

## **MID-EAST POLITICAL AND CULTURAL HISTORY MAY ALSO INDICATE SPIRITUAL CONNECTIONS.V1**

(Hypothetical Reconstruction: Common Source Origin Myth for Five Ancient Civilizations)

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The relation between the most ancient civilizations in the mid-east is often understated – not implying there is no connection, but often leaving it unstated except for its political implications. However, unobvious connections can have spiritual implications that are not recognized. Looking at the cultures from a broader perspective can hint at a more unified past than is first apparent. Things that might lead to commonality in the mythologies of a group of cultures can include geographic proximity, trade relations, or political affiliations that can disseminate ideas that are later assimilated into tradition. However commonality in their mythologies might also be an indication of the earliest tribal heritage from a much older common beginning.

It is generally held that as groups of people dispersed in the distant past, they took with them their common language and oral traditions. With time and distance both the language and the traditions evolved away from the earliest common forms. Nevertheless, we see evidence of this common root in the degree of linguistic closeness of peoples, which can imply closeness in the oldest traditions that is not easily seen.

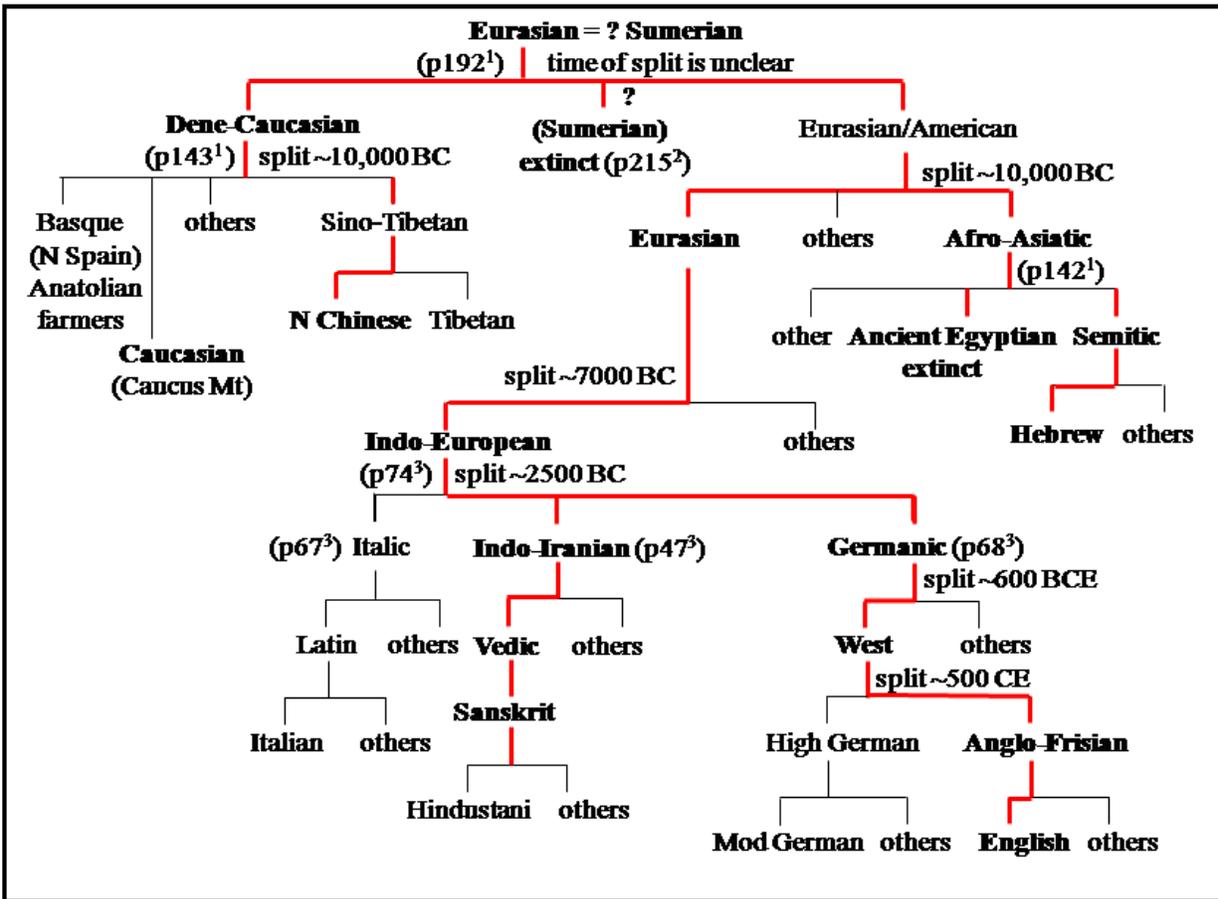
The five earliest mid-east civilizations that are considered here include: Sumerian, Egyptian, Chinese, Hindu, and Hebrew. The broad environment of these civilizations is surveyed from the stand-point of physical setting, language groups and political realities of each of the groups – to set the stage for later comparisons of their origin mythologies.

**Keywords:** relativity and biblical time, non-linear time, Genesis and science, Genesis timeline, intersection of science and religion, biblical chronology, creationism, comparative mythology.

### **1. Introduction**

Every ancient civilization has its tales of the beginning (mostly accepted as "only mythology", but which can be assumed to contain a kernel of truth, simplified for the earliest men who passed it on in oral tradition). No one culture has a complete picture of the beginning. However, by showing the similarities of the different mythologies, we can see a hint of relationship among some groups – appearing to imply a common source origin story.

We compare the concepts of the beginning for five ancient eastern civilizations to identify a possible common kernel to their myths. The cultures examined include: the Sumerians, the Chinese, the Egyptians, the Hebrews, and the Hindu/Aryans. They all possess great antiquity in their written records, and provide origin traditions that appear, on the surface, to be very different in many ways. However, looking at the cultures from a broader perspective can show a more unified past than is at first apparent.



**FIG. 1.** The language tree was constructed by comparison of words and grammar of the ancient languages. It shows the relation of the languages of the peoples whose myths are being compared in bold with the divergence from the “original parent” language indicated by the red path. The unknown origin of Sumerian places it in one of two possible places on the tree. English is included for reference. 1) Ruhlen [2], 2) Cavelli-Sforza [1], and 3) Renfrew [3].

Common ethnic background or language can easily be seen to imply a commonality in the most basic beliefs in otherwise separated groups. But, geographic proximity, trade relations, or political affiliations also can disseminate ideas that are later assimilated into tradition, and, it can be difficult to separate the earliest tribal heritage from the contact contamination. We survey the aspects of our five cultures, providing a broader picture of the people in the region, to help identify the commonality in their origin myths, and to give us a basis for a possible reconstruction of the common source origin myth.

It is generally held that as groups of people dispersed in the distant past, they took with them their common language and oral traditions. With time and distance both the language and the traditions evolved away from the earliest common forms. The modern linguistic tree structure reflects the common belief in a single parent language in the most primitive times (Fig. 1). We see evidence of this common root in the degree of linguistic closeness of peoples, which can

imply closeness in the oldest traditions that is not easily seen. The origin of the language is not known, however, it shows some signs of having a common source (some place this with the Caucasian language family found in the Caucasus Mountains, between the Black and Caspian Seas around modern Turkey [1, p. 215]. Some suspect higher level parent language [2, p. 143, 192] from which the languages of the ancient civilizations of our interest have been derived.

In Section 2, we consider the physical setting, the language groups and the political realities of each of the five cultures as an indication of the possible closeness of the ancient heritage. We begin with the Sumerians as the oldest cultural group. In Section 3, we proceed to the mythic traditions of the five groups; and finally in Section 4, we hypothesize a synthesized common original tradition of the beginning.

## 2. The Five Ancient Civilizations

### 2.1 The Sumerians

The Sumerians were a mixture of Semitic and non-Semitic peoples [4, Chapt. 2, 5; 6, p. 72-84] who populated the mid-east in urban settings between the Tigris and Euphrates Rivers from ~4500 - 1750 BCE by traditional dating; and who go back even further (to as early as ~7500 BCE) in early pre-urban settlements [7]. It is speculated that the Sumerians are the earliest real civilization in the broader region (Fig. 2).

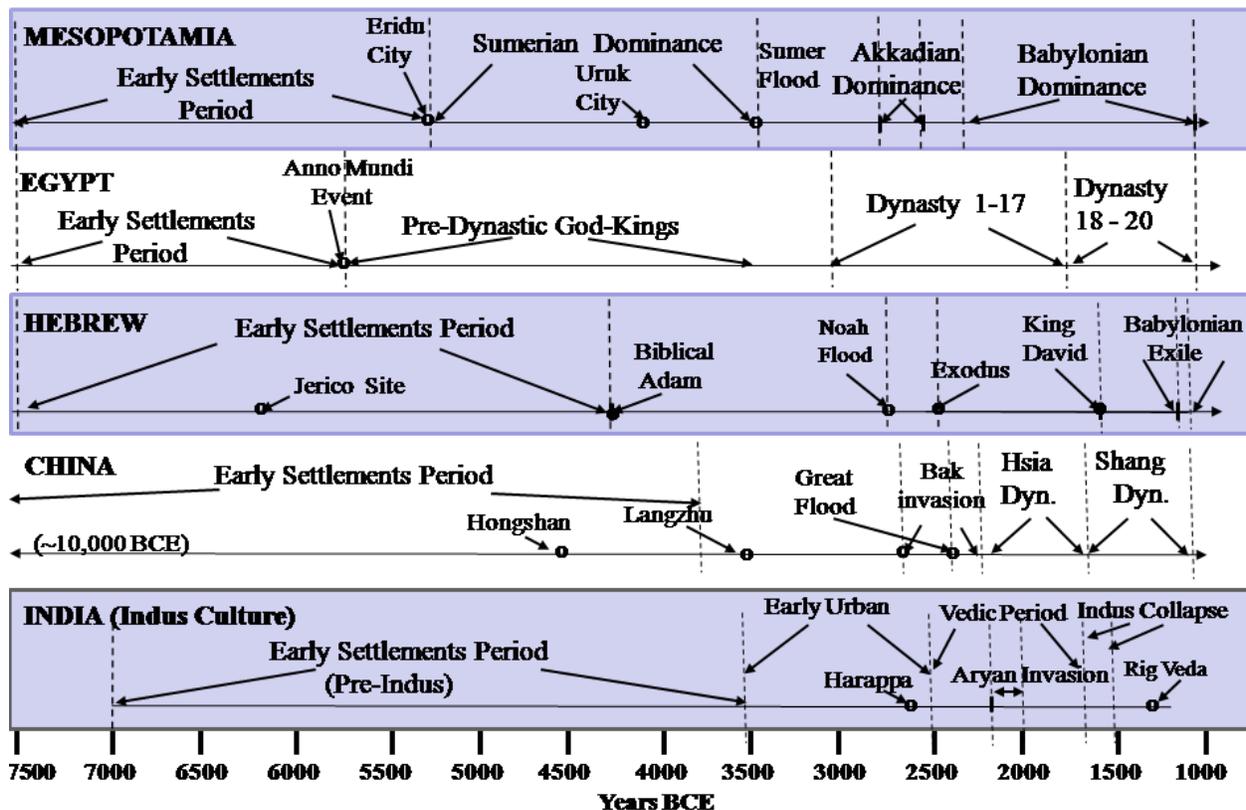


FIG. 2. This shows the major milestones of the five ancient civilizations considered.

The ancient Sumerians possessed one of the earliest, if not the earliest, advanced civilizations of the human race. They possessed the earliest known writing, and they constructed detailed lists of their kings and their lengths of reign. Their cuneiform writing is recorded on stone tablets which can be dated back to before ~2500 BCE, with Kings Lists documenting reigns back before ~5300 BCE. The most famous of the lists, "The Kish Chronicle", begins with the god/kings and the fantastic number of years for their reigns, followed by reigns of more normal length with some ambiguity in arrangement and some gaps [8, p. 481-485].

In 1929, the historian, L. A. Waddell [8] advanced the position that the Sumerians (notably under Sargon I) expanded their reign over a massive empire that extended from Egypt to India and northward into Europe (Fig. 2). DeLacouperie [9] offered further support for the vastness of the empire with evidence of their expansion into China. He found, in the Chinese historical documents, that Sargon I led an invasion from the West into China, bringing the Sumerian culture to the people.

Waddell developed a hypothesis that the ancient Egyptians and Hindu/Arians, both of whom kept meticulous lists of their own kings, shared a common royal king-line with the Sumerians. Collecting data worldwide, comparing the language phonology (pronunciation of sounds) and monument inscriptions, myth and king's lists, Waddell was able to order the ambiguous groups of Sumerian kings and fill in the missing gaps. In addition, he equated Unzi, the first Sumerian king of the god/kings line, with the biblical Adam.



**FIG. 3.** The supposed expansion of the earliest (possibly pre-Sumerians from the Black Sea region – the green arrows) and the Sumerian Empire expansion under Sargon I (the red arrows).

The Sumerian kings' lists also record the event of a flood and the years from Unzi to that flood. Since the time from Adam to the biblical Flood was 1656 years, and the time from King Unzi to the Sumerian flood was also 1656 years. Using Waddell's assumption that Adam and King Unzi were the same person, this implies that the Sumerian flood and the Biblical Flood were the same event.

The Sumerian, Dene-Caucasian (from which Chinese descends) and Eurasian/American (from which Ancient Egyptian, Hebrew and Indo-European descend) languages can be traced to a common parent language showing signs of a large divergence with time (Fig. 1). The Indo-European family is particularly interesting because the Vedic languages of northern Indian descend from it. This provides one possible link between the Sumerian and Hindu mythologies.

Because of the condition of the Sumerian tablets (fragments that must be reassembled like a puzzle and missing tablets in an obvious sequence) and the uncertainty in the meanings of words in the ancient language, there is uncertainty in the myths and their meanings. Any possible connection of the Sumerian stories with other stories in the region is speculative, based on similar phraseology and concepts [10], and, on the far-reaching extent of the empire that carried writing and civilization with it.

## *2.2 The Egyptians*

The Egyptians [4, Chapt. 4; 6, p. 22-72; 7] who are non-Semites that populated the Nile River Valley as a single kingdom from ~3100 BCE, and before that as two independent kingdoms (the Upper and the Lower) back to about the fourth or fifth millennium BCE, with pre-urban settlements as early as ~7500 BCE [1, p. 161-172].

The first pharaoh of the United Kingdom of Egypt is identified by tradition as Menes; but Egyptian records say little of him. Waddell [8, Chapt. XIV-XVII] makes the case that the Egyptian, Menes (c. 3100 BCE), is the son of Sargon I of Sumer (known by the Sumerian name Manishtushu), and, he equates the first two Egyptian dynasties with the Sumerian line at that time.

The ancient Egyptian language is one member of the Afro-Asiatic family of languages (descended from Eurasian/America) spoken in the region of northern Africa [2, p. 142] (Fig. 1). It is believed that, at the time of the Sumerian empire expansion, Egypt was already occupied. So, even though Sumerian and Egyptian descend from a common parent language and there was some language blending between the groups, there was also some prior independent development leading to some diversion before the Sumerian expansion into the region.

The hieroglyphic writing is generally assumed to have been introduced by the Sumerians ~3100 BCE which corresponds with the empire expansion of Sargon I and the rise of Egyptian civilization - though the Egyptian hieroglyphs represent an evolution from the original characters. The Egyptian writings of the creation are found on papyrus rolls that are dated to the XXVI Dynasty (~650 BCE) with oral tradition going back to the "Beginning of the World".

### *2.3 The Hebrews*

The Hebrews [4, Chapt. 7; 6, p. 134-141] were pastoral nomadic Semites who populated the desert areas around Sumer, and who were, at some point, integrated into the Sumerian population.

The ancient Hebrew language belongs to the Semitic family (along with Arabic and Aramaic, the language of Jesus [2, p. 142]). It is a member of the Afro-Asiatic family (descended from Eurasian/American) which includes ancient Egyptian (Fig 1).

The Hebrew writings are included in ancient historical and religious texts, such as the Old Testament of the Bible that is dated to ~1240 BCE but whose oral tradition goes back to ~4000 BCE based on the biblical genealogies. (The Christian Old Testament is an edited version of the earlier Hebrew texts). It describes the historical events in the life of the Hebrew people (along with religious direction and rituals which are not considered here) though there is little of the earliest history that can be verified by other sources currently.

According to the accounts, the patriarch Abra(ha)m, with his tribe, left his home (the Sumerian city of Ur) ~2000 BCE and traveled up the Euphrates River to Canaan which was already populated with an agricultural-based society. Later, his grandson Jacob with his tribe emigrated to Egypt.

In time, the descendants of Jacob were forced into slavery and finally freed in the Exodus led by Moses, traditionally around the 13<sup>th</sup> century BCE (though there is some controversy regarding the recentness of that date). It was during this time that, by tradition, Moses wrote the first five books of the Bible, but further books were added by other authors as late as ~300 BCE. The earliest versions date to the time of the Monarchs (~1000 BCE), but much editing was done during the Babylonian Exile (~600 - 530 BCE) [10].

### *2.4 The Hindus*

The Hindus [6, p. 176-204; 1, p. 208-212] (referred to as the Indus civilization) populated the Indus River Valley in the northern Punjab region traditionally from ~2500 - 1750 BCE. However, recent discoveries [7, 11] indicate dates as early as ~3700 BCE with a pre-Indus population in the region (possibly as early as ~7000 BCE). Several of the cities appeared fully formed (not built on top of older more primitive settlements) ~2600 BCE, about 600 years after the first Mesopotamian cities emerged.

Harappa and Mohenjo Daro are among the oldest. At their peak (~2000 BCE), they were well planned cities with brick homes and gridded streets, comparable in size to modern Memphis in Egypt. The sophisticated water and sewer system (including indoor toilets) were not seen elsewhere in the ancient world until Rome, 1000 years later.

Traditionally, it is believed that the Indus collapse (~1700 - 1500 BCE) was the result of the Aryan invaders from the north who introduced the Vedic tradition with its caste system. This late date, however, appears to be inconsistent with the accepted Vedic period dates (~2500 - 1750 BCE). Further, there appears to be no evidence of the invasion at the time of the collapse.

There is, however, evidence that the collapse may have been precipitated by major climate disasters.

Waddell [8] makes the case that the Sumerian empire expansion under Sargon I and his predecessors (possible as early as ~3100 BCE) brought a new level of civilization (and writing) to the area. He equates the Sumerian king line with the Indian king line of the time. It is interesting to note that the timing of this empire expansion is consistent with the introduction of the Vedic period. Further, the following sections of this work will show that there are common concepts and phraseology in the Vedic hymns with the mythology of Sumer and its near surroundings.

The Hindu writings are found in several sacred books - the oldest of which is the Rig Veda [12] written in Sanskrit ~1300 BCE but based on oral tradition much older. Sanskrit is an evolution of the Vedic language, which the Hindus consider to be the uncorrupted sacred language. Vedic is derived from Indo-Iranian (3, p. 47) which directly descends from Indo-European and is closely related to its cousin languages - the Italic/Latin and Germanic families (Fig.1).

## *2.5 The Chinese*

Finally, are the Chinese [6, p. 288-317; 13, 14] whose earliest traces of culture originated as a collection of settlements along the Yellow River, possibly as early as ~10,000 BCE. By ~4500 BCE, the Hongshan culture had developed in the north, centered around trade (domesticated millet from ~8000 BCE and Jade works). By ~3500 BCE, the Langzhu had developed independently around the Yangtze, trading domesticated rice, laquerware and porcelain from ~7000 BCE. These tribes however do not uniquely constitute the Chinese people.

DeLacouperier and Etienne [9; 15] describe the origin of the nucleus of the Chinese as a dozen Bak tribes arriving from the west who reached the Yellow River area already occupied by several races (both aboriginal and previous invaders from the northwest). The North Chinese language belongs to the Sino-Tibetan family [2, p. 143] that represents a parallel development with the Caucasian family, which shares a common parent with Sumerian (Figure 1). This family contains more than 20 members that reflect this diverse population.

The Bak brought with them a new level of culture, including writing and their mythic beliefs. Over time, the Bak, who became the elite and kings [16], integrated the former inhabitants of the region into their society. One of the earlier waves of the Bak was led by one who became identified as HuangTi (the legendary Yellow Emperor, the third of the five Legendary Emperors). Shen-nong (identified as Sargon I of Sumer c. 3100 BCE) led one of these waves.

The introduction of writing by the Bak is said to predate HuangTi. The ancient Chinese characters are believed to be evolved versions of the Sumerian characters; and, the giver of the writing is associated with one called Dungi (identified as King Dumuzi of). However, it is said that in 3322 BCE, Fu-hsi (the first of the Legendary Emperors) developed symbols from a sacred artifact into the eight trigrams of the I Ching [17]. These symbols are believed to pre-date writing in the region. Although the Bak personality was not identified, it is interesting to note

that the event occurred during the reign of King Meskiaggasher (3437 - 2879 BC RABMEC) who was the legendary son of the sun god Utu.

Tradition says that the historical documents began with the invention of writing. However, the ancient Chinese writing pertaining to the creation and legendary figures are not dated back that far even though the stories are based on older oral tradition. Among the oldest and most valuable are: the *Classic of Change* (the I Ching [17] dated in some parts dating to ~800 BC, but with inclusions as recent as ~100 BC); *Questions of Heaven* [18] (written about the 4<sup>th</sup> century BC); the *Lao Tzu* (the Tao Te Ching [19] was known to exist already during the time of Confucius ~550 BC, but without a clear date of origin); and, the *Classic of Mountains and Seas* [18] (compiled in the late Chou to early Han periods from ~500 - 100 BCE, but from earlier source materials).

### **3. The Traditions of the Five Ancient Civilizations**

The collection of observations of political connection and mythological stories provided the basis for the broader picture of the people in the region that we use later. We now present the origin myths and talks about their common phrases and concepts. The traditions include selected readings containing the mythology of the beginning, and, discussions of dating for those mythological periods where possible. Note that the small sample of selected readings is not intended as an all-encompassing picture of the traditions of any of the groups being discussed, but the collection gives an integrated picture of the mythological past stemming from that area of the world.

We find several things by comparing the mythology of the five cultures. All of the cultures identified the state of the universe before the creation as a watery void. All of the cultures recognize the existence of a single creator who was identified by different names in the different mythologies, and who made the laws of nature. The creator mysteriously formed out of the void, and created by thinking or speaking the name of the object to be created. Words like "God said " and "which came forth out of my mouth" indicate the different cultures had the same concept of the creation process.

The modern cosmological concept of the Big Bang (a powerful explosive force that marked the beginning of the universe) is evident in all of the cultures. Words like "a wind from God", "creative force ... fertile power ... the impulse" and "cosmos gave birth to the Breath" all indicate this Big Bang idea.

We find that the Sumerians, the Egyptians and the Hebrews had mythologies that were more physically oriented. They describe creation event-by-event through the creation of mankind. The Hindus and the Chinese describe some events, but the mythology is more mystical in nature. These two cultures present more of the feeling of the connection with the One (the creator) rather than the step-by-step progress of the stages or days of creation.

### 3.1 The Sumerian Traditions

The mythology of the Tigris-Euphrates valley area is, in large part, Sumerian in origin. The clay tablets that have survived are fragmented and incomplete, making construction of their cosmogonic story difficult to decipher. A detailed story of the creation has not been unearthed to date as a unified record; though, some fragmented hints of the story do exist [20]. The written tablets date to about 2000 BCE, but the construction of the stories is believed to date a hundred or so years before that. Later writings (from the first millennium BCE) in the Akkadian language (i.e., the Semitic Babylonian and Assyrian dialects [21]) contain classics such as the Epics of Creation and Gilgamesh that show signs of clearly being borrowed from the earlier Sumerian literature. It is found that several versions of the same story are used to complement one another and fill in detail that all of the versions individually lack. This is a recognized feature of the Sumerian literature.

Since the Sumerian mythology personifies the aspects of creation in named gods, a brief diversion (before proceeding to the readings) can be helpful to minimize confusion by putting the named in perspective relative to one another and to a few theological concepts. According to Kramer [5, Chapt. 4], the Sumerian concept of the cosmos, and all its manifest phenomena was believed to be supervised by immortal living beings in human form. They were designated as "dingir", translated as the word "god". Sumerian theology had a concept known as "me" (divine decrees) that kept the cosmic entities operating continuously and harmoniously in accordance with the pre-defined plan of the creating deity. There were seven decreeing gods and 50 great gods (although all of the names are not clear). The process of creation was one of decree, that is, pronouncing the name of that which is to be created. The order of the bringing into being of the gods is summarized as follows [21, p. 74]. The first god was Nammu, the primeval sea personified. Nammu gave birth to An (the heaven god) and Ki (the earth goddess). An and Ki then produced Enlil (the air god), who then proceeded to separate heaven from the earth. At this point Enlil was living in the darkness of the abyss, so he begat Nanna (the moon god), who then begat Utu (the sun god). Nammu and Enlil then produced Enki (the water god). Then, in some unspecified order, 1) Enki helps Enlil and Ki create all the vegetation and life on earth including man, and 2) An brings the Anunnaki (his followers who are the great gods) into being. Ultimately, Enki is declared to be the leader of the great gods.

#### 3.1.1 Reading 1 [20, p. 37]

According to Kramer, the major source of the Sumerian creation picture comes from the introduction to a poem found in the Epic of Gilgamesh, which is titled "Gilgamesh, Enkidu, and the Nether World". After a gallant deed in her service, the goddess Innana gave Gilgamesh a prize, which for undecipherable reasons he lost to the nether world. Warned against going to retrieve it, Enkidu, Gilgamesh's friend, went and died. The introduction, which seems unrelated to the events of the poem, however, contains the description of creation related events.

*After heaven had been moved away from earth.  
After earth had been separated from heaven, After the name of man had been fixed;  
After An had carried off heaven, After Enlil had carried off earth,  
After Ereshkigal had been carried off into Kur as its prize;*

*After he had set sail, after he had set sail,  
After the father for Kur had set sail, After Enki for Kur had set sail;*

*Against the king the small ones it (Kur) hurled,  
Against Enki, the large ones it hurled;  
Its small ones, stones of the hand, Its large ones, stones of ... reeds,  
The keel of the boat of Enki, In battle, like the attacking storm, overwhelms;  
Against the king, the water at the head of the boat, Like a wolf devours,  
Against Enki, the water at the rear of the boat, Like a lion strikes down.*

According to Kramer, the poem indicates that originally, heaven and earth were united. After their separation, and the creation of man was ordained (though not necessarily accomplished), Kur, a monster or dragon, hurled stones against Enki's boat while the primeval waters attacked it. Kramer does not interpret further; but, the poem could be considered as describing the earth's earliest birth and development when it was continually bombarded by comets (between 1 and 5 billion years ago).

### *3.1.2 Reading 2 [20, p. 62]*

The poem, "The Journey of the Water-God to Nippur", describes Enki's building of the revered city of Eridu followed by his journey to Nippur to ask the blessings of his father, Enlil. The water-god Enki is also known as Nudimmud.

*After the water of creation had been decreed,  
After the name hegal (abundance), born in heaven,  
Like plant and herb had clothed the land,  
The lord of the abyss, the king Enki, Enki, the lord who decrees the fates,  
Built his house of silver and lapis lazuli; Its silver and lapis lazuli, like sparkling light,  
The father fashioned fittingly in the abyss.  
The (creatures of) bright countenance and wise, coming forth from the abyss,  
Stood all about the lord Nudimmud;  
The pure house he built, he adorned it with lapis lazuli,  
He ornamented it greatly with gold, In Eridu, he builds the house of the water-bank,*

The poem goes on to describe the Enki's filling the gardens with birds, fish, and fruit bearing trees; before he takes his boat to Nippur. Kramer does not speculate about the nature of the creatures of bright countenance. It could be a description of the appearance of the earliest gods who were intelligent but different in appearance from the species "Man" that came later. On the other hand, it could be an anthropomorphized reference to the re-emergence of the sun and moon and stars after a dust-filled sky cleared after the last great extinction (~65 MYA).

### *3.1.3 Reading 3 [20, p. 72]*

The reading is from the introduction to the myth "Cattle and Grain". It describes how the great gods did not yet know how to grow food or make clothes until the cattle god and the grain goddess were created, and, that the purpose of the creation of man was to provide for the needs of the gods.

*After on the mountain of heaven and earth,  
 An (the heaven god) had caused the Anunnaki (his followers) to be born,  
 Because the name Ashnan (the grain goddess) had not been born, had  
     not been fashioned,  
 Because Uttu (the goddess of plants) had not been fashioned,  
 Because to Uttu no temenos had been set up,  
 There was no ewe, no lamb was dropped,  
 ...  
 Because the name of Ashnam, the wise, and Lahar (the cattle god), [had not been born]  
 The Anunnaki, the great gods) did not know, ...  
 The small grains, the grain of the mountain, the grain of the pure living  
     creatures did not exist.  
 Because Uttu had not been born, because the crown [of vegetation?] had not been raised,  
 Because the lord . . . had not been born,  
 Because Sumugan, the god of the plain, had not come forth,  
 Like mankind when first created, They (the Anunnaki) knew not the eating of bread,  
 Knew not the dressing of garments, Ate plants with their mouth like sheep,  
 Drank water from the ditch.*

*In those days, in the creation chamber of the gods,  
 In their house Dulkug, Lahar and Ashnan were fashioned;  
 The produce of Lahar and Ashna, The Anunnaki of the Dulkug eat, but remain unsated;  
 In their pure sheepfolds milk, . . ., and good things,  
 The Anunnaki of the Dulkug drink, but remain unsated;  
 For the sake of the good things in their pure sheepfolds, Man was given breath.*

Kramer does not speculate on the meaning of this. However, this poem seems to describe the earliest state of man as a species (~2,500,000 BCE with Homo Habilis and Homo Erectus, to ~250,000 BCE with early Homo Sapiens and Homo Neanderthalis, and finally to ~150,000 BCE with modern humans). It described the life of early man before the domestication of animals and the first farming (~10,000 BCE) in the Levant.

### *3.2 The Egyptian Traditions*

Like the Sumerian tradition, the goal is to continue walking back as far as possible into the pre-history of Man by providing the mythology of the beginning (the Creation Myth of the Egyptians - which can be compared with the other cultures' myths). Since the Sumerian and Egyptian cultures are so intertwined, a brief look at a major difference in their views is valuable. That difference comes from their visions of the kings. The Sumerians believed that the kingship was bestowed by the gods, and the kings were the representatives of those gods. So, the Sumerian kings in the earliest periods were the super heroes with, at best, only partial parentage by the gods. The Egyptians, however, viewed their kings as gods, complete with god names in addition to their human names. For them, the earliest pre-history periods before Menes (their first historic king) had dynasties of gods and demi-gods that ruled Egypt. Their mythologies, as stories of the attributes of the gods, were at the same time stories of the activities of the kings - the god-kings.

The reading, "the History of Creation", brings that into focus at the end by describing the bringing forth of the next generation of gods.

### 3.2.1 *The History of Creation Myth*

The text of the Egyptian History of Creation is found in the Papyrus of Nes-Menu preserved in the British Museum, under the number 10,188 [22, p. 1-13]. By its appearance, it may be assigned to a time between the XXVI<sup>th</sup> Dynasty and the Ptolemaic Period (647 - 30 BCE), and it bears a date being, the "first day of the fourth month of the twelfth year of Pharaoh Alexander, the son of Alexander," i.e., 311 BCE. The History of Creation (- A) is the third work on the papyrus with a longer version (- B) inserted later on the same papyrus. The story is told by the god Neb-er-tcher, meaning "Lord to the uttermost limit (of time and space)" - the almighty and invisible power which filled all space. He assumed the form of the god Khepera to carry out the acts of creation. Following, is The History of Creation -A (the short version) with [additions from version -B (the long form)].

<sup>1</sup> *The Book of Knowing the Evolutions of Ra, and of Overthrowing Apep. [These are] the words that the god Neb-er-tcherspake after he had come into being: "I am he who came into being in the form of the god Khepera, and I am the creator of that which came into being, [-B adds: I formed myself out of the substance which existed in primeval times, I brought my*

<sup>6</sup> *own name into my mouth as a word of power (i.e., I uttered my own name)] that is to say, I am the creator of everything which came into being; now the things which I created, and which came forth out of my mouth after that I had come into being myself were exceedingly many. The sky (or, heaven) had not come into being, the earth did not exist, and the children of*

<sup>11</sup> *the earth, and the creeping things, had not been made at that time. I myself raised them up from out of Nu from a state of helpless inertness. I found no place whereon I could stand. I worked a charm upon my own heart (or, will), I laid the foundation [of things] by Maat, and I made everything which had form. I was [then] one by myself, for I had not*

<sup>16</sup> *emitted from myself the god Shu, and I had not spit out from myself the goddess Tefnut; and there existed no other who could work with me. I laid the foundations [of things] in my own heart, and there came into being multitudes of created things, which came into being from the created things which were born from the created things which arose from what they*

<sup>21</sup> *brought forth. I had union with my closed hand, and I embraced my shadow as a wife, and I poured seed into my own mouth, and I sent forth from myself issue in the form of the gods Shu and Tefnut. Saith my father Nu: - My Eye was covered up behind them (i.e., Shu and Tefnut), but after two hen periods had passed from the time when they departed from me,*

<sup>26</sup> *from being one god I became three gods, and I came into being in the earth. Then Shu and Tefnut rejoiced from out of the inert watery mass wherein they were, and they brought to me my Eye (i.e., the sun). Now after these things I gathered together my members, and I wept over them, and men and women sprang into being from the tears which came forth*

<sup>31</sup> *from my Eye. And my Eye came to me, and found that I had made another [Eye] in place where it was (i.e., the moon), it was wroth with (or, raged at) me, whereupon I endowed it (i.e., the second Eye) with [some of] the splendor which I had made for the first [Eye], and I made it to occupy its place in my Face, and henceforth it ruled throughout all this earth.*

<sup>36</sup> *When there fell on them their moment through plant-like clouds, I restored what had been taken away from them, and I appeared from out of the plant-like clouds. I created creeping things of every kind, and every thing which came into being from them. Shu and Tefnut brought forth [Seb and] Nut; and Seb and Nut brought forth Osiris and Heru-khent-an-maati,*

<sup>41</sup> *and Set, and Isis, and Nephthys at one birth, one after the other, and they produced their multitudinous offspring in this earth."*

According to Budge [22], Neb-er-tcher's description of creation as "*everything which came out of my mouth*" refers to the concept of creation by pronouncing the names. Budge does not speculate, but this appears to be the same concept of creation identified by Kramer [20] as a basis of the Sumerian tradition and referred to in Reading 1 (Section 3.1.1) i.e., "*the name of man had been fixed*".

Budge identifies the god Nu, in line 12, as the primeval watery mass - the substance from which the universe and all its contents were formed. This god appears to be the same as the Sumerian god, Nammu (Section 3.1).

Budge identifies the concept of "*Maat*", in line 14, as meaning that Neb-er-tcher's "*foundation [of things] in my own heart*" was the exact and definite rules by which creation and the running of the universe would proceed where the "heart" was the act of his will. Though he does not speculate, this *Matt* could be the same concept of the Sumerians Reading 2 (Section 3.1.2) which speaks of the god "*Enki, the lord who decrees the fates*".

Budge identifies the gods "*Shu and Tefnut*" in line 23 as the personification of dryness and wetness. Though he does not speculate, this appears to be a concept we will see later in the Chinese tradition of yin and yang (Section 3.5).

Budge does not speculate on the significance of lines 36 thru 38; however, it could be a description of the geological events 65 million years ago when a massive comet collided with earth ("*it fell on them their moment*") filling the atmosphere with dust, debris and hydrocarbon clouds that darkened the sky, blocking the sun ("*through plant-like clouds*"), and after a time the sky cleared ("*I restored to them what had been taken away from them, and I appeared out of the plant-like clouds*").

One final note, according to Budge, the creating deity was viewed by the Egyptians as being so remote and exalted that He did not interfere with affairs of nature after He created them. The other gods that He created were more like men and were amenable to interfering. Three in particular that He mentioned at the end of the poem include Osiris, Set and Isis who listed among the Egyptian mythical god-kings.

### 3.3 The Hebrew Traditions

Since the Patriarch Abraham came from the Sumerian city of Ur, it is expected that the Sumerian and biblical traditions have much in common; and, in fact, it is generally agreed that the early biblical tradition (particularly the Flood story) finds its origins in the Sumerian tradition. Unlike the Egyptian and Sumerian traditions discussed above, the Hebrew tradition does not have a re-history of patriarchs or kings before Adam (who by Waddell's analysis was the same person as Unzi, the first historical Sumerian king). Therefore, from a dating point of view, the Hebrews offer no insight into the mythological period of the Egyptians or Sumerians for comparison purposes. The one thing that the Bible has, that the Egyptian and Sumerians do not, is a time table for the creation events from the beginning. The time table is given in "days" which many fundamentalists accept as 24 hour periods, but, the more scientifically accepting agree are clearly more than that. A calibration of the biblical Days compared to the scientific record is presented in "*Dual-Time Concept and Mythology Illuminate Intersection of Science and Religion*" [23].

#### 3.3.1 Genesis

Perhaps the best-known creation story comes from the book of Genesis in the Tanakh [ 24] (c. 1240 BC). The Holy Bible [25] is the edited, Christian version of the Tanakh. There are some differences between the two; but, the stories are substantially the same. For the purposes of this discussion, the Tanakh wording is used:

##### 3.3.1.1 Chapter 1:

<sup>1</sup>*When God began to create the heaven and the earth - the earth was unformed and void, with darkness over the surface of the deep and a wind from God sweeping over the water –*  
<sup>3</sup>*And God said, "Let there be light"; ... and God separated the light from the darkness ...*  
*And there was evening and there was morning, a first day.*

The King James version of the Bible translates "*a wind from God*" as "the Spirit of God". This "*wind*" of creation appears to be a concept we will see later in the Hindu tradition (Section 3.4.1).

<sup>6</sup>*And God said, "Let there be an expanse in the midst of the waters, that it may separate the water from the water." ...*  
<sup>8</sup>*And God called the expanse Sky. And there was evening and there was morning, a second day.*

King James translates *an expanse* as "the firmament", and the *Sky* as "Heaven". The concept of the "*waters*" as the basis of existence is seen in the Sumerian tradition (Section 3.1.2), and the Egyptian god Nu, the primeval watery mass (Section 3.2.1), and later in the Hindu tradition (Section 3.4.1).

<sup>9</sup>*And God said, "Let the waters below the sky be gathered together unto one area, that dry land appear" ...*  
<sup>10</sup>*And God called the dry land Earth and the gathering of the waters He called the Seas ...*

<sup>11</sup>. *And God said "Let the earth sprout vegetation: seed-bearing plants, fruit trees of every kind". ... And there was evening and there was morning, a third day.*

King James translates *vegetation* as "grass".

<sup>14</sup>. *And God said, "Let there be lights in the expanse of the sky to separate day from night; they shall serve as signs for the set times - the days and the years"...*

<sup>16</sup>. *God made two great lights; the greater light to dominate the day and the lesser light to dominate the night, and the stars. ... And there was evening and there was morning, a fourth day.*

The apparent creation of the sun and moon, out of geological order, after the earth and vegetation were already created appears to be the same period in the Egyptian tradition (Section 3.2.1) after the mass extinction 65 million years ago.

<sup>20</sup>. *And God said, "Let the waters bring forth swarms of living creatures, and birds that fly above the earth across the expanse of the sky". ... And there was evening and there was morning, a fifth day.*

King James describes the *swarms of living creatures* as the "abundance of moving creatures". The Tanakh includes in the living creatures, the great sea monsters, which King James calls whales.

<sup>24</sup>. *And God said "Let the earth bring forth every kind of living creature: cattle, creeping things, and wild beasts of every kind." ...*

<sup>26</sup>. *And God said "Let us make man in our image, after our likeness...." ... And there was evening and there was morning, a sixth day.*

### 3.3.1.2 Chapter 2:

<sup>7</sup>. *... the Lord God formed man from the dust of the earth. He bled into his nostrils the breath of life and man became a living being. ....*

<sup>15</sup>. *The Lord God took the man and placed him in the garden of Eden, to till it and tend it.*

The concept that man's purpose was *to till and tend the garden* appears consistent with the Sumerian tradition of providing for the gods (Section 3.1.3). Note that is not until verse 18 when God gave "man" a helpmate that he is referred to as the individual, Adam rather than "man" the species. From the passage, it is not clear how long it is after the *breath of life* was given to the *man* that God placed him in the garden – possibly marking the beginning of agriculture ~10,000 BCE.

### 3.4 The Hindu Traditions

Like the previous, the goal of this section is to compare the mythological views of the beginning. As the other traditions discussed, the Hindu tradition traces its heritage back to the Sumerian king line (Section 2.1; [8]), sharing common elements with the Sumerian and Egyptian mythological concepts. The mythological readings presented come from the Rig Veda.

### 3.4.1 The Creation, hymn (x.129) [26, p. 23]

The Rig Veda of Hindu tradition is considered to be the oldest text in an Indo-European language (c. 1300 BCE). Hymn x.129 addresses the Hindu vision of creation:

1. *Non-being then existed not nor being:  
There was no air, nor sky that was beyond it.  
What was concealed? Wherein? In whose protection?  
And was there deep unfathomable water?*
2. *Death then existed not nor life immortal;  
Of neither night nor day was any token.  
By its inherent force the One breathed windless;  
No other thing than that beyond existed.*
3. *Darkness there was at first by darkness hidden;  
Without distinctive marks, this all was water.  
That which, becoming, by the void was covered,  
That One by force of heat came into being.*
4. *Desire entered the One in the beginning;  
It was the earliest seed, of thought the product.  
The sages search their hearts with wisdom,  
Found out the bond of being in non-being.*
5. *Their ray extended light across the darkness;  
But was the One above or was it under?  
Creative force was there, and fertile power;  
Below was energy, above was impulse.*
6. *Who knows for certain? Who shall here declare it?  
Whence it was born, and whence came this creation?  
The gods were born after this world's creation;  
Then who can know from whence it has arisen?*
7. *None knoweth whence creation has arisen;  
And whether he has or has not produced it;  
He who surveys it in the highest heaven,  
He only knows, or haply he may know not.*

Doniger [12, p. 25] translates *token*, in verse 2, as distinguishing sign; and, *bond*, in verse 4, as ability to create; and, *world's*, in verse 6, as universe; and, line 2 of verse 7 as perhaps it formed itself or perhaps it did not. Though Doniger does not speculate, it is clear that the more metaphysical nature of this reading gives it more in common with the Chinese picture (Section 3.5 - with comparison details presented there) than the previous discussions which had more of a "god" orientation. In verse 6, one obvious agreement between the Egyptians (Section 3.2.1) and the Hindus is that the gods were created after the creation of the world. Like the Egyptian and the Hebrew (Section 3.3.1.1) traditions, the Hindu hymn speaks of the void before creation and the breath ("the One" here, the Egyptian god Neb-er-tcher, and the Hebrew "God") that gave rise to the creation out of the (primeval) waters.

### 3.4.2 *The Cosmic Heat, hymn (x.190) [26, p. 25]:*

1. *From fervour kindled to its height Eternal Law and Truth were born;  
Thence was night produced, and thence the billowy flood of sea arose.*
2. *From the same billowy flood of sea the year was afterwards produced,  
Ordainer of the days and nights, Lord over all who close the eye.*
3. *Dhatar, the great creator, then formed in due order sun and moon,  
He formed in order heaven and earth, the regions of the air, and light.*

Doniger [12, p. 34] translates line 1 as (Cosmic) order and truth were born from heat as it blazed up. She does not speculate, but, this cosmic order or "*Eternal Law*" appears to be the same concept as expressed in the Egyptian tradition (Section 3.2.1, line 14 of the reading) "*I laid the foundation [of things] by Maat*". She identifies *all who close the eye*, in verse 2, as all living creatures.

### 3.4.3 *The Unknown God, hymn (x.121) [12, p. 27]:*

1. *In the beginning the Golden Embryo arose. Once he was born, he was the one lord of creation. He held in place the earth and this sky. Who is the god whom we should worship with the oblation?*
2. *He who gives life, who gives strength, whose command all the gods, his own, obey; his shadow is immortality - and death. Who is the god whom we should worship with the oblation?*

Though Doniger does not speculate, the Golden Embryo appears to be the creator god who is the same as the Egyptian Neb-er-tcher and the Sumerian An.

### 3.4.4 *The Origin of Sacred Speech, hymn (x.71)[12, p. 61, verse 1]:*

1. *Brhaspati! When they (the first sages) set in motion the first beginning of speech, giving names, their most pure and perfectly guarded secret was revealed through love.*

Doniger does not speculate; but, this seems to be a reference to the beginning of awareness and intelligence in the human species. This could be interpreted as the time of the development of complex language in "early man".

### 3.4.5 *The Hymn to Indra, hymn (1.130) [3, p. 179]:*

1. *COME to us, Indra, from afar, conduction us even as a lord of heroes to the gatherings, home, like a King, his heroes lord. ....*
3. *He found the treasure brought from heaven that lay concealed, close-hidden, like the nestling of a bird, in rock, enclosed in never-ending rock. ...*
8. *Indra in battles help his Aryan worshipper, he who hath hundred helps at hand in every fray, in frays that win the light of heaven. ....*

Doniger does not speculate; but, this hymn gives hints of the coming of the Sumerians, recognizing the hero leader as a king. It is possibly an identification of the Sumerian Sargon I with Indra - similar to the Egyptian concept of the god-kings in their mythological period.

### *3.5 The Chinese Traditions*

Like the Sumerian and Egyptian traditions (Sections 3.1 and 3.2 respectively), the goal of this section is to compare the mythological views of the beginning. Unlike those earlier two traditions, the recorded Chinese tradition is younger than either of them. The Chinese tradition does trace its heritage back to the Sumerian king line (Section 2.1; [8]; [9]), sharing common elements with the Sumerian and Egyptian mythological concepts; but, there is a striking similarity between the Tao Te Ching and the Vedic hymns (in some of the more mysterious phrases). The mythological readings come from the Taoist philosophy (c. 550 BCE) and the cosmogonic myths (dating to the 4<sup>th</sup> century) which are compared to the Sumerian, Egyptian and Hindu readings (i.e., the similar concepts and, in cases, the similar phraseology used to describe the events of the beginning).

#### *3.5.1 Verse one of the Tao TeChing*

The *Tao Te Ching* [19] is a book of Taoist philosophy dating to c. 550 BCE. Verse one addresses the creation:

*The Tao that can be told is not the eternal Tao.  
The name that can be named is not the eternal name  
The nameless is the beginning of Heaven and Earth.  
The named is the mother of ten thousand things.  
Ever desire less, one can see the mystery.  
Ever desiring, one can see the manifestations.  
These two spring from the same source but differ in name;  
They both may be called deep and profound.  
Darkness within darkness. The gate to all mystery.*

In Wilhelm [19], *nameless* is translated non-existence; *named* is existence; and, the *manifestations* are called spatial limitations. In the Hindu Creation Hymn (Section 3.4.1, verse 3), the phrase '*Darkness there was at first by darkness hidden*' seems to refer to the mystery of the nameless One, indicating the same meaning and almost identical phraseology as in the Chinese verse referring to the Tao.

#### *3.5.2 Verse twenty-five:*

*Something mysteriously formed, Born before heaven and earth.  
In the silence and the void, Standing alone and unchanged.  
Ever present and in motion.  
Perhaps it is the mother of ten thousand things.  
I do not know its name. Call it Tao.*

*For lack of a better word, I call it great.  
Being great it flows. It flows far away.  
Having gone far, it returns. ...*

The Egyptian Creation myth (Section 3.2.1, lines 9-12) addresses the beginning in much the same way as it is expressed here. The creator god is described as existing when '*The sky had not come into being, the earth did not exist*' and he was '*[then] one by myself*'. The concept of being 'ever present and in motion' is indicated by his description of being raised up (brought into existence) '*from out of Nu (the primeval sea) from a state of helpless inertness*'.

### 3.5.3 Verse forty-two:

*The Tao begot one. One begot two. Two begot three.  
And three begot the ten thousand things.  
The ten thousand things carry yin and embrace yang.  
They achieve harmony by combining these forces. ...*

In Wilhelm, *combining these forces* is translated as flowing power. Though Wilhelm did not speculate, this could represent modern cosmology's picture of the first moments after the Big Bang creation event when first there was a single unified field, followed by a series of symmetry breaking events that finally gave the three fields observed today - the electromagnetic, the weak and the strong). Further, the idea is expressed in the Egyptian tradition in similar words in the reading in Section 3.2.1 line 26, (i.e., "*from being one god I became three gods*" - the creator god (Neb-er-tcher) created two gods ("*Shu and Tefnut*") who then separated from him to become three gods.

### 3.5.4 The first reading from the Chinese cosmogonic myths

The first reading of the cosmogonic myths (of the origin) is taken from the 4<sup>th</sup> century BC *Questions of Heaven* [18, Chapt. 1, p.31]:

*In the beginning of the eternal past, When all was ultimate sameness in vast empty space,  
Empty and same, all was one, One eternally at rest,  
Moist-wet and murky-dim, Before there were darkness and light.*

The '*vast empty space*' before the beginning is not inconsistent with the concepts of modern cosmology of the likely time before the Big Bang and is addressed in the other traditions. Genesis (Section 3.3.1) speaks of the '*unformed earth and void*'; and, the Hindus (Section 3.4.1) describe it as 'that which becoming by the void was covered'. The concept of '*moist-wet*' or primeval sea or vast waster in seen in the traditions, i.e., Section 3.1.2 of the Sumerians ('*the water of creation*'); Section 3.3.1.1 of the Hebrews ('*wind of God sweeping over the water*'); and Section 3.4.1 of the Hindus ('*and was there deep unfathomable water*').

### 3.5.5 The second reading from the Chinese cosmogonic myths

This reading comes from a newly discovered text dated to the same period, 4<sup>th</sup> century BCE [18, Chapt. 1, p. 32]:

*Before Heaven and earth were formed, there was a shapeless, dark expanse, a gaping mass; thus it was called Great Glory. The Way [Tao] first came from vacant space, vacant space gave birth to the cosmos, the cosmos gave birth to the Breath, and the Breath had its limits. ...*

If expressed in terms of modern cosmology, "*the Breath*" could be an expression of the explosive energy of the Big Bang of modern cosmology.

### 3.5.6 The third reading from the Chinese cosmogonic myths

This reading, from *Questions of Heaven*, briefly describes how the mythical figure Nu Kua created human beings [18, Chapt. 1, p. 35]:

*People say that when Heaven and earth opened and unfolded, humankind did not yet exist. Nu Kua kneaded yellow earth and fashioned human beings.*

### 3.5.7 Verse forty from the Tao TeChing:

This reading is from the English translation [27].

*Returning is the motion of the Tao.  
Yielding is the way of the Tao.  
The ten thousand things are born of being.  
Being is born of non being.*

Ho-Shang-Kung's commentary [28] translates *motion* as '*movement generates all things*'; *yielding* as '*tenderness and weakness are what the Tao always uses*'; and *being born of non being* as '*existence originates from non-existence*'. The Hindus (Section 3.4.1) describe the time before as when '*non-being then existed not nor being*' indicating a description of created matter vs. the unborn pre-creation state.

## 4. A Reconstructed Ancient Source Tradition

We speculate that all of the five cultures have a common source for their traditions that was lost over time. Differences in the primitive people that were exposed to this common source resulted in their varying evolution of the surviving traditions. By combining the different pictures and focusing on the common elements, we can synthesize the most likely elements of the earliest source, including the origin stories and the mythological period dating. Note that this synthesis is not intended as a comparison of the religious beliefs of the modern evolution of the ancient ideas. The same ancient words may have totally different meanings in the current interpretation by the different religions. The intention here is to compare the ancient words in the different

traditions to show commonality in expression in the ancient times and synthesize a possible source tradition for all of the cultures.

The concepts of the beginning bear many common ideas across the five cultures. The Hindu and Chinese traditions share the more mystic writings, spending more time discussing the mysterious beginning of the creator "god". (Technically, the Chinese Tao is not really a god but it is the source as is the creator god of the other traditions). The Hebrew, Egyptian and Sumerian traditions, on the other hand, seem more accomplishment oriented, detailing the chronology (though not calibrated to BC date) of the creation events. It is very possible that this latter group, in the beginning, also had a body of mystic writing that did not survive; and, that the former group has accomplishment-oriented writings that are not easily available.

Because there is some evidence that the Sumerian conquerors transferred the earliest precepts of writing (though the form evolved over time), there is a possibility that their concept of the mystic beginning of the creator god was also transferred to the other cultures as well. Comparing the common elements produces a synthesized (and hypothesized) picture of the earliest beliefs. It is noted that evolution over time, modified by differences in language and phonetic pronunciation, and potential political and religious motivation could cause the myths of each of the cultures to evolve away from any common original belief. (The references include the culture - Sum, Egy, Heb, Hin, Chi, and the section - verse of the reading). One possible synthesis goes as follows:

*Before the beginning there was a void (Chi, 3.5.4, 3.5.5; Heb, 3.3.1.1-1; Hin, 3.4.1-3). The void was made up of the primeval sea or water with no distinguishable variation or identifiable matter (Chi, 3.5.4; Heb, 3.3.1.1-1; Hin, 3.4.1-3). It was murky and dark. It was the motionless fabric of space, and, eternally unchanging, that is, time had not yet begun. Then, hidden by the darkness of non- understanding, something mysteriously formed in the darkness of the void (Chi, 3.5.1; Hin, 3.4.1-3). It raised itself up from out of the fabric of space; and, it took on being and entered the realm of existence (Chi, 3.5.4 and 3.5.7 ; Egy, 3.2.1-4; Hin, 3.4..1-6). The thing that gave it existence was going from being motionless to being continuously in motion (Chi, 3.5.2; Egy, 3.2.1-12).*

(Modern cosmology cannot predict the nature of space and time before the Big Bang event that is the beginning of this universe. Thus, this murky dark fabric and the origin of the force that began the change are both mysteries from before the beginning - even to today's science. We postulate here that one can view the picture of the pre-Big Bang fabric of space as a 3-D network of strings extending infinitely in all directions. Silent and still, there is no manifestation, no matter. Plucking the string brings matter into existence. Vibrations on the string, like standing wave, are seen as solid matter - one interpretation of the Chinese concept of motion on the motionless).

*Once the mysterious one formed, the work of creation began. Thru the act of desire (or speaking the names in the mind) the rules of the nature of existence were fixed (Egy, 3.2.1-14; Hin, 3.4.2); and manifestations (the 10,000 things) were raised up out of the fabric of space and brought into existence (Chi, 3.5.1; Hin, 3.4.1-4; Sum, 3.1.1; Egy, 3.2.1-6). Creation began with the Breath (Chi, 3.5.5; Heb, 3.3.1.1-2; Egy, 3.2.1-8).*

*The Breath brought heat and light (Hin, 3.4.1-3,5; Heb, 3.3.1.1-3). It was the impulse to the motionless that separated the unity (Hin, 3.4.1-5; Chi, 3.5.5, 3.5.3, Egy 3.2.1-22) - the light from dark, the motion from the motionless, matter from the fabric of space. In the creation of the 10,000 things, first came the One, that brought forth the Two, that became the Three (forces) (Chi 3.5.3, Egy, 3.2.1-26). This ended era 1.*

(The Breath could be viewed as the Big Bang event [23] which represents the beginning of the universe as we know it. The event can be ascribed to the date 14,004.1 BCE (14.0 MYA - million years ago) – the first creation period of the sacred Hindu Klapa cycle beginning in 14,932,947,087 BCE and identified as the end of biblical Day 1. As depicted in the Standard Model, it marks the start of both the creation of matter that fills the universe, and, the beginning of time. We suggest here that the heat and light represent the transfer of potential energy in the fabric of space to kinetic energy, the continuous vibration motion that is matter. Polarization in the fabric gave the power to form matter. Immediately following the Big Bang, in modern cosmology, the unified force experienced a symmetry breaking event giving two forces (the strong and the electro-weak) which then experienced another symmetry breaking resulting in the three forces we recognize today (the strong, the weak and the electromagnetic). All of these events were realized within the first  $10^{-6}$  seconds. With these three forces, the building blocks that we know as the elementary particles began coming into being, and with them, all matter is formed.)

*Once the three were created, the growing existence began to organize itself - separating the waters of matter (stars) from the sea of the fabric of space. This ended era 2. Then the earth was formed (Sum, 3.1.1; Heb, 3.3.1.1-6; Egy, 3.2.1-26; Hin, 3.4.2), and vegetation filled the earth (Heb, 3.3.1.1-9; Sum, 3.1.2). This ended era 3.*

This period spans the biblical Day 2, ending 2,334.0 MYA) and Day 3 (ending 389.0 MYA). By the end of Day 4 (ending 64.8 MYA), a dramatic extinction took place (the famous dinosaur extinction ~65 million years ago).

*When there fell on them their moment through plant-like clouds, (the comet came and the sky darkened and the earth fell cold. When the sky cleared the sun, moon and stars appeared again (Egy, 3.2.1 - 36; Heb, 3.3.1.1 - 14; Sum 3.1.2). This ended era 4. The warm earth then brought forth all kinds of creatures (Egy, 3.2.1 - 38; Heb, 3.3.1.1 - 20; Sum 3.1.2). This ended era 5. Then the larger bests came to be, and then man was brought forth thru the laws of nature (Egy, 3.2.1 - 41; Heb, 3.3.1.1 - 26; Sum 3.1.3), raised from the clay of the earth (Heb, 3.3.1.2 - 7; Chi, 3.5.6). This ended era 6. When he first appeared, man wore no garments and ate and drank like the animals (Sum, 3.1.3) After a time he was given the names and a purpose to tend the earth (Heb, 3.3.1.2 - 15; Sum 3.1.3; Hin, 3.4.4).*

(This describes the mass extinction that blackened the sky with hydrocarbons and dust for a time before clearing to reveal the sun again. It corresponds to the end of biblical Day 4 (ending 64.8 BCE) and Day 5 (ending 10.8 MYA). As time progressed, the species of Man evolved from an

animal-like state during biblical Day 6 (ending 1.8 MYA), before achieving language and intelligence with a purpose (into biblical Day 7).

The synthesized source tradition represents the oral and most ancient events. It is the story of the beginning thru the attainment of intelligence, demonstrated by the unified synthesis of a source mythology of the creation (and the calibration of the Hebrew creation Days in [23]).

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