

**PARALLEL MYTHS?
OR COMMON ORIGIN OF A GLOBAL SPIRITUALITY?, V
(English translation)**

I am applying to the National Science Council to finance one more year the research the Institution is already sponsoring from 2006.08.01 till 2007.07.31, from 2008.08.01 till 2009.07.31 and this year, from 2011.08.1, till 2012.07.31, since this is a long term project. My task during 2013 and 2014 will be translating into English the pages I now have in Spanish. I am applying for the first of those next years and, then, I will have to apply for a second one, due to the many pages I have already written.

Coming from the ancient original sources on mythology, in different countries, in my final inform to the NSC, for 2006-2007, I had collected 43 universal myths, of the four kinds included in my research, relating to fire and water, in 80 pages of the book I prepare. At the end of the period 2008-2009, I had gathered almost triple quantity of the four types of universal myths, in 320 pages of the same book I am writing. Now, I have about 600 pages, but I will add more, perhaps till 700.

Much more ancient than the present tendency to the global economy and culture, the global religious believes were at the origin of the spirituality of the humankind. My research project focuses on the common origin of the past and present religions of the humankind, by gathering and comparing four types of parallel myths, relating to the fire and the water, which are at the most homogenous, universally spread central nucleus of the spirituality of the ancient and present religions.

In the mythical literature, all around the world, during the period 2006/2007 I had gathered a lot of parallel myths on the ancient weakening of the solar, spiritual, energy of fire, and strengthening of the lunar, material,

energy of water, as well as on a past universal catastrophe, caused by water (flooding) and on a future disaster, due to fire (apocalypse). During the period 2008-2009 I also included the myths on the role of the fire and water at the cosmogony, the creation of the sun and the moon and the separation between the divine and the spiritual worlds, recorded in so many myths, all around the world.

On the ancient weakening of the solar, spiritual, energy of fire, and strengthening of the lunar, material, energy of water, the Chinese story, for example, tells that, in the Yao era, ten suns were firing the people and the fields, till the hero Yi shot his arrows against nine of them.

Many different versions of the same myth appear in the aboriginal Taiwan. In central, North, East and Southeast of Asia there are lots of version of the same myth, including different numbers of suns.

There is also one similar myth in Japan, but the most common one (*Kojiki, Nihongi*) starts the story with a feminine sun, Amaterasu, i.e. with a *yin* sun that has already lost the masculine, *yang*, characteristics of the sun. It quotes, as well, although very briefly, the existence of a very powerful sun, which was enclosed in a cave, as the ancient Egyptian myth.

In the ancient Egyptian story, the god Seth fought against Osiris, originally a solar god. After killing and cutting him in pieces, Osiris became a lunar god, living forever in the caves of the afterlife.

In the Indian version, Visvakarman cut the sun in pieces, because of the pain it caused to her daughter, while conceiving the sun's son. The New Zealand Maori myth tells that the Maui and his brothers hunted and hit the sun, because it was too fast and the people did not have time to eat or to make the war.

In the Mexican area of the ancient Maya culture, one version of the myth included the same symbols than in Taiwan and China, a too powerful

sun and a hero who shot his arrows against the solar disc. Other versions say that a very proud being, Vucub Caquis, pretended to be the sun and two boys destroyed him. But the best known version of the myth, the *Legend of the Suns*, tells about successive creations and destructions of the world and of the sun, some of them for the fire and other for the water.

The Peruvian version does not mention aggression against the sun, but, on the contrary, it tells that five solar discs were able to stop the damage caused by several negative beings.

The myth between the native Californian Indians describe the difficulties of the people, living under ten suns and ten moons. The coyote killed them, till only one sun and one moon remained in the sky.

On a future disaster, caused by the fire (Apocalypse), there are also a high number of parallel myths. Before the Christian version of the Bible, and the Islamic myth of the Coran, the ancient Indo-Europeans knew it, as well as the Zoroastrian Mesopotamia. Also the Hinduism has several versions.

The one coming from the *Mahabharata* and from *Puranas* mentions that, in the end, seven (or twelve) suns will appear in the sky and will dry the sea and burn the land.

The ancient German mythology has a version, telling the future end of the world by fire and the coming of a new era.

The ancient Greece knew several versions describing a future catastrophe by fire.

The myth appears, as well, in different African regions. In North and South America, the ancient version conceives a past disaster caused by water and a future one, due to fire.

On a past universal catastrophe, caused by water (flooding), we know the higher quantity of different universal versions of the ancient myth. Most of them mention the universal disaster, as a punishment to the evil behavior

of the humankind, and as a way to start a new generation of human beings, the descendents of the surviving couple.

The story is very well known, from the ancient mythology, all around the world, in the ancient Mayan and Inca cultures, in the North American Indian culture, in China and Taiwan, in Philippines, in New Zealand and Australia, in New Guinea, in the Palau Islands and all around Polinesia, in Sumatra, Borneo and in the North of Laos and Thailand, in India, in Japan, in the ancient Mesopotamia, in Israel and in every Christian country, coming from the Bible.

It appears in the ancient stories coming from different areas of Africa and Europe, in the ancient Greek/Roman culture and in an ancient Egyptian version, quite different from the general canon.

Most of the universal myths relating to the original cosmogony include profuse parallels on the role of fire and water at the creation.

The European colonizers and missionaries offered two types of arguments to explain so many great parallelisms they found between the religious believes and practices of the American and Asian cultures and their own creeds. One of them was that the non European religions were satanic imitations of the true faith. The second considered that all the spiritual believes could originally have been universal divine revelations, distorted during long time.

At the beginning of the XX century, two different approaches arose for the study of so many parallelisms between the world mythologies. The diffusionist perspective defended that the main myths could have been elaborated in certain areas and spread by cultural contact, whereas the psychological point of view argued that the mythological nucleus is a universal psychic product, underlying in the mind of the human beings.

Nowadays, both approaches are accepted. But the previously suggested option on divine revelation seems tacitly rejected, although, certainly, the spiritual perspective should play some role in the study of the spirituality of the humankind.

On the different aspects of the analogies and parallels gathered, apart from the four congresses and articles that I had offered during the period 2006-2007, I brought parts of my research to four more international congresses, between the period 2008 and 2009.

Two of them are linking former and present subjects of my research, on the ancient Egyptian mythology and believes adopted all around the Mediterranean countries and, specifically, in Spain, during the first millennium B.C. Using the archaeological documents I had already catalogued years ago, I proved that the Spanish religion, at that millennium, was mainly organized around one of the ancient Egyptian myths with parallels all around the world, the myth of Isis and Osiris.

The papers offered to the other two international congresses studied the philological aspects of the parallel mythological texts, adopting audiovisual technology, and some of the social consequences, at the present global economy, of the universal similarities that show the ancient global spirituality, respectively.

Three of my four main research lines, although with very different aims, are related to the ancient mythology. That is the reason why I am enclosing at the following list, not only the publications directly related to the two years of NSC subvention (numbers 4, 5, 7, 8, 10, 11, 13), but also the ones indirectly, or partially, related to my research financed by the NSC (1, 2, 3, 6, 9, 12, 14, 15).

After the end of the last period of NSC financed research in compared mythology, and having into account that it is a long term project, I decided

to halt it for a while, to be able to publish a faster book (number 2) to offer it, together with two more (number 1, and another not quoted here), as three of my 5 published books, to apply for my promotion at Tamkang University, from Assistant to Associate Professor.

Once I have finished that publications, my long term project on compared mythology has to be continued.

Scientific Research Books

1. *Sincronismo luni-solar en los ojos del dios Re*, Madrid, 2007: Alcalá University, (ISBN 978-84-8138-747-6)
2. *Iberia Prerromana y el Mediterráneo Egíptizante: Un legado de mitos universales*, Taipei, 2009: Tamkang University (ISBN978-957-2061-77-0)

Book chapters (Congresses)

3. Mitología del antiguo Egipto en la historia y en la protohistoria peninsulares, *VIII Congreso de Didáctica del Español en la República de China, Junio, 2006*, Tamkang University, Taipei, 2006: 42-53 (ISBN 986-7385-67-5)
4. Ocaso solar y amanecer lunar en el equilibrio ying-yang de la mitología del Pacífico, *Encuentro cultural entre la mentalidad asiática y la cultura hispanoamericana*, May, 2007, Furen University, Taipei, 2007: 232-250 (ISBN 978-986-6922-43-5)
5. Argumentos espirituales para la Alianza de Civilizaciones, *XIII Congress of FIEALC, Macau, 2007* (in print)
6. Egyptian influence on the Atlantic Littoral of the Iberian Peninsula in the pre-Roman periods, *Maritime Archaeology and Ancient Trade in the Mediterranean*, Oxford University and Carlos III University, Madrid, 18-20 de Septiembre, 2008 (in press)

7. Antiguos textos y nuevas tecnologías, en la mitología comparada, en *Los medios audiovisuales y las nuevas tecnologías, XLIV Congreso Internacional de la AEPE*, Estepona, 26.07-3.08/2009, Madrid, 2010: 008A-008CH (ISBN 978-84-614-2615-7)
8. Antiguos argumentos para los nuevos retos sociales: Alianza de Civilizaciones, en *Actores del desarrollo en la primera mitad del siglo XXI: innovación y cambio social*, en *XXII Seminario Internacional de la Asociación Iberoamericana de Sociología de las Organizaciones*, Salto, Uruguay, 9-9.09/2009, Salto, Uruguay, 2010: 188-220 (ISBN 978-9974-0-0663-8)
9. Idénticas funciones de dioses con el mismo nombre, en el común origen espiritual de la humanidad, *XLVII Congreso Internacional de la AEPE*, 23-27/07/2012 (in press)

Academic journal articles

10. ¿Mitos Paralelos? ¿O Común Origen Espiritual?, *Encuentros en Catay*, 19, Furen University, Taipei, 2005: 183-197 (ISSN 1023-6961)
11. El Altar de Antepasados en el Origen de las Creencias Espirituales Orientales y Occidentales, *Congreso de Lenguas Extranjeras de Universidades Hermanas, Universidad de Tamkang, Noviembre, 2005*, in *Tamkang Studies of Foreign Languages and Literatures*, Taipei, 2006: 215-224 (ISSN 1562-7675)
12. El Legado del Antiguo Egipto en los Géneros Literarios Occidentales, *Encuentros en Catay*, 20, Furen University, Taipei, 2006: 217-229 (ISSN 1023-6961)
13. La Esencia Espiritual del Fuego en la Mitología de Ciclos Cosmogónicos, *Encuentros en Catay*, 21, Furen University, Taipei, 2007: 404-415 (ISSN 1023-6961)
14. Astronomical and Spiritual Function of Hatshepsut Temple in the Lunar-Solar Synchronism, *Aula Orientalis*, 27, 2009: 27-42 (ISSN 0212-5730)

15. Pre-Roman Iberia and the ancient Egyptian influence, *Aletheia Conference on Foreign Language and Cross/Cultural Studies* (30.05.09), Taipei, 2009: 45-65 (ISSN 19984667)