

PREFACE

I am writing this piece in order to relieve some of the tensions that exist between the religions of the world. The sadness being that people bitterly debate the same truth but from different points of view. I hope that this piece will help people to have a better understanding of the point of view that others hold and perhaps allow them to accept the possibility that there may be another opinion, and that another's opinion does not have to threaten one's own view of Deity.

Throughout this text I will make several references to a system called Qabalah. This is an important system as it forms a foundation for much of our cultural faiths in the present day. It also gives us a clear picture of the universe and its interrelations. An in-depth description and explanation of the Qabalistic system is beyond the scope of this work and in the face of the many excellent books on the subject would be redundant. For those without a background in this very profound system, may I recommend *The Mystical Qabalah* by Dion Fortune (Publishing) as probably the single best work on the subject for introduction and explanation.

For those with a background in Qabalah, some of these concepts may be things that you already know, whereas others will be newer concepts which may shed a different light on some things.

Regardless of your background I hope that I can fulfill the requirements of the text and bring you a better understanding of the nature of faith.

Polytheism in a Monotheistic Cosmology

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Chapter 1

In the face of contradiction...

This world is a mosaic of people, races and faiths. Some see God as an old man in a throne governing the universe, others see many Gods ruling as ministers over various parts and places of the world. Throughout our history these two concepts have been the basis of much war and bloodshed. This is sad as we may see that these concepts are not at all contradictory, but in fact are extensions of the same thing.

In order to do this we must first put aside the idea that these are contradictory concepts so that the mind does not balk at the thoughts contained herein. Next we must take a cursory look at how the universe is seen through Qabalistic eyes.

IN the Qabalah we have a series of worlds which co-exist in space and time without the necessity of interference. These levels of existence exist in the same way radio waves exist, simultaneously, but without interference. Like the radio waves we have the ability to tune into various levels of existence according to the range of our transceiver (brain).

These worlds, or those which we can conceive of, are laid out on a pattern called the tree of life. Each level being a refinement of the lower levels. If we imagine gold on the lower level we would see the rough hewn ore pulled from the belly of the earth. The next level would show us the refined gold as a mass of metal sitting on the crafter's workbench. The third level would give us a crown of gold and jewels, and the fourth level would be the Graal itself. Beyond that are levels which we cannot see nor comprehend, not until we reach the levels which are above us.

In Qabalistic literature these levels are given names. In the four worlds from the highest to lowest the names are : Atziluth, Briah, Yetzirah and Assia. These are the Worlds of Positive Existence. The

three worlds beyond our comprehension are from lowest to highest: Ain, Ain soph, Ain Soph Aur. These are the Veils of Negative existence. In Atziluth, the highest level man can conceive of, we are given the ten names of God according to Judaism. These names are actually aspects of the One God which we cannot understand in His entirety. Being a being beyond our ability to fathom, we break Him down that we may better understand Him.

This attempt to understand and classify God is not all dissimilar to our various faces within ourselves. When referred to as a Father, we may be called Daddy, or as Mr. Whosit while at the office. We have different names depending on who we are talking to. If a co-worker at the office walked up to you and called you Daddy, you might get a little thrown off.

Still we are discussing ways of seeing the One God, and have not yet toughed upon the idea of Polytheism. Lets leave the upper three worlds alone and concentrate on the four lower levels which we can understand. We understand that in Atziluth are the many names or “social masks” of God, but to associate with these masks we give them names. God the Father is hwhy, where as God the Lord is Adoni. Within each sphere we see a symbol set associated to the name of God we are trying to understand. We add associated levels which are closer to our own understanding as the nature of God in these pure forms are still beyond our ideas of personality. God in the Abstract if you will. This is the level at which our limited understanding deals with pure, abstract concepts and attempts to find a way for mediation between what we may understand and what Exists beyond the veils. Atziluth is the Gateway between positive and negative existence.

Below this we have the world of Briah. This is the realm of the Archangels, beings of extraordinary intelligence, power and personality. And it is here that we see the first essence of the Qlipoth and the relationship between Good and Evil.

The Archangels have throughout Christian and Judaic History been very involved in the lives of mankind. We offer adoration and prayer and they answer, we ask and they deliver. This is the level at which we may converse with and learn more from them. This level allows us to relate to God better through his important Ministers.

Each archangel has a symbol set associated with him (Raphael’s Wand, Michael’s Sword). Objects colors and attributes, as well as definitions of their personality. Those who have dealt with angles and Archangels know that they are not static concepts or abstract symbols, but real beings with real ideas. It is at this level we may look at the spiritual brothers and sisters of the Archangels, The Gods.

Chapter II

The Gods are what?

In the simplest form we may look at attributes between people as defining them to certain jobs in life. Autoworkers, computer programmers and civil servants all produce images in the mind associated with their archetypes. Depending upon your experience these archetypes may vary, but for the most part there are always symbols that you associate with that particular job. Programmers have long hair, speak a different language and know many things about that magical box on your desk; autoworkers may bring to mind a scruffy man in a lumberjacket wiping grease from his hands. Each separate symbol creates a cohesion which brings to mind a set of symbols, an image and perhaps an emotion. Neither door-to-door salesmen or telemarketers can be thought of without some kind of emotion being brought to the surface. Not to put down people in those positions, but to explain the nature of symbols.

Gods are similar. They have associations, symbols and evoke emotions. This compounded by sentience and existence makes the various Gods very interesting indeed.

But how do those symbol sets correspond to the Archangels? Again we go back to our Qabalistic Tree of Life. Our Archangels are associated with spheres or emanations to which we are given correspondences and clues to the nature of the forces which rule it.

Gabriel is always dressed in Blue as the Sea. She is associated with Yesod on the tree and this is the Lunar Ruler of Water. In the rituals of ancient times, Gabriel was said to hold the Cup of Human Consciousness and perhaps it was she who hid the Graal. Gabriel teaches us to use our subconscious mind (represented as a vast ocean) and helps us to reap the fruits therefrom.

Isis is also associated with the Moon and thus to Yesod. Isis teaches us Magick (or how to plant seeds in the subconscious so that changes may occur). She collects our tears and shows us love and understanding. We cannot write her off as non-existent because we don't believe that she may replace the One God, but we may accept her as a minister of God, sent to console us and teach us.

Both Isis and Gabriel evoke in us emotions which we can use to help us move closer to God and to better understand ourselves. If we have a symbol set which makes us know we are loved by the divine, how better able are we to cope with the world at large. Again, if we see "The Love of God" (Ga-Bri-El) and the power of God (Michael) then we can face the world knowing that we are loved and filled with the power of the universe.

Love and power and healing and knowledge are all basic concepts which we believe may be imparted by God upon us. But if we also accept the sheer voltage of God by comparison to our selves, His unfiltered love, power and knowledge would leave us drooling in the corner. Therefore are we given ministers, Gods, to hand these things to us in ways that we can understand. They are the divine intermediaries.

Most Gods throughout history (including the Archangels herein) do not require groveling and self abasement, but rather pride in being a child of God. They are there to help us along, to guide us as they were guided so very long ago. When Christ, the philosopher, said "I am the Way, the Truth and the Light," he was setting a signpost. Though he has been deified, I have not read that he wished us to stop our evolution waiting for him, but rather that he was giving us a pointer the we ourselves may achieve the things that he had shown us.

This is true of all Gods, they mean to show us things that we have not yet achieved. If trying to better understand a specific emotional issue, we may ask Haniel or Venus or whichever Goddess you associate with the sphere of emotion (Netzach) and get results. By asking one of the ministers in charge of that sphere you may find you get further than sending your request to the president of the company. This is why God created them, that we may use them as resources and a way to tap into His power that we may not be destroyed by his limitless substance.

Chapter III

God of Gods, Light of Lights

But what is the justification for accepting that God created these Gods for us?

We have 2 clues, both Rabbinical, and thus translated to the Christian. The first Commandment "Thou shalt have no other Gods *Before* me." (I.e. Above or more powerful than me.) This seems to

indicate that there are other Gods, but that they are not above Him, but rather below Him. He does not simply say “Thou shalt have no other Gods”, but specifies that they are not to be *before* him.

Secondly, the phrase “God of Gods, Light of Lights” which appears in many prayers. If God is the God of the Gods, then we must believe that even Odin and Ra bend a knee in respect and honor to their God being the One God, Lord of the Universe. As the God of Gods, we know that there is much below Him, but naught above Him.

This is reinforced by the term “Light of Light” which in the Qabalah is the “Limitless Light” or Ain Soph Aur, the highest level of existence being beyond even our grandest conceptualizations. If God fits into the equation as the highest and as yet unreachable level of existence, then it is necessary for him to create beings who could understand both sides of existence (positive and negative) and as such have the ability to mediate between them.

To accept Polytheism does not require that the One God be removed from the picture. The many Gods do not replace the One God, but work under him, and He through them. If we see the many we allow God that amusement of creating creation as a whole, and giving life to various levels of existence, granting us celestial warriors, lovers, mothers and fathers. God creates a system whereby evolution is the natural unfolding of the species. If we accept these levels and these various Gods then we also accept a new level of personal potential.

Chapter IV

Evolution

What do these Gods have to do with our potential?

Simple, We are those Gods. Thousands, perhaps millions of years in the future, we shall evolve to the Briatic level and be strewn about the cosmos to serve God as intermediaries to new young races. We may help them to learn and grow and evolve. Perhaps when Osiris has traveled beyond the veil of negative existence, we shall sit in his throneroom and guide an infantile race to discover mathematics, science and religion.

In Qabalah it is believed that we can move upwards on these levels and achieve closer and closer relationships with God. As we progress we shall better understand the levels above us. Perhaps as Gods we would only have the Ain Soph Aur as the veil we may not peer beyond, and the others would be known and understood. After we serve as angles in the masses of the Angelic Orders, we may find ourselves speaking on behalf of God as his minister. And perhaps, perhaps one day after a long struggle, our voice will join the multitude of voices which form the Word of God.