The Tale of Gan

A Cosmogonic Myth

# On gods

In the beginning, there was nothing. Or, Everything, just not yet divided into the many things we perceive now. There was no darkness, no light, because they weren’t separated yet. There were no colours, because they were all blended together and the result was neither white, neither black nor the brown that we get when we mix colours now. There wasn’t any difference between matter and energy. Only now we begin to discover that much of what we know is actually one and the same. Even space and time were merged, without any meaning or use to them. And this Everything was also God, because it was everything, it included the minds of everyone and all thought. The first to be created was Purpose. Everything that is a part of our world, all the things known to man and many others have its counterpart. However, there is one exception – Purpose. In the beginning, Everything was Purpose and Purpose was Everything. And so the first God, the primordial Everything, is also the god of Purpose. But Purpose was being defied by everything else. Since everything wasn’t yet divided, there could be no development, because everything conflicted itself and everything except Purpose conflicted Purpose. When you harness two horses to one wagon, one horse to the front and one horse to the back and both pull, you will get nowhere. Purpose and all else were like the horses. This conflict tore Everything apart. By this conflict, the god of Purpose we now call Gan created Time. Gan, with the voice of Everything said: “Time”. And so it was that time had a name. The name made it different from the rest, from Everything which was no longer everything because time came into being. With time, there could be development, *evolution*, progress. Time was essential for Purpose, Purpose couldn’t be divided from Everything without Time, so Time was divided from Everything along with Purpose. With Purpose and Time, other things could tear themselves out of Everything. Gan, the first god, the god who is Everything, sacrificed his oneness to give the Universe its purpose. When Everything was finally split, other gods began to emerge from the primordial mash. Anything could change now, but before other things could come into existence, Gan needed to give one more name. With no longer a single voice, but two, Purpose that was finally free but no longer absolute proclaimed “Space”. And space now had a name, so other things and aspects of Gan could be given a name and exist. Time became a god, and with Time, Space was created by separating from the mash. These two beings, Ait and Aimsir, are both just opposite aspects of Gan. With everything Purpose created, something else broke away from Gan. Second to time and space, Purpose needed something to give *shape* to its creations. So it created Forma, which are the three gods of the creation cycle, gods that give the world a shape, the godly threefold. But at first, there were only two gods of Forma - Riail, the god of Order, and Neamhord, the god of Chaos. Neamhord was the creative force, dark and mysterious, the one who gives existence to all the things in space. However, its purpose is to create. As nothing can go against its purpose given by Gan, so Neamhord cannot defy its purpose and keeps making all sorts of things. Some are useful and serve Purpose and Gan, some are not and, like in Everything, contradict each other. Therefore, if Neamhord was to rule the world and all the gods save Gan, Ait and Aimsir, all would return to Everything, Purpose would be lost and there would be nothing. Because of that, there is also Riail, the god of Order. It is white, clear and still, *lifeless*. Its purpose is to sort Neamhord’s creations, to put them in the right place according to Gan and discard those without a purpose. However, if Riail was to rule the world, there would be the perfect order – nothing at all. It cannot create and in the end, if there weren’t any new *intruders* to its system, everything would be eventually cast away as meaningless or discordant. Apart from creation and orderly destruction, these gods are also the gods of matter and mind, because there is an infinite amount of matter and mind is set to regulate matter to serve a purpose. But their spheres of influence are not restricted to the physical and the spiritual – they fight in every sentient being as fiercely as they fight on the godly planes. Their fight is eternal, for they can never stop in their tasks. Neamhord doesn’t want his creations annihilated and Riail doesn’t want discordance, so they are bound to clash and struggle. But their conflict isn’t always even, as the creative force of Neamhord is inconsistent; sometimes Neamhord has the upper hand, sometimes Riail. Although they are neither beneficial nor harmful, an advantage of one is a disadvantage for the world. When Riail is the stronger, natural disasters and other misfortune come often and purposeful creation gets impaired by a too keen sense of order. When Neamhord is the stronger, purposeless or even harmful conceptions sabotage the good, purposeful ones. The world is closer to utter chaos, where nothing’s in its place and there are things *without a place in the world*. To prevent this, Gan created the god of might and wisdom, to keep the fragile balance between the two. Amharc, the third god of Forma, has a thousand eyes, with which he observes all the planes of the world. Each moment half of his eyes rest and half are awake; each eye is awake for half a day and sleeps for a half. He is the most powerful of the lesser gods, the subordinates of Gan, Ait and Amsir. Together, Riail, Amharc and Neamhord constitute Forma, the being that gives shape to the world. Forma is the ultimate tool of Purpose and Gan, because it ensures that there will be progress, that all the things in existence will have their meaning. Apart from Gan, Forma and its aspects are the most important gods. But there are other gods as well. The other twin gods are Solas and Dorchadas, light and darkness. While Gan, Ait, Amsir, Riail and Neamhord are neither male nor female, lesser gods or their personifications have a gender – Dorchadas is female and Solas is male. They have a son – Grian, who is the creator of the countless stars of our world. He chose to place the stars so that there would be illuminated, clear places in space just as there would be dark and unknown ones. But some places would be dark for eternity and any creature that would live there would remain in darkness forever; in other places, other creatures would have to endure blinding light for all the aeons to come. So Grian made the stars mortal, just like the creatures of the world; they are created, they develop and serve their purpose, and when the time comes they are removed from existence. That way no place in the endless space, except for the godly realms of his parents, is forever dark or alight.

In the end, all gods are just aspects of Gan, because Gan is the supreme spirit and Everything. But as Everything includes all things, every single thing also contains a part of Everything and Gan could be found in anything, be it a grain of sand or a human thought.

# On people

Because Neamhord is one of the most powerful gods, one of the First, it can create other gods as well. Multitude of gods was parted from the primordial mash, only for most to be discarded by Riail. But the accepted gods were also influenced by Neamhord; the creative force was present in them just as the destructive and maintaining forces. Together they divided the mash into all the inanimate things we know now. As each of the gods divided the mash, the divided things became spheres of their influence. But for a long time, they felt like something was missing. Although Neamhord kept creating beings with the potential of becoming gods, beings of all shapes and sizes, eventually the purpose of many more gods was lost. So the lesser aspects of Gan, the “new” gods, created mortal beings. First they began with small, simple creatures – they needed to learn how to create anything. But most of their original ideas were soon cast away by Riail. Only after a good many failures, the idea to make a creature to their likeness occurred to them. Soon they started to work together to make the first people. In the beginning they tried to bring the new beings, which already resembled the gods, under total control. But without free will, there was no purpose and the soulless yet alive creatures were abandoned. Only after countless combinations and attempts did they give their creation free will. Then they tried to send the beings into the world alone, because it was the only idea accepted by Riail. But the people were alone with nothing to eat, no one else to be with and with no aim to follow. So the purpose was lost and the first people too. It took many more tries and a good deal of work before the idea to give free will to the first of the creatures, the smallest and simplest, split off from the original mash and occurred to the gods. So they decided to grant freedom to the first of creatures. To their wonder and awe, with Gan’s help the first being began to evolve into the countless creations previously discarded by Riail. Eventually, the people were found again, this time created by the free will of the first creature. They were like the gods, and now they weren’t alone in the world. They had an infinite number of ever developing organisms with them, and most of all, they had purpose. They had many flaws, because the influence of the godly plane on the earthly one was too great and many actions by the gods had unforeseen consequences, but they became an integral part of the world and Riail’s system. And the people have an aim that lasts to this day; to find their way to the Purpose, to Gan, to find their place in the world by themselves. And the purpose they are looking for? Maybe it can be anything they want it to be. Maybe the search itself is a purpose? Who am I to tell, but there surely is a purpose to our being.

There are also other gods, apart from Gan, who care for the people and try to help them find their purpose, but they cannot defy theirs and their deeds are not always seen as beneficial. Such is Talamh, who is, like Forma, a being of many aspects. Talamh, whose name means “world” or “earth”, is the earthly plane and its god. It is everything we can see, we can touch or sense. Its four aspects are the elements of the world, but also the directions on Earth. Iasair is the fiercest and wildest of its aspects; it is the goddess of fire and the south. She is the most passionate of Talamh’s aspects, so she can be most useful when contained but most dangerous when set loose. Her anger is so strong it burns itself out; it cannot hold for long, but even during a few moments she is able to destroy immense amounts of anything that happens to be in the way. Because the god of wind is on the other side of the world, the people of Iasair have no respite from her tempers; they are like her, fierce and passionate to survive the heat. Second aspect of Talamh is Gaoth, the god of wind and the north. He is always changing, restless and unpredictable. He is prone to shift tempers easily, but none of his tempers have the depth of Farraige or the intensity of Iasair. Because Iasair is on the other side of the world, Gaoth’s weather is cold and harsh. His people are cold and unforgiving, hardened by the cold winds of the north. Farraige, the goddess of water and the west, is mysterious and powerful. Her tempers are always deep and true, but not necessarily showing at first sight. Her people are very different from each other, but they are all persistent, tough and apt at figuring out secrets. Ithreach, the god of earth and the east, is the greatest of Talamh’s aspects, but also the most stable. Both he and his people are rational, ambitious, with a sense of greatness and unlikely to be swayed by tempers. Each of Talamh’s aspects protect their people, and the people on Earth need to respect the balance between gods just like they need to respect the balance in nature. Because, in the end, Gan is Everything and everything contains Gan. So, the balance between gods and in nature are, in fact, just aspects of the same thing, like Solas and Dorchadas are both aspects of Gan.