

Eden Garden -- a Delight to the Lensed Senses

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Abstract

The skill of a writer is an education-oriented technology and to pen the story of the Garden of Eden has indeed been a challenge. As one considers the skill of writing as an art, it can assist computers in areas of wise intellectual analysis that can be done only by the human brain. This analysis can charge the mind with new thinking and interests in multidisciplinary research, where there has been a dearth of humane studies – the need of fulfilling the spiritual need. As the Babel story interferes with the idea of one language, it can be said that the Eden garden was the origin of one unified language - one that the world speaks in universal terms – the English language. The location of the garden of Eden is evidenced through multidisciplinary research, and cross-wired with the hidden intention of fulfilling an inner spiritual desire.

Keywords: Multidisciplinary research, good and evil, Babel, one language, Eden Garden

Location of Eden Garden

There are many questions concerning the location of the Garden of Eden. The Eden garden possessed entry to some of the rarest and exotic plants and trees in creation. The tree of life, and the tree of the knowledge of good and evil are the two trees of primary interest. It is to these trees that access has been denied to, after the fall of the rarest species of original creation made from earth -- man.

Adam's wife was formed out of Adam's ribs. These creations were interesting specimens to the serpent, who very much dwelt upon the thought of the delight of the Maker and his fancy for these two species of a race called mankind. Adam and Eve were special creatures, distinct individuals relying upon something and someone who looked like them - their Maker. He walked the garden and held conversations with them. The Creator took special care of this earthy manufactured species - man and woman - for He loved them and cared for them immensely.

Garden in View

The Maker had created fruit-bearing trees and plants and vegetables and every single creative food product. The Maker made man and woman in the semblance of his own self and even their features matched. It was like the baby formation process and the affectionate bond. His likeness had every detail like Himself -- the first replica of the Maker made by the Creator on earth. This garden was a unique place quite impossible to be reached or identified as the garden for the future generations. This only added to the secluded and isolated panoramic view. The garden was indeed a very beautiful and serene place. Its beauty and ethereal look were prominent. The garden was very beautiful, and it was permeated with the brightness of the sun during the day and at night the radiance of the stars and the moon lit up the garden; and dinner for Adam and Eve in the set-up of lights displayed in gallant steadfastness symbolizes a very beautiful opportunity for the couple to have a conversation with the Maker – with the competence of an education-based outlook. They

probably invited the Maker for fruit juice and lemonade. The tapestry of clouds and rivers flowing into the garden watering it, while the lovely breeze moving the leaves as the flowers danced. This was indeed a luminous and lustrous feast for the eye. This beauty is best discussed in the context of the creation event, where the celestial bodies and beasts, reptiles and birds found themselves bestowed with special names created by the foremost linguist -- the first man Adam. His enjoyment beneath the cool shade of the trees, and there must have been olive groves and the fragrance of flowers of all shades delivering a sweet smell. It presents a splendour-filled, picturesque portrait.

Heavenly Language

The creation of a heavenly language – the language of creation, and the creation of "heaven and the earth" (Gen.1.1) was indeed a great feat made possible only with the Creator's manifold powers. The earth and the heavens were made for the occupancy of two distinct beings, who were to establish an original creative language. The heavens for the godly and the spiritual, and the earth for the man who was made from dust. It was indeed a challenge to live in the world where existence has been made from a void and formless situation. It is written that before the creation of the Eden Garden "the earth was without form and darkness was upon the face of the deep". (Gen.1.2) As Heston observes,

As I have noted ... stories were originally passed on by word of mouth ... several thousand years after the time of the great Hebrew patriarchs -- most people were illiterate. The evangelists would have wandered through the countryside, assembling random audiences of perhaps a dozen fishermen, shepherds or shopkeepers. ' Listen to me, now. This is what He said; this is what He said. Believe me ... I was THERE! I'm convinced that the narrative power of these stories in both testaments depends partly on the fact that they were all developed orally. That's why they're so powerful when spoken. Go ahead, try it yourself ... Take the first words ... In the beginning, God created the Heaven and the Earth. The Earth was without form, and void ... the darkness was over all the face of the earth. Then the Spirit of God moved upon the face of the deep. God said, 'Let there be light! And there was light'. (13-14)

King James Version

Heston avers that the King James Version has "been called 'the only great work of art ever created by a committee because it took 47 scholars some *seven years* to translate it". (15) The Maker created each object of interest each day and He made sure it was perfected at once. He had taken six days to complete the entire universe, sun, moon, stars, planet Earth, the other planets and the heavens. Supreme power was manifested in paramount display of all angels and heavenly beings. The Creator foreknew many inventions and innovations: "Let there be a firmament in the midst of the waters and let it divide the waters from the waters". (Gen. 1.6) It may seem questionable, but Peter reaffirms,

They purposely ignore the fact that long ago God gave a command, and the heavens and the earth were created. The earth was formed out of water and by water" (1Peter 3.5). As scholars aver, '*Genesis* is a Greek word meaning 'origin', 'source', 'generation', or 'beginning'. The original Hebrew title Bereshith means 'In the Beginning'. (KJV 1)

Non-canonical View

As found in one of the non-canonical gospels, "He is the shepherd who left behind the ninety-nine sheep which were not lost. He went searching for the one which had gone astray". (50) The Beginning of creation was not a theory, and Wood observes that it is not the "bow-wow theory" (5)

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or the "ding-dong theory" (6), the "pooh-pooh" theory (7) or "the gesture theory" (7). Nor does the origin of language supply itself from these four theories. Wood considers the story of the tower of Babel" (9) merely a myth but it does not have "a grain of truth". (10) As Wood explains, these 'Babel' languages can "be grouped in families", (10) and he further observes that the "parent language has been variously named Aryan, Indo-Germanic and Indo-European". (10) Carter and Mc Rae state that the genres that provide access to "history"; for instance, the Venerable Bede; *Ecclesiastical History of the English People*.

Translation Process

Some discuss that "Translations of parts of the Book were made, such as the book of Genesis; a version of which was for a long time believed to be the work of Caedmon. However, as scholars suggest it was written by Moses -- a leader and revolutionist of the Hebrew slaves in Egypt. As Carter and McRae suggest the purpose of the use of this literary text was to "assert a local linguistic and cultural identity" (9) throughout the island of the English-speaking people. Carter and McRae further suggest that " most of the native English culture they preserved is not in Latin, the language of the church, but in old English, the language of the Angles, Saxons, and Jutes". (7) It was also of a prejudiced notion that the ancient royals would have prevented the access of the Book containing Genesis -- to the public, especially for the poor. The irony is that a majority of these texts were in oral form and "Caedmon's Hymn" was in the "voice of everyday people". (7) The texts must have indicated a secret form of an escape route to the weary, and the needy audience.

Pishon and Gihon

As researchers and scholars aver it has taken considerable time to locate Pishon and Gihon -- the two rivers that are not on the map. The rivers Tigris and Euphrates are located quite easily. The location of Eden was a sought- after study area. Sanford avers that "the place that was once the garden of Eden is now under the Persian Gulf". (YouTube Discovery Science Garden Eden) and the commentator states that "the gulf is surprisingly shallow only 150 metres deep". Many readers would have wondered about the Eden garden and the commentator discusses that the Eden story was "thought to be an allegory" (Discovery Science You Tube). Similar comparison made about the creation of the world in the chapter titled *On the Origin of the World* - is clearer only in certain pathways.

The Shadow

The author of Genesis discusses darkness as the attribution made to the "shadows" (308); And the shadow comes from a product that has existed since the beginning". (308) The semblance made to the birth of a child is described in the following lines:

Then shadow perceived that there was something mightier than it, and it was envious; and when it had become pregnant of its own accord, suddenly engendered jealousy. Since that day, the principle of jealousy amongst the eternal realms and their worlds has been apparent. Now as for that jealousy, it was found to be an abortion without any spirit in it. Like a shadow it came into existence in a vast watery substance. Then the bile that had come into being out of the shadow was thrown into a part of chaos. Since that day, a watery substance has been apparent. And what sank within it flowed away, being visible in chaos: as with a woman giving birth to a child - all her superfluities flow out; just so, matter came into being out of shadow and was projected apart. And it (viz., matter) did not depart from chaos; rather, matter was in chaos, being in part of it. (308) a.

12. (1) When it later became time for sowing, the child went out with his father to sow wheat in their field. And when his father sowed, the child Jesus also sowed a single grain of wheat. 2 When he harvested and threshed the grain, it

produced a hundred large bushels. He called all the poor people of the village to the threshing floor and gave them the wheat; and Joseph took what was left of it. He was eight years old when he did this sign. (60)

Creator's Followers

It is often wondered about the Creator's followers, whether of his childhood and infancy, the enquiry of the events of his early days were unknown and hidden. Ehrman writes that *The Infancy Gospel of Thomas* was not to be confused with the Coptic Gospel of Thomas discovered near Wag Hammadi Egypt, as one of the earliest accounts of these legends. The book was allegedly written by Thomas, the Israelite'. It is not clear whether the author intended his readers to recognize him as Judas Thomas, thought by some early Christians to have been Jesus' own brother (57). The creation of the twinkling stars, the moon and the sun is to the soul the delights of safety, wonder and light. In comparison, the light of man lights up the dark earth. The Maker created the days; each day to be marked as a special day for a creative purpose. The creative purpose to support and experiment into perfection the function of protection, strength and light in manifest delights of the functioning of the first man and woman and their skilled purpose of communication extensively in great effect to the understanding of future generations. As Roseline enlightens the Full Moon days, the Half Moon days require a special lighting of men spiritually to light up the world filled with darkness. These days require an observance of fasts. Good deeds and multiplied narrative skills of best endeavours, season out the behaviours necessary for positive communication and enlightened forms of technological adventures.

Focus of the Movie *Light of the World*

The movie *Light of the World*, depicts a similar sketch of light required for the darkness to be dissolved. In a certain scene researcher identifies the lead character and Director Kevin Sorbo who acts as a Professor who is an atheist. In the story his sadness and grief at the loss of his nine-year-old son becomes a reminder for the mockery he aims at the Maker for the foolishness of an idea according to him that He who killed his only begotten son should have kept his hand from his begotten son. His son died of leukaemia. He was also a divorcee. His awkward moments with a model also present a positive backdrop to his profession as a skilled speaker but a negative picture of his character -- to which his wife only cares for with ardent affection. In an accident, the doctor loses four minutes of life on earth. He meets his dead son. They embrace and the son says to his father 'let there be light daddy'. Let there be light is also a reference to the creation story and to the teachings of Christ. The occurrence of the after-death experience stirs his heart. His brief time with his son reinstates the idea completely lost, once a long time back, but his financial success as an atheist only becomes an arena where he professes the existence of the Maker. As the story unfolds even more, his wife whom he remarries, proposes the use of flashlights in cell phones at a particular time of the year and the satellite is to capture these images of lights from around the world - Roseline reveals that it is a semblance to the hidden truth that lights are needed through the observance of fasts to light up the world during dark days on earth --warfare, where famine, loss and separation destroys man's light and possible positive communicative growth. It is also mentioned among the devout that good supernatural beings called angels tread the earth at the time of darkness to protect mankind and reminding them of the Maker's blessings.

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