83).

These attributes clearly indicate that what is being referred to, is not simply the natural terrestrial tree, but something divine and symbolic, something that was

reminiscent of the tree that ancient cultures observed, captured and integrated its image into their folklore and religious practices. The representation was so magnificent and grandiose, reaching so high into the sky and visible from such a vast distances that inspired many cultures of Canaan, Mesopotamia, West Africa, Greece, Crete, India, and Egypt (James, 1967) to observe this divine imagery and attribute the sacred meaning to their observations. What they observed was something so profound and vital to their existence that it utterly shaped subsequent generations and deeply impacting their religious beliefs.

Simulations have been conducted for the Great Pyramid of Giza. In this simulations, the blast is simulated inside the King's chamber. The primary focus in this simulation is the distribution of the change carriers emitted from the peak of the pyramid when the blast occurs. The beams in the Relieving chamber are made of granite which contains about 50% of quartz, known for its piezoelectric properties, meaning any mechanical stress from the blast pressure wave acting on the beams will create an electric field. The charge carriers gathered at the peak of the structure, undoubtedly so in case of the negative charge particles created inside the pyramid, and their velocity and distribution above the pyramid are influenced by this electric field imposed by the beams deformation or ringing.

Figure 8 shows the simulation results for the distribution of charge particles above the pyramid shortly after the blast. It cannot be overlooked, the charge particles in this simulation are arranged in a way that creates several parallel branches extending outward from the center line, creating a tree-like representation. While emitted from the pyramid, the charge particles collide with neutral nitrogen and oxygen atoms, leading to their ionization, resulting in the release of photons, predominantly in shades of purple and green. Hence, an observer viewing this tree would perceive an image resembling the tree in shades of purple or green. In the simulation, each branch corresponds to a layer of beams in the

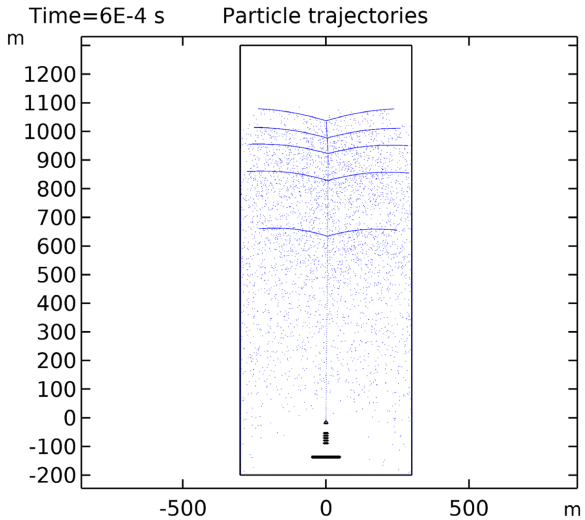

Figure 8. Tree of Life: Simulation of the charge particles and their distribution above the Great Pyramid of Giza following a blast at the King's chamber.

relieving chamber, with five layers in total. Consequently, the simulated tree has five distinct branches.

One important aspect that cannot be missed is the shape of the branches shown in **Figure 8**. The branches exhibit a curved form, somewhat reminiscent of *"human ribs"*. When comparing this image to the one from the Naqada pottery, illustrated in **Figure 7(a)**, a notable similarity becomes evident. It is essential to emphasize that this curved form is distinctive and can only be achieved through a combination of the pyramid-shaped structure and the electric force exerted on the charge carriers by the beam-shaped object. Given that the Great Pyramid features a pyramid shape and granite beams, it distinctly positions the Great Pyramid as the only structure in the world capable of producing the image seen in **Figure 8**.

In ancient cultures, Egyptian, Akkadian, Assyrian, Babylonian, Indian, Persian, Chinese, and Greek, there existed a concept of the sacred mountain of the world upon which the tree of life was believed to be situated (Warren, 1885: p. 137). This discussion ultimately leads to the conclusion that the sacred mount, where the tree of life is said to reside, can only be the Great Pyramid of Giza. Additionally, the location of Eden is specifically pinpointed to Giza, as no other structure worldwide encapsulates the significant characteristics outlined above.

I will also add, that due to the orientation of the beams in the pyramid, the shape of the tree of life as shown in **Figure 8** is in a north and south plane. Depending on the observer's location, the perception of this image will vary. This variation in perception may explain the differences seen in representations of the tree of life across various cultures, where branches are portrayed as either straight or curved. Furthermore, the tree above the pyramid is expected to extend for miles above the structure, rendering the tree visible from a significant distance away.

A few additional notes that worth mentioning:

1) The imagery of the tree of life has undoubtedly evolved over time. It likely began with images similar to what is shown in **Figure 8** but has progressed and transformed. This evolution can be seen in symbols such as the *"Djed"* pillar of Egypt, the *"Menorah"* (Lefebvre, 2018: p. 32), and the *"Catholic Cross"*, all of which are interpreted as representations of the tree of life by Biblical and archeological scholars (Cook, 1974).

2) During medieval times, there was a widespread belief that the Garden of Eden could be reestablished with the tree of life symbolized by the Catholic Cross (Cosgrove, 1999: p. 59). This concept is beautifully illustrated in the Haywain tapestry created in 1555 AD, which is now housed in the Royal Collections Museum in Madrid. In this tapestry, the Garden of Eden is depicted as a circle surrounded by an impassable sea. At the upper right side of the circle, the attributes of the Catholic Church are shown, with the Catholic Cross placed on the sacred mount.[7]

3) The tree of life was often associated with water. It is therefore common to see Ancient Egyptian Goddesses Hathor/Isis depicted on or as a tree of life, pouring

[7]https://en.wikipedia.org/wiki/Royal_Collections_Gallery#/media/File:-El_Bosco-_Tapiz,_c._1555_(53206270949).jpg

water. This can be observed in the interior reliefs and paintings of Thutmose III's tomb.[8] (Cook, 1974: p. 42). For an in-depth analysis of the connection between the tree of life, water and the Egyptian goddess Hathor, (see Thompson: 2020). The West African Dogon Tribes of Mali have concept of Nommo associated with the tree of life. The word *"Nommo"* means *"Water"* in the language of the Dogon Tribes (Griaule, 1965: p. 18).

4) The Tree of Life was connected to kingship. Early church fathers such as St. Augustine of Hippo and St. Irenaeus asserted in their foundational texts that the Tree of Life represented the image of the Christ the King (e.g. see Augustine: c. 413: Book 13: 21). Geo Widengren, a notable Swedish theologian and scholar, argued that the Tree of Life symbolized Assyrian kings (Widengren, 1951: p. 58). Similarly, the Egyptian king Osiris was linked to the Tree of Life through the Djed pillar (see **Figure 7(c)**), which was believed to represent his backbone.

8. Adam and Eve

What we know about Adam and Eve is that they were not originally mentioned in the first Hebrew Bible "Pentateuch". Their names were introduced later when the original Bible was translated into the Greek version around 300 BC and then into the Latin Vulgate around 400 AD, canonized and used by the Roman Catholic Church as the official Latin version of the Bible. In the original Hebrew Bible, the words *"Adamah"*, meaning *"earth/clay"*, and *"Khavah"*, meaning *"life"*, were used instead. These words were transliterated as *"Adam"* and *"Eve"* in subsequent Bible translations.

What we know about Adam is that God created him from Earth clay (Genesis 2: 7), granted him immortality (Genesis 2: 16-17), and placed him in Eden (Genesis 2:8). Before creating Adam, there was no rain, and the Earth was dry to support vegetation (Genesis 2: 4-5). Eve/Khavah/life was created from one of Adam's ribs, which brought life (Genesis 2: 21-22). Adam lived for nine hundred thirty years before passing away (Genesis 5: 5). Furthermore, there are two accounts of man's creation in the Bible, provided separately, with the first mentioned in Genesis 1: 26-27 and the second in Genesis 2: 7. This suggests that in one of these instances, the formed man may likely not represent a true human being but rather something personalized as a human.

The mentioned attributes of *"Adam"* clearly do not align with those of a human being. This conclusion naturally arises from the fact that no human, nor any other being with a soul, can live for nine hundred thirty years. It may be tempting to suggest that the term *"Adamah,"* referenced in the original book of Genesis, Pentateuch, may pertain to the artificial structure made of clay, whereas the Great Pyramid would certainly fit this context.

As the pyramid is made of earthly materials, this concept aligns with the description of Adamah being fashioned from earthly elements. The image of the tree of life, shown in **Figure 8**, resembles ribs that could have been interpreted by

[8]https://egypt-museum.com/interior-of-the-tomb-of-thutmose-iii/

ancient cultures as symbolic of human ribs, further connecting it to human anatomy and significance. Regarding the idea of ribs bestowing life, this could certainly be attributed to the life giving Oceanus bringing rain, indeed a crucial aspect for survival. As for the immortality ascribed to Adamah by God, the Great Pyramid of Giza certainly fulfills this notion with its remarkable endurance and structural integrity, still evident today, long after its construction. The monument was undoubtedly designed and built for longevity in mind. The Genesis account of Adamah living for nine hundred thirty years before its supposed demise (possibly in our recent history), could imply that the pyramid, after such a long period of service, might have ceased to fulfill its primary function or failed.

9. Sky Serpents

The concept of sky serpents has appeared in various cultural narratives and beliefs throughout history, in stories from many cultures around the world. Sky serpents are seen as important symbols, acting as intermediaries bridging earthly and celestial realms. They are commonly associated with concepts of creation, protection, and harmony. Many seemingly independent cultures, separated by vast distances and oceans, share similar characteristics and representation of these ethereal creatures in their beliefs. In numerous mythologies, sky serpents are depicted as bringers of rain (e.g., Quetzalcoatl, see Sertima, 2019: p. 74)[9], believed to possess the supernatural ability to manipulate and influence precipitation (Ferguson, 1868: p. 46), crucial for sustaining life and ensuring fertility of the lands. Some cultural beliefs attribute their ability to manipulate wind in the sky, governing its direction and intensity. Their movements and actions were believed to coincide with shifts in weather patterns, and perceived by various cultures throughout the history as instrumental in upholding environmental balance.

The sky serpents bear distinctive physical characteristics as well, often described as having long bodies twisting and coiling through the haven. Sometimes represented as biting their tail that appeals to their circular path around the globe, and at instances called the *"Great world serpent"* (Mason, 1999: p. 23). They are adorned with feathers, giving them a majestic and otherworldly divine and resplendent appearance. Known by various names such as Feathered Serpents, Plum Serpents, Dragons and Rainbow Serpents (Howey, 1926: p. 262), these appellations serve to underscore the kaleidoscope of colors that adorn their plumage. Each name hinds at the vibrant hues that embellish their majestic bodies, evoking visions of the awe-inspiring celestial displays.

The unique features of sky serpents closely align with the attributes of Oceanus. The course of the Oceanus River traverses regions where mentions of sky serpents are prevalent, such as Egypt, the Middle East, India, Polynesia, South America, and West Africa. I argue that the prominent celestial river, resembling a serpent in the sky, likely influenced various cultures globally to associate similar

[9]One aspect of Quetzalcoatl serpent is less known but similar to Oceanus and Ouroboros, biting its tale: Anthony, 2009: p. 15.

characteristics with the concept of the sky serpent. Consequently, this provides a plausible explanation for the shared traits linked to the sky serpent across civilizations, even though they appear in areas with seemingly limited intercultural exchanges.

10. The Divine Climate Order

The illustration in Figure 9 depicts the five climatic zones of our planet, a concept originally proposed by the ancient philosopher Parmenides in the fifth century BC, comprising of two frigid zones, two temperate zones, and one tropical zone, stretching along the latitude of our planet (see Strabo, Geography II). The geographical and ecliptic poles are shown in the illustration. The position of the Earth in relation to the sun dictates the seasons. As the Earth rotates, the distribution of winds is influenced by the Coriolis Effect, affecting air circulation and moisture distribution across the globe.

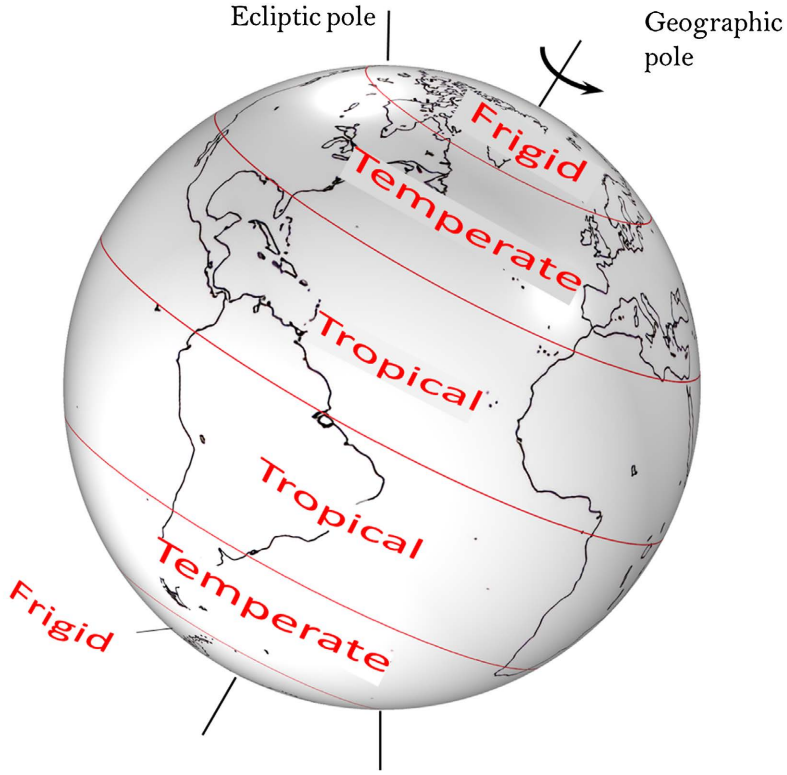

Figure 9. Earth with the Climatic zones.

In Figure 10, a hypothesized distribution of climatic zones is depicted under the influence of the Eden/Oceanus River. The river, depicted in green, is theorized to alter the distribution of climatic zones from the baseline shown in Figure 9. The Oceanus River emerges from Eden and flows eastward from Eden, encircling the globe. The river's eastward course is determined by the orientation of the electromagnetic field of our planet, the course that aligns with the Biblical narrative in Genesis 2:8. Crossing the tropics, the Eden River redistributes moisture

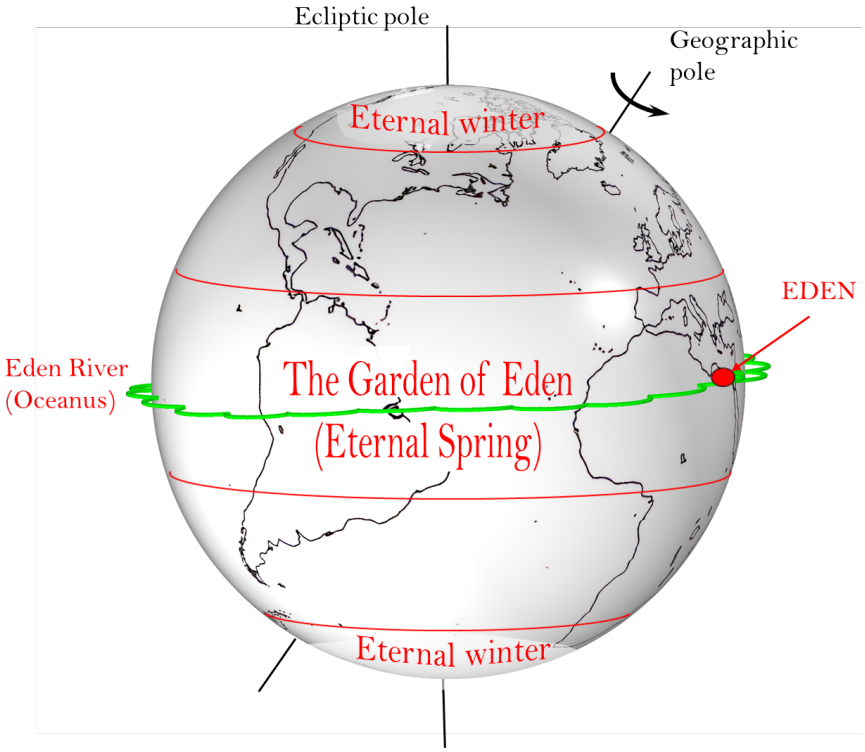

Figure 10. Earth climatic zones configured with Eden River (Oceanus).

along its course. This process is expected to create an environment where increased sunlight, combined with more pronounced rainfall, fosters perpetual spring-like conditions and vegetation growth in the equatorial zone as marked on the illustration. In addition to the perpetual spring zones, it is hypothesized that the Eden River will also lead to the formation of two frigid zones at Northern and Southern hemispheres, where the climate resembling eternal winters would persist. As the river transports moisture to higher latitudes, the increased condensation is likely to result in consistent snowfall in those zones. Due to the lower temperatures, the snow is anticipated to fall and accumulate throughout the year simultaneously in both northern and southern frigid zones. This prolonged effect may induce the subsequent increase in ice sheet formation over the years and a subsequent decrease in global sea levels. Moreover, it is hypothesized that these two frigid zones will form in regions shifted approximately thirty degrees from the current geographic pole locations, aligning with the Ice Age facts (Hapgood, 1970: p. 47). The growth of both the northern and southern ice sheets is expected to continue indefinitely for as long as the Eden River remains in existence.

The Great Pyramid of Giza is closely associated with the fourth dynasty Pharaoh Khufu. The cartouche of this Pharaoh features a character *"kh"* that appears in two different formats: one with the strips angled and one without:  and  . The exact meaning of this character is not well understood, in essence, it remains a mystery. Alan Gardiner, an expert in Egyptian grammar, has classified this hieroglyph as 'unclassified' under the designation *"Aa1"*. Typically referred to as a *"sieve"* in literature and references, the specific image of this glyph remains

debated (Budge, 1920: p. 150). I believe this hieroglyph represents Earth, where the bars showing inside the circle delineate the climatic zones. While the aspects of the bar inclination have been elaborated above (see **Figure 9** and **Figure 10**). The circular portion symbolizing Earth can be extrapolated from the Sumerian hieroglyph *"ki"*  signifying *"Earth"*. The similarities of the Sumerian and Egyptian hieroglyphs cannot be overlooked.

11. Aftermath

At the beginning, God gathered water in one place (Genesis 1: 9-10) and created rain (Genesis 2:5-6). Upon Adam and Eve's transgression, the Garden of Eden ceased to exist. At that instant, several significant changes occurred, as narrated in the book of Genesis. Firstly, God cursed the ground, causing it to lose its fertility (Genesis 3:17-18). The Bible mentions thorns and thistles growing in the garden after the fall (Genesis 3:18). Following Adam and Eve's transgression, God also flooded the earth (Genesis 6-9) and placed a flaming sword to guard access to the tree of life (Genesis 3:24).

Several commentaries can be made regarding the provided summary above:

1. When examining the account in Genesis of God creating rain on Earth, it is essential not to interpret this as the first inaugural instance of rain in the Earth's history, which likely occurred around four billion years ago. Instead, it is more likely that God brought rain to areas where it had not fallen before, and after the fall ceased to provide rain in those areas. This perspective is supported by various biblical scholars, e.g. (Lefebvre, 2018: p. 36).

2. The concept of God gathering water in one place (Genesis 1: 9-10) and the emergence of land aligns with the broader concept I elaborated on in the preceding sections. The moisture carried by the celestial river Oceanus to higher latitudes, may have played a role in snow buildup in the frigid polar areas. As these ice caps expanded, a consequential reduction in global sea levels may have transpired, gradually unveiling the previously submerged landmasses.

3. Following Adam's transgression, the environmental conditions change is alluded to in the text through references to *"Thistles and Thorns,"* which are emblematic of the arid vegetation characteristic of dry lands. The biblical scholars generally agree on this aspect (see Luther in Scafi, 2013: p. 107). Therefore, we can interpret this description as a representation of climate change, where the once lush and well-watered environment shifts to a drier and more challenging landscape.

4. Regarding the flaming sword guarding the path to the tree of life, it was a prevalent interpretation among philosophers, historians, and biblical analysts suggesting that the flaming sword symbolizes the intense heat of the Earth's tropical regions. This interpretation was supported by several esteemed authorities, including Thomas Aquinas, Tertullian, and Origen (Macgregor, 1853: p. 97). Thus, it can be inferred that the concept of the flaming sword represents the alteration in climatic conditions in the tropics, leading to a lack of precipitation,

cloud cover, and increased heat in an area that previously enjoyed a temperate environment.

5. When the celestial Eden river cease to exist, the climatic zones and their distribution, as illustrated in **Figure 10** are anticipated to gradually shift to align with the current climatic zone distribution depicted in **Figure 9**. A transformation that is projected to unfold over an extensive period of time. The vast thermal mass accumulated within the frigid regions stored in the ice sheet will harbor a significant amount of energy. Consequently, dissipation of this energy is expected to cause the weather anomalies, particularly in regions influenced by the convergence of cold and warm fronts, ultimately generating substantial rainfalls or flooding occurrences on a global scale.

This shift is also likely to impact the Earth's fauna, potentially leading to species displacement or their extinction, as wild life accustomed to temperate climates before the event may suddenly find themselves inhabiting colder frigid zones. Professor Hapgood extensively documented data on the megafauna of the Ice Age and its extinction (Hapgood, 1959). Estimates suggest that approximately 65% of all megafauna on Earth perished at the conclusion of the last ice age (Mann, 2015), despite many species having thrived for millions of years prior to their demise. Some of these ancient creatures are still being unearthed from Siberian permafrost, with evidence such as warm region grasses preserved in their digestive system. Two well documented examples of the animals extracted from the permafrost with grasses from warm regions in their digestive systems are: the Beresovka Wooly Mammoth (Hapgood, 1959: p. 244) and Wiljuiskoi Wooly Rhinoceros (Vail, 1886: p. 182). The animal shows remarkable state of preservation, no trauma, and likely died due to the frost according to Georges Cuvier (Vail, 1886: p. 185). The theorized adjustments in climate zones as described above could potentially offer insights into the underlying causes of the extinction event.

12. Conclusion

In this paper, I have proposed that the location of Eden is situated in Egypt, with the Garden of Eden positioned along the course of the Oceanus River. In my search for Eden, I extensively utilized biblical records and previous works, particularly the writings of medieval scholars, similarly relying on the work of more contemporary scholars. Moreover, I have incorporated scientific findings to reconcile the biblical narratives, supporting my conclusions. I have identified the four rivers of Eden as the Nile, Euphrates, Tigris, and Indus. As asserted in the paper, the source of the four rivers of Eden is the Oceanus River, a concept that was introduced by the first century historian, Josephus that I consent to be correct. The tree of life and its location have been identified as being in Giza. While this paper addresses various aspects of the Garden of Eden, a particularly intriguing question still remains: as we learn from Genesis 1:27, the Creator crafted the Garden of Eden, fashioned a man, and placed him there. The question is then, what is the identity of our Creator? Prior to exploring this intricacy, however, it is worthwhile

to pause and reflect on the notion of whether our existence as humanity grants us the privilege to pursue and unveil such profound mystery.

Conflicts of Interest

The author declares no conflicts of interest regarding the publication of this paper.

References

Alison, J. (2001). *The Prehistoric Alignment of World Wonders*. https://home.hiwaay.net/~jalison/

Anthony, M. et al. (2009). The Ouroboros as an Auroral Phenomenon. *Journal of Folklore Research, 46,* 3-41. https://doi.org/10.2979/JFR.2009.46.1.3

Augustine c. 413 AD. *The City of God.*

Breitner, R. et al. (2012). A Computer Simulation to Determine When the Beams in the King's Chamber of the Great Pyramid Cracked. *JARCE, 48,* 23-33.

Budge, W. (1920). *An Egyptian Hieroglyphic Dictionary Vol. 1.* John Murray.

Bunbury, E. (1883). *A History of Ancient Geography, Vol. 1*. Dover Publications.

Burnet, T. (1965). *The Sacred Theory of the Earth.* Centaur Press.

Cook, R. (1974). *The Tree of Life: Image for the Cosmos.* Avon.

Cosgrove, D. (1999). *Mappings.* Reaktion Books.

Delumeau, J. (1995). *History of Paradise*. The Continuum Publishing Company.

Duncan, J. (1969). Paradise as a Whole Earth. *Journal of the History of Ideas, 30,* 171-186. https://doi.org/10.2307/2708431

Ferguson, J. (1868). *Tree and Serpent Worship.* India Museum. https://doi.org/10.2307/3025152

Frawley, D. (1991). *Gods, Sages and Kings*. Passage Press.

Gleeson, W. (2018). http://www.a-different-story.com

Grant, J. (2002). *Unveiling Mysteries of the Bible.* Frontier Research Publications.

Griaule, M. (1965). *Conversations with Ogotemmêli; an Introduction to Dogon Religious Ideas.* Oxford University Press.

Hapgood, C. (1959). *Earth's Shifting Crust.* Museum Press Limited.

Hapgood, C. (1970). *The Path of the Pole*. Chilton Book Co.

Herodotus c. 500 BC. *Histories IV*.

Hesiod c. 800 BC. *Theogony.*

Houdin, J. (2022). *The Big Void*. https://www.academia.edu/98453619/The_BIG_VOID_En_Updated_on_03_12_2023

Howey, O. (1926). *The Encircled Serpent*. Rider & Co.

James, E. (1967). *The Tree of Life. An Archaeological Study*. E. J. Brill. https://doi.org/10.1163/9789004378025

Jenkins, E. (1953). *The Creation: Secular, Jewish, Catholic, Protestant, and Muslim Perspectives Analyzed*. McFarland and Co.

Josephus, F. c. 94 AD. *Antiquities I.*

Kaplen, A. (1981). *The Living Torah.* Maznaim.

Kerenyi, C. (1951). *The Gods of the Greeks.* Thames and Hudson.

Langkjer, E. (2020). *The Origin of Our Belief in God.*

Lechler, G. (1937). *The Tree of Life in Indo-European and Islamic Cultures.* Freer Gallery of Art. The Smithsonian Inst.

LeFebvre, M. (2018). Adam Reigns in Eden. Genesis and the Origins of Kingship. *BET, 5,* 25-57.

Lehner, M. (1997). *The Complete Pyramids.* Thames and Hudson.

Macgregor, C. (1853). *Notes of Genesis.* John W. Parker and Son, West Strand.

Mann, D. (2015). Life and Extinction of Megafauna in the Ice Age Arctic. *Proceeding of the National Academy of Sciences of the United States of America, 112,* 14301-13406. https://doi.org/10.1073/pnas.1516573112

Mason, R. (1999). *The Devine Serpent in Myth and Legend.* https://archive.org/details/divine-serpent-in-myth-and-legend

Parpola, S. (1993). The Assyrian Tree of Life: Tracing Origins of Jewish Monotheism and Greek Philosophy. *JNES, 54,* 161-208. https://doi.org/10.1086/373622

Petrie, F. (1883). *The Pyramids and Temples of Gizeh.* Field & Tuer.

Petrie, F. et al. (1895). *Naqada and Ballas.* B. Quaritch.

Rohl, D. (1999). *Legend the Genesis of Civilisation.* BCA.

Scafi, A. (2006). *Mapping Paradise: A History of Heaven on Earth.* The University of Chicago Press.

Scafi, A. (2013). *Maps of Paradise.* The University of Chicago Press. https://doi.org/10.7208/chicago/9780226106083.001.0001

Schwartz, H. (2004). *Tree of Souls the Mythology of Judaism.* Oxford University Press.

Sertima, I. (2019). *They Came before Columbus the African Presence in Ancient America by Ivan Van Sertima.* Random House Trade.

Siculus, D. c. 60 BC. *Library of History I.*

Smyth, C. (1874). *Our Inheritance in the Great Pyramid.* W. Isbister & Co.

Thompson, J. (2020). *The Lady at the Horizon: Egyptian Tree Goddess Iconography and Sacred Trees in Israelite Scripture and Temple Theology.* The Interpreter Foundation.

Thompson, R. (2000). *Mysteries of the Sacred Universe.* Govardhan Hill Pub.

Vail, I. (1886). *The Waters Above the Firmament.* Clark & Zangerle.

Vigato, M. (2021). *15 Reasons Why Khufu Did Not Build the Great Pyramid.* https://www.academia.edu/45014007/15_Reasons_why_Khufu_did_NOT_build_the_Great_Pyramid

Warren, W. (1885). *Paradise Found.* Houghton, Mifflin.

Widengren, G. (1951). *The King and The Tree of Life in Ancient Near Eastern Religion.* Uppsala A-B Lundequistska Bokhandeln.

Wilensky, B. (2011). *Paradise Lust.* Groove Press.

Woods, A. (1973). *The Center of the Earth (I.C.R. Technical Monographs Vol. 3).* I.C.R.