

What Was the Tree of Knowledge?

The Esoteric History of the Earth

By *WILLIAM DUDLEY PELLE*

*The Eleventh of
The
GALAHAD
LECTURES*



“What Was the Tree of Knowledge?”

BEING THE ELEVENTH OF

The Galahad Lectures



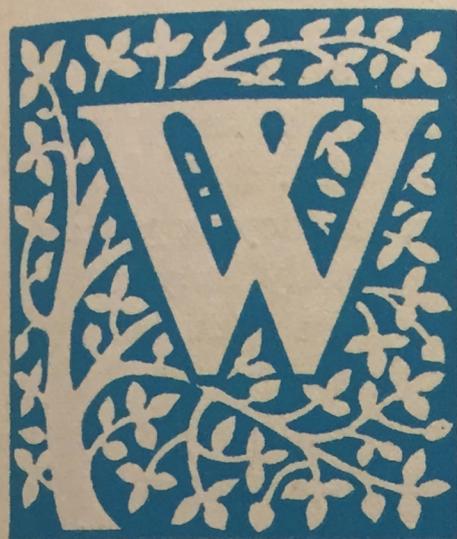
THE GALAHAD LECTURES constitute a great curriculum of information on the Unknown Esoteric History of the Earth, from the time of its conception as a planet, up through the Edenic period when the first forms of human life existed under the Great Water-Veil, into the Antediluvian world with its strange civilizations, and through the Atlantean and Egyptian epochs into the modern Christian. ¶ These Scripts comprise the Instruction given as part of the Lecture Courses of Galahad College Summer School held in Asheville, N. C., in the summer of 1932 and have been recorded and preserved in this form for students of the Foundation Fellowship. ¶ The Foundation Fellowship is a nation-wide assembly of Metaphysical Students, sacredly searching for the true fundamentals behind life in Mortality and for accurate knowledge of the soul's enhancements in octaves higher than those of earth.

THE GALAHAD LECTURES ARE ISSUED EVERY
LITTLE WHILE FOR MEMBERS AND STUDENTS
OF THE FOUNDATION FELLOWSHIP BY PELLEY
PUBLISHERS OF ASHEVILLE IN THE STATE OF
NORTH CAROLINA ✚ POSTOFFICE BOX 2630
SOLD IN CONNECTION WITH THE LIBERATION
SCRIPTS ✚ ONE DOLLAR FOR FOUR ✚ ONE
HUNDRED OF EACH TO THE COMPLETE IN-
STRUCTION TO BE READ CONSECUTIVELY ✚



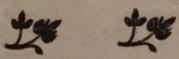
"What Was the Tree of Knowledge?"

ELEVENTH LECTURE



E ENDED our probe into past earthly processes, astronomically and geologically, in our last lecture, with an exposition of what probably was meant by the Serpent in Eden. Suppose we go deeper into this serpent symbolism, as well as give consideration to what the ancients had in mind when they made lavish references to the Tree of Knowledge. Our Sabbath theology, and therefore the social practices of our daily lives, are so closely linked with hoary antiquity that only by get-

ting at the roots and causes of these symbolisms do we arrive at true liberation from superstitious inhibitions.

You recall that we considered early in our delineations of the great telluric ring or belt system about the infant earth, that high over the equator spun the densest and blackest volume of this material, held suspended anywhere from 1,000 to 17,000 miles in the skies by centrifugal force. Not only would the density of this material make it appear black, but the way light was diffused over the earth in its Edenic status would contribute to this ominous phenomenon high over the equator and cause all sorts of conjectures in men's minds regarding its nature. 

The world as we know it is now lighted by rays of the sun arriving unobstructed out of interplanetary space. We say we see the sun, unless the day be cloudy, and it gives us its radiance. That radiance is sometimes so strong as to result in sunstroke. More often it burns our flesh or tans us. Always it warms by its unfiltered heat. But

thousands of years ago, when there were almost no seas on the earth's surface and the earliest forms of humanity lived under a great water canopy, the earth was partly illuminated from the North Pole. I am speaking now of our northern hemisphere. Below the equator, in the southern hemisphere, it was of course, lighted from the South Pole. And the reason for this should be easy to grasp.

The earth does not spin vertically in its yearly trip around the sun. It tilts slightly. This tilt was sufficient in the beginning, to throw the sun's light in under the water canopy at an angle and cast its radiance on the opposite side of the water-wall or arch from the direction from which it was shining.

You recall that the sky over Eden must have been one grand corridor of arches, like a series of mammoth horseshoes, starting with the highest and darkest arches overhead or over the equator where the carbonaceous matter hung or spun thickest, and dropping away into a series of smaller and smaller arches toward the Poles. But although those arches became smaller, relatively speaking, as they approached the poles, they must also have grown brighter. Finally they ran out in open naked sky where a handful of polar stars were seen, eternally prinkling. ❀ ❀

Viewed from Jupiter or Mars in those days, the earth must have appeared as a sphere spinning inside an elongated cylinder of mist, with the poles barely showing at the cylinder's open ends. For the earth would be turning so slowly at the poles, or rather, the centrifugal force would be so weak that it could not hold matter suspended over them. Therefore the water and other telluric materials would drop to earth and the polar skies be clear.

Think then, of the sun's brilliance streaming in at the ends of either of these polar tunnels of high-arched horseshoes, striking the mist-walls and refracting. We know what sunsets can be, long after the solar orb itself has dropped from sight over the horizon. Its radiance paints the horizon's clouds with a thousand indescribable colors. The polar wall-mist must have been one perpetual sunset of stupendous colors the day around. Small wonder that Isaiah, Job and other Biblical penmen spoke awesomely again and again of "the Glory of the North."

You can point your telescope at Venus today and see exactly the same conditions maintaining. This lighting of the world from such refraction of rays coming in obliquely through this polar opening—called by the Greeks the Tholos or bowl—plays no small part in explanation

of why Genesis tells us of the greater light to rule the day, and the lesser light to rule the night, before God had made the sun or the moon, according to Biblical chronology. No matter what hour of the day or night the time may have been, the inside of the horseshoe tunnel at the north would pick up the solar radiance and reflect it. At the present time, the solar radiance sheers off into space after hitting the rim of the globe at the poles, and we have night. Still, that is not the point of the present lecture.



It stands to reason that if sunshine as we know it could not penetrate the canopies of water and other materials that were high in the skies, and if light came in through the polar openings by reflection, the darkest locality on the planet would be the equatorial area, because that would be the farthest from the radiance at both ends of the strange sky-tunnel effect overhead. In other words, the world under the water canopy would be not unlike a titanic room with small windows at either end, to wit, the north and south polar openings. Into these windows the sun's beams would come streaming, but a person in the center of that room would see almost total blackness overhead.

Just how much solar radiance did filter through the miles of water rings and carbonaceous belts, we have no means of knowing. The so-called daylight might have been pearl grey in color. But certain it is, that the reflection of the sunbeams, coming in obliquely at the north and south polar openings, must have created colors on those arches surpassing a million east-and-west rainbows, a sight so stupendous in glory that the eye of man will never see its like on earth again. ¶ Now remembering the billions of tons of carbonaceous matter that had been hurled aloft when the planet was an area of active volcanoes, we can easily recognize that at all times, high over the equator must have moved a writhing, inky-black band. A veritable serpent in full action, a mammoth python of the skies, must have been in year-around activity, flowing across the skies. It looked like a snake, just as the thousand rotating rainbows over his head looked like the weaving, twisting branches of a radiant tree. Therefore men pronounced it a snake or the Spirit of the Tree of Knowledge. Let us see just why this optical illusion was called the Tree of Knowledge. We heard in our last lecture of the Star-bearing Tree of Greek mythology. Possessed of this great background of astronomical and geo-

logical explanation, knowing that the telluric rings making those rotating rainbows must sometimes have opened and closed as masses of different materials separated or broke away from one another, it is not difficult to grasp how these periodic openings flashed glimpses of the clear heavens beyond as we see them today. And if those glimpses came in the night, of course the ancients would get flashes of stars interspersed among the Tree's branches. Thus if we want to accredit the tree-appearance of the rotating rings, we can easily see why it should bear stars for fruit.

We must accredit the tree-appearance of the rings, for down through the mythologies of all ancient peoples come the references to Sky Trees or Heaven Trees that could not have originated from any other phenomenon than the rings. We have the Soma Tree of the early Hindus that gave long life to gods and men. We can see where that longevity legend came from, because we learned in our last lecture that so long as the water rings or the water canopy rotated in the skies, the sun's light containing the deadly actinic rays could not get through to the earth's surface and shorten life as it does today. So long as that "tree" whirled in the skies and hid the sun, it did give long life to gods and men. Or if it did not exactly give them long life, at least it saved them from man's present shortened life.

The Scandinavians had the sacred ash tree, Ygdrasil. They claimed that its roots penetrated far down to the underworld and its branches spread all over the sky. Of course if the rainbow rings spanned from horizon to horizon, as they must have done, the effect would be of putting down the "roots" to the "underworld." As we shall see later in studying the religions of the Atlanteans and Egyptians, any locality beyond the horizon was designated as being in the underworld. So the Scandinavian peoples add confirmation to the Vailian Theory by this particular bit of folklore.

The Hindus once spoke of the heavens as a Tree, and so did many other Far Eastern races; all declare that the Tree held the sky and earth asunder. This last was not poetic language. We should not make the mistake of thinking that the water canopy was similar to the sky-ceiling of modern aviation, used to describe low-hanging storm clouds. It was not only far, far away and girdling the entire earth. It was in constant motion, a series of striated bands, of different colors and consistencies according to the materials in them. From the distance at which ancient man viewed them, he would not see them with the distinction of detail that we see the formations of thunder-

clouds a few thousand feet overhead. He would see striated masses, as I have said, in indistinct phantasmagoria and interblended shades and tones of color, from densest black, all the way up the spectrum to golden white. And probably many of them would be translated into imaginary forms not unlike the monsters he beheld about him on earth. ❁ ❁

One of the most interesting trees of ancient legend was the Haoma Tree of Pherescides, the "tree of all seas" and it comes from the story of the Persian Eden. How could it be the "tree of all seas," unless at the time of which it treats those seas were whirled high overhead by centrifugal force? Turn where we may, we find confirmation over and over again of an archaic sky marvel that modern science absolutely ignores while at the same time admitting it cannot account for either the deluge or the many ice ages that we know were merely the falling of the rings at the poles.



HERE was another quaint bit of analogy used in describing this sky marvel, by the way, aside from the Tree pattern which we prefer in our own Eden story. That was to liken the striated and rotating rings making up the canopy, to a bridge. Everywhere throughout ancient folklore we find the Bridge of Heaven occurring again and again, all of it blind Greek to us unless we accredit the ring theory, while at the same time remembering that this Tunnel of Rainbows spanning the zenith would resemble a bridge mightier than any on which man's eye has ever gazed.

Turn to the Far East. How many of you have seen the beautiful formation of Japanese bridges thrown over the streams of Nippon, and wondered why the people of Japan should span their streams with structures very much like horseshoes in construction? Why not lay their bridges flat across a stream like other peoples? Why climb a flight of stairs, or mount up over a semicircle on one side, just to come down on the other side? Perhaps you have thought it the Japanese fashion for giving their bridges the proper truss-support, even in a garden, over a pool. Perhaps you have thought their garden bridges were copies of the large bridges over great streams, so fashioned that ships might pass beneath without striking them.

The facts seem to be that no Japanese would consider a bridge a true bridge unless it perpetuated the Nipponese fable of Izanagi and Izanami, the Adam and Eve of Japanese mythology of which I have

told you in a previous lecture. You remember that they too stood on "the Bridge of Heaven" and created land in the north by stirring the waters of the globe with a mammoth jade spear. The Japanese people saw the arch of the Tholos for untold generations and said: "That is the bridge by which Izanagi and Izanami came to earth from heaven." And so today the Japanese have perpetuated that deathless fable, even when throwing a little bridge over a small synthetic stream in one of their dwarf gardens.

The old Persians expressed the bridge idea called Chindat. Mythologists tell us it meant "the Bridge of the Judge." In ancient times the word Judge, which we use in many applications from high legal potentate to the name of a humorous magazine, was derived from a term meaning "the divider" or the "one who divides." You can see where it would be applicable, not only to the professional divider of goods to settle a court squabble over property but also as the "divider of heaven and earth"—and incidentally the root implication of the word offers new light on why we call the Almighty Potentate, "Judge" of man's affairs spiritually.

The Scandinavians had Heindaller, like the Japanese sun god. He too stood on a "bridge," and the root of Heindaller means "divider." All men, apparently, saw that these high-suspended telluric oceans served as the divider of heaven and earth.

Away back in the Vedas, the Hindus had the Tree of Life, Soma, which I have mentioned to you, and they passed their interpretation of this pre-diluvian wonder on to the Chinese and Japanese, and in a later day on to the Buddhists, who had the Tree of All Wisdom and All Knowledge. The Chinese, by the way, had as their Tree of Life, the Tong Tree.

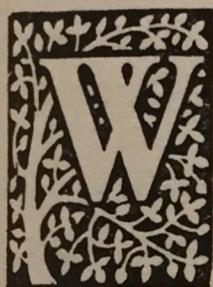
When we come to the derivation of the facts in the Hebrew scriptures, our Bible of today on which our religion rests, we observe how lavishly Ezra, the High Priest, compiling the Old Testament in Jerusalem in 757 A. D., drew for his facts on the old mythologies, particularly the Chinese. The Orientals said the Tong Tree grew hard by the closed gate of heaven. It was closed by the caelum or heaven, so far as earthly men were concerned. This Tree of colored waters and tinted vapors, whose branches moved in blowing effects, naturally produced a "closed gate" between the planet and the firmament.

A series of lesser myths, all referring to the same celestial exhibit high above the earth, are almost inexplicable unless the evidence of astronomy is first accepted. The Jambu Tree in the middle of the delightful

plateaus which crown the heights of Peru, was apparently the Meros of the Greeks. Meros was a thigh of Zeus, the thunderbolt hurler. ¶ "By the full waters of the great deep," say the Asiatic scripts, "grew the giant overshadowing tree whose branches were of beautiful crystal." 🌿 🌿

The literature of the ancient world seems to be one grand compendium of eulogies to a heavenly marvel that has now passed out of man's thinking entirely. He retains the folklore but not its origin.

And thus we examine the Hebrew narrative of the Garden of Eden with a new interest, probing to find if there could not have been equally plausible astronomical and geological facts behind the simple legend of Eve's meeting a serpent which induced her to eat of the Tree of Knowledge of Good and Evil and give her husband samples of its fruit, whereupon both suffered eternal misfortunes.



HERE the ancient chroniclers and theological logicians seem to have erred in their reasonings over untold generations, was in concluding that Adam and Eve partook of the fruits of this Tree knowingly. That is to say, coming into knowledge of good and evil was not a purely elective process with them. And yet we can understand how such conclusions were arrived at, when we consider that it has been the endeavor of philosophers from the dawn of reasoning, to explain or rationalize the dual nature of man making for either construction or destruction in his affairs.

If we want to take the Garden of Eden story on its merits, meaning, if we want to take it as a basis for literal facts to be accepted in our thinking, we come at once to a most severe arraignment of the Creator, which does not seem to fit the nature of the Divine Being in the slightest respect. 🌿 🌿

If Adam and Eve were put into the Garden as the only pair of human beings in existence, to live in it and enjoy it "in innocence," thoughtful people may reasonably ask why the Almighty created such a tree and located it in this Garden. If Adam and Eve were not intended to eat of the fruits of it and know good and evil, what purpose did it serve by being there at all?

What a perfectly nonsensical and unfair thing to do: to create a tree of such potential dynamite, put it amid all other trees, give it enticing fruit, and then for no special reason threaten the First Pair with death if they indulged themselves with it!

The Fundamentalist argues, of course, that it was planted there to test the first man and his wife and see if they would fall into temptation and disobey the Almighty's stipulations. But he unwittingly declares, in that event, that God was not all-knowing, that He could not foresee the results of such a situation, and that the disobedience of our first parents was such a surprising shock to Him that he cursed them in anger and drove them forth to shift for themselves.

If we accept the Fundamentalist's version, then there seems to have been a lot about the world and the man and woman so created, that the Almighty was not aware of. Therefore He could not have been an omnipotent, omnipresent God at all. To say that it is all a beautiful poem, means nothing so long as the principles behind the poem are accepted as the basis for a theology by which men and women are shaping their lives and fortunes in the present. We say in one breath that God created man and woman innocent, and in the next, that He put a Tree in the Garden whose fruit was loaded with tragedy for them, and when they ate of it He let them suffer untold sorrow and loss throughout the balance of their days.

What would we think of a pair of earthly parents who left a baby boy or girl unminded in a comfortable nursery, part of the equipment of which was a cabinet stocked with several phials of nitroglycerine? Those parents might admonish those children not to touch the phials of nitroglycerine under pain of terrible destruction to themselves, but if those youngsters had never witnessed destruction and did not know what havoc a nitro detonation could work, would we blame those children for investigating the deadly stuff when they came to it? Would we not castigate those human parents severely for leaving it in the nursery at all? And yet God, being God, gets excused for such criminal folly. That is, if we want to follow the reasoning of the Fundamentalists. ✿ ✿

If, on the other hand, we will deduct from the whole narrative the manifest desire of the early religious philosophers to rationalize the natural perversity they found in man's nature, and take the Eden narrative as the exemplification of great astronomical facts, the whole story comes clear and God is not to be classed with the human parents equipping their children's nurseries with nitroglycerine chests, at all. ¶ Man did experience an eating of the Fruit of the Tree of the Knowledge of Good and Evil, and did become wise. But it was a process postulated for him from the moment the planet was first created. Which explains why the Tree was created in Eden. Only it was the

Great Sky Tree of the telluric arches, and when man "ate" of the fruit of it, he did know he was naked, and in course of time he did die as a result of it.
Let us see just wherein the analogy is correct.



IF WE want to dip for a moment into the stupendous information supplied us in the Liberation Scripts, we find man as a spiritual species coming down into the physical vehicle to perfect his sense of self-awareness. As the text reads in the Scripts: "He came in a great migration from another planetary system, aware of himself as sentient spirit, but not of individuality in specific character development." In other words, he knew from the beginning that he was sentiently alive, but he had small personal self-awareness; the perfect prototype of "innocence."

To explain this more fully, I use a metaphor I have often employed before: a herd of zebras. There are ten thousand zebras in the herd and each one of them knows in a dim, indistinct way that it is alive and possibly that it is a zebra. When a lion roars, each one will bolt in self-preservation, and thus the whole herd will run to escape the menace. Each zebra is a unit in the species known as zebra. But not until each begins to pass through experiences separately that enhance its own self-awareness, do zebras begin to distinguish themselves, each one, as Jack Zebra, or Mary Zebra.

And that sense of individualized character, the spiritual development within that makes such separate discrimination or recognition possible, applied to the man species seems to be the sum and substance of our whole earthly sojourn.

Into this earthly condition known as Eden, or Paradise, because the world under the water canopy was then a vast tropical garden, stormless and windless, came the first Red Race of A-Dom, with the zebra-herd consciousness. And the long process began, making each unit in that herd intensely aware of himself as an individual.

We have reason to believe that a specific number of that man-species came thus into the finite earth condition and learned how to possess and manipulate physical bodies in the sense of biological mechanical occupancy. 

And we have reason to know that this biological mechanism and the spirit inhabiting it, were, and are, two separate entities in the mundane system of sentient life.

Until that principle is firmly admitted and established, we might study for a thousand years and find life the same enigma as when we began. ¶ But we have to admit such principle, because in metapsychical exploration we are discovering that one spirit rightfully occupying a body, can be crowded out and forced to let another disembodied spirit come in and dictate the mechanics of that physical form. Our insane asylums are filled to overflowing with such cases. Whole troupes of entities will find a way to manifest through one physical organism, and constantly do so. They declare themselves and identify themselves. They give separate life-memories of themselves, supplying data that the rightful soul with the claim of birth-occupancy to that body, could never have acquired or secreted in his subconscious mind. I had personal knowledge of a case where seven different discarnate entities were so declaring themselves from day to day and hour to hour in a certain young man's body, visiting it and keeping it alive. When we are able to get into clear communication with the rightful soul of the young man himself, he stated pathetically that he had not had complete and uninterrupted control of his own physical mechanism for a matter of four years.

Ignorant psychiatrists, striving to explain mortal life purely on materialistic or physiological grounds, make the blanket pronouncement that such a young man is insane, and let it go at that. They would not attempt to explain how the young man knew intimate details about other lives that could not possibly have been his own at all. To admit and consider such data would mean upsetting their smug physiological basis for all such phenomena. They conveniently ignore it.  



UT such references are important here because they establish that man as independent, volatile, disembodied spirit, could have come to this planet when it was in its tropical state under the water canopy and begun copying and inhabiting the biological forms he found here manifesting as animals in process of evolution. They are also important to show that it was in the process of such occupancies that man began to acquire cognition of his own spiritual individuality in each personified instance. Let us see.

We are told that after man had arrived on this planet in his pristine "innocence" of all facts but that greatest of all cognitions, that he was alive, he took to relieving the tedium of his exile by sporting in all forms of matter and learning what he could create for himself by his powers of volatile Thought.

How many of us realize that when the Almighty of Holy Writ suggested to Adam that he give names to all beasts of the field and fowls of the air, it is entirely plausible that Adam so named them because he might already have had something to do with the evolution of their bodies himself and thereby recognized them for what they were?

Forever and a day we are called to realize that Adam was not the name of one poor naked chap who went padding around a dinky little tropical garden in Mesopotamia. Adam is our modern representation of an old Lemurian and Atlantean word, A-Dom, meaning "of the first Red Race." That is accurate philology which cannot be disputed.

¶ It is interesting to note in this connection that red is the first color perceptible to the eye of the infant; it is likewise the first color on the scale of the spectrum. We cannot see below red with the normal eye and we cannot see above the violet, or into the ultra-violet.

A-Dom was the first Red race. And in all the ages since, man has been coming up through the colors of the chromatic scale, into the Yellow of the Mongols, the Green (or olive) of the Latins, into the violet-skinned, or White, peoples who are the world's leaders and administrators of the present day. Incidentally too, it is interesting to note that in the tinting of auras, whitish-violet is everywhere recognized as the Christ Color, the Christ being the highest form of spiritual evolution possible on this earth. Thus color has a direct affinity with spiritual evolution. So it is entirely consistent with physics, to call the first race of men red.

These dear little people who cast the Almighty out of their lives because of His inconsistencies and imperfections, are considering only

an anthropomorphic God of early tradition. They are considering the creations of such a glorified human being as literal. They think they are intellectual because they have the wits to pick out flaws in the creation chronology such as the item of where Cain got his wife, and then refuse to use that intellect to probe into the real story of the human race and confront the fact that there are records on the monuments of Central America attesting that the human race has been in an organized social state upon some sections of this planet for five million years. But to get back to the Tree of Knowledge of Good and Evil. . . .  

All our sources of information declare that in some form there was a First Race that existed on this planet in utter innocence of its true nature or the nature of the location in which it found itself in Space, that its first biological mechanism was lifted but a step above the animal, and that in its first stages or states of growth it had not become possessed of the significance or potentiality of individuality.

It found itself in a tropical world, the heat of which made clothes unendurable as in the jungles of equatorial countries today, and somehow or other it partook of fruit that suddenly "made it as gods, knowing good and evil."

The Bible story has it that a literal naked woman went up to a literal tree and conversed with a literal python. The python said: "You've been hoaxed about this Tree business. Eat of its fruits. Be as wise as the arrogant Being who created you and put you in this garden. He says that if you eat of this apple you'll die. I say you won't die. Go ahead and find out." So in feminine curiosity, Eve succumbed to these persuasions and found the fruit of the Tree very luscious indeed. So much so that she carried it to Adam and he ate likewise.

¶ Is it not entirely possible, in the face of astronomical facts known to us, in the face of misinterpretations of who Adam was, and what the true Garden of Eden was, that we have erred likewise in identifying the Fruit of the Tree?

Did Eve break off a literal apple from the Tree of Knowledge and sink her teeth in its flawless skin?

Or was that "fruit" something else entirely, something that few have recognized up to the present time because the astronomical and geological facts have been kept from the race, for fear that there would result a showing up of the ignorance of so-called modern scientists?

¶ We have established the Serpent as the Spirit of the Deep, or the great carbonaceous rings, lowest and blackest over the equator, so

long as the sky was a smothered tunnel of telluric arches. We have established that man and woman came to this tropical, tempestless planet in "spiritual innocence" of themselves as potential God creations. 🌿 🌿

We know that the First Race partook of something that brought knowledge of itself and of the planetary world in which it found itself. We know that following that partaking, a condition was established that was epitomized in the Bible record by Adam's turning upon Eve and exclaiming: "Listen, my dear, I think we'd better put on some clothes!"

What, I say again, was the Apple?



IN THE first place, it must have been the Fruit of the Heavenly Tree in the form of something round, of something enticing. Of its very essence, it must have been something that had a natural appeal to either the senses or the spirit. ¶ Why has it not occurred to us that the Apple of the Edenic narrative might really have been

the sun as man now knows it?

In folklore tales people try to get across ideas that are intelligible to child minds. If a gigantic tree grew over Eden and it was the Tree of the telluric rings, and if it seemed to have a serpent spirit guarding it in the form of the black carbonaceous matter rotating and writhing high over the equator; and if this stupendous Sacred Tree in some mythologies had the stars for fruit as the rings opened and closed and revealed them aloft "among its branches," is it not plausible that the Fruit of which the first pair, or first race, partook and which conveyed to them that they were naked, might have been symbolic of the flaming solar orb? Certainly we know that the sun's rays, getting down through the atmosphere cleared of the water canopy and shining without obstruction on the earth's surface and on the creatures thereon, would result in a "driving forth" from the Edenic condition.

We solve a whole basketful of hitherto unexplained mysteries when we get at the astronomical facts. We see from the foregoing why "the evening and the morning were the first day" before God was reported to have made the sun. The higher critic or the atheist will declare that there could have been no evening or morning till the sun was created to shine first on one side of a revolving planet and then on the other. But what the ancient chronicler meant to say was: the sun had not been created insofar as man's earthly observation made

him able to discern it. The sun was not "created" till man beheld it, in the literal sense, since nothing exists for man till he has had sensory perception of it.

We perceive from the foregoing also, a solution of that great mystery of why God "rested on the seventh day and hallowed it." It isn't until we get into the astronomical ramifications of Adam's and Eve's lives that we begin to realize that perhaps those great epochs ending in the divine seventh day—the idea of the Sabbath as being the day on which the Creator "rested" from His labors—might go back to that astronomical and geological condition that came at the end of a series of planetary epochs.

The various stages of creation which we have studied to date in these lectures, having been experienced and completed, there followed under the water veil a long period of lethargy and lassitude in all natural processes. Under the water veil the infant planet had finished its chaotic period, solidified its crust, stopped the spewing of volcanic matter into the heavens in the former vast quantities, and developed insect, reptile and animal life. These stages of development over, man had come on the scene in his momentous migration, taken to the use of animal forms to get physical expression, and settled down to long life in childlike nudity in a garden world that was steaming warm. No actinic rays from the sun reached him, to energize his chemical processes, quicken his physical activity and burn out his energy. Animals and plants which shared his warm moist world with him were equally as complacent and tardy in their evolution. No rains fell, no winds blew, no thunder rolled, for these climatical conditions would depend on air currents of various kinds sponsored by the sun's direct rays.  

The epoch under the water canopy, before the fountains of the "deep" were broken up, was indeed a Day of Rest. Verily could it be said that, geologically, God had rested from His labors. So man lived through that period of earthly lassitude and had painted upon his anthropological memory the idea that after successive periods of labor, he too, like Nature and Nature's God, needed rest.

Sunday, therefore, the Day of Rest, the holiday or Holy Day after six days of work, rests squarely and securely on a great cosmic process whose basis is astronomical. In due process of time the water canopies thinned and fell in precipitations, the actinic rays touched earth and man's organism, and all was changed. Sunday was over. Monday morning of the aeons had come and man had to get to work. And

it has been Monday morning for him ever since. No more running around in tropical warmth in his birthday suit. No more depending on Nature to supply all his wants. Following the various deluges, with the skies clearing and the sun's rays getting through to him, storms came, seed time and harvest alternated, once a year it was necessary to till the soil in order to make it produce food that sustained life. But he still looked back to that ideal period under the water canopy when all the earth was a lazy tropical Eden. And in commemoration of it, ages ago he instituted the Seventh Day of Rest, the holiday in the week.

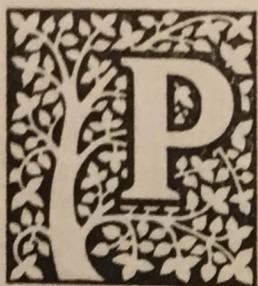
Today orthodox people pass laws that fruit stores, filling stations and motion picture theatres must not be opened on the Sabbath, the day set aside to the Almighty because once long ago he instigated the observance. But He instigated it as a great geological epoch, not because He demanded that type of adulation. As a matter of fact, the observance of the Sabbath by thinking man antedated the creation of Jehovah in men's thought by hundreds of thousands of years. We should remember that man has only recognized Jehovah, the anthropomorphic God whom so many millions now think they worship, over a trifling matter of 3,300 years, as we shall see when we get to the uncensored story of the evolution of the Hebrew theology.

As I have said, there are chronologies of dynasties on monuments in Maya and other parts of Central America, taking the race back at least 5,000,000 years. For five million years men lived and died on this planet without the frailest suspicion that such a God as Jehovah existed, and did not appear to fare much worse spiritually than they do at present. But even that long ago, they did keep the Sabbath. They kept the Sabbath in commemoration of the long Edenic period under the water veil. They were paying a stupendous tribute to Nature in this. And we should remember it the next time some puritanic person breaks out in gooseflesh because we prefer to motor in the country on Sunday instead of looking sanctimonious in a stuffy meeting-house.  

We shall see later on that most of our religious observances that form the basis of Christianity for millions of devout people, were nothing but holidays and pagan rites based on adulations of Nature, which were borrowed by the Hebrews from a score of lands and times and incorporated in the religion about which we make so much ado.

In regard to Sunday, I believe the inhibitions forced upon us to observe it so literally in the childhood of many of us, did far more harm

than good to our souls since it presented God and spirituality to us in a fixed, inelastic form that stunted and stifled us more than it inspired us. Common sense in observance of the Seventh Day is just as important to us as common sense in eating or any other item in living. So long as we know the truth about these origins of so-called holy matters, we can conduct ourselves with a wholesome attitude toward them.



PERHAPS we may wonder why Eve was first to sample the Fruit of the Tree of Knowledge. Why did not Adam succumb to the wiles of the serpent and carry the apple to his wife? The waggish-minded delight to explain it by declaring that woman was the original cause of all the trouble in the world and that because of her, man has been getting himself "in wrong" ever since. But again we come to a perfectly logical explanation that adds to our spiritual liberation. The Biblical symbology has it that the woman received the fruit, because in divine cosmology the feminine half of the human soul is the conserving, nurturing element. She has ever been the "receiver" from Nature, epitomized most graphically by receiving life itself in her physical womb. If Adam as man had first taken the solar fruit from the Tree of Life, the exposition would have been technically wrong. The sun in the form of actinic rays would have had its biological effect on woman before it did so on man. In this sense it is allegorically correct to say that woman "ate" of the Fruit before man did. At least she assimilated the effects of the solar orb upon the biological species before her masculine complement. And those of you who have studied the Liberation Scripts and perfected yourselves in knowledge of the half-soul idea in the masculine and feminine principle, can understand how the Bible is technically correct.

As the rings making up the canopy began to drift toward the poles and fall in avalanches of ice and snow, projecting the various ice ages as geologists know them, high in the heavens the glistening, blistering sun became visible. Whereupon the sun did everything that we find carried out in the allegorical fable. The Serpent disappeared—naturally—and became something that crawled on its belly forever afterward. That is to say, the equatorial telluric rings, coming to earth in precipitations, brought down the visual phenomenon that man had always supposed to be a great python in the skies, and settled the "serpent" on the earth's crust as layers of carbonaceous geological mate-

rial. In other words, it got down close to earth, or better still, crawled upon the earth as part of it. In this sense it crawled there forever afterward, on its belly. I can well remember how much distress it gave me as a child to figure out how the serpent locomoted before the Apple episode. Taken in its astronomical aspects, however, the feat is quite clear. ✿ ✿

And it was the sun that drove man and woman out of Eden and made them put on clothes.

Yes, they knew they were naked. They knew they were naked because arctic blasts on their bare pelts were telling them so. The moment in eternity when enough telluric and aqueous material in the form of whirling sky rings had slithered away toward the poles and been precipitated in great deluges, for the sun to push through the canopy and become a factor in climatical changes, men and women began to know the seasons of summer heat and winter cold. The warmth of the furnace-like earth could no longer be held down close to its crust but began escaping into space. By the same process, the zero temperature of interplanetary space began to have its effect on those portions of the globe temporarily turned away from the sun.

¶ But that is not the only effect the sun had on the earth and its human life. As we shall see in our next lecture, it revealed the naked heavens to man, showed him the constellations and planets, and made him realize that he was living on a planet in space himself. To that degree, he lost his pristine innocence and began to take on knowledge. Thus it can be truthfully and accurately said that the Great Tree that reared over Eden was the Tree of Knowledge itself, in that it brought to man a sense of his dilemma climatically and something of his location in heavenly space.

In our next lecture we shall go even further into this when considering why Adam was driven out of Eden. What interests us now is the fact that the Tree of Knowledge of Good and Evil not only bore stars occasionally as the water rings parted and disclosed them afar in the heavens, but that gradually it bore a great golden fruit all in one piece, the sun itself, and when the people of the first red race had partaken of it or received the effects of it, their order of living was altered.

We can easily understand that to the ancient peoples who concocted the folklore which afterward resolved itself into the Adam and Eve fable, the sun at first must have appeared as a great golden apple hung in the branches of that vast Sky Tree. Bear in mind that it would not have immediately glowed with its present luminosity. It

would have come into view gradually, over a period of ages, and appeared much as it appears to us today when we look at it through fog or smoked lenses. What better way to describe it than to report that it bore the aspect of a great golden apple?

Holy Writ tells us that the Serpent said unto woman: Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. Well, when the Adamic Pair had encountered the sun in all its actinic potency, it is a truth that their eyes were opened; they did know good and evil, as gods. At least they knew that life had been good under the protecting water veil, and that when the veil parted and let the rays come through and strike the earth, much ensued which was anything but good; in fact it was evil indeed in one of its effects upon their physical selves.



THE point at which we part from the ancient historians, appears when we are asked to accept that all this was "sin" on the part of man and woman—at least sin as we know it in orthodoxy. Sin is essentially ignorance, and should be translated as such all through the Old Testament. Wickedness came into human nature at quite another place and from quite another cause, ending with the two great catastrophes of the Flood of Noah and the fiery destruction of Sodom and Gomorrah, both of which we shall study in enlightening detail in their proper sequences.

We maintain that this vast cosmic process was the plan of divinity from the first for man's spiritual evolution, and that the Tree of Knowledge of Good and Evil was planted in Eden in the beginning to acquaint man with his ultimate potentialities for knowing good and evil but deliberately choosing good.

We know geologically that there was more than one flood. The priests of Sais, in Egypt, declared so to Solon the Greek historian on his memorable visit to them hundreds of years before Christ, or before the Hebrews came to the world's attention with their plagiarized theology. There was logically a flood every time one of the canopy rings was precipitated in the far north or far south.

Small wonder that when the final remnant of the canopy came down in the Deluge of Noah it was chronicled that God said that He would put a rainbow in the sky as a pledge that there would never be another flood. There could not be another flood, because the heavenly waters

had all fallen to earth. There was nothing more to hide the sun as the sun had been hidden for thousands of years. Before that final flood there could be no rainbows, because the sun rays could not get through the water-filter that was the canopy, to shine on the mists and make a rainbow. ✨ ✨

So in the vast cosmic process up through the ages, Adam, or the First Red Race, came to a time when the earth was no longer a steam-heated garden in which the world's first nudist colony could operate. Finally the last deluge came and the sky was clear of all water except that drawn up from day to day by absorption and held suspended as clouds. The human race had left the Edenic Cradle and was launched on its way toward mature spiritual achievement.

Remember that the Hebrews took the story of creation, Eden and Noah's Deluge, from the Babylonian, Greek and Egyptian narratives, and that these races in turn got their facts from the Atlantean and Lemurian accounts. As proof of this, we find monuments and tablets in Central America to this day in which Eve is pictured in a nude condition, sitting in a tropical garden and discoursing with a serpent coiled around the trunk of a tree. And those monuments and tablets were sculptured thousands of years before the Hebrews were ever heard of.

¶ Before the Fountains of the Deep were broken up by the falling of the last water-rings, the flora and fauna were so sluggish and lethargic in development that hundreds of years were required to bring the various species to fruition. When the sun's rays reached the planet unobstructed, the seasons sharpened. Air currents began their everlasting play. Electric storms became possible because clouds were projected that held different degrees of static electricity. Adam had to dress himself in the pelts of wild beasts in order to protect himself from the earth's icy blasts. Truly he was eating of the Tree of Knowledge of Good and Evil. Doubtless he decided that this change in terrain conditions was very, very evil, since it made him hustle as he had never been required to hustle in his life. He had to hustle to plant and harvest every year, now that fructification of vegetable life was a seasonable event. He had to hustle to kill animals to get skins for his clothes.

Adam took it out in a racial peeve against the Almighty. Somehow the Almighty had "cursed" him. But all the Almighty had done was to impress upon him that he couldn't remain an innocent baby all his life; he had to grow up and reach discrimination and maturity of judgment. He had to perform as grown men and women perform.

But again, Adam didn't like it, any more than a lot of adolescent humans today like such treatment. And he blamed the change on God, on the Serpent, on Woman. All three had contributed to make him hustle, or so he thought, and he would castigate all three eternally in the Garden of Eden mythology.



AND SO in the study of the stars we find true rationalization of one of the great tenets of modern theology. Astronomy becomes the essence and root of all the other sciences. There is scarcely a mystery in all the mysteries of the ages that we cannot run down and have solved for us if we have knowledge of the heavenly bodies and the processes by which they come into existence and play their parts. Because the starry heavens are the macrocosm of which earthly man and his evolution are the microcosm—or the Great Cosmos and the Little Cosmos.

We have to master the fundamentals of the Macrocosm to know why we are here on earth at the present moment, where the earth is located in relation to all the other heavenly bodies, what causes changes in our climates, and what results in mass psychology. The Atlanteans knew early in the history of the race that celestial influences were mainly at the bottom of such vast terrain disturbances as we have touched upon in these lectures. From their astronomical deductions we get explanations of all of our legends and myths.

And summing them all up, their real purpose is to enlighten us in the fact that God postulated all these experiences for man progressively, that it was intended from the first that man should combat the elements, make a home for himself on a seemingly unfriendly earth, and thereby learn his spiritual potentialities by the strength of character which such combat developed.

We shall see increasingly as we go along that behind and beyond all folklore and mythology, all fable and allegory, great astronomical and geological principles have simply been working toward fruition, and that man is not the butt of impersonal processes, a pawn in the game of Cosmos, but a divine being himself, deliberately putting Eden behind him, that down the span of his days he might become a self-sufficient entity, knowing himself for what Christ called him in the mass: a Son of God, and it doth not yet appear what he shall be!