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THE GREATER CAMMINUS

SCIENCE AND PHILOSOPHY : ELEMENTS OF DRUIDIC MYTHOLOGY.

Volume I

"The Celts are therefore a community of nations intended to save the world, through the contamination of its example regarding ecology" (Peter DeLaCrau. Paris. January 1993).

ODE FOR THE HIGH-KNOWERS.

Half of Mankind's woe comes from the fact that, several thousand years ago, somewhere in the Middle East, peoples through their language conceived spirituality OR MYSTICISM....

-Not as a quest for meaning, hope or liberation with the concepts that go with it (distinction opposition or difference between matter and spirit, ethics, personal discipline, philanthropy, life after life, meditation, quest for the grail, practices...).

-But as a gigantic and protean law (DIN) that should govern the daily life of men with all that it implies. Obligations or prohibitions that everyone must respect day and night.

Violations or contraventions of this multitude of prohibitions when they are not followed literally.

Judgments when one or more of these laws are violated.

Convictions for the guilty.

Dismissals or acquittals for the innocent. CALLED RIGHTEOUS PERSONS.

THIS CONFUSION BETWEEN THE NUMINOUS AND THE RELIGIOUS, THEN BETWEEN THE SACREDNESS AND THE SECULAR, MAKES OUR LIFE A MISERY FOR 4000 YEARS VIA ISRAEL AND ESPECIALLY THE NEW ISRAEL THAT CHRISTIANITY AND ISLAM WANT TO BE.

The principle of our Ollotouta was given us, long time ago already, by our master to all in the domain; the great Gaelic bard, founder of the modern Free-thought, who is usually evoked under the anglicized name of John Toland. There cannot be, by definition, things contrary to Reason in Holy Scriptures really emanating from the divine one.

If there are, then it is, either error, or lies!

Either there is no mystery, or then it is in any way a divine revelation!

There is no happy medium...

We do not admit other orthodoxy that only the one of Truth because, wherever it can be in the world, must also stand, we are completely convinced of it, God's Church, and not that one of such or such a human faction ... We are consequently for showing no mercy to the error on any pretext that can be, each time we will have the possibility or occasion to expound it in its true colors.

1696. Christianity not mysterious.

1702. Vindicius Liberus. Response of John Toland to the detractors of his "Christianity not mysterious."

1704. Letters to Serena containing the origin of idolatry and reasons of heathenism, the history of the soul's immortality doctrine among the heathens, etc. (Version Baron d'Holbach, a German philosopher).

1705. The true Socinianism * as an example of fair debate on matters of theology *.To which is prefixed Indifference in disputes, recommended by a pantheist to an orthodox friend.

1709. Adeisdaemon or the man without superstition. Jewish origins.

1712. Letter against popery, and particularly against admitting the authority of the Fathers or Councils in religious controversies, by Sophia Charlotte of Prussia.

1714. Defense of the Jews, victims of the anti-Semite prejudices, and a plea for their naturalization.

1718. The destiny of Rome, of the popes, and the famous prophecy of St Malachy, archbishop of Armagh, in the thirteenth century.

Nazarenus or the Jewish, gentile, and Mahometan Christianity (version Baron d'Holbach), containing:

I. The history of the ancient gospel of Barnabas, and the modern apocryphal gospel of the Mahometans, attributed to the same apostle.

II. The original plan of Christianity occasionally explained in the history of the Nazarenes, solving at the same time various controversies about this divine (but so highly perverted) institution.

III. The relation of an Irish manuscript of the four gospels as likewise a summary of the ancient Irish Christianity and what the realty of the keldees (an order half-lay, half-religious) was, against the last two bishops of Worcester.

1720. Pantheisticon, sive formula celebrandae sodalitatis socraticae.

Tetradymus.

I. Hodegus. The pillar of cloud and fire that guided the Israelites in the wilderness was not miraculous but, as faithfully related in Exodus, a practice equally known by other nations, and in those countries, not only useful, but even necessary.

II. Clidophorus.

III. Hypatia or the history of the most beautiful, most virtuous, and most accomplished lady, who was stoned to death by the clergy of Alexandria, to gratify the pride, the emulation and even the cruelty, of Archbishop Cyril, commonly, but very undeservedly, styled Saint Cyril.

1726. Critical history of the Celtic religion, containing an account of the druids, or the priests and judges, of the vates, or the diviners and physicians, and finally of the bards, or the poets; of the ancient Britons, Irish or Scots. In plus with the story of Abaris the Hyperborean, priest of the sun. A specimen of the Armorican language (Breton, Irish, Latin, dictionary).

1726. An account of Jordano Bruno's book, about the infinity of the universe and the innumerable worlds, translated from the Italian editing.

1751. The Pantheisticon or the form of celebrating the Socratic-society. London S. Paterson. Translation of the book published in 1720.

"Druidism" is an independent review (independent of any religious or political association) and which has only one purpose: theoretical or fundamental research about what is neo-paganism. The double question, to which this review of theoretical studies tries to answer, could be summarized as follows: "What could be or what should be a current neo-druidism, modern and contemporary?"

"Druidism" is a neo-pagan review, strictly neo-pagan, and heir to all genuine (that is to say non-Christian) movements which have succeeded one another for 2000 years, the indirect heir, but the heir, nevertheless!

Regarding our reference tradition or our intellectual connection, let us underline that if the "poets" of Domnall mac Muirchertach Ua Néill still had imbas forosnai, teimn laegda and dichetal do chennaib, in their repertory (cf. the conclusion of the tale of the plunder of the castle of Maelmilsothach, of Urard Mac Coise, a poet who died in the 11th century), they may have been Christians for several generations. It is true that these practices (imbas forosnai, teimn ...) were formally forbidden by the Church, but who knows, there may have been accommodations similar to those of astrologers or alchemists in the Middle Ages.

Anyway our "Druidism" is also a will; the will to get closer, at the maximum, to ancient druidism, such as it was (scientifically speaking). The will also to modernize this druidism, a total return to ancient druidism being excluded (it would be anyway impossible).

Examples of modernization of this pagan druidism.

— Giving up to lay associations of the cultural side (medicine, poetry, mathematics, etc.). Principle of separation of Church and State.

— Specialization on the contrary, in Celtic, or pagan in general, spirituality history of religion, philosophy and metapsychics (known today as parapsychology).

— Use in some cases of the current vocabulary (Church, religion, baptism, and so on).

A golden mean, of course, is to be found between a total return to ancient druidism (fundamentalism) and a too revolutionary radical modernization (no longer sagum).

The Celtic PAA (pantheistic agnostic atheist) having agreed to sign jointly this small library *, of which he is only the collector, druid Hesunertus (Peter DeLaCrau), does not consider himself as the author of this collective work. But as the spokesperson for the team which composed it. For other sources of this essay on druidism, see the thanks in the bibliography.

* Socinians, since that's how they were named later, wished more than all to restore the true Christianity that teaches the Bible. They considered that the Reformation had made disappear only a part of corruption and formalism, present in the Churches, while leaving intact the bad substance: non-biblical teachings (that is very questionable in fact).

** This little camminus is nevertheless important for young people ... from 7 to 77 years old! Mantalon siron esi.

1) Do ratath tra do Mael Milsothach iartain cech ni dobrethaigsid suide sin etir ecaide 7 fileda 7 brithemna la taeb ogaisic a crech 7 is amlaidsin ro ordaigset do tabairt a cach ollamain ina einech 7 ina sa[r]u]gad acht cotissad de imus forosnad [di]chetal do chollaib cend 7 tenm laida .i. comenclainn fri rig Temrach do acht co ti de intreide sin FINIT.

PROLOG: THE RELIGION OF DRUIDS DRUIDS.

According to the experts of antiquity in this field, Mucius Scaevola (-140 -82) * Varro (-116 + 27) the Stoics; there would be three main types of religion or theology.

- The religion of poets or mystics which abounds in contradiction in anthropomorphism or fantasy but which appeals very much to peoples and weak minds.

-The religion of "philosophers" the most dangerous in the eyes of Scaevola because it seems scientific. For Mucius Scaevola the gods in fact cannot have human particularities and therefore cannot be represented (hence the anti-Christian iconoclasm, etc.) and the true god has no gender, age or defined bodily form.

-And the religion of the states or wisest politicians, the most apparently decried by the first Christians (Tertullian Ad Nationes, Saint Augustine the City of God, etc. who accuse it of hypocrisy or reproach it for not falling within the ambit of the ethics of conviction but of the ethics of responsibility).

Ancient Druidism had a theological tripartition different from that of Varro and this tripartite theology was so clear-cut, so marked, that the names of its specialists were even different.

For the theology of poets it was the bards, for the philosophy or the study of the forces of nature, the vates.

Ammianus Marcellinus History of Rome book XV chapter 9.

" Throughout these provinces, the people gradually becoming civilized, the study of noble sciences flourished, having been first introduced by the bards, the vates [Latin euhagis, the eubages] and the druids.... The vates investigated the system and sublime secrets of nature, and sought to explain them to their followers. Among them came the druids, men who, etc."

At the political level, the druid druids as advisers to the kings were rather polytheists, what therefore matches the civil theology of Varro.

But Varro did not think much good of this civil theology which he accused of hypocrisy in the person of Mucius Scaevola (-140 -82) just like the first Christians elsewhere (Tertullian Saint Augustine) because he had no idea what is now called secularism.

Only the evolution of modern societies makes us able today to better appreciate the wisdom of what was then the civil or political theology of the druid druids, namely not hypocrisy but some polytheism or secularism as far as states are concerned. Their logic was not indeed that of the law of the excluded middle, it was rather quantum we would say today.

More pragmatic and respectful of the religious traditions of others, the druid druids therefore readily accepted the incarnations, subject to adapted kenosis.

The three theologies, that of the bards, that of the vates and that of the druid druids were indeed united, and it was that of the druid druids who made the link between the two others, thus ruling in favor of Scaevola paradoxically.

* Mucius Scaevola criticizes the theology of poets but also that of philosophers, what will not be surprising given its function. The poets' accounts are false and immoral. The religions of humanrightist ** and individualist philosophers are more complex, but that is the same thing because they are to be compared to the ethics of conviction of Max Weber. Their theology is unsuitable for policy because it includes things the practice or absolutization of which undermines civil harmony.

** The concept of minimum rights due solely to the quality of a human being, or "natural rights" (recht aicnid in Gaelic language, is both old and general. Natural or intrinsic rights for man are already explicitly mentioned in literary texts, like the Antigone by Sophocles or purely philosophical, like in the texts of the school of thought of the stoics.

In the Nicomachean Ethics, where Aristotle evokes the principle of dignity and the respect that the individual must have for others.

In the Meditations by Marcus Aurelius and the Tusculanae by Cicero (the notion of jus hominum or "men's rights") which owes much to Plato.

Druidic thought is rather to be sought from the side of the cylinder of Cyrus discovered in Babylon in 1879.

At the beginning was the myth, we have said. Admittedly admittedly. And the druids very early began to reason on all these myths and to think of them. With (free) oral commentaries about the lays or lines of verses of their predecessors.

Caesar. B.G. Book VI, XIV. " They likewise discuss and impart to the youth many elements respecting the stars and their motion, respecting the extent of the world and of our earth, respecting the nature of things, respecting the power and the majesty of the immortal gods ."

Lucan. Pharsalia. Book I. " To you alone it is given the gods and celestial powers to know or not to know ."

Here in a way the different conclusions of their reflections on this subject.

We may consider that man gets theology * when he is interested in God or the gods, like Mr. Jourdain speaking prose without knowing it.

Theology, literally "speech about the deity or the divinity," is the study, which wants to be rational, of the realities regarding the divine one, even if other disciplines, in particular philosophy, psychology or sociology, philology, report about the being of beings , beliefs and " religion ."

The people of the Celtic empire of Ambicatus did not do theology we have said. Having no dogmas but rites, people did not worry to reason nor to systematize in connection with God (s), such a concern hardly goes through the mind of the bards. But for the druids yes! And the bards were summoned to reflect or reason somewhat to rise through the druidic hierarchy. Under the pen of the poets of the life, the sometimes antagonistic forces working in the cosmos therefore became "gods." In the mouth of the philosophers and of theologians that were the former druids the gods working in the cycle in progress became principles.

Theology is therefore a first rationalization of myths.

The method which had most striking and most lasting success was allegory.

If by theology we understand any speech about god (s) and the religion then the concept widens, myths and science of religions becoming theology. The proof : it can also exist a theology known as "atheologic". It is the philosophical reflection which tries to prove through the reasoning the inexistence or the non-attribution of certain characteristics to God or Gods. Although materialistic or atheistic thinkers prefer to move away quite simply from metaphysics, certain thinkers, like Epicurus, develop a "atheologic" (known as also "minimalist") theology. In the case of Epicurus, this philosopher will try to show the impossibility of the providentialism of the Greek Gods through logical reasoning. In fact, in the strictest sense of the word we can speak about theology only for druidic paganism or ENDING classical paganism (Christians do not think and prefer to hide behind the concept of Revelation). The classical philosopher-theologians indeed make way to the myth. Either that like Varro, they make myths a lower form of theology, or that they interpret it according to their system.

N.B. Pious Jews claim that the essence (for whom?) of the divine message was revealed to Mankind (minus the Goyim i.e., minus 99% of the current human beings) by the means of a man called Abraham or Moses.

Muslims claim that the essence (for whom?) of the divine message was revealed to mankind by the means of a man called Muhammad during a score of years, from 570 to 632.

Christians idem with this "nuance" (which changes everything in fact) that a codicil was brought by a called Jesus who lived in the Palestine occupied by Romans at the very beginning of our era.

In what concerns us ; we uns high knowers of the druidiaction in our time, considering the many contradictions of our myths and legends, we have the intellectual honesty as well as the courage, to admit the quite human downward slide having affected our reflections (our reflections and not our revelations) about the divinity (on the divine one and not of divine origin).

Repetere = ars docendi. Therefore let us repeat it once again: the message of the high knowers of the druidiaction about the divinity is not resulting from a pseudo divine revelation but from a philosophical reflection. True druidicist has to be (like every good self-respecting Fenian) not the man of one book but of thirty-three. True druidism is indeed a school of reflection. A school of thinking. Free by definition as the great druid John Toland could have said. If druidism can be used for something in the world of today, it is well for that: to be a school of reflection.

* There existed marginally a true Jewish and Muslim theology, in the meaning of a meeting between the doctrines of these religions and the (ancient) philosophy, but the way was quickly cut. The frequent use of the word theology in classical philosophy, during the first centuries, caused an intense mistrust from Christian authors. The words "theology" and "theologists" remained indeed a long time combined with pagan mythology. What characterized Christian mentality then it was not the "theology" but the "divine revelation."

Clement of Alexandria nevertheless distinguishes the first between the "theology of the eternal word" and the "mythology of Dionysos." And little by little, the term was used only for the new religion. However, its precise meaning was not always the same one. For certain theologians, theology was the speech on the divinity in general, for others on the only divinity of Christ. Starting from the 16th century, the word theology becomes again more general. It is indeed used in the expression natural theology, which indicates the knowledge of God in a way considered as "natural." Consequently, it is also used for other religions than Christianity, particularly in the comparative study of religions. Theology then designates the image of God and of the divinity in the different religions, as well as their doctrines.

Irish hagiography left us a very interesting list of the questions the high-knowers (West Gnostics) asked as regards theology.

It is the account of the conversion to Christianity by St. Patrick of the two daughters of King Laeghaire called Ethne and Fedelm. If all that is quite true, because we find the same story in the text entitled in Gaelic "the nurture of the House of the two milk vessels" what is at the very least strange.

"My father Niall did not allow me to accept the faith*, but bade me to be buried on the ridges of Tara. In the manner of men at war, for the pagans, armed in their tombs, have their weapons ready, until the day of erdathe, that is, the day of the Lord's judgment according to the druids" (Memoir of St. Patrick by Tirechan).

* In anything ?

Patrick went afterwards to the fountain, i.e., Clibech, on the slopes of Cruachan, at sunrise, Laeghaire's daughters, viz., Eithne the Fair, and Feidelm the Red, went early to the fountain to wash, as they were wont to do, when they found the synod of clerics with white garments, they wondered at the appearance of the clerics, and imagined they were fir-sidhe, or phantoms. They questioned Patrick. "Whence are you, and whither have you come? Is it from the sidhe? Are you gods?"

Then all the series of questions come - in the form of implicit objections - prepared by the druids of King Loegaire, already aware of the main arguments used by St. Patrick.

QUESTIONS PREPARED BY THE DRUIDS HAVING BROUGHT UP THE MAIDENS.

The elder daughter said, "Who is God, and in what place is he, in heaven or in earth? Is it under the earth, or on the earth, or in seas, or in streams, or in hills, or in valleys? Has He sons and daughters? Has He gold and silver? Is there a profusion of every good in his kingdom? Tell us plainly how we shall see Him, and how is He to be loved, and how is He to be found. Is He young or old? Or is He ever-living? Is He beautiful, or have many fostered His son, [Perhaps an allusion to the tri-functional education of the little Jesus = Cuchulainn. Editor's note.] Or is His daughter handsome, and dear to men of the world?"

ANSWERS PREPARED, NOT BY THE HOLY GHOST, OF COURSE, BUT BY THE DRUID'S APPRENTICES OR THE LOWER RANKED DRUIDS (VELEDAE/FILI) WON OVER BY SAINT PATRICK AND INTENDED TO PERSUADE IN POSITIONING ONESELF IN LINE WITH THE ONLY THEOLOGY KNOWN AT THIS TIME BY THE DAUGHTERS OF THE KING.

"Our God is the God of all, the God of heaven and earth, the God of the seas and rivers, the God of the sun and moon, and all the other planets; the God of the high hills and low valleys; God over heaven, in heaven, and under heaven; and He has a mansion, i.e., heaven, and the earth, and the sea, and all things that are in them. He inspires all things. He quickens all things. He enkindles all things. He gives light to the sun, and to the moon.

He created fountains in the dry land, and placed dry islands in the sea, and stars to minister to the greater lights.

CATECHISM EXTRACTS INSERTED THEN IN THE TEXT.

He has a Son, coeternal and coequal with Himself and the Son is not younger than the Father, nor is the Father older than the Son. And the sacred Spirit breathes in them. And the Father, and the Son, and the Holy Ghost are not divided.

In short, to refer to the traditional Catholic catechism of which this passage is only a prototype. What is sure, it is that the legend on this conversion is strange, because it concludes...

BY THE DEATH OF THE TWO UNFORTUNATE MAIDENS IN QUESTION.

All the druids having brought up these two poor girls could do was to cry

I desire, moreover, to unite you to the Son of the heavenly king, for ye are daughters of an earthly king, etc.”

They received the Communion, and fell asleep in death, people placed them under covering, and in one bed and their friends made a great lamentation over them. The druids also who brought them up come in order to cry, on account of the daughter, Patrick preached to them (Tripartite Life of St. Patrick part II).

Therefore let us leave there this Christian catechism and this lamentable hagiography to their sad devices, a little like

King Mongan did, and return rather to the fundamental questions asked before by the druids of the entourage of King Laeghaire: “Who Is God? Where is he? Where does he live? In what place is he? Has He sons and daughters? Is He ever-living? Is He beautiful, His daughter handsome, and dear to men of the world. Have many fostered His son? Is he in heaven or in earth or in seas, or in streams, or in hills? How is He to be loved, and how is He to be found. Is He young or old? Etc.”

The confusion that our time keeps about the idea of God is such that the majority of the thinkers of our time hesitate to use the word. God is a word of whom the emotional content is powerful. It condenses the competitions or divisions of religions, which claim an exclusive revelation of Him. It is the flag waved in all the wars to justify atrocities. It is the higher symbol of the authority (John Toland). On one hand, it is used to prohibit in advance every thought. On the other, man ascribed to God so many crafty and revanchist intentions, that the common sense itself demands we turn away from such a confused idea.

However, it remains that the cultural myths which are attached to it continue to harbor beliefs which, they, still have a frightening effectiveness. Man cannot therefore escape every interrogation about the notion of God. And this question of God concerns even the non-believer (kafir) who turns away from the religion, because the world as such remains controlled by principles drawn from the religion. We must thus reconsider the notion of God. To examine it more closely, to see what the religion made of it; to wonder whether a good portion of the problems we encounter today are not intrinsically related to this representation of God we make for ourselves. A representation which continues to determine in an underground way our current beliefs.

If some men, if many men, if the majority of the men, need to accept stories to endure our condition, well let them believe them! If they need to proclaim their belief, a belief which, however, hardly honors their intellect, well, let them proclaim it, provided, of course, they respect the freedom of the others. If they need not only to think the unbelievers (kufar) are morons, but also to say it, as the Muslims of today do it, well, let them say it! If that can relieve them to call the unbelievers all the names under the sun, well, let them do it! In the set QUR.HAD.SIR. and SHAR.FIQ.MAD. the man to whom the message of a prophet which was intended to him by God, arrived, and who chose not to adhere to it nevertheless, is known as “kafir” in other words “in the kufr”. But let them not claim to require the unbelievers respect their beliefs more than themselves respect the non-belief of the unbelievers*, let them do not try to oblige them to suppress nor to restrict themselves, as little as it either, their freedom of thought or expression! Ladies and gentlemen believers, a little restraint please! (Rene Pommier, who taught the French literature of the 17th century in the Sorbonne.)

Men have prejudices about the nature of God of which it is advisable to make an examination. According to Spinoza, all these prejudices concerning God depend besides on only one, the fact that the men suppose commonly that all the things of the Nature do, like themselves. Therefore there are people who invent for themselves a God made up like a man with a body, a soul and a mind, and subjected to same passions; how much these people are far away from the true knowledge of God, the demonstrations which follow will be enough to state it (quotation from memory).

Among the high-knowers (Gnostics of the West) on the other hand, no trace of such a reference to human needs making able to draw a higher Being (Bitos) to order like with a 3-D printer. It is rather focused on vastness and infinity, joined to the eternal and unbounded expansion of the Being. The universal including is impersonal, and it should not be looked by the spyglass of human person... The most frequently evoked concepts are Essence, Being, Substance, Infinity (Aiu) Eternity... God or the Demiurge is not a thing, but what through which and in which things exist and let themselves be understood. It is necessarily beyond the personality, but also beyond its opposite, the impersonality. On the other hand, on the human level, of course, this higher being beyond all what is known, can be personally felt.

The thought can project all that it wants. It can create God or Devil as well as to deny it. Each one can invent God or the Demiurge or destroy it according to one's inclinations, one's pleasures and one's pains.

Is there a way to avoid the superimposition, i.e., to give an anthropomorphic representation of God or the Devil (the demiurge for the East Gnostics)?

Yes! As of the moment when the thought intervenes, Reason then becomes its own light and its own authority, it is not necessary to utilize the support of an unspecified revelation (cf. John Toland).

We therefore will try to answer the questions mentioned by the king's daughters. Even if they have the gift to make mankind falling in the aforementioned faults of the intelligence, and particularly the question of the nothingness. Because we leave nothingness only to go back to it without to have been only able to foresee for what we have left it some time.

Let us try to answer these questions, as long as we can do it, as long as we do not live in Dar Al Islam but in the Kafiristan our homeland, because it is there that really abundance and resurrection (from the cauldron of Suqellos = Dagda = Gurgunt, or of the Grail in medieval literature) will be.

* Our position to us is very clear: we respect Muslims EXACTLY INSOFAR AS MUSLIMS RESPECT US, WE UNS WHO ARE KUFAR JOHN TOLAND COULD HAVE SAID, SOME FIERCE PARTISANS OF A PHILOSOPHICAL SHIRK WE COULD ADD. IT IS WHAT IS CALLED IN ETHICS SENSE OF RECIPROCITY.

NO THE GREAT PAN...IS NOT DEAD!

No more than the other par-gods, pariollon, or ogham point in space-time (actually the letter eabadh)

Human language is incapable of adequately accounting for the altered states of consciousness that are mystical states.

The ancient druids may have boasted of speaking the very language of the gods if we believe Diodorus of Sicily (to be homophonon) to have a language precise enough to be admitted in last wills by Ulpian or even to be called argute loqui by Cato the Elder, the fact remains that they could not deal with questions of mysticism with all the scientific rigor of today's mathematical language when it deals with exact sciences as opposed to human or social sciences or even literary sciences. HENCE MANY APPROXIMATIONS IMAGES OR SYNONYMS IN THEIR MOUTHS WHEN THEY TALKED ABOUT IT, HENCE MANY APPROXIMATIONS IMAGES OR ALLEGORIES, THEREFORE STILL IN OURS TO DEAL WITH THE SAME SUBJECT. INCLUDING NEARLY POLYGLOTTISM (in addition to the words borrowed from the Celtic languages many Arabic or Latin terms, or Greek terms, of course, for philosophy).

Two small reminders on this subject to illustrate more lightly our subject and to relax us.

-The letter eabadh of the Oghamic alphabet is the point determined by the intersection of three straight lines (a cross drawn on an imaginary line or axis).

-Big Whole is the literal translation of the Greek Great Pan. One of the most mysterious and archaic Indo-European deities whose death had been very prematurely announced at the time of the Emperor Tiberius in order to leave the way clear for a newcomer in this field.

Eusebius of Caesarea Evangelical Preparation V 17.

"Now with regard to the death of such beings, I have heard a story from a man who was no fool nor braggart. For the father of Aemilianus the rhetorician, whose hearers some of us have been, was Epitherses, my fellow citizen and grammar-master. He said that once on a voyage to Italy he embarked on a ship carrying merchandise and many passengers: and at evening off the Echinades the wind dropped, and the ship drifted and came near to Paxi; that most of them were awake, and were drinking after they had supped. And suddenly a voice was heard from the island Paxi, someone calling aloud on Thamus, so that they were amazed. For Thamus was the pilot, an Egyptian, not even known by name to many of those on board. Though called twice however, he kept silence, but the third time he answered him that called. He then raised his voice higher and said, "When you are come off Pelodes, announce that the Great Pan is dead."

'On hearing this, Epitherses said they were all struck with amazement, and began to take counsel together, whether it were better to do what was commanded, or not to meddle with the matter, but let it pass; whereupon Thamus decided that if there should be wind, he would sail past and keep quiet, but if the wind should fail and a calm come on near the place, he would report what he had heard.

'When therefore he was come off Pelodes, as there was neither wind nor sea, Thamus looking from the poop towards the land spoke as he had heard that "The Great Pan is dead": and he had no sooner ceased speaking than there came a loud lamentation, not of one but of many, mingled with amazement.

'And inasmuch as there were many persons present, the tale was soon spread in Rome, and Thamus was sent for by Tiberius Caesar. And Tiberius so fully believed the story that he made thorough inquiry and research about Pan; and the learned men of his court being present in great number conjectured that it was Pan the son of Hermes and Penelope.

'So then Philip had witnesses to his story in some of those who were present, and had heard it from the aged Aemilianus. But Demetrius said that there were many desert islands scattered about among those on the coast of Britain, some of which were named after daemons and heroes. And that he himself, being sent by the Emperor to make an investigation and survey, sailed to the nearest of the desert islands, which had but few inhabitants, and these all sacred persons inviolable to the Britons.

'Very soon after his arrival there arose a great commotion in the air, and many portents in the sky, and violent blasts of wind, and falling of thunderbolts. And when this abated, the islanders said that one of the higher powers had been extinguished; for as a lamp, they said, while lighted does no harm, but being extinguished is hurtful to many, so great souls are benignant and harmless in their shining, but their extinction and dissolution oftentimes, as now, cause winds and storms, and often infect the air with pestilent diseases.

'There was, however, one island there, in which Kronos was confined and guarded in his sleep by Briareus; for his sleep had been artfully contrived to keep him bound; and there were many daemons about him as attendants and servants, etc., etc.'

Let us remind more seriously that this part of Plutarch's testimony is a misunderstood fragment of Celtic mythology (or of Druidic initiation) of the highest interest and that, as far as Pan is concerned, Solomon Reinach demonstrated that it was in reality the god Tammuz.

"The investigation of Tiberius and his advisers seems to have focused on only two points: the identity and good faith of Thamus, whom the emperor brought before him; and the news, given to him, of the death of the great Pan. These are the essential elements of the affair and the only ones that history, following the example of Tiberius, may retain. But these elements offer themselves to our study with guarantees that are generally lacking in all accounts of miracles. In the first place, one does not see that any interest is at stake; it is not a question, either for Thamus or for the passengers his witnesses, of confirming a doctrine, of increasing the reputation of some sanctuary; in the second place, the investigation of Tiberius, also disinterested and without any other motive than his imperial curiosity, seems to certify the concordance of the testimonies; finally, these testimonies are not only those of sailors or uneducated men, one of the witnesses being a professor of grammar. Certainly, this is not yet Ernest Renan's ideal, the miracle submitted to the control of the Academy of Sciences; but it is something more serious than ordinary accounts of inexplicable facts, and modern science, no more than Tiberius, cannot disdain it as a hallucination of the ignorant or the visionary.

No one, undoubtedly, admits today the so positive assertion of Tertullian, repeated, according to him, by Eusebius, according to which Tiberius, informed by a report of Pontius Pilate, would have vainly asked the Senate to admit Jesus to the rank of gods; but if this story could be credited as early as the second century, it is because it did not contradict what was known then, with more precision than we have, about the curiosity, mystical preoccupations and syncretistic tendencies of this emperor.

In this case, Tiberius was reassured by the Greek philologists of his entourage; he was told that the god Pan, whose voice had announced his death, was the son of a mortal, Penelope; he was therefore not a great god, despite the epithet that the voice had given him, but a hero; he could die without threatening the order of the world.

Let us return to Plutarch's anecdote. We have shown that the background of the story boils down to this: the clear perception of a name repeated three times - that of the pilot - and the announcement of the death of the great Pan. Now, the name of the pilot, given by Plutarch, was Thamus; therefore, the words heard by him and the passengers could have been about these :
Thamus, Thamus, Thamus, the very great is dead.

That posed, the problem is solved; for Thamus is the Syrian name of Adonis and Panmegas, the "very great," may be an epithet of this god . As the pilot had by chance the name of Thamus, rather frequent in Egypt, he believed and the passengers believed with him that one called him; one believed it all the more willingly as the Syrian name of Adonis, which never appears in pagan Greek literature, was to be ignored by this Egyptian and these Greeks. Once the Thamus of the mysterious call was interpreted as the name of the pilot, the verb [...] required a subject; what could be more natural than to find this subject in [...] and to understand "the great Pan" instead of "the very great" Thamus? In the month of June, when, according to St. Jerome, the death of Adonis-Thamus was mourned in Syria, in the most propitious season for sea travel, the ship approaches, during the night, a shore where Syrians - there were a few of them on all the shores - celebrate the death of their god Thamus with laments and cries; the fortuitous circumstance that the pilot had the same name explains the confusion and puts an end to all mystical interpretations of a story that has been transmitted to us with uncommon attestations of truthfulness."

Nevertheless, TO PAN means THE WHOLE in Greek language and the pun has made this god of shepherds and flocks a SYMBOL OF THE UNIVERSE.

May our readers forgive us for this long digression intended to prove, if need be, that religion, spirituality and mysticism ARE NOT EXACT SCIENCES.

A NEW METHOD OF RELIGIOUS INTROSPECTION APPLIED TO DRUIDISM: THE INTERPRETATIO BUDDHISTA

What if there was a creation without a creator? Not an absolute beginning and an absolute end, but relative beginnings and ends, according to the great principle of conservation of mass/energy attributed to Lavoisier: "nothing is lost, nothing is created, everything is transformed"?

Didn't the Celts think that Mankind was born from an existing being called Dis pater by Romans and didn't the Druids say contrary to the Bible that day comes from night?

I say contrary to the Bible because if I believe its creation myth before the light is there was the night BUT NOTHING! THE NOTHINGNESS!

This notion of an absolute creation of our universe by an all-powerful God raises two problems which are so many aporias that Jewish Christian and Muslim theologies drag like a ball and a chain. The first is "Why did God create the world?"

The Sumerians answered (in the plural) that it was to be worshipped in prayer and to be offered sacrifices.

Christians more hypocritically answer "for love".

And the second aporia is, since these monolatrous mass religions have such an eschatology, why will God end this world one day?

in short: "why bring the world out of nothingness and then almost immediately send it back to nothingness (immediately because compared to eternity the life span of our universe according to their first generations... was to be relatively short)"?

Let us leave anthropomorphism to our biological or spiritual ancestors! The being of the beings is indifferent to all that, IT IS, period!

And such was perhaps the substance or the quintessence of the philosophy of Diviciacos of Bibracte, summarized by Strabo (who obviously did not understand anything): "souls and the universe are indestructible, but one day fire and water will prevail over them".

The idea of God that the monolatrous mass religions (Judaism, Christianity and Islam) have, is in any case the greatest common divisor of Mankind, so let's avoid involving him in our human affairs; God is indeed an unknown that makes any equation impossible to solve

The key words of the old druid in the Marseilles forest were perhaps but before they were invented of course, panentheism pantheism atheism agnosticism! (the old druid of the forest near Marseilles quoth, according to Lucan of the Pharsalia....or Lucian....of Samosata) because it is necessary to know how to speak to the Greeks in Greek. But what is the Truth? Sincerity is perhaps more within our grasp.

ASTONISHING QUOTES ? (BUDDHISM OR HINDUISM?)

Caesar BG Book VI Chapter XVIII.

All the Celts assert that they are descended from Dis Pater, and say that this tradition has been handed down by the druids. For that reason they establish the divisions of every season, not by the number of days, but of nights and they compute birthdays and the beginnings of months and years in such an order that the day follows the night.

-Creation therefore, but without a creator since life comes from death and day of night!

Strabo Book IV Chapter IV 4.

Not only the druids, but others as well, say that men's souls [psychas in Greek language], and also the universe, are indestructible, although both fire and water will at some time or other prevail over them.

-Water and fire are therefore both the primitive constituents of matter.

Pliny Natural History Book XXIX Chapter XII.

In addition to the above, there is another kind of egg, held in high renown by the people of the Celtic provinces on the Continent, but totally omitted by the Greek writers. In summer time, numberless snakes rolled up on themselves and become artificially entwined together, from the viscous slime which exudes from their mouths, and from the foam secreted by them it results a ball: the name given to it is "snake egg" [in Latin *anguinum* implied *ovum*]. The druids tell us that the serpents eject these eggs into the air by their hissing, and that a person must be ready to catch them in a cloak, so as not to let them touch the ground; they also say that he must instantly take to flight on horseback, as the serpents will be sure to pursue him, until some intervening river has placed a barrier between them. The test of its genuineness, they say, is its floating on water, even though it is set in gold. But, as it is the way with magicians to be dexterous and cunning in casting a veil about their frauds, they pretend that these eggs can only be taken on a certain day of the moon; as though, indeed, it depended entirely upon the human will to make the moon and the serpents accord as to the moment of this operation.

-Question. The ancient druids (we do not speak of bards here) they took this story improbable literally, literally, or symbolically as in the case of the cosmic egg evoked by many ancient philosophies type Brahmanda or Hiranyagarbha?

-The other three questions that can be asked about this are.

Can we think that water symbolizes matter and fire spirit?

Can we think that this birth and this end are and will be unique or absolute?

Or can we think that from this water and this primordial fire another universe (bitos) will be born again.

End of our summary of the quintessence of druidism.

ELEMENTS OF DRUIDIC COSMOGONY.

BEING AND NOTHINGNESS

(nothingness designed as non-existence and not as emptiness or nothing).

Caesar. B.G. Book VI. Chapter XVIII. Strabo. Geography. Book IV. Chapter IV.

These two quotations of druidic philosophy concerning ontology are not very clear. Did Strabo and Caesar well understand everything of the paradoxical thought of the ancient druids? Didn't they omit something?? Because it is one or the other, either "being is and non-being is not," or "non-being is, and being is not yet" (Parmenides).

If we lean towards the observation : "being is and non-being is not" in that case we can admit to this postulated by druidism primordial being of beings, 5 consubstantial attributes.

The existence. There we speak of the par excellence being , the being by definition , including all the pasts or all the futures possible.

Immortality (because now that it had suddenly come into the being it will do only change, its return to nothingness being impossible).

Infinite (it is infinite).

Non-finiteness (it is indefinite). Here we find again the numinous one of Jung. Or Durkheim.

Omnipotence (it is all, matter spirit past present future, etc.).

Muslim thinkers believe necessary to add to this list of divine attributes the unicity of the Tawhid, and to make their notion of Uncreated Quran resulting from the fact that the being of beings includes all possible presents pasts or futures.

Hindu thinkers have a nonanthropomorphic definition of this unicity (the being of the beings is not a jealous God, etc.).

Bhagavad Gita 9, 23-29. "Those who are devotees of other gods and who worship them with faith actually worship only me, O son of Kunti, but they do so in a wrong way because I am the only enjoyer and master of all sacrifices. If one offers me with love and devotion a leaf, a flower, fruit or water, I accept it. I envy no one, nor am I partial to anyone. I am equal to all. But whoever renders service unto me in devotion is a friend is in me, and I am also a friend to him."

In short, as we already have had the opportunity to say it, initial chaos or Tohu wa Bohu or initial atom of the Big Bang theory (the being), which was used as raw material for the ordering of the cosmos by gods (called elohim in the Bible, principles by the Greek philosophers, eons by others) could leave initially ONLY FROM NOTHINGNESS.

This starting postulate is, of course, an aporia * of the druidic thought but it is that.... Or to admit that matter is eternal **.

This druidic aporia therefore does not answer all the questions but it has at least the advantage of raising less insoluble problems than the creationism of the monolatrous Judeo-Islamic-Christians.

* Specialists call aporia (in Greek aporia = absence of pathways, blockage, embarrassment) a difficulty of solving a problem. For Aristotle, it is a question which plunges the reader or the listener in the doubt I while pushing him to solve between two assertions from where "contradiction, embarrassment."

N.B. The current meaning of aporia is stronger and relates to any insoluble and inevitable problem. To take an image in relation to the etymology of the word, it is also possible to say that aporia is a dead end in a reasoning proceeding from a logical incompatibility.

** Judeo-Christians come through while using the following sophism. God is eternal. One day he created the world. And he will destroy it also one day. For such or such reason. The reasons put forward by the monolatrous people to explain, not the how but the why of this creation of the world by God are in general laughably puerile and constitute as many childish anthropomorphisms.

"For love," for example, the Christians say, but we could just as easily say, "for hubris."

Moreover all that does not explain really why God after having made the world going out from the nothingness, sends it back there "almost at once" after, for eternity. At least within the framework of the linear and noncyclic History, which is their trademark. Definitely better is worth the druidic aporia of the being emerging one day from the nothingness TO NEVER GO BACK INTO IT. This druidic aporia does not answer all the questions but causes less insoluble problems than the creationism of the monolatrous Judeo-Islamic-Christians.

IN SHORT.

What was at the beginning? (this is a poem.)

AT THE BEGINNING WAS NOTHINGNESS.

AT THE BEGINNING WAS THE NIGHT.

AT THE BEGINNING THE DEATH.

AT THE BEGINNING WAS THE EMPTINESS.*

THE BEING WENT OUT FROM THE NOTHINGNESS

AND IT WAS TWO

IT WAS SOUL AND MATTER.

At the beginning Nothingness was asleep. It was Silence; it was the Abyss (Bythos). Nothingness is imperishable, without act, beginning, nor end; it is alone, al-present, indefinite, unperceivable. It is inexpressible, it has no attribute. It is present in its manifestations; it is out from them; it is the immutable engine; it has neither pleasure, nor pain, but it causes them. It is the zero and the infinity; it is in the center. It is Silence and the Abyss. Such is the absolute beginning, the beginning of all the beginnings. But the characteristic of nothingness is to lack everything. A root of desire thus germinates in the bottom of nothingness, root which aspires to be. A root of desire which catches fire like a spark and makes the being springing from the non-being, and the light from darkness.

ONTOLOGY.

Under this title, we will stick to the strictest definition of the term, i.e., to the study of the being as being. And with this intention, through pure logic, we will start by saying some words of the nothingness.

“All the Celts assert that they are descended from Dis Pater, and say that this tradition has been handed down by the druids. For that reason they establish the divisions of every season, not by the number of days, but of nights and they compute birthdays and the beginnings of months and years in such an order that the day follows the night” (Caesar. B.G. VI,18).

The paradoxical thought of the ancient high-knowers of the druidiaction (druidecht), imagined a kind of “nothingness through excess “ containing all and its opposite in a way, with especially time-related connotations, to which they attributed the function of absolute principle of the being.

The basic principle of nothingness such as it was designed by druids is not a nothingness or an emptiness like in the case of Parmenides. It is a procreation energy, it is the cause of the self and of the principle of everything, it is the origin of everything which comes back it after having existed. It is, unlike the nothingness of impossibility of Parmenides, the horizon beyond which nothing exists, a temporal origin, a movement of creative energy, working within the very origins of the being.

The work of art is a good example of this conception of the nothingness according to the druids, which should not be confused with the chaos like some Greek thinkers did.

The fact that the work of art does not exist does not mean that nothing exists or that it is a blank. Let us take the example of a picture: before being work of art, the canvas exists, the painting being used to create images and patterns exists, the brushes exist, the matter which will compose the future work exists. On the other hand, what does not exist, it is the finished work. The before-existence of the work of art stops when the creator artist authenticates his work as completed. The after-existence of the work of art begins when the work is destroyed (by a fire for example, in the case of the picture).

As we have had already the opportunity to say it, the doctrines of the Greek philosopher Parmenides is that the being cannot emerge from nothingness. Parmenides poses as primary truth the fact that what is, the being, is, that it is without negation (the non-being is not) and without change. Parmenides opposes to the being the doxa, the changing or confused opinion, which draws us aside us from the truth.

It was not there the point of view of the high-knowers of the druidiaction (druidecht), who admitted by principle the being may emerge only from the nothingness: the druidic theology was a non-Parmenidian theology. The ancient druids never went as far in the negation of the world as certain Greek philosophers like Parmenides or Zeno of Elea, or as Buddhists of oldest School.

For the Eleatic ones indeed, everything is illusory and misleads us here below : our language, our symbols, and even our common sense. Cf. paradoxes of Zeno of Elea.

These paradoxes form a unit imagined in order to support the doctrines of Parmenides, according to which any sense obviousness is fallacious, and the motion impossible.

Several of the eight paradoxes of Zeno crossed time (reported by Aristotle in Physics or Simplicius of Cilicia in a commentary on this subject) and are basically equivalent one to the other. Some were considered, even during ancient time, as very easy to refute. Two of most famous are the paradox of Achilles and the tortoise, and that of the dichotomy.

In the paradox of Achilles and the tortoise, it is said that one day, the Greek hero Achilles was in a foot race with a tortoise.

Achilles allows the tortoise a head start of 100 meters, for example because he has the reputation for being a champion in this field. If we suppose to simplify that each racer starts running at some constant speed (one very fast and one very slow), then after some finite time, Achilles will have run 100 meters, bringing him to the tortoise's starting point. But during this time, the tortoise has run a certain distance, say, 10 meters (to simplify). It will then take Achilles some further time to run that distance, but by which time the tortoise will have advanced farther (one meter); and then more time still to reach this third point, while the tortoise moves ahead. Thus, whenever Achilles reaches somewhere the tortoise

has been, he still farther has to go. Therefore, because there are an infinite number of points Achilles must reach where the tortoise has already been, therefore he can never overtake the tortoise.

The paradox which follows is a variant of the previous one. Suppose the Greek Cuchulainn, Achilles wants to board in a stationary chariot. Before he can get there, he must get halfway there. Before he can get halfway there, he must get a quarter of the way there. Before traveling a quarter, he must travel an eighth; before an eighth, a sixteenth; and so on. Therefore Achilles will never be able to get into his chariot.

Even if their thought was also somewhat paradoxical, the Gnostics of the West, the high-knowers of the druidiaction, who was not only philosophers but who were also farmers attentive observer of nature, were never lost thus in the meandering of such reasoning.

Between this pure logical requirement and the concrete suggestions, scattered, contradictory, of the human experience, from which the Man cannot escape, the interval was too vertiginous.

The Gnostic ones of the West who were the druids therefore were never Parmenidian, they only tried to crack mysteries of nature, while methodically organizing the synthesis of knowledge about Man and his background, up to that point isolated.

For the author of the Periphyseon about the divisions of nature (Scotus Eriugena) before appearing, and showing himself through his procreative act, God remained in his retreat as divine Nothingness or Non-being par excellence, because he remained invisible and unknowable in oneself. God reaches the Being only in his appearance and his manifestation, in which it is made visible and recognizable then. Because the birth of the world is anything else only an appearance and a spreading of God, i.e., a theophany. Every "creature" too becomes consequently a theophany, i.e., a manifestation or an appearance of the one who is in oneself the not manifested or not apparent God, the God hidden in the secrecy man cannot scan, of his transcendence/immanence. But this theogonic and theophanic process presupposes also a kind of inversion, through which the divine Nothing is done everything, since God at the same time asserts and denies himself in a ceaseless dialectical process. Divine Kindness ranges thus from the negation of all the essences to the assertion of all the essences, while passing itself from the Non-being to the Being, or from the non-essentiality to the essentiality. The Irish philosopher thus intended to emphasize that God himself is this Nothingness from which was caused or led to the being everything which exists, as divine Bounty. Eriugena resorts here to a typically druidic dialectic, in order to show that "creation ex nihilo" is equivalent to a self-creation of the Principle, which ranges from the absolute negation of the Being to the absolute assertion of the Being; from the non-manifestation to the manifestation. Because the creative process has to go from absolute zero, i.e., from the divine Kindness which exceeds the Being.

N.B. This was the point of view of John Scotus Eriugena who was, of course, declared a heretic by Pope Nicholas I but who was not druid either!

Nothingness according to the druids is not a Parmenidian nothing, it is a kind of memory of everything which was, of everything which is no longer and, in the same way, it is the origin of what is not yet, of what will be. In other words, this point ogham (the letter ebad of oghamic alphabet) is not, it makes something be, it is the "to make be". Beyond the Being, as beyond the Super-Being, the source of the Being. This principle and source of the Being, remains immanent and transcendent regarding the Being, even higher. We may delimit it only by far, through negation, i.e., through apophatic theology. This principle of the principles we cannot name, nothing is similar to it, and it is neither body, neither individual, neither substance nor accident. It is beyond time.

It cannot live in a place or in a being, it is the object in druidism of none of the attributes nor of any the qualifications we may allocate to any "being". It is neither conditioned, nor caused. It is beyond the perception of the senses. Eyes do not see it, glance does not reach it, imaginations do not understand it. Absolute simplicity therefore... of this abyss.

It should be admitted that the only knowledge of Nothingness that we can reach is that which has, from its very existence, the first Being immediately located under, the higher Being. Only "God" can design the Nothingness.

The only possible indicator, at the same time veil and support of this Abyss (Bythos, nothing to do with the Bitos of the Celtic tradition, or pro-father, existing before the father, in the Gnostic terminology); is therefore the super-being, beyond the being; whose being is only a hypostasis (vyuha in Hinduism). But this knowledge is itself an unknowledge: the human intelligence must recognize that it will never be able to reach the essential bottom of this original "Nothingness" evoked in veiled terms justly by the Western Gnostics. On this level, there is no sense to speak about the existence or the absence of a higher divine reality; because this principle of the principles is neither some being, whose we can confirm what it is, nor some nonbeing whose we can state it is not. At least in a way. Some Druidic Schools of thought consider it is possible nevertheless to delimit it, although by far, per viam negationis as we saw higher.

"Some say the Callaicans have no god, but the Celtiberians and their neighbors on the north offer sacrifices to a nameless god at the seasons of the full moon, by night, in front of the doors of their houses, and whole households dance in chorus and keep it up all night" (Strabo, Geography III, 4,16).

Because this principle of the principles is that the even boldest thought cannot reach. It is the Mystery of the mysteries. We can attribute it neither names, neither epithets, nor qualifications.

Some druidic Schools of thought, rejecting the very concept which made success of the monolatry (I am that I am, perhaps an epithet of the great Canaanite god El in the beginning) insisted on the fact that we cannot even in fact, to attribute to this unfathomable Abyss, the being or the non-being; the principle of the principles being super being.

What some Judeo-Islamic-Christians write in connection with the necessary Being at the origin of everything (the First Being or Bitos in Celtic language) is true, but on the condition of moving down a notch downstream.

Druidic metaphysics of this abyss too, rises on the level of the "to make it be" previous to the being (the putting of the being into the imperative: *ison son bissiet*).

Beyond the One, there is indeed what unifies. The druidic philosophy releases "what unifies" from all the ones it unifies and can confirm it "in them and through them".

This assertion avoids the double trap of agnosticism or atheistic materialism (assimilation of the manifested with its manifestation). From where the druidic dialectic of the double negativity. The original Abyss called ogham point (eabadh) is "non-being" and "not non-being" "not-in-the-time" and "non not-in-the-time"...

Every negation relating to this "Nothingness" is true if it is at the same time denied itself. The truth of the principles is in the simultaneity of this double negation.

* Note: certain druids called "ogham point" or "eabhadh" according to a letter of the oghamic alphabet this principle of the principles, this abyss of the abysses, this "Nothingness" *Ile bo cydbwys pob gwrth* in Welsh.

Druidic thought was always a paradoxical thought but not in a way as negative as that of the Greek philosophers of the School in Elea. The ancient druids had in a way a more positive design of the nothingness: *Ile bo cydbwys pob gwrth*.

And certainly not a creationism (of the 4 elements) analogous to that advocated by Taliesin in the "Life of Merlin" composed by Geoffrey of Monmouth!

Remarks about the verb corresponding to the old Celtic "bitos" by J. Mascitelli (December 2000).

Es, esti: to be. Bitus "what is". Two different root words..

Therefore there will constantly be in what follows from now on distinction even opposition between two different meanings of the verb to be.

The being in the sense of "process of being," philosophical Latin "esse" (infinitive of the verb to be)

And the being or result of the "process of being," philosophical Latin "ens" (present participle of the verb to be). Old Celtic "bitus."

A distinction somewhat analogous to that which we can make between a light bulb or a candle and the light which comes out from it.

NOTES ABOUT THE PARADOXES OF MONOTHEISM.

Many silly things were written about monotheism. The word is used in a way as absurd as the word "Manicheism" by people who are completely ignorant of the meaning of them, but when it is spoken about monotheistic religions, people aim generally the three Abrahamic mass religions: Judaism, Christianity, Islam.

THE PARADOX OF MONOTHEISM IN GREEK PHILOSOPHY.

The world exists but God being by definition perfect, for the Greeks there could be no question that he somehow "got his hands dirty" in creating it.

Aristotle will say that divine thought, needing an object worthy of its perfection, finds it only in itself, and disdains to stoop to imperfect things; and the Epicureans will add that nothing would be more contrary to the bliss of the gods than to care for nature and mankind. However, since the divinity must be considered not only in itself but in its relationship with things, this second consideration led some thinkers to the idea of a kind of duplication of God who, like a worker or craftsman, takes on this task.

It was in Platonic philosophy that the word demiurge appeared for the first time, meaning a worker, craftsman or architect (of the universe) who acts after thinking.

WHICH IS, OF COURSE, ANTHROPOMORPHISM!

In the Timaeus Plato nevertheless distinguishes two demiurgies: that of the demiurge himself and that of his assistants, the young gods.

PLOTINUS adopts the Platonic division between the sensible world and the intelligible (or immaterial) world, and in the latter he makes three hypostases take part, but he uses this term in its current meaning at the time, which is "existence".

The One or the Good (hen in ancient Greek), the Intelligence (Intellect, Nous) and the Soul (psukhé) are the three principles on which everything else depends in the tangible world, they form no succession in time or space, and function as three distinct levels of reality.

-The One is the supreme principle for Plotinus: it is its own cause and the cause of the existence of all other things in the universe. It does not need any other higher order principle to "exist". Equated to the Good by Plotinus, who uses the image of the Sun in the allegory of the cave in Plato's Republic to explain its function, it contains within itself no multiplicity, no otherness, no division, and it is not subject to change; it is entirely One.

-The Intellect, on the other hand, derives from the One which is its principle. It contains within it all the thinkable, that is to say, all the ideas or intelligible or Forms in the sense of Plato. As such, the Intellect is the place par excellence of reality and truth. It is the true Being. It contains within it the multiplicity of Forms.

-The Soul. Plotinus distinguishes three kinds of souls: the hypostasis Soul, the Soul of the world, and the souls of individuals.

In addition to being constituted by these three fundamental principles, like three superimposed geological layers, the world, the whole of what exists, according to Plotinus, obeys a very specific logic. It emanates from the One in a movement that is called the "procession" and which, in its logical meaning sense, closely resembles the Platonic concept of participation.

Which gives us according to PROCLUS.

-1. The One (Greek to hen).

The One contains neither division, neither multiplicity, neither distinction, nor change. Consequently, no attribute can be assigned to it, nor even the thought, because it implies a distinction between the thinker and the object of his thought. In the same way, neither the will, nor the activity, may be imputed to it, because that would imply also a distinction between an "agent" of will or action, and his object. This unicity of God or of the Demiurge also means that it is the primordial preexisting one ... in that it is in an absolute way the main causation of the world.

It is this "One" which is the source of the world, but not through means of a voluntary or not act of creation because, as we saw it, volition and activity cannot be applied to this immutable, therefore motionless, "One".

THE TRANSCENDENT GODS

2. The intelligible gods, the Being.

- 2.1. First triad of intelligible gods.
- 2.2. Second triad of intelligible gods.
- 2.3. Third triad of intelligible gods.

3. The intelligible-intelligible gods, Life.

- 3.1. First triad of intelligible-intellective gods.
- 3.2. Second triad of intelligible-intellective gods.
- 3.3. Third triad of intelligible-intellective gods.

4. The intellective gods, the Intellect.

4.1. First triad of the intellective gods.

- 4.1.1 Kronos.
- 4.1.2. Rhea.
- 4.1.3 Zeus (the universal demiurge).

4.2. Second triad of intellective gods.

4.3. ?????

5. hypercosmic gods (chief gods, assimilators).

5.1. First triad of hypercosmic gods (= Zeus).

- 5.1.1 Zeus.
- 5.1.2. Poseidon.
- 5.1.3. Pluto.

5.2. Second triad of hypercosmic gods (= Koré).

- 5.2.1. Artemis.
- 5.2.2. Kore.
- 5.2.3. Athena.

5.3. Third triad of hypercosmic gods (= Apollo/Helios).

5.4. Fourth triad of hypercosmic gods (= Korybantes).

6. The hypercosmic-intracosmic gods (the gods separated from the world).

6.1. First triad of the hypercosmic-intracosmic gods (demiurgic triad).

- 6.1.1 Zeus.
- 6.1.2. Poseidon.
- 6.1.3. Hephaestus.

6.2. Second triad of hypercosmic-intracosmic gods.

6.3. Third triad of the hypercosmic-intracosmic gods.

6.4. Fourth triad of the hypercosmic-intracosmic gods.

7. Intracosmic gods.
The celestial gods.
The sublunar gods.

8. The universal souls.

9. The superior Beings (angels, demons, heroes).

Every finite being nevertheless carries with it the power of the unlimited. The unlimited is by definition inherent in the limited. A contrario in a way. Greek philosophy calls this team henad (hen = one). Henads exist in parallel with the different beings (to each level of beings corresponds a class of henads, and the two series are totally coextensive). The Greeks have no better to offer apparently.

Proclus' henads were born from a crucial problem in Neoplatonism. If each principle acts by its being, how, the extreme complexity of reality can proceed from absolute simplicity? In other words, henads are the solution of Proclus to the problem which "haunts" the ancient Greek thought: how to explain the birth, the derivation of the multiplicity, from the One, from the absolute One considered as a pure unity? If Plotinus poses only three hypostases, it is not the same thing for Proclus. The reproach that Proclus expresses to Plotinus is indeed to have placed the multiplicity too "close" to the One. As we could see it with the work of Proclus, and of the School of Athens, the One is the cause of henads; more precisely, it is the cause of the multiplicity of henads, the latter being the cause of the multiplicity of beings. What makes it possible to say that the One is the cause of multiplicity, without nevertheless being too much "close" to it, or without needing to pose in it some "pre-existence" of the multiplicity.

In Plotinus, multiplicity is met as of the second principle, because it is in intellect that the understandable Forms or Ideas are contained. Proclus therefore will introduce a larger "distance" between the One and the multiplicity.

Several reasons can be given to explain these divergences.

First of all, the giving up of the Plotinian coincidence between the intellect and the understandable one, and the harmony between Platonism and Orphic theology.

Then, the logical realism which dominates the position of Iamblichus, and which makes necessary to distinguish in two distinct hypostases the *noûs* or *noos* (intellect) and the *noeton* (the intelligible one). Lastly, the apology for polytheism, thanks to which the multiplicity of hypostases (*vyuha* in Hinduism) may match the multiplicity of the god-or-demons. Hypostasis comes from the Greek hypostasis and means in the beginning, "support," "base". This word is generally translated by substance (what lies under). This concept, which plays such a great part in the schools of Alexandria and Athens, since Plotinus until Proclus; is the indication of doctrines supposing a God or Demiurge who, without leaving himself, changes himself eternally into an essence of a lower rank in the ontological scale of the beings.

The system of Proclus therefore will comprise a number of hypostases much more significant than that of Plotinus. For Proclus, a procession of derived things is not possible without mediations between a level of reality and another level.

Between the One and the multiplicity, Proclus poses two "types" of intermediaries: henads and some pairs of principles called dyads. Although some commentators assured that Iamblichus was the inventor of henads, it seems well today that we must allocate this concept to Syrianus, the master of Proclus. Proclus increases the "distance" which separates the ineffable One and the multiplicity of the Ideas or Forms. Henads are one of the elements which contribute to increasing this distance. The theory of henads is therefore very important in the thought of Proclus.

This need for henads is kept for at least two reasons. On one hand, in view of the general law of intermediaries, and, on the other hand, because of the particular case of the passage from the One to the participated being, i.e., of the dialectic of the being and having, attributes. Henads are just "below" the One, they represent the first level of reality between the One and the multiplicity. They derive directly from the One. What it is important to remember, it is that Proclus puts henads between the One and the Multiplicity, which means that the One does not have a direct "contact" with the multiplicity, henads are intermediaries. They are direct products of the One, but it is they which will continue the procession. Thus henads are the depositaries of most important and most invaluable divine characteristic: the unity. As this author explains it, there is as many henads as beings.

Editor's note. The Christian emperor Justinian whose motto was in a way "a State, a Religion, a Law" ordered in 529 to close this School of Athens, last asylum of humanities and philosophy. What forced the masters who taught in this school, to leave in order to seek asylum to the Persian king Chosroes.

MONOTHEISM PARADOX IN JUDEO-CHRISTIANITY.

To realize that there is well indeed a paradox, it is appropriate to look at some aspects of Judeo-Christian thought. It will be necessary in particular to specify the range of expressions such as " God of gods and Lord of lords "(Deuteronomy 10,17). It will be necessary also to insist on the angelology of Essenes and the whole of the books by Enoch; on the Angel of YHWH, on the Cherubs, on the Throne, the Archangel Metatron, the Angel of His presence, the Sephirots, the former Kabbalah and the late one, Etc. We remember how some people translate the name of Elohim, in the beginning of Genesis: He-Gods, the Being of the beings ". But there is also to remind the huge systems of Gnosis, since the primitive Gnosis to the Christian Kabbalists. Including the opinion of certain Greek Fathers of the past, for whom Trinitarian Christianity was at equal distance of monotheism and polytheism. For the rest see the speech of Jean Jaures dated January 15, 1888 on the teaching of philosophy or religious facts at school and their crucial role in the education or training of youth. "You hold in your hands the minds and souls of the children; you are responsible for the homeland. The children entrusted to you will not only have to write and decipher a letter, read a sign on a street corner, add and multiply. They are [put here the appropriate ethnonym] and they must know their country, its geography and its history: its body and soul. They will be citizens and they must know what a free democracy is, what rights they have, what duties are imposed on them by the sovereignty of the nation. Finally, they will be men, and they must have an idea of man, they must know what is the root of all our woes: selfishness in its many forms; what is the principle of our greatness: pride united with tenderness. They must be able to imagine the human race as a whole, taming little by little the brutalities of nature and the brutalities of instinct, and they must unravel the main elements of this extraordinary work called civilization. We must show them the greatness of thought; we must teach them respect and worship for the soul by awakening in them the feeling of the infinity which is our joy, and also our strength, for it is through it that we will triumph over evil, darkness and death... What a thing! All this to children! -Yes, all this, if you don't want to make them just spelling machines. I know what the difficulties of the task are.... First of all, you have to teach children to read with absolute ease, so that they will never forget it in life and that in any book their eye will not stop at any obstacle. Knowing how to read really without hesitation, as you and I read, is the key to everything. ...Knowing how to read, the schoolchild, who is very curious, would very quickly, with seven or eight books chosen, have an idea, very general, it is true, but very high of the history of the human species, of the structure of the world, of the proper history of the earth in the world, of the proper role of their nation in humanity. It is not necessary for the teacher to say much, to give long lessons; it is enough that all the details he will give them clearly contribute to the overall picture. From what we know of primitive man to the man of today, what a prodigious change and how easy it is for the teacher, in a few outlines, to make the child feel the unheard-of effort of human thought! Only, for this, the teacher himself must be fully imbued by what he teaches. He must not recite in the evening what he has learned in the morning; he must, for example, have had a clear idea of the sky, of the movement of the stars; he must have marveled at the human spirit, which, deceived by the eyes, first of all took the sky for a solid and low vault, then guessed the infinity of space and followed in this infinity the precise path of the planets and the suns; then, and only then, when, through solitary reading and meditation, he will be full of a great idea and all enlightened inside, he will communicate without difficulty to children, at the first opportunity, the light and emotion of his mind.... In every intelligence there will be a summit, and on that day, many things will change" (Jean Jaures. The Dispatch of Tolosa, January 15, 1888).

WESTERN AL KINDIS.

Muslim theosophy should not be confused with Muslim philosophy, i.e., the thought stemming from the teaching of the Quran and the Sunna or the thought developed by certain translators of Greek works, the falsafa (hardly well looked upon by the religious people).

Falsafa is the branch of Arabic-speaking thought that refers primarily to the Hellenic intellectual heritage. The very appearance of the falsafa constitutes a humanist position, since it privileges a humane elaboration, and, moreover, is carried out by pagans.

Al Kindi. "Among the duties most necessarily imposed by truth, there is this: that we do not blame those who are, for us, a cause of utility, even if this utility is of little importance. As for those who are the major cause of real utility of serious importance, it is a fortiori that we should not blame them. Indeed, even if they have not reached a part of the truth, they have been for us parents and associates in communicating to us the results of their reflections, because these first results have become ways and instruments that have made us able to reach those many truths below which they had remained. For us, as for the most eminent of those who, before us and without being of our language, have devoted themselves to philosophy, it is indeed particularly evident that no man alone has attained the truth, as it deserves to be attained, by the sole effort of his personal quest; but neither have men all together known truth perfectly; on the other hand, each taken individually has been able either to attain nothing of the truth, or to attain a little of it, always in relation to what the truth deserves. But if one gathers together the small amount of truth reached by each of those who have reached a part of it, then one will gather together a considerable amount of truth.

We must therefore be immensely grateful to those who have brought a little truth and a fortiori to those who have contributed a lot, because they have made us share in the results of their reflection: they have facilitated for us real, but hidden, problems by teaching us the premises that have smoothed out for us the paths of truth. Indeed, if these people had not existed, these first truths, which we took as a starting point towards the ultimate, more hidden problems, would not have been gathered for us. ...] Aristotle, the most eminent of Greek philosophers, said: "We must be grateful to the fathers of those who discovered something of the truth, for they were the cause of their existence, and we must also thank them; the fathers produced the sons, and the sons gave us access to the truth."

We must therefore not be ashamed to find the truth beautiful or to get it, wherever it comes from, even if the truth comes from races very distant from our own and from communities that are clearly different from us. Indeed, nothing is more worthy of attention than truth for the one who seeks it. Therefore, we must not belittle the truth nor despise those who declare or transmit it. No one is belittled by the truth; on the contrary, the truth is a credit to all" (On First Philosophy. *Rasa'il al-Kindi al-Falsafiyya*).

The first great name of the Andalusian falsafa, Ibn Bajja (1080-1138), renewed his ties with the Persian al-Farabi (872-950) by making very little reference to the Quran in his writings, and by leading the struggle against men of religion. The attitude of the famous Ibn Rushd (Averroes, 1126 - 1198) is essentially comparable, except that in his life and writings he favored the collective point of view. He is a man of religion whose availability to all and to all social classes is recognized; he reflects on the language to be used towards the masses and he places the thinker in the vast current of all humanity. But he should not be given more. A recent cinematic exploitation wanted to make him a tolerant man, open to minorities such as the Jews, an understanding judge, almost feminist, etc. In reality he was a rigorous man who asserted that one cannot discuss with those who "deny principles" and that they must therefore be eliminated, whose only marks we have of his activity as a religious judge show him opting for the harshest solution, who only had contact with the Jews when forced into exile by political disgrace, and who only supported equality between men and women to follow the example of Plato, whose political part of the Republic he was commenting on.

If there is any humanism in Ibn B jja and Ibn Rushd, it is in the receptivity to the knowledge transmitted by pagan antiquity and in the will to understand the real - all the real - by the force of reason alone. It is much, but that is all (Dominique Urvoy, "Falsafa: its humanistic aspects," in Houari Touati, Encyclopedia of Mediterranean Humanism, Spring 2014).

Muslim theosophy has more to do with the notion of enlightenment (Welsh awenyddion) than with Muslim philosophy in the strictest sense of the term.

It is essentially Iranian therefore Persian and not Arab.

The translation of some of Plato's dialogues and especially of Aristotle's works certainly had an essential role in the formation of Muslim philosophy, notably in Abu Yusuf Yaqub Al-Kindi and Abu Nasr Farabi, but the falsafa was very early divided into two main trends - although not exclusive of each other: that of Arab peripatetic thought inspired by Aristotle, whose last great name was Averroes, and Neoplatonic Enlightenment, notably with the ishraqi school. However, very early on, Muslim thinkers began to place great emphasis on asceticism and inner purification as an accompaniment to purely speculative thought, which led to talking more about theosophy (hikma) than pure philosophy. Muslim thought was thus enriched in Iran in the form of theosophy, which widened the boundaries of philosophical reasoning, taking into account the imaginal and inner dimension of thought. Its great names were Shahab ad Din Suhrawardi (1155-1191) and Mulla Sadra (1560-1640).

The theosophy of ishraq opened new horizons for Muslim thought.

The word "ishraq" means enlightenment. In the theosophical language, "ishraq" means "intuitive unveiling" or "illumination of the soul by the Intelligence." In the ishraqi theosophy, this "enlightenment" and "intuitive unveiling" of world truths is only possible within the framework of a constant inner purification of the soul. It is not, however, a mystical doctrine, but a philosophical school, using speculative argumentation and discursive reasoning.

The relationship between the philosophy of ishraq and Islamic mysticism is so strong that it can be said that this philosophy aims to lead to a certain form of mysticism. With this difference that in mysticism, only the inner path without the contribution of reason counts, whereas in this thought, discursive reasoning and logical argumentation are of fundamental importance.

In the introduction to his important work Hikmat al-Ishraq (The Wisdom of Light) Suhrawardi writes: "Before this book, I have already written other works according to the method of the peripateticians and I have summarized their rules. But this book is of another kind. The order and content of this book were inspired to me, not by reason and intellect, but by another way, and it was only afterwards that I tried to argue. »

Suhrawardi is of course sometimes inspired by some Quranic verses or certain teachings of Islam and especially Muslim Law, otherwise obviously he would not be a Muslim thinker, but the Sheikh of Ishraq also develops a mystical-argumentative method, i.e., a method based as much on the purification of the soul, asceticism, enlightenment and inner revelation, as on purely rational argumentation and speculation. Suhrawardi said that his philosophy was addressed to the followers of speculative wisdom, but also to the proponents of wisdom born from direct, lived and sapiential experience. And the condition of understanding this thought was the divine enlightenment of the philosopher's heart. At the end of his book, Suhrawardi wrote: "Give this book only to those who have known the peripatetic path well and who seek divine light. Before studying this book, one must follow forty days of asceticism ... »

Suhrawardi was deeply interested in ancient Iranian theosophy, which he tried to revive in his thought. That is why he used and codified the concepts of this thought, which he combined with the theological concepts of Zoroastrianism.

The relationship between the ishraqi philosophy and Islamic mysticism is so strong that it can be said that this philosophy aims to lead to a certain form of mysticism. With this difference that in mysticism, only the inner path without the contribution of reason counts, whereas in this thought, discursive reasoning and logical argumentation are of fundamental importance.

In the 15th century, with the officialization of Shiism and the development of social and economic infrastructure, as well as the security of life, the results of real political stability, a glorious era opened for the development of rational sciences and theosophy reached a new threshold. The first great thinker of this era was Mir Mohammad Baqer Damad who combined philosophy and religion and wrote such works as Qabasat al Ilahiyah, Sirat al-Mustaqim or Taqwim al-Iman. He gave an ishraqi hue to Avicenna's philosophy and developed it in accordance with the teachings and thinking of the Shi'ite, reformulating some of the issues of Islamic philosophy in a new perspective. We can also mention his

contemporary philosopher, Mir Fendereski, who traveled to India and commented on Hindu thought, or Sheikh Baha al Din Amili, philosopher, poet, mathematician, and mystic contemporary of Shah Abbas I.

The greatest Muslim theosophist of this period and in the opinion of many, of all Islamic theosophy, Sadr ad Din Shirazi or "Mulla Sadra" was born at the same time. Born in 1560, he died under the reign of Shah Abbas the Second in 1640 after having taught philosophy for more than thirty years. He left more than forty works of philosophy. Some of his works present his own thought, others are commentaries, and some discuss other branches of rational science. In terms of his own thought, his most important book is *Al-Asfar al-Arba'a* (The Four Journeys), considered the greatest book of Islamic philosophy, which can only be tackled after acquiring a thorough knowledge of all the currents of Islamic philosophy. His other philosophical books such as *Al-Mabda wa'l-Ma'ad*, *Al-Mashâ'ir wa al-Hikma al-'Arshiyyah*, *Al-Shawahid al-Rububiyyah*, his commentary on Suhrawardi's *Hikmat al-Ishraq*, his commentary on the *Hidayah*, or his annotations on the *Ilahiyyat* of Avicenna's *al Shifa'* are all important philosophical masterpieces. The thought of Mulla Sadra also had a strong influence on the Shia theology.

With Mulla Sadra, nine centuries of Islamic thought reached its height and the methods and assertions of argumentative philosophy and the "imaginal" dimension of knowledge and mysticism were combined in an integral and logical philosophical system. Mulla Sadra based his entire theosophy on the principle of the authenticity of being (*ashalat al-wujud*), from which he deduced other aspects of his thought such as the oneness of being (*wahdat al-wujud*) and its graduated dimension (*tashkik*), the transsubstantial motion (*al-harakat al-jawhariyyah*), the union of the intellect and the intelligent object (*ittihad al-'aqil wa al-ma'qul*), and so on. He integrated concepts and reasoning from previous philosophical schools into his philosophy, giving them a completely different scope. Mulla Sadra's effort lay above all in the total reconciliation of religion, especially Shi'ism, philosophy and mysticism, and he finally succeeded, after nine centuries, in completing an effort begun with *Al-Kindi* by showing how the argumentative and speculative method combined with the intuitive and *ishraqi* method, i.e., the "revealed" dimension of knowledge, can lead to the same truth.

Arefeh Hedjazi. Overview on the History of Islamic Philosophy in *The Teheran Journal* No. 60, November 2010.

The despisers of my work will suffer if I paraphrase *Al Kindi* in concluding this digression on the *ishraqiyun*.

"Among the duties most necessarily imposed by the truth is that we do not blame those who are, for us, the cause of usefulness, even if that usefulness is of little importance. As for those who are the cause of a real and serious utility, it is all the more reason not to blame them. For if some druids have not reached any part of the truth, they have nevertheless been for us parents and associates in communicating to us the results of their reflections, since these first results have become ways and instruments that have enabled us to reach the truths below which they had remained. It is obvious that no druid has reached the truth, as it deserves to be reached, by the sole effort of his personal quest; but if one gathers the small amount of truth reached by each of those who have reached a part of it, then one will gather a considerable amount.

We must therefore be grateful to those who have brought a little truth and a fortiori to those who have brought a lot, because they have made us participate in the results of their reflection: they have made it easier for us to solve certain problems, by teaching us the premises that have smoothed out for us the paths of truth. If these druids had not existed, these primary truths, which we took as our starting point, would not have been brought together. We must be grateful to the fathers of those who have discovered a few fragments of the truth : hell does not exist, death is only the middle of a long life, reincarnation in a bellissamos body in another world, etc.] for they have been the cause of their

existence, and therefore also thank them; the fathers have produced the sons and these have enabled us to reach the truth.

Therefore, we must not be ashamed to find the truth beautiful or to get it, wherever it comes from, even if the truth comes from times very distant from ours and from civilizations that are clearly different from ours. Indeed, nothing is more worthy of attention than truth for the one who seeks it. Truths must never be belittled or despised by those who discover or transmit them. No one is belittled by truth; on the contrary, truth is a credit to all.

It is therefore good for us - since we are eager to build a new man with the best of the old one - that we endeavor, in the present treatise, in accordance with the choice we have made, to present in an exhaustive and objective manner what the ancient druids said on these matters, finding the most direct and easy explanations for our contemporaries, or supplementing their sayings, by conforming, as far as we are able, to the standards of our culture and the imperatives of our time. As the druid of Lucian of Samosata, the most eminent of the Celtic philosophers in Massilia, did, answering his questions (on primary philosophy). Signed "the Al Kindi of the West."

MONOTHEISM PARADOX IN ISLAM.

As we have had already the opportunity to say it, it is therefore important, as regards Islam, to also distinguish between religion and philosophy. Muslim philosophy is not Islamic religion. The distinction being extremely important, it will not be useless to return there once again here. Theosophists and mystics of Islam meditated or thought to giddiness about the tawhid. We should not to neglect therefore the teaching of Gnostics and Theosophists in Islam, particularly the School of the visionary great theosophist Muhyiddin Ibn Arabi (dead circa 1240); and particularly Sayyid Haydar Amuli (dead circa 1385), who was at the same time the critic and the greatest of the Shia followers of Ibn Arabi.

The word tawhid usually indicates the monolatrous profession of faith, proclaiming that there is no God or Demiurge except God or the Demiurge. What Haydar Amuli, a follower of Ibn Arabi, designates as theological tawhid, is somewhat different. The theologians debate about the concept of God. The theological tawhid, poses and presupposes God as being already a result of the fact of being, a *Ens supremum*. But the word tawhid is causative; it means to make one, to make become one, to unify.

It goes without saying for the philosophical and thought monotheism, which deals with the concept of God or Demiurge, the unity of this one cannot be considered as ontologically resulting from the tawhid of the believer. The believers' tawhid is only a witness of the Unity, not the act of the Unifying making itself One in each One.

This design of the divine one somewhat similar to that of the "Muslim" Mu'tazili, supposes the non-existence of attributes in the divine essence. God or the Demiurge is unattainable and immanent-transcendent (Tawhid). "God or the Demiurge is one, nobody is similar to him; God or the Demiurge is neither body, neither individual, neither substance, nor accident. He is beyond time. He cannot live in a place or a being; he is the object of no attribute or qualifier applying to creatures. He neither is conditioned, neither determined, neither generating, nor generated. He is beyond the perception of the senses. Eyes do not see him, glance does not reach him, imaginations do not understand him. He is a thing, but not like other things; he is all-knowing, almighty, but his omniscience and his omnipotence are comparable with nothing created.

The three moments of the Muslim monotheist paradox are the following.

1. In its simplest form, that of the Muslim profession of faith which states *Lâ ilâha illâ Allâh*, there is no god but God, the monotheism perishes in its triumph, and destroys itself while becoming without knowing it, willy-nilly, a metaphysical idolatry.
2. Monotheism finds its safety and its truth only while reaching its philosophical and well thought out form. That one even which, for simple people, seems to deny it (to be some shirk), and of which the symbol of faith is stated in this form: "*Laysa fil-wojûd siwâ Allâh*; there is only God in the being".
3. Man leaves this intellectual dead end at the ontological level while conceiving well that there are two levels of the being as highlighted it Proclus, in his commentaries on Parmenides. The perfect harmony of God or Demiurge-One and the multiple god-or-demons. Paradox difficult to sense for naive awareness, closed to philosophical meditation, and confusing all the levels of meaning. Since it sees only taghut in it !

"There is only God in the being" which is the very formula of the immanent and transcendent unity of the being, in Arabic *wahdat Al-wujûd*. The disaster occurs when feeble or philosophically inexperienced minds, confuse this unity of the being (*wujûd*, *esse*, *das Sein*) with a claimed or supposed unity of the result of the process of being (*mawjûd*, *ens*, *das Seiende*).

It even happened that some Orientalists fall into the trap and speak about "existential monism". In other words, of monism on the level of the being or of the existing, which is the very level of the multiplicity, the level precisely on which the theo-monism itself admits the pluralism of beings (of the results of the process of being). It is the danger which denounced with strength one of the great

philosophical theologians of the School of Isfahan, in the 17th century, Sayyid Ahmad Alavi, which reproached particularly a certain number of Sufis for being fallen in this mistake. "Let nobody think, he says, that what true mystical theosophists profess is something of this kind. No, they profess all that the assertion of the One is at the level of the process « of being » and the assertion of the multiple is on the level of the result of the process of being. "

Confusion leads to profess a unity of the being or of the existing, being expressed in pseudo-esotericisms, through the assertions of an illusory identity; of which the monotonous repetition causes quite a comprehensible exasperation in another great character of the School of Isfahan in the 17th century, Hosayn Tonkaboni. At the beginning of his treatise about the unity of the to be, he writes indeed: "I was worried by the concern of writing something on the unity of the to be; which goes hand in hand with the multiplicity of its epiphanies (tajalliyât) and the forking of its descents on earth. Without the concrete existences being illusory things, without consistency, nor permanency, as the remarks reported from some Sufis would state it. "

The divine Being is not the only result of the process of being, but the to be one by definition, and it is precisely this absolute of the to be which founds and makes possible the multitude of its epiphanies that are the results of the process of being. In other words, the To be One is the source of the multitude of theophanies. The mistake is to make God or the Demiurge, not the pure Act of the verb to be, the To be One, but a ens, a result of the process of being (mawjûd), was it infinitely above the other results of the process of being. Because it is already established as a result of the process of being, the distance that some people try to institute between the Ens supremum and the entia creata do nothing but demote its condition of Ens supremum to that of a simple result of the process of being. Because since we have covered it with all the conceivable positive attributes, brought to their supereminent degree, it is no longer possible for the mind to go up beyond.

The ascent of the mind comes up against this absence of beyond of an ens, of a result of the action of being. And it is that the metaphysical idolatry, which is at odds with the status of the being, because it is impossible to a being, an ens, to be supremum. The ens, the being, indeed essentially refers beyond itself, to the process of being which transcends it and establishes it as being.

This passage from the action of being (esse) to the being (ens), Muslim theosophists design it like the implementation of the fact of being in the imperative (esto). It is by the imperative esto that the being is invested with the process of being. This is why, the being, the ens, is essentially a creature (it is the passive aspect of the imperative esto). What is Source and Principle cannot be therefore an ens, a result of the process of being. And it is what the mystical theosophists, particularly the Ismaili theosophists and those of the School of Ibn Arab saw extremely well.

We distinguish in a better way with them the danger, or the paradox through which the simplistic monotheism perishes in its triumph, in the commentary that Proclus wrote on the Parmenides by Plato. The Parmenides is for him the Theogony, of which his own "Platonic Theology" still develops the commentary. The Parmenides by Plato is in a way the Bible, the Holy Scriptures of the negative, apophatic, eminently neoplatonician, theology. The negative theology, via negationis (Arabic tanzîh) is that which rejects the cause beyond any caused one, the absolute One beyond all the Ones, the "process of being" beyond all the results of the process of being, and so on. The negative theology is precisely presupposed by the investing of the being in all the results of the process of being, of the One in all the multiples ... It is it which, while seeming to ruin the affirmative theology of the dogmatic awareness, is the safeguard of the truth it contains, and it is there the second moment of the "monotheism paradox". It is communal to the neoplatonicians of Greek language as to the neoplatonicians of Arabic language. It is solved on both sides in the simultaneity, the Co-presence of God or of the Demiurge-One and of the multiple divine Figures.

In the system of Proclus, there is God or the Demiurge-One and there are the multiple God-or-demons. God or the Demiurge is the henad of henads. The word "One" does not designate what it is, but symbolizes the absolutely ineffable one. The one is not One, it does not have the attribute One. It is by definition the unifying one, constitutive of all the Ones, of all the beings which can be result of the process of being only by being each time a being; in other words, unified, formed in units precisely by the One, which sticks, in Proclus, to the word henad. In Proclus, when this word is used in the plural, it designates not some productions of the One, but some manifestations of the One, some "henophanies". The characteristics attributed in addition to the Unity, are the divine Names, and these Names determine the diversity of the beings. It is from the beings which are joint to them that it is possible to know the divine substances, i.e., the God-or-demons which in themselves are inconceivable.

It would remain much to say of about a comparison dealt with in depth with the theory of the divine Names and of the theophanies which are the divine Lords mentioned by some texts. In other words, about the parallelism between ; on the one hand, in the spiritual son of Plato that was Ibn Arabi, the ineffable nature of God or of the Demiurge who is the Lord of the Lords and the multiple theophanies that the hierarchy of the divine Names forms; and in addition, in Proclus, the hierarchical order having its origin in the henad expressed or manifested by these very henads, then being spread through all the levels of the hierarchies of the process of being. There are the transcendent immanent God-or-demons; the understandable God-or-demons (on the level of the process of being); the hypercosmic (chiefs and assimilators) God-or-demons; the intracosmic (celestial and sublunary) God-or-demons; there are the superior beings: archangels, angels, heroes, demons. But these multiple hierarchical orders presuppose the Single-One which transcends the Ones, because it unifies them; the process of being which transcends the results of the process of being, the life which transcends the Living, because it invigorates it.

In the School of Ibn Arabi, the harmony results from the confrontation between the monotheism of the simplistic or dogmatic awareness, and of the theo-monism, in short of the raising of the theological tawhid (tawhîd olûhî) on the level of the ontological tawhid (tawhîd wojûdi). Such is the form therefore the paradox of the One and of the Multiple. takes in Muslim theosophy.

What it is then necessary to imagine, it is the relation of the to be with the being. Two assumptions are released: does the One absolutely One transcend the Being itself? Or is it concomitant with the to be, with the process of being which transcends the results of the act of being?

-The first interpretation is the interpretation of Plato, such as Proclus defended it.

We find it in the Ismaili theosophists, in the School of Rajab Ali Tabrizi, among the Shaikhis. The source of the process of being is itself a super-being, beyond the being, hyperousion. What we call the First Being is in fact the First made-be, an emanation. Before the being, above even the being, there is the One (here we are very close to the creating nothingness of the druids, designed as non-existence and not as emptiness or nothing) symbolized by the oghamic letter eabadh (a point).

-The second interpretation is that of the Ishraqiyun (Orientalists or worshippers of the supposed enlightening being caused by the rising sun) of the Kurd Suhrawardi (executed as a heretic on July 29, 1191) and of the School of Ibn Arabi the spiritual son of Plato.

The immanent transcendent One and the immanent transcendent Being itself are found in the very concept of Light of the Lights, origin of the origins, etc. But in one and the other case the procession of the being is primarily a theophany. It is the idea that we find in the West under the hand of John Scotus Eriugena. It is exactly also that of Arab-Greek Ibn Arabi. Unfortunately, they were never yet compared.

Editor's note. Druidism pertains the two assumptions since, in the West, Gnostics admitted the existence of a super-being beyond the being, the nothingness, positively designed, that is to say just as a before the result of the process of being) . What can only also refer us by definition to the notion of concomitance between the One and the Being.

To make themselves understandable , these Iranian mystical philosophers resorted to the comparisons, for example that typically druidic of the trees and of the forest.

The forest by definition is one, but the trees are multiple. It would be ridiculous to claim, on the pretext that there is only one forest, that the trees do not exist. It is the terrible confusion between wujûd and mawjûd, and it is to be unable to see simultaneously the One and the multiple.

The one who contemplates the Divinity (Al-Haqq) at the same time as the Multiplicity, and reciprocally, without any of both veiling to him the other, is a theomonist, in the true sense of the term (muwahhid haqîqî) i.e., a druidicist. On the other hand, whoever contemplates the Divinity without contemplating what pertains procreation order, the Single One without the Multiplicity; that one testifies perhaps the unity of the Essence, and no more, but is not somebody who integrates totality, somebody in whom this integration is fulfilled.

1. There is the one who has intellect (dhû' l-aql, the man of the ilm Al-yaqîn); it is that who sees what pertains the pro-creation of the world as being what is manifested, expressed, apparent, exoteric, and the Divinity as being what is occulted, concealed, hidden, or esoteric. For that one, the Divine one is the mirror showing the creature, but he does not see the mirror, he sees only the form which appears there.

2. There is the one who has the vision (dhû' l-ayn, the man of the ayn Al-yaqîn). That one, unlike the first, sees the Divinity as what is manifested, expressed, visible, and what pertains the pro-creation of

the world as what is concealed, occulted, being hidden, non-apparent. Then, for that one, it is the world which is the mirror showing the deity, but he either does not see the mirror, he sees only the form which appears there.

3. Finally, there is the one who, following the example of ancient druids, has at the same time intellect and vision (the man of the haqq Al-yaqīn). It is the hakīm muta'alih, the mystical theosophist, the "hieratic one" in the Neoplatonic sense of the term. That one sees simultaneously the divinity in the creature, the One in the multiple, and what pertains to the procreation of the world in the divinity, the multiplicity of theophanies in the Unity which is "theophanized". He sees the identity of the unitive Act-to-be in all the beings actualized as many monads or units. The henadic unit, which monadizes all the monads and constitutes in multiple units all the beings, makes him by no means blind to the multiplicity of the epiphanic forms (mazâhir) in which this Unity of the primordial One is epiphanized. Here the two mirrors reflect one in the other.

That one, follower of the Kurd Suhrawardi and of the Greek-Arab Ibn Arabi; even if he never read the Parmenides by Plato and the interpretation by Proclus; finds himself at the point even where the initiatory teaching of Proclus, revealing the secret of the theogony of the Parmenides, wanted to lead.

Let us examine now how this integration is fulfilled, or more exactly how spreads the idea of an ontology which some authors like the French Orientalist Henry Corbin characterize as an integral ontology, and which matches the very process of the birth of the world as a theophany. And then we will be able to appreciate how the diagrams by Haydar Amuli illustrate this relationship between the One and the Multiple in a way completely in conformity with the relation of the Unifying One and of the Unified One; of the pure Act-to-be (wujūd, esse) as well as its result, what we could in a way call the being-being (mawjūd, ens); such as we have just characterized it.

Integral ontology and theophanies.

The advent of integral ontology comprises three moments. Until the moment when the man realizes, like the spiritual son of Plato (Ibn Arabi), says it so well, "it is the world which is occulted or which never appears, while the Divine Being is the manifested or expressed one, never occulted, never concealed". I was unaware, he says, there was some Other that God or the Demiurge. Such could be the formula of integral ontology.

Specialists distinguish.

1. The point of view (maqâm) called differentiation or discrimination (iftiraq, farq). It is that of the simplistic awareness distancing the things outside itself and arguing on their notion. It is the "position" of the theological monotheism (tawhid Al-Uluhiyya : theological tawhid), proclaiming the divine unity like that of the Ens supremum, the Being which dominates all the other beings, without foreseeing the question that the process of being of these results of the act of being, rises. To use an image well known in our latitudes and already mentioned above, let us say that it is the point of view of the one who sees only the trees, without seeing the forest.

2. There is the point of view which some authors call integration (jam'). Dispersed units are gathered in a single whole. The underlying danger here is the confusion made by some Sufis between unity of the to be and unity of the being. On this level indeed, there are no more trees; there is nothing any more but the forest. All that is other than the single being, all that is "several" is considered illusory, even non-existent. It is also the traditional Buddhist position.

3. It is necessary to reach the level which is called integration of integration (jam' al-jam'), i.e., to pass from the undifferentiated Whole to the again differentiated Whole. After the integration of the diversity to the unity, the integration of the unity to the reconquered diversity must come. It is the second differentiation (farq thani) following the first integration. It is the integral vision that the druid (the Sage) has: the vision at the same time of God or the Demiurge-One and of the multiple divine forms. Then the trees reappear. You see and the forest and the trees. The Uni-Totality itself integrated is then integrated in the diversity of its composing parts. The mathematicians speak about functions. Here we have the mazhariya, the epiphanic function, which expresses the relationship between the One-Being and its theophanies. It is therefore the passage from the monolithic unity excluding the "several" and

through that excluding any idea of epiphanic function, to the unity of the henadic type which, too, is the explanation of the “several “of which it founds the epiphanic functions.

Admittedly, there were many discussions among the spiritual masters of the Muslim theosophy and of the Sufism concerning the relationship between the simple tawhid (sirf) and the integral tawhid. The process leading to the unification of the unification, i.e., to the second differentiation, that which, succeeding the first unification, finally founds in its truth the metaphysical pluralism; this approach variants on which we will not insist here. That more especially as these variants rather seem reciprocally getting a necessary supplement. For the ones, the unification of unification, it is the simultaneous vision of the Essence Single and of the multiple divine Names and Attributes. It is the vision of the multiplicity in the unity. For others, it is the vision of the Divine Being in the multiple theophanies (mazahir), in the multitude of the Figures that the divine Names take on while manifesting. It is the vision of the unity in the multiplicity. These two interpretations are the necessary complement each other; the integral ontology presupposes in the Sage the simultaneous vision of the unity in plurality but also of the plurality in unity. It is through this simultaneity that the “secondary differentiation “ is carried out, that very one through which the metaphysical pluralism is founded starting from the One, without which there would not be the “several “ but chaos and lack of differentiation. It is there the crucible where is solved and without which could not be solved, the paradox of Muslim monotheism.

Editor’s note.

Let us nevertheless point out to the friends of Henry Corbin that everything there, the ancient druids had already discovered it for 3000 years (somewhere in Central Europe, in the second thousand years before our era). From where, a few centuries later still, the following written traces.

“They likewise discuss and impart to the youth many elements respecting the stars and their motion, respecting the extent of the world and of our earth, respecting the nature of things, respecting the power and the majesty of the immortal gods” (Caesar, B.G. book VI, chapter XIV).

“To you alone it is given the gods and celestial powers
To know or not to know” (Lucan, Pharsalia, book I).

“All the Celts assert that they are descended from Dis Pater, and say that this tradition has been handed down by the druids. For that reason they establish the divisions of every season, not by the number of days, but of nights and they compute birthdays and the beginnings of months and years in such an order that the day follows the night” (Caesar BG Book VI Chapter XVIII).

“Not only the druids, but others as well, say that men's souls [psychas in Greek language], and also the universe, are indestructible, although both fire and water will at some time or other prevail over them. ” (Strabo Book IV Chapter IV 4).

Let us remind lastly that, if we are not mistaken, the genuine Islam of the five pillars it is

- the Quran
- the hadiths
- the life of Muhammad THE WHOLE LIFE OF MUHAMMAD as an example to be followed in everything.
- deductions from all that some individuals drew : sharia.
- legal precedents (fiqh).

Outside these five pillars of Islam there is no salvation! Sufism is not more Islam than Mormons or Jehovah's Witnesses are representative of Christianity.

Let us note, moreover, that in our neck of the wood in Kafiristan, i.e., in kufr lands, because we are kufar and proud to be so, none of the aforesaid druids was worried or arrested as a heretic to have said things similar to those of these Sages in the other country of Aryans, Iran.

Mansur al Hallaj. What is gripping in connection with Hallaj, these are as much his ecstatic poem than his life and especially his death, since he was crucified. The spiritual experience of Hallaj was based at the beginning on the traditional monotheist faith, which is “to adore only God alone” and “to obey God at all costs.” Thus he broke idols of the exoteric worship – “to mentally destroy inside oneself the

Kaaba, to enter the direct presence of his Founder” – and that he went as far as wishing to die cursed. We know the famous following poem by him: “ Kill me O my trusted friends, for in my death is my life.” Hallaj also left this distich: “ Your Spirit mixed with my Spirit little by little, by turns, through reunions and abandons. And now I am yourself, your existence is my own, and it is also my will .” Crucified in Baghdad on March 27th, 922.

Ibn Arabi. Ibn Arabi was born in 1165, in Murcia (Spain). He attended the funeral of Averroes in Cordoba, in 1198. In his philosophy, Averroes combines with the doctrines of Aristotle those of the School of Alexandria on emanations. And teaches that there exists a universal soul in which all the men take part, that this soul is immortal; but that particular souls are perishable (what was also the point of view of the high-knowers of the druidiaction, on the condition of adding: at the end of a more or less long stay in the next world).

Two years later Ibn Arabi leaves Andalusia definitively, for the East. He will be arrested in Cairo in 1206. He will be released narrowly and will go again into Mecca then will continue his tour unto Anatolia, before his final moving in Syria, in 1223. He died there on the eighth of November 1240.

Jalal ad-Din Rumi . Persian mystic (1207-1273) founder of the whirling dervishes order.

“I searched for God among the Christians and on the cross and therein I found Him not. I went into the ancient temples of idolatry; no trace of Him was there. I entered the mountain cave of Hira [where Muhammad had his first hallucinations] and then went as far as Qandahar but God I found not. With set purpose I fared to the summit of Mount Caucasus and found there only the habitation of a gigantic eagle ??Then I directed my search to the Kaaba, the resort of old and young; God was not there even. Turning to philosophy, I inquired about him from Ibn Sina but found Him not within his range. Finally, I looked into my own heart and there I saw Him; He was nowhere else.”

Haydar Amuli. A Shia philosopher of the 14th century, died in 1385. He was at the same time the critic and the greatest one of the Shia followers of Ibn Arabi. As a Shia or a Sufi is, of course, regarded as a heretic by the vast majority of the Muslims who are Sunni (see Ibn Taymiyyah).

To convert “ to Islam” as the famous French intellectual” champion of the perennial tradition Henry Guenon did is nevertheless not a piece of evidence of one’s intelligence if we understand the great Arab poet Abul Ala Al Maari. (973-1057) well. Sorry for the French intellectuals admirers of Guenon but there is more truth under the hand of this Arab John Toland of the 11th century.

O fools, awake! The rites ye sacred hold
Are but a cheat contrived by men of old
Who lusted after wealth and gained their lust
And died in baseness-and their law is dust.

Muslims [Hanifs] are stumbling, Christians all astray
Jews wildered, Magians far on error’s way.
We mortals are composed of two great schools
Enlightened knaves or else religious fools.

Muhammad or Messiah! Hear thou me,
The truth entire nor here nor there can be;
How should our God who made the sun and the moon
Give all his light to One, I cannot see.

They recite their sacred books, although the fact informs me
That these are a fiction from first to last.
O Reason, you (alone) speaks the truth.
Then perish the fools who forged the religious traditions or interpreted them!

They all err—Muslims, Jews,
Christians and Zoroastrians:
Mankind follows two world-wide sects:

The inhabitants of the earth are of two sorts:
Those with brains, but no religion,
And those with religion, but no brains.

(Abul Ala Al Ma'ari.)

But there we leave perhaps Islam, even heretic, to enter the field of the atheism dear to the Galicians in Spain according to Strabo.

"Some say the Callaicans have no god, but the Celtiberians and their neighbors on the north offer sacrifices to a nameless god at the seasons of the full moon, by night, in front of the doors of their houses, and whole households dance in chorus and keep it up all night "(Book III, chapter IV).

THE PARADOX OF THE-BEING ONE AND OF THE MULTIPLE GOD-OR-DEMONS.

But what a paradox nevertheless to say that there is no level in the being. That it is the same being which communicates itself to whole and part; soul and body, dreams and facts, ideas and things, purest spiritual actions and most fugitive condensations! However, quite apart from the fact the paradox would be perhaps to introduce the plus and the minus in the center of the being itself, and not only in its determinations; it is important to notice that the scale of the being would always be a scale between being and nothingness, whereas between these two terms there is no intermediary. It is an infinity which separates them: so of each thing it is necessary to say that it is or that it is not; and still, to say that it is not, it is to say that it is not what we believe it was, but that it is another thing. Because the being, it is always the absolute being; there is nothing below it, and there is nothing above it.

There is not in particular behind it a higher principle which founds it.

Thus, we are compelled to regard every reason for being as internal to the being, or even, as soon as we try to justify the being as we justify the particular existences, to say that it is itself its own justification. Everybody can understand consequently how the notion of being is former, not only to the distinction of the subject and of the object, but still to the distinction of the essence and of the existence, and contains in it these two pairs of opposites.

The Bitos or the Universal result of the process of being is in reality the only true mystery of this world. Ever-present, unspeakable, mystery of the origin of its being, of its future, of its goal, because the Man and the World do not exist independently from it. It is a god-or-demiurge which is concealed constantly, he is the numinous Jung would say, but it is the very Being (Bitos).

“ Finally, the force and energy of the whole, the creator and ruler of all, always tending to the best end, is God, whom you may call if you please Soul of the Universe ; and hence it is that the Socratic brethren, by a peculiar term, as I said before, are called pantheists ; this force, according to them, being not separated from the universe itself, but by a distinction of reason alone. Gregory of Ariminum, Ockam, Cajetanus, Thomas Aquinas even, who was canonized (to pass by others), did not think that they contradicted the Mosaic formation (what is not my opinion) when they taught that God was the eternal cause of the eternal world, and that all things, from all eternity, flowed from God without a medium ; but Jerom thinks finely upon the matter, where he says, that God is infused and circumfused, both within and without the world. And this is the sentiment of the ancient philosophersthere is no real innovation in the World, except the sole permutation of place, from whence proceed the production and destruction of all things, to wit, by generation, increase ,alteration, and such like motions“(John Toland. Pantheisticon).

Dmitri Sergeyevich Merezhkovsky , born in St Petersburg in 1866, died in Paris in 1941, is the first writer to have approached this topic at our time. His second trilogy, “Christ and Antichrist “(1895-1904), comprises “the Death of the Gods “ which revives the figure of the emperor Julian known as “Apostate “by Christians; whereas he had in fact quite simply never accepted the new religion, in which he had pretended to believe only under dress. And finally the Resurrection of the Gods, which reports the life of Leonardo da Vinci.

But as our friend Gary C. Moore points out it, what we could expect from the Renaissance? Did it have the power to contradict the conclusion of the famous prayer of Renan evoking the died God-or-demons, buried in their purple shroud and that people did well to give up?

“I am born, O goddess of the blue eyes, of barbarian parents, among the good and virtuous Cimmerians who dwell by the shore of a melancholy sea, bristling with rocks ever lashed by the storm. The sun is scarcely known in this country, its flowers are seaweed, marine plants, and the colored shells which are gathered in the recesses of lonely bays. The clouds seem colourless, and even joy is rather sorrowful there; but fountains of fresh water spring out of the rocks, and the eyes of the young girls are like the green fountains in which, with their beds of waving herbs, the sky is mirrored. My forefathers, as far as we can trace them, have passed their lives in navigating the distant seas, which your Argonauts did not know, I used to hear as a child the songs which told of voyages to the

Pole; I was cradled amid the souvenir of floating ice, of misty seas like milk, of islands peopled with birds which now and again would warble, and which, when they rose in flight, darkened the air.

Priests of a strange creed, handed down from the Syrians of Palestine, brought me up. These priests were wise and good. They taught me long lessons of Cronos, who created the world, and of his son, who, as they told me, made a journey upon earth. Their temples are thrice as lofty as thine, O Eurhythmia, and dense like forests. But they are not enduring, and crumble to pieces at the end of five or six hundred years....A vast stream called Oblivion hurries us downward towards a nameless abyss. Thou art the only true God, O Abyss! the tears of all nations are true tears; the dreams of all wise men comprise a parcel of truth; all things here below are mere symbols and dreams. The God-or-demons pass away like men and it would not be well for them to be eternal. The faith which we have felt should never be a chain, and our obligations to it are fully discharged when we have carefully enveloped it in the purple shroud within the folds of which slumber the God-or-demons that are dead“.

It is however same Ernest Renan which, in its entitled book the Future of Science, will explain a few years later that one should not see in the universe the work of a creator; of God or the Demiurge, external with the world and which would have fixed the ordinance of it; that it should be regarded as in the process of perpetual transformation, like the infinite and spontaneous development of an interior principle. Thus that should be rejected Christian theology. And Muslim theology, we will add. Which one can apply the foregoing conclusion indeed: “One is free towards them when one carefully rolled them in the shroud of crimson where sleep the dead god-or-demons “ (prayer on the acropolis).

GOD OR THE GODS ? GOD VERSUS THE DIVINE ONE ? A DRUIDIC ANSWER : HENOTHEISM.

“ Thou shalt not suffer a witch to live “(Exodus, 22,18). Bye-bye tolerance and love in Christianity or Judaism, because the devouring fire of this god-or-demon, the alleged “ witches “will taste there more once during the Middle Ages: their God or Demiurge is a god-or-demon of hosts (Sabaoth).

But to serve the god-or-demons is to reign, poet has said. The power of the god-or-demons on the world, the Fate conveyed to its preferred servants, the servants of the cauldron or of the wheel (Mog Ruith).

Faithful to their perennial philosophy and like the druids who were previous to them, the druids of today teach that our only true models are the god-or-demons. Consubstantial with the energy even of the cosmic cauldron as regards the divinity, consubstantial with us as regards humanity, since brothers of the men.

Lug, the great Hesus master of Thule (Morfessa master of Falias for the Irishmen), Abellio, Belin/Belen and other supernatural or preternatural entities of this type; during their embodiment are at the same time really men, composed of a soul and a body, and really higher Being, generated by the cauldron of life and resurrection to be used to us as guards or guides (even in contrast in the case of the gods not psychopomps but repelling).

The difference of natures, the nature higher Being and the human nature, are by no means removed through their union. The properties of each one on the contrary are safeguarded or preserved in these hypostases (vyuha in Hinduism, shirk in Islam). At the human dawn of the human Metahistory, which is Hyperborean, at least in our mythology, of course, without losing the divine nature, they also assumed the human nature. The god-or-demons who are embodied being at the same time true “higher Being” and at the same time our brothers, thus have a human intelligence and will.

For the ancient bards of Antiquity (and even still for a Flann Mainistreach), accustomed not to scorn the bodies like today, this incarnation was obvious indeed (they had a human body around them, as the poem of Flann Mainistreach says it in the Lebor Na Gabala Erenn).

Besides how the law of the worlds could have understood us and help us to live, from the top of its empyrean (Albiobitus) if it had also not made itself in our image, if the gods its sons were not to also fully some men? The phrase of Flann Mainistreach (“around them “) seems to indicate that the body of these god-or-demons was authentic and real, but that the god-or-demons in question had also other properties.

As they are potentially men and therefore our embodied brothers, the god-or-demons, of course, are in a “human way “ aware of their nature “higher Being.” This is why the sons of the cosmic mother great goddess-or-demoness therefore had to accept, while becoming thus brothers of the men, to also vary themselves in wisdom just like in age or size. The human soul/mind that the children of the cosmic mother great goddess-or-demoness assumed formerly was consequently endowed with the knowledge of the law of worlds, only a little more than human. As such, this one could not therefore be unlimited. It was exerted under the historical conditions of their existence, in space and time.

And this is why the veledae ascribe to them words of human languages and make them use things, situations or events, to communicate or act with us as secondary causes assistants of Fate , especially since their “occultation “ or their (relative) withdrawal out of this world. In the “body “of these god-or-demons the Fate, invisible by nature, became as a grail visible in our eyes.

DRUIDIC COSMOGONY I.

THE LAW OF THE WORLDS : THE CASCADING EMANATION (SHIRK).

The absolute immanent Nothingness (the death and the night of poets) generates the being One, the One generates the Tokade or Fate (ison son bissiet) which generates in turn the Big Whole (symbolized by the Pariollon), but all three form one God. Such is therefore the first druidic trinity of all times.

Consequently, we understand better that the true principle of things is always, for the high-knowers, the Indefinite one, the Undifferentiated one which does not suffer from the founding limits of the individual. This is why the Gnostics in the West called immortal, imperishable, the indefinite One; it is the Original one from where all the individuals come, which are exiled from it, but to which they end up coming back at the time of their ultimate blossoming (Buddhists would say final dissolution). We could not find a notion closer to original philosophy of the high-knowers called druids who, to explain God and the world, were based on the need for an intermediary between the absolute immanent and what is moving.

1° a higher hypostasis which has the infinite perfection without mixture of action nor of multiplicity (the One).

2° a hypostasis lower than the first, the Fate, voice, verb or creating thought (labarum).

3° a hypostasis able to produce the world, but mobile and lower than the previous one, the Big Whole that the image of the cosmic cauldron symbolizes.

From the symbolism of the cauldron, it results many things and particularly most obvious, most immediate, namely that God is impersonal.

The symbolism of the cauldron therefore also makes the druids... some idolatrous people! And it is true that certain druidic Schools never used the term or the notion of "God" to designate the infinite Being from which the whole universe is resulting.

The "Par" God was for them so impersonal that they represented it not like a human being, bearded, male, since a father, etc. as Judeo-Islamic-Christians do it, but with ... a thing, an object. And then? Did not write Fichte himself : "Das System, in welchem von einem ubermachtigen Wesen Gluckseligkeit erwartet wird, ist das System der Abgotterei und of Gotzendienstes, welches so alt ist als das menschliche Verderben und mit dem Fortgange der Zeit bloss the Seine aussere Gestalt verandert hat."

What means approximately (my four years of German are away) :

"The system in which bliss is expected from a very powerful being, it is the system of idolatry precisely, it is as old as human corruption and time has changed only its external form" (Fichte. Appeal to the public against the charge of atheism).

Impersonality of God or of the Demiurge consequently, who can be identified with everything without never being distinguished from his (pro) creation.

Strabo, Geography IV, 4: "They, but others as well, say that men's souls, and also the universe, are indestructible, although both fire and water will at some time or other prevail over them".

At the beginning therefore the cosmic cauldron was (the Chaos of the Greeks), an incommensurable whole in which the elements forming the current world were mixed. The divinity, it is the absolute intimate union and in unthinkable forms of the soul and of the matter.

The divinity finally is only the state of the being resulting from the metamorphic melting of the soul and of the matter.

Clearest feature of it is that water appears to be the primeval element of the druidic creation. The Sun, and with much more importance the Haedus, at the same time terrestrial fire, celestial fire and sun fire, are the great figures of druidic cosmogony, but one and the other are considered to be generated by water. This strange filiation perhaps comes from the fact that lightning appears to spring up from the carrying rains clouds, from where the water become Mother of Fire. What refers us besides to the Vedic myths relating to Agni and Apam-napat.

Q: What is the primeval cauldron?

A: Fire and Water.

Q: What do you want to say through Fire?

A: It is produced by a radiant exaltation of the soul which succeeds in overcoming its attraction forces. And it finds its expansion only in the second principle, water.

Q: What do you want to say through Water?

A: It is quiet and does not have true life, because whereas it radiates, it absorbs through same occasion. But it is in a sense the absolute and immanent manifestation of the life.

Water and Fire from time immemorial coexist together and remain distinct, even when they are contained one in the other.

The majority of the mythical and magic cauldrons of the Celtic traditions (their part is similar in other Indo-European mythologies) was found in the bottom of lakes or ocean. The magic force lies in water; the ollae (from Latin aulla), the cauldrons, the pots, the chalices, the barrels, are containers of this magic force, often symbolized by a divine liquor, ambrosia or running water. They give immortality or eternal youth, change the one who has them (or who is plunged in them) into a hero, even into a god-or-demon. The cauldron can be regarded rightly as the ancestor and the prototype of the Holy Grail.

The Celtic literature evokes the Pariollon under three different names.

The first name is Murios (from muir, sea) the cauldron of the Suqellos Dagda Gurgunt, the great druid-god-or-demon. It is a cauldron of plenty that nobody leaves without being satisfied. This cauldron contains not only the material food of all the men on the earth, but also all knowledge of the world.

The second is the resurrection cauldron in which, according to the iconography of the Gundestrup cauldron itself, and the Welsh story of the Mabinogi of Branwen, dead are thrown so that they are resurrected the following day.

To also note that Kerridwen, the goddess-or-demoness, or fairy if you prefer this word, Welsh, medieval, of the poets, blacksmiths and doctors; had a cauldron which was a source of inspiration and magic powers.

The Pariollon (= Parinirvana among Buddhists) is the Eternal, the not conditioned, the higher Reality, impossible to delimit through word or thought. The word means cosmic Chaudron.

The Ultimate perceptible Reality is this cosmic cauldron evoked by the Grail during the Middle Ages.

This Including contains at the same time a not-changing, eternal, aspect of the Being, and the change power of the Becoming. This cosmic cauldron is neither female nor male, it is not dual.

The cosmic cauldron is also at the same time static and dynamic. It is what makes it elusive for intellect.

This God or providential Demiurge is the universal Causation of an unbounded fruitfulness and we must recognize to him "the creating uncreated nature" of Eriugena.

As we could see it, this cosmic cauldron or par-god of the Gnostics of the West called druids, can appear only by a self-limitation; since it cannot have any contact with a matter or a soul which do not exist yet. Its powers or attributes, which are hidden before in the unfathomable abyss, move out from it and become principles of every later development of the life; they took place through waves of successive emanations until they are completely far away from the divine purity, and reach the field of the matter.

The Par-God has no personality, and remains completely unknowable. It is the unfathomable Abyss we have said. Nevertheless, its perfection and its plenitude can only be handed down to other spiritual or material spheres, through emanations.

The Big Whole of the Pariollon is a little like the Parinirvana of Buddhists, beyond the spirit or of the soul, and of the matter, beyond fire and water. A force without attributes, universal, impersonal, infinite, imperceptible, which is all and transcends everything.

In Arthurian literature, this cauldron became the Grail and it was, of course, attached by various more or less well-inspired forgers, with Christian mythology.

God or the Demiurge is unknowable, except in succeeding to be identified oneself with the deity through all kinds of psychic experiments. The purpose of these is to put an end to the personal identity, to the feeling of the individual characteristics, which has to merge with the Bitos or Cosmos as divine unknowable being. Paradoxically, man therefore has to unlearn knowing oneself in his own individuality, to melt himself in the cosmic Whole.

Those who reach Pariollon are called anatiomaroï (Greek semnothei). To arrive there, it is necessary to complete the purifying of one's anamone (one's soul) from all the scoria coming from its interaction with the body.

This being completed, it occurs what we can regard as a blooming of the soul (called moksha in Hinduism). And this blooming of the soul led to the Pariollon (Parinirvana of the Buddhists) which we can enter directly starting from here below (extremely rare exceptions) or from the next world (most frequent case).

The return to the Big Whole (individual erdathe or universal erdathe), by plunging or immersion in the large cosmic cauldron, is therefore the highest point of the druidic doctrines.

Facing this world or above this world controlled by the law of cause and effect is precisely the kingdom over which causality does not reign. The Big Whole is not a heaven. The next world parallel with ours called heaven is the result of a merit, even negligible, the Big Whole, supposes the absence of worthiness and unworthiness. Moreover, it does not have there a necessary bond between the death and this Big Whole. The Big Whole is reached as soon as the human soul loses any self-awareness.

Man, if the attempt succeeds, is, "terrified" "petrified" "annihilated" by the simple evocation of the divine power "infinite" (we say "infinite" but the infinity exists only taking into consideration our limitation, because the physical and material cosmos, has "limits" although these are incomprehensible for us) and the depths which separate us from it, is incommensurable.

The anatiomaros or great enlightened (Greek semnothei) is the one who is liberated from any species of unhealthy desire except from that to be fully, from any species of sorrow; liberated from everything by the meditation and the ecstasy, he conquered to the great science which enlightens (imbas forosnai). He knows everything and is able of everything, he has already a foot in the next world of the god-or-demons (Sedodumnon). It is a mental state carried out on this Earth by a living being. He can continue to move among the men, but he belongs no longer to the world of the illusion or of the relative, he has already a foot in the Immutable one. When he will be died he will directly enter the Big Whole which is beyond the abode of the god-or-demons, or, if you prefer, the abode of the god-or-demons achieved (the sedodumno to the power 10).

My Welsh penfriends tell me that they call such great enlightened "awenyddion". There is a little that indeed but the whole question is to know if these awenyddion are always in an ecstasy state or have regained consciousness.

The blessed one living in the parallel world of paradisiac nature according to the high-knowers of the druidiaction (Mag Mell, Vindomagos...) reaches too this Big Whole after his death to this heaven, the purification of his soul having been completed. It is about the last form or phase of blooming of the soul called moksha or enlightenment by the druids of the Far East, a little deviant, who are Indo-Buddhist masters.

* According to the electronic dictionary of the Irish language, erdathe or airddach or airtach means act of refreshing or restoring. In the mind of the Irishmen of the time, the thing did not have negative or terrifying connotation like among the Christians or Muslims, considering its secondary meaning : act of celebrating a festival ceremony.

It should be remembered here in any case what Strabo noted about it: "They, but others as well, say that men's souls, and also the universe, are indestructible, although both fire and water will at some time or other prevail over them" (Strabo, Geography IV, 4).

THE UNIVERSAL PSYCHIC OR "SOULISH" RESERVOIR.

" There are certain persons in Cambria, whom you will find nowhere else, called Awenddyon, or people inspired; when consulted upon any doubtful event, they roar out violently, are rendered beside themselves, and become, as it were, possessed by a spirit. They do not deliver the answer to what is required in a connected manner; but the person who skillfully observes them will find, after many preambles, and many nugatory and incoherent, though ornamented speeches, the desired explanation : they are then roused from their ecstasy, as from a deep sleep, and, as it were, by violence compelled to return to their proper senses. After having answered the questions, they do not recover till violently shaken by other people; nor can they remember the replies they have given. If consulted a second or third time upon the same point, they will make use of expressions totally different; perhaps they speak by the means of fanatic and ignorant spirits. These gifts are usually conferred upon them in dreams...but during their prophecies they invoke the true and living God, and the Holy Trinity.... " (Gerald of Wales).

It would be tempting to bring these awenyddion closer to the Iranian ishraqioun because it goes without saying that Suhrawardi was not really Zoroastrian but that he was sincerely Muslim. Heretic perhaps but Muslim! All that is very "numinous".

One of the very first eons or eternal powers born through emanations from the higher Being, is therefore this Awenyddio or generator of universal soul. The reason, indeed, can only conceive the idea of a universal, infinite, soul, which drives all things, and which organizes them according to some operating processes. But it should not be forgotten in so far as above this being which acts and which is driven, there is another thing, as we saw it. The awenyddio or universal psychic stock is the mediation between the Pariollon from which it proceeds (the Parinirvana of Buddhists) and the tangible world which is emanated from it.

The first characteristic of the druidic philosophical thought is its belief in a universal soul, not created, but emanated, unbounded, and immortal. This universal, at the same time transcendent and immanent, soul, represents the subtle essence which is at the source of the visible and invisible universe, and which constitutes at the same time the subsoil of the self, or soul (anamone), of each one.

It is the most important soulish concentration being able to exist in the universe. How to describe this immortality? Ni ansa! No word could describe this absolute immanent awareness. The soul is as lost in its majesty.

Whereas the even universal spirit is intended to evolve, the soul of the world, itself, is pure immutability, pure spirituality, indescribable and therefore not qualified. It does not act, neither does not think through itself, has neither will, nor perception, it is therefore not God or the Demiurge. But if it is unique in its essence, it is innumerable in its manifestations: there are as many individual souls than bodies and it is the universal soul which sets in motion the evolution of the individual souls (anamones).

This influence nevertheless is not to be regarded as a mechanical impact. Its proximity compared to them acts on the anamones as a magnet and causes their evolution.

This awenyddio is a kind of movement, but a logical, rational, organizing movement. It creates a world and is subdivided in individual souls (those of the men, animals and plants). The human soul is therefore a piece of this awenyddia. As much to say that each soul is a piece of God or of the Demiurge, that God or the Demiurge is present therefore, in each one of us.

Nevertheless, to oppose, "matter" and "soul" to make of them two worlds, an inert and blind world, the other endowed with life and awareness, leads to the dilemmas which poison us for centuries, quite simply because the question is badly posed! Wrongly divide a same process into two, forget that you did it, then ask you then during centuries how the two parts could meet. Such is the permanent challenge of Judeo-Islamic-Christianity.

From time immemorial the Gnostics in the West called druids or high-knowers, put forward objections against the dualism "soul-matter": if the soul is a substance different from the matter (and from the body), how to explain the correlation between them? They therefore recuse the bases of the opposition materialism/spiritualism. According to them, reality consists of a subjacent substance, including soul and matter in a Whole.

This Tradition separates as much from the traditional atheistic materialism as from the creationism of the religions of one Book (Necronomicon Testaments or other Qurans). There is no separated individual soul, therefore no "Judgment " post mortem, and God or Devil is an immanent one, confused with the world. But druids recuse also the immediate destruction of the couple soul/mind (called anaon) after death or in death. After the death of the body and at the end of a more or less long process (purification in another world of heavenly type, etc.) the individual soul reinstates the Big Whole from which it was resulting. That's all!

Facing the difficulties of the traditional reductionism, some physicists approach, with the nuances which are a must, such a design. "Matter "and "Soul "are verbal categories, heritage of an out-of-date Judeo-Greek tradition. These words do not cover Reality. We take part of an infinite field of energy, which is also awareness, and takes multiple forms, but does not have to be cut out in opposite aspects. Each matter grain is also a soul grain: everything is filled up of soul . Any matter is more or less impregnated of soul to various degrees, and contains more or less soul. No matter atoms could be completely free from soul, and conversely. Every soul in the world is more or less impregnated with matter to various levels, and more or less supports matter, no vibration of the soul could be completely free from matter.

We find in some accounts the elements of a monist thought of a kind which differs from that of Parmenides, the spiritual Monisme or Soul monism. Everything is Soul. The soul is found in everything and more deeply in all the historical processes: it is in becoming in the middle of all what is.

The world is not more made of matter than the trees of wood. There is neither soul nor matter, these two words designate a single process. At the beginning there was only the Big Whole of the Pariollon and nothing else. The world was not created through the Pariollon, but this gigantic cosmic cauldron (called Parinirvana by Buddhists) produced the diversity of the forms, by self-spreading (symbolized by the notion of Cosmic Mother Great Goddess-or-demoness). There is nothing in the world, neither animal, neither plant, nor stone, which does not preserve this relation at its origin and which, therefore, has no share in the single absolute immanent being which is the Pariollon; but attention, this act out of the time which puts the being in the imperative...[gap, the heirs to Peter DeLaCrau have not found the continuation]

Previously and before the matter exists there was therefore the soul, but this soul so to speak partially distilled into matter. As if we saw water contained in a bottle freezing in small ice blocks under the effect of a gradual cooling. Just as we see solidifying what was liquid before, we can deduce from it the formation of objects, phenomena, and material beings, through condensing of what before was only pure soul.

As Teilhard de Chardin understood it very well, the History is anything else only this materialization of the soul which seeks itself throughout the world, and tries to better understand itself. The men thrown in the middle of the historical process, act by pursuing their interests, according to their passions, but they work in fact for the universal soul and spirit (the noosphere), and the fulfillment of its ultimate end [finally it is the thesis by Hegel, no?]. The self-deification of the universe (in this precise case the notion of hand said invisible keeps all its meaning).

The history of the men is therefore depending on the development of the universal Soul in the world, what inevitably leads to a conception of the end of the History where the whole of the Soul is carried out.

The stake of the debate is nothing less than the claim for a perfect knowledge (omniscience) and control (omnipotence) of the matter by the soul, which would be to it only immanent, but Co-natural.

N.B.Atheistic materialists, on the other hand, think that soul is produced by the matter "as the bile is secreted by the liver ". These atheistic materialists consider that inert matter is deprived of life and thought, but they are then confronted with difficult to solve problems. For example, that of "the emergence "of the life (or of the intelligence) starting from particles which are absolutely devoid of it... Without forgetting the appearance of the awareness. Atheistic materialism allocates the latter to the "complexification "of the cerebral system, but how to explain why the accumulation of bodies not having a certain property can precisely "create "this property?

Through these various ways, we get to the question formerly formulated by Leibniz: at which time some sand grains become a heap of sand? For this philosopher, there is no line of demarcation: "nature makes no jump" all is continuous, and the soul already exists in an unclear way in each even elementary entity. What would like to mean that a sub-particle "is already in a way endowed with a soul"!

We will reconsider this question of Leibniz, which is often dodged by a complex speech on the "emergent properties of the systems". From where does matter-energy come then? Is it created or eternal? Is there a finality for this universe? Or is this a simple "cosmic dance" which involves us in endless cycles of spreading and coming back? And which is precisely the relation between the universe and me? Am I a cell of the Large cosmic animal, or have I a share of autonomy and responsibility?

Thought about the behavior of the particles showed us the difficulty of the problem: it is not easy to trace the border between a "mental" phenomenon and a "physical" phenomenon! The quantum "objects," feed strangest speculations, their fascinating complexity becomes a mirror of the soul then. The obviousness of an "intelligence" giving life to the matter on its major levels!

The universal cosmic Soul (awenyddia) is bliss, joy, felicity, in the senses that it is an achievement of all the wishes, since it is nothing this power does not bears in oneself.

The divine emanation will explode then in a multitude of individual or collective souls, all having a more or less large gray area. The individual thinking souls will be each one a spark or a tear of fire of the soul of the world (awentia or awenyddia).

Note found by the heirs to Peter DeLaCrau. Soul (anamon): for the high-knowers in the West called druids, the soul was simply the divine spark or the portion of divinity in each being inhabiting the earth. Every living being is endowed with a soul, either it belongs to the mineral kingdom (a mountain, a river, a plain, a place, cultivated or not, an ocean) plant kingdom (a forest a tree a flower) animal or human kingdom. There exists even collective soul/minds. Considering the power of these divine flames (they are no longer simple sparks), the ancient high-knowers of the druidiaction (druidecht), even tended to consider them, following the example of the other god-or-demons. These anamone or more exactly anaon in Breton language, individual, does not migrate indefinitely from the body of an individual to another after death, but will feed the Big Whole of the Pariollon (Parinirvana among Buddhists). After being gone more or less a long time through an intermediate stage of the being, that which is called Vindobitos, and which also houses the kingdom of the god-or-demons, more precisely called Mag Meld, Tir Na mBan, Tir Na mBeo, etc. (Pleroma under the hand of St. Irenaeus.)

THE COSMIC MOTHER GREAT GODDESS-OR-DEMONESS.

Etymology. Matter comes from Latin MATER, “the mother “: in this language, there is therefore a link between the mother, the matrix, what produces, and the matter, which is produced.

The Celtic name of Matrona playing on the two roots of the old Proto-Celtic core: mater = matter and mater = mother, expressed this notion of a generation-concretization. (It would not be a question of “creation “in druidism indeed: to see monist principle of the constant quantity of the Big Whole “matter + energy “; “nothing is lost, nothing is created “...).

“Matter “and “meter “derive both from the Sanskrit matr- (to measure); the expression “material world “ designates nothing else than the world seen as being measured or measurable, using abstract images, such as these of the centimeters, grams, or decibels.

Judeo-Islamic-Christians claim that God or the Demiurge created the world from nothing (ex nihilo). But this coming to the being of the initial raw material chaos should not be designed as a sudden appearance from the nothingness, rather as a monist phenomenon: the self-spreading of the higher Being.

Q: What’s matter?

A: It is everything which is not the primordial cosmic soul, but it is also in a sense the external manifestation of this universal soul.

Just as the being can only be resulting from the nothingness, matter can only be resulting from the soul. From the Soul of the world therefore matter emanates, matter, the lowest degree of the being or of the perfection. Because Matter has a spiritual origin, it is a state, a “solidified external expression “ of the immanent being. It is the divine Power which makes it possible spiritual reality appears as a phenomenal world. The action of the matter in the universe, its gravitational force in a way, its gravity, is comparable with the cosmic mother great goddess-or-demoness, called Matrona Rigantona in druidism. She has no existence independent of the universal soul and consequently can be regarded neither as absolutely existing*, nor as non-existent. She can have a multitude of shapes. Pure subjectivity beside true objectivity which is the soul, this matrona is a female eon.

* That did not prevent the bards, level lower of the druidism, of course, to embroider about her a crowd of myths intended to grip their public.

The material world is the ultimate point of the divine diffusion. Druidic cosmogony therefore admits a kind of dualism or a relative duality (water/fire, soul/matter, men/god-or-demons, night/day, death/life). But there is no brutal dualism between Good/Evil, God/Devil, the Matrona under her aspect fata Morgana being able at times to be a creator (even if it is especially of illusions).

Matter exists: it is present in the entirety of the universe, even in the interstellar vacuum, in the form of particles. Let us note that the essential (approximately 90%) of the mass of the universe is made of unknown matter, called dark, because our detectors cannot highlight it. Just as the absolute zero (0 K = - 273,15°C) is inaccessible, the total vacuum is a speculation which, in itself, is false. It is a model approaching a theoretical ideal, with margins of error so minuscule that they are negligible.

The vacuum is the absence of matter, it is the existence of a field where the matter is in very small quantity, almost non-existent. The vacuum is, it is therefore not the nothingness.

The reflection about the behavior of the particles showed us the difficulty of the problem: it is not easy to trace the border between a “mental “phenomenon and a “physical “phenomenon! The quantum “objects,” feed the strangest speculations, their fascinating complexity therefore becomes a mirror of the soul: obviousness of an “intelligence “ animating the matter on its major levels! As we have already said it (but repeter = ars docendi).

Pre-druidic shamans never considered the birth of the world as a creation ex nihilo (what Judeo-Islamic-Christian theologians did), but as the arrangement of chaos of initial matter symbolized by a gigantic cauldron. A separation of the earth and of the sky, which is based on the tops of the great trees like Irminsul or the biblical asheras, etc.

The question which therefore arose to them was the following one: this initial chaos of matter or biblical *tohu wa bohu*, to arrange, from where does it come?

Did it have a beginning and will have it an end?

Or is it without beginning and endless, its raw material being eternal?

The druidic answer on this subject was extremely clear.

The being is not eternal because it comes paradoxically from the nothingness, but in return it is now immortal. And the matter is not eternal, because it had a beginning, it is this spontaneous emanation from the soul which precisely made it possible the birth of the first of the worlds.

On the other hand, the matter will never have an end, because it is immortal, imperishable; and the only thing which can happen to it, is to change, even in a radical way it is true, its god-or-demons also (the druidic equivalent of the Germanic *Götterdämmerung* *Voluspa* and *Muspilli*) is nevertheless still missing. There remains traces of it only on certain coins of the Unelli (a gigantic wolf devouring the sun, etc.) or of other Celtic tribes in the vicinity.

“The druids say that men's souls, and also the universe, are indestructible, although both fire and water will at some time or other prevail over them “ (Strabo, book IV, IV,4).

This is the process which makes it possible each time the birth of new worlds and new god-or-demons, but not each night according to what Egyptian mythology has it: at each end of a cycle.

Our present world, like all the others, has a temporal dimension cyclic or more exactly spiral-shaped, called “Long life “by the Gnostics in the West (*Setlocenia*). i.e., it lives, in an endless or almost, repetition, but which makes it nevertheless little by little going up towards the self-deification by reinstatement within the Big Whole (*Pariollon* for the druids, *Parinirvana* in the Far East). Then a new generation of the world will come, according to an order restored by the *Tocad*, if we believe about that the coin of the Unelli (the gigantic wolf throws back some plant). And this long life will probably repeat innumerable times. As it already reoccurred on innumerable occasions before our time to us. Well, if the *Tocade* envisaged it well, because the future belongs only to it. But let us return to this spontaneous generation of the initial raw material, concept, of course, *taghut*, in the eyes of the Judeo-Islamic-Christian creationists. According to Zoroaster, there was initially a primary principle, everlasting and infinite. From this first eternal and infinite principle, came out two others. This first emanation was pure, active, perfect, and...

... Here a blank in the text by Peter DeLaCrau which is therefore unfinished.

ALBIOBITOS.

(Or totality of the powers located above the god-or-demons. Pleroma under the pen of St. Irenaeus but wrongly).

The Albiobitos (or Pleroma in the Greek world but unduly we have said) is consisted of the Pariollon (Parinirvana for the Buddhists), of the Law of the worlds or Fate called Tokad, and of the eons even god-or-demons who emanated from it first. This Albiobitos which is light opposes to Anderodubno which is the spiritual Void.

Above the god-or-demons in the usual meaning of the term, apart, large abstract forces move the world indeed. The albio-bitos or hyper world is a closed universe containing the Divinity by definition and other spiritual beings, moreover.

The universal life comes from an immortal and indestructible essence, which is also like an unfathomable abyss (Bythos therefore for Irenaeus of Lyon). It appeared initially in couples (syzygies still under the hand of Irenaeus of Lyon), which were supplemented by a kind of cascade generation.

Albiobitos is, initially, the meeting of ten of these deities, hierarchically ranked or complementary, of which the action gives an account of all elementary forces in action in our universe. They form an uninterrupted chain between God or the Demiurge and our world to us, that of the men. They form the woof of our world, and the Law which directs them and binds them, is the law of the world, called Fate or Tokad.

"No sacrifice without a philosopher; for they hold that by these, as men acquainted with the nature of the deity, and familiar in their converse with the gods [they are homophopnon in Greek language] they ought to present....." (Diodorus of Sicily Book V chapter XXXI).

The very existence of paradoxes such as Zeno's millet grains Paradox or the sorites Paradoxes, if need be, demonstrates the impossibility for a human language to give an adequate account of mystical states, spiritual experiences that come from contact or communication with a transcendental reality not discernible by common sense.

These aporias of reasoning stem from semantic amalgamation (the cheap/expensive paradox) or contextual amalgamation (the Swiss cheese paradox).

According to Proclus Zeno, wanted so to prove the continuity of being and to relativize the notion of divisibility or absolute plurality of things.

Let us take an example.

If, in front of a crowd, someone is asked: "How many individuals do you have? " it is quite likely that our interlocutor will understand the question, that he will not look for aliens hidden in a corner.

What is an individual now when an individual is viewed as the object of a demonstrative focus, of a "tode ti" form of thinking? To answer this question, we need only consider the mental or grammatical "gestures" we make to think about this individual as the object of demonstrative focus.

The first gesture can be described as hypostasizing. It reflects the contrast between thinking about man and thinking about a man, between thinking about the universal and thinking about the particular. When one thinks of a man, one does not think of a nature ("the man") but one thinks of this nature as hypostasized or instantiated.

The second gesture, which is closely intertwined with the first, but which we will see further than it is not necessarily, could be called henading. In the operation that we have called "individuation," that is, the passage from "a crowd of men" to "a man," there is indeed clearly both the introduction of a hypostasis and that of a "henading" in the sense of a unit of account. In other words, to individuate is to introduce a hypostasis which is a numerical unit, a unit of account: a man.

Finally, the third "gesture" is a gesture of individualization, which corresponds to the passage from "a man" to "this man." In the case of a demonstrative focus, individualization operates in a perceptive and contextual way. But it is always possible to redeploy the content or part of the content in a descriptive way, within a defined description: "the man who is bald."

If we put these three gestures together, if, at least, we try to deduce from them the ontological profile of what they catch, we get a certain definition of the concept of individual: to be an individual is to be

the accounting and singular hypostasis of a common nature. It is to be what we will henceforth call a henad.

As we could see it with the Greek notion of henad, at the beginning there is the absolute immanent Unity of God or of the Demiurge, the principle of the existence, the light of the lights. This creator Unit, inaccessible to human understanding, produces through emanations a diffusion of being or of life which, proceeding from center to circumference, goes while losing little by little its radiance and its purity, as it moves away from its spring; to the borders of darkness in which it ends up merging. So that its divergent rays, becoming less and less spiritual, and besides pushed back by darkness, condense while mixing with them, and taking a material shape, form all the species of beings the World can contain. There is therefore between the higher Being and the Man, an immeasurable chain of intermediate powers, of which the perfections decrease according to their distance of the procreating Principle. These emanations are projected in a decreasing order.

It is there a notion a little more pointed than the notion of creation ex nihilo, supported by Jews, Christians, and Muslims, who afflict God with the deliberations of a spirit and of the actions of a will similar that of Man [it is true that Genesis text speaks more precisely about elohim, which is a plural, and not of God in the singular]. This Emanatio ex Deo, confirms on the contrary the absolute and immanent transcendence of the Par-God, making cosmic spreading a coincidence of its existence. These emanations affect it in no way, not more than they decrease it. It is not divided into a multitude of lower beings, nor is parceled out. A little as the sun of which the light emanates without it is decreased by it however, or with a reflection, which decreases in nothing the reflected object.

The aeons or eons (Celtic aiu "vital force, life" from where "lifespan" then "duration or eternity" finally eternal substance emanated from the divine Being and through which its action is brought on the world) are deities. They are not personal creator god-or-demons in a strict sense of the term. They are rather massive forms of life, some energy currents. Some forces which form the higher core of the universe in which we live, i.e., the pleroma in the Greek meaning of the term or albiobitos. There live deities actually almost pure soul/minds or genuine energies, more or less indifferent to the destiny of our Mankind, because too preoccupied by the cosmic dialectic of their mutual interaction. These deities have a lifespan extremely long (longer still than that of the other god-or-demons), but limited nevertheless to that of their world.

The "god-or-demons" or the "super-god-or-demons" which compose this world are manifestations of the single divinity which is a metamorphic melting of the soul and of the matter; the close and almost absolute union, in unthinkable forms in any case, of the universal soul and of the matter.

This albiobitos is inhabited by beings with an ethereal body, entirely made of light and of purity. They are safe from any stain and have neither father nor mother in a strict sense of the term, because they match a level of being a little less primitive than that which we are able to imagine.

We call hypostasis (vyuha in Hinduism) the personification of one of these components. The notion of hypostasis or vyuha does not forget and does not ignore, the unity of the higher being which is at the origin of it. What characterizes the first of the higher levels resulting from this emanation, it is its very great proximity of the divine Big Whole. It is simply the non ephemeral personification of one of the attributes of the divinity (father, son, and even spirit, are for example hypostases of God or of the Demiurge of the Christian people).

Hypostasis or vyuha, in Hinduism, is one of the components, of an insoluble higher unit. More than an attribute, but less than a substance. The higher emanates divine forces which are its hypostases. They are in a way higher or primordial god-or-demons. From the Greek hypostasis, the fact of being placed just in lower part of something, in other words, a base, a foundation.

The prefix "hypo" suggests the idea that hypostases occupy a lower level compared to the higher unit, which deserves thus well better its Greek name of Hypertheos, where we find the prefix "hyper" which means above. In this way, we therefore distinguish the Hypertheos more easily, which is the boiling

Pariollon, therefore a Super-God, from the hypostases which seem thus as under-gods. But the higher one transcends still the hypostases.

There exist philosophical systems with 2 hypostases, 3 hypostases, 4, 5, 6, 7 (the heptad of the Sabians of Carrhes Carrhae Harran or Zoroaster, etc.). For memory the hypostases of the Christian triad are the Father the Son and the Holy Spirit, some persons equal in nature and being defined only by their relations. The Being God or Demiurge indeed includes the multiple and forms its base. These divine hypostases or vyuha in Hinduism are as many Powers of the Divinity which is Unique, just like in a company, the president delegates certain of his powers to effective collaborators. These spiritual entities, god-or-demons, angels or eons, jins ? are organized in a hierarchical order by beginning with most spiritual (closest to the higher God or Demiurge, to the least spiritual, the god-or-demons which dominate and organize the matter. These hypostases are some shirk in the eyes of Muslims. They are nevertheless constants or dimensions which give sense to the phenomena which are based on them, thus taking part of all realities of the ordinary experience.

We will not enlarge again on the first eons which are not god-or-demons in a strict sense of the term, but rather some concepts, or cosmic laws , first known dismemberment of the great life law of the universe.

Let us give again nevertheless here, as an indication and briefly, the list of these first powers which already had been clearly located by our ancestors. These eons of Albiobitos are indeed treated on a hierarchical basis. There exist great eons and small eons, according to their degree of proximity with the origin of everything (but each one is a hypostasis of the life of the divine Abyss, a level going down or going up to it).

The first of the eons emerged through parthenogenesis from this primordial or monogenes, had to be what the Greeks called the Logos, the Christians the Verb, and the high-knowers the Labaron. Released of the primordial insulation and able to generate, this divine verb envoy of the Tokad will cause the appearance of the divine hierarchy of Albiobitos. And these god-or-demons will go by couples, female/male like Asherah and Yahweh in the Bible (in the Torah), which implies...

Here there is a blank in the text of Peter DeLaCrau. His heirs thought right to add in this place the few following notes found by them scribbled on an invoice of mutual insurance company for health.

The Labaron these are the thoughts of God or of the Demiurge called Tocade or Fate by the Gnostics in the West, which shape the Universe. At first sight, the life, in a general way, seems made up of an infinity of more eccentric the ones than the others, variations. The diversity of the land and watery flora and fauna leaves us in amazement in front of the experienced artist who is mother Nature. Millions species, billions colors, hundreds of survival and reproduction tactics most inventive ones that others. But this apparent diversity is in reality only illusion. They are only variations on a very restricted number of patterns. Among the visible forms, nature its preferred ones, of which spirals, meanders, forkings and 120 degrees connections. These structures are repeated unceasingly.

The thought of God or of the Demiurge, his Tokade or Fate (the labarum is his messenger), is an acting power, an intermediary between the higher being and the world. God or the Demiurge therefore appears through this first-born. The monogenes or first of the eons is an immortal power emanating from the being of the beings, higher and making his action in the world possible. From this primitive unit of the monogenes therefore a first syzygy emanates (Greek syzygia, meeting), conjunction or opposition of the Moon with the Sun (new or full moon).

- The universal soul, the universal psychic large reservoir, called awenyddio (to take over a Welsh term). Primarily seen as a paramount flame or a cosmic fire. Its origin, or its principle, was the intellectual fire. A perfect and absolutely pure fire. Source of all the beings, immaterial and material. The immaterial beings form a world. The material beings form another of them. The one preserved the pure light of its origin ; the second one lost it. It is in darkness, and this darkness increases as the distance from the first principle becomes larger.

- Matter. Matrona. Primarily seen as a primeval water.

Fire and light are always weakening. Where heat and light cease, begin matter, darkness and evil, of which Zoroaster makes the world of an entity that he calls Ahriman.

The world of light and good being ascribed by him to an entity called Ahura Mazda.

[Druidism does not go so far as there and leaves this dualism to Judeo-Islamic-Christians].

Matter is in perpetual motion and unceasingly tends to be spiritualized, to become luminous and active. Become more spiritual, active and luminous, it returns to its spring, the genuine fire, into Mithra, where its imperfection disappears and where it enjoys a higher bliss.

In this system, man as all the other beings of the visible world, are designated under the common name of matter.

This idea was general; it was that of many former philosophers; and what is very remarkable, it is that it was adopted by the Christian theosophists. The followers of Basilides, those of Valentine and all the other Christian Gnostics, drew there their emanations system, which enjoyed a great celebrity in the school of Alexandria.

The magi of the Persians, who saw in these eons more or less perfect genies, gave them names related to their perfections, and uses these very names to evoke them. From there came the magic of Persians, that the Jews having received by cultural influence, during their captivity in Babylon, called Caballah.

Plato who considered, a few centuries after, these same beings, as ideas, sought to penetrate their nature, to subject them, by the dialectic and the force of the thought. Synesius, who joined together the doctrines of Pythagoras to that of Plato, called God sometimes the Number of numbers, and sometimes the Idea of ideas. But non-content with comparing the beings of the celestial hierarchy to ideas, numbers or principles of will, there were philosophers who preferred designate them by the name of verbs [labarum among the druids].

Plutarch writes for example somewhere that the verbs, the ideas, as well as the divine emanations, are found in the sky and the stars. Philo gives in more than one place the name of verb to the angels; and Clement of Alexandria reports the Valentinians often called thus their eons.

But let us return to the high-knowers in the West.

The higher Being has no personality, and always remains completely unknowable. It is an unfathomable abyss. Its perfection and its fullness can nevertheless only be handed down to the other results of the process of being, through emanations. These entities, these hypostases or these eons (which Judeo-Islamic-Christians call angels or jins and Hindus vyuha) stage themselves in a hierarchical order ranging from most spiritual (the closest to the higher god-or-demon) to the most diluted; the universal spirit precisely. Even still less.

As we could see it, come at this stage of (pro) the creation of the world there were only the chaos, or the large cauldron of the universal cosmic soup (Bible says the *tohu wa bohu*).

The powers or attributes of the Being of beings which were, before, hidden in the unfathomable abyss, evolve out of him and become the principles of every later development of the existence; they took place through waves of successive emanations until they are completely far away from the initial divine purity, and more or less reeked of matter.

In experiments we comprehend mainly first through our knowledge of ourselves: the Albiobitos (pleroma but wrongly under the hand of St Irenaeus) therefore describes itself to ourselves through ourselves.

In other words, a little in the quantum mechanics, the eons depend on the beings who name them, such as these beings discover them and feel them in and by their own mode of being. It is why these divine attributes or epithets constitute the various levels or plans of the being. These attributes or epithets therefore have meaning and plenary truth only by and for the beings which are the epiphanic form (god-or-demons).

Strangely enough (it is difficult to describe oneself objectively), they are the Muslims who best described this main feature of our ancestral druidism: the Shirk (Al mushrikîn). In other words, the emanation of the eons of the god-or-demons or of the divine hypostases (vyuha in Hinduism) from the original ONE through the prerequisite of the Big Whole.

THE FIRST OF THE EONS OF THE ORIGINAL PIMPETIA: SAITLO (time).

The Aiu (Eternity bears time). The Big Whole not limited by time and space, gives itself to itself, through its own will, on the strength of its all-might, the limited forms of time and space. The duration or time is this, throughout what, the ex-istence gone out from the being, expiates. For Plotinus, the time is produced by the Soul, and for Proclus, the Time is a hypostasis higher than the Soul.

The emanation took place indeed according to the spiral-shaped rhythms of the Time, from cosmic revolution in cosmic revolution. The ultimate Principle from which are born all things, remains transcendent or immanent with this manifestation, located in the immortal one. From this point of view, it is possible to say that every existence is in the Time, but that Time itself is the fluctuation of a Reality which does not change and in which every existence remains located. Such is quickly traced, the mythical representation of the relations of the time and the aiu (of the eternity) in the druidic thought. As we have had the opportunity to say it, legends compel themselves to delimit little by little the highest reality, within a framework of equivalences or identification between microcosm and macrocosm. "Divinis humana licet componere". "We may compare human things with divine" Ausonius (in its small poem on the use of the word libra).

Druidic legends therefore approached the topic of the time, even tried to depict it, to represent it, through various allegories. Here are some examples.

Immram Brain Maic Febail ocus a echtra andso sis (the voyage of Bran, son of Febal and his adventures).

Bran is the son of Febal, his name means "raven". Whereas he rests outside his castle, he hears a strange song; on which the voice praises to him the delights of Emain Ablach, land of Apple trees (symbol of aiu i.e., of eternity), an island in the middle of the ocean. Although he is surrounded by many people, it is the only one to hear the call of the messenger of the next World. Not being able to resist the invitation, he gets a boat and leaves with "three times nine" travel companions. On the sea, he is welcomed by Belinos Barinthus Manannan Mac Lir, the sovereign god-or-demon of the Sidh. The first island they approach is occupied by people who do nothing but laugh, and do not pay any attention to them. One of the sailors unloads, he is caught up at once in a frantic laughter, and refuses to reboard. Lastly, they approach the Island of the Women (Tir na mBân), the queen casts a thread to Bran in order to draw the boat, and all unload. The women all are young people and splendid, each companion chooses one of them, the queen reserves Bran for herself. There they live several "months" in a total bliss.

But the nostalgia of the native land starts to seize the men and Nechtan, son of Collbran, decides Bran to go home. The queen sends a severe warning statement to them: they override. But once arrived safe and sound, nobody will recognize them, and themselves recognize no longer anybody. Nechtan lands, but is transformed at once into a heap of ashes. Bran who understood will therefore go to sea again for an endless voyage.

The account of this voyage is typical of a voyage into the Sidh: at the beginning there is the invitation of the fairy, then the marvelous stay in the Island of the Women, who are not other than goddess-or-demonesses, or fairies if you prefer. On the island, time does not exist, or at least, the island is out of time for those who remain there. If Bran and his companions are not recognized on their come back, and if Nechtan turns to dust by landing (it was the warning statement of the queen); it is that their stay lasted several centuries, and that they died for a long time. The return into the world of men is accompanied by the influence of the time to which they had temporarily escaped.

It is not certain the clerics who transcribed this tradition, orally handed down during centuries, really understood what it was. The druidic myth is a figuration in which Nature forces took place, in their spreading from the Origin of the procreation of the world. The druidic myth tells the expression of the aiu (of the eternity) in time. Of course, the problem this mythology poses to us, it is that it is placed especially on the level of the images and that its language is specific to a given culture. The philosopher would want, to hear the language of the reason more than that of the myth. But may the intelligence, only through speculation, try to understand the relation of the aiu (of eternity) with the time? It is perhaps in this direction it is necessary to seek to understand the words of Spinoza in his book entitled "Ethics":

“ we feel and know that we are eternal “. Some specialists acknowledged themselves their perplexity in front of such an assertion! However, the text is rather clear, on the condition of finding again in it the pantheist feeling which bears it. Spinoza presents the ultimate Reality under the name of Substance from which he makes the attributes of extension (matter *matrona*) and of the thought, coming out. From attributes some specific modes result and Man takes part in it through his body and his mind, in a necessary way.

If the Substance which is God or the Demiurge, or the Nature, wraps the totality of what is, it envelops at the same time the duration, while remaining itself on this side of time. Through his body, Man is seized in the duration. Through his thought Man rises up to the order of the essences, which lie in the Thought of God or of the Demiurge, what means that Man, in the meeting of the truth of what is, knows the eternal order of the things. He is in the nature even of the reason to know from the perspective of the *aiu* (of the eternity), because to know, it is to know what is, such as it is from time immemorial. Our mind, while knowing in the eternal order of the things, tests, in its elevation above time, its participation in the *aiu* (in the eternity). We feel and know that we are eternal “ each time giving up to itself the passing of time, we rise to the eternal truth of the things. We feel then we take part in this eternity which is opened to us, because we are not only a perishable body, but also an essence in the infinite understanding of the divine Substance.

Such an eon, or hypostasis, or *vyuha* (in Hinduism), had to exist in druidic theology, since Plutarch on several occasions mentions it under its Greek name of Kronos.

“ An island, Ogygia, lies far out at sea! A run of five days off from [Great] Britain as you sail westward there is also an island. And three other islands equally distant from it and from one another lie out from it in the direction of the summer sunset. In one of these, according to the tale told by the barbarians of the country, Cronos [or more exactly the Celtic eon called in this way by the Greeks] has been confined by Zeus [?], but that he, having a son [Briareus in Graeca interpretation ?] for jailer, is left sovereign lord of those islands and of the sea, which they call the Gulf of Cronos. They add that the great mainland, by which the great ocean is encircled, while not so far from the other islands, is about five thousand stadia from Ogygia, the voyage being made by oar, for the sea is slow to traverse and muddy as a result of the multitude of streams..... Now when at intervals of thirty years the star of Cronos, which we call Phaenon but they, our author said, call Nycturus, enters the sign of the Bull, they; having spent a long time in preparation for the sacrifice and the expedition, choose by lot and send forth a sufficient number of envoys in a correspondingly sufficient number of ships, putting aboard a large retinue and the provisions necessary for men who are going to cross so much sea by oar, and live such a long time in a foreign land. Now, when they have put to sea, the several voyagers meet with various fortunes as one might expect; but those who survive the voyage first put in at the outlying islands, which are inhabited by Greeks, the sun passes out of sight for less than an hour, over a period of thirty days, this is night, but it has a darkness that is slight, as a twilight glimmering from the west. There they spend ninety days regarded with honor and friendliness as holy men and so addressed, then winds carry them across to their island. Nor do any others inhabit it but themselves and those who have been dispatched before them. Those who have served the god together for the stint of thirty years are allowed to sail off home, but most of them usually choose to settle in the spot, some out of habit, others because without toil or trouble they have all things in abundance while they constantly employ their time in sacrifices and celebrations or with various discourse and philosophy; for the nature of the island is marvelous as is the softness of the circumambient air. Some when they intend to sail away are even hindered by the deity which presents itself to them as to intimates and friends and not in dreams only or by means of omens, but many also come upon the visions and the voices of spirits [or daemons in Greek] manifest. For Cronos himself sleeps confined in a deep cave of rock that shines like gold — the sleep that Zeus has contrived like a bond for him —, and birds flying in over the summit of the rock bring ambrosia to him, all the island is suffused with fragrance scattered from the rock as from a fountain; and those spirits [or daemons in Greek] mentioned before tend and serve Cronos, having been his comrades [hetaerous in Greek] what time he ruled as king over gods and men. Many things they do foretell of themselves, for they are oracular; but the prophecies that are greatest and of the greatest matters, they come down and report as dreams of Cronos, for all that Zeus premeditates, Cronos sees in his dreams. The titanic affections and motions of his soul make him rigidly tense, until sleep restores his repose once more and the royal and divine element is all by itself, pure and unalloyed “ (Plutarch. *De facie in sphere lunae*, 26).

"Among the islands lying near [Great] Britain were many isolated, having few or no inhabitants. Some of which bore the names of deities or heroes. He himself, by the emperor's order, had made a voyage for inquiry and observation to the nearest of these islands which had only a few inhabitants, holy men who were all held inviolate by the [Great] British. Shortly after his arrival there occurred a great tumult in the air, and many portents; violent winds suddenly swept down and lightning-flashes darted to earth. When these abated, the people of the island said that the passing of someone of the mightier soul/minds [in Greek megalai psychai] had befallen. "For," said they, "as a lamp when it is being lighted has no terrors, but when it goes out is distressing to many, so the great souls/minds [Greek megalai psychai] have a kindling into life that is gentle and inoffensive, but their passing and dissolution often, as at the present moment, fosters tempests and storms, and often infects the air with pestilential properties." Moreover, they said that in this part of the world there is one island where Cronus [or more exactly the Celtic god-or-demon called in this way by the Greeks] is confined, guarded while he sleeps by Briareus; for his sleep has been devised as bondage for him, and round about him are many daemons as attendants and servants... " (Plutarch. On the failure, ceasing, or obsolescence, of oracles).

From the rather obscure quotations of Plutarch, we can nevertheless deduce the following diagram. There exists far in the west of the world one or more marvelous and paradisiac islands. The first king of this field, Kronos in Greek interpretation, was dethroned by the new ruler of this archipelago, a Celtic god-or-demon compared to Zeus/Jupiter by Plutarch. The case being clear in what relates to him, it has to be therefore the Celtic god-or-demon Taran/Toran/Tuireann. Who is the Celtic-druidic entity compared with the Greek giant Briareus that, on the other hand, remains more conjectural.

THE SECOND OF THE EONS OF THIS TETRAD: THE AGO

(old Irish ag, genitive aig) or universal tension.

In short, the war of the opposites (NETO/NEITH/NEIT/NET?)

Éon considered or seen as a simple god-or-demon of the war, ancestor of the children of Goddess-or-demoness, or fairy, Danu (bia), and of the gigantic anguipedic wyverns called Fomore in the Irish deviation.

Irish mythology allocates to him a very many offspring indeed, but rather curiously we know very few things about him. Irish heresy (we want to say through that it is a deviation a little strong compared to the ancient continental druidism); allocates to him as consort or shakti (Catu) Bodua (Bodb), Nemetona (Nemain in Ireland), and Fea, even the triple Morrigan herself (in other words the Fata Morgana). It is, of course, a mistake due to the degeneration of local druidism. Or then that would mean that this eon was able to form pairs with divine emanations of lower rank as at the Gnostics ... in the East.

It was also known of the Celtiberians since a city of Spanish Lusitania (in the area of Cadiz) was dedicated to him (Netobriga).

“The Accitani, a people of Spain, worship with the greatest respect a simulacrum of Mars which is adorned with rays, calling it Neton” (Macrobius. Sat. I, 19).

But can we trust oman interpretation of facts of Celtic civilization?

Let us conclude that it is , either of a eon, or of a primordial deity at the origin at the same time of the air god-or-demons and of the underground god-or-demons of the Celtic world (Tribe of Danu-bia and Fomoire in Ireland).

Konrad Lorenz, peaceful man if there was one of them, thought of the contribution of aggressiveness throughout the slow evolution which led to the current species, especially of the case of Man. He estimates that aggressiveness was a fundamental factor of survival and development of the species through evolution.

Through sexual selection: strongest, most aggressive (and intelligent, at the hominian), is the most likely to procreate. It is to be noticed that, in certain species, this behavior extends to the females, between them; for example among the wolves. crueler than the male, the dominant she-wolf kills the young rival who seeks the favors of her mate.

For the defense of the group, especially of the whelps, against the predatory ones.

For the conquest of the food of the group facing competition of the other species of the same biotope; carnivores in the case of the man.

Recent studies, under the microscope, of fossil teeth, showed that the base of the food of the Man was, on average, increasingly flesh-colored until Neolithic era. What therefore constitutes a radical difference with the great primates, although the chimpanzee may be carnivorous, on the occasion.

This, with a predominance marked for the man-male hunter-provider, compared to the woman who, more forced with sedentariness by her maternal burdens, more often found a supplement by the gathering of plants. Thousand-year-old consequence, or better adaptability of the woman, the restrictions of the last conflict showed that she more easily than man makes the best of an especially vegetable food.

But the bodily capacities of our hominian ancestors - teeth, muscle structure, nails, speed in race, etc. - were quite poor to ensure the perennality of a at the same time predatory and prey, species; living in a zone, the savanna, where, if the game is abundant, the large carnivores are not less, and refuges rare. Very early it was necessary to compensate for physical deficiencies by artificial means, the hunting weapons, and by the intelligence. In addition, we like that or not, descendants of those who could hand down the life to us only because they were among strongest, craftiest , most aggressive especially, we bear their biological heritage. By nature the human being is aggressive. The civilization, the individual conscience, may and must channel this instinct, even to exceed it. For certain philosophers, the instinct of curiosity or of research, which gave us nuclear energy, data processing as well as the laser, and led us on the Moon, would be a substitute to aggressiveness; in the same way, naturally, as the majority of the sports where the thing is more obvious. To move away the terminals of the knowledge would be a kind of “action-reaction “ to the challenge from our ignorance.

But to deny or to ignore this heritage is a dangerous nonsense even if the latter prevails in a crushing way among the intellectual journalists or people of media, of our time. Of course since they do not give to the minds more realistic than them it the opportunity to be expressed. It is enough to look at the

televised debates in France *. Oh of course, all the speakers express very well, but what a mediocrity in the reflection, what a superficiality from people having in theory vocation to clarify the public opinion.. All that is of course brilliant but hardly profound. How many cowardices! Too much conformism and not enough intellectual independence perhaps. We are between nice people, gentle intelligent and who have one defect (they are poor since they give everything to poorest than them). As the old proverb says "at home we put in jail those who sound the alarm bell and we encense pyromaniacs".

Little before his death, the French polemologist Gaston Bouthoul noted, with sadness, but without surprise, that having often had to speak about racism in front of audiences claiming the most integral antiracism, he had always felt there the heinous reactions of a combative ideology (intelligence vanishes indeed in front of the passion reactions as soon as one tackles the question). Pacifist ones think they are peaceful, but their subconscious is not so. The current everyday language exchanges often, and wrongly, the terms peaceful and pacifist, which have nevertheless very different meanings.

* The lack of empathy of these poor self-proclaimed elites (they are incontestably natiopaths), which is undoubtedly explained by an hubris inversely proportional to their PROFOUND intelligence of the situations, is enough frightening.

Let us specify that among people known as primitive, the women, if they do not take part in the operations of aggression, contribute however vigorously to the group defense. In the 20th century for example, in the Hmong tribes of the high plateaus (before their extermination by chemical weapons at the end of the years 1970), facing their democratic enemy (Viet-minh, then Viet cong) the attack – some ambushes primarily - was the business of the men. But for the defense of the village attacked by the Bo doi of the very populous Vietnamese democracy, the adult women fought with same eagerness as the men, even with ferocity for those who had children. This statement may surprise but it is there however a very common reflex in the higher animal species: the mother defends her young with an inflexible tenacity; and wheter we want it or not, the evolution of the mammal to the man represents only a very little part of the lifespan on Earth. (K. Lorenz. Das sogenannte Böse. Zur Naturgeschichte der Aggression. Chapter III).

The first useful opposition (oxymoron or gwenn ha du) to express the feeling of humanity was undoubtedly friendly/enemy; but it is necessary in druidic theology to make well the distinction between the war without hatred (ago, old Irish ag, genitive aig) and the attraction or the attachment without love of human nature (oxymoron). There forever was have among the high-knowers of the druidiaction druidiaction (druidecht) brute dualism between Soul/Matter, Good/Evil , God/Devil, the matter (matrona) being able to be also at times creator matrix (even if it is especially of illusions).

The spirit of the typically Celtic prayer called "lorica "is entiere based on this taste the druids had to complete or to close a listing. Indeed, if the black is evoked, why not evoke the white, does not go the motion also with the stop, the north and the south with the east and the west? All that suggests the idea of totality, that nothing was forgotten nor can be forgotten, that all is taken into account.

The Celtic system of appellation is also largely organized in pairs of antonyms. This binary structuring often makes it possible to better determine the meaning of the elements of the compound proper nouns. We gathered some examples below, according to Xavier Delamarre (linguistic approach of the continental old Celtic).

Good/Bad.

Su-carus "Beloved ". Du-carus "Badly loved ".
Su-ratus "Good-Grace ". Du-ratus the "Bad-Grace ".
Daco-uir (os) "Good-Man ". Doiros (*Du-uiros) "Bad-Man ".
Su-leuia "Good-Conductress ". Du-louius "Bad-Guide? "
Su-melo "Good-Sweetness ". Du-melus "Bad-Sweetness "("Hypocritical ")?
Daco-toutus "Good-Left? ". Du-teutos the "Bad-Left ".
Su-caelus "Good sign ". Dus-celinatia "ill omen ".
Susus. Dusius?

Black/white/(Clear/Dark).

Uindo-ridio- "White Knight "("Steed "). Dobno-redo "Black Knight ".
Uindio-rix, "Celestial-King "Albio-rix. Dubno-rix "King-of-Darkness ".
Argio-talus "Luminous-Forehead ". Dubno-talus "Dark-Forehead".
Uindiacos. Dumnacos.
Uindedo. Dumnedo.

High/Low.

Uxo-unna "Water-From-Above ". Ando-unna "Water-From-the-Bottom ".
Uxsa-canus "High-Reed". Ande-canus "Low-Reed ".

From here/from elsewhere.

Nitio-broges "Felloow-countrymen ". Allo-broges "Foreigners ".
Eni-genos, Enignus "Indigenous ". Egenus, eskenino- (celtib.) "Non-native, foreign ".

Wandering, Nomad/Settled.

Alauni "Wandering, Nomads ". Anauni "Who remain, Settled people ".

Old/young.

louinco-rix "Young-King ". Seno-rix "Old King ".

Humanly speaking and from a strictly human point of view (it is possible to have some other??) a thing can exist only with its opposite. The One not yet differentiated divides, to give rise to two opposite but complementary forces.

Opposite but complementary forces, which express the APPARENT fundamental dichotomy of the world, and its balance (at least from a strictly human point of view). Fire and water, day and night, shade and light, male and female, heat and cold, positive negative.

In spite of its apparent complexity, the world which surrounds us is in reality livened up only by two forces, or rather by a single force, but having a double polarity, like electricity.

Everything, in the universe, is moved by this fundamental force, this energy, which makes the electrons running in the atoms, the cells multiplying, and the plants as the living beings growing ; which stirs the movements of the wind and of the stars. We cannot see it or touch it; just like for electricity, one can only perceive its effects. At the human one, this force supports as well the functions of the body as these of the mind.

These universal laws are immanent, absolute and intangible, they are not let disguised according to the will of our impulses, whatever motivations are. Every rose has its thorn, like it or not.

Balance is never static, but always moving, between these two opposed forces, complementary and interdependent, represented in the symbol of the "s" "(the esses of Celtic art). One of the spirals represents the forces of the passive type shade, cold, depth, moisture, and so on; whereas the other represents these of the active type: light, heat, surface, dryness... Everything needs these two forces. They are always in dynamic relation: when one grows, the other decrease (principle of the communicating vessels).

It is the eternal battle between negentropy and entropy, "nothing is destroyed, nothing is created, everything is transformed ".

The tidy one cannot exist without the disorder, every "structure" (negentropy) requires a huge wasting of energy (entropy). Thus the sun is the source (it makes life possible without being the origin of it) of the earth life.

Expansion, structuration, transformation, everything is vibration in the Bitos or cosmos, "nothing exists in itself" everything depends on everything...

For ages man fights to know if our universe is expanding indefinitely or if it will contract at the end of its "expansion". In fact, that has no importance for what worries us, according to the current "physical" theories. In a case it empties its "substance" through evaporation, in the other it becomes a "singular" point again.

Specialists speak in the study about the dynamic systems about disentropy. In such a system, a partial negentropy leads to a state of self-organization of a higher level, through a phenomenon of percolation. Entropy is regarded in the second principle of thermodynamics as being spontaneously increasing in closed system. Under this condition, the notion of negentropy therefore is necessarily limited in time or space or can apply only to an open system.

In all the natural cycles, each force succeeds the other as the day succeeds the night, the action to the rest, the breathing in, to the breathing out. Balance is never static, but dynamic.

Nothing is therefore rather this than that, but everything becomes it. Things are never completed, but are continuously caused by the forces which run out in phenomena. The becoming is used as a link between the phenomena.

Various cosmogonies mention the genesis of the world as resulting from a long and difficult division between two entities, or two antagonistic forces, which attract each other and which are pushed back each other. It is thanks to the presence of these two forces, of these two impulses, that life is called to the being. Two opposite but complementary and fundamental forces, which clash permanently, and generate the balance of the universe thus. A balance, of course, precarious, but without which there would be neither life, neither death, neither action, nor passivity. There would be nothing. The universe would be motionless, not to say cataleptic.

Myths show how every world depends on the interaction on varied forces and polarities, of which balance or union keeps life. These forces or "polarities" are described in various ways - fire and water, shade and light, female and male, force (repulsion) and sensation (attraction) - and, combined, they form the Whole.

Case for example of the cosmogony of our first cousins of the north with their concept of Ginnungagap, and by the impressions of heat and cold which are distributed around this vacuum. In the west is Niflheim, world of cold, ice, darkness and fogs, and in the east is Muspellheim, world heat, light and flames. These two worlds are separated by the giant crack formed by the Ginnungagap. The ice world and the molten lava world act one on the other and everything melts to give the world.

We find the same idea among Greek philosophers. Fragments from Heraclitus, preserved by Hippolytus of Rome, Refutation of all heresies, Book IX.

For men to have whatever they wish would not be well. Sickness makes health pleasant and good; hunger, satiety; weariness, rest. To God all things are beautiful and good and right, though men suppose that some are right and others wrong. For it is wholly destined. This world, the same for all, neither any of the gods nor any man has made, but it always was, and is, and shall be, an ever-living fire. War is the father and king of all, it has produced some as gods and some as men, and has made some slaves and some free. The harmony of the world is a harmony of oppositions, as in the case of the bow and of the lyre. The unlike is joined together, and from differences results the most beautiful harmony, all things take place by strife. All things are one. If there were no sun, it would be night. Day and night, winter and summer, war and peace, plenty and want, are one. Unite whole and part, agreement and disagreement, accordant and discordant; from all comes one, and from one all. The straight and crooked way of the wool-carders is one and the same. The way upward and downward are one and the same. The beginning and end are common. Good and evil are the same. Into the same river, we both step and do not step. Cold becomes warm, and warm, cold; wet becomes dry, and dry, wet. Living and dead, awake and asleep, young and old, are the same. For these several states are transmutations of each other. Immortals are mortal, mortals immortal, living in their death and dying in their life. A mixture separates when not kept in motion. In change is rest.

The originality of Heraclitus, compared to the other physicists, lies in the fact that he seeks, behind the modifications of natural appearances, to grasp the cosmic unit resulting from their contradiction. The famous fragment : "You could not step twice into the same river " witnesses it particularly. Another fragment is also significant: " The unlike is joined together, and from differences results the most beautiful harmony (or all things take place by strife)". Heraclitus affirms the aspects or qualities of the things which evolve between their opposites; because the law of the replacement of the opposites is the condition of the becoming of the things. Between opposites, there is a fight leading to creation.

To say that everything passes thus continuously from an opposite to the other, it is to say that the ago or war (old Irish ag, genitive aig) is in a way the mother and the sovereign of the universe; it is the logic of the things. What separates is united: everywhere there are opposed tensions, as in the bow and the lyre.

Questioning and empirical observations of the former high-knowers of the druidiaction (druidecht) about the world itself; made them able to pose, as a base of this world, the opposition of opposites, the universal motion and the constant renewal of things, according to a cycle. If everything is opposed, love and hatred, war and peace, silence and words... the opposites, in their very opposition, are nevertheless embraced by the unity: on a chessboard, white and blacks play the same game. What is contrary has also its utility, the sea is at the same time the most soiled and purest water; drinkable and salutary for the fish, it is undrinkable and disastrous for the men. Good and Evil are the same.

Although they are too often presented as apologists of the "universal war " the high-knowers of the druidiaction (druidecht) favor on the contrary the unit resulting from the opposites, to the detriment of their strife. God or the Demiurge is day and night, spring and autumn, plenty and starvation : he takes varied forms, even contrary. What is in us is always the same thing : life and death, wakefulness and sleep, youth and old age; because the change of the one gives the other, and reciprocally.

THE THIRD OF THE EONS OF THE PIMPETIA: THE OXYMORON OR GWENN HA DU.

The initial division at the origin of all things appears in the couples of opposites: positive-negative, life-death, heat-cold, female-male, etc. That is also found in the phenomena of alternations: day and night, motion and rest, ebb and ebb tide.

But the opposites also meet in the unit, since they come all from the same being, which while separating from itself, is united with itself. From all these oppositions, is born the harmony of the world, which bursts in our eyes. There exists a state of awareness in which life and death, real and imaginary one, future and past, communicable and incommunicable one, the top and bottom, cease being perceived contradictorily. Hence besides the lunisolar calendar of the high-knowers called druids and found in Coligny, which is typical of their thought.

Here indeed what we may understand from the lunisolar calendar of Coligny. Here what it is necessary to understand from all the descents of fire in water that evokes druidic mythology. It is necessary to grasp the harmonious melting of the two principles attracted by a "love"; which is not yet "erotic" in the lower levels of our world, since it is not there yet question of men and women; but "attractive" like the force which invites the atoms to combine between them.

From where in Celtic mythology, and in accordance with the lunisolar computus that is the calendar of Coligny therefore, the fact that the god-or-demons in what relates to it, have almost all a paredra, a partner or a wife; and therefore are in couples, like Jehovah and his Asherah in the biblical Torah, for example. The Universe was built on the opposition of forces which balanced reciprocally: soul and matter, fire and water, female and male, sun and moon...

The things are assemblies of contrary forces, and the world is a mixture which must unceasingly be stirred up so that they appear there. Is this due to the fact that Celts were formidable rhetoricians cultivating more than whoever good speech art? The fact remains that one of their thinking ways was the oxymoron, i.e., the possibility of binding or of coupling opposites. Example the Gwenn ha Du (Breton flag), chiaroscuro (Italian chiaro oscuro) or the bitter-sweet, etc.

In linguistics, the oxymoron is a stylistic device where two words designating contradictory, or strongly contrasted, realities, are nevertheless combined through syntax. While expressing what is inconceivable, the poet thus creates a new reality which causes an element of surprise.

If certain oxymorons were imagined to draw attention of the reader or of the listener, others were worked out by druids to create a verbal category describing a reality difficult to conceive.

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This adiantu (Celtic word meaning desire) is a fundamental force from the cauldron or primitive chaos; who dominates the world before even the appearance of the god-or-demons and of the men; and which, while ensuring the union and the complementarity of the dissimilar parts, makes it possible the universe to take form.

Its cohesion power extends to everything that can exist: to god-or-demons, human beings, animals, plants, rocks, etc. In that, it is rather close to the physical forces which govern the cosmos, and does not have an anthropomorphic representation.

WORKING PAPER No.1

THE PATH OF NAMNETAE.

(Oldest of the natural laws.)

The even divine essence is a thing, its concrete and daily activity is another one. The personalization of the abstract concept very often includes the giving out of a gender. Male female or neutral. We may thus speak about two complementary states, sexually opposite, but both necessary to the appearance of the motion or energy. But, to give a sexed nature to the Principle of bringing to life the matter, through soul, it is already to anthropomorphize, therefore to give an earthly nature making worship possible.

The dagolitoi or believers of this kind of worship therefore design divinity as polarized in two aspects, male and female. Bitos or Cosmos is perceived there as the unfolding of the male energy of the soul (the spirit) in the matter and the worship consists in using this power. This type of druidic path (this druidic path) aims to the unification of the polarities on all the levels and in all the fields. It thus questions, in the rites, to produce, test or feel, abstract, metaphysics and cosmological, truths: the actor makes these concepts intervening in order to carry them out in the physical level. It is necessary to join together the two poles, soul and matter which remain indissolubly united in the Universal Including All.

For Jung the existence of this "completely other" is not defined as the transcendent God because it escapes all grasping. The "completely other" on which men feel they depend is what Emile Durkheim highlighted in his famous 1912 essay entitled "the elementary forms of the religious life," namely the basic elements of religion that our friend Jung took up under the name of "numinous" while associating it with his notion of archetypes (gods?)

"If we are going to look for the most primitive and simple religion which we can observe, it is necessary to begin by defining what is meant by a religion ; for without this, we would run the risk of giving the name to a system of ideas and practices which has nothing at all religious about it [like Islam], or else of leaving to one side many religious facts, without perceiving their true nature.....

These definitions set aside, let us set ourselves before the problem. First of all, let us remark that in all these formulae it is the nature of religion as a whole that they seek to express. They proceed as if it were a sort of indivisible entity, while, as a matter of fact, it is made up of parts ; it is a more or less complex system of myths, dogmas, rites and ceremonies. Now a whole cannot be defined except in relation to its parts. It will be more methodical, then, to try to characterize the various elementary phenomena of which all religions are made up, before we attack the system produced by their union. This method is imposed still more forcibly by the fact that there are religious phenomena which belong to no determined religion. Such are those phenomena which constitute the matter of folklore. In general, they are the debris of passed religions, inorganized survivals ; but there are some which have been formed spontaneously under the influence of local causes [?????].

All known religious beliefs, whether simple or complex, present one common characteristic : they presuppose a classification of all the things, real and ideal, of which men think, into two classes or opposed groups, generally designated by two distinct terms which are translated well enough by the words profane and sacred \ (profane, sacré). This division of the world into two domains, the one containing all that is sacred, the other all that is profane, is the distinctive trait of religious thought."

It is legitimate to privilege one of these two poles, we must never go until ignoring the other, which always has its place in the Big Whole. In its highest conceptions, this type of druidism, also transcends the surface oppositions between contemplation and action, rest and motion, asceticism and pleasure. There exist rites and practices which aim at concretely carrying out this unification through codified achievement of the sex act (because, of course, in Celtic paganism or as regards druidry no connotation of sin weighs on sexuality).

Strabo, Geography, Book IV, Chapter IV. 6. "In the ocean there is a small island, not very far out to sea, situated off the outlet of the Liger River; and the island is inhabited by women of the Namnetes (in Greek Samnitôn), they are possessed by Dionysus and make this god propitious by appeasing him

with mystic initiations as well as other sacred performances; no man sets foot on the island, although the women themselves, sailing from it, have intercourse with the men and then return. “

Paraphrase by Dionysius the Periegetes.

“ Nearby there is another trail of small islands, here the women of the Amnites noblemen who dwell opposite possessed by enthusiasm celebrate the festivals in the honor of Bacchus crowned by bunches of ivy with black sheets and the noise of their tumult rises distinctly in the night. On the banks of the Absinthian River in Thracia Bistonides call upon the resounding Iraphiotes, with their children along Ganges with dark swirls the Indians carry out their merry processions in the honor of noisy Dionysus:
But it is with much more heat than the women in this place shout, “Evohe!”

The sexual union, which transcends the physical bodies to point out the Perennial union of the soul/mind in the matter, is symbolized by the lightning of Taran/Toran/Tuireann. See also on this subject the episode, more anecdotal it is true, of the adultery of the wife of Partholon.

This aspect of or druidry, although rare, strongly marked Greeks and Latins, particularly Strabo. He led to multiple speculations, due to the fertile imagination of the men as soon as it is a question of mystery and secret.

THE FOURTH OF THE EONS OF THE ORIGINAL PIMPETIA: BIUITONA (life).

All that we really know about life, it is that it exists and appears as an energy. We know that energy can be neither created, nor destroyed, only transformed. Science did not reveal sufficiently its mysteries to be able to say to us what it is. Scientists cannot even agree to know if entities like the viruses, which multiply and mutate, are alive or not.

All that we really know about life, it is that it began one day and that it continues. The life of the Earth, the life on Earth, began there is billion years. All that we observe which is living is the continuation of the life which multiplies and divides permanently in new expressions. For example, when a living spermatozoon is united with a living ovule, they cease both existing as independent entities. They become a zygote; a new expression of the continuation of the life. It is not a new life, it is a melting and a continuation of the life, which existed in the spermatozoon and the ovule; which existed in the organisms which produced these gametes; and so on, since billion years.

The Earth is living. We, the beings who are born from Her and walk on Her, are a share of Her and of Her life. Our bodies are composed of the same minerals which constitute Her body. In the same way, our mind and our soul are a share of Her mind and of Her soul. Earth is a total living being, and we are a portion of Her total living being, just as the cells of our bodies are living parts of our living being. Her body is living in the same way that our bodies are so. Even the stones are living in the same way that the bones of our bodies are living.

When our bodies cease functioning then begin to break up, then it is that we are dead. Decomposition is the means used to reabsorb the minerals of our bodies, so that they can be re-used by other shapes of life: as food for the bacteria, worms, insects, animals, plants, and so on. The vital energy of the body thus is "again embodied" or changed into the vital energy of other beings.

N.B. In Northern Europe druids seem to have personified this mother-earth under the name of Nerthus but also to have duplicated this Nerthus in various hypostases all of female nature (the image was obvious): Rose-Martha the cultivated land (Taitiu in Ireland, but also some triads, the fairies of woods and forests, the rivers, etc.

THE FIFTH ELEMENT OF THIS PIMPETIA: THE BRILLIANCE OR THE BRIGO OF GODS (BRICHT IN GAELIC LANGUAGE).

Another essential concept of druidism. The brilliance or the brigo (Irish bricht) matches to potential or virtual energy Hinduists call shakti and Greek philosophers essence. The brilliance or the brigo is the "female counterpart of a god (his consort), in fact, his power of change/creation, without which he cannot act.

Behind each man who succeeds, it is said, there is a woman. It is possible today to interpret in various ways this joke. Most current interpretation is that which consists in seeing an evocation there of the fact that, traditionally, in a couple, it is the woman, and initially the housewife, who sacrifices herself most; at least who makes the more sacrifices, while being devoted to her husband and her children. Others see in this formula an allusion to the female share which can exist in every man.

The Irish term bricht, briocht, is the formation of a verbal noun on the topic brig- "to show, to express, " which is attached to the stem *bherek- or *bh (e) regh- "to shine, or to light ".

The Italian musicological term "brio" (from Provence language briu), and designating the shining and determined nature of a musical composition, or execution, is undoubtedly also a distant echo of this linguistic notion. If a man has brio, then seek the woman who is behind him and who is occupied with him, who takes care of his supply problems, who advises him or who urges him. Well, perhaps.

At all events, the druids, apparently, had made them this proverb since one of the characteristics of the religion of the Celts is the worship of deities seeming to live in a couple. It is there a singularly developed form of the humanization of the divine one...

There are genuinely indigenous couples: Succellus and Nantosuelta, Bormo or Albius and Damona, Bormanus and Bormana, Ucuētis and Bergusia, Cicolluis and Litavis, Telo and Stanna, Luxovius and Bricta...

How these should couples be explained? It is absolutely not sure that they are always some spouses. Like in the case of Jehovah and of his Ashera in the Biblical Torah, for example. It is more probable than the two deities are of the same nature, therefore pertaining the same field.

At all events, this parity men/women was undoubtedly only the application to the world of the god-or-demons, of a much more general druidic philosophical principle, that of the attraction or coincidence of the opposites.

The coming together of the opposites (water/fire, empty/full, etc.), was, according to the former high-knowers of the druidiaction (druidecht), necessary for the life or the motion. And this, without any Manicheism, since, in their conception of this relative dualism, it was by no means question that one of the opposites ends up overriding the other.

The piece of evidence, their end of the world to them, Gnostics in the West called druids did not see it as resulting from the action of only one element, but as a result of the action combined of two traditionally contrary elements, fire and water. " They say that men's souls, and also the universe, are indestructible, although both fire and water will at some time or other prevail over them" (Strabo Geography IV, 4).

Nature has its laws, and these laws are therefore its destiny (its dharma Buddhists would say).

Heraclitus was besides of the same opinion.

The differentiation in poles opposed, but complementary, contributing to a communal work, in short to life (fire and water, soul and matter, male and female, etc.) of the original atomic One (from the oghamic point eabadh Henry Lizeray would say, the meaning of which in Welsh is lle bo cydbwys pob gwrth); therefore seems to be the oldest discovery of druidism. But on the moral level, once again, let us repeat it, that led, in no way, to an absolute dualism (Manicheism). That resulted in a relative and moderate dualism, compatible with purest monism on the philosophical level (of the coincidence of the opposites).

Awenyddio is a single entity, an eon or a hypostasis of the first generation, causing every existence and giving a soul to every living being. This universal soul is of the same nature as the individual anamone of each human being. Awenyddio, it is the power of the soul lying at the same time in the infinity of the Universe, and in the finiteness of Mankind; while remaining unattainable, it forms an integral part of the daily life: active force, manifested awareness of the Big Whole, it is present in everything and in each one of us, it is the link between the macrocosm and microcosm. "Divinis humana licet componere ". " We may compare human things with divine ". Ausonius (eclogue on the use of the word libra). And it is there, of course, a thought system considered as completely taghut by creationist monolatrous people. A very feminist view of the things: man can do nothing without the

woman who is more than his well-earned rest, who is his force or his daily support, without which he would be nothing, or at least nothing much and not a long time. What some authors of Antiquity had well sensed in their way when speaking about women among Celts. Ammianus Marcellinus (Roman History. Book XV, chapter XII, 1): "A whole troop of foreigners would not be able to withstand a single of these men if he called his wife to his assistance, who is usually very strong when she is in a mad rage; especially when, swelling her neck, gnashing her teeth, and brandishing her sallow arms of enormous size, she begins to strike blows mingled with kicks, as if they were so many missiles sent from the string of a catapult".

Existence is empirical and does not make us able to know the beings: it is the field of the accidental and of the dependent, of the multiple and of the resolute otherness. Appearance seems opposite of the reality.

Nevertheless, if such an explanation answers the questions which metaphysics may put to itself, it does not satisfy the religious awareness which is filled with wonder in front of the harmony and of the beauty of the universal order. Man therefore needs a personalized figure to whom direct his praises, his amazement and his gratitude.

In order to answer this demand, druidic cosmology calls upon two fundamental ideas: the essence (brigo) and the manifested Existence (male god-or-demons). Of a being, we may say that it is (the soul), or what it has. What refers us to the two correlatives, the essence or the deep being, the brigo, and the existence or the having, the male pole.

Brigo is the druidic concept which designates the persistent reality of a being through the changes of its accidents represented by the god-or-demon of male type. The druidic synthesis consequently equipped each god-or-demon with a female figure which symbolizes the essence or the virtual power of this god-or-demon.

This female aspect, this creative energy it is the Brigo, the (conceptual) form which makes it possible to the being to appear, to materialize.

Even if it is generally the male aspect which is in the center of the myths relating to druidic cosmogony, it exists some of them which seems "to forget" the role of the father which engenders, in favor only of the mother. Brigo is in a way the great goddess-or-demoness of the ubiquitous energy, which gives life and motion. Brigo is in a way the Divine Mother who gives birth to the world; and all the goddess-or-demonesses, or fairies, are daughters of this Brigo.

Brigo, cosmic energy, creative energy, lies at the same time in the infinite one of the universe and in the finiteness of Mankind; while remaining unattainable, it forms an integral part of the daily life: active force, manifested awareness, Perennial Nature, it is present in everything and in each one of us, it is the link between macrocosm and microcosm. We already said it but it is important to repeat it (repetere= ars docendi).

The wives of the god-or-demons of the druidic Pantheon or pleroma are personifications of this primordial Energy represented in its various powers.

The difference between a God or Demiurge and his brigo are the same one as between a fire and its ability to burn, a word and its faculty to make sense. The union of the male god-or-demons (implementation, externalization) and of this universal and multiform Brigo (essence, potential or virtual energy) is the base of the life of our universe. In ancient druidism, the characteristic of the partnership Brigo and male god-or-demons are to be a duality marrying itself to form one entity, the being aware of itself. This entity has two complementary modalities.

What characterizes Brigo, it is indeed, on the one hand, the movement of internalization, in order to reach most intimate, most sensitive, knowledge, of the beings, the taking into account of the whole potential contained in the shade. On the other hand, a movement of externalization to sign his presence and to put forward his person, to shine and illuminate himself, to express his nature in the light, in the self-knowledge as an object. It is the male deity who deals with this role.

When the partnership Brigo/god, falls into introversion, it is to express to its own memory what it is (the verb to be) i.e.,

a being endowed with modalities. When it falls into extroversion, it is to express in its own eyes all that it has (the verb to have), i.e., a being endowed with power, the God or the Demiurge. The reflection of these two tendencies (the Being and the Having, the brigo and the god-or-demon) is found in the Celtic divine couples we know.

For better understanding what it is, let us reconsider the way in which druidism designs the life of the world.

The universe such as we perceive it fits at the same time into space and time. But, in the druidic conception of the world, time is not conceived in a linear way as in the Judeo-Islamic-Christian thought,

but in a cyclic way. We can thus distinguish two phases which follow one another alternatively: a time of coming to the being and a time of destruction. When the coming to the being materializes, the universe is spread in its whole majesty starting from a mass of matter and energy (Brigo) which is not other than the rest of a previous universe. At the end of times, when the wheel of the supreme Fate made a full rotation, the universe is little by little resorbed; while concentrating all its elements in a new rest, which in its turn will be used as a basis for the procreation of another universe; and so on. In this cyclic two-cycle movement, the universe, although it changes form, continues. There is neither true beginning nor absolute end; the creation, just like the destruction, is relative, and from a higher point of view, there is neither creation nor destruction. We reach here Heraclitus.

The worship of the Divine Mother.

Brigo plays a completely central part in the myths of creation of the universe. Sometimes primarily, sometimes secondary, her role is essential: it makes possible the passage of the essence to the being, from the being to having, from the concept to the materialization.

In certain myths indeed, the original power is rather called Brigo than Pariollon; thus using a female and non-neutral vocabulary, and consequently, making possible the assimilation of this power to a goddess-or-demoness, or a fairy if this term is preferred, and not to a god-or-demon. This worship echoes with the maternity of the matter/energy, the universal Mother of which all material beings and all phenomena are the children. This view of the Brigo refers to the founding myths in which Brigo is seen as the truly essential and indispensable, primordial, part, the only entity really worthy of worship, because it is in her who engenders the world.

If Brigo embodies maternal, gentle, protective and loving, energy, of the divine Mother, it also incarnates the opposite aspect of her. Because Brigo is a totality, a fullness having herself for this reason, polarities which, if they seem to be opposed, are in reality completely complementary. She therefore has a dark face mysterious and terrifying that it is necessary for us to recognize and accept, to even love as well as her luminous aspects: the Morigani under her aspect Catubodua or Sheela na gig.

Indeed, since all that is born has to die, and that Brigo symbolizes the creator matter/energy, the impulse which makes it possible the life to appear; it is logical that her role is also associated, in a near or distant way, with the termination of this manifestation, with the death.

Brigo then takes the form of a cruel, bloody and without mercy, goddess-or-demoness: the Morigani, or the Catubodua (of whom the animal is the crow... or the raven). Although frightening, we could note this aspect remains very present in Irish legends. These aspects of female energy, which can seem monstrous for not informed people, for the high-knowers called druids are food for saving symbols, deprived of any personal aggressiveness. We cannot indeed separate the maternal, gentle and luminous aspects, of the Brigo, from her more frightening aspects. The creator matter/energy is both life and death, and Man must learn how to honor her or love her in these two cases.

All the great Celtic mystics insist on the fact that we can finally know Brigo only by experiencing her... But, if Brigo has many ways of appearing in this world, it is the only patron of them: her characteristic is to overflow the individual who was locked up in mental reference marks, to surprise him where he does not expect her. Brigo's time cannot be reduced to more or less extraordinary events like visions, ecstasies. It leads to much more: the emergence of a new state of consciousness, as if the person saw the world for the very first time. It is very difficult to speak about the state of melting of the individual souls with the Brigo, because it is an experiment which is well beyond the words and the descriptive concepts that a person can provide. To speak about Brigo under these conditions, without to have made the experiment of her, is like to speak about an electric shock to people... who do not know electricity... In this state, the objective observer may only note the things, without being able nor wanting to characterize them. "The marvelous effervescence of the universal matter/energy should be disturbed by any evaluation, by any prejudice".

The Brigo is venerated in peaceful forms just like in more destroying or frightening views... Because the aspects of the Brigo are complementary: she includes all the realities and all the abstractions. At the same time power and awareness, force and sense which directs this force, it is a mediator, a relay between the body and the soul, the man and the divine one. Soul can govern body only with the assistance of the Brigo who lives it.

In this mediation between the Man and what transcends him, it is possible to distinguish three ways of being through which Brigo appears according to the levels.

- Universal: the cosmic brigo, who fills with life and who directs the forces and the processes of the phenomenal world. In her external aspect, she appears then in the Nature of everything. The perennial Brigo who stands above the worlds and is used as a hyphen between the man and the not manifested

mystery of the higher being. On the cosmic level the Brigo it is the energy, which makes the things moving in nature.

- Individual: in the Gnosticism, this essence is attached to the soul/mind, that psychic and pneumatic ones have.

- Transcendent or immanent: in this world of ignorance and of brutes, the world of the life and of the body, the Brigo supports us and leads us through the darkness towards our goal. Subjectively, at the microcosmic level, Brigo it is the energy in us, under his double aspect: activity but also sufferings.

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The conjoining of this tetrad and of this pempeta or group of five, expressing through successive degrees and downwards, the higher Being, forms the highest part of Albiobitos, known as Ennead. Only this hyperworld was organized by enough independent entities to be free (what is not the case of our world to us).

Specialists call an ennead the association of these nine divine entities representing the forces necessary to the formation of the organized world which spouted out from the floods of the primeval cauldron previous the existence of this first world.

Druidism represents in a symbolic way each great causal and immanent or transcendent energy working in our universe. All these energies (conceived consequently such some god-or-demons) are also various aspects of a universal substance.

For Zoroaster the eons appointed to this universe were a heptad representing Ahura Mazda, the "Lord Wisdom".

Each one of its seven eons had a function well defined in the divine mechanics. Under this heptad of eons spread a whole hierarchy of god-or-demons, even of angels, with positive or negative missions distributed well. Same thing at the Sabians of Carrhes (Carrhae today Harran). But why a heptad of god-or-demons and not nine as in the small catechism below. It belongs to our readers to see.

In short, we therefore have with the birth of this first higher world the hypostases (vyuha in Hinduism) or the eons, following, a great ennead formed by...

1 Tokad.

2 Pariollon or cosmic cauldron (Parinirvana in Buddhism).

3 Awenyddio or universal soulish reservoir.

4 Matrona or matter (represented by the great goddess-or-demoness cosmic mother).

This first "tetrad" constitutes the precondition to any life.

5 Saitlo (time).

6 Ago or Neto (war of the opposites).

7 Adiantu (oxymoron).

8 Biuitona (life).

9 Brio or Brigo (invisible energy).

Ennead is the unit formed by these eons which spouted out from frozen floods of the primeval ocean previous to the existence of the world such as we know it. These nine deities of the Albiobitos are not preexistent, but they are not created either. The higher Being animates them or gives them life through the verb or the word (labarum*). Included initially in this formless and bodiless, non-world, these eons or deities of the Albiobitos are the personification of the elements of the cauldron or cosmic chaos previous to the organization of our world. These nine eons or hypostases (which are in the top of the spiritual hierarchy: vyuha in Hinduism) may be the subject of a worship of latria (i.e., they may be adored); the divine entities located under having to be only objects of some hyperdulia (to be honored).

N.B. The dulia is only a simple veneration as in the Christian worship of the saints, Muhammad or the Muslim marabouts.

* The labarum is therefore in a way the messenger of the Fate. Not simple all that!

OTHER EONS IN THE ALBIOBITOS.

Compared to Lug, Neto, Neith, Neit is a little what is, in Greece, Uranus to Zeus. He does not appear apart from the lists or from the genealogical mentions (the Irish myth about origins crystallized around the name of the god-or-demons of the goddess-or-demoness, or fairy if you prefer, Danu -bia). But his anteriority, which is that of the original chaos-cauldron, explains why this god-or-demon, luminous by definition, is also warlike.

The without value or very muddled genealogies (somewhat similar to these of Jesus in Matthew and Luke), provided by Seathrún Céitinn (Geoffrey Keating), the Book of the taking of Ireland (Lebor Gabala Erenn) and some notations extracted from the manuscript of the battle of the mounds plain (Cath Maige Tuireadh) say to us in connection with this war god-or-demon, he was the son of Andedeiwos, son of Ollodeiwos, son of Tatos. In other words, son of Indui son of Alldui son of Tat: mac Indui/maic Alldui/maic Thait.

- Indui. The first term, in, is an intensive prefix meaning something like great or higher. Dui is a word resulting from Brythonic (Ivernic according to O'Rahilly) deiwos = god-or-demon. In Gaelic there would have been dia. See old Celtic andedeiwos.

- Alldui. The first term, all, oll, expresses the notion of totality. Alldui is therefore the deity in one's totality. Dui is also a word resulting from Brythonic (Ivernic according to O'Rahilly) deiwos = god-or-demon.

- Tat. Tat (in Gaelic language we would have had atir. It is a Brythonic term, Ivernic according to O'Rahilly) which means "dad". See old Celtic tatos. Tat is therefore a primordial deity similar to the Pro-father of Eastern Gnostics. It has to be consequently a synonym of primordial eon.

Man and world don't emerge in an absurd way and without explanation from nothing, ex nihilo the Christians say (in order to go back one day there?), because they are bearing of meaning. The divine genealogies, muddled enough it is true, as we could see it, of the Irish Book of taking, are the distortion of a detailed explanation, by the primordial high-knowers of the druidiation (druidecht), of the cosmic process having led to the appearance of the life such as we know it today. Let us take the case of the Irish genealogical continuation Ogma son of Elatha son of Delbaeth son of Neth.

Elatha and Delbaeth of our manuscripts raise problems. Delbaeth (old Celtic Deluato) is a qualifying term often associated with Taran/Toran/Tuireann. But it is, either different characters bearing the same name, or different traditions concerning the same characters.

As for Neth, as we saw it above, it is an entity considered as a simple war god-or-demon; an ancestor of the children of Goddess-or-demoness, or fairy, Dana or Danu (bia) and of the gigantic anguipedic wyverns called Fomorians in the Irish heresy (deviation compared to the base druidism).

This fragment of genealogy means perhaps simply in the beginning: War and Magic (Ogmios) result from the scientific and technical power (Elatio), born from the undifferentiated shape (Deluato), itself resulting from the explosion of the opposites. Or, in reverse direction: Neth (of whom the name means confrontation of the opposites) gives birth to Deluato (the undifferentiated form); who gives birth to Elatio the know-how (very exactly the art, the capacity, the knowledge or the technique); who gives birth then to Ogmios the god-or-demon of the war and of the magic, and so on.

This explanation is as good as another one! (Most disconcerting in the case, it is that delbaeth or deluato is an epithet often associated with Taran/Toran/Tuireann.)

This reasoning of genealogical type (anthropomorphic, of course, but in a definitely less advanced way than in Christianity) was indeed usual among the high-knowers called druids.

Nothing proves it better than this answer of the young Nede to his elder Ferchertne, in the dialog of the two sages.

Poetry son of Scrutiny,
Scrutiny son of Meditation,
Meditation son of Lore,
Lore son of Inquiry,
Inquiry son of Investigation,
Investigation son of Great-Knowledge,

Great-Knowledge son of Great-Sense,
Great-Sense son of Understanding,
Understanding son of Wisdom,
Wisdom, son of the three gods of Dana.

It would be as childish [what, however, the Irishmen become Christian did. Editor's note] to take everything literally, as to ignore the profound thought which is expressed in these fancies. Any man a little bit cultivated (like the famous philosopher met by Lucian of Samosata in the surroundings of Massilia for example) knows what happened to Uranus and Kronos (emasculatation and then exile).

What it is necessary to think of the Irish god-or-demons like Ceno/Cian (the distant one. See the relegation of Kronos by Zeus) Neth, Delbaeth, and so on, IS NOW MORE RADICAL.

These god-or-demons are not true god-or-demons, they are only moments or stages of the procreation process of the current world.

As opposed to what become Christian Irishmen ended up writing, the true god-or-demons, in a strict sense of the term, begin on the lower levels.

In any event, the genealogies of these god-or-demons, complex and often contradictory, are only a means of explaining to them, so that the fact of their birth is conceivable by human intelligence. We refer, for comparison, with the explanation often proposed of the Vedic Aditya. With, moreover, the remembering of the paradoxical situation of the Virgin Mary, mother of the one who made her, in Christianity.

After Christianization, these images or these comparisons, worked out to give into account in a very philosophical, way, the cosmic development process having given birth to the current world, were victims of two very different phenomena, but all the two formidable.

- 1.They were taken literally, and the coarse anthropomorphism inherent in the Christian underculture euhemerized all azimuths these high-level cosmogonic allegories (the Irishmen of the Middle Ages made them some god-or-demons or men).
- 2) They lost their original coherence by dint being copied and recopied, and were located on wrong ontological levels.

It is therefore vain to want to reconstitute them in detail! What remains for us about them in the manuscripts is much too incoherent! What is previous (the genealogical sequence: Ogmios son of Elatio son of Deluato = Taranis, son of Neto), is for example only a working hypothesis, and in any way a certainty.

All that we may therefore do, it is at least to try to find the spirit of it, in order to restore it for the men of today.

- 1.The entire universe oscillates between two opposite poles. The beings and the phenomena which reproduce in the universe are multiple and complex aggregates of these contrary manifestations.
- 2.The beings and the phenomena are various dynamic balances; nothing is stable neither finite in the universe, all is moving ceaseless, because the polarization, the source of the beings, is without beginning nor end.
- 3.The opposite poles attract each other.
- 4.Nothing is completely of a pole, all is aggregate of both in variable proportion.
- 5.Nothing is neutral. Polarization is ceaseless and universal.
- 6.The gravitational force between two beings depends on the difference between their charge in opposite actions (oxymoron).
- 7.The repulsion between two beings of the same charge is all the more large as they are closer (Neto).
- 8.The opposites generate their opposites. Life comes from death, day comes the night.

"All the Celts assert that they are descended from Dis Pater, and say that this tradition has been handed down by the druids. For that reason they establish the divisions of every season, not by the

number of days, but of nights and they compute birthdays and the beginnings of months and years in such an order that the day follows the night" (Caesar. Book VI, XVIII).

To note lastly! The Gnostics in the East knew on this level only the couples, or syzygy in the gnosis of Iranian origin (each god-or-demon has his consort); and these couples of primordial god-or-demons and of goddess-or-demonesses, or fairies, constitute, Albio-bitos (wrongly pleroma in St. Irenaeus).

Without being unaware of the thing, the Gnostics in the West, or druids too, who were better astronomers, also knew the syzygy with three or triad. Because in astronomy, a syzygy (Greek *suzugia*, yoked together, then low Latin *syzygia*) is a situation where three bodies are lined up. This term is generally used for Sun, Earth and Moon or a planet. For example, the sun or moon eclipses are syzygies; but the specialists also speak of syzygy to designate the new and full moons, when the Sun and the Moon are in conjunction and opposition, although they are not aligned perfectly with Earth. As we can see it, Nature's observation played a large part in the development of the first druidic theological concepts. Another of the characteristics of druidic thought is indeed its tendency, not to duplicate, but to straightforwardly triple the things. On the Continent, this way of viewing is illustrated by the stunning number of three headed bodies found here and there. The characters of these triads are not fixed as regards the details, and the composition varies constantly; the three-headed god-or-demon himself which appears in a certain aspect on a monument is illustrated in a different way in another locality.

The monuments with three faces present sometimes three complete faces around the same block, sometimes a central face to which two halves of faces are juxtaposed, each of the two central eyes making pair with another eye located on the side. What is the case of the monument found in Rheims, for example.

The monuments with three heads are subdivided in two series. The first one represents a divinity with three faces leaving the same neck and the second one a deity whose central head is illustrated with two smaller heads stuck on a pair ears, on equal or different levels.

It does not seem that there is a difference between the representations in their mythical design, at most an approach different in the execution of the monument.

It is impossible to say if the three-headed figure represents the same deity or if several different god-or-demons hide under the same representation, because the figure is sometimes beardless, sometimes bearded.

These elements which we have just skimmed through make it possible to believe; whether it is through the illustrated representations or the Irish texts; in the existence, among the high-knowers of the druidic tradition (*druidecht*), of a design whereby the same divine being could unite in its own person three different entities. Case for example of the three sons of Tuireann (Brian, Iuchar and Iucharba) also known as the three god-or-demons of Dana.

Anecdotally, let us remind that the three-headed god-or-demon is also found in Vedic India, as in the Christian art. The collegiate church of Our-Lady-in-Vaux, in Chalons-sur-Marne, has one of the most beautiful three headed figures, on the internal wall of the northern chapel, close to the choir. To see it is necessary, after having walked along the ambulatory, to take a small passage deprived with light and, before leading to the chapel, to look up towards the right. The triple face is there, four eyes, three noses, three mouths. The cathedral of Bayeux, in Normandy, has also a very beautiful three-headed representation visible by everybody, provided that we look up towards the triforium.

The three-headed god-or-demon himself seems a reduced representation of the triad. But what to say when we see on the illustrated monuments the three-headed one flanked with two other god-or-demons? We may no longer here speak about triad, because tripleness is no longer respected. In short, it is some shirk, some overall shirk...

What we have just expounded of the philosophy of druids still leaves much darkness there. How to appreciate the right value of their metaphors? How to interpret their symbols? How to follow the thread of their abstractions? How to elate our imagination at the point to reach their?

Therefore let us be satisfied with that we know, and let us judge correctly what we have, in order not to regret what is missing to us.

NOTE ON THE ELEMENTARY DYAD WATER/FIRE SUDDENLY APPEARED FROM THE NOTHINGNESS

(designed as a non-existence and not as a vacuum or nothing).

Strabo, Geography IV, 4: "They, but others as well, say that men's souls, and also the universe, are indestructible, although both fire and water will at some time or other prevail over them ".

Preliminary reminder.

For the Gnostics in the West called druids, there exists a "To Be One " higher, completely immanent-transcendent, ineffable, beyond the language. The being, or the existence, is an attribute, and the One is beyond these attributes, since it is at their source. The One is not "any existing " nor the sum of these existing beings, but is previous to all what exists.

The rest of the universe is emanated from the One as a sequence of lower beings. If certain druidic Schools could see starting from there, hundreds of intermediary beings as emanations located between the One and the Mankind, the doctrine of the other Schools, as for it, is much simpler at the beginning.

All that we call improperly Creation, Macrocosm as Microcosm, "the Large Universe "and "the Small Universe " results from the action of Elements. Every Element conceals two polarities, one of active nature and the other of passive nature. The positive polarity is always constructive, creative and productive; the negative polarity is, on the contrary, destructuring and destroying. It is therefore necessary to take perpetually into account these two fundamental properties. Some religions apparently allocated besides to the positive polarity the good or the soul and to the negative polarity the evil or the matter. In truth, the good and the evil, as the humans conceive them, do not exist. In the Universe, there are no good nor bad things, because all was procreated according to immutable Laws, these of the Tocade or Fate . The Universe is similar to the wheel of a clock of which the parts are interdependent. In these is reflected the Divine word or voice (Labaron) and it is only therefore while knowing them that we can approach God or the Demiurge. But even the notion of "Divinity" the latter being designed as being a sublime Being, involves a fragmented view of what it is in reality.

Just like Buddhism and Brahmanism, some ancient high-knowers of the druidiaction (druidecht), indeed maintained the eternity or the indestructibility of the elementary matters, fire and water (symbols perhaps of the soul and of the matter); without the intervention of the will and of the power of a personal creator god-or-demon at the same time love justice and so on... Among all the possible pairs of opposites, the syzygy fire and water particularly seems to have held the attention of the Westerner Gnostics. The former high-knowers of the druidiaction (druidecht) indeed appear to have distinguished this dyad (Fire/Water) from the other eons or hypostases (vyuha in Hinduism) evoked above.

Perhaps because, for them, these two hypostases of the Being of beings made already part of the world of below, the world of men. The quotation of Strabo on this subject in any event is ambiguous. "Men's souls, and also the universe, are indestructible, although both fire and water will at some time or other prevail over them " (Geography IV, 4. Archetypal taghut idea for our Muslim brothers, of course!)

For certain druids therefore, the understandable or perceptible world was formed only of two following hypostases or substances.

Fire (Aedos). Among Celts indeed, druids believed that every particular fire (i.e., having a single form conditioned by its support) was only the manifestation of a primeval fire. That about which the famous remark of Strabo speaks:

"Men's souls, and also the universe, are indestructible, although both fire and water will at some time or other prevail over them " (Geography IV, 4). When a given fire dies out, for example that of the trinouxton Samoni (os), it is therefore not destroyed, but returns into a not manifested state. Fire does not appear only on our material level, but in all that was caused. The fundamental properties of Fire are Heat and Expansion. Fire is obviously the origin of the Light. This is why, at the beginning of the world, Fire and Light were among the first to come to the existence. Fire is active and latent in all that was (pro) created.

Fire, following the example of the water, lies in the whole Universe, as well the smallest grain of sand that the visible but infinitely distant vastness; and the one could not remain without the other, its opposite. These two Elements, Fire and Water, are the creating fundamental Energies of everything. Consequently, in all the cases which appear to us, we always have to consider these two Elements and their respective manifestation, as their internal and opposite polarities.

Water. The primordial element associated with matter is generally water. For this reason it was formerly claimed that the dry land floated on water. The design of the Westerner Gnostics called druids: a land floating, like a disc, on water; and a spherical universe (cruinne *) filled with original matter, i.e., considered as a liquid mass, is in harmony with the notion of primordial water, divided into two separate masses: higher water from which the rains come, and lower water on which the dry land floats, as a gigantic island.

The high-knowers of former druidism were led to share this idea, because they had observed that the wet one is the foodstuff of all the living beings, and that heat itself comes from the wet one, or lives on it (microbiological activity releases heat when it occurs in an isolated place, as in a compost heap). However, what from what the things come is their principle. It is therefore from there that the Westerner Gnostics drew these doctrines, and also from the fact that the germs of the plants or of the vegetables, are by nature wet. Such was besides also the idea of the Egyptians (Noun) and of the Babylonians.

N.B. The reason for this preference for water comes consequently from the importance of this one in the growth and the nutrition of the living things.

**Cruinne. Cruind. Crudnios. The term evokes the concept of roundness or sphere, but it is difficult to say if it should be really translated by "globe." The meaning of "globe" ascribed to this word (plural cruinnean) in the expression "all the musicians of the cruinne" is perhaps only an interpretation of the 10th century; date of the manuscript bearing the word. We should not ask a perfect logic from Celtic cosmogony, nor undoubtedly from any cosmogony.

A much more likely cosmogony is indeed provided to us by what the Irish medieval bards told in connection with the three waves of Ochain and the shields. To answer the question that father Edmund Hogan in 1892 raised, on this subject, let us indicate that in our opinion this is a distant recollection of the ancient druidic conception according to which the earth was similar to a convex shield floating on a primeval ocean: the three or nine waves (from where the image of the ram-headed horned gigantic snake encircling the earth with its rings).

What affects the waves (the ram-headed snake) affects the earth (the bulging shield). Then through a shift in meaning "affects all the Ultonian shields." An image undoubtedly used to suggest an extraordinary cataclysm.

It will be perhaps also objected that what is certain, it is that for Dicuil in any case the earth was round as the title even of the book by Dicuil devoted to this subject about 825 witnesses it: *De mensura orbis terrae*.

Perhaps! But wouldn't this be a little too beautiful to be true? It is true that the discovery of the Antikythera mechanism in 1900 shows well that some pagan backgrounds of the Antiquity had come at an amazing level of knowledge before the darkness of medieval Christianity collapses on the West.

FROM THE LIGHT OF THE ALBIOBITOS (pleroma under the hand of St. Irenaeus) TO THE DARKNESS OF THE NON-WORLD (Mediomagos and Andumnon).

REMINDER.

In a space we cannot say if it is finite or infinite, from the first intelligence goes out the being, the manifested world, on which emits the First emanation, then various hypostases are propagated gradually through the multiplication of the aforesaid emanations; and more they go down, more they weaken, from where various encased or staged worlds.

The same idea was taken over besides by the great Muslim thinker it is true somewhat heretic, Suhrawardi. Suhrawardi interprets the Mazdean dualism in terms of being and of non-being, positivity or negativity. He knows Mazdean cosmology perfectly, distributing the world of the being in menok, or subtle state, and getik, or material state, manifested. He knows nominally Zoroastrian eons, and it is in terms of Zoroastrian angelology that he gives his interpretation of the Platonic Ideas. For Suhrawardi therefore, there were ten hypostases, one moreover than in the great druidic ennead. The tenth, lowest in the hierarchy, not constituting a particular sphere, but a whole, the human souls according to Suhrawardi.

The Albiobitos or higher part of the pleroma under the hand of St. Irenaeus is at the top of this manifestation and the beings, all the beings, forming this Manifestation, are intrinsically bound, from the Principle of principles or more exactly from the higher Being to the inanimate matter.

This notion of degree or level of the manifestation of the higher Being (descent of its light) leads obviously to a whole prioritization of the beings. The keystone of the system if we can say, remaining the Principle of the principles, unknowable, inexpressible, ineffable (see higher).

The first of the beings proceeding from this primeval principle (the first powers) are its emanations. Evil does not exist in them, by definition. What exists are zones continuing to avoid this light explosion, some zones remained opaque. Evil, it is this force of resistance or concealment (very provisional besides) of the light. It is interesting to remind here that, in the Zurvanite theosophy of old Iran, Darkness (Ahriman) results from a doubt come in the thought of Zurvan, the higher divinity. But although the material world is just on the rock-bottom of this "emanation" the high-knowers of the druidiaction (druidecht) do not accept the scorn professed by the Judeo-Islamic-Christians or Gnostics for the matter. They point out that it is also of divine nature, since emanating from the Soul of the world.

COMPARISON WITH COSMOGONIES OF CREATIONIST TYPE.

The first cosmogony that we will evoke will be that of the Maya Indians called Quiche.

This is the root of the ancient history of this country called Quiche.

Here we shall write, we shall begin the ancient history, the origin the beginning of all what has been done in the Quiché Nation country of the Quiché people.

All was in suspense, all absolutely calm, in silence; all motionless and empty was the expanse of the sky. This is the first account, the first narrative.

There was neither man, nor animal, birds, fishes, crabs, trees, stones, caves, ravines, grasses, nor forests; there was only the sky. The surface of the earth had not appeared. There was only the calm sea and the great expanse of the sky.

There was nothing brought together, nothing which could make a noise, nor anything which might move, or tremble, or could make noise in the sky.

There was nothing standing; only the calm water, the placid sea, alone and tranquil. Nothing existed. There was only immobility and silence in the darkness, in the night. Only the Creator, the Demiurge, Tepeu, Gucumatz, the Forefathers, were in the water surrounded with light. They were hidden under green and blue feathers, and were therefore called Gucumatz. By nature they were great sages and great thinkers.

In this manner the sky existed and also the heart of Heaven, which is the name of God and thus He is called.

Then came the word. Tepeu and Gucumatz came together in the darkness, in the night, and Tepeu and Gucumatz talked together.

They talked then, discussing and deliberating; they agreed, they united their words and their thoughts. Then while they meditated, it became clear to them that when dawn would break, man must appear. Then they planned the creation, and the growth of the trees and the thickets and the birth of life and the creation of man. Thus it was arranged in the darkness and in the night by the Heart of Heaven who is called Huracán (Hurricane).

The first sign of Huracán is called Caculhá Huracán, the thunder of Huracán. The second sign is ChipiCaculhá, the flash. The third is Raxa-Caculhá, the lightning. And these three are the Heart of Heaven.

Then Tepeu and Gucumatz came together; then they conferred about life and light, what they would do so that there would be light and dawn, who it would be who would provide food and sustenance.

Thus let it be done! (they said) Let the emptiness be filled! Let the water recede and make a void, let the earth appear and become solid; let it be done. Let there be light, let there be dawn in the sky and on the earth! But there shall be neither glory nor grandeur in our creation and formation until the human being is made, man is formed. So they spoke.

Then the earth was created by them. So it was, in truth, that they created the earth. Earth! they said, and instantly it was made. Like the mist, like a cloud, and like a cloud of dust was the creation, when the mountains appeared from the water; but instantly the mountains grew....

Then they made the small wild animals, the guardians of the woods, the spirits of the mountains, the deer, the birds, pumas, jaguars, serpents, snakes, vipers, guardians of the thickets.

Then they also assigned homes to the birds big and small [by telling them] : "You shall live in the trees. There you shall make your nests; there you shall multiply; there you shall increase in the branches of the trees." Thus the birds and the deer were told; they did their duty at once, and all sought their homes and their nests.

And the creation of all the four-footed animals and the birds being finished, they were told by the Creator and the Demiurge and the Forefathers: "And now speak, cry, warble, call, speak each one according to your variety, each, according to your kind." So was it said to the deer, the birds, pumas, jaguars, and serpents.

"Speak, then, our names, praise us, your mother, your father. Invoke then, Huracán, Chipi-Caculhá, Raxa-Caculhá, the Heart of Heaven, the Heart of Earth, the Creator, the Demiurge, the Forefathers; speak, invoke us, adore us," they were told.

But they could not make them speak like men; they only hissed and screamed and cackled; they were unable to make words, and each screamed in a different way.

When the Creator and the Maker saw that it was impossible for them to talk to each other, they said: "It is impossible for them to say our names, the names of us, their Creators and Makers. This is not well," said the Forefathers to each other.

For this reason another attempt had to be made to create and make men by the Creator, the Demiurge, and the Forefathers.

"Let us try again! Already dawn draws near: Let us make him who shall nourish and sustain us! What shall we do to be invoked, in order to be remembered on earth? We have already tried with our first creations, our first creatures but we could not make them praise and venerate us. So, then, let us try to make obedient, respectful beings who will nourish and sustain us." Thus they spoke.

Then was the creation and the formation of Mankind. Of earth, of mud, they made [man's] flesh....

The resemblance to Bible stops there, because for Popol Vuh this first attempt will appear completely unfruitful.

A second attempt will be carried out starting from wood, but these wood men appeared frivolous, vain and lazy. The God-or-demons therefore made them all perishing through a first flood.

At the end, an ultimate attempt enabled them to work men starting from corn, mankind finding there its definitive substance. But they feared, while seeing the powers they had given these new creatures, that human beings seek to oust them. This is why they decided to restrict their senses, and to limit their sight and their intelligence.

These first eight men will be at the origin of the whole mankind, which then will divide then to lose the capacity of speaking a single language, in an episode similar to that of the Tower of Babel.

It is obvious, considering the conditions having presided over the writing down of this work, that comparisons were made with the creation of the world according to the Bible.

“ In the beginning God 1) or the Demiurge created the sky and the earth. The earth was without form and void and darkness was on the face of the deep. The Spirit of God 1) or of the Demiurge moved on the face of the waters. God 1) or the Demiurge said, Let there be light, etc. “

COMMENTARY (COUNTER-LAY).

Such a conception of the birth of the world, dangerous, in spite of its great poetic force (Spirit of God = alien spaceship) led to a frightening dualism between soul and matter.

The God, or Demiurge, or Devil, of Jews, Christians, and Muslims, is that of the Old Testament living on a mountain (Sinai). He is the manufacturer of the whole universe and of all the creatures. It is a jealous god-or-demon, avenger and bloodthirsty , as Gnostics in the East saw it very well. Said differently, it is not a good and almighty, all-knowing, God, who would be only love, but a demiurge having played at being God.

And as regards Celts now, what is found are in their records?

- Nothing, or then a very damaged folklore (Gurgunt = Gargantua, Melusine, etc.) on the Continent (Romanization done its work!)

- Only some traces in Ireland (Christianization done its work!)

The general idea remains well, there too, to ascribe many of the place names or of the local geographical characteristics to entities obviously nonhuman, or superhuman, at the very least fabulous, in very distant times; generally besides while resorting for this to many plays on words , taken at face value , therefore not having any scientific value as regards etymology.

There therefore exists many legends ascribing such or such lake, such or such plain (cultivated) to the action of legendary superhuman entities disappeared for a long time. But these explanations, and it is there a basic difference with previous cosmogonies, are not gathered in one or more texts. They are spread on an infinity of actors, what is more divided into several successive waves of settling the lands, of whom all are not gods or demons besides, even if their fabulous or legendary nature is not less obvious.

In fact, all occurs like if the high-knowers of the druidiaction (druidecht), themselves, had chosen in favor of another cosmogonic design, more subtle.

Druidism of the Earliest Time offers to us the unique example of a higher god-or-demon, the Pariollon or Big Whole (Parinirvana for Buddhists), become substance of the universe; in which other god-or-demons, just like the souls of the men, have one day be absorbed.

As we could see it, the Big Whole known as Pariollon by the high-knowers of the druidiaction, Parinirvana by the Buddhists, is the object of all the thoughts and also of all the aspirations of the Gnostic in the West called druids.

“ They likewise discuss and impart to the youth many elements respecting the stars and their motion, respecting the extent of the world and of our earth, respecting the nature of things, respecting the power and the majesty of the immortal gods “ (Caesar. B.G. Book VI. Chapter XIV).

“ The druids, but others as well, say that men's souls (psychas in Greek), and also the universe, are indestructible, although both fire and water will at some time or other prevail over them “ (Strabo. Book IV. Chapter IV).

The higher Being the druids of the time conceive is at the same time single and triple, it is unity, but also soul, matter, and even mind. Soul and matter are not two god-or-demons in the usual sense of the term; it is not either simple attributes, but two hypostases (vyuha in Hinduism) of a same higher Being. This dyad matches partially the three fundamental aspects which are in Hinduism the procreation of the(material) universe through the soul, its maintenance, and its dissolution (the matter being double and also having a destroying aspect: the Catubodua or Sheela na gig).

For certain druidic Schools, all the manifested Universe proceeds from interactions between universal Soul and Matter. God or the Demiurge does not have his place in this relative dualistic approach, but the universal soulish stock called Awenyddio and the Primeval Matter, former to the procreation of this world. The awentia or awenyddia plays a completely central part in this system of thought. Sometimes primary, sometimes secondary, its role is essential: it makes the passage from the concept to the materialization, from the Creator to his Creation, possible.

The universal soul is perceived there as the concrete cosmic energy of every day, only effective guarantee of the universal conservation and harmony. It is this energy which animates and presides over the arrangement of the universe.

It contains all that is latent, but not yet expressed. It is the base of the Manifestation there. Soul and Matter are therefore two irreducible entities and this druidic School does not wonder why this duality. This School of thought sees the birth of the World starting from the interaction between the two under the action of qualifying differentiation agents, assimilable to eons and which are perceived only through their qualities. The spreading of the Manifestation continues then through various stages this School describes, but their enumeration would leave the framework of this very short outline of druidism.

This system differs completely from that which is called Samkhya in the Indies. Because the evolution, for India, is not a passage from the Whole to a part, but the passage from something of relatively less differentiated, to something more differentiated, i.e., coarser. From the purusha to the prakriti through gunas.

The samkhya is an evolutionary doctrine. Its goal is to show how we went from the undifferentiated to the differentiated one, from the incoherent to the coherent, from the cosmic chaos-cauldron to the cosmos, from the fine to the coarse one, from the subtle to the material. Its theory, as we saw it, is based on two fundamental concepts: Purusha and Prakriti. Purusha is the spirit (passive, it observes and enjoys the world). Prakriti is the nature, the material world (active, in perpetual motion and change, it acts a priori for the Purusha).

This system also differs completely from that which is called Jainism in the Indies. Jainism teaches that reality is made up of two eternal principles, jiva and ajiva. Jiva consists of an infinite number of spiritual entities or souls; ajiva (i.e., "non-jiva" or pudgala) designates the matter in all its forms: kala (time), akasa (space), dharma (the principle of motion) and adharma (the principle of rest).

And it is there, of course, a system of thought considered as completely taghut by the creationist monolaters.

1) The im termination of Elohim, which in Hebrew generally applies to a plural name, was prone to many interpretations. Judeo-Christian theologians consider, in "traditional" theology (to use this euphemism), it is a majestic plural (pluralis majestatis) or a royal we (pluralis excellentiæ), rather than of a numerical plural. But this concept is unknown from Hebraic grammar as well biblical as modern.

As neither Greek nor Latin use majestic plural for the names alone, the translations of the Septuagint then of the Vulgate convey with a singular the original text in the plural.

Genesis, 1,1: "In the beginning, God created the heavens and the earth".

But this plurality is found in several places :

Genesis, 1,26: "Elohim said: let us make the man in our image, according to our likeness... "

Genesis, 3,22: "Élohim said: the man has now become like one of us... "

Many theories were claimed to explain this plural. "Traditional" Judeo-Christian "theology, still to use this euphemism, maintains that it cannot grammatically come from El (singular form of the word translated by "God") or from Eloah (form used in composition, with female grammatical morphology). It maintains this form, Élohim, would be therefore the plural of a name which does not exist in the singular (in spite of the attested use of these singular in the Bible even).

And when they are the pagan gods who are designated, Élohim refer well to a numerical plural: "gods" (example Exodus 20,3).

Some authors and new religious movements see in the plural of the word Elohim term the sign of the plurality of the divine one or at least of plurality of its forms and conclude from that there exist beings bearing in them a share of this divine one, often named "beings of light".

Elohim is the name given to the Aliens that Claude Vorilhon (known as Raël) claims to have met in 1973 or 1975, and who are at the base of the precepts of the Movement he created. According to him,

Elohim could be translated by "those who came from the sky" and would designate, in the Bible, the Aliens with whom the Hebrews would have come into contact as of Antiquity. According to this belief, it is thanks to an ultra-developed technology that Elohim would have designed Mankind in a laboratory.

All these polemics, to tell the truth, interest rather little the druids we are, and we leave them very readily to the people of one book. To be a member of the Fenians fellowship it is necessary to have read at least twelve of them.

DRUIDIC COSMOGONY II

BEYOND PARIOLLON AND EVEN BITOS.

On a stele discovered in Belgium, and preserved in the Luxembourg Museum, in the higher part, a triangular pediment between two masks of bearded characters representing the winds (thus celestial spaces), a she-wolf devouring a small character appears. The animal is indeed disproportionate compared to the body of the victim. On the opposed side, there are overlapping leaves. On the left side face, a squatted lion appears, turned towards the right. The stone is broken on the right side. Above each face, other overlapping leaves form a roof. On the funerary monuments, the she-wolf generally symbolizes the feeding or protective animal. But the animal is fatal at the same time as feeding. It gives the life and can take it again. The Belgian craftsman, although working apart from every adequate iconographic model, succeeded in expressing, while using disparate elements, and not without some awkwardness, the double symbolism of the Earth; at the same time she-devourer and dispenser, at the same time tomb and progenitor of mankind. While absorbing the being who lived, she bears milk filled mammary glands for those who will be born.

The famous "Tarasque" (sic) of Noves (currently in the museum of Avignon in France) is perhaps also, of course, a representation of this cosmic wolf called Volcos or Blidios. This sculpture, ascribed to La Tene II, represents an enormous androphagous carnivore, looking at the same time like a wolf... but also a lion. The animal, sitting on its hindquarters, devours its victim who's the arm remains. The gripping features will be noted: mouth with oversized teeth, tumid genitals as a sign of life, some red underlining the expression. Its forelegs rest on two bearded heads with closed eyes, therefore undoubtedly some dead. Some details, among others the torc, show adaptation to the Celtic conceptions relating to life and death cycle. The eschatological message seems clear. If the demise is inexorable, the very apparent sex is a symbol of revival and resurrection: synthesis, in balance, of the eternal cycle of life and death.

This sculpture, aristocratic, "ostentatious" ornament of a disappeared funerary monument, is only one of the interpretations of the same general topic: that of the carnivorous wild animal, symbol of death. It combines in fact two variants we find elsewhere separately dealt. The animal is represented either absorbing a human being, or, generally, laying on cut but also masked heads, as a sign of domination, the claws of its forelegs. See the lion of the Baux-de-Provence, preserved at the same museum, represented in the same posture as the monument from Noves. We can see in the museums of Avignon and Arles in Provence other similar representations, more or less fragmentary, which all send it seems, back to the beginning of the Roman epoch.

This statue shows how much Celts were haunted by the feeling of the irremediable power of the hereafter. Of this feeling, they gave here an at the same time fantastic and horrible expression: flat head of the monster, with its mouth largely open and furnished with triangular teeth, bearded dead heads with closed eyes. The particular technique of the mane, of which the clumps of hairs were separate in masses delimited by curves, the deeply incised lines which furrow the sides and the legs of the animal, and which evoke the bones and the sinew; are as many stylization features characteristic of animal art.

The androphagous monster found in 1969, in Vienne-en-Val is mutilated, the victim especially is missing there.

It combines the characteristics of a dog: a solid neck, pricked up short ears, but also these of a catlike animal: clawed legs, a long tail (disappeared). It wears the torc characteristic of the Celts around its neck (what gives it a divine nature).

Small bronzes coming from England (Oxford) and Charente-Maritime, attribute the same role to wolves.

They are perhaps also quite simply Death allegories, but some allegories of a death regenerating other lives. The general idea is that Earth; symbolized by an animal, real or fantastic wild animal, but of chthonic nature, in which every fulfilled life is resorbed; is at the same time bearer and feeder a new life.

To the question: "Why there is something instead of nothing" druidism answers what follows. NOTHINGNESS is the only absolute necessity, the only thing which is justified itself.

We call "nothingness necessity" the fact that only nothingness is justified itself, and that it is the only one not to need cause to be.

The characteristic of the druidic design of nothingness is therefore that it is definitely more positive than that of Greek Eleatics. As we have had already the opportunity to say it, nothingness for the druids it is not the absolute and total emptiness of everything like for Parmenides but rather an infinity of potentialities, an infinity of potentialities, HAVING NOT YET SUCCEEDED TO THE STAGE OF THE BEING, NOT YET EXISTING. Beyond Pariollon and even Bitos.

The Western Gnostics (druids) always thought it, the eternal primary causation of the Being can be only the non-Being. Unlike Greek philosophers, the high-knowers of the druidiaction (druidecht), did not discourse as far as the eye can see about nothingness. They only conceded that life can come only from death and day can come only from night, therefore through that showing perhaps more wisdom than Parmenides. Eleatics were wrong to separate space from time whereas space-time is a continuum. Modern science, with its quantum theory and the relativity, confirms rather this notion where whole science forms a single field.

Strangely enough therefore, druidism pre-empted various modern ideas pertaining this system. As of ancient time, we sense speculations about a neutral principle, which cause the world, and which gives an account of the plurality of the things. This principle, released from every mythical and ritual contingency, will give the high-knowers of the druidiaction (druidecht), the notion of universal soul (Welsh awen), and/or universal including. This type of speculation finds its height in the legends which, without abolishing for as much the thought generating myths of more ancient ages, force themselves to tighten it gradually; in a whole framework, rather complex besides, of equivalence or identification between microcosm and macrocosm. "Divinis humana componere licet" wrote Ausonius (eclogue on the use of the word libra). We may compare human things with divine.

The cause of all our illusions in this field comes from our ignorance of the necessity of nothingness, to which no other rational necessity is opposable (neither "God," neither Man, neither Universe, nor Being, are logical necessities).

This necessity of the nothingness is also shown by the interrogation even forming the base of the "I-mi I am". To be arouses problems, which means that the absence of being is a more "logical" solution than the being. The fact that only nothingness is possible in this kind of problem is therefore consistent with timeless truth. The notion of nothingness imposes.

The fact of postulating on the contrary that it can exist a reality (God) not having either cause neither beginning nor end is a deistic position which is opposed to every logic. The druids never postulated that there was a reality without cause or beginning nor end but that there was a reality...

HAVING HAD A BEGINNING (COME OUT FROM NOTHINGNESS)...
AND WHICH WILL NOT HAVE AN END.

More prosaically the important thing is that man admits well and interiorizes well the idea there is a rational explanation for the beginning of the being and that it makes it possible to comprehend perfectly the universe.

The notion of nothingness is indeed directly and indissolubly related to the notion of existence. To evoke nothingness amounts revoking the existence and reciprocally. Nothingness is non-existence, i.e., the non-being. It is a state of inexistence.

We should not confuse as the Greek Eleatics do nothingness and emptiness which are two completely different notions. Nothingness is not emptiness and reciprocally. The physicists speak in particular about the energy of the vacuum, they explain by the principle of uncertainty of Heisenberg. It is in this respect interesting to give the parallel with the concept of vacuity developed in Buddhism. The notion of nothingness is indivisible of that of existence.

Nothingness for a given subject, it is the field of inexistence of this subject. It is nothing seen like a state of non-existence, and not of nothing or empty nothingness in the way of Parmenides.

Nothing therefore, as a state of non-existence, is a temporal notion.

For every subject, it is possible to define three periods.

The before-existence.

The existence.

The after-existence.

The periods of before and of after-existences represent the nothingness of the subject: there did not exist, there exists no longer. The existence represents the period during which the subject, on the other hand... exists!

It is therefore possible to imagine nothingness as a dimension of non-existence where every subject finds its place at a given moment. Each subject comes from nothingness; it leaves it when it is, then turns over to nothingness.

According to the laws of physics, it took a corpse a certain time before entirely breaking up and, in the same way, gestation matches a certain time before the complete development of the newborn. If we keep to the only physical existence, the being exists as much as there exist still traces of the matter which composed it.

But the field of the physical nonbeing for a subject remains limited in a less broad way.

The human being is reduced to nothingness a certain time after one's death.

The human being left nothingness after maternity during the childbirth.

This analysis encounters another notion. The fact that our knowledge limits our science, generates gaps, inescapable. It is not because it is believed that something does not exist, that it is the case. Perhaps it not discovered yet, perhaps it does not exist really, or that it exists in another form, or expression, that which is expected, even imagined. That emphasizes the subjectively temporal state of the nothingness dimension. Nothing there is stable, fixed, universal and certain. The discovery is the time from which the subject in question is defined as existing and therefore, with all the more reason, drawn from nothingness. The notion of nothingness can consequently perfectly be compared, through analogy, with the notion of God, in the sense where if it is always possible to prove the existence of something, it is basically impossible to prove its inexistence.

That does not call into question the state of non-existence, but that indeed calls into the certainty of the non-existence of a subject.

If the subject exists, then it is possible to limit the fields of former and later non-existence for this subject.

If the subject does not exist, it is believed that there does not exist and it is then impossible to certify that it belongs to the nothingness dimension. The discovery of this subject, its existence, only, will make it possible to certify that it belonged to nothingness and that it will belong to it.

The things, whatever they are, follow an eternal cycle, whirling and being repeated ad infinitum. They go thus from a state of before existence in a state of existence then to a state of after-existence, which itself goes into a state of before existence, and so on.

The characteristic of non-being is consequently temporal and moving, it is cyclic i.e., the things alternate between non-existence and existence. In this cycle, the dominating characteristic is the nothingness, i.e., the things spend, generally, more time characterized by their non-existence than by their existence.

The existence of all things depending on our senses, the length of this existence depends directly on our perceptions. Our knowledge and perception they get to us, enable us to date, with relatively negligible margins of error, the age of the Earth, i.e., its length of existence until our days. In the same way, we know to date, with, of course, less precision, the age of certain galaxies or stars and, by comparison with the age of our planet, we can, realize our solar system is very, very young. That tends to prove that the characteristic of non-existence is majority in the duration, or and that the characteristic of existence is minority. Even what we always imagine to have been always existing is finally only a substitute for existence in comparison with the infinity of nothingness.

The cycle of the return to nothingness is all the more short as the things are simple and poor, and all the more long the things are complex and rich. Thus, for the planet Earth, the length of its existence is estimated at ten billion years, what, for us human beings, represents already an imperceptible amount of time. It is then indeed difficult to imagine or grasp the period of non-existence of our planet, i.e., eternity minus ten billion years!

It is impossible to define a starting point in the cycle of the return to nothingness. We do not know, because we do not know almost anything the origins of the universe; and we do not know almost anything either of the universe in itself, moreover. Moreover, each "something" is a future other thing and conversely, each thing was another thing before.

This perpetual motion, this hypercomplex dynamic imbroglio of the state of affairs and this fractal divisibility of the dimension of nothingness, make it kind of buffer zone parallel with what exists, without beginning neither end, without size nor format; and in which an indefinable quantity (equal, in fact, with the supplement of the existence quantity), since always in evolution, of things, go and come permanently.

Editor's note: in India, this original nothingness is called Brahmanaspati. The sacred texts of this country say to us that it was born before being and non-being - sat and asat -, before space and firmament, before night and day, whereas darkness covered indistinct water (Rig Veda, X, 72). It is also known as ineffable or unspeakable, the one in front of whom the words move back and also advaita (non-duality).

We find a concept similar though very picturesque or much less considered (much less philosophical) at the Germanic ones, under the name of Ginnungagap. At the beginning there was Ginnungagap, i.e., the emptiness, the gaping emptiness, with in the south the land of fire (Muspellsheim) and in north that of water, cold, and darkness.

We find such an idea at the Gnostics in the East under the name of Bythos. Nothingness (Bythos), thus wrapping itself, gazed at itself with its coeternal wife, the One. Nothingness wanted to be spread and with the One it gave birth to the Being. Editor's note: the Indian problematic nevertheless appears more tempting, more meticulous, more philosophical.

To conclude on this point, let us remind once again how the high-knowers of the druidiaction (druidecht) saw the answer to the question.

Caesar. B.G. Book VI, 18. "All the Celts assert that they are descended from Dis Pater, and say that this tradition has been handed down by the druids. For that reason they establish the divisions of every season, not by the number of days, but of nights and they compute birthdays and the beginnings of months and years in such an order that the day follows the night."

Let each one deduce from that what he wants! For us this quotation of Caesar tends well to show that the high-knowers of the druidiaction (druidecht) did not have on the question of being and of nothingness same view as the Greek philosopher called Parmenides.

THE HIGHER BEING OR BEING OF THE BEINGS OR BEING "ONE".

The day when the being was born from nothingness. The Being and its attributes. The Being united with the non-Being and the pure Being which is the divine Being. Main categories of the Being . Necessary being. The theory of the One where the One-principle is defined as the without name, the inexpressible and unspeakable radically unthought, origin of everything. It matters for beginning to distinguish the being from the "to be being". The being (es,esti,immi...) matches an action, the "to be being" (bitos) is the result of the aforesaid action.

In a very old text of the Rig Veda dealing with the true monotheism (with true monotheism and not with the Judeo-Christian or Muslim monolatry), it is said that in the Beginning, the "To Be God" or the Single and Undifferentiated Demiurge contained all things in indistinctness. The One was alone and the Manifestation was folded up in it, the time sleeping in the aiu (in eternity). The tangible world which is ours is only one of the manifestations of this universal including being or Bitos, its Epiphany in a way. This phenomenon of chain emanations is, of course, what Muslims call shirk (Arabic shirk, belief of the mushrikun) all around. We are very far in this case indeed, of the dogmatic and revealed monotheism (monolatry) professed by the religions of only one book, whatever its name (Testament, Necronomicon, Quran).

The Arabic word Tawhid is often translated by "monotheism " but it is a mistake. The Arabic term and the Greek term are not completely overlapped. The Arabic word comprises another connotation. It is the verbal noun of the 2nd form of the stem WHD of which the fundamental meaning is "to be one, single ". The word monotheism, on the other hand, comes from the Greek "monos theos "and means simply "belief in one God-or-Demiurge ".

As we could see it, the Greek philosopher Parmenides worked out a particular type of monism, the monism of the being. He postulates indeed that in the world, there is anything else only the being and that the non-being or nothingness does not exist. For him indeed the non-being cannot be since by definition, it is not. And in the same way there can be anything else only the being, because if not the being would be another thing than itself, what is contradictory. Consequently, it should be admitted that there is only one substance and that this substance is the higher being. This reality, which is highest on the cosmic level, is only the point settled down on the indefinite possibilities of the non-being. The being is therefore a point in the infinity of the non-being (or of the supracosmic one, or supra-being or Abyss of the Eastern Gnostic people, really unconditioned) and, conversely, the non-being is a point present in everything which is.

Under the name of "Bitos "the druids or Gnostic people of the West had the same position with a slight difference.

As we have had the opportunity to see it, they postulated nevertheless, by reasoning more extensively, that the being could only result (one day) from nothingness, at the absolute beginning of all time, but that it would no longer return in it. And this primary and ultimate at the same time reality consists of a substance including soul and matter in a harmonious Whole, because the ontological movement which leads nothingness to being, gives also at the same time the Whole.

The high-knowers of druidiaction (druidecht) were never the only ones to think thus.

The One: it is the higher reality, the archetypal God-or-Demiurge of some druidic Schools. Man can say nothing about the One (if not it is the One) and especially not it is good, love, or forgiving and merciful. At most we can say what it is not. It is, however, what carries out the cohesion of all things. It is the source of everything. It wishes nothing (because the desire is a lack and it is fullness), but tends to generate other beings which are its emanations. The Being cannot... not manifest itself. And as, in the higher Being, the existence even is a necessity, therefore took place one day, the birth of the world.

The Epiphany of the being...reveals the non-being, and the theophany manifests the Higher To Be One. This pure Being gets dressed with attributes only during its theophany. Pure being and theophany are a little like water and ice. The theophanic world is in fact a level of the world of the Higher Being. It is therefore not an illusion, it really exists.

But then the question arises: when, after the Super-Being in question, there is the first being constituent or integral part of the procreation of the world? In other words, when there is a release of the being, of the being freed from the non-being, freed from the large abyss?

All the difficulty consists in clearly recognizing and identifying the various ontological levels in question. Because this design of the higher Being and of its unity, of course, is very narrowly limited on the ontological level. It relates only to the level lower than the Principle of the principles.

And caution, this act out of the time which puts the being in the imperative (ison son bissiet) is neither ex nihilo nor "from something".

The plenary communication of the One, able to be different then to be expressed according to the law it gave itself (the Fate or Tokad), is also called henad (from Greek hen, one) among some philosophers. Opposed to the complex and closed monad, henad evokes the unity as the principle of a succession.

Henad is a word come from the designs of Syrianus and Proclus. Proclus (412-486) is most famous of the philosophers of the neoplatonician school. Almost all his works reached us, of which the Commentary on the first book of Euclid's Element, his masterpiece. When he was twenty years old, he went to Athens in order to attend the courses of the Platonic philosophers, primarily Syrianus and Plutarch of Athens. He studies there Aristotle, Plato, and the Orphic writings. When the latter died, he replaced him (437). He then undertakes the vastest philosophical synthesis of the whole end of Greek Antiquity. His fight against the Christianity become dominating was the cause of his exile (during a year). Nevertheless, Proclus - who then bequeathed to posterity a considerable work - exerted a deep influence, initially on the Arabic thought, often tainted with Neoplatonism, then on the Christian Middle Ages, during the Renaissance, and until modern times.

At the other end of the Aryan world, and in Persia in particular, or in the sphere of influence of the Sassanid empire, similar ideas were known and even almost infiltrated Islam (only almost), at least its "philosophy". In the same way besides that they already had influenced or penetrated the Semitic thought with the reign of Cyrus in Babylon, and the sending by him, in Palestine, of Jews exile in his empire, in order to rebuild Jerusalem there. An extract of the Elements of theology by Proclus was very early written in the Arabian milieu under the name of Book on the pure Good that Gerard of Cremona will translate into Latin in the 12th century. Distributed under the name of Liber de causis, the great masters of the time - including Albert the Great - thought it was a treatise by Aristotle. Until St. Thomas Aquinas discovers the doctrinal identity linking this treatise to the Stoicheiosis theologiké by Proclus, quite recently translated by William of Moerbeke.

The least blinkered elements of Islam, some Sufis as Ibn Arabi and Sayyid Haydar Amuli, therefore had on the subject conceptions very close to these of ancient druidism. They were regarded besides by many pious Muslims as heretics. From the point of view of the "creature", the universe is multiple. But "Creation" is One. In comparison with the essence, the universe or Bitos is like one being. There is as God or as Demiurge only the Being. The notion of wahdat al-wujûd is the assertion that Creation is in God or the Demiurge and that God or the Demiurge is in his creation. This notion is therefore in total opposition with the orthodox Judeo-Islamic-Christian dogma, which considers that God is too noble to be in his creation, and that this one is too cheap to be in God.

Ibn Arabi did not use this formula expressly. The theory of the Wahdat ul-Wujûd (Unicity of the being) was systematized for the first time by his disciple and son-in-law Sadr al-Dîn al-Qûnawî. But he implied in several texts of his work, particularly the "Futûhât" and the "Fusûs Al-Hikam" that the "reality of the being is unique" (Haqiqat Al-Wujûd wâhida). And that God or the Demiurge is the Being in the absolute sense, the true Being, the Being necessary which conditions all the subordinate or dependent beings, and is conditioned by no other. The notion of "Wahdat Al-Wujûd" in Ibn Arabi is an emphatic and hyperbolic interpretation of the unicity (tawhid). By writing that God or Demiurge is unique (Wâhid) and that it is not another thing that the Being in its unconditioned aspect, some people wanted, wrongly or rightly, to bring this theory closer to the Pantheism of Spinoza. But the design of the latter moves away appreciably from that of Ibn Arabi insofar as Pantheism supposes the unity of God or of the Demiurge and of Nature (God or Demiurge is Nature). Whereas in Ibn Arabi, God or Demiurge is not known in his essential Reality (Huwa, Allah), but known by the means of his multiple and opposed [divine] attributes, which manage the universe of its birth to its degeneration.

But if these divine names or attributes are reflected in our world, they are not incorporated in it. The thematic of the mirror in which God or the Demiurge reflects himself through his divine attributes is not mere coincidence, it intervenes to prohibit any assimilation of the divine essence with the substance of

its procreation. The French Henry Corbin speaks on this subject of theo-monism. We could say that, unlike the pantheism which naturalizes God or the Demiurge and absorbs it in the immanence, the theo-monism of Ibn Arabi deifies nature by preserving the transcendence of God or of the Demiurge and his unicity.

The doctrine of the unicity of the Being (Wahdat Al-wujud) by Ibn Arabi, reminds that, from the point of view of reality, with regard to the essence, existence belongs only to God or the Demiurge, and therefore the divine and human natures are deeply united. God or the Demiurge being only at one with creation, the reality of the latter can be only relative. And proceeds from spreading of the divine light through more or less opaque covers, in the image of the circular waves produced by the fall of an object into water. The similarity of God or the Demiurge and of the creatures is explained by the fact these creatures are the reflections of his light. The common person perceives of the universe only its multiplicity, while the saint, the Sufi, perceives it in its oneness, by having become himself One.

Even if it is undeniable that his work thus constitutes a sum of considerable importance, it is wrong to believe former Sufism was to lead to him, and that after him it had no longer reason for living. It is once again an example of not seeing the forest for the trees. But this does not prevent Ibn Arabi from remaining one of the most important figures of the Sufism, and the main representative of the way of the "unicity of the being" (wahdat Al-wujūd).

We owe, on the other hand, to the not less famous Haydar, the concept of "ontological Tawhid". Inspired from the metaphysics of Ibn Arabi, the ontological Tawhid is stated as follows: "Laysa fi-lwujūd siwâ-Llâh"; "There is in the being only God". It is the thesis of the mystical theosophists of Islam, which founds the Unity/Unicity (Tawhid) in the (divine) being, thus stating the equation: One = Being. It was always fought by the orthodox Muslims (Sunni) which makes it, of course, some hard-line pantheism, and consequently a variety of kufr (of course). Cf. Shaykh Muhammad Ibn Rabee Ibn Haadee al-Madkhaalee: "The Reality of Sufism in light of the Quran and Sunnah".

It is a question in the thought of Haydar Amuli of giving an ontological base to the metaphysical pluralism of the results of the verb to be, of the existing things. If God or the Demiurge is the Act of being in oneself, the Only "To be". made being, He puts in existence multiple existing things, because out of being, there is only nothingness. According to Haydar, the act to be in oneself means that God or the Demiurge as a pro-creator is "the absolute active Agent" and that Universe is the "absolute receptacle" of the result of its existence. What the universe receives, and which is in it the agent, it is the multiplicity of the names (of divine attributes), which format the world. In other words, every multiplicity appears always necessarily theophanic with different levels. The ontological consistency of the multiplicity is based then assured. The illusion which consists in believing that everything is an illusion (a little like in the case of Buddhism besides) is denounced as the last and worst of all. Haydar aims here the attitude and the doctrines of some Sufis, obsessed by divine nothingness which makes universe a nothing, and destroys the bases of every religion (since, according to them, creation, heaven, hell, resurrection, are illusions). Finally, the integral ontology of Haydar Âmoli does send back equally dogmatic theologians, idolizing God or the Demiurge without knowing Him, and the mystics who (what madness!) want to vanish in him. By synthesizing the theosophy of Ibn Arabi and that of the Twelver Shiism, Haydar's work exerted a fertile influence on these two views, by showing their deep internal agreement.

Let us not forget nevertheless as we saw it, that these two authors are not really representative of the five pillars of Islam which are the Quran, the hadiths, the emulation of Muhammad, the sharia, the Fiqh; and that they were regarded as heretics by Ibn Taymiyyah or the Saudi Wahhabism, even Shiia for the last, and that to let believe the opposite as many today French journalists do it, contributes in no way to enlightening the citizens.

In short. There exists a "One," higher, completely immanent and transcending, including the concepts of being and of non-being in the Parmenidian way. These Parmenidian notions ("being" and "non-being") come from the objects of our human experiment, but the "immanent-transcendent and infinite One" is beyond these objects, therefore beyond the considerations and categorizations which are come from them. The being, or the existence, is an attribute, and the One is beyond these attributes, since it is at their source.

The One is not "any existing thing" nor the sum of the existing things, but is former all existing things.

From this One the rest the universe is issued , as a sequence of subsidiary beings (the great Muslim theologians are still those who best understood this philosophy or this design of the World, by describing it as shirk).

The One contains neither division, neither multiplicity, neither distinction, nor change. Consequently, no attribute can be assigned to it, nor even the thought, because it implies a distinction between the thinker and the object of his thought. In the same way, neither the will, nor the activity, may be imputed to it, because that would imply also a distinction between an "agent "of will or action, and his object. This unicity of God or of the Demiurge also means that it is the primordial preexisting one ... in that it is in an absolute way the main causation of the world.

The "least perfect "must, necessarily, come from a "perfect "or from a "more perfect ". Therefore, all "pro-creation " comes from the One through stages.

It is this "One " which is the source of the world, but not through means of a voluntary or not act of creation because, as we saw it, volition and activity cannot be applied to this immutable, therefore motionless, "One".

BIRTH AND LIFE OF THE WORLDS.

As of the 4th century before our era, our research shows a new conviction: that which refers to creations and alternate cosmic destruction of the universe or bitos. The mechanism of these appearances and disappearances undoubtedly was the subject of many speculations. When Diviciacus indicated to Cicero that he practiced "physiology" it is undoubtedly such research on the basic elements of the world he referred.

Only bits arrived from there to us, and it is unfortunately clarified in none of the accounts in our possession. Except that of the general of Alexander the Great called Ptolemy: "they said they were afraid that the sky would some time or other fall down upon them... hoti oudena, plen ei ara me ho ouranos autois epipesoi". Arrian (Anabasis or the campaigns of Alexander. Book I, chapter I). Strabo, however, kept to us another fragment of it, the notion of universal resorption through fire and water ("They say that men's souls and also the universe, are indestructible, although both fire and water will at some time or other prevail over them". Geography. Book IV, 4 to 6); what matches what we call Pralaya in Indian cosmogony, or the Indo-Iranian notion of Apam Napat (fire in water).

Q: What there is in the beginning of each world?

A: Fire and Water. Fire and water existed from all eternity, they remain distinct even when they are contained one the other.

Q: What do you want to say by Water?

A: It is the absolute and immanent manifestation of the life. It is produced by a radiant exaltation of the Fire which succeeds in overcoming its gravitational forces.

Q: What can we conclude from that?

A: This Fire, which is very different from the element fire, which is only one symbol, has a mysterious nature. Intelligence and Sensitivity, Power and Action. The Soul is the inner manifestation of this primeval fire. Fire is the center which is spread in the circumference. It is quiet and does not have true life, because when it irradiates, then it absorbs at the same time. And it finds its expansion only in the second principle, water.

Then the process starts again and a new universe or new a bitos appears. The fact has nothing of a creation ex nihilo, but occurs in stages, starting from a primeval principle put moved by a universal law: the Tokad. The Tokad ensures the preservation of the universe or bitos when this one appears; when this one implodes, it preserves in its thought (labarum) the fate or diagram of the world, ready to reappear during a new creation.

At this stage the Divinity cannot be dissociated from the process of evolution of the universe called bitos. It is one of the components of the good working of this universe or bitos. But the creator capacity of the Fate is to make the world self-creator. As a conductor, it creates only by inspiring dynamism into the orchestra of the self-transforming evolution of the world. The Fate or Tokad does not create. It does not control. It is a kind of "invisible hand" which, inside the universe or bitos, is at the same time a thread of continuity, a promise and an incitement. It propels and accompanies thus the "process" of the evolution of the world. At the end of each cycle, the world implodes and is brought back to its basic components, at the beginning of each period of expansion, it reorganizes while following immutable rules.

Reversibility just like irreversibility are important concepts as regards physics and particularly thermodynamics. Everyone at least once made the following experiment: a piece of glass breaks on the ground and does not reconstitute itself. On the other hand, we can pull a rubber band, distort it, then, within a certain limit, when it is slackened, it finds its initial state exactly. The first experiment is typical of an irreversible transformation, the second one is what approaches most a reversible transformation.

So simple can they appear, these two examples illustrate the possibility or the impossibility for a system of finding spontaneously, and in an exact way its previous state immediately. Classical mechanics suppose implicitly the reversibility of the phenomena. Indeed, in all the fundamental equations, it is possible to reverse the time, i.e., the change of the variable time "t" in "- t" leaves the fundamental equations unvarying. The theoretical conditions of a reversible transformation are the

following ones: continuity of the intensive variables, slowness (almost static transformations), absence of dissipative phenomena.

In a more precise way, we can say that a reversible transformation is an ideal model for which the exchanges of extensive values are almost static; i.e., carried out in a great number of stages so that the imbalance of the combined intensive values, is carried out through very weak variations, and in the absence of dissipative phenomena. It is very often possible, under suitable experimental conditions, to approach this model.

Certain phenomena are in principle reversible: imagine a bag filled with marbles and shake it. To show the movie in the wrong way will give nothing surprising... the marbles move, but nothing is contrary to the common direction.

WELL, THE DRUIDISM POSTULATES THAT, IN THE SAME WAY THAT ANY DIVINE ELEMENT OR ANY DIVINE SPARK, WILL RETURN ONE DAY SOONER OR LATER IN THE BAG OF MARBLES OF THE BIG WHOLE. It is the law of reversibility of the Bituitos or law of reversibility of the world procreation. Thus the great scientist who was Laplace, did not hesitate a day to predict, not only a total determinism of the laws of physics, but also the possibility, starting from a given state, to describe the past or the future of a mechanical system. Time has no flow direction.

The wheel of Toran/Taran/Tuireann (Breton tarabara) and its labarum is a key symbol of the druidism. The wheel of Toran/Taran/Tuireann represents the time, it incarnates the cosmic cycles of birth and death, early childhood, childhood, youth, adulthood, maturity, degradation or deliquescence.

“Divinis humana componere licet “wrote Ausonius (in its small poem on the use of the word libra).
“ We may compare human things with divine “.

The Irish high-knowers distinguished several ages in the life of a human being.

- 1 * Noidenotaxeto > Nàidendacht: infancy.
- 2 * Mapotaxeto > Macdacht: childhood.
- 3 * Geistlaxeto > Gillacht: adolescence.
- 4 * Ogiolagiato > Hoclachus: youth (the young adulthood).
- 5 * Senodageto > Sendacht: the mature age.
- 6 * Diexbliniceto > Diblidecht: the old age.

One can thus suppose that I twas the same thing for the life of a world or a universe (bitos), of a cycle.

The world in which we live is only the more or less advanced stage of a cosmic cycle which we call Aiu, which is “the total development of a world “ and which represents a “state or degree, “of the universal Existence (Bitos).

Each Aiu is divided into cycles, called setlocenia.

Each setlocenia in fact lasts 59.049 years (length of the world in the Welsh tradition according to Jan De Vries and his study on the religion of the Celts).

It is divided itself into six columns (colomna ais in Gaelic language) which we can compare to the six ages of the life. These ages, which follow one another within a bituitos, are marked by a “growth “and “degeneration “the ones compared to the others.

The early childhood of the world.

The childhood of the world.

The youth of the world.

The adulthood of the world.

The mature age of the world.

The old age of the world.

Editor’s note. The figures indicated in various neo-druidic texts for the length of a bituitos, and consequently for that of the matching columns of ages, have by no means to be considered as constituting a “chronology “in the ordinary sense of this word; i.e., expressing numbers of years

having to be taken literally. Science since increased these figures considerably. Besides the same Welsh tradition quoted by Jan de Vries gives 19.683 years of lifespan to the yew, what is much (unless it is a cosmic tree).

The basic notion to take into account in the calculation of the duration of these cycles or cycle of cycle is rather the astronomical period of the precession of the equinoxes called "great year"; of which the length amounts to 25.920 years, so that the displacement of the equinoctial points is of a degree in seventy-two years. This number 72 is precisely a submultiple of $4.320 = 72 \times 60$, and 4.320 is in turn a submultiple of $25.920 = 4.320 \times 6$. The fact that we find for the precession of the equinoxes the numbers related to division of the circle is besides still a piece of evidence of the truly natural nature of the latter; but the question which is posed is now this one: what multiple or submultiple of the astronomical period in question, matched the duration of a bituitos at the Gnostic ones in the West? In Mesopotamia then in Greece, the notion of a "great year" was applied to approximately half of this period often estimated approximately at 12.000 or 13.000 years, its precise length being 12.960 years. Given the very particular importance which is thus ascribed to this period, it is to be supposed that the druidic bituitos was to include an integer of these "great years"; but which???

In short! For the druids of Antiquity, time was not designed in a linear way as it is the case in the Jewish thought, but in a cyclic way: there was always a pre-universe. For certain people and particularly for example the Aztecs or the Mayas, there would have been also other earths before ours, and our earth of today would be only the last in progress, the fifth, that of our current era. Four times destroyed as well as the life which haunted it, but four times saved by the sacrifice of the god-or-demons who have literally plunged into the water or into the fire to obtain its resurrection.

The problem of the exit of the nothingness having been solved as considering previously, three great phases follow one another always alternatively: a time of appearance a time of preservation and a time of destruction. When the appearance is materialized, the universe or bitos is spread in its whole majesty starting from a point of soul and of matter (the fire in water * of the druidic explanations simplifying the question); which is not other than the rest of a previous bitos or universe. At the end of times, when the wheel of Taranis or Tarabara in Breton language, made a full rotation, the universe or bitos is little by little reabsorbed; concentrating all the elements of that which preceded in a new rest which in turn will be used as a pre-universe or starting point for the formation of the following one. In this three strokes cyclic movement, "creation," although it changes form, continues. There is no longer true beginning, nor true end of the world, all changes: creation, just like destruction, is relative. In short with each new birth of the world, this one is reorganized according to immutable rules; (the fate or Tokade); at the end of the cycle, when the world implodes, the Tokad or Fate has already in its thought the general outline of the universe or bitos ready to reappear at the time of a rebirth in space. In each age of the world, the Tokad enclosing of its coils the snake egg, engages again the evolutionary process. But it is true that the Tokad or Fate is hardly particularly worshipped today. People build no longer temples to it. It is somewhat forgotten.

* Apam napat in the Indo-Iranian tradition.

PROCREATION OF THE WORLD ACCORDING TO SCOTUS ERIUGENA.

His two main works the "De divina praedestinatione" (On divine predestination), written in 851, and the "periphyseon" or "De divisio naturae" (the division of Nature), written in 865.

The theory of predestination was that Augustine had supported at the end of his life: the will of God or of the Demiurge decided since always if such man will go to the kingdom of God or that of Satan. Man can do nothing to deflect his destiny, some are dedicated to the evil and the sin. Christ did not die for all the men, but only for some chosen people.

Hincmar the bishop of Rheims had requested from John Scotus Eriugena a report on the question. The thesis of Eriugena was simple: God is single, timeless, infinitely good. Thus he could predestine the men to Evil. The Evil, moreover, does not exist really, there is only a lack of being, the incompleteness of a being which is not perfect. Hell must consequently be understood in the figurative sense, it means the remorse of the sinner, it exists only in imagination. Eriugena is based, just like Godescalc... on Augustine, but on older texts, where influence of Plato is still strong in this author. In short, God being pure soul, he does not worry about the things and knows neither the world, neither the future, nor himself. God envisages neither punishments nor sins: they are fictions! Hell does not exist, or then its name is the remorse [what was already the position of the ancient very knowing of the druidiaction, according to certain scholia about Lucan].

This report caused a scandal, and he was condemned to have defended in his work, that God could not want the predestination of the human ones.

For his treatise entitled the "Periphyseon" or "de divisio naturae" Eriugena carried out a compilation and a synthesis of all that Latin culture said about this subject. It is incontestably the main work of Eriugena. This "on the division of nature" wanted to be a clarification of the dogma.

This capital work is composed of five books of dialogs between a disciple and a master. The unity of philosophy and religion is confirmed there [as in ancient druids]: the one and the other has the same object, which is God, primary causation of all things. Philosophy seeks him through reflection, religion adores him with humility. The first follows the reason, the second is guided by the authority of the Church [what an illusion !]. Reason and authority of the Church cannot contradict themselves, because they come in the same way from God (it will be besides also to some extent the point of view of John Toland in his Christianity not mysterious). At the same time as one seems contrary to the other, the conflict exists only seemingly.

All the human yearnings for knowledge have as a starting point the question of the belief in the revelation. It is as to the reason that falls nevertheless the duty to explain the meaning of the revelation. No contradiction can emerge between faith and authentic reason. We must follow the authority of the Fathers of the Church as long as this one is in harmony with the revelation. But in the case of a contradiction between the authority of the Church or the reason, it is the reason which must prevail (once again it looks like if we were hearing the neo-druid John Toland...).

The idea of the future of God is the fundamental idea of his "On the Division of Nature".

The "nature" of which it is a question, is the divine Nature, and its "divisions" match the various moments of the divine future. The system set out in these dialogs seems us to be able to be thus summarized.

Nature, i.e., the whole of the universe, presents, at first sight, two main categories. The things which are, and those which are not, the being and non-being, God and phenomena. Eriugena distinguishes there then a new division, opposing immobility to movement, immutability to change. And by combining these various categories, we find four general forms, that Scotus Eriugena calls natures.

1° Uncreated nature but which creates: God as origin of everything, as that from which everything is resulting.

2° Created nature, which creates itself: the primordial causation. Eons Gnostic people would have said. God-or-demons, others could add.

3° Created nature but which does not create, the visible universe.

4° Uncreated nature, which does not create either: God as the end of everything, as that towards whom everything returns.

In the traditional Judeo-Islamic-Christian onto-theology, God or the Demiurge is the primary Being, immutable, withdrawn from the becoming, and unknowable in itself. While being present to its creation, there does not penetrate in it, he remains external to the Whole. God or the Demiurge acts through his procreating power - theologians and philosophers speak about "a continued creation" - but the divine essence is not implied in this creating act.

John Scotus Eriugena will be the first to take over another tradition. Here how this author describes the first moment of the becoming divine: "Initially Going down from the Superessential of his Nature, where he is worthy of the name of Non-being, God creates himself from himself in the primordial causations". The creation of the world is therefore, first of all, a self-creation of God by himself. The creation of the "visible" things, finite, is only the last moment, the ultimate stage of the becoming and of the divine manifestation. From the primordial causations, which carry out a mediation between God and the (finite) creature, God goes down in the effects of these causes, and it appears in his theophanies openly. He proceeds through multiple forms, to the last hierarchical order of the whole Nature, which is that of the bodies. And, thus progressing in all things in an ordered deployment, God creates all things, and becomes all in all. But, while at the same time he is created thus in all things, he does not cease being above all. God is therefore, as unspeakable and superessential, transcendent to creation, and, as unique Essence of all things, completely immanent.

But if God is all, he ceases in no way being what he was: the superessential One. If he becomes, if he "is lost" in the things, it is to find himself again. God empties himself out of love (rest of Christianity), and he remains, paradoxically, "the same one" that he "was" before going down in the creation - to make return, at the end, to him, by bringing back all things there.

God therefore "leaves himself" only to return in himself and to bring back everything in him, while following a circular movement of which the ancient high-knowers of the druidiaction (druidecht), had had the intuition. "Men's souls, and also the universe, are indestructible, although both fire and water will at some time or other prevail over them" (Strabo IV, 4).

But let us return to Eriugena.

There is thus a circle of evolutions starting from God and returning to him, God forms the beginning, the middle and the end, of the whole universe. God is higher than all his attributes, because the attributes are limited, we may oppose to each one of their terms a contrary term. He is above being, "super essentially exalted beyond all that is". Inaccessible and incomprehensible in-himself, he appears in the creatures, which become thus theophanies. Highest of these theophanies, it is human intelligence. The more it recognizes itself, the more it knows God. Both knowledges are melted in only one, the intelligence vertitur in Deum. It is capable of this transformation, because it bears in it a print of the Trinity.

But the way in which Scotus Eriugena designs Trinity finds itself very far away from most orthodox Catholic doctrines. The Father is the first creating causation; the Son or the Verb [labarum for druids] is the organ of this procreation of the world, which exists in him in the state of ideas; the Holy Spirit is the organizer of it. It is him who diversifies the effects or the phenomena. But the three persons are not realities, they are only names given to divine relationships.

"God is more than unity, more than trinity. The universal essence is the single being".

Editor's note. It sounds like the Muslim tawhid.

This higher Being evolved so as to produce the world. The world existed in the Verb, in the state of an idea, we have said: this idea was realized by the primordial causations, contained in the Verb [various destinies of each one of each being], and which leave him as theophanies. Nothing has a real existence apart from God, and nothing is in God, which is not God himself. God is therefore all in everything. Religion teaches the world was drawn from nothing, ex nihilo factum is. This nihil, it is God. By procreating the world, God leaves the nothingness of his absoluteness; he appears in his whole magnificence, and the finite world shows the form of infinite. This is why God and the world are the same nature: God is everything, and everything is God.

As human intelligence bears in itself the image of the Trinity, it becomes the subject of a similar evolution. It creates the things, by designing them. And by bringing them back to God; it enters God again, itself. God is God through the excellence of his nature; the Human one becomes God through an effect of the divine sovereign power. Grace is necessary because of the fall [concept unfamiliar to ancient druidism]. The deposed human did not cease being a summary of the procreation of the world; only, he is no longer aware of that. He can no longer fulfill his function, which is to bring back everything to God. To bring back him to the good, the Verb or labarum appeared in a human form; he is the ideal, eternal, Human being, the Human God. In him we can contemplate the unit of the finite and of the infinite. This contemplation rescues us from Evil, it teaches us how to remove the differences. We become one with God, through contemplation effectiveness. Universe end will be the absorption of everything in God; Evil will be consumed in eternal Good, misery in bliss, death in life [it sounds like the French Jesuit Teilhard de Chardin].

For Eriugena, Christ therefore has like us a body and some senses, a soul and a mind. Human nature, too, is made up of these components as four parts that Christ as a true man, assumed and unified in him.

Because Christ was made himself perfect man....

Restored in his original nature, genuine, Man plays a fundamental role in the process of the return of everything into God. This coming back consists in the "gathering" and unification "of all the creatures" in the human nature. Man was ranked among the primordial causations, in the image of God, so that in him all understandable and tangible "creatures" [through emanations ?] of which he is composed as extreme opposites, become an indivisible unit; so that he is the mediation and the gathering of all the "creatures". There is indeed no "creature" which cannot be included in Man, this is why in the Holy Scriptures Man is called "every creature" (omnis creatura). But essence of the Man - the Man such as he was procreated at the origin in God, "among the primordial Causations" - is intellect. If man can join together all things in himself, it is through the activity of intellect, by the thought. He becomes in this way... the Whole, he is spiritualized by making the narrow limits of his self, bursting, in short he then becomes a pure intellect able to contemplate God. The whole human nature must be melted again in only intellect, so that nothing remains in it that only this pure intellect, through which then it will contemplate its procreator. This assertion has to be understood in an ontological meaning. The body does not have to disappear in order to make no longer an obstacle. When all things will have been subjected to intellect, the latter, after having integrated then enlightened the universe, will be able to contemplate God.

Will be able to contemplate GOD and even... TO BE GOD, we can add with Teilhard de Chardin.

The pantheism of Scotus Eriugena (most famous of the druids of philosopher type in a way) therefore consists of a temporal and space omnipresence of the Being or Bitos. This Uncreated producing everything is at the same time a supratangible and tangible presence. It is at the same time out of the world and in the world. Scotus Eriugena explained all this well in his "De divisione naturae".

For him, the "creature" remains in God, and, by creating it, God creates himself: from incomprehensible, he makes himself comprehensible; from invisible, visible; from essential, existential. Man is a microcosm the divine presence identifies with the macrocosm. What had already emphasized in his time and in his way the grandson of a druid named Ausonius ("We may compare things human with divine").

Men belong to the body of this divine Being (Bitos) and as the omnipresence of God-or-the Demiurge incarnated itself there, each one therefore takes part of the divine breath. God or the Demiurge is all and everywhere. The Man who thinks and reflects is anything else only God or the Demiurge creating himself at each moment.

God or the Demiurge is the totality of what is, it is a materia prima (universal substance) particularized in the souls the bodies and the minds.

These druidic ideas were taken over in the 14th century by William of Ockham and in the 16th by the unfortunate Giordano Bruno.

All is God or the Demiurge. The world is God or the Demiurge. The future of the world is the future of God or the Demiurge. In him we have the life, the motion and the being. The world is the play of an immortal and imperishable "materia prima" often comparable, in a somewhat picturesque way, with a great cosmic deity. Because this Bitos or higher being does not leave its emanation to itself. It does not give to it only being and existing, at every moment it keeps it in the being, gives it some acting, and carries it to term.

Absolute is the archetypal being or Bitos (a pure being eternally persisting) beyond the personality the people of only one book whatever its name is, Testament Necronomicon Quran, ascribe to it or beyond the impersonality of the Buddhists.

This first being is the base, the support, the goal of every reality. As such, it is beyond all categories, is neither male, neither female, neither personal, nor impersonal... IT IS quite simply. Invisible, imperceptible, unavailable, reality, hidden behind the visible one, above the visible, but also in the visible, tangible, available one.

This first of the beings, whatever its name (Allah, Jehovah, god-or-demon of Abraham, etc.) bears the earthly one, and even the material cosmos, penetrates it right through, and explains it. Religions dispute on the way in which this God or Demiurge One appears in the multiplicity, Judeo-Islamic-Christians maintaining for example he appears only in Man or in Words; the pagans maintaining he may also appear independently of any man or any word (god-or-demon as impersonal as a volcanic eruption).

The personal form is that which is appropriate for the liberating progression of the individuals. As from the moment when the being, in its self-extension, directs the light of its cosmic awareness on itself, it

becomes subject, then, from there, of course, a personal prospect can cross all this self-deployment of the higher being (Bitos). Druidism too, always saw the being of the Big Whole, as well in a personal way as in an abstract way. Abstract form is that which is appropriate for the ontological reflection on the being of God or the Demiurge, the personal and concrete form is that which helps people to live even to survive.

THE PROCREATION OF THE WORLD ACCORDING TO THE DRUIDS.

"Snake egg system" or "snake egg" is the (literal, by metonymy, with no guarantee as to its accuracy) name, of the system in which we suppose that all beings emerge, by successive emanations, from the One who is God, in a necessary way, and without creation. A bit like the sun from which many rays of light come out, without being affected by it, we have already said. This system, called ouroboros by the Greeks, cosmic egg by others, and called shirk by Muslims, arouses fewer problems than the concept of creation supported by the Jews, the Christians, and the Muslims; which inevitably supposes a will of the superior Being and the actions of his will. Voltaire made enough fun about it.

The true high-knowers of the druidiaction (druidecht) believe in their great majority in the existence of the Divine one; single, unspeakable, infinite, transcendent, immanent, pre-existent to the birth of matter, time and space, primary cause, origin and end of the tangible world, present in any thing, in all places, and any time.

Some do not name it (by respect, fear, or because they judge it "too much above" the affairs of this world); and design its action in this world only through emanations or various divine forces (eons, god-or-demons, genies, angels, jinns, etc.). A notion, of course, considered as completely "taghut" by our Muslim "friends".

"Some say the Callaicans have no god, but the Celtiberians and their neighbors on the north offer sacrifices to a nameless god at the seasons of the full moon, by night, in front of the doors of their houses, and whole households dance in chorus and keep it up all night" (Strabo, book III, chapter IV).

The higher, primordial and initial Being, whatever the "Name" (Bitos, God, Devil, Demiurge, etc.) or the symbol that man ascribes to him, cannot be comprehended by the mind and the restricted senses of human beings. Consequently it can be neither named, neither represented in images, neither explained, nor even understood. Only the personal intuition and the will can make us "meet" or "feel" it, and it is therefore in this sense that it is also personal.

But it goes without saying that it would not be able to choose a particular people to be his, and it is really to show a foolish hubris to spread such an inanity. We are all his children on an equal footing, and the only thing that we may say it is little is that each people has the gods it deserves since it gave them to itself, the hubristic and avenger or upholder of the law people have hubristic avenger, leader of hosts, gods, etc. literally obsessed by the life in the next world people have psychopompous gods like our fair lady of heaven Epona, etc. men have gods who resemble them because, of course, they are the men who make gods in their image and not the opposite which is a buffoonery; therefore each people is chosen by its gods and reciprocally, and those who have several "gods" are therefore all simply women and men divided between these various values which haunt them successively or simultaneously, that's all (cf. Peter Lance).

With druidism we are very far from the diagram to which we are accustomed today; i.e., that of God or Demiurge transcendent and very powerful, who makes ex nihilo, by waving a magic wand, a world (good and perfect, but then having fallen...). We can even say in a sense the druidic thought is opposed (or leaves in a diametrically opposite direction) to the Judeo-Islamic-Christian thought; where God coexists with the nothingness and makes the world emerge from this nothingness man wonders well why since it is for sending back it there at the end of a certain time (the famous concept of ex nihilo creation : it goes without saying the answer "out of love" is childish, to be been served and worshipped would be an answer more in conformity with the original myth which is Sumerian, yes!)

"Modern "religions (Judeo-Christianity, Islam, and others) do not answer the questions Gnostic in the West or ancient druid was accustomed to rise. What the ancient high-knowers of the druidiaction (druidecht), wondered indeed, it is: Did Bitos or universe have a beginning? What was there before this beginning? What was there when there was nothing? And how did we pass from this "nothing" to "something" i.e., a Bitos or universe?

For the men of today, completely pervaded with Judeo-Christianity, including Muslims, "God" is the word which answers to all these questions. It is him who created our universe, from nothing.

N.B. in fact, for old religions, there was not "nothing". And there was not creation from nothing. Except with the first of the beginnings, except with the absolute beginning, since they had a cyclic design of time and Bitos. Universe and god-or-demons, were born in a parallel way, and in a corollary way.

The problem of the emergence of the being out of nothingness having been resolved as we saw above (nothingness designed as non-existence and not as emptiness or nothing); Druidism answers the question, "From which comes the world?" in two different modes. Either our world is presented as a creation starting from a primitive chaos (it is the metaphor of the egg of snakes) even as an organization of this primitive chaos (First School); either like an evolutionary process within a universe or Bitos which was always there (Second School).

The various druidic myths come to our knowledge actually refer, not to a creation strictly speaking, but to a ceaseless dynamism, which always upsets the previous stage. And this is why, in this self-transforming dynamism, at the same time appears what we call "good" and "evil". There is not basically, strictly speaking, creation of Bitos or of the universe, but well rather a process of "generation of what is real" i.e., at the same time of earth, heaven, and very often of the god-or-demons themselves.

The higher being One does not create the world according to a particular act of will. There is no "coup" in the aiu (in the eternity), but a series of consequences necessary and therefore eternal, from the divine thought, thinking itself. The world emanates from God or from the Demiurge, due to the superabundance of his kindness, according to an immaterial causality and without contact. The universe or Bitos is an inevitable flow of the divine substance. This inevitable nature of the divine emanation does nothing but confirm the sovereign transcendence immanence of the divinity, by making cosmic spreading or Bitos, a coincidence of its existence. These emanations affect it in no way, not more than they decrease it. It is not divided into a multitude of lower beings, nor is parceled out. Just like the sun from which light emanates without it is decreased by it, or like in the case of a reflection, which does not decrease in anything the reflected object. Therefore there is not in this view of the world (weltanschauung) which is that of druidism, creation in a strict sense of the term. But for Judeo-Islamic-Christians, there is a radical distinction between the being of God or of the Demiurge and that of his creature. The two doctrines, the Judeo-Islamic-Christian doctrines of creation by a pre-existent god-or-demiurge; and the druidic "doctrines" of emanation; exclude one the other. In the creationism, Man is separated from God or the Demiurge. In the emanationism, there is an ontological continuity between the Divinity and the Man. From where the possibility of discovering God or the Demiurge in oneself, and not outside of oneself.

Shankara in India and Aristotle in Greece too, severely criticized the concept of creation, which is nevertheless central in the religions of the Book whatever its name (Testament Necronomicon Quran). This idea of a Creator indeed necessarily supposes, to be defended seriously, a Revelation, a Book, to depict God or the Demiurge in a personal form, the Revelation being the "word of God" spoken to men. And this representation of God or of the Demiurge in the form of a Creator, we find in the Semitic religions, cannot be maintained by the metaphysics of Nature.

Druidism, which is not Parmenidian, in order not to fall into anthropomorphic contradictions inherent to any concept of creator God-or-demon, has a point of view different, but arriving nevertheless at the same result. The druidism is a doctrine designing a God who, without leaving himself, changes himself continuously into an essence of a lower rank*.

IN SHORT. What are the qualities of the Being?

The being is in a way the single result of every reflection about nothingness. More poetically, the being is the Only Son of the Nothingness. He was the first in the Abyss. "He is God" this is why he exists through itself. The Very-High is the archetypal immanent and transcendent Being, uncreated, it was necessarily and will always be. Every being holds from Him its existence, because the higher Being or Bitos can leave itself in order to superexist.

This operation of God or of the Demiurge out of itself is the first of the powers being able to exist between the higher Being and the world, most primordial of the eons, of the god-or-demons. Lastly, "all the creatures are generated through it by emanation, and nothing of what was procreated was

done without it“ because it is immutable. If the vital impulse which emanates continuously from this higher being, as well in the natural as in supernatural world, ceased only one moment, everything would fall down again in the nothingness. In other words, there is transcendent immanent unity of the Being, including uncreated and created. There is transcendent immanent unity of the Being of which the degrees of intensification or weakening determine the life in this world. The One penetrates all the beings, is the genuine essence as well as the ultimate end of them. There is as God (or Devil, Abul Ala Al Ma'ari would have said) only the Being.

According to Spinoza, as we already have had opportunity to say it besides, but it is not useless to emphasize it, all the prejudices about the higher Being “spring from the notion commonly entertained, that all things in nature act as men themselves act “. What means there is not initially to differentiate God from Nature. The words are synonymous: God or the Nature. Nature is God-or-Evil manifested . God is the infinite power of Manifestation. But the logic of the finite does not apply infinite. This power could not therefore be understood by superimposing on the phenomena simply human modes of action, motivations, tendencies, fears, or desires [anthropomorphisms]. What the religions [of one Book] however do constantly.

* Until chaos and the ordering of chaos by divine but nevertheless of a lower nature, emanations.

NEW CONSIDERATIONS ON THE VARIOUS TYPES OF VIEW ABOUT THE BIRTH OF THE WORLD.

The various Schools of druidism therefore range from the absolute abstraction (“the Celtiberians and their neighbors on the north offer sacrifices to a nameless god or demon “. Strabo. Geography III, 4,16); to most strict materialism. “ Some say the Callaicans (the Galicians in Spain) have no god “(Strabo, Book III, 4,16). While passing through humanization anthropomorphization or maximum personalization of the divinity as among Egyptians. But caution, personal god-or-demons do not always mean naive anthropomorphism; as in the case of the Judeo-Islamic-Christianity and of its supreme god-or-demiurge, male, bearded, sitting on a mount (the Sinai) or on a throne, being able to become angry or to let himself swayed by prayers, etc. Some broad viewed druids (amarcolitanos precisely, i.e., being able to catch many things with one glance) were able, of course, to perceive both at the same time. By holding “in the same hand “the two ends of this particular theological bow a little similar to a torc, ranging from zero to the infinite.

To confuse the level of the “process of being“ and the level of the “result of the process of being “ is a sterilizing mistake. The great Iranian philosophers are in harmony here with the metaphysics of the “ process of being“ of the neoplatonician Proclus. The principle of individuation is a state or a situation of the being therefore as a result of the process of being. Hence the relationship between the henad of the henads, and the unifying henads of the multiple Ones that they establish in the process of being, by making each one then, a being, because the Being can be “ being“ only in the multiplicity of the individual “ beings“. To maintain the reality of the individual forms is therefore in no way equivalent to the mayhem of the “ process of being“ but quite to the contrary to its revelation and to its full blossoming.

The monism is a very old metaphysical notion which has it that the world is made only of one reality or fundamental substrate. It is opposed to dualistic philosophies, which separate the material world and the spiritual world (the hereafter).

There exist idealistic monisms and materialist monisms.

Materialist monism is opposed to the idea of a transcending God (or several god-or-demons). It supposes that there is nothing outside what exists in our world.

Idealistic monism supposes the perceptible reality is made only of aspects of the divinity, example Hinduism.

Ancient druidism was a synthesis of both, because in its notion of Bitos it takes into account the visible AND INVISIBLE universe. Bitos is the visible AND INVISIBLE universe. Druidic philosophy too is therefore by definition a monism: a unique higher Principle is the source and the reality of the world we perceive, it is also the essence of our being. There is nothing outside what exists in our world, but perceptible reality is also an aspect of the divinity (possibility of manifestations of its omnipresence through “hypostases “ vyuha in Hinduism). This absolute monism does not exclude some dualism. Admittedly, all is One, or is intended to join the. One, but the met resistance against the unifying upward movement is the result of a split taking a contentious turn, sometimes, between soul and matter ; symbolized in an ultimate way in druidic cosmogony by fire and water (Strabo: one day only fire and water will prevail).

Some monisms are therefore similar to pantheism, in that, what exists by nature, cannot in fact have been created, the world is therefore its own “God or Demiurge,“ an idea largely developed by Spinoza as we could see it.

Nature monism = God or naturalist pantheism is not necessarily reduced to a thought of the being or to a general ontology like in the case of Ibn Arabi or of Spinoza. It can also appear in a design of Nature and of world identified with God and understood as being an infinite universe.

Spinoza too, went as far as postulating that there is one substance in the world and this substance is God or the Nature (“deus sive natura “). The Nature understood as producing substance and unique causation of itself, infinite universe, everlasting, could be created by anything else only itself, since anything else exists. It is the whole of all the things which are as well the empirical objects (flowers, tables and chairs) that the elements which form the essence of the substance; “geometrical extent “and “thought “(that Spinoza regards as being the “attributes “of the essence).

Between the spiritual son of Plato that was Ibn Arabi and Spinoza, there exists a third way, that of druidism. Druidism always agreed with this view of the world, of the Being, and of God, on the condition of adding that it is the visible AND INVISIBLE universe, in short of the Bitos of the druids. The Bitos (of which our visible World is only a negligible part) is endless in extent as in power; through the adjacency of the parts and the continuity of the whole, it is One, it is motionless with regard to the whole, because, apart from itself, there is no extent; if we consider its parts now, it is mobile; it is incorruptible and at the same time indispensable with all respect, because it is like eternal through its existence and its duration.

As for its intelligence, the cosmic intelligence which animates the whole, the druids, for their part, preferred to view it as a supreme Law of nature after the arising of the being out from the nothingness, in short the Fate (Tokade Tokad).

Strangely enough (it is difficult to depict oneself objectively), they are therefore Muslims who best described the main traits of our ancestral druidism: Shirk (al mushrikîn). In other words, the emanation of divine hypostases * (vyuha in Hinduism) from the ONE Original, most famous of them in Quran being those mentioned by the famous satanic verses of the holy book to wit the triad of fairies or goddesses or she-jinns called Al-Lat, Uzza and Manat *.

The word emanation (from Latin emanare, "to flow out"), in philosophy and theology, means flow of the immanent or transcendent, divine, principle, which is considered as the origin of Universe, and not resulting from a volition or an act of will of the aforesaid origin of the world, but intrinsically linked to its very existence. It is therefore all the contrary of a creation because God wanted it. The absolute being cannot prevent itself from radiating through its emanations. It is there one of the characteristics of its very being. If not it would not be!

All the theories of the perception by materialists of Antiquity call upon the concept of emanation: Democritus and Lucretius speak about the emanation of particles which are detached from the objects to come to strike the senses. Then emanation was evoked to describe the divine procreation of the world in the Hellenistic Jewish works of the 2nd and 1st centuries before our era, particularly the Wisdom of Solomon in the Apocryphal books.

Thus, the Book of wisdom (VII, 25) maintains: "Wisdom is a vapor of the power of God, and a certain pure emanation of the glory of the Almighty God".

The upholders of Gnosticism and Neoplatonism used in a systematic way the concept of emanation in the explanation of the origins of Universe. In the works of Gnostic authors, the process is interpreted as the flow of the superabundant greatness of the higher deity. In the succession of emanations, like the universal soul, the matter, the Fate... divine essence goes decreasing. Under the influence of Neoplatonicians works, Emanation theories will be worked out by Christian, Moslem and Jewish philosophers, of the Middle Ages. The notion of emanation is central among certain "Muslim" thinkers, who design it as a means through which God or the Devil? caused the world. Lastly, we find again the same concept in the rationalist philosopher Leibniz, who maintains in his Discourse on metaphysics (1686) that "created substances depend on God [...] who produces them continuously by a kind of emanation, just as we produce our thoughts". Orthodox Christian and Jewish theologies nevertheless especially emphasized the distinction between the divine and terrestrial spheres in the process of appearance of the world, in opposition to this emanation process precisely.

* Hypostasis comes from the Greek hypostasis and means in the beginning, "support", "base". This word is generally translated by substance (what lies under). This concept; which plays such a great part in the schools of Alexandria and Athens, since Plotinus until Proclus; is the indication of doctrines supposing a God or Demiurge who, without leaving himself, changes himself eternally into an essence of a lower rank in the ontological scale of the beings.

** Verses 19 to 23 of chapter 53, An Najm (the star).

THE MONOGENOUS OR FIRST EON (ISON SON BISSIET).

Monogenos / Monogenes. From monos and ginomai. Greek term meaning only of its kind, unique. In mathematical language is said of an algebraic group generated by a single element. Christians have also made it a synonym for "firstborn." As far as we are concerned, mathematical singularity will be enough for us in addition to Old Celtic.

Because what particularly stands out from our texts it is the omnipotence of the Fate implemented by curses called *geis/gessa* in Gaelic, or *tynghed* in Welsh according to John Rhys in the second volume of his book about the Celtic folklore, Welsh and Manx. Concerning the Welsh word "tynghed."

"I would cite a passage from the opening of one of the most Celtic of Welsh stories, that of *Kulhwch and Olwen*. *Kulhwch's* father, after being for some time a widower, marries again, and conceals from his second wife the fact that he has a son. She finds it out and lets her husband know it; so he sends for his son *Kulhwch*, and the following is the account of the son's interview with his stepmother. His stepmother said unto him: "It were well for thee to have a wife, and I have a daughter who is sought of every man of renown in the world."

"I am not of an age to wed," answered the youth. Then said she unto him: "I declare to you that it is your destiny not to be suited with a wife until you obtain *Olwen*, the daughter of *Yspaddaden Penkawr*."

And the youth blushed, and the love of the maiden diffused itself through all his frame, although he had never seen her. And his father inquired of him: "What has come over you, my son, and what ails you?"

"My stepmother has declared to me that I shall never have a wife until I obtain *Olwen*, the daughter of *Yspaddaden Penkawr*."

"That will be easy for you," answered his father. "Arthur is your cousin. Go, therefore, unto Arthur to cut your hair, and ask this of him as a boon."

...The word in the Welsh text for destiny is *tynghet* (for an earlier *tuncet*), and the corresponding Irish word is attested as *tocad*. Both these words have a tendency, like 'fate,' to be used mostly in pejorem partem. Formerly, however, they might be freely used in an auspicious sense likewise, as for instance in the woman's name *Tuncetace*, on an early inscribed stone in Pembrokeshire. If her name had been rendered into Latin she would probably have been called *Fortunata*, as a namesake of good fortune. ... In the southern part of my native county of Cardigan, the phrase in question has been in use within the last thirty years, and the practice which it denotes is still so well known as to be the subject of local stories....The phrase *tyngu tyngned*, intelligible still in Wales, recalls another instance of the importance of the spoken word, to wit, the Latin *fatum*....

I would point out that the Romans had a plurality of *fata* but ...it is not known that the ancient Welsh had more than one *tyngned*. In the case, however, of old Norse literature, we come across the Fate there as one bearing a name which is perhaps cognate with the Welsh *tyngned*.

I allude to a female figure, called *Thokk*, who appears in the touching myth of *Balder's* death. ..

In this ogress (*Thokk*) deaf to the appeals of the tenderer feelings, we seem to have the counterpart of our Celtic *tocad* and *tyngned* and the latter's name as a part of the formula in the Welsh story, while giving us the key of the myth, shows how the early Aryan knew of nothing more binding than the magic force of an oath. On the one hand, this conception of destiny carries with it the marks of its humble origin, and one readily agrees with Cicero's words (*De Divinatione* II 7) when he says: "Anile sane et plenum superstitionis fati nomen ipsum." On the other hand, it rises to the grim dignity of a name for the dark, inexorable power which the whole universe is conceived to obey, a power before which the great and resplendent Zeus of the Aryan race is a mere puppet."

Ar ro fedatar is vadh bodesin nobíad a athcin

or

Ar rofetatár is úad fessin no bíad a athgein.

Curse besides is not completely the word of our language which suits best to convey this situation because it is neither a revenge nor a punishment and the effects are not always immediate. The principal characteristic of these geis/gessa is indeed that they are generally conditional, and that they are, moreover, besides generally negative. It is requested from somebody to make or more frequently not to make, such or such thing.

The drama is woven when the hero, caught between two contradictory gessa, is in the need for violating one of these interdicts to respect the other. We will come back on the subject.

What no man nor no religion can deny it is the existence of a principle or of a strictly undifferentiated original absolute immanent, whatever its name. Pro-father or Before-father, Hypertheos, beyond the god-or-demons, Bythos... ; and it is on this shared principle that the high-knowers of the druidiaction (druidecht) built their philosophy, which is a kind of overall shirk. What is odious (taghut) in the eyes of the new religions like Islam, of course.

At the beginning was then the One, the unique one (principle of the tawhid), the invisible silence, the unnamed one, the ineffable one, that our brothers of the north call Ginnungagap and that the vernacular language calls God or the Demiurge. This higher Being is neither the One, nor the Multiple; it is the One in and beyond the Multiplicity.

Principle and cause, infinite, wrapped in itself, it did not act, but, in the inviolate silence of its abyss, it left itself to implement itself. This operation of God out of itself is the first of the powers being able to exist between the higher Being (Bitos) and the world. The first emanation or hypostasis (vyuha in Hinduism) of the One is the Law of the worlds known as Tokad among Celts.

At the origin of everything therefore, an Absolute Being, immanent, transcendent, immutable, folded up on itself, coexistent with its thought (the Tokad). A perfect, invisible, inconceivable, everlasting, being.

But the higher Being can leave itself to work or implement itself. This first emanation is released from the primordial isolation, and it is able to generate.

As we said it, the high-knowers of the druidiaction (druidecht) called it Tokad. The Tokad or Fate is the oldest one of the god-or-demons, the one who embraces all that was born.

The Tokad, or idea of the things, is the principle immanent to the reality to which it gives shape and meaning in the eyes of the men. If the divine reality is accessible to men, it is this Tokad or Fate is present in the things: it gives them the principle of the being and their meaning. The Tokad is in a very particular relation of proximity with the God or Christians, it goes down, in the manner of a river, from the Being. The Tokad is Thought or Idea of God in the way of Plato. Besides the Tokad gives us an idea of God or of the Demiurge. As the first-born (monogenous) from the Upper Being of beings, Tokad is indeed ready to understand the greatness of its dream, of its design.

The Tokad or Fate is the only true son of the Father in a strict sense of the word. It was the first in the Abyss bottomless of the Eternal To Be One. "It was in God" Christians would say and this is why it does not have an age, "it is God or the Demiurge" would say the Greeks this is why there exists through itself; finally, "all the subsequent existences are generated by him, and nothing of what was done or made, was done or made without it" mathematicians would say.

This manifestation of the being is achieved, as we could see it through a whole succession of theophanies.

1) The created or more exactly caused, appeared, God or the Demiurge Gnostic persons would say, from which is procreated any creature, the creating creature, the manifested hidden, the First Last...

2) Epiphany of the essence of being, of which it is possible to speak only through allusion. This Epiphany forming the whole of the theophanies in which and by which the Tokad or Tocade or "ison son bissiet" shows itself to itself; in the form of some primordial eons or god-or-demons (the par-god, the universal psychic or soulish stock, Taran/Toran/Tuireann, etc.)

i.e., in the shape of the beings as for their existence in the higher heavenly world.

3) Theophany in the forms of individual entities giving concrete and manifested existence to the divine epithets or names. Since always exist in the very essence of the Fate or Tocad, these epithets or these names which constitute its essence, because the attributes they designate, without being

identical to its essence, refer to it, however. They are the god-or-demons like Lug, Ogmius, Abellio, and so on.

It is important not to attribute to the original Principle these names and these phenomena, but to transfer them to the various heavenly or earthly levels of its Manifestation (the god Pariollon, Vindobitus or Albiobitus, god-or-demons, men, the sub-gods, etc.).

These shapes (god-or-demons) bases of the divine names, always existed within the Bitos or higher being. They are these latent individualities which aspire to being revealed. From where the movement which brings to the being the still unknown divine attributes and the existences through which and for which these divine attributes are manifested in acts. A god-or-demon it is the Big Whole of the Fate, personified or particularized in one of its names or attributes. It is besides there the only secret of the attributes or epithets of the Tokad/Tocade: God or the Demiurge who creates himself in the awareness of men, in the beliefs. And this is why the knowledge of God or of the Demiurge is unbounded, since the recurrence of the procreation of the world or of the universe, the metamorphoses of the theophanies, the metamorphoses of the being, are the very law of the Being.

THE TOKAD OR TOCADE (THE FATE).

The second of all these hypostases (vyuha in Hinduism) caused by the emanation process was undoubtedly the Tokad or Tocade, when the higher Being of the beings or Bitos overflowed from the framework of the One.

What means concretely this law of the worlds?

Projected in a shapeless and without reality space, the Tokad makes it a real and rational universe. The Tocad or Fate is therefore the intermediary through which God or the Devil, according to the points of view, governs the world; it is "the captain and the pilot of the universe ". Such reflections at the Westerner Gnostics (among ancient druids) led to the belief in a universal law.

Under the name of Tokad, the druidism of amarcolitanos type (to see and to know) therefore very early sought to know the secondary causes and the secondary principles, which preside over the building of the worlds.

As a famous astronomer said it: there is something mysterious to see bodies so different in size (the planets) following the same laws mathematically, to obey all the same forces.

The notion of Tokad resembles that of "true "order or " poetic justice"which it replaced.

At the base of the notion of Tokad or Fate, there is probably the idea of the regular return of cosmic phenomena, their immutable and always in conformity with themselves, nature.

If the rivers run normally, it is that they run according to the Tokad. In the cosmic sphere, if the things took place like it is necessary, they took place in accordance with the Tokad. If the dawn normally shone every morning, it is said that it is because of the Tokad.

In the concept of Tokad, there is the notion of harmony also: it is a question for the man of living in accordance with the Fate or with his Destiny, i.e., in harmony with the cosmic rhythms.

NATURE OF THE WORLD AND OF THE TOKAD AND DEFINITION OF THEIR RELATIONS. [DETERMINISM = EXPLAINABLE GOD OR DEVIL].

- The first stage of fulfillment is the SUPER-BEING. It is the completely undifferentiated unit.
- The second stage is the BEING. It is the level of the "universal possibility" or Bitos, virtual seat of an indefinite differentiation.
- The third stage is the EXISTENCE which matches the created state.

On this level it is no other God or Demiurge only the Fate or Tocad, such as it is gradually revealed to the men of good will through the gnostic ones of the West called druids. It is without any doubt most abstract design of the divine ever devised. It is completely free of any naively anthropomorphic imagery or of any despicably utility design.

N.B. But in spite of its membership of a triad or trinity which we find trace almost everywhere, the Tocade or Fate for a long time receives no longer particular worships. Popular devotion is not interested in it, but in the two other elements of this holy poly-unity, the labaron, as a messenger of the Fate, or the (cosmic) cauldron of abundance. People hardly build sanctuaries to it; and rare besides are these which are devoted to it. There remain in presence, on the same level, the human level, only the two other great god-or-demons, even if it's been a long time nobody dances around a cauldron (or a barrel), what had irritated much Saint Columban at the time of his stay in Austria.

"At length they arrived at the place designated [Bregenz], which did not wholly please Columban ; but he decided to remain, in order to spread the faith among the people, who were Swabians. Once as he was going through this country, he discovered that the natives were going to make a heathen offering. They had a large cask that they called a cupa, and that held about twenty-six measures, filled with ale and set in their midst. On Columban's asking what they intended to do with it, they answered that they were making an offering to their God Wodan (whom others call Mercury). When he heard of this abomination, he breathed on the cask, and lo! it broke with a crash and fell in pieces so that all the ale ran out. Then it was clear that the devil had been concealed in the cask, and that through the earthly drink he had proposed to ensnare the soul/minds of the participants. As the heathens saw that, they were amazed and said Columban had a strong breath, to split a well-bound cask in that manner".

The cask is a Celtic invention intended originally to preserve beer. Wotan is a Germanic god-or-demon, but Mercury is a Roman god-or-demon. Corresponding to Celtic Lug. Swabians were in the beginning mixed people, half-Germanic, half-Celtic. Most famous of their kings, called Ariovistus, was for example bilingual, and even bigamist: a Germanic wife a Celtic wife. The heathens in question were therefore devilishly mixed, even supporters of cultural diversity, and before even that became like today a fashionable impossible to circumvent political conformism, depending on the dominant ideology.

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" To you alone it is given the gods and celestial powers TO KNOW OR NOT TO KNOW "(Pharsalia, I, 444-462).

The god-or-demons, that exists! But we should not see some everywhere either! Nature obeys laws, quite precise, and the god-or-demons are not there always at work; contrary to the illusion with which Christians delude themselves (yes, let us not hesitate to be a little Mongolian while speaking about this confusing autosuggestion).

Luke 12,22-32; Matthew 6,25-34 and 10,29-31.

Even our hair would be numbered by God!

Such irresponsibility can be criminal!

Our religion being a truth religion it was necessary this thing is said. Druidic ethics is in fact that of Arrian, faithful observer of the Galatian religion of his time. In other words: "Undertake and the god-or-demons will help you, but starts without awaiting them, because their assistance will be given to you in addition! Fortune always favors the bold".

In short, it is therefore up to the true high-knowers of the druidiaction (druidecht) to see well when something is ascribable to the god-or-demons, or when that can be explained quite simply by one of the laws governing the matter.

It is necessary to return to the god-or-demons what belongs to the god-or-demons and the natural laws what belongs to the natural laws.

It is necessary to render unto Caesar what Caesar's is and unto the Gnostic people of the West what belongs to the druids.

To believe is a thing, to know is another one, like the Celtic chief called into question by Cicero in his Pro M. Fonteio Oratio had seen it very well.

The world of the phenomena is resulting from the combination of determined realities, realities determined by a whole of laws: the Fate or Tokad.

The Fate or Tokade existed before even the birth of this world.

The notion of Tokad or of explainable determinism involves the priority of the laws over the phenomena and therefore of the concepts or of the ideas on the things, as also some continuity of the soul. While at the same time the worlds are born or disappear in the cyclic unfolding of their long life.

The initial impulse tending to the procreation of the worlds obviously could come only from a reflection movement of the higher Being, the Being One thought to become multiple. But such a reflection could in its turn come only from a former reflection, because without reflection it could not be inner movement there.

In the case of the higher being, this reflection could be only a reflection on itself. This reflection of the higher Being on itself is the only true mystery of druidic religion.

Behind the name Tocade, the druidism of amarcolitanos type (to see and to know) therefore very early sought to know the secondary causes and the second principles, which preside over the building of the worlds; the physical components of the matter and the laws which govern it. To go up the evolutionary chain and to arrive at the knowledge, liberating by definition, of the existential difference being able to exist between matter and soul (prakriti and purusha for the Brahmans).

This reflection on the Destiny of the beings led to a dialectical view of the relations between the matter and the soul (relative dualism inside a monist framework).

The world was not created, but it evolved and evolves still besides. It functions according to a law, but not according to the will of a God or Demiurge. The Fate or Tocade (Middle Welsh tynghed, Breton tonket, intended, old Irish tocad, fate, toicthech "fortunatus" tonquedec in Breton language (the labarum is its messenger) forms most relentless of the laws of cause and effect, the only one which can influence us. The Man and the manifestations to which his activity gives rise are only results. This natural law is enough to explain the universe.

God or the Demiurge appears on no account, neither as primary cause, neither as providence, neither as a base and sanction of the moral law, nor as the ultimate end of every creature.

Druidism knows neither creator nor judge, but a sovereign and poetic justice, although mechanical, the Fate or Tokad. But this Fate for the Gnostic men in the West called druids is not a blind mechanism for as much, it is a power which tends to become ethical, without nevertheless ceasing being still mechanical: the consideration of the works is indeed rigorous and inescapable; between the cause and the effect, there is an intimate and constant link, the same cause produces the same effect mechanically.

There is no effect without cause, every manifestation in the physical or mental field proceeds from former actions and is itself the origin of later manifestations; each individual existence has as cause and explanation an incredible number of former facts or acts.

The consequences of the made errors always end up reaching the culprits. We can summarize that by the sentence: "you get out of it what you put in it". The poetic justice - poetic and not imminent - is inherent in the nature even of the persons and of the things. Tokad (in the feminine Tokade) makes reality coherent and harmonious.

THE VOICE OF THE FATE (THE LABARUM).

Any action, the quivering of a branch, the fall of a leaf, the movement of clouds indeed can be a message from Fate or Tokad. Studying and then interpreting these messages (labarum) was the great business of the former druids.

The act which makes Fate or Tocado appear, makes at the same time its little brother, sister, partner, or relative: the human destiny, appear. The labarum is an agent of human destinies. The voice of the Fate, or of the god-or-demons in a way. From the Celtic labaron (intelligence, thought, voice, verb). Cf. Welsh llafar (loquacious) old Irish labraid (he speaks), etc. Symbolized later in Ireland by the cross known as of saint Patrick and in Scotland by the cross known as of Saint Andrew. This adaptation of Tokad at the lower or human level, which is the labaron, voice or verb of the Fate, is the very principle of every poetic justice, every virtue, every beauty.

It is indeed necessary to distinguish, like Scotus Eriugena does it besides, the "unfathomable Deity" and "the providential God or Demiurge". The unfathomable Deity is the "Uncreating Uncreated Nature". It is "the Principle which is beyond every Principle".

The Labaron (Latinized in labarum) is the agent of the Fate in the procreation of the world, but it is also the means through which the human comprehends divinity. By studying the Labaron = Voice, Verb or absolute Word of the Fate, we can therefore succeed in knowing God or the Demiurge. The Labaron visits the wise or inspired persons.

As we have already said it (it is impossible to look more shirk), God or the Demiurge in a way died, but the Fate is like its Will, a black light (oxymoron) which reaches us many years after his implosion/explosion...

Each being or object, in the broad sense of the word, has a peculiar fate, that of each man being called destiny.

Here we allow a small inroad into a cultural universe very near, since Cimbri and Teutons in Denmark were enrolled in a Celtization process: that of the Vikings according to the French historian Régis Boyer.

It is necessary for us to start from the device these men had of the Fate, of their destiny. We related it to the sacred, itself pertaining to the worship of the dead and of the god-or-demons. Let us reduce it to human and let us return on one of the many terms which mean fate, and which we have already quoted: gaefa [note of the author: nothing to do with the Irish gaesa]. In other words, what the powers gave to a man so that he makes his life something admissible in his own eyes, and therefore in the eyes of the community, initially family, without which he does not exist. The gaefa, it is the fate in a way individualized or dealt with, the destiny. The one who knew how to make this gift be productive is a gaefumathr : a gaefa man... The notion can be extended to the clan. We know that such or such family profits from a destiny, of a share of own chance, the haminggja... And dreams, which play so important part in the sagas and the poems, are always in one way or another, the expression of this destiny. The goal of these various interventions is to support the clearness of a man with regard to his possibilities. His second effort will be to accept himself. The third time, most difficult, will be to show, through acts, what he is able to do, i.e., the way in which the sacred fate chose to be interested in him. We would say, to assert one's personality.

What is quite obvious immediately in the Irish tales and legends it is the determining omnipresence of what we call in the singular geis, in the plural gaesa or aurgarta; positively balanced by buadha or ada. What is a geis? We saw on several occasions that geis functions as well in the sense of the obligation as of prohibition. It is almost invariably individual, but it can be collective also like in the case of the Ulaid*. Unfortunately, we have no means of determining or of explaining how and why such or such geis is imposed on such or such individual. And we do not know more how the mechanism of its application functions. We simply attend the disasters and the accidents its violations cause.

The translation of the word by "taboo" is only an approximation, for want of anything better. Taboo is not an Indo-European notion and its only negative aspect is in contradiction with the often positive meaning this word has in the Irish tales and legends. Considering the importance of the concerned

notion, Christianization, of course, succeeded in making every idea referring to it, disappear, either it is in Great Britain or on the Continent.

Therefore we have no longer a treatise which, whatever its possible lacks, could be used as a basis for this presentation. Apart from the text published in 1951, in the proceedings of the Royal Irish Academy, by Myles Dillon; and which begins in this way or about : to the king of Ireland it was forbidden that the sun should rise on him while lying in bed in Tara [i.e., he should be up before sunrise]; he was not to alight from his chariot on Moy Breagh on a Wednesday, etc., etc. (a long listing in prose and lines of verse, country by country, and kingdom by kingdom, follows...)

Except for this document therefore, there exists indeed nothing which can be regarded as a catalog of gaesa. We know some of them which concern kings, but it is random the stories, according to the good will of the narrators. And all the rest or almost is reserved for warriors - who would do without well, but adapt to it - whose celebrity is second only boldness or extraordinary physical strength. Generally, if it is not almost always, the geis is understandable, or is really explained, that at the time of its violation, when it brutally becomes effective and that it causes the death of the hero. And if all the gaesa are not inevitably fatal, the majority are so, without any remission. There exists therefore, more still than a network, a system of gaesa - and as many systems as individuals - which make every king or high-ranking warrior a prisoner of his destiny

The geis is, of course, adapted to the function of the one who undergoes it, and takes on, through this fact, very many aspects. The geis keeps nevertheless everywhere an aspect of fatality, specialists especially saw there a kind of result of the chance. But we should not believe in the haphazardness: haphazardness is never but the sum of the reasons we do not know. Chance is a contingency which does not exist. Let us well specify, moreover, that if a woman can be, in fact, the fortuitous cause of the violation of a geis, she is there generally for nothing, because no woman has the power to impose one of them. When for example the young Deirdre forces Naoise to abduct her, it is by challenge or provocation, at the same time legal and loving, that resembles a geis in no way.

* Ulaid or Voluntii. Name of the tribe of the demigod Cuchulainn (Northern Ireland).

WORKING PAPER No. 2 :

THE EXILE OF THE SONS OF USNECH OR UISLIU (Longes mac nUislenn).

A druid received the hospitality of an old couple to whom he predicts, against any probability, the birth of a daughter and this girl "will be the cause of the death of many men". The old man, like Abraham in similar circumstances, begins by being incredulous. He dismisses the druid. But the druid left, the woman indeed is pregnant. Then the old man afflicts himself and cries, "not to have asked more". Only in his case, the prediction is not a prediction of happiness. It is an ill-boding prediction which will bring only ruin and disaster. To divert the fate, he therefore makes the girl raised far from the men, by entrusting her education to an old woman. To be more precise, she is brought up in a hillock under the ground, in other words "in a Sidh". If we hesitate to make her a fairy, let that be used as a sign for us. She had to be sent back, once born, under the ground.

It is spoken to Deirdre, naturally neither of the boys, nor of love. But one night, a young hunter falls asleep on the hillock: he dreams of fairies, he calls. She, from beneath the ground, hears the man, has a presentiment of love; and makes the hunter coming in her house...

The rest of the legend is better known. King Conchobar wants to reserve Deirdre for himself, but the beautiful sweetheart falls in love with Naoise. Then Naoise as his two brothers abduct Deirdre then flee with her beyond the sea where they will live happily in wild nature during a few years. But Conchobar succeeds in making the three brothers coming back, while promising to forgive them. The unfortunate Deirdre in vain will try to be opposed to that. She cries, she prophesies. The three brothers are made blind by the nostalgia (of their fatherland). It is not besides the only time in these legends that nostalgia diverts the heroes of their road or speeds up their destiny. And what was to occur happens: Conchobar makes the three brothers murdered as of their come back. A dramatic battle with multiple episodes takes place, where our heroes kill one another, and the castles are burned. It will be a true disaster for the kingdom of Ulaid, which will bury itself in the civil war, the elite of its army will leave in exile into the court of the neighboring king, delighted to benefit from this godsend. The unfortunate Deirdre survives the disaster, but lets her perish slowly before committing suicide to flee the terrible and sneering cynicism of King Conchobar.

When Cunocavaros/Conchobar tried to soothe her; thus she repeated him what follows:

Ah Cunocavaros/Conchobar, what do you still want from me?
You caused me only sorrow and tears
As for me as long as I stay alive
Your love will have no importance for me.

The man to me most fair beneath the sky,
The man I loved,
In death away you tore, the crime was horrible;
I shall see him no longer but only after my death.

Disappeared forever, what a sorrow for me,
Is the shape in which Uisnig's son appeared
A jet-black hillock on a splendid white body
Which was well known of all the women.

Two purple cheeks more beautiful than a meadow
Red lips, eyebrows color of the beetle.
Teeth brilliant like pearls
With noble color of snow.

His brilliant equipment was recognizable
Among all Alba's warriors

His purple ceremonial coat suited him well
Edged with borders worked of ruddy gold.

His silk tunic, invaluable treasure
Had hundred lam ??? (a beautiful quantity)
To make it clear it is
Fifty ounces of white bronze (brass?) were needed

A gold-hilted sword in his hand
Two green javelins with spearhead
A shield with an edge made of yellow gold
And a silver boss.

Fair Fergus caused our ruin
While making us cross the sea
He sold his honor for beer
His deeds are nothing but only a distant memory.

And even if on the plain were gathered
All the Ulaid and Cunocavaros/Conchobar
I will give up them all without fighting
For the company of Noisi son of Uisnig.

Do not break my heart today
I soon will come unto my tomb
Is tressiu cuma inda muir,
Madda eola a Chonchobuir
Sorrow is stronger than the sea
Do you know it O Conchobar?

Whom do you hate the most, said Conor, of these whom you now see?
You yourself, she answered, and with you Eogan the son of Durthacht.

Then, said Cunocavaros/Conchobar, you will dwell with Eogan for a year and he gave her over into Eogan's hand. Now upon the morrow they went away over the festal plain of Macha, and she was behind Eogan in the chariot. Dorarngertsí nach facfed a da céili for talmain i n-oenfecht. She had promised herself that she would never have two men at the same time on earth. Well, Deirdre, Cunocavaros/Conchobar said, you have the glance of a ewe between two rams, between Eogan and me! Now there was a great rock of stone in front of her, she struck her head upon that stone, and she shattered her skull, so she died. She had sworn that she would never have two different companions on this earth.

It is therefore the traditional story of a war caused by a rivalry of men around a woman. With, it is necessary to say it well, a little more class, romanticism, or elegance, than the dirty jokes of Helen of Troy and the story of revenge of her cheated husband, but there is more. Deirdre incontestably is an agent of the Fate. She achieves an order envisaged. In Irish legend fairies always play the part of agents of the Fate or Tokade (middle Welsh tynghed, Breton tonket, intended, old Irish tocad, fate, toicthech "fortunatus" tonquedec in Breton language, the labarum is its messenger). They determine disasters. Others do it by their malignancy. This one does it by her grace. But basically the result is the same one. Men throw themselves because of her the ones against the others. It is rare to find a human drama able to wake up of such religious resonances. This legend is among greatest ones, form a part of these which are worthy to send a message to the men of all times.

But it still interests for another reason the researchers and the scholars. It is that we grasp in the act, there, two metamorphoses: the transmutation of a goddess-or-demoness or fairy, into a heroine of novels; the transmutation of the myth into a story of war and love. It is therefore euhemerism in the wrong way. It is almost too easy to flush out the goddess-or-demoness or the fairy if you prefer, under the human mask of Deirdre. It is more difficult and more adventurous, on the other hand, to perceive, beyond the fury of our heroes and the burning palaces in Emain Macha, the crash of a cosmic

collapse. That remains an assumption. If it is true, it would have occurred in this case, like in many others, a descent of levels, with condensing in the lower stage, and proportioned distortion.

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The Fate or Tokade (Middle Welsh *tyngned*, Breton *tonket*, intended, old Irish *tocad*, fate, *toicthech* "fortunatus" *tonquedec* in Breton language) is sometimes found personified or symbolized in the druidic legends, by an old king living withdrawn out of the world in a mysterious island matching without any doubt to the technique known as of *imrama* or voyages. Stupidly compared to Saturn or Cronos by the Greco-Romans. As a messenger of the Fate of course, it is him who knows the future, and it is him whom people will consult to know it.

"The nature of the island is marvelous as is the softness of the circumambient air. Some when they intend to sail away are even hindered by the deity which presents itself to them as to intimates and friends and not in dreams only or by means of omens, but many also come upon the visions and the voices of spirits [or daemons in Greek] manifest. For Cronos himself [The Fate ???] sleeps confined in a deep cave of rock that shines like gold — the sleep that Zeus [Taran/Toran/Tuireann ???] has contrived like a bond for him —, and birds flying in over the summit of the rock bring ambrosia to him, all the island is suffused with fragrance scattered from the rock as from a fountain; and those spirits [or daemons in Greek] mentioned before tend and serve Cronos [the Fate???], having been his comrades [heterous in Greek] what time he ruled as king over gods and men. Many things they do foretell of themselves, for they are oracular; but the prophecies that are greatest and of the greatest matters, they come down and report as dreams of Cronos, for all that Zeus premeditates, Cronos sees in his dreams" (Plutarch. *De facie in orbe Lunae*, 26).

On the popular level, Fate is also frequently represented by a triad like that which was discovered in Vertault (French department of Côte-d'Or) or that which is consisted of Banuta, Eriu, and Votala, in Ireland. These female triads belong to a type spread in the Romano-British or Gaulish statuary. A similar group of three women with fruits in their bosom bears an inscription besides designating them as fairies of the *matres* type, goddess-or-demonesses-mothers, guarantors of abundance and family prosperity. These statues were perhaps placed in or in front of the family altar in the house. The group carved out of limestone in Vertault represents three women sitting on a chair with a back. These *mopates* maidens have on their knees, one the infant, the second the linen, the last the sponge and the basin. These attributes, as their half-stripped chest, suggest that they are closely associated with the care of the newborn. The triad in Vertault has a symbolic meaning. The linen can evoke an unrolled parchment, the basin a libation bowl. These good fairies which lean on the cradle of the child, match the *Moirae*, *Parcae*, or *Norns*, of the other traditions in the ancient world.

In the triad of the *Bollards* (Museum of Dijon), a goddess-or-demoness, or a fairy if you want, holds a balance besides. They are also in reality hypostases of the Fate (*vyuha* in Hinduism) representing one the past, the other the present, the third one the future. Remarks of the French Regis Boyer in connection with the Germanic *Norns*: as a Viking proverb says, "man does not survive more an evening to the sentence of the *Norns*". Snorri Sturluson, having obviously learned the Greeks (see the three *Parcae*) wants them to be three, to whom he gives names of which at least two (*Skuld*, future; and *Verdandi*, present), are made for the purpose in hand, the 3rd one, *Urdr* appearing alone of ancient origin. In fact, it seems that *Norns* are as numerous as the human beings (Regis Boyer). The Germanic *Norns* therefore match the Celtic fairies of *Matres* type who too are symbolically three, and more precisely the *matres nessamae*. Man does not survive an evening to the sentence of the *matres nessamae*, were consequently to say the high-knowers of the druidiation (*druidecht*), of this time. The whole under the aegis of a fatal mechanical law which combines and unites its elements in order to produce all that exists in the universe.

The Irish triad Banuta, Eriu and Votala, plays a little the same part in the Irish tradition.

Banuta (modern written form *Banbha*) is a queen of the god-or-demons of the goddess-or-demoness Danu (*bia*), her name means "sow" "female boar" or "horned one". It is the daughter of *Ernmas*, and with her sisters Votala/Fodla as Eriu, she forms a triad, true personification of Ireland. In the incredible legendary or mythical mishmash, in the very bad sense of the term, that Irish bards devoted to this subject, when the Milesians or Gaels land, each of the three sisters asks them to give her name to the

island; it is that of Eriu which will be chosen, nevertheless that of Banbha will also be used (as an allegory of the land).

But, above these goddess-or-demonesses who acts and who move, the Reason can only design another stage of the being. The fate or the higher intelligence (hypertheos), which does not act, which is motionless, which contains in it and contemplates the ideas of these eternal types that hypostases like the soul or the matter produce in the world. Time for example is only the image, the emanation, or the radiation, of this fate.

Among Celts the Celtic term Tokad designates the normal "layout" of all things (from the stem tonk- "to cast a spell, to predestine"), or the Order, the Standard. The Tokad or Fate is the divine emanation which makes the inarticulate one going to the articulated stage (rta in India).

All the multiple destinies are controlled by the Tocade, the great universal Law. The Fate is therefore also a whole of resignations or acceptances controlling in a purely extrinsic way the ideal society. The notion of good or evil does not have there a place at the individual level, it is a logic and a deontology of functional groups.

The individual destinies can be very different according to the practiced trade. To kill another man for example is prohibited, but it goes without saying that to kill other human beings or to be oneself killed belongs to the vocation of the soldiers.

In the human sphere, to act according to one's destiny, it is to act according to the deontology of one's station. We will speak in this case about destiny specific to each class, and finally to each individual. In the worship sphere, to act according to Tokad, it is initially to perform the rites correctly according to the rules. Better, in former druidism the idea prevails that the sacrificial act reflects the standard of the whole universe. There is syntony between the worship tokad and the cosmic tokad. The sacrifice keeps the Tokad.

The link between the Tokad and the sacrifice is illustrated perfectly by the idea that if the sun rises every morning, it is, of course, in accordance with the Tokad but it is also because every morning with the rising of the sun there is in each hearth or each house kindling of fire with possibly a libation or a small ateberta (offering).

It is at least the idea which comes out by contrast from this strange passage of the Senchus Mor speaking to us about a certain Connla Cainbrethach.

"After her came Connla Cainbhretac, chief doctor of Connaught; he excelled the men of Erin in wisdom, for he was filled with the grace of the Holy Ghost; he used to contend with the druids, who said that it was they that made heaven and earth, and the sea, etc. and the sun and moon, etc. It was this he said to them: Do not boast of your powers, whereas ye have not power to change the order of even one day or one night; of the administration which is uniform in the elements according to God's decree" (Ancient laws of Ireland, volume I, page 22).

The Christian refutation is, of course, as ridiculous as its belief in a miracle the day of the battle of Gibeon (the sun stopping its course in order to give Joshua the time to complete his victory). Cf. Joshua (10,1-15).

If the sun, the moon or any another planet stopped one moment, that would cause such a cataclysm that the solar system would fly into pieces. In addition, if the sun had stopped as a long time as this theory claims it, the other peoples, lighted by the same sun, should have noted it. But none preserved the memory of such a phenomenon.

What the druids about whom Connla Cainbrethach makes fun, wanted simply to say, it is that it is thanks to the daily sacrifices or to the daily prayers of human beings that the world is kept. What is, of course, false from an objective and material point of view, but which does nothing but translate the fact that the druids of this time, granted as much importance to their worship than the Christians as regards the mass. For them it was the worship which keeps the world in functioning order, and without worship, without belief, the world can only sink again into chaos. Same idea in India besides.

DRUIDIC COSMOGONY III.

RETURN ON DRUIDIC COSMOGONY.

Individual opinion of the druid Leonorios about druidic cosmogony.

As we already have had the opportunity to notice it, the Judeo-Islamic-Christians claim that God (or the Demiurge ?) created the world from nothing (ex nihilo). However, as H. von Stietencron so well notices it, beside the absolute immanent One, can there be a nothing, i.e., a field that its fullness which includes all would not penetrate? It would be a limitation, a restriction (Hans Küng and H. Von Stietencron. Christentum und Weltreligionen. Translation Peter DeLaCrau). This coming to the being of the chaos of initial raw material (Pariollon) should not therefore be designed as a sudden appearance from the nothingness, but as a monist phenomenon: the self-spreading of the higher Being. Because the world is not created by the ONE, but the One produced diversity by self-spreading. There is nothing in the world, neither animal neither plant, nor stone, which does not preserve this relation to its origin and which, therefore, does not have its share in the single immanent absolute being. Said differently, there is more than a simple participation of the world and all the creatures in the nature of God (as in the most enlightened variants of the Judeo-Islamic-Christianity). There is identity between God and the World.

Or more exactly between God or the Demiurge and the Worlds, because the higher Fate caused not only our earth, our sun, our moon and our stars, but also innumerable parallel worlds. These worlds float in the space like oak leaves floating in the breeze. Like oak leaves, they open and are closed, are born and die. And their god-or-demons also, because the god-or-demons are born and disappear with them. One day God Allah or Yahweh too will also disappear, with this world which is ours and which they claim (supreme trick in the mouth of their flatterers) to have created (but the druidic equivalent of the Germanic Götterdämmerung nevertheless did not reach us, except on coins of the Unelli or Veliocasses representing a monstrous wolf devouring the moon and biting the legs of a solar horse but throwing back behind a verdant space).

Let us return to this spontaneous generation of the initial raw material.

Men were always divided on the question of the eternity of the world, but never on the eternity of the matter: Ex nihilo nihil, in nihilum posse reverti. Here is the opinion of the whole classical Antiquity. There Voltaire quotes lines of the Latin poet Lucretius, in which he summarizes the system of Epicurus: nothing can come from nothingness, neither to turn into nothingness, i.e., nothing can be created nor destroyed. Everything is transformed Lavoisier will add.

Therefore there does not exist and will never exist God or Demiurge eternal creator, omnipotent, source of salvation, and so on. And the druidism is atheistic in the sense that, like Buddhism, it categorically denies the existence of such an anthropomorphic higher god-or-demon, omnipotent, omniscient, at the same time pure love, creator of the universe, etc., etc. The true druidism does not postulate the existence of a creator, but concedes only the reality of a creating process (pro-creation).

Let us repeat it once again! There is no creator, the things depend simply on their own causes: there is no beginning. Anything changes constantly. New circumstances produce new facts which will act in turn as causes and will produce something different again. Only some great cosmic laws cosmic that some people call Fate remain unvarying. It is the notion of generalized interdependence. Everything depends also on its parts or its components.

The primordial shamans resorted to various images, rather naive besides, to speak about the origin of this world. They generally saw that as a separation between the sky and the ground even as a sacrifice.

But the question which arose then was the following one: from where does come the material used by the great architect or the great clockmaker of the Universe? Was it already present at his sides? Was there for example already an original matter also without beginning, from which the world could be worked? Or was there, at the beginning, only the One of the Nothingness, and nothing else nearby?

Under the name of Tokador Tocade the druidism of amarcolitanos type (to see and to know) therefore very early tried to know the secondary causations and the second principles, which govern the construction of the worlds; the physical components of the matter and the laws which preside over it. To go up the evolutionary chain and to arrive at the liberating knowledge, through recognition of the existential difference between matter and soul (prakriti and purusha for the Brahmans).

This reflection on the Destiny of the beings led to a dialectical design of the relationship between the matter and the soul (relative dualism inside a monist framework).

See, at the other end of the Indo-European world, the monist doctrines - advaita - of the Hindu philosopher Shankara, in the 7th century or the relative dualism - vishishtâdvaita – of the famous Ramanuja (1017-1137).

The ancient druids never went as far in the negation of the world as the Buddhists of the oldest School, or as the Greek philosophers of Parmenides or Zeno of Elea type. For the Eleatics, everything is illusory and misleads us here on earth : our language, our symbols and even our common sense. But between this pure logical requirement, and all the concrete suggestions, dispersed, contradictory, of science or human experience, from which the man cannot escape, interval is too vertiginous. The druids will therefore try to crack the secret of the Nature of the Things by starting methodically to organize the synthesis of knowledge about Mankind and environment, up to that point isolated.

The primordial druids (of the 2nd thousand years before our era) were excellent observers of the sky. They realized very early that times and space were huge and they took into consideration in their reflections this formidable vastness.

According to Celsus ; (the true word, against the Christians - 178), the notion of cycles much longer than these of the Bible (Celsus makes fun besides of the pettiness of the conceptions of Moses * as regards chronology); was already usually admitted in Antiquity.

Fragment number 5.

““The world, according to Moses, was created at a certain time, and has from its commencement existed for a period far short of ten thousand years—The world, however, is without a beginning; in consequence of which there have been from all eternity many conflagrations, and many deluges, among the latter of which the most recent is that of Deucalion “.

Fragment number 42.

“ After a long period of time, and recursions and concursions of the stars, conflagrations and deluges take place; and also that after the last deluge, which was that of Deucalion, the period required, conformably to the mutation of wholes, a conflagration. This the Christians, however, have perverted by representing God as descending with fire as a spy “.

The Gnostic people in the West, however, seem to have gone much further; and to have admitted the existence of supercycles, even more imposing, and looped no longer by the action of fire or water, alternatively, but by the joint action of these two elements. Since such is perhaps ultimately the only possible meaning of this remark by Strabo on their subject: “They say the souls are indestructible, although both fire and water will at some time or other prevail over them “(Strabo. Geography IV, 4 to 6).

The cosmic cycles considered by the druids therefore finish, not like these which are considered in this time there, i.e., through the action of water OR fire, according to the case, but through the action of both JOINED TOGETHER. These “druidic “ supercycles including or exceeding, and by far, the others, have much surprised, of course, Strabo, who was hardly accustomed to such important lengths as regards cosmogony.

The numbers with which current sciences juggle (20 billion years of age for this cycle) make the quantified data of the Bible absurd, childish even in comparison (six small thousands of years for this Earth).

The druidic data too, with their orders of magnitude which made the Greeks, the Romans, even the Jews, laughing, were already less far away from reality.

Druidic cosmology is characterized by the recognition of the formidable vastness of space and time. In the Book of Lismore (fo.151, b 2) we indeed find the following passage.

“Three years for the field (three-field system ?)

Three lifetimes of the field for the hound.

Three lifetimes of the hound for the horse.

Three lifetimes of the horse for the human being.

Three lifetimes of the human being for the stag.

Three lifetimes of the stag for the blackbird
Three lifetimes of the blackbird for the eagle.
Three lifetimes of the eagle for the salmon.
Three lifetimes of the salmon for the yew.
Three lifetimes of the yew for the world from its beginning to its end.”

That our favorite author [[Eleanor Hull, “The Hawk of Achill or the legend of the oldest animals in the world,” *Folklore*, Vol. 43, No. 4 (1932): pp. 376–409] comments in this way.
“We arrive thus at 59,050 years,i.e., two multiples of three more than the Westminster calculation, which made 6561 years ; i.e., down to the salmon in the Irish list.”

What had yet what to surprise the people mentioned above since their tradition to them made the birth of the world going back only to a few thousands of years. Certain druidic Schools (most spiritualistic) seem to have seen the things thus.

The material world is the ultimate point of the divine diffusion. The world “emanates “, “rises “ like from a spring, from God , and it is not necessary that his Will takes part in the formation of the world. That means, on the one hand, that God could not help but create, on the other hand that there is a continuity of emanation between the world and God.

All that exists has to necessarily exist, since it exists. Because if there is today a reason for the existence of the things, then there was also one yesterday, there even was one of all times; and this cause always has to have an effect, without what it would have been forever or for the eternity a useless cause.

All the things which exist are therefore eternal emanations of this first engine.

But how to imagine that stone and mud are emanations of the eternal , intelligent and almighty, Being? There are only two sides to take: either to admit that eternal matter is by itself, or that matter comes eternally from a powerful, intelligent, eternal, Being.

But, either remaining through its own nature, or emanated from the producing Being, this matter exists from time immemorial , since it exists, and that there is no reason why it could not have existed before.

If the matter is consequently eternally necessary, it is therefore impossible, it is therefore contradictory, that it is not. To say that this eternal Being, this almighty God, from time immemorial necessarily filled the universe with its productions, it is not to remove from it its freedom; on the contrary, because freedom is only the power to act. God always fully acted; therefore God always used the fullness of his freedom.

It is consequently as impossible as the world is without God , as God is without the world.

This world is filled with beings which follow one another; therefore God always produced beings which followed one another. If the vital impulse which emanates continuously from this higher being, as well in the natural world as in the supernatural world, ceased one moment, all would fall down in the nothingness (Voltaire. *Philosophical dictionary*).

* Moses. Or rather the scribe who put these ideas in his mouth, the historical existence of Moses being very discussed just like the exodus (we will return on the subject).

** Reckoning of the current “druids”: age of the Earth 5 billion years, age of the universe (what occurred after the appearance of the Big Whole): 15 billion years

THE PARIOLLON OR PAR GOD (The taghut it is said in Islamic land).

The archetypal cosmic energy source, the Pariollon of the druids, matches the Chaos of the Greeks.

Greek myth too had chronologically dissociated initial chaos, a kind of monstrous pre-universe or Tohu wa Bohu in which Uranus copulates with his mother Gaia and destroyed his children, from the cosmos as organized universe where rule and order reign. Chaos therefore designates, in the classical Greek thought, original confusion, the primeval mixture of order and disorder, which precedes the appearance of the Cosmos, i.e., of the Universe designed as an ordered whole, an organized totality. Chaos is the back universe where order and disorder are indistinctly mixed. Or the confusion which precedes the procreation or the formation of the Universe.

The classical Greek thought logically opposed, "Hubris" i.e., the frenzied excessiveness, to "Diké" the law, the perfect balance.

Chaos is therefore in a way confused "Hubris" and "Diké". It is the notion of indistinctness between destroying power and creating power, between order and disorder, between disintegration and organization.

The druids roughly speaking had the same idea, but illustrated by a gigantic witch's cauldron.

According to the traditional theory by Poincaré (conference of St. Louis Missouri of September 24, 1904), universe was born from a point (or singularity, Welsh *Ile bo cydbwys pob gwrth*), where everything it contains was condensed in a null volume.

There is no place in this view of the world for any dualism (= separation soul/body, the soul being procreated especially by God; while the body would be only a shape of the matter, place of the suffering and of the evil). Because there is no possible body separated from the soul, which keeps united all the parts of it.

The very primeval universe (just after its birth), had a certain number of gripping, even astonishing, characteristics.

Its dimensions: why three space dimensions and just one time-dimension?

Its growth rate, almost equal to that which it would be necessary so that its expansion continues indefinitely.

Its curve (even if it is not known if it is negative, positive or equal to zero, the curve is something which remains constant, one of the intrinsic characteristics of the universe). Although, it could be well that there are strong local variations of the curve, and even some fast variations with time...

The value of certain physical constants (example the ratio between the mass of the electron and that of the proton, or the growth rate quoted previously); if they had been different, would it be only of one billionth, would not have made the life possible. The universe would have been again contracted after less than one million years, or the creation of complex molecules would have been impossible.

Peter Atkins justifies these questions by the anthropic principle: if these constants have the value which we observe, it is precisely because these values are these which make it possible the presence of observers!

There therefore exists perhaps an infinity of universes with different universe laws, but we do not live in these other universes because these "other universes" do not make possible the presence of intelligent observers.

This principle rises considerable philosophical problems, indeed, because it is violently opposed to the whole scientific approach since Galileo. To admit that the universe is what it is because human beings are inside, is it not a return to prehistoric and superstitious ages?

Nevertheless, if this idea the universe could have been very different, and there therefore exist perhaps universes with two space dimensions only (or two of time! We could for example turn in round in time and the causality law would be demolished); or equipped with a speed of light equal to three meters a second; is true, then these universes, so much varied, so much different, would be quite resulting from something! We thus should imagine a kind of cosmic pot, a gigantic cauldron located out of time and space in which universes "bubble"; bits of universes having perhaps one space dimension, or ten, which appear and stick between them, or perhaps cancel one another out ...

The Pariollon God (chaos among Greeks, Parinirvana in the Far East), is thus designated because there is nothing in the past, present or future, universe, which is not in connection with it; it is the Universe as single, total and unchanging element. A universal value in the field of the Nature as in that of the soul.

“They likewise discuss and impart to the youth many elements respecting the stars and their motion, respecting the extent of the world and of our earth, respecting the nature of things, respecting the power and the majesty of the immortal gods “ (Caesar, B.G. Book VI, XIV) .

As of the very ancient time, we find trace of speculations about the single, neutral, principle, which is at the origin of the world and which gives an account of the plurality of things. This principle, released of every mythical and ritual contingency, will provide, as of earliest antiquity, the notion of universal energy or vitalism. The existence is a loss, like the giving up of a primitive source. It is an ex-istence, a going out from the immutable original Being. By being born, the things are detached from the primitive unit.

This type of speculation finds its height in the Irish legends (see the voyage of Bran Son of Febal) which; without abolishing for as much, the generating myths thought of the older ages; compel themselves to gradually tighten it within the framework of equivalences, or identifications, between microcosm and macrocosm (We may compare things human with divine. Ausonius).

For mechanistic doctrines, life has no specificity, organic world being entirely reducible to the matter laws.

Vitalism too, on the other hand, is a philosophical design defining energy as matter in which a principle or a vital force is. According to this view, it is this force or energy which would breathe life into the matter. Vitalism was gradually replaced by a materialist conception of the life, where the physicochemical rules of the living beings are the same ones as these which govern the inanimate matter.

If it cannot be confused with the mechanism, vitalism should not more be identified with animism: the animist is not satisfied with subordinating matter to life, but, what is more, he subjects life to thought. The philosophers of vitalistic inspiration regard on the contrary mental activity as basically subordinated to “life “.

The appearance of Christianity coincides with a first giving up of the vitalism. Science and philosophy are dispossessed of their explanatory and justifying functions. The sense of the life and Man’s ultimate end become purely theological concerns, and vitalism therefore moves back in front of the dominating idea of the divine omnipotence.

In the beginning, this theory is especially a refutation of the Aristotelian conception of the life, i.e., a life divisible according to its attributes: growth, sensitivity, locomotion and intelligence. Against Aristotle, specialists therefore suppose the existence of a higher vital principle including all these subdivisions, which will give rise to vitalism. “I call vital principle of Man the cause which produces all the phenomena of the life in the human body. The name of this cause is rather indifferent and can be hat you want. If I prefer that of vital principle, it is that it implies a less limited idea than the name of impetum faciens, that Hippocrates gave it, or than other names through which people designated the cause of life functions “.

“All the Celts assert that they are descended from Dis Pater, and say that this tradition has been handed down by the druids. For that reason they establish the divisions of every season, not by the number of days, but of nights and they compute birthdays and the beginnings of months and years in such an order that the day follows the night“ (Caesar. B.G. Book VI, XVIII).

This theory will be taken over by the French doctor Bichat (1771-1801) who establishes vitalism in an authentic scientific approach. He regards life as “the whole of the functions which are opposed to death.“ And on the basis of a subtle analysis of these functions, he postulates that the vital principle, which underlies all the manifestations of the life, is resistance to death, understood as deterioration of the physical objects.

There would be therefore an obvious contradiction, a conflict we could say, between the dynamics of the matter (which go in the direction of the degradation) and these of the life (which go in the direction of the conservation). This theoretical coherence will support the success of the vitalism in the opinion.

Vitalism was, of course, condemned by the pope Pius X in his encyclical *Pascendi*.

The glance of current science on vitalism is severe and, nevertheless, it is as a principle position, almost irrefutable. It embodies by definition the confidence in life.

Every sufficiently informed observer, notes easily, a shift between; on the one hand, the knowledge acquired by genetic and medical sciences, the experiments lived by the men and the women, thanks to the new prospects that technique offers to them as for sexuality and procreation; and, in addition, the normative view that religions propose about the life and of its origin. But this morals is generally based on a Revelation contained in sacred Writings, between the lines of which is maintained what the intention of God or of the Demiurge is, in the field of life.

But it is still necessary to hold back from every generalization. In fact, what do we understand through "life"? Is this the individual biological life which runs out from a birth to a death? What is before does not belong to this existence; what comes after can be only a question of belief, and is necessarily distinguished from what was the lived life.

Or else the life is a data of nature; it comes, it is there, it exists without another reason to be the result of a cosmic energy? In this meaning, it is "a transcendent or immanent to the matter, principle, indivisible, imperceptible".

The life appears as a biological process of which the energy is renewed unceasingly, and from which an individual existence can occur. Life already exists in the spermatozoon and the ovule; it is therefore a continuum which is handed down from generation to generation. Nevertheless this life which comes from elsewhere is perceived as a power unfamiliar to the human being, who can neither cause it nor refuse it, because he is never his own originator. The Man is always second. All the problem is therefore to be able to distinguish between origin and beginning of the life. Who is first? The life as a force of nature, as an energy which exceeds the individual self and which is external to it? Or, as the monolatrous religions maintain it, life is not the force of a current immersed in nature, but the gift of a God-or-Demon, Almighty creator.

It is, of course, with the advent of the subject in the Western conscience; and under the influence, partly, of the Jewish, Christian, and Muslim, monolatrics, maintaining that God or the Demiurge created man in his image and his likeness (in our image and in our likeness, this staging SOME gods or Elohim, biblical myth of Sumerian origin, says precisely); that the genetic debate was focused on the human being. But for other cultures and other religious systems, life is a whole inseparable from the Bitos or Cosmos. It brings all things to life; it is a force which unites the current living, the dead, and the beings to come, in an irrepressible and continuous current. So much so that biological death is lived only as a passage, a demise, in this flow which links the god-or-demons, the ancestors, and the alive ones, in an again and again starting over. We can therefore understand that in our western world; always more or less influenced by the Judeo-Christian tradition, and where the importance of Islam does not cease growing, the monolatrous religions exalting the transcendence of a creator God-or-Demiurge, primary cause and source of every life; sexuality can have another goal than the procreation: the Sumerian gods made the Man so that he serves the gods, the original spirit of this legend is very clear.

And from this point of view, the man and the woman are only the servants of a God-or-Evil alone creator. It follows that no one cannot touch this life without making an attempt on God himself. But Judeo-Islamic-Christianity is not the whole world. It seems therefore necessary to take also into account other views than these of the monolatrics, to relativize their claim to hold the single truth in the field of life.

Is the life only a simple biological process? Does it have any relation with a "soul", a psyche? From the creationist religious point of view, embryo can be regarded as "a project of support for a soul, " being a part of a total divine structure. But in other religious systems, the situation is quite different. We grasp better then, how much the answer of religious morals to the new conditions due to scientific

progresses, has strict limits. They are these of a subjacent anthropology which starts from a God-or-Demon primary source of any living being, and not initially from Man.

The history of the religions and the religious anthropology show obviously that all the traditional cultures were concerned with the origin of life. They wondered about the relation between individual life and cosmic life: myths tell the emergence of the human life and confer to it a precise sense. Particular rites frame the pregnancy, the birth, the naming, and mark the progressive accession of the young of man to the status of adult, through a whole initiation. In short, as soon as man appears, he arouses the question to know from where his own life comes and towards what he moves. But the examination of these beliefs and practices shows that; within the framework of these traditional and polytheist religions; it is not the more or less relative ignorance of the embryogenesis which is the cause of the sacralization of the origin of life. It is the religious belief which determines the intrinsic quality of the embryo, and of a soul we can generally comprehend as vital principle only through the funeral rituals.

These rise, indeed, a crucial interrogation: can the finality of the self-transforming power of Man constitute the last word of the destiny even of the human being? To this question monolatrics answer by maintaining that the life is a gift, that it is received from God or from the Demiurge, and that even if the woman gives the life, she does not create it, she hands down it simply.

Thought of the life and "coïncidentia oppositorum" here are well the bases of a vitality not tolerating being amputated with only one of its elements. Because it "knows" that it is this coincidence of opposite things which is the very engine of the expansion, of the multiplication, of the existential dynamics.

What is clear, in the vitalism, it is that the being is not reduced to the thought. It is the entirety of Man which is involved. His breathing. His belly also. There is no intentionality either but, admitted or not, a kind of pleasure of the world such as it is with its constraints, its limitations, its putting down roots, but including its openings, its perspectives, and its multiple colorful efflorescences.

J. M. Guyau, who was all at the same time poet, sociologist, philosopher, regarded the life as a whole. And opposed

the falseness of an abstract design of the world to the true one in what it has of plural, ambivalent, contradictory also: "The will to live, sometimes supported, sometimes opposed, however, brings the germ of the pleasure and of the suffering". It is impossible to say better the ambiguous structure of all will to live. Life and death are inextricably mingled in a union of the oxymoron type, giving all its weight, all its price, to existence. Thus the flower, in its fragile destiny, of which blooming is the fatal sign of the end. So beautiful and yet so painful flower which, before dying out, smiles.

Admittedly, in the image of the Maya doctrines peculiar to Vedanta, such a structural ambiguity accentuates well the illusory aspect of the data of this world. But that does not invalidate it, for all that. Very different are these Eastern philosophies, Tantrism for example, which consider that the soul and the body form a unit, it is vain to want to distinguish. Their synergy being of more fertile to live here and now. But it is quite obvious that, in this last example, the aïu (eternity) is not to come. And even if it has a sense, it is that to be lived at the present.

To emphasize the coincidence of death and life, body and soul, nature and culture - let us leave the ist open - here is the essential characteristic...

It is what we can, in a sense, to call a "thought of the belly." Wisdom of this "womb" which, in its various, ecological, cultural, natural, forms, is fertile, but also wisdom generating the various forms of agitated sociality with which topicality is not stingy. In all the cases, this "demonic" wisdom reminds that the pure soul/mind is only an illusion. What, in fact, leads to emphasize a less truncated life, of which man does not postulate the aïu (eternity), but that man lives, through even its transitory nature, with intensity. "All that exists is incurably existing".

This wild vitalism was a common practice in the various ancient societies, and particularly in their relations with animals (shocking for civilized minds). In these animal celebrations, such that of the bull for example, what is in question is well the strength of the biological one, the reproductive power, in short the creating and creative aspect of the life, as an irrepressible power.

The vitalism peculiar to these thinkers is the intuition of the cosmic feeling connecting Mankind, as a creature, with the "mother-earth" being used for it as a matrix. Generally, moreover, all the thinkers of vitality emphasize the intuition of the entirety. Entirety rather than totality inasmuch as that one has a dynamic aspect, open and labile, in the image of nature in its again and again starting over.

It is the spirit of harmony which leads their approach and makes them able to exceed the mechanism and the positivism prevailing in the 19th century, and dominating during a whole good part of the 20th century.

What is the "glutinum mundi" this glue of the world making that things and quite disparate people hold together? However nebulous it is, the concept of life is the only one which makes it possible to understand. It is well that the "immediate life" of the poet: the awareness comes in addition. Will, or vital principle are self-sufficient. Life before the concepts. Those "are out of their depth" when they are confronted with the empirical and concrete aspect of existence. The experiment is determining in the field inasmuch as it brings entirety of Man into play.

Vitalism can help us to think the experience and the quality. Its base is well a large confidence in the life, in its regulating balances, its successive adjustments, the acceptance of the excesses, in short these anomalies in what they prefigure the order of tomorrow. It is, nowadays, one of the basic data of the postmodern sociality. The hordes of "barbarians" who on all opportunities, "techno parade" or others, break in the streets of our megalopolises are only the most conspicuous expressions. They express on a major mode the anomic desire of a vitality no longer recognizing and, therefore, no longer accepting, the various constraints: sexual, philosophical, economic, imposed by modern institutions.

To say it, in other words, consciousness is, strictly speaking or *lato sensu*, monotheistic. It refers only to one value: the unique God or Demiurge, the Reason, the State or the other entities of the same kind. On the other hand, the sensitive one ("belly") is structurally plural; from where the polytheism of values prevailing when there is a come back of the sensitive one on the social scene. An expression of this polytheism is, for example, the putting in perspective of the consciousness by the unconscious, and for what concerns us, of course, by the collective unconscious. We said well putting in perspective and not negation. Reason, in this field, is no longer the only goddess-or-demoness that we had to celebrate; but must also agree to compromise, in the Pantheon of the social issues, with other entities: body, imagination, dreams, recreational activity, which are also venerated and which, especially, have an existential concrete effectiveness of which we can no longer deny the importance. The tragedy and the life are closely dependent. The inner force of which it was a question, feeds on temporary weaknesses, just like the life is the resultant of an everyday existence including death.

Judeo-Islamic-Christians claim that the higher Divine To Be One, created the world from nothing (*ex nihilo*). But the arrival to the being of the initial chaos of raw material should not be designed as a sudden appearance from the nothingness, but as a monist phenomenon. The self-spreading of the higher being, because the world is not created by the One, but the One produced diversity through self-spreading. There is nothing in the world, neither animal neither plant, nor stone, which does not preserve this relation with its origin and which, therefore, does not have its share of the unique universal including being.

Called *Monas* by Henry Lizeray ("Primitive monas it is... the awareness meditating about itself, being reflected, being also distinguished into an intelligence and into a body"); the monas at the origin of everything moves through itself, i.e., has the dilation and contraction movements changed into these of rotation and transfer in the world of the relative ones.

It is this primitive point, this pure light, which contains in itself its own reason. Because the reason, like it is said in mystical language, has the essence sempiternally permanent and contracted on itself, unchanging and immutable [...] if we consider this *Monas* at the origin of everything, in working order, we find the three powers: active... passive... and animated... *Belisama* in Celtic language (Henry Lizeray. *Secret Doctrines of the Druids*).

We are nevertheless and for once in complete dissension with this great celticist of the end of the 19th century (and of the beginning of the 20th) born in Russia and more precisely in Saint Petersburg on April 14, 1844).

OTHER FRAGMENTS ON THE PAR-GOD.

According to John Toland and his *Pantheisticon*, pantheists are precisely those who believe in a Being without possible death; but origin and causes of everything. And their certainty, they base it on deepest science, on this view: everything comes from the Whole and the Whole is made of everything. Generally, they are called pantheists because of their particular design of God or of the Demiurge and of the Universe. This thesis is also that of monism. All is related in the universe. What gives us in a more picturesque, or let us say poetic, language: the sun is my father, the earth is my mother, the world is my homeland, and all the men are my brothers. The One lives only by and for the Big Whole, and the Whole for the One. In other words: One for all and all for One and...
[UNFINISHED PARAGRAPH].

Starting from when or what, the Pariollon, that Buddhists call Parinirvana and the Greeks Chaos, leaves its unknowable abyss to be unveiled gradually? Since the procreation of the universe begins concretely only starting from the Pariollon (the Chaos in the Greek tradition)? Starting from what level can there be a personal relation of knowledge of the Pariollon, in other words: starting from what level in the hierarchical order of the being of the Big Whole, can it seem a person? To answer this double question, it is to answer in fact also this one: "How and following what primordial epiphany of the non-being, all these degrees or all these levels of the being, come out? "In other words: "How were achieved this differentiation, this structuration, and this organization into a hierarchy, of the being? " From the union of the first and of the second of the eons, i.e., from the union of the Being or more exactly from the result of the Process of being (the Bitos) and from the Fate (Tokad), is left the Big Whole of the Universe.

The Pariollon is the true lord of the beings, it is the act to be including, it is the only one which resurrects really. The Pariollon of the druids (the Chaos of the Greeks, the Parinirvana of the Buddhists) to which all these divine names and attributes or epithets refer in last analysis, presents two principal faces.

The notion of Pariollon or Chaos among the high-knowers does not designate a precise place in space, necessarily, but a state of being, and its presence in the middle of the world. The Pariollon Buddhists call Parinirvana, that can very well be the moment or the occasion of the melting of the being and of the world, the divine light where the great souls amalgamate, etc.

Immanent to the World and to the Man, the Pariollon called Parinirvana in Far East, forms their universal including being. Not a super-being as the monolatrous people would want! But what, paradoxically, makes the unity of all the results of the process of being, the very process of being as a base of everything, middle and end of every being and every process of being, at the same time immanent and transcendent. A immanent to the world without nevertheless melting itself there, which includes it without being identified with it, in the strictest sense of the term. The Pariollon is, but it is more than a simple result of the process of being, it is the very paradox of the being.

As we have had already the opportunity to say it, but repeterere = ars docendi, the gnostic men in the West called druids (high-knowers) have always looked into the physical components of the matter, and into the laws which govern it. Always endeavored to go up the evolutionary chain and to arrive at the knowledge, liberating by definition, of the existential difference between matter and soul (prakriti and purusha for Brahmins).

This thought on the Destiny of the beings led to a dialectical design of the relations between matter and soul (relative dualism inside a monist framework).

See, at the other end of the Indo-European world, the monist doctrines - advaita - of the Hindu philosopher Shankara, in the 7th century or the relative dualism - vishishtadvaita - of the not less famous Ramanuja (1017-1137).

The former high-knowers (druids) had an extremely advanced idea of the energy of which the exchanges carry out the perpetuation of the life, either it is that of stars or that of man. They imagined that our Earth is surrounded by an ocean of vibrations, where the (pro) creating powers take form, they saw each being as a cluster of waves perpetually renewed and also interacting between them. Modern science, with its quantum theory and relativity, rather corroborates this system in which the whole science forms a single field. Strangely enough therefore, druidism pre-empted various modern ideas pertaining this system.

The ultimate perceptible Reality is the cosmic cauldron of the Big Whole, symbolized by the Grail during the Middle Ages, this Including contains at the same time a not-changing, everlasting, aspect,

of the Being but also the power of the change of the Becoming. The cosmic cauldron is at the same time static and dynamic. It is what makes it imperceptible for the intellect. And it is neither female nor male, it is non-dual.

It causes the appearance of entities hierarchically ranked in a Pantheon or Pleroma called Vindobitos or Albiobitos in Celtic language.

These deities act in couples, female/male, and each god-or-demon has his consort (syzygy in the gnosis of Iranian origin).

THE PARIOLLON IN CHRISTIAN AND MUSLIM THEOLOGIES ??

In the Catholic religion, the limbo (Latin *limbus*, “margin, fringe “) match two spaces of the hereafter located at the limit of the hell.

The word appears neither in the Bible, nor in the Fathers of the Church. It emerges in the 13th century in the scholastic thought, which distinguishes two limbo. The *limbus patrum* (limbo of the patriarchs) receives the soul/minds of the righteous dead before the resurrection of Jesus Christ. It matches the “bosom of Abraham “mentioned in the Gospel according to Luke (16, 22). These soul/minds, which could not enter the paradise, sealed since the fault of Adam, are released by Jesus at the time of his descent into Hell between the Good Friday and the Easter Day.

Scholastic tradition is based here on the first epistle of Peter, which indicates that Jesus “preached to spirits that were in prison “(3,19).

The *limbus infantium* (limbo of children) receives the soul/minds of the children died unbaptized. It forms therefore a theological answer to the question of the becoming of these soul/minds who, without to have deserved the hell, nevertheless are excluded from the heaven because of original sin. This question, which goes back to the first times of Christianity, receives a relatively fuzzy answer from the first Fathers of the Church. Gregory of Nyssa (*On Infants' Early Deaths*) as Gregory of Nazianzus (*Oration XL, 23*) maintains these soul/minds are not intended to suffer in the hereafter , but don't give further other information.

Saint Augustine, on the other hand, in the council of Carthage (418) made the idea of an intermediate place welcoming the children dead without baptism (perhaps in order to counter, stupidly, Pelagianism), condemned. For Augustine therefore there exist no possibility of postmortem destiny intermediate between heaven and hell. The soul/minds of the not baptized children are destined to hell, hence the insistence of Augustine in favor of an immediate baptism of the newborn babies. If Augustine specifies that these soul/minds suffer in hell only from the “mildest punishment “(*Enchiridion, 103*), his severity explains the reversal of the theologians in the late Middle Age.

In the limbo of the children, the soul/minds are in an intermediate state: they do not undergo hell sufferings , but are deprived from heaven's bliss. The precise nature of this state is the subject of a scholastic controversy; the question is to know if these soul/minds suffer from the deprivation of this bliss. Thomas Aquinas reckons initially, in the *Scriptum super sententias* they resign themselves to it, then, in the *De Malo*, argues in favor of their radical ignorance of this deprivation. Just as Man does not suffer from not being able to fly in the airs like a bird; in the same way, the soul/minds of these children do not suffer from not being able to contemplate God. For Thomas, the soul/minds of these children therefore enjoy a natural happiness: there is no pain at all in their punishment .

Here, however, what John Toland thinks about that (John Toland with whom we don't always agree, is it necessary to specify it?)

“ The first thing I shall insist upon is that if any doctrine of the New Testament be contrary to reason, we have no manner of idea of it. To say, for instance, that a ball is white and black at once is to say just nothing, for these colors are so incompatible in the same subject as to exclude all possibility of a real positive idea or conception.

So to say as the papists that children dying before baptism are damned without pain signifies nothing at all.

For if they be intelligent creatures in the other world, to be eternally excluded God's presence, and the society of the blessed, must prove ineffable torment to them : but if they think they have no understanding, then they are not capable of damnation in their sense ; and so they should not say they are in limbo-Dungeon ; but that either they had no soul/minds, or were annihilated ; which (had it been true , as they can never show) would be reasonable enough, and easily conceived“ (John Toland. *Christianity not mysterious*).

Truth is that limbo, particularly the limbo of children, was never defined as a dogma of the Catholic church in a strict sense of the term. They nevertheless formed part for a long time of the official Catholic doctrines, and particularly of its teaching.

The notion of limbo initially emerged in the theological thought as inevitable consequence (what a dead end!) of the existence of the original sin and of baptism as one instrument of salvation. Dante, in his Divine Comedy, will populate this intermediate place with the soul/minds of the children and of all those who had not sinned, but who could not know God for lack of baptism. The poets Homer, Virgil or Ovid, as Caesar, Aristotle and Plato, died before the birth of Christ, but also the Muslims, Averroes and Saladin, for example. Then why not the great king who was Conchobar, of course?

The existence of the limbo, according to the Catholic Dictionary of theology, results logically from a dogmatic principle worked out at the time of the First Vatican Council. The principle, according to those who die with the only original sin are deprived from the beatific vision of God after their death, while those who personally made sins, serious, will undergo in addition the punishments of hell. This position, compared to the assertion by Innocent III, incorporates the contribution of Thomas Aquinas: the deprivation of the beatific vision is not explicitly designated as a suffering ((and so many councils of wise doctors of the Christian Law were needed to come finally at a demonstration of common sense? That sends retrospectively shivers down our spine ! And the holy spirit in all that, it is used for what? Druids had already in their time understood that hell does not exist except on earth, of course, in certain cases).

Modern theological reflection, putting more readily forward the idea of divine mercy, continued the evolution towards a likely salvation of the children dead without baptism. And the Catechism of the Catholic church uses no longer the word "limbo" when it evokes the fate of the children died unbaptized.

Since 1984, the cardinal Ratzinger (future Benedict XVI) then prefect of the Congregation for the doctrine of the faith, already considered but in a private capacity that the notion of limbo was only an assumption, and that this assumption could be given up. In 2004, the International Theological Commission started a reflection about this subject. At the time of its plenary session of October 2006, it declared that the idea of the limbo, as a place for which are destined the souls/minds of the children died without baptism, can be given up without problems of faith. This conclusion on the limbo of the children was confirmed in 2007.

April 20, 2007, the international theological commission of the Roman Catholic church, indeed declared that the concept of limbo reflected an unduly restrictive view of the salvation, and could not therefore be regarded as a "divine truth". [Editor's note: We impatiently await similar conclusions about hell...] According to this document, the deprivation of the vision of God, for those who are marked by the original sin, like Innocent III had affirmed it, remains an article of faith. But the Commission reckons nevertheless that if the deprivation of the sight of God for the children died without baptism and the existence of the limbo, are "theological theses" or "current lesson" they don't have the value of an article of faith. It is necessary to believe that "God will save these infants precisely because it was not possible to baptize them". The existence of the limbo is not completely drawn aside, but remains a possibility among others.

Until the decision of Benedict XVI, the case of these children who die without baptism had remained from the behalf of this love religion a true torture for the unfortunate parents. Popular devotion had set up what is called some "respite sanctuaries" while reusing former pagan sanctuaries: it was indeed generally considered that the children miraculously came back to life there the time necessary to be baptized. Case for example of the chapel Our Lady of Life near Saint Martin de Belleville, in Savoy. See our essay on the Panth-eon.

The limbo in druidism 2000 years ago already at least.
Scholia on the line of verse 454 of the Pharsalia by Lucan.

Adnotationes super Lucanum.
Hoc enim disputant animas ad inferos non ire.
They dispute indeed the fact that the souls can go down to hell.

Glosule super Lucanum.
Id est sicut uos dicitis anime ad inferos non descendunt.
i.e., according to you the souls do not go down in the hell.

Commenta Bernensia ad Lucanum.

Manes esse not dicunt.
They do not think that manes exist.

Limbo in Quran?

Chapter 7, Al-Araf ("limbo"), lines of verse 46-51.

Al-Araf comes from the Arabic word Araf which means to see or to know. It is the same etymological logic as apocalypse = what is unveiled.

Alif, Lam, Mim, Sad.....

"And on the "Araf " are men who know them all by their marks. And they call unto the dwellers of the Heaven: Peace be unto you! They enter it not although they hope (to enter).
And when their eyes are turned towards the dwellers of the Hell, they say: Our Lord! Place us not with the wrongdoing folk.
And the dwellers on the Araf call unto men whom they know by their marks (saying): of what profit to you were your hoards and your arrogant ways?
Are these they of whom ye swore that God would not show them mercy ?
Enter the Heaven. No fear shall come upon you nor is it ye who will grieve".

The main characteristic of this Muslim limbo is therefore, like the Christian purgatory (if it is not exactly the same thing, that resembles it much) to be only a temporary crossing point on which Muslim thinkers hardly lingered too long besides.

* Some chapters of Quran begin indeed with letters not having any precise meaning. Traces undoubtedly of a former classification of these leaves probably extracted from a vaster collection of which most part disappeared.

**REMINDER OF SOME OTHER THESES
ABOUT THE HIGHER BEING CALLED
PARIOLLON (philosophical druidism of Scotus
Eriugena type).**

FRAGMENTS OF NOTES FOUND BY THE HEIRS TO PETER DELACRAU.

Thanks to the receptivity of its perfect passivity, the Pariollon (called Parinirvana by Buddhists) in a way constrains the pro (creating) Spirit to spread his flow carrying existence in the cosmic indefinite of the primeval Water; so that are born in it the "archetypes or the ideas " of all the "creatures". It is therefore here a true cosmic alchemy.

In his "Periphyseon " written between 864 and 866, John Scotus Eriugena regards the birth of the universe as a process at the same time theogonic and cosmogonic, through which God procreates all what exists, and becomes himself in all what exists. The (Pro) creation of the totality of the results of the process of existing by God, therefore coincides with the self-creation of God in the totality of the result of the process of existing.

John Scotus is located still clearly in the Judeo-Christian line of the creation ex nihilo, by God or the Demiurge, but he gets closer druidism by removing from this process its unilateral nature.

The author of the "Periphyseon "always subscribes to the traditional Judeo-Islamic-Christian problems of the creation, which postulates that God-or-the Devil creates all the results of the process of existing from nothing, in other words, by making them pass from the non-being to the being. But he adds that God himself becomes created in all the results of the process of existing that he creates, that God becomes essence even of all the results of the process of existing and that, it is typically druidic. Through his generating act, the God-or-Demon superessential, which remained beyond any essence, becomes the essence even of all that he causes to be. But this double process theogonic and cosmogonic, through which God at the same time creates or is created, expresses especially a theophanic process.

" A world without hubris, or vanity, or falsehood, or outrage, or deceit, or pretense, or blushing, or shame, or reproach, or insult, or envy, or arrogance, or pestilence, or disease, or poverty, or nakedness, or death, or extinction, or hail, or snow, or wind, or rain, or din, or thunder, or darkness, or cold" (Finit Fis Adamnain).

N.B. As for us we prefer the description given by the 8th century Echtra Condla.

Where everything is beautiful, attractive and pure
Where exist neither fault neither disease nor time
Neither border neither war neither suffering neither sorrow nor slavery.
Here music is marvelous,
There brooks of mead run
And peace there is eternal everywhere.

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The higher Being of the beings can appear only through a self-limitation from himself, since it cannot have any contact with a still non-existent matter. The existence occurred, not starting from a divine emanation, but on the contrary, through an originating act of withdrawal of the primordial to be one. Thus withdrawn in itself, the To Be One , everywhere present except in the central point of its limitlessness, symbolized by the eabadh letter in the oghamic alphabet, leaves there a vacuum which must be used as a matrix for the birth of the world.

Every circle is composed of a center and a periphery. Whereas the circumference is perceptible by the senses, and is defined in time and space, the middle, the center, remains a timeless mystery, without space, escaping every representation.

In the druidism, this mysterious center or middle represents the beginning and the end of all that is. This central point is symbolized by the Pariollon, in it the opposites are abolished. What our Welsh

friends call lle bo cydbwys pob gwrth. N.B. The faculty to understand does not exist in the center of the Pariollon; but out of the center, things become understandable.

The high-knowers chose in favor of the more subtle conception, consisting in understanding that at the beginning of the tangible there was only the Big Whole of the Pariollon (what Buddhists call the Parinirvana) and anything else. Principle and cause, infinite, wrapped in oneself, it did not act. But in its inviolate silence, two "generators" the spiritual principle and the material principle, the fire and the water, the male and the female, the right and the left, the top and the bottom, and so on. The world was not created by the Pariollon, but this cosmic gigantic cauldron produced the diversity of the forms by self-spreading (symbolized by the notion of Cosmic Great Mother Goddess-or-Demoness). And there is nothing in the world, neither animal, neither plant, nor stone, which does not preserve this relation with its origin and which, therefore, has no share with the absolute immanent unique being that is the Pariollon.

From where two different druidic schools. Two and not one because, let us repeat it once again, it never existed one druidism but SOME druidisms. Druidism admits even without a problem that there is also in the other worships or religions, a beginning of the quest for the Grail, even if it is still in the shade or under the clouds.

One of the key concepts of druidism is that of expansive, "power" factor of evolution, which is concretized as development, transformation, or emergence of individualities lastly. Let us not forget nevertheless that the Great cosmic mother goddess-or-demoness, as a part (the Christians would say, "as a person") of the Big Whole, takes part also, in its reality. To understand, we had to try to represent for oneself the Divine Force as being what ensures the cohesion and the motion of the universe as a whole.

The Pariollon (Parinirvana among Buddhists) or higher being lives with the great cosmic mother goddess-or-demoness in her bosom and this life is the future of the world.

Insofar as the reality even of the Pariollon appears veiled in it, the world of the great cosmic mother goddess-or-demoness is nevertheless too, appearance. And in the world of the transitory, as transitory, the beings are distinct and differentiated. We may, of course, to call Fata Morgana or illusion this aspect of the great cosmic mother goddess-or-demoness, but she proceeds too from the Pariollon, and her transitory nature forms also part of its permanency.

The whole reality of the world, the physical reality and the psychic reality, come from the various combinations of the qualities of the Pariollon. The Pariollon it is the world.

The problems aroused by these high-knowers are the following one. The world of the phenomena which is that of the great cosmic mother goddess-or-demoness, is well resulting from the combination of determined realities. Which really exist, but which are precarious, without substance, and last only the time of a wink from the result of the universal absolute immanent being (Bitos). Or exist only the length of an atom of time.

Pariollon that Buddhists call Parinirvana, is nevertheless cut from the world and from the Man. It is not beyond what is, like the people of one book, and not of twelve, who are the Judeo-Islamic-Christians, would will it.

Basically, the perceptible world and it are only one. The identity between the individual soul, the anamone, and the absolute immanent soul (the awentia or awenyddia), being only hidden, darkened by ignorance, and disfigured by the human covetousness, which grants too much importance to the looks of the world.

Instead of seeing the Pariollon (Parinirvana in the Far East), the mortals see only the multiplicity of the things to which they cling. The Great Cosmic mother goddess-or-demoness make gleaming for them a reality that they pursue, but they can nevertheless never reach, or they cannot keep when they believe to have grasped it, because it is by definition transitory.

Hardly Man hopes to grasp it, that it escapes to him already, it disappeared, is vanished, is dispersed like a dream. And Man finds himself alone. What he loved, slipped out of his hands. He did not find the support he sought. There remained to him only the nostalgia of this lost bliss, and to forget it he seeks refuge again in a product of the aspect Fata Morgana of the Great Cosmic Mother Goddess-or-demoness, in other words, in a new illusion. Nevertheless, in their principle, on the level of the absolute immanent, they are all identical. There is total identity between this higher Being (the Pariollon) and the World.

The powers thus emanated from the Unnamed/Uncreated (from the Bitos or Pariollon therefore) being spread in all the directions were formerly, to simplify, personified by the Celts: they charged them to a Great Cosmic Mother goddess-or-demoness.

Without these powers (personalized AS powers of the Great Cosmic Mother Goddess-or-demoness) the divinity would be unable to generate: Without this power emanated from it, and which is at its disposal, the universal cosmic cauldron would be unable to generate. If the image were not disrespectful, we could compare it with an inert body, a corpse which would not have had dirty hands, because it would not have hands at all.

Such was the great message of the Gnostics in the West successors of the shamans. Astonishing topicality of the druidic thought. Not identity but unity of the essence between the Man and the Bitos or Cosmos: "Divinis humana licet componere ". " We may compare human things with divine ". Ausonius (on the use of the word libra). And this thought presents obvious resemblances with current science.

The problems aroused by these high-knowers are nevertheless the following ones. Is there still place in fact under these conditions for the hidden reality of the world of which we affirm the existence beyond the looks, which would be to understand as a substrate or a thing, in itself? Or is there a place only for indescribable structures and subatomic processes? Is there even a place for this individual soul, this self called anamone, or menman; by our ancestors (cf Sanskrit manman = spirit), permanent subject of all perceptions, representations, thought, of all the feelings and of all the acts?

What else can we do, except approaching while scrabbling the reality, with interpretative concepts, symbols, formulas and models, being well understood, of course, that so we go by no means to the bottom of the things.

This druidic thought, contrary to the static substantialist thought of Jews or Greeks, keeps in this respect a particular meaning in its principles; compared with the fundamental unit as with internal dynamics of nature in the macrocosm and microcosm ; compared with this interdependence and this universal interaction of all things, of all the events and all the phenomena, such as modern physics explores them in the subatomic sphere. As we have had already the opportunity to say it, modern science, with its quantum theory, and the relativity, confirms this conception of the world indeed where whole science forms a single field.

Physics of elementary particles do not see in the reality an assembly of physical objects theoretically equivalent, but a complex and dynamic network of endless and inseparable relations. A highly dynamic system which, as from the subatomic sphere, includes all the differences, all the contrasts and possible oppositions in a unity complementarity which is not nevertheless recognizable through objective observation, but only through subjective objective participation.

To Man and the world only a relative and conditioned from every side reality comes down. Everywhere in the world, there is only conditioned or relative one.

All is born one day and passes, nothing exists eternally in itself, what exists, of course, is not completely without reality, is not completely illusory, but has only a relative existence, in a mutual interdependence, whatever the ultimate explanation of that which is given. The world such as it appears to us, the world of appearances or phenomena, has as characteristic, the contingency, the non-permanency, the instability.

The body and spiritual phenomena which constitute the individual being are determined. Man, on the level of the elementary subatomic particles, as on the level of the diversified cerebral processes, can be adequately understood only like a fugitive or evanescent being.

"We all are resulting from the death god , and death is only the middle of a long life, why spare a life which has to come back , always similar but also different at the same time, and one day only fire and water will prevail," ancient druids could have said in short.

There is not total identity between the Pariollon (called Parinirvana in the Far East) and the World; but simply taking part of the world and of all the creatures in the nature of the Pariollon. The visible world which is partially illusory, comes from a "descent" of being, or beings, moving away more and more from these which are located, "higher ". An image still, because the space-time has neither upper nor bottom.

06 11 2009. As we have had already the opportunity to say, but it is important to emphasize it, the existence occurred not starting from a divine emanation, but on the contrary, by an originating act of withdrawal of the primordial To Be One. Thus withdrawn in oneself, the Being One, everywhere present except in the central point of its limitlessness, leaves there a vacuum which has to be used as a matrix for the birth of the world. It is in this matrix-vacuum that the Nothingness (i.e., what is previous even to the Being One which is withdrawn) causes the world. Very well, but this first world, this immanent absolute world, is a field where there is neither land neither wind, neither sun neither moon neither perception neither absence of perception, neither awareness, neither this world neither the next world, nor space infinite ; neither duration, neither death, nor rebirth, because it is deprived of a point of application , progression, and base. In this ogham point of the space-time (Welsh *Ile bo cydbwys pob gwrth*) only fire and water reign, in other words the soul and the matter.

08 03 2010. The druidic notion of Pariollon (Parinirvana in Buddhism) is difficult to explain, only those who joined its banks, as the great soul/minds or *anatiomaro*i (Greek *semnothei*) may speak about it with more precision. This Great Whole is neither the Knowing, nor the Known one. The translation of this word means something like “cauldron of the whole “ even “cosmic cauldron “. To start, it is not a state of the being after death, like in the next world of which it will be a question. It is rather simply a state in which there is no longer suffering. The Big Whole is, in its essence, permanent, stable, imperishable, unchanging , and is ignorant of the death. It is an absence of pain... It is cessation of hunger, cold, and pain, because within the par-god, everything is balanced, the opposites are destroyed (*Ile bo cydbwys pob gwrth*) and form a gigantic oxymoron. It is a world “ without hubris, or vanity, or falsehood, or outrage, or deceit, or pretense, or blushing, or shame, or reproach, or insult, or envy, or arrogance, or pestilence, or disease, or poverty, or nakedness, or death, or extinction, or hail, or snow, or wind, or rain, or din, or thunder, or darkness, or cold“ (*Finit Fis Adamnain*).

08 27 2010. The existence being a relativity subjected to conditions, the escape out of this relativity which is our condition is like the reaching an Universal Including. As Adomnan saw it well, the Big Whole is the infinite rest, it is happiness because the Big Whole, it is also the absence of feeling; because the feeling supposes the duality, therefore the limitation, therefore the suffering. The Pariollon of our druidism differs deeply from the (still Buddhist) Pari-Nirvana in the sense that it is not a total destroying or destruction. It escapes, by its nature, any definition having to borrow its expressions from a language made to speak about the relative or the illusory one. The nondual Vastness that the high-knowers call Pariollon, and the Buddhists Parinirvana, can never be identified with the One or with the unique God-or-Devil. It can be comprehended by Man only in the way of an inaccessible limit, and through a (apophatic) negative theology, refusing to compare it to everything perceptible or conceivable. Cf. the famous “neither-nor “of a great French president of the end of the 20th century, for whom I did not vote, of course, but whose coming to power delighted me, before ending up to disappoint me. We can only say what it is not.

Variants of some traditions.

In the beginning, before even the birth of the world, they are only primeval waters. But they do not exist in a strict sense of the term, it is an unbounded inert ocean, which is surrounded by an absolute darkness (which is not the night, because the latter was not pro-created yet). Then in this primordial water spontaneously appears the fire (fire in water) and consequently the light.

No temple was built to honor this type of god-or-demon, but it is present in many places of worship in the form of the sacred lake, which symbolizes the non-existence of before the pro-creation of the world. After the “creation“ in question, this vast stretch of dead water does not cease existing for as much: it surrounds the firmament, becomes the guardian of the sun, the moon, the stars, the land, and the borders of the next world.

11 07 2009. What it is important to note it is that this cosmic cauldron contains in it the power of creating eons and, in accordance with its Destiny (of *Tocad*); the power of stirring and safeguarding *Taran/Toran/Tuireann*; but also the power of destruction of the Cosmic Mother Great Goddess-or-demoness (in her form *Catubodua* or *Sheela Na nig*), etc. It is the absolute immanent , at the same

time empty of manifestations and full of possibilities which contains everything in potentiality state. This primordial state, omnipotent, omnipresent, omniscient, is perceptible only at the point of separation from where the two forces which can be symbolized by fire and water, appear.

This higher Being (the Pariollon called Parinirvana by Buddhists) is not defined by the simple function of procreator, its problems refer well beyond, because the Extreme One of the Big Whole existed well before what we commonly call creation. Before this world, and it was already necessarily complete. The existence of this necessary Being which is the Pariollon is identical to its very essence. The non-necessary being (the world) is therefore not independent of this necessary Being which is the Pariollon, and cannot be extrinsic to it. The same single "to exist" belongs, through itself, to the necessary Being, and it belongs through the necessary Being to the non necessary being.

In the first, it is non-conditioned, single, in the second it is conditioned. Because it is the Higher Being which "contains" all things, the Pariollon or Parinirvana of the Buddhists, is the single necessary one, and from this point of view the universe is therefore dependent.

This first (unique therefore) effect, of creating energy, identical to the divine thought, carries out the transition from the One to the Multiplicity.

To try to grasp some of the aspects of its reality (the Pariollon is an emerald with multiple facets) our druidism uses all kinds of comparisons, of metaphors, of images, as the spirit, the light, the sun, and so on. Or of symbols even of personifications in a strict sense of the term (god-or-demons, Eochaid Ollatir - the Almighty Father -, and many others).

But to say that it is at the same time the Father of the god-or-demons and of the men (ollatir), is, of course, a unilateral symbolic language. The word father, in this case, in the mouth of the high-knowers, refers by no means to a pseudo-masculinity of the universal including Being, but to its nature of a power with reassuring proximity, in solidarity with us, exactly as in the case of maternity. If the high-knowers use such a symbol (the ollatir it, i.e., the Big Whole father of the god-or-demons and of the men); it is in a way through a secondary naivety, or a "learned" ignorance of the type "I know nothing, but I know that I know nothing".

The Pariollon is at the same time male and female, at the same time as it is neither one nor the other, neither male nor female.

Man needs, to speak about it, a language which takes life in the images and the experiments of each other. This characteristic of his language should not lead to a larger abstraction, but it supposes the recourse to female metaphors beside male metaphors in order to discourse about it.

This universal Including of the high-knowers is nevertheless a universal Including not anthropomorphic, which escapes the non-issue of the personal or impersonal in the Christian fashion, which transcends every human representation. And goes well beyond all polytheisms, of all dualisms, or all monolatries.

Pascal formerly established a distinction between the God-or-Demon of Abraham, Isaac and Jacob (a small anthropomorphic tribal god-or-demon) and the higher god-or-demon of the philosophers; in other words, the Nameless of the high-knowers in Antiquity.

Higher God-or-demon to whom the high-knowers recognize some attributes which, if they are anthropomorphic, can, of course, make problems. This is why druidic theology generally sticks to a strict "non non-licet" very negative in this field, unlike Jews, Christians, and Muslims.

To say for example that God is love, is an obvious nonsense! Love is blind, it is passion, it is too much human to be a serious attribute of this cosmic including which is the Big Whole, whatever its name (Pariollon, par God). Let us repeat it once again: the universal god-or-demiurge is not a personal God or Demiurge, taking care of men. It does not look after Man at every moment, as opposed to what the autosuggestion method of the Judeo-Islamic-Christians, or of the people of one Book, maintains. On the other hand, it is by definition, connected, since we are in it (panentheism), and that it also remains in us.

The great watchmaker of the universe does not hold voluntarily and consciously at every moment the destiny of the world between its hands. The universal including of the Pariollon (what Buddhists call Parinirvana) does not determine all that occurs in the even moment: there are secondary causes for that (the fate or the destiny). The world has its own order, a little like a clock. The men are also given over there to their destiny, but this order does not tie, of course, what underlies it, and which can always cause wonders even miracles if you believe in them, on some occasions*.

Pariollon (= Parinirvana in Buddhism) is nevertheless not a god-or-demon or a goddess-or-demoness, or fairy, among others, nor even above the others. It is not an individual person, among other persons, it is not a superman or a super-ego. The concept of person itself, the name of father or mother, are only simplified approaches, for want of anything better, of its highest reality, which is the non-duality. As opposed to what the Jews, the sect of the Nazarenes, in other words, the Christians (Act of the Apostles, 24,5), or the Muslims, maintain, this higher Being (Pariollon for the high-knowers of the druidiaction, Parinirvana among Buddhists) is not male. It is not female either besides. It is not personal in the way in which man is a person.

It is not, like the Nirvana of Buddhists, pure apathy and dull absence of every wish, but, just like the absolute immanent awareness is radiant enlightenment of the knowledge, radiant joy. See on this subject the enthusiastic descriptions of the Irish literature of druidic origin on this topic, including the treatise entitled "the ever-new tongue" or "Tenga Bithnua" in Gaelic language because it is only superficially covered with a Judeo-Christian veneer.

What could be more wonderful indeed for a man than this kingdom....

104. A place in which there is heard no voice of anger, nor jealousy nor sorrow nor hardship.

105. Happy then is the one who is summoned to that kingdom.....When the light of the sun is not needed, nor that of the moon and the stars.....A place where no need for clothing or food will arise (Tenga Bithnua recension 2 manuscript of Rennes).

N.B. As for us we prefer the description given by the 8th century Echtra Condla.

Where everything is beautiful, attractive and pure

Where exist neither fault neither disease nor time

Neither border neither war neither suffering neither sorrow nor slavery.

Here music is marvelous,

There brooks of mead run

And peace there is eternal everywhere.

Process of being, Awareness, and Bliss, are therefore three of the major attributes of this higher Being.

If this gigantic cosmic cauldron is the higher being, or the supreme result of the process of being, as we will see it, we may then think that the creator god-or-demon, it is him, the People of the Book say, the People of one book say. In reality, it is not the case! The problem arises differently, with due respect to the Judeo-Islamic-Christians, it goes well beyond the attachment of the creation to a creator. The Pariollon that Buddhists call Parinirvana, is therefore and will be therefore, always, the imperceptible one, the indefinable one, the very paradox of the life. And it transcends all the results of the process of being.

The human thought leads here to a field where the positive statements (for example "God is Good") appear insufficient. To be true, they also require their negation (God is not especially good).

The negative statements about the Pariollon (the Big Whole is infinite) can express something eminently positive about it (to say that the higher Being is not fine amounts saying that it is infinite).

Summarize ourselves.

The Pariollon is a God (the par god) which is nameless. Every purely affirmative theology (the Pariollon is love, justice, etc.) without negative theology, makes this God or Demiurge a projection of our imagination, in short some anthropomorphism. The worship of this divine principle then becomes a childish and making childish monolatry, even makes this universal cosmic cauldron a monotheistic idol.

In this Pariollon Buddhists call Parinirvana, the opposites coincide. It is only infinite. Because of this limitlessness, it is never completely knowable in the world.

About it, the negative statements are still true, insofar as they draw aside imperfections, but the positive statements too are always insufficient.

We can about it only work on boundary concepts, therefore limited, which do not lock up its absolute immanent, but which does not intend either to remain about it in the simple silence. It is the druidic learned ignorance, another name of wisdom (I know nothing, but I know that I know nothing).

"They likewise discuss and impart to the youth many elements respecting the stars and their motion, respecting the extent of the world and of our earth, respecting the nature of things, respecting the power and the majesty of the immortal gods".

This notion therefore includes all the opposites it transcends. The higher Being called Pariollon or Big Whole by the primordial high-knowers (Parinirvana by Buddhists) is at the same time largest and smallest, the center and the periphery, the future and the past, the light and the darkness. These opposites are in the Pariollon, but are disjoined in the world where we live (a phenomenon symbolized or personified among Celts by the notion of Cosmic Mother Great Goddess-or-demoness). The infinite cannot be reduced to a finite being, even designed like a kind of metaphysical personality. The Universal Including cannot be understood by an anthropomorphic concept with too precise edges, as if it were a person. It is necessary to be as simplistic as a Jew, as a Christian, or as a Muslim, all people of one book and not of twelve liked the Fenians; to think that the every including and penetrating is an object that the Man controls, that he can grasp in words.

The Pariollon could not be a finite, nearby or even above the finite. The first as well as the last of the perceptible beings, is the Pariollon or Big Whole. The Pariollon or Big Whole is the pleroma of the being, immortal and endless. It alone is its very being, and constitutes through itself all that it is. The Pariollon is light, in it no darkness. We can hardly grasp of the Pariollon (that Buddhists call Parinirvana, let us repeat it) what it is, we can especially grasp what it is not. The Pariollon is not at all in the image of a man. It is neither man nor woman. This God or Demiurge is pure soul and pure matter. Materia prima, and ultima, where there is not yet a place for the difference of genders.

* Wonder is not opposed to natural laws. It does nothing but apply them in a strange way, and encourages rather to research. Examples of wonders: levitation, telepathy, not very precise premonitory dream, cure surprising but explainable by the force of a psychology, stigmata. A miracle is opposed more strongly than wonder to natural laws. A corpse broken up does not come back to life (Lazarus), an organ does not grow back, a cut spinal cord cannot be reweld etc. From where the fact that some believers attribute this category of wonders to an infinite power they call God. N.B. The sign is a series of coincidences too much gripping to be due to simple chance. The sign is more subjective but it is also very personal. It can therefore touch the person more than a scientifically verifiable but remoter miracle. The person feels suddenly surrounded by another invisible world. On the other hand, the sign proves nothing for the one who did not receive it personally.

THE PARALLEL UNIVERSES OR THE KINGDOM (REPUBLIC) OF THE SIDHS.

One of the fundamental laws of the quantum mechanics is that the same causes do not produce the same effects necessarily, it is the indeterminism. In certain experiments of quantum physics, a particle (for example an electron, photon) can “decide” to go on the left or on the right. But, even if the initial conditions are absolutely identical, it is impossible to predict on which side it will move, this choice depends on the chance. It is what was called the “reduction of the waves packet “ and several physicists have drawn theories to try to explain or eliminate this element of chance.

In 1957, the physicist Hugh Everett affirms that there is no chance, because the particle took the two directions. In “our” universe, it went towards the left and in “another” universe towards the right. There would be therefore a multiplication of parallel universes, forming new branches ad infinitum, each time a quantum particle has to choose between various options.

According to the traditional theory of the initial explosion, universe was born from a point (or singularity) where all that it contains was condensed in a zero volume. But what was there therefore before this initial explosion? According to the traditional explanation, there was nothing: only the vacuum. Even space and time did not exist. They appeared at the same time as the universe. Under these conditions, the question of knowing in what inflates the universe does not even arise.

Some astrophysicists formulated the assumption that the initial explosion would be perhaps that of a “bubble” born in a kind of “cosmic foam “. Our Universe would therefore not be unique. Other universes, where the laws of physics are perhaps very different as of ours, also could emerge from this foam.

Science and scientists maintain that it is completely impossible to detect or get any information about these supposed parallel universes.

The great enlightened, whether they are of yesterday or today, maintain to have or detect information on some of these parallel universes (next world, heaven, kingdom of the dead, god-or-demons, etc.).

Buddhakshetra, Buddha_land or Buddha-field, is a Buddhist term which indicates a field of the universe in which a certain Buddha practices his activity or his influence. According to the Mahavastu there are three kinds of Buddha-khetas, or regions of the Buddhas.

Jatikkheta : the type of universe in which a Buddha may appear. There can appear only one Buddha at a time. No Buddha can arise until the Order of the previous Buddha has completely disappeared from the world. When a Bodhisattva takes conception in his mother’s womb in his last life, after leaving a divine place (divya loka), there is manifested throughout these worlds a wonderful radiance, and the ten thousand universes tremble.

Anakkheta : the region of authority and command of the Buddha.

Visayakkheta : the region of wisdom power of the Buddha. Theoretically unlimited.

The last two fields are pure lands resulting from his achievements and expressing his qualities; those who have an affinity with it reappear there after their death. Still according to the Mahavamsa, a Buddhakshetra is equivalent to 61 billion universes. The concept is particularly developed in the Mahayana, in the Lotus sutras and in the sutra by Vimalakirti as in these which are devoted to certain Buddhas as Amitabha, whose pure land is best known by far. It is indeed in the core of the beliefs and practices of the current of the pure land, one of most important in Buddhism.

Although some texts describe the pure lands as fields distant from our world, the Lotus and the Vimalakirti maintain that they are born in the impure world but around a Bodhisattva, by virtue of the purity of his mind; they are made up of the beings which get better spiritually thanks to his teaching. According to these sutras, it exists a difference in quality between the pure lands of the various Buddhas. The pure land of Amitabha himself gives way, according to some to that of Bhaisajyaguru. The Tiantai and Tendai tendencies, strongly influenced by the Lotus Sutra, consider four pure lands which man reaches according to his level of awareness : the land of common Residence, accessible to everybody, the land of skillful means and residues, accessible to listeners, pratyekabuddhas and bodhisattvas of lower rank; the land of the real reward where most advanced bodhisattvas live; the Land of Eternally Quiescent Light accessible to the dharmakayas.

Then why not the pure land (Celtic hereafter) of the Buddha Hornunnos ?

N.B. We are not racist like as Judeo-Islamic-Christians are , we have no problem recognizing the beauty the goodness and what is fine in the other religions (see the parable of Ogmios told by Lucian of Samosata) but let us come back to the topic.

PARALLEL WORLDS AND DRUIDIC BUDDHAKSHETRAS, CONTINUATION.

Brief summary of what the professor Jan De Vries thought about the religion of the Celts thought (according to the translation in French because I was still very bad in German, and in any event these four years of German are distant).

Let us remind for the record that the sidhs are a little like the cells of the gigantic hive which is the next world of the gods, constantly busy in taking part in human businesses.

In Ireland, people believed the dead lived in the tumulus called sidhs. But they were not alone to live there. Legends report that the former god-or-demons, the men of the goddess-or-demoness, or fairy if this word is preferred, Danu (bia), too, had been also withdrawn into the sidhs, after being overcome by men. As Marie-Louise Sjøestedt herself said it very well while commenting on what this notion produced in Ireland.

After the famous battles fought for the possession of the plain of Talantio (Gaelic Taltiu, another personification: the goddess-or-demoness, or fairy if you want, Rosemartha, on the Continent) or at Druim Lighean (see our booklet about the great battles of the metahistory according to the druids), it was agreed to divide the land in two equal portions. The Tuatha De Danu (bia) accepted the lower half, i.e., the basement. It is therefore in this way the up to then, air or celestial * god-or-demons, by going under ground, took possession of the mounds, prehistoric tumuli or natural hillocks (in which the Irish farmers recognize still today the residence of fairies); that the king of the gods of then, had divided between his, by allocating such sidh, to Lug, such other to Ogmios, and so on. Not only the lands and the caves, but also the water of the depths, came down to the god-or-demons: the Lake of the Bird, in Connaught too, houses also for example a sidh.

At least according to Irish bards who thus confused the three levels of every self-respecting pagan pleroma : air, "celestial" or human, chthonic.

It was inevitable; since Christianity had lowered all these supernatural characters to the rank of phantoms or demons; Irishmen thus confused under the name of aes side, very different beings; who constituted from now on for them a worrying army of more or less evil spirits. During the Middle Ages, in the Celtic countries, the former god-or-demons, the fairies, the spectra, and the soul/minds of the dead, are equivalent almost; all they form the fantastic world of the aes side.

In Ireland the people of the aes side in question are composed of female or male beings living under, but also on, the ground, without, however, being members of Mankind itself. But it is there only a minimal definition. It includes the kinds of most varied supernatural beings. The ones (fairies) are favorably disposed towards men, the others (demons) rather badly.

But this view of pagan spirituality is valid only for the Christian era, when the distinctions between all these beings (air, celestial or chthonic) were abolished. For the pagan era, such a definition of the people of the aes side nevertheless, is inaccurate. The god-or-demons lived then in the various parts of the world, the sky and the sea. The nature spirits were present in the most various phenomena: mountains and hills, springs and rivers. There was finally, but in a world aside, the soul/minds of the dead, who lived the tumuli.

N.B. The best piece of evidence of the importance of the worship of the dead among Celts is besides perhaps that, lastly, gods and demons in Ireland also went to live under their hills.

The legends depicted the life there with most shimmering colors. Of course, there were there too great treasures. We said how much splendid was the equipment of the Latenian graves. The memory of it was therefore preserved a long time in the legends.

We feel today that Mag Meld is a developed form of the world of the tumuli. But, even if these conceptions result from the same conceptual source, they diverged so much that they should radically be distinguished.

Mag Meld is not at the beginning a land of the dead, but a marvelous land in the Ocean, where supernatural beings enjoy an eternal happiness. This view of the world of the god-or-demons had perhaps come to its height when Christianity was spread, and it therefore brought to it also, its touch.

Let us try to see there, more clearly.

Former druids or high-knowers in the West regarded the multiplicity of the worlds and of the phenomena as proceeding from the Pariollon (or Parinirvana among Buddhists): a concrete application of the famous doctrines of the multiple states of the Being.

During the first Bronze Age, the sidhe therefore were most probably seen like kinds of "pockets" or enclaves of the hereafter. They were isolated units, having no relations between them, i.e., not having been yet molten or reunified in the image of another unique and general lower world; stretching under the land of the living. In other words, each god-or-demon had its quite particular field, completely separated from that of the other god-or-demons.

In Ireland during the Middle Ages under the influence of Christianity, the evolution of the ideas made that the sidhe were no longer understood only as local residences of deceased persons, deified heroes, even of underground god-or-demons; but as main gates towards a more or less federal underground empire: the united-sidhs in a way. If at the beginning of the Bronze Age, the graves inherited from the Neolithic civilization, in all probability, were regarded as isolated worlds or enclaves; at the end of the Middle Ages in Ireland, under the influence of the Christian ideas, they end up joining and weaving a true "infernal" space located under the surface of the ground. The large kingdom of the god-or-demons of goddess-or-demoness, or fairy, Danu (bia), is a mirror or an underground double of the men kingdom.

The fact remains that majority of the legends evoking these sidhe or residences of the Irish god-or-demons, show their total autonomy the ones towards the others.

It is the same thing besides of the lands of Buddhas in the Far East, the famous Buddhakshetra. According to the sutras, this land of the perfect bliss is often called "Pure land" or "Western Paradise". The Muryoju sutra describes it in detail. On this land, people feel no suffering, but only joy, hence its name. It is said to us that everything is very beautiful there. Without going down into the details, Sukhavati, the happy land, the land of the bliss of the Buddha Amitabha, is described to us as entirely made of sparkling jewels, of light, of lotus flowers, music and perfume. You can find more details in the three sutras of the "pure land". The Buddha called Amitabha, surrounded by his two main bodhisattvas, sits there on a splendid throne.

Cf. for the record how the vision of Adamnan and the Irish text called "the ever-new tongue" describe us this next world.

"A world without hubris, or vanity, or falsehood, or outrage, or deceit, or pretense, or blushing, or shame, or reproach, or insult, or envy, or arrogance, or pestilence, or disease, or poverty, or nakedness, or death, or extinction, or hail, or snow, or wind, or rain, or din, or thunder, or darkness, or cold" (Finit Fis Adamnain).

What could be more wonderful indeed for a man than this kingdom....

104. A place in which there is heard no voice of anger, nor jealousy nor sorrow nor hardship.

105. Happy then is the one who is summoned to that kingdom.....When the light of the sun is not needed, nor that of the moon and the stars.....A place where no need for clothing or food will arise (Tenga Bithnua recension 2 manuscript of Rennes).

N.B. As for us we prefer the description given by the 8th century Echtra Condla.

Where everything is beautiful, attractive and pure

Where exist neither fault neither disease nor time

Neither border neither war neither suffering neither sorrow nor slavery.

Here music is marvelous,

There brooks of mead run

And peace there is eternal everywhere.

Below some other pure land names, since it is thus our brothers in paganism of this area of the World, call their parallel universes.

Land of Joy (Abhirati) of the Buddha Akshobhya, located east of our world.

Emerald Land of the Buddha Bhaisajyaguru; described in the Bhaisajyaguru Sutra, it would be located at the east of our world.

Land of the esoteric grandeur of the Buddha Vairocana, described in the Mitsugon sutra.

Pure land of the Vulture Peak, where the teaching of the Buddha Shakyamuni reigns.
The pure land of the Potakala Mount, of the Bodhisattva Avalokiteshvara.

Notes.

* The air gods or demons of the Celtic legends are some personifications of the atmospheric forces like wind (the Santa Ana winds, the Circius in old Europe, the Galerne in France, etc.) lightning, thunder.

The celestial gods are "air" only by convention, but they are especially active in the world of the men besides (the original druidic myth locates them often on the same level as the human beings, but in remote islands).

And there are, of course, the case of the gods or demons like the god of the lightning or of the thunder (Taran/Toran/Tuireann) which are at the same time air and celestial.

Air, celestial, and chthonic gods-or-demons, form a gigantic Pantheon, more than an ordinary Pantheon in the Greek way, a pleroma.

! ----- !

The sidhs (old Celtic "Sedos") are front doors or exits of the next-world. Each god-or-demon has one or more of these gates and lives there (lives behind). But there is not only in Ireland that there are sidhs, there are some of them in the whole world. In Germany and Czechia in the United Kingdom, etc. and even Delphi in a sense, which is a sidh belonging to Belenos/Abellio called Apollo by the Greeks. And even Lourdes in France for Catholics. Lourdes is the sidh of a goddess or a superhero called Mary.

And all these sidhs adjoin between them.

N.B. In spite of the mention of kings of the Sidhs varying according to times or texts, it would be righter in this respect considering it is a kind of republic, the United Sidhs, directed by a president elected and endowed with strong powers.

Below a first list of some of the known parallel worlds of Irishmen under the name of Sidhe.

Brugh Na Boinne, in County Meath, today Newgrange. It is, of course, best known of these parallel worlds or of these entrances in a parallel world. It is supposed to have housed Lug, the Suqellos Dagda Gurgunt, and Mabon/Maponos/Oengus.

Brí Léith in County Westmeath. Medros/Midir was its lord. Vocusmnaca/Fuamnach and Etanna/Etain lived there.

Slieve Gullion, close to Armagh (the residence of Cuillen or Culann the blacksmith. His dog was killed by the hesus Cuchulainn).

Rath Cruachan (also called Cruachain, or Rathcroghan). County Roscommon, in the Connaught. It is from this sidh that prophetess Videlma came in order to warn Queen Medb against the risks incurred by the raid she planned to undertake in order to seize the bull of Cooley. According to local legends, the passage towards the next world would be located in the cave of cats.

Sidhe Finnachaidh (today Sliabh Fuaid) close to Tara, County Meath. The god or demon called Aillen Mac Midhna, according to various legends, was accustomed to leave this place, each year, at the time of the festival of Samon, in order to spread disorder in Tara, by burning houses, or by casting a spell. Finn will have to use his magic lance to succeed in getting rid of him. Lero/Lir would also have a moment stayed in this sidh according to some legends.

Sidh-ar-Femhin, in the plain of Cashel. The god-or-demon who became its lord was Bob the red (Bodb Derg). The harpist named Cliach could make its door open, only by playing music in front of it.

The hill of Allen, the hill of Grange and Rathangan in County Kildare. These hills form a way or a magic line which brings bad luck if it is followed during the night. It is on this hill of Allen that Ossian began to stop at the time of his come back from the land of eternal youth (Tír Na nÓg). Many legends are attached to these three heights.

Cnoc Firinn or Knockfierna, County Limerick. It is the residence of the god-or-demon called Donn. Síd Uamuin, in the Connaught. Ethal Anbuail, father of Caer Ibormeith, was the lord of this sidh. His daughter (Caer Ibormeith) will marry Mabon/Maponos/Oengus. Cf. the story entitled in Gaelic language Aislinge Oengusso: the dream of Oengus.

Sidhe Findabrach, north of Brugh Na Boinne (Newgrange). Land of the tribe of Derc. The sons of Derc having one day abducted Enghi, daughter of Elcmar, the place was consequently called Cnoguba (today Knowth) what means "the nut lamentation".

Cleitech, close to Brugh Na Boinne (Newgrange) where the damona Bovinda/Boand and Elcmar settled down after having left the Brugh.

Mullachshee, close to Ballyshannon, in county Donegall, also known as Ess Ruadh. Land of Ilbhreac, son of Belenus Barinthus (Manannan Mac Lir).

Druim Nemed, in Luigne, Connaught. Caoilte and Cascorach stopped here while going to Ess Ruadh. Cnoc Meadha (Knockmaa) close to Tuam, county Galway. Land of Finnbheara, king of the fairies in the area or last king of the aes side according to our Irish counterparts (what a heresy!)

Many others exist. For more details, to see Onomasticon Goedelicum; locorum et tribuum Hiberniae et Scotiae by Father Edmund Hogan.

A similar evolution had to occur as regards the air god-or-demons. With this important difference, it was by no means question for the Christian transcribers, to let believe only one moment that these celestial residences of the god-or-demons; we, however, have the trace in Welsh mythology (caer Arianrod = constellation Corona Borealis, caer Gwyddion = the Milky Way, etc.); could constitute a celestial in the meaning of "heavenly", kingdom.

Here for example how the bard Flann Mainistreach considered the things at his time.

"The forgers of the History
Affirm that the people of the ships and mounds
Being from the Sidhe is gone back there.
It is not what a good Christian must believe.

Ni maith la Crist in creideam.
Gebe creidis co n-anmain
A mbeadli a sidhaibh samlaigh,
Ni aitreabha neam na neart,
Domnai nadh fir nos-eisteadh.

Whoever really believes and in all honesty
That they are now in the sidhe
Will never go to Heaven
Because there is nothing true in all that.
These charlatans say
That people of the ships and of the drinking beakers
Dwell today in the land of Promise.
But the only Promised land
To which had right the Toutai Deuas
It is the Hell, yes! "

Literally
Baile bith-sheang a mbi breth;
Ai is e in t-ifearnn lchtarach.

Here at least what has the merit to be clear from this follower of the love religion.

The general evolution of the ideas was initially to locate all these celestial deities in remote islands in north or west of the world, then under the influence of Christianity to finally reject them also under ground. The Irish case is particularly obvious in this respect.

It is tiresome to quote all the legends which narrate to us how men went in another marvelous world, sometimes voluntarily, sometimes snatched by soul/minds. This adventure was always reserved to the great heroes; we know that of Cuchulainn, of Lóegaire mac Crimthann, and Ossian. But it is dangerous to remain in these next worlds; the time rhythm is not the same one there, or rather time is almost motionless there. One day spent over there is like hundred years on earth. It can thus happen

that at his going home, our hero, when he dismounts or lands, crumbles into dust. It is what happens for Loégaire and Ossian.

The next world is also a kind of Walhalla. How warriors buried with their weapons could not wish to continue their fight in this parallel world?

Beyond the Ocean, there is also one or more other lands located far behind the horizon, perhaps even at the bottom of water. Because the waves of the sea themselves cover a province of this hidden world, Tir-fo-Tuinn "the Land under the waves"; and that it is better to compare with the Greek Elysian Fields rather than with an island of the dead. It has in our texts many names, among others these of Tir Na n-ôg, "land of the young", Tir Na m-béo, "land of the living", Tir na sorcha, "land of brightness", Mag Mell, "plain of joy". But we also find Tir Tairngire, "Promised land". This last name is, of course, due to the influence of Christianity. Such bewitching islands in the Ocean were the goal of many adventurous expeditions which are reported to us in the famous Imrama. Most famous, that of St. Brendan, proves that the topic remained until the Christian time, even if it were with an intention very different. The Irish anchorites, who liked so much to entrust them to the sea, in their small coracles, didn't cherish also the secret hope to reach, guided by the hand of God or of the Demiurge, one of these islands?

The visions of the Middle Ages continued to embroider on the subject. That makes all the more difficult to release from the preserved texts the basically pagan ideas, because it undoubtedly mixed there, not only some Christian ideas about the heaven, but also some memories of the classical (Graeco-Latin) legends of the Hesperides. Most complex case being undoubtedly that of the text of the 9th century entitled in Gaelic language "tenga Bithnua" and which happily seasons a Judeo-Christian diagram of the apocalypse type with typically Irish details, or at least with natural phenomena reflecting the culture of the British Isles in the 7th and 8th centuries.

We must therefore recognize that it prevails in our texts a relative uncertainty as for what is understood exactly through this land of blessed people pleasant to attend (Meldi). A thing at least is very clear: it is forbidden to us speaking about a "Kingdom of the Dead" in the strictest sense of the word, although this idea can always mingle with it somewhat.

The king of the andernas or fomore named Tethra, is known as lord of Mag Meld in the story having for title Echtra Condla Chaim meic Cuind Chétchathaig. We can't help but be made perplexed by this mention.

It is obvious that, if the former god-or-demons and the soul/minds of the dead live together in the sidh on earth, or more exactly under ground, such is also the case in this remote island of the blessed. The Irish popular belief does not make very clear distinction here.

Great heroes can be abducted for a time there, or remain there definitively after their death. See the case of Avalon or of the Insula Pomorum of the Life of Merlin (Vita Merlini), where King Arthur would have been "exfiltrated". It is a true Mag Meld, where, without being cultivated, the soil produces abundant harvests. There nine sisters under the direction of Morgan live; they can be changed into birds. Peace like an everlasting spring prevails there. The inhabitants are not affected by age, disease nor concerns. There we recognize without question the Irish Tir Na n-og.

These designs reflect Mankind's dreams. We may speak about heaven, even about land of plenty. But former, these ideas are, of course; don't we find among Greeks themselves the belief in the islands of the Blessed, the Hesperides, they sought off the distant Western shore of the Ocean? It is given only to some privileged people to reach it and to live there a *aiu* (an eternity) of bliss. It is the subject of the Irish tale heading Echtra Condla Chaim meic Cuind Chétchathaig, which can date back to the 8th century. This Condla was the son of famous king Conn of the hundred battles. One day that he was with his father on the hill of Uisnech, a woman looking strange appeared to them suddenly. She declared she came from Tir na m-Béo, from the land of the living, where it is neither death there, nor sin. A perpetual joy prevails there. But only Connla could see this woman; she remained invisible for his father, for example. This one, hearing his son speaking like with an imaginary interlocutor, requires of him what occurs. The woman answers that she loves his son and that she invites him to come in Mag Meld, where King Buadach (the victorious one) rules eternally. King Conn asks his druid Coran, to prevent by his magic formulas that his son be subjugated. The woman moves back initially in front of the power of the druid, but she casts an apple to Connla. He will be fed with it

for one month, without being necessary for him to take any other food nor drink. Nevertheless the apple does not decrease. But he is hit by a violent nostalgia for the unknown maiden. She comes back a second time while the father and the son are in Mag Archommin. The son acknowledges to Conn he cannot give up the love of this maiden, although he loves much his family. The woman renews her invitation and Connla jumps in the crystal boat of the fairy. He was seen moving away, since anybody did not see again Connla nor know where he could have landed.

Some passages of this text betray the hand of a Christian copyist. Thus the woman says to the father, when this one, at the time of their second meeting, wants to again call upon the help of his druid: " You should not cling to druidry! It will not be long before there comes a righteous one, with many wonderful companies. Soon his law will reach you. He will annihilate the false law of the druids in the sight of the black magic demon " .

Allusion undoubtedly retrospective (after the fact, it is always easier) to the arrival of St. Patrick. It is undoubtedly also this same Christian copyist monk who took it upon himself to emphasize the resemblance between Mag Meld and the heavenly paradise according to the Christians: the sin is unknown there.

It comes out from all these legends that the inhabitants of Tir na n-og are systematically confused with the people of the aes side; but it seems that, in the time of the paganism, there was then a clear distinction between the two worlds. We find again there the "confusionism" about which it is so often spoken in connection with the Celtic Pantheon or Pleroma. In the case which interests us, the reason for it is the collapse of the druidic doctrines, after Christianity had stigmatized them as devilish inventions (end of our quotation intersected with comments, of the book by Jan De Vries about the religion of the Celts).

What is certain from the point of view of druidism, on the other hand, it is that a whole life spent in love pleasure and feasts, was not regarded as a life of sin.

Said in other words, there is more than a simple participation of the world and all the creatures in the nature of God or of the Demiurge (as in the most enlightened variants of Judeo-Islamic-Christianity). There is identity between God or the Demiurge, and the World. Or more exactly between God or the Demiurge and the Worlds, because the higher Being caused not only our earth, our sun, our moon, and our stars, but also innumerable parallel worlds. These worlds float in the space as of oak leaves floating in the breeze. Like oak leaves, they open and are closed, are born and die. And their god-or-demons also, because the god-or-demons are born and disappear with it. The druidic equivalent of the Germanic Götterdämmerung nevertheless did not reach us except perhaps on certain coins from the Veliocasses or Unelli tribes representing a wolf attacking a solar chariot or devouring the moon to give off greenery.

THE SYNTHESIS BETWEEN SCIENCE AND RELIGION TRIED BY ANCIENT DRUIDS.

Genesis in three times (non Parmenidian conception).

In the absolute and incomprehensible nothingness ("Before " is imperceptible for human mind) an impulse..... (an impulse, not an act of will, nor a decision, similar to ours, it is better to remain very careful therefore vaguer.)

First time: produces the ineffable, infinite, transcendent, immanent, preexistent to the birth of the matter, time and space, divine To-Be-One.

Second time: like through withdrawal on itself the Divine Being One or Bitos generates the "indefinite central point "exhaustive container of the undifferentiated forms, primary cause, origin and end of the tangible world. The absolute immanent origin of the first of the worlds or of the first of the universes cannot be an explosion of matter (or of energy) starting from a center creating space, since there is not yet "outside "; but a logical and inevitable implosion, inside this first being, of this immanent absolute Being, the Divine Being One, giving the premises of space, time and multiplicity. Thus will be born soul, then matter, then energy. Not by multiplication, but by division.

Third time: from this divine core, infinitesimal sphere containing the infinite "force/solidarity "of energy, is born the Pariollon, (Chaos for the Greeks), in a gigantic explosion of soul and matter, in short of all, present in everything, every place, every time, through emanations.

The material world and the spiritual world are closely mixed (a little as the weft and the warp of a fabric, the dyeing representing the exchange between the two), we can say they are "consubstantial ". Their "growth/development "is concomitant. Each infinitesimal particle (infra-subatomic) of "matter " is the "perceptible reflection " the "condensation " (in a way, but it is a shortcut), in the tangible world, of a "similar " amount (let us say essence) of spiritual energy.

N.B. Not to confuse spiritual energy and material energy. Material energy is oxidation, an atomic fusion or a chemical combination, spiritual energy is a direct emanation of the divinity; whereas oxidation "changes " spiritual energy "transmutes ". These particles are constituted, are melted, in "elementary" particles (subatomic), which themselves are melted into "atoms " themselves aggregated into "solid matter ". That being made possible thanks to the three "physical forces ": atomic, electromagnetic, gravitational, resulting from the "first force" (suspected, but still unknown by current physics) of the initial expansion/explosion having given the Pariollon (Chaos for the Greeks).

In the spiritual world, all "is bound" interconnected, nothing is "separate ". Each "grain " "knows/understands"all the others. There is neither "space " nor "time " nor "dimensions " at least in the sense where we understand it in the material world, all is "immediate "(in the meaning of "instantaneous or without a mediator/intermediary"). It is what distinguishes it from the tangible world where space and times (the media) make "the evolution " of the matter possible (through combustion/oxidation/transformation = entropy/negentropy). It is also what prevents us from penetrating it with our physical "senses " (absolutely dependent on the matter, time, and luminous/sound " waves vibrations ").

We can "perceive " the spiritual world only in "stopped time " what can be caused through meditation or through the "crossing "of a "singularity"of time. In fact, whereas the material world is the consequence of an "external/perceptible" or "exoteric/tangible transforming" vibration mode; the spiritual world which is the support of it, is the consequence of an "inner/mystical transmuting " vibration mode. There is no phase change for the spiritual "waves " the phases "+/- " coexist, a little as for the particles about which the Heisenberg Uncertainty Principle shows that we cannot define at the same time speed and position. The divine force/solidarity everywhere present in the core of its vacuity made it possible life forms to be different from inert matter and to grow towards the Divinity.

Spiritual space is as a lake crossed by "currents of life" forming waves which cross and interfere between them (on the surface and in depth). According to the surfs formed by the interferences, causing a concentration of more or less strong spiritual waves, the matching particles in the tangible world combine the ones with the others and form "beings" matter, plants, animals.

When surf is undone, when the surf dies, or comes back into the lake, the being disappears, but the "waves" which formed it, carry on their way, they change only their frequency. The wave is in a way the individual soul/mind, the surf the being or the matter (the "living" being is "animated" matter). It is the vibratory frequency/force/solidarity/divine emanation, which animates the currents and causes the waves, origin of the vital force of the beings.

The spiritual world and the material world are both included in the immanent divine "thought - intelligence - awareness," which remains thus present in any time and all places, as well in a world as in the other.

N.B. There is no divine "world", man cannot say the Divinity "exists or lives" somewhere, it is only subtle essence of the various spiritual or material manifestations of the various worlds and objects of these worlds.

The world is made up of one substance, this substance is in everything and even "is" all things. Whatever is therefore the nature of this substance, either it is material (concrete) or spiritual (abstract), there is nothing else in the world only it, and every idea of something which would be therefore outside of it, is to be excluded.

The Westerner Gnostic men that are druids, do not use the word "god or God" to designate the To Be One from whom the world is emanated, rather than of Bitos. But it is true that it is well on this ontological level that many traditions, and particularly the Judeo-Islamic-Christian tradition, locate this concept (God or the Demiurge).

As we have had the opportunity to say it, already, but repeter = ars docendi, the true high-knowers of the druidiaction (druidecht) believed in their great majority in the existence of the Divine one; single, ineffable, infinite, transcendent, immanent, preexistent to the birth of the matter, time and space, primary cause, origin and end of the tangible world, present in all things, all places, and any time.

"Some say the Callaicans have no god, but the Celtiberians and their neighbors on the north offer sacrifices to a nameless god at the seasons of the full moon, by night, in front of the doors of their houses, and whole households dance in chorus and keep it up all night" (Strabo, Geography III, 4, 16). A God-or-demon which man does not name... Even intellectual reflex that with the El Elyon of the biblical Torah.

Some of them therefore do not name it (by respect, fear, or because they esteem it "too much above" the businesses of this world); and conceive its action in this world only through emanations or various divine forces (eons, god-or-demons, genies, angels, jinns etc.).

As we already on the occasion to say it, once again, but the repetition is not its strongest of the rhetorical figures, some thus do not name this higher Being (Bitos), by respect, fear or because they judge it, "too much above" the businesses of this world; and conceive its action here on earth only through emanations or of various divine forces (eons, god-or-demons, genies, angels, etc.).

Incas had similar conceptions. In his "Natural and moral History of the West Indies" (Book V chapter 3), Father Joseph de Acosta scandalizes himself, of what the natives, although being informed of the existence of a higher Being, did not have for him a specific name. "Whereby appears the small knowledge they had of God, seeing they cannot so much as name him". They designate it indeed through the means of various intermediary deities.

While noticing how much the temples and the rites as well as the "religiosity" of these men were impressive. In connection with their cosmogony, Father de Acosta will go even so far as to note: "It seems they approached somewhat near the propositions of Plato's Ideas".

Indians subjected to Inca Empire designated with the name of huaca the presence of the sacredness or the telluric-magical

in any of its multiple forms and manifestations (stones, mountains, rivers, stars, celestial and terrestrial phenomena, crossroads, worships of the dead, etc.); which were, of course, everywhere in a sacralized world and a mental space. They revered like as many hierophanies the innumerable states of a universal Being.

Iroquois and other Indians in North America too called this presence Orenda. It was also embodied by Manitou, the Great Spirit which the Sioux called Wakan-Tanka, Wakan being, in their language, the generic word to designate the whole sacred ; i.e., for all that, object, phenomenon, or being, had the power to transmit divine energy, particularly nature as an image or trace of the supernaturality. It will be noticed the terms wakan and huaca are practically identical, but it is only a coincidence perhaps there. It belongs to the experts in Amerindian linguistics, what we are not, to come to a conclusion about the question.

With due respect to Father Joseph, there is nothing strange with the fact of not naming the deity directly. The higher Being of the beings cannot be named because of its own supra cosmic essence, nonsubjugated to a determination, therefore to the name, which is expressed through its attributes, i.e., the divine names.

Let us repeat it once again! The higher, primordial and initial Being, whatever the "Name " or the symbol that man attributes to him, cannot be comprehended by the mind and the restricted senses of the human being. Consequently it can be neither named, neither represented in images, neither explained, nor even understood.

Only personal intuition and will make us "meet " or "feel " it, and it is therefore in the sense that it is personal. Through the comprehension of the identity which exists between this universal being, the whole, and the self, the manifestation of the principles seems an ecstasy. Man then succeeds in experimenting the unity of the being, which is equal to oneself, without division nor extension of no kind, reason why it can have its similar and...

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HIGHER DRUIDIC ANTHROPOLOGY.

NTH NOTES ABOUT THE FATE AMONG CELTS.

Atheism, tritheism, polytheism of the values, henotheism, panentheism, pantheism, agnosticism ???

Edward John Gwynn published in 1910 a very interesting article on the idea of fate or destiny in Irish literature.

From where it emerges that the fate as a vague, impersonal notion (passive forms to take over the terminology of Gwynn) is present everywhere in oldest Irish literature. This subjacent idea that there exists a predetermined order of the world matched well indeed the religious concepts of the authors of the time, in the sense that it expressed the idea well that things are determined by a supernatural element external to the human being; but while remaining rather vague on the identity or the exact outline of the aforementioned factor, what therefore made it possible any Christian to see there in fact behind, the hand of his almighty God, or to believe (like former druids) in the existence of a great cosmic law governing the world of gods and that of men. What some people also call poetic justice and others still Dharma.

The more precise idea of a divine entity external to the human being but intervening, in the process of his life, is more rarely found in Irish texts because it appears above all in fact in the translations or adaptations, in Middle Irish, of texts belonging to the classical literature, particularly Latin. It takes the well-known allegorical shape of the goddesses Parcae Moirae or Norns spinning the human destiny. And then it is often ascribed to pagans but not Irish, as if pre-Christians peoples in Ireland had never had, they also, the feeling their life was predetermined by an unspecified cosmic order, was determined by an external and somewhat mysterious supernatural force, ruling even beyond the gods.

N.B. On the same subject to see A.G. Van Hamel, "the conception of fate in early Teutonic and Celtic religions," Tom Sjöblom, early Irish taboos, as well as Jacqueline Borsje: from chaos to enemy, encounters with monsters in early Irish texts (investigations related to the process of Christianization).

To return to Edward John Gwynn, the latter therefore distinguishes two categories or two different types of "fate" in the early Irish literature: the fate as a vague, impersonal notion, expressed by passive forms, well conveyed by the word destiny in fact, and the fate as a supernatural entity determining for example the process of one's life and one's end.

Gwynn was apparently especially interested in this second way of seeing the fate even if the first one involves also, of course, a certain type of religious or moral designs.

The notion of fate covers a vast semantic field from the idea of chance to that of predestination. The belief in fate can therefore be conveyed in various ways, from most instinctive feeling to most worked out one of the philosophical systems.

One of the best means of comprehending this notion of fate is therefore still indeed to somewhat study how the individuals, supposed to have had premonitions or visions of the future (such as the ancient druids) are shown in the early Irish literature, and what are precisely the techniques which are ascribed to them.

Gwynn began his first study of the notion of fate with a purely lexical approach that then apparently he gave up because the Irish terms referring to the notion of fate he found in the dictionaries of the time conveyed hardly his notion of supernatural element external to the human being, or then were late terms, even not translating really this notion of fate as an acting power. Gwynn found indeed as term having really a relation only the word "tru" which designates an unhappy man, a cursed man (old Celtic trougo, old French truand old English truant).

There, however, existed others which make it possible to determine the Irish design of the fate well, or at least that the authors of the first Irish literature made for themselves.

I THE FATE AS A VAGUE AND IMPERSONAL NOTION.

The first group of references to the design of fate is formed by the verbal forms *tocaid* or *cinnid*. The first example is found in an incantation in old Irish language, appearing in the codex of Saint Paul (Carinthia), a manuscript dating back the ninth century (Thesaurus Palaeohibernicus).

Adgúisiu fid nallabrach 7 arggathbrain etir tenid 7 fraig.
Adgúisiu na tri turcu tercu . tairi siabair mochondáil [con]jith 7 mlicht neich arindchuirur.
ma rom thoithersa inso rop ith 7 mlicht adcear manim rothcaither ropat choin altai 7 ois 7 imthecht slebe 7 oaic féne adcear.

Adgúisiu fid.. Adgúisiu na tri turcu tercu.

Adgúisiu is the passive form of the present subjunctive (third person of singular) of * *tocaid* and refers in fact to a divination on the technique of which we will return later on.

The second example is extracted from the text in old Irish language entitled “the dream of Oengus” and dates back to the 8th century.

Rotogad duit cairdes frie. Your destiny (rotogad) was to love her.

The third example is drawn from the second of the three stories composing the *Tochmarc Etaine*, a manuscript dating from the 9th century.

Is suachnid ní rodochadh mo iccsa . It is obvious that my healing has not been destined.

The context seems to indicate that all this (the forgetting of the meeting which was to heal the bashful lover) is due to the god Medros/Midir.

The following example appears in the text entitled *Baile in scail*, a story of which the content is old Irish going back to the 9th century but rewritten during the 11th.

Ní dam rothocad a rad fritt, ol in drui. It is not to me it belongs to enumerate them to you, the druid says.

N.B. This text is a good example of the way in which the notion of fate was received by the authors of this first Irish literature. The story being supposed to take place during the time of pre-Christian Ireland, the various protagonists of this story cannot therefore by definition agree with the Christian vision of the world. There was nevertheless a visible addition, an interpolation due to the copyist monks, in order to Christianize it somewhat (a prophecy announcing the arrival of saint Patrick).

Another example of this impersonal and vague conception of the fate appears in the text in late old Irish entitled *Scéla cano meic Gartnain*. Of which Binchy makes the initial substrate going back to the second half of the 9th century, with rewriting at the time of Middle Irish.

Ma ra-tocad dam-sa, as mé do-méla(d) a n(d)-argat-sa. If that were intended to me, then I will know how to use this silver.

God as cause and origin of the cosmic order is incontestably the true meaning of the text entitled *In tenga bithnua*. In this text in old Irish dating from the 11th century, we also find such an impersonal view of the fate (a passive form Gwynn would say).

Tipra Shion i tírib Ebra sund nocon rodcad ar in da fogbad nach baeth. Of the spring of Zion in the land of Hebrew is not destined that any fool should find it.

In the continuation of the same story an example of use of the verb *cinnid* appears.

Bés is ed ro-c[h]indead dun ar an oic . But of course, it is what was intended for us, the warriors said.

To note: the verbal form cinnid is replaced by the form tocaid in some manuscripts.

In the second version of the *Compert Conchobuir*, dated from the 10th or 11th century, the druid Catubatuos/Conchobar concludes his request to Queen Ness by the following sentence (it is the first of his three wishes):

Ar ris ed ro cinded dam, inillius frim. Because it is what was intended to me (to protect you???)

We find there the same scenario that with the text entitled *Baile in Scail*. The content is undoubtedly pagan but typically Christian considerations are inserted in it. It predicts the birth and the death of Cunocavaros/Conchobar but also specifies that they will match the birth and the death of Christ.

N.B. It goes without saying that nobody can say with certainty if the druid Catubatuos/Cathbad was quite able to predict future but apparently the first Christians in this country, as for them, believed it very strongly.

The vague notion of fate, such as it is expressed in these passive forms of the verb, therefore makes way without problems to Christian designs.

As we have had the opportunity to see it with the texts entitled *In tenga Bithnua* and *Scéla Cano meic Gartnain*, this pagan design of Fate could also be found in more Christian or at least more Christianized texts.

Another occurrence for example is provided to us by the life of Adamnan, a text in Middle Irish (beginning of the period since dating from years 956 to 964).

Ma ro-m-thoiccthi écc i n(dh)l. If my destiny is to die in Iona.

The entity which decided this death is not mentioned but a Christian believer of the time could suppose that it was God.

Our last example will be an exception to the rule mentioned above, it is an active verbal form of cinnid, in an anecdote relating to saint Ciaran.

Rucad in dichennach la Ciarem co Cluain iar sain dia lessugud airet no chindfed dia a bethu. The headless man was then taken along by Ciaran to Clonmacnoise for his maintenance for as long as God would determine the length of his life to be (sic). Well-known topic of the cephalophorous saints.

It is besides the only example of an active verbal form of cinnid of which the subject is God explicitly.

In all the other examples in Old Irish or in Middle Irish we have, it is an impersonal verbal form.

Another way of expressing the notion of fate in Gaelic language is the preposition *i* followed either by the verbal noun of cinnid, or by the verbal noun of tocaid, *dan*, *tairngire* or *scoth*, with often the preposition *do*, what we may translate by "it is intended to me to", "it is reserved to me to" and so on.

An example with the verb cinniud is provided to us by a poem of the text in late Middle Irish entitled *Acallam na Senorach*. *Ata il cinnedh dhamh dhul ann*. It was intended to me to go there .

We find an example of the verbal noun of the verb tocaid in the Middle Irish of the *Dindshenchas* (12th century).

Innocht, ar Assal, mu brath, ità I tucthin mo marbath. This night, Assal said, will be that of my treason. My death is written.

Two other synonymous expressions appear in the text in Middle Irish of the Tochmarc Luaine 7 aided Athairne.

Ro bai I ndan 7 I tairngiri in aided ud diar mbreith do réir fhaistine in druad. That this death would make us die was written and decided, in accordance with the prophecy of the druid.

N.B. The somewhat extensive meaning of the word tairngire makes that it can mean just as easily, that there exist individuals able to read in the future, that the belief in the magic power of the word (what is said is carried out, sooner or later : same principle as that of the uncreated Quran in Islamic land).

Scoth is used only in narrations. For example, in the Scel Bailli Binnbérlaig where a mysterious character plays the part of a messenger or of a supernatural assistant of the fate, thus preventing two lovers from meeting again.

Ar ni fuil a scoth doib coristais a m-bethatd no nech dib d'faircsin aroili ina m-biu. Because it was not in their destiny to be joined together in this life nor even that one of them can meet again the other alive.

N.B. This construction: in = cinniud/tocad/dan/tairngire/scoth (+do) matched the impersonal notion of fate (according to Gwynn).

II POSSESSIVE PRONOUNS, ADJECTIVES, ADVERBS AND NAMES IN COMBINATION WITH TERMS MEANING FATE.

This second category gathers the expressions meaning fate, combined with an adjective an adverb a possessive pronoun, a noun in the genitive or preceded by the preposition do.

In the subcategory including adjectives, we find expressions such “truag in garg-dil rognid and for ingin ard-rig hErend. Sad was the destiny which was then reserved for the daughter of the king of the kings in Ireland.”

This example drawn from Dindshenchas shows that the notion of fate can be expressed by euphemisms even some understatements. This type of expression concerns the category of the impersonal conceptions of the fate: what is in store for somebody, his destiny, the whole determined by an adjective.

Very similar are the formulations in which a possessive pronoun or a noun in the genitive is combined with a term meaning fate. An example drawn from the text in Middle Irish (first period) entitled Togail Na Tebe is.

Is truag am linde, ar se, an toicthi (in toicthe) Thiabanda. The fate of the Thebans he said, saddens us indeed.

An example of possessive pronoun with the verbal noun of tocaid is given to us in the Middle-Irish adaptation of Lucan's Pharsalia .

Tallsat muintir Césair a céill annsin do conach catha tire, 7 is I comairle doronsat, a toicthi mara do innsaigid. Caesar's people lost then any hope to win in the engagements on land, and this the plan which they formed to try their luck at sea.

The Latin term thus translated is Fortuna but it is necessary to note that the author of this text (In cath catharda) uses the same verbal noun of tocaid to convey at the same time Fortuna and Fatum in spite of the difference in meaning. The word Fortune is equivalent to the concept of haphazardness (therefore the complete opposite of a destiny written in advance) whereas with the Fatum everything is written in advance on the contrary. At least in Latin language.

N.B. It results from a variant of this idea that not only fate can determine what happens to somebody but that gods also have an influence on the process of his life. In a rather strange way, this idea is ascribed to non-Irish pagans, who apparently were therefore regarded by the authors of these texts as more pagan in the bad senses of the term than Irishmen placed in the same situation i.e., prechristians. A Danish chief said indeed in the fragmentary annals of Ireland (Middle Irish):

biaidh do berad ar ndee 7 ar dtoicthe duin. We will have what our gods and our fate will grant us.

In the same way, according to the text in Middle Irish entitled "History of Philip and Alexander" the Persian emperor Darius owes his defeat to the decision of the gods as well as to his own fate.

III FATE AS AN ACTING SUBJECT.

As we have just seen it therefore, most of the examples referring to the concept of fate in the texts in old Irish or in Middle Irish, are examples of impersonal conception of fate (of passive forms Gwynn would say).

But there also exist some cases of references to fate in a more active form, with a subject. The fate with an F in capital letter in a way.

The first category of examples is provided to us by the translations or the adaptations in Gaelic language of the Latin literature. We can read for example in the *Togail na Tebe* :
Acht chena is dimain duit-si sin, uair tainic crich tsaogail an gille sin, 7 ni fetann tiachtain ri toicthi.
However that is useless for you because the end of the lifetime of this man is come and he cannot fight with his fate.

This sentence is a very good example of fate understood as a supernatural force external to the man and from which we cannot flee, but placed in the mouth of non-Irish pagans. Besides the original text, the *Thebaid* by Statius uses the two concepts, the impersonal and neutral *Fatum* and the image of the goddesses of the destiny (Latin *Fata*) who is, of course, a personification of it.

Second type of allusion to a more personal and more active notion of fate. In the text in old Irish of the prayer for a long life (*Cétnad n-aise*), which dates back to the 8th century, it is made reference to the 7 daughters of the sea who spin the life's thread.

N.B. This allegory of the fate represented in the form of spinning goddesses has many parallels in the Indo-European world.

IV THE DIVINE ACTION OF FATE THROUGH THE SECONDARY CAUSATIONS WHICH ARE ELEMENTS.

Those which later, called "ordeals" various legal duels believed in the justice of a single higher being having created the world etc.etc, and intended to find, in the result of these duels a demonstration of this as infallible and very powerful as indirect, justice.

The ancient druids were not unaware of this idea but they also believed that the elements could contribute to this divine justice or poetic justice.

Example the king of the kings in Ireland, contemporary of Saint Patrick, during the fifth century of our era, *Lóegaire*. One day he committed to no longer require the *Boroma*, the tax taken over the *atectai* (over the *dhimmi* Muslim theologians would say the). He gave as guarantors of his word all the elements: sun and moon, water and air, day and night, sea and land. According to our ancient legends he violated this oath and underwent the following disastrous consequences: the earth engulfed him, the sun burned him, the wind refused the respirable air to him; the perjury of King *Lóegaire* was therefore punished with more atrocious of deaths.

N.B. The legendary text which reports to us these wonders does not explain them yet by the divine justice, of which the notion had not penetrated yet in the lay literature of Ireland when this account was written for the first time. It presents the punishment of *Lóegaire* as the result of the direct action of the forces of nature the perjurer king had called upon by an oath solemnly sworn initially, then finally violated.

For the primordial druids, forces of nature are not changed therefore, like already most of the time in Homeric Greece, into characters with human shape who from men have the ideas and passions; witnesses: Zeus, sky; Poseidon, sea; Aidoneus, underworld. In the primordial druidic belief (of the time), each component of the material world that we see is still a mysterious being which hears our invocations and which sees our acts, it is from them that as of this life, when their intervention was caused, we receive the punishment deserved by those who do not respect their commitments. The sun, called to witness by Lóegaire, burns him when the oath is violated. Because the sun heard the oath and saw the violation of it. Ground, wind, water, are neither deafer nor blinder than the sun. When the one who concludes a contract asks them for securing it, they hear his voice, and, if the contract is not carried out, they inflict the punishment which is in their attributions; for this reason the ground engulfed Lóegaire, why the wind refused the air necessary to his breathing. N.B. Water has the same powerful faculties, without distinction between sea water, water of the rivers and water contained in a cauldron. It is one of the visible elements of this world, to the revenge of which, in Ireland, in the fifth century, the pagan king Lóegaire subjected himself in advance for the case where he would violate his oath.

The Celtic oath indeed takes us back into a framework very different from the Christian background and former even to that of epic Greece where, in the oath, people called upon the divine couple who, in hell, punishes the perjurers. At the primitive time, when one of the forms of the Celtic oath makes us go back, there are three powers that mankind fears especially; they are sky, earth and water. But water is not only in the sea, it runs in the rivers; we can also put some of it on fire, in a cauldron.

In the fourth century of our era, among Celts bordering the Rhine, when a husband doubted the fidelity of his wife, he put the newborn child on a shield and posed the whole on the river; if the river engulfed the frail skiff, the child was convicted of illegitimacy and the mother of adultery; the Rhine, people thought, had seen this adultery and he had heard the appeal lodged to his justice by the insulted husband.

Emperor Julian speaks about this use in a letter to the philosopher Maximus. In his second speech to the emperor Constantius, he deals again even with this habit. The Celtic use about which Julian speaks provided besides the subject of an anonymous piece of poetry collected in the Greek anthology.

These three texts agree to note that in the eyes of the Celt, the Rhine was a judge as a last resort; among them therefore existed the notion of a higher power (Tocad in the masculine, Tocade in the feminine) of which the river, by a kind of supernatural manifestation, expressed the decision.

The first of these documents is categorical about another point, on which it agrees with the spell of the oath: "Let the sea by overflowing submerge us." The Rhine pronounced the judgment by submerging, the acquittal while making floating.

It is more than probable that in 336 before our era, the Celts used a spell of oath which we will find still in Ireland during the Middle Ages.

In 336 before our era, Celtic ambassadors (therefore some druids according to Christian J. Guyonvarc'h) indeed came and met Alexander the Great, then at the beginning of his reign. They entered an alliance with him. They confirmed the treaty by an oath: "If we do not respect our commitments," they said, "let the sky by falling on us crush us, the earth by half-opening engulf us; the sea by overflowing submerge us."

From two texts of Greek authors contemporary of Alexander the Great, we must conclude that this form was indeed used by the Celts at the date we indicate, namely - 336.

After having made the ambassadors drink, Alexander asked them: "What do you fear more?"

Instead of answering him: "It is you" as doubtlessly Alexander expected it, the Celts, after having put heads together, answered:

We fear nobody; we fear only a thing, it is that the sky falls on us."

This answer was preserved to us among the fragments which remain of a book written by one of most famous generals of Alexander, Ptolemy, died king of Egypt in 283.

Alexander regarded the answer of the Celts as insolence. His master, Aristotle, perhaps made a different observation according to his book entitled *Nicomachean Ethics*. The Celts, he noticed, fear only a thing, it is that the sky falls on them if they do not fulfill their treaty of alliance; they therefore believe not to have to be concerned with the last two articles of their oath: Consequently, they are afraid neither of the earthquakes, nor of the waves; therefore they are madmen or insensible persons as for the pain. Such was the reasoning of Aristotle, died in 322, fourteen years after Alexander's interview with the Celtic ambassadors.

Completely idiotic, of course!

V THE DIVINE ACTION OF THE FATE THROUGH THE SECONDARY CAUSATIONS WHICH ARE STANDARDS OR SWORDS.

The sword among Celts, just like at the German ones besides, appears to be regarded as the most important manifestation of the power of the terrible god the warriors called upon. According to a scholiast of Lucan the druidic god Hesus was compared to Mars.

Line of verse 445 : TEUTATES id est Mercurius, unde Teutonici. ESUS id est Mars.

The Quadi, Germanic people, having to conclude a treaty, draws their swords, Ammianus Marcellinus says, and swears on them, because they regard them as gods.

The Celts of the Continent joined together against Rome swear on their military standards brought together (Caesar. B.G. VII. 2).

The Englishmen after Culloden make the Scots swear an oath on their dirk.

A description of Ireland, written in 1600 and published in 1887 by Father Hogan, notes that the habit of the oath by the sword was still used in Ireland at the end of the sixteenth century (1598), and that then men attributed to the sword stuck in the ground a kind of divine nature.

The antiquity of the oath by the sword, in Ireland, is proven by a passage of the epic text heading *Serglige Conculain*, where we see Cuchulainn kept in his bed by a disease. This disease took him at the assembly of warriors which took place in Muirthemne from October 29th to November 3rd. The warriors came to praise their successes in the war there, and, as supporting documents, brought there the tongues of the enemies they had killed. Some of these warriors were insincerely and presented tongues of animals instead of tongues of men. But to know the truth and to foil the liars, people had found a infallible system. The warriors, before speaking and showing their trophies, were to swear on their sword to be veracious, and if they failed to fulfill their oath, their sword, replaced on their thigh, spoke to confound them. The Christian author of the drafting which reached us, and who probably wrote in the eleventh century, adds a gloss to this ancient account. The reason of this was, because demons were accustomed to manifest themselves to them from their arms and it was hence that their weapons were sacred (*comarchi*).

The sword of the warrior, in the eyes of the Celt as of the Germanic one, has therefore something divine; it is it which decides on the lot of the warriors in the judicial duel, as in the war; it was regarded as the image even of the god of war.

It was to be the same thing for the standards representing the one a wild boar the other a lark the other a horse the other a cock the other a labarum....(fetishism?)

CONCLUSION.

However what particularly stands out from these texts it is the omnipotence of the Fate implemented by curses called *geis/gessa* in Gaelic, or *tynghed* in Welsh according to John Rhys in the second volume of his book about the Celtic folklore, Welsh and Manx. Concerning the Welsh word "tynghed." "I would cite a passage from the opening of one of the most Celtic of Welsh stories, that of *Kulhwch and Olwen*. *Kulhwch's* father, after being for some time a widower, marries again, and conceals from his second wife the fact that he has a son. She finds it out and lets her husband know it; so he sends for his son *Kulhwch*, and the following is the account of the son's interview with his stepmother.

His stepmother said unto him: "It were well for you to have a wife, and I have a daughter who is sought of every man of renown in the world."

"I am not of an age to wed," answered the youth. Then said she unto him: "I declare to you that it is your destiny not to be suited with a wife until thou obtain Olwen, the daughter of Yspaddaden Penkawr."

And the youth blushed, and the love of the maiden diffused itself through all his frame, although he had never seen her. And his father inquired of him: "What has come over you, my son, and what ails you?"

"My stepmother has declared to me that I shall never have a wife until I obtain Olwen, the daughter of Yspaddaden Penkawr."

"That will be easy for you," answered his father. "Arthur is your cousin. Go, therefore, unto Arthur to cut your hair, and ask this of him as a boon."

...The word in the Welsh text for destiny is *tynghet* (for an earlier *tuncet*), and the corresponding Irish word is attested as *tocad*. Both these words have a tendency, like 'fate,' to be used mostly in *pejorem partem*. Formerly, however, they might be freely used in an auspicious sense likewise, as for instance in the woman's name *Tuncetace*, on an early inscribed stone in Pembrokeshire. If her name had been rendered into Latin she would probably have been called *Fortunata*, as a namesake of good fortune. ... In the southern part of my native county of Cardigan, the phrase in question has been in use within the last thirty years, and the practice which it denotes is still so well known as to be the subject of local stories....The phrase *tyngu tyngned*, intelligible still in Wales, recalls another instance of the importance of the spoken word, to wit, the Latin *fatum*....

I would point out that the Romans had a plurality of *fata* but ...it is not known that the ancient Welsh had more than one *tyngned*. In the case, however, of old Norse literature, we come across the *Fate* there as one bearing a name which is perhaps cognate with the Welsh *tyngned*.

I allude to a female figure, called *Thokk*, who appears in the touching myth of Balder's death. ...

In this ogress (*Thokk*) deaf to the appeals of the tenderer feelings, we seem to have the counterpart of our Celtic *tocad* and *tyngned*; and the latter's name as a part of the formula in the Welsh story, while giving us the key of the myth, shows how the early Aryan knew of nothing more binding than the magic force of an oath. On the one hand, this conception of destiny carries with it the marks of its humble origin, and one readily agrees with Cicero's words (*De Divinatione* II 7) when he says: "Anile sane et plenum superstitionis fati nomen ipsum." On the other hand, it rises to the grim dignity of a name for the dark, inexorable power which the whole universe is conceived to obey, a power before which the great and resplendent Zeus of the Aryan race is a mere puppet."

Ar ro fedatar is vadh bodesin nobíad a athcin

or

Ar rofetatár is úad fessin no bíad a athgein.

Curse besides is not completely the word of our language which suits best to convey this situation because it is neither a revenge nor a punishment and the effects are not always immediate. The principal characteristic of these *geis/gessa* * is indeed that they are generally conditional, and that they are, moreover, besides, generally negative. It is requested from somebody to make or more frequently not to make, such or such thing.

The drama is woven when the hero, caught between two contradictory *gessa*, is in the need for violating one of these prohibitions to respect the other. We will return on the subject.

The fate, need or divine Providence, is therefore a meta-divine reservoir of impersonal powers to which even the gods are subjected.

* It is necessary to note besides that the positive counterpart of the *gessa* are the *budisms* (from *budi* spoils/victory) i.e., the gifts or charismas conferred on each and everyone by the gods, what Vikings designated with the name of *gaefa*. In other words, the "chance" capital of each one. The world is well made. Finally, let us say rather than it has a general stability, from where its poetic justice.

THE POINT OF VIEW OF THE CLASSICAL PAGAN ANTIQUITY.

Epistle from Maximus of Madaura to saint Augustine.

Desiring to be frequently made glad by communications from you, and by the stimulus of your reasoning with which in a most pleasant way, and without violation of good feeling, you recently attacked me, I have not forborne from replying to you in the same spirit, lest you should call my silence an acknowledgment of being in the wrong. But I beg you to give these sentences an indulgent kindly hearing if you judge them to give evidence of the feebleness of old age.

Grecian mythology tells us, but without sufficient warrant for our believing the statement, that Mount Olympus is the dwelling-place of the gods. But we actually see the market place of our town occupied by a crowd of beneficent deities and we approve of this. Who could ever be so frantic and infatuated as to deny that there is one supreme God, without beginning, without natural offspring, who is, as it were, the great and mighty Father of all? The powers of this Deity, diffused throughout the universe which He has made, we worship under many names, as we are all ignorant of His true name, the name God being common to all kinds of religious belief. Thus it comes that while in diverse supplications we approach separately, as it were, certain parts of the Divine Being, we are seen in reality to be the worshippers of Him in whom all these parts are one.

Such is the greatness of your delusion in another matter, that I cannot conceal the impatience with which I regard it. For who can bear to find Mygdo honored above that Jupiter who hurls the thunderbolt; or Sanae above Juno, Minerva, Venus, and Vesta; or the arch-martyr Namphanio 1) (oh horror!) above all the immortal gods together? Among the immortals, Lucitas 2) is also looked up to with no less religious reverence, and others in an endless list (having names abhorred both by gods and by men), who, when they met the ignominious end which their character and conduct had deserved, put the crowning act upon their criminal career by affecting to die nobly in a good cause, though conscious of the infamous deeds for which they were condemned. The tombs of these men (it is a folly almost beneath our notice) are visited by crowds of simpletons, who forsake our temples and despise the memory of their ancestors, so that the prediction of the indignant bard is notably fulfilled: "Rome shall, in the temples of the gods, swear by the shades of men." 3)

To me it almost seems at this time as if a second campaign of Actium had begun, in which Egyptian monsters, doomed soon to perish, dare to brandish their weapons against the gods of the Romans.

But, O man of great wisdom, I beseech you, lay aside and reject for a little while the vigor of your eloquence, which has made you everywhere renowned; lay down also the arguments of Chrysippus, which you are accustomed to use in debate; leave for a brief season your logic, which aims in the forth-putting of its energies to leave nothing certain to anyone; and show me plainly and actually who is that God whom you Christians claim as belonging specially to you, and pretend to see present among you in secret places. For it is in open day, before the eyes and ears of all men, that we worship our gods with pious supplications, and propitiate them by acceptable sacrifices and we take pains that these things be seen and approved by all.

Being, however, infirm and old, I withdraw myself from further prosecution of this contest, and willingly consent to the opinion of the rhetorician of Mantua, "Each one is drawn by that which pleases himself best." 4)

After this, O excellent man, who hast turned aside from my faith [St. Augustine], I have no doubt that this letter will be stolen by some thief, and destroyed by fire or otherwise. Should this happen, the paper will be lost, but not my letter, of which I will always retain a copy, accessible to all religious persons. May you be preserved by the gods, through whom we all, who are mortals on the surface of this earth, with apparent discord but real harmony, revere and worship Him who is the common Father of the gods and of all mortals.

1) One of the martyrs of Madaura according to saint Augustine. The whole passage is a criticism of martyrdom madness among first Christians.

2) Another martyr in Madaura.

3) Lucan.

4) Virgil, Eclogue III. Virgile was the grandson of a druid.

THE POINT OF VIEW OF CELTIC PAGAN ANTIQUITY.

The former druidism never dealt with the notion of Poly-unity 1) as with an abstract truth, but saw it in its various relations as a reality in connection with the origin of the world, the extension of the Bitos or Universe, even the Destiny. Its revelation was then given more by the facts than by the words.

The high-knowers of the druidiaction (druidecht) do not confess several god-or-demons like in the Greek polytheism, but one divine Being in several persons. These divine persons designate different modalities of the divine being. They are relating the ones to the others and relating to the world. They do not divide the divine unit, and the distinction to be made between these persons lies only in the relations which refer them the ones to the others or to the world.

What in what former druids believed it was in a "to be divine together" which can be felt personally i.e., in a more or less anthropomorphic form and rather egoistically besides, like any prayer in reality benefitting especially to the concerned orant: that helps him to live. And from such a point of view the gods (or demons) are only the assistants of the Fate, some secondary causations in a way.

In the Bible itself, God or the Demiurge is also a plurality. The word Elohim show it, which is a plural; just as the verb in Genesis 1, 26 ("Let us make mankind in our image"); the distinction between the angel of YHWH and YHWH himself (Genesis 16,7); the theophany of the oaks of Mamre where Abraham saw "three men" (Genesis 18,2); as well as the personification of Wisdom (Proverbs 8).

Besides Pastor Friedrich Daniel Ernst Schleiermacher too (1768-1834) considered God or the Demiurge simply as the superior causality, appearing from time immemorial in the procreation of the world as Father, or in the Church as Spirit.

The reader, in the texts which follow, will be able quickly to therefore note that the words Bitos or Higher Being, Pariollon or cosmic cauldron, even Tokad or Fate, seem to have the same meaning or almost for we uns human beings. It is that it is a question in fact of the same reality but seen under different angles, or entered in different relations.

Mr. X can for example be at the same time a father, a son and a brother, while remaining only one person, and not three.

Bitos, Pariollon, and Tokad or Tocad (the higher Being, the universal Including and the Fate) are the various modalities or aspects of the « to be divine together » in its relations with the world.

As Universe in the broad sense of the word, i.e., including visible and invisible realities, we will speak rather about Bitos or higher Being.

As a universal Law governing the life of the worlds or intervening, for worse as for better, in the human life, we will speak about Tokad or Fate (symbol: some triads of fairies).

As an origin or a principle of every existence, we will speak especially of Pariollon or Big Whole (Parinirvana in the Far East, symbol: the cauldron).

N.B. Some druidic Schools use this concept of Big Whole also to characterize the Bitos or the higher being.

What will distinguish these three persons between them, in addition to their different relations with the world, these will be the attributes that we will be brought to recognize to them.

But let us return to our sheep. Druidic Concept also called henotheism in the language of today, each deity represents an aspect of the Higher Being. What is sure indeed it is that some members of the ancient Celtic society had closer or more direct links with certain god-or-demons, than with others.

The shoemakers for example had as patron saint (the Christians would say) the God-or-demon Lug himself. The inscription discovered in Osma in Spain proves it which is read as follows.

LVGOVIBUS
SACRVM
VRCI
CO. COLLE
GIO SVTORV
M. D.D.

Lugovibus sacrum L.L. Urico collegio sutorum d [ono] d [edict],

What means:

L.L.Urico offered this to the triple Lug on behalf of the corporation of the shoemakers (collegio sutorum).

In Wales, Lug, under the name of Llew, is straightforwardly known besides as also being a shoemaker (Story of Math son of Mathonwy, 4th branch of the Mabinogi).

But the Lug of the Arverni - see the gigantic statue that Zenodorus had carved for him - is not the Lug of the village of Canetonnum (canetonensis) is not the Lug of the Irish legends, and yet all have many remarkable characteristics in common.

Same situation besides with current Christianity and its innumerable more or less whimsical saints, without counting the Virgin Mary for Catholics (or Lady of Fatima in Portugal, Loreto in Italia, Lourdes etc.)

Because in fact they are always the original features of the divine form chosen, kept, which generally capture the devotion of the dagolitoi (believers), even if, theoretically, they regard it as the simple relative appearance of a more internist general practitioner deity. And there were always restricted communities devoting themselves to the worship of a divine form considered as most important for them; although in reality this shape of the deity is only a secondary appearance.

The Being God or the Demiurge One, includes the multiple and founds it just like aiu (eternity) bears time. The deities are as many abilities of the Divinity which is One, just like in a company the president delegates his powers to effective collaborators. But for many, whose attention and enthusiasm are focused by this particular shape of the deity, this attachment seems secondary.

The various local or particular worships, of such or such group, do not reject anything of this design of the Bitos or the visible or invisible Universe, but carry out a choice among the adopted elements. The original features of the chosen divine shape, for example the talents of a shoemaker of Lug, focus the attention of the dagolitoi (believers); although they are only a simple relative appearance of the Personal Including Everything. We have the exact equivalent of this druidic polytheism under the name istadevata in India.

A particular worship therefore rejects nothing the pan-Celtic contribution; simply, men carry out a choice among the adopted elements. People always admit nevertheless the whole of the principles of the druidic religion.

The traditional druidic worship, even if it is often devoted to Lug, has no sectarian characteristic. The awarded honors are distributed between the various god-or-demons. The path of the third function (that of the shoemakers for example) to reach more easily the paradisiac next world of the god-or-demons, is not favored there. Moreover it is frequently pointed out that it is, of course, easier, but often longer than the two others.

The high-knowers of the druidiaction (druidecht) took care of the unity or of the harmony of their religion in two different ways.

By holding each year, in a devoted place, great national or international councils, intended to settle these questions, to even solve the various problems troubling the lay society (war between clans, etc.); but also by supporting great international schooling centers (like that in the island of Mona in Great Britain).

It could nevertheless exist, that was tolerated, more restricted communities devoting themselves to the worship of a divine form keeping their whole attention.

- Either locally (case for examples of the protective deities of such or such place, from smallest to the largest one, what our Chinese friends call Tudi Gong). Goddess-or-demoness, or fairy if you prefer, of the forests, God-or-demon of such or such mountain, genie of a city like Lugdunum, triad of fairies symbolizing Ireland...

- Either racially or ethnically speaking: God-or-demon of such or such family, clannish, tribal, group. From the Matres lubicae or nessamae (Latin proxumae) true guardian angels or good fairies of the families, good mother-fairies it is said in Marseilles, up to the innumerable teutates of clans or tribes.

- Or socially. Example, the goddess-or-demoness, or fairy if this word is preferred, the soldiers honor particularly, the god-or-demon the blacksmiths in the borough of Alesia honor (GOBEDBI DUGIIONTIIO UCUETIN IN ALISIA) the god-or-demon the shoemaker honor in Osma (Lug), etc.

Individual piety can be entirely rallied by these particular appearances of a more general deity, but the druids druids (of high levels) always connect nevertheless these particular deities, with the major figures of their Pantheon or Pleroma, even more.

The god-or-demon or the goddess-or-demoness, or fairy, of the blacksmiths, is, of course, the god-or-demon or the goddess-or-demoness chosen by blacksmiths; but he or she remains nevertheless an expression of the divine totality, of which he or she can at any time take on the other aspects; just like Christ, the holy spirit, or God the father.

It goes without saying within the socio-professional background of the smithy, this particular deity is especially evoked/invoked in circumstances in connection with this trade, but her capacities are limited by no means to this field. As a hypostasis (vyuha in Hinduism) of the divinity, this deity is ready to take up all her other duties, like in the case of the persons composing the Christian holy triad, since it is a holy poly-unity.

The great queen Epona for example is the patron saint of the stables and horses world, but she is also ready to take up all the other duties of the divine one if necessary.

The specialization of the Celtic god-or-demons or of the goddess-or-demonesses, or fairies if it is preferred, does not come from their intrinsic nature, but from the human nature, which prefers such or such aspect of the divine one, according to the circumstances.

Editor's note.

We find this druidic concept (the idea that deities are footbridges for the faith and some representations of the truth) under the name of ishta devata, or chosen personal deity, in India.

1) It goes without saying that, just like the word religion, and even the term druidism, the noun "Poly-unity" does not belong to the vocabulary of former druidism, nor consequently to the original camminus of the first Celtic communities. It is only a modern summary, of theological nature, intended to translate the core of the druidic faith.

2) Tocade in the feminine if you want to feminize this word.

PART OF THE PSYCHOPOMPOUS OR WELCOMING COSMIC FORCES (DEITIES).

The first cosmic or metaphysical forces of the hereafter, to appear are those our Buddhist friends call the calming or peaceful deities, because of their part in this process, at this stage of the travel of the soul/mind. They are personifications of all the positive, altruistic, esthetic and peaceful human feelings, contained in the heart. They appear, however, in our dimension, what can frighten, especially if they are not recognized. These divine personifications are often animal shaped, because there exist indeed animals known as PSYCHOPOMPOUS. From the Greek "pompos " which leads and "psukhe" soul.

The horse was often associated with the kingdom of the dead, to which he was sacrificed. He played a part of "psychopomp "in many Asian cultures, even in the Mycaenian Greece; where horses were sacrificed to the died great heroes, so that they take them along in the fields of the Hereafter. The horse becomes even the only mount of the next world in Brazilian and voodoo cultures.

In the druidism, one of the psychopompous calming deities having for a vocation to accompany the travel of the soul/mind in the hereafter and therefore to be visualized in order to make one's reincarnation in the heavenly next world, a success, is our great queen Epona. Every person sufficiently advanced on the spiritual level i.e., educated in our religion recognizes her immediately in the fractions of a second which follow one's death, and knows how melt oneself in her, for example in the folds of her coat, for thus avoiding falling down on earth. What is enough to escape definitively the hellish endless cycle , of the rebirths or reincarnations in bacuceos or seibaros.

There is of that an illustration in the legend of Ossian in Ireland.

In the Gaelic mythology, Epona the psychopomp appears indeed in the shape of gracious she rider called Niamh (Zoroastrian equivalent: the daena). The best-known legend relating to her is that which describes us his meeting with the famous Fenian Ossian.

Ossian meets Niamh whereas he hunts close to the banks of a lake. Se appears to him abruptly on a horse with a silver hoof and a golden mane, called Enbarr (of which the name means in Irish "imagination ". A very full agenda!) Niamh explains to him that she comes by far especially for him, in order to invite him to come in the kingdom of her father, in the next world, the Land of eternal youth. He gets without hesitation on the steed and his father saw him never again. After various adventures in the next world (he fights against an underwater giant), Ossian began to feel homesickness . Niamh therefore entrusted her magic horse to him so that he can visit his country, but also prevented him never to dismount under penalty of being no longer able to come back. When he was back, Ireland seemed to him a foreign country, because all those he had known had died for a long time. People seemed to him much poorer, more miserable or smaller, that the heroes with whom at one time still he had grown up. Having met by chance ragged men who tried to push a rock, he lifted it with a hand, but his saddle slipped and he fell on the ground. Then his beautiful magic horse disappears at once and the valiant and young warrior he was, was changed into a blind and frail old man. A Christian copyist monk introduced St. Patrick into this myth. As everyone seems to take him for a mad man, people bring Ossian to the holy man who listens to his history and explains to him all the changes which have occurred in Ireland since the advent of Christianity and endeavors to convert him. But Ossian answered him that he did not design a Heaven which would not honor the Fenians eager to enter there, nor a God or Demiurge who would not be proud to have Vindos/Finn among his friends. What would resemble an eternal life where man could neither hunt nor to court smart ladies? He therefore preferred this Hell of which his companions the Fenians , according to St. Patrick, underwent the worst torments, and to die as he had always lived, in order to join them.

The kingdom of Epona being, as it should be, the kingdom of the dead, many are the monuments and the statuettes which represent her in the shape of a young woman sitting generally on the right on a mare walking , and sometimes even accompanied by her foal. It is frequently combined with her (for example, held in her right hand), a bird, a puppy (between the legs of the mare or on her knees) as well as a child (the little hesus Cuchulainn?) Epona is one of the matres mopates indeed.

On an inscription of Dioclea (Dalmatia), she is called Regina, and on another of Apulum (Alba Iulia in Romania) Regina Sancta, which shows well that she is one with the Rigantona become Rhiannon the Great Queen in Welsh language. Goddess-or-demoness, or fairy, of the mother-earth, or mother of the

Great Hesus (Irish Morfessa, Master of Thule-Falias or Fo-alias), as regards the Hesus Cuchulainn Epona therefore is really worthy to be called "theotokos" (mopas). She symbolizes the energy locked up in the earth, in the matter. Epona is the primordial, chthonic, source of any fruitfulness. She thrones sometimes in a chariot pulled by two horses, like Cuchulainn besides, which means that she controls, orders and directs, the vital power as well as the cycles of the earthly biological evolution.

It is initially engraved in the stone that she was represented, because the stone contains the substance which enables her to make the harvests and the trees bearing fruits, grow. Or to also provide to the wild species wandering on the mountains, rivers, foliations and green pastures. So it was given her sometimes, the name she-owner of the wild species, or mother of men. Epona is a goddess-or-demoness, or a fairy if it is preferred, whose worship merges, in the earliest times and in all the areas of the ancient world, with that of fruitfulness. She is sometimes riding, sometimes sitting between two horses, sometimes equipped with a horn of plenty, sometimes also, as announced higher, accompanied by a young dog.

It is completely logical to combine her with the worship of the great Hesus (since this one bears in Ireland a totemic name meaning "the dog of Culann": Cu Chulainn).

Epona will end up symbolizing the rhythms of the death and of the fruitfulness, the rhythms of the fruitfulness through the death. Her appearances and disappearances, unexpected, reflect the alternation of life and death, and, in final analysis, their unity. By her appearances or her occultations, Epona reveals the mystery and the sacrality of the conjugation of life and death (Mircea Eliade could have said). The worship of Epona is a worship dominated by the love and the sacrifice of mares.

We find in this symbol of the mother the same ambivalence as these of the sea and of the earth. Life and death are dependent. To be born is to leave the womb of the mother, to die is to return to the earth. The mother, it is the safety of the shelter, warm, tenderness and food.

This divine mother called among us Epona, therefore symbolizes the most perfect sublimation of the instinct, and the deepest harmony of love. Through her paradoxical status of mother and virgin, the triple Epona represents at the same time the potentiality of the world and the divine bliss. To speak about druidism, it is therefore to speak about Epona, and to speak about Epona, it is therefore to speak about druidism.

As the celtologist Henry Lizeray saw it very well, the woman plays a great part in the Celtic religious designs; through her part of messenger of the Next World (see angels of medieval Christianity) and through that of deity dominating death and animals.

Epona is the one who occupies in the druidic act the highest place, just under Lug and the great Hesus, ruler of Thule/Falias under the name of Morvessus or Morvesos or Morfessa in the Irish apocryphal tradition. That who is closest to us also, because her divine adoptive maternity also extends to human beings. She is lastly psychopompous and anextlomara in addition to being mopas. Also is it normal to look a little into the part of this happy virgin without consort at least in iconography

Metahistory.

This glorious destiny was as the anticipation of the xvarnah type resurrection of the bodies (bellissimos bellissima in Old Celtic) which wait for us in the heavenly and pure next world that Amithaba called Sukhavati, and the druids Mag Meld. It is besides for this reason that she intervenes as a calming deity or spiritual guide in a strict sense in the moments which follow death.

Epona is nevertheless not completely out of our world because she accompanies by her prayers our soul/minds in their way towards the next world. By her constantly renewed assistance, she continues to help us up to the end and this is why the happy virgin, unrivaled and without consort in the iconography, is always called upon as an assistant, auxiliary, intermediary, etc. Epona who, like an adoptive mother, bears the convinced celticist throughout his earthly travel, therefore accompanies him also at the end of this first half of his life. In order to put him into the hands of the Master who lives in the west of the world where the sun sets down: Hornunnos.

! ----- !

Like the reindeer and the roe deer, the stag seems to have played a part of psychopomp (which leads the soul/minds of the dead): Morholt of Ireland, uncle of Iseult, killed by Tristan in single combat, is depicted by Joseph Bedier as lying, sewn in a stag's hide.

The stag is through his antlers which grows back each year the symbol of the revival of nature. In Celtic mythology, the stag for example often incarnates the one who makes the soul/minds going towards the world of the dead, the divine country or the "fairyland". Besides we find this diagram in the Welsh tale "Pwyll Prince of Dyved" in the Four Branches of the Mabinogi, where Pwyll hunts a stag on the edge of a clearing in a wood, and thus meets Arawn, king of Annwn (or Annfwn, "the Other World").

One could add to these examples the hind of the "Lay of Guigemar" in Marie de France, or the stag vainly pursued by Gawain in the story of the Grail by Chretien de Troyes; which are also signs of borders between the Next World and the "reality" of the Court. Although they were doubled with sexual symbols there. We find a similar symbolism in other mythologies (cf. among Greeks, Actaeon shredded by Diana and her pack; or the Eikthyrnir hart in the Eddas, etc.), but the psychopompous and initiatory function of the stag, messenger of the next world, is particularly important in Celtic literature.

An undeniable sign of the importance of the stag in the druidic symbolic system is the relative frequency of his appearance in iconography or legends. A well-known deity of the druids bears the name of Hornunnos, "the one who has the top of his head like a stag". It is represented on the silver cauldron of Gundestrup, sitting in the Buddhist posture, holding a torc in one hand and a snake in the other, surrounded by the most various animals, and in particular by a stag. Perhaps it is necessary to see in these antlers of a stag crowning the god-or-demon, a heavenly light radiation. Another remarkable monument is that of Rheims where Hornunnos is represented in God-or-demon of plenty. We know several others of them. Nevertheless, it seems well that this god-or-demon has to be understood as a Master of the animals. In Ireland, the son of the great hero of the Ossianic cycle, Finn, is called Ossian ("fawn,") while St Patrick changes himself and transforms his companions into stags (or "deer") to escape the ambushes of King Laoghaire. He acts thus through the invocation or magic process called feth fiada, which got invisibility in principle.

The symbolism of the stag in the Celtic world is therefore very vast and concerns, of course, the primordial states. For lack of an overall study, we will have to be temporarily restricted to also notice the symbolism of plenty and longevity. The Celts used talismans, made out of stag antlers, and it was noted, in Switzerland, in Alemannic graves, burials of stags beside horses or men. Specialists brought the fact closer to the stag masks with which were provided the horses sacrificed in the kurgans of Altai from the 5th to the 6th centuries before our era. In Armorican Britain, St. Edern is represented riding a stag. The Irish legends say us that Sadv, the mother of Ossian (son of Finn and famous warrior poet of the 3rd century) was changed into hind by a druid.

It is also told that Dahud, the princess of Ys, tracked in vain by King Marc'h, liked to run around in the woods in the shape of a white hind.

The raven the crow or the vulture.

"... To these men [The Celts who have added to their name that of the Hiberi] death in battle is glorious; and they consider it a crime to burn the body of such a warrior; for they believe that the soul/mind goes up to the god-or-demons in heaven, if the body is devoured on the field by the hungry raven * "(Silius italicus. Punica. Book III. Lines of verses 340-343).

* The text in fact speaks about vultures, but we replaced this word by that better known of ravens (or crows). That changes nothing to the principle!

Great civilizations, from Asia Central Europe, entrusted to the vultures the responsibility to make the human corpses disappearing, rather than to directly pollute nature while getting rid of the dead through burial, cremation, immersion, or decomposition in the open air. We still know some groups like our brothers Parsis, who practice this "astral" funeral where the vultures would cleanly engulf the corpses which are served up to them, and would leave on the ground only pure and clean bones. We touch here one of the fields where the major convictions of a people are expressed, and its relation with the visible and invisible world. For a Greek of the time of Homer, death without burial nor stele represented the last insult. To give up on the battle field the corpse of the fighters to the due care of vultures, dishonored a chief forever. It goes without saying that this attention related only to the cadaver of citizens, the rank and file did not come under consideration.

It was therefore the Barbarians who had recourse to vultures in order to make the corpses disappear, Galatians, Medes, Magi, Bactrians, in short the "Others" seen by the Hellenic authors, who remain our rare sources on the subject.

The dolphin

The last insular or coastal scenario (areas being next to an unspecified sea): the soul/mind leaves on a dolphin. The dolphin accompanied the departed persons in the "Isles of the blessed at the end of the World" by carrying them on its back. The diadem of Mones, found in Spain (Asturias) and going back to approximately 125 before our era, has many common points with the cauldron of Gundestrup found in the Cimbrian country (Denmark). We see on it cavalymen similar to those of certain statues in the area and matching well the descriptions that the texts dealing with the subject left us, or some characters handling cauldrons. The scene is supplemented by a certain number of sea animals filling the blanks left between these cavalymen. Francisco Marco Simón thinks that it is a scene evoking the hereafter, and the sea animals in question would be dolphins accompanying the soul/minds of the knights or of the cavalymen in the hereafter.

! ----- !

One of the calming deities we can visualize at this time of death is Belenos Barinthus or Belenos Barinthus Manannan mac Lir. This Barinthus is mentioned in the Life of Merlin according to Geoffrey of Monmouth. It is him the frontier runner or pilot who will lead Merlin and King Arthur mortally wounded in the island of Avalon. He is also mentioned at greater length in the Voyage of St. Brendan, under the name of St. Barrind. It is him who, the first, will speak about the land promised to the saints (Christianized version of Vindomagos or Mag meld) to St. Brendan, and besides will accompany him there. It is in a way an avatar of Manannan Mac Lir that quite a strange prayer still known by the fishermen of the Isle of Man in the 19th century evoked thus.

Little Manannan son of Leirr,
Who blessed our Island,
Bless us and our boat,
Well going out
And better coming in with living and dead in the boat.

The specialists in the Mannish folklore explain these dead in question are fish, but all that is quite strange, and this St. Barrind is not very kosher.

! ----- !

After death the kicos (the body) remains here below, buried or gone up in smoke, but anamone and menman still joined are again embodied in the next world. By taking on another body very close to the previous one (the kicos left on earth) though different on some points nevertheless (xvarnah = idealized body or stunning body, bellissamos or bellissima in Old Celtic). This reincarnation in the parallel next world of heavenly nature called Mag Meld, or Vindo Magos, takes place little time after the death. At least according to the general popular belief on the subject.

At the end of a certain time, the soul and the mind will separate definitively, the mind will be erased little by little, and the individual and personal soul finally released will be able to be melted in the universal soul.

We can also reappear in the world of the god-or-demons, since they are mortal although having a life infinitely longer than that of human beings.

PART OF THE REPELLING (DEITIES) FORCES OF THE HEREAFTER.

The second phase being able to occur after the death is that what our Tibetan friends call chonyid bardo. The consciousness then visualizes a certain number of metaphysical forces (deities) with a look a little less tempting or gracious than our luminous and radiant Epona (see the legend of Niamh in Ireland) or than Belin/Belen/Belenos/Barinthus/Manannan, and experiences on the contrary more repelling deities.

Besides these repellent or warlike deities constitute a traditional pattern for Celtic art. Energy being activated here by fear, passion, or intellect, the deities look irritated even hostile. These visions express the energy content of the consciousness comprehended under the pressure of fear, because all the poisons and all the emotions felt in the life will reappear at this time. The desires of the consciousness will appear with the death while being "shaped" in the form of repeated hallucinations, which will try to monopolize its mind.

The legend of the dead according to the high-knower of the time in the event of failure of the first phase (to follow the psychopompous calming or peaceful deities like Epona or Belin/Belen/Belenos/Barinthus/Manannan, therefore teaches not to let oneself trapped by these fantastic representations, terrifying, who take the aspect of true demons, of our human, too human, weaknesses.

The imagination of the bards or of the storytellers represented these hallucinatory phenomena as deities with quite precise symbols. But we should not be mistaken there. In fact, these appearances are only projections risen from the very consciousness of the dead. They have reality only in his mind. It is well suited to recognize them to release oneself from them without fear, as being only an emanation of ego.

If the soul/mind of the deceased person recognizes them in time in their reality (and it is the normal or usual case besides), by understanding that they are only projections of its bad liking, of all that is negative in itself, and moves away from there [Metrical Dindsenchas, volume IV, poem 113. "But as for the righteous soul of a penitent, it beholds the place from afar, and is not borne astray. Such, at least, is the belief of the heathen about tech Duin] then it will avoid wandering from the wander from the straight and narrow path and forking towards the rebirth in bacuceos or seibaros on earth. It will also prepare for best of all the rebirths, the reincarnation in the heavenly hereafter of the Celtic tradition. Once embodied in this other better world known as better called Mag Meld or Vindobitos it does not matter (and if you want to call it Dewatchen like our Buddhist friends, why not?) there is no longer return here below on earth, possible. And it becomes faster and easier to complete or achieve the blossoming of one's soul.

These repelling deities are for example Tethra the king of the gigantic anguiped wyverns, Arawn or Gwynn in the Welsh tradition, Catubodua or the Sheela na gig and even Ankou in the West of France.

These repelling deities have for a mission or a role to get the sou/mind of the departed back on the straight and narrow path which leads to the Celtic heaven. We should not be afraid of them therefore, or more exactly we should not worry with them, because the more alarming they are, the less people want to approach them, and the better it is therefore for us.

It is not the same thing in case of the master of the anteroom of the Celtic Heaven who is Donn. To let oneself be attracted by his seductions prompts you a long stay in his kingdom (Donnotegia) in the shape of a phantom or of a lost soul/mind (seibaros). Even a reincarnation on earth as a bacuceos. But thank gods, such cases are extremely rare. Three or four each century.

Our brothers in belief, from the other side of the world, have a formula that amounts to this: "Even the good ones reincarnate in Sukhavati so why not the bad ones?" (Shinran 1173-1263)

And to those who would immediately think of a mistake of this foolish little shorn, we Gnostics of the Far West understand well that everything is based on the reality or not of the transfer of merits (eko) coming from the power of the Primordial Vows of Amithaba Buddha.

To believe that the nembutsu (recitation of the formula Namō Amida butsu) is indispensable is not to have confidence in Amithaba and to rely on one's own powers as a man (jiriki) rather than on the powers (tariki) of Amida Buddha.

But for Shinran this transfer of merits is not realized by the practitioner reciting the Namō Amida butsu but by the Amida Buddha himself (who transfers his own merits to all beings). For believers in the existence of Sukhavati the transfer in question has two possible directions: the first is to take us out of this world and into that of the Pure Land (ōsō-ekō)...

What Shinran means by using this shocking formula is that the vows of Amithaba Buddha have definitively redeemed us in spite of all our Ces Noinden and that unlike the sacrifice of Christ this redemption does not need to be finalized.

For Shinran, faith in the grace of Amida Buddha's primordial vow, tariki, is the only condition for a rebirth in the Pure Land (gokuraku).

EDITOR'S NOTE. The reasoning is valid if one believes in the existence of such an afterlife AND IN AMITHABA.

Most of the thinkers of the Pure Land school are followers of the Shinjin concept, i.e., they believe that the primordial vows of Amithaba Buddha had the power to make oso-eko transfers and that they are therefore assured of a rebirth in Sukhavati.

For some members of the Jōdo Shinshū school, this faith (Shinjin) must necessarily include at least the faith in a rebirth in the Pure Land after death. But for others, the two are not linked. For the latter, it is therefore impossible to pronounce on this subject, because we have no concrete proof of what happens after death. Kiyozawa Manshi (1863-1903) even wrote: "As for the joy in the world after death, I cannot say, because I have not had the opportunity to experience it . "

Let us summarize.

The druidicist feels interdependent of all the forms of hope without which Mankind could not survive. They distinguish there also something of the mysterious presence of the higher Being in the world he moves. They have nevertheless the burning obligation to reaffirm a certain number of truths in spite of the poetic and non-mathematical character of their language, which does not have the rigor of an artificial language like Esperanto, nor a fortiori of a language like the one envisaged by Leibniz in 1666 in his *Dissertation de arte combinatoria*, inspired by Chinese ideograms: the universal characteristic. Specieuse generale in his written texts from the time when France was a great nation. The grammar of this "Specieuse generale" was to make invalid reasoning impossible.

"If controversies were to arise there would be no more need of disputation between two philosophers than between two accountants. For it would suffice to take their pens in their hands, to sit down to their desks, and to say to each other (with a friend as witness, if they liked), 'Let us calculate.'" (Gottfried Wilhelm Leibniz, "Nova methodus pro maximis et minimis" in *Acta Eruditorum*, 1684. . Quo facto, quando orientur controversiae, non magis disputatione opus erit inter duos philosophos, quam inter duos Computistas. Sufficiet enim calamos in manus sumere sedereque ad abacos, et sibi mutuo dicere: Calculemus!).

Let us underline that such an artificial language, although without common measure with our globish, supposes nevertheless to abandon the Aristotelian or formal logic (syllogisms) and to proceed to a census of human knowledge which makes problem (the number of combinations being infinite).

Let us now put back a little luni-solar * poetry in our lives.

All that lives, all that is, over time will be only one with the universal Including , one day or the other. Only the moment of this reintegration into the higher Being called Pariollon, varies. Each individual soul (anamone) is a part of the Being of beings (Pariollon or Bitos), draws from it its vital force, and bears in it its including nature in a nearly invisible way. This immanent absolute Being of the beings is a neutral, neither god-or-demon, neither goddess-or-demoness, nor fairy, without attributes, shapes, without a task to be undertaken, everywhere present and nevertheless not easily knowable. It is a transcendent immanent being which gets into the world, instills life to it, and bears it. A principle which does not go by, in the middle and beyond the worlds and the cycles which,

themselves, go by. The cosmic tear of fire that is our soul, identifies therefore with this original universal Big Whole.

Like the path of the druids of the amarcolitanos type indeed, showed it to us, it is enough to recognize this unity. Such knowledge leads then early or late to the melting between the anamone and the awentia or awenyddia, and to the disappearance of the individual oneself called mind or menman, therefore to the passing the separation between the individual and his (cosmic) origin. It is liberation through the knowledge.

Druidism is, of course, the most abstract design of the divine that we ever could imagine. Hence besides the charge of atheism reported by Strabo.

“ Some say the Galicians have no god, but the Celtiberians and their neighbors on the north offer sacrifices to a nameless god at the seasons of the full moon, by night, in front of the doors of their houses, and whole households dance in chorus and keep it up all night. “ (Strabo, Geography III, 4,16). A God or Demiurge who is not named...

Attitude therefore which is the opposite extreme of the simplistic and anthropomorphic stereotypes of the Bible (from Judaism to Christianity).

Endowed with an almost immortal soul, man consequently can, as of his death, either to merge with his principle, or to continue to exist as a human “self “; as a spiritual element endowed with awareness and will (stay in the Vindomagos or reincarnation, for worse or for better).

There exist four means of more or less quickly return to the Being of beings by metamorphic melting within the Pariollon.

The first of these means is the fact of being summoned by the god-or-demons to become druid that is to say a grail searcher (calling of amarcolitanus). The druids of amarcolitanos type never formed a caste like the Levites among Jews. “ These had looked for their entries in the official genealogies but were not to be found there, and were hence disqualified from the priesthood “(Esdras, 2,61 to 63). Many druids were, of course, sons of druids or knights, but their teaching was open to everyone and it is obvious that they were to also deal with the gifted children they could locate here or there in the population.

To have the vocation of amarcolitanos and to devote themselves to the knowledge whether it is on the personal level (search for the grail) or in order to raise the intellectual level and thus also ethical of the whole Mankind, is one of the means of saving one’s soul from the hellish cycle of endless reincarnations in bacuceos or seibaros, in this valley of tears which is the dumnon. To become amarcolitanos makes the druid a potential awenydd . i.e., an awakened up or an enlightened one, in the good sense of the term, who can foresee the Pariollon at times and levitate invaluable seconds to some extent in a metamorphic state of melting with it or in it.

The second of these means is the way of the fight against oneself, reserved for those who have a more active psychology, reserved for those who have the temperament of a fighter. What we call great Jihad among our Muslim rival brothers (the small Jihad referring to the notion of holy or sacred war of the crusade type intended to defend OR EXTEND Islam, the Muslims and the lands of Islam * (Dar Al Islam). But beware of the taqiyya which justifies making one pose as the other. The journalists are always fooled about that. What occurred in Syria as of 2012 it was well a Jihad in the meaning of “small Jihad” and what people generally understand by a jihadist it is the crusader mercenary of the most barbarian armed political Islam.

Only the abysmal intellectual and moral mediocrity of the Western media and political class and particularly French since the case of the Romanian mass graves at Timisoara in 1989 can explain this attempt to make us think the moon in question is made of cheese while in the shadows the petrodollars of some ones or the weapons and technology of others (milan anti-tank missiles for example) always ended up, directly or indirectly, in the hands of these Islamists presented by journalists as nice secular and democratic or feminist rebels (Note from the heirs to Peter DeLaCrau, our father always specified that he was not talking about Kurds there). Luck had it that the Syrian army with its back to the wall succeeds in thwarting all these maneuvers, alone or almost against the greatest world powers of the time (United States France United Kingdom, etc.). And fortunately because how to succeed in defeating political Islam, on the one hand, if it is explained everywhere, on the other hand, that the Islam of Qur.Had.Sir. It’s really cool that the Islam of Shar.Fiq.Mad. it is an unsurpassable progress, a religion of love always and that not being seduced by Islam, not wanting to be Muslim, or even not wishing it to anyone, is suspect, at least deserves an explanation. Like these !

To return to Celtic minded people we also call Kinges the one who is devoted to such at the same time spiritual and physical exercises, making him able to become awenydd, i.e., to reach the divine world.

Although much slower than the path of the awenydd druid in fact, considering the uncertainty of its results, this path can be nevertheless rather short (a few years???) hence its name of best route. Suffering and death are in this world because of our animal origin (it is our original weakness of Ulaid type there). It is therefore also through suffering and mortification that man can reach the final meeting with the divine world (Sedodumnon or Albiobitos).

Hesus, the last avatar of Lug grandson of Balaros the king of the gigantic anguiped wyverns, came to show us that such was the sense of the suffering.

Neo-druidism speaks today in this case about eternal life, but it is, of course, for lack of adequate terms. Let us take a lamp lit for the night like in Plutarch's story. Will the flame of the beginning of the night always be exactly identical to that of midnight, exactly identical to that of the end, when the dawn with rosy fingers is appearing? Or are they completely different flames? ?

The death of a man or of a world is only the middle of a long life. One is born, the other one disappears, but this sequence has neither beginning nor end. However, it is neither the same being nor a different being which reappears. All depends on the point of view at which we place ourselves. In reality this life, continuity but also blossoming of our state of the union with the higher Being or Bitos as of this lowly world (dumnon) is in its very fullness an object of expectation for everyone. This future life consists in being able to contemplate the gold rock on which the divinity in the middle of the white immortal plain of Vindomagos rests (for the Meldi) and to enjoy a stunning or ideal body (Avestan xvarnah Old Celtic bellissima bellissamos). Such a destiny is intense life, as well as is the very life of the Bitos, anticipation of the flamboyant end of the cycle in progress, when the divinity will be everything in everybody after the disoccultation or parousy (come back) of the god-or-demons 1). But in reality, let us remind it, we have already in us even around us, the first steps of this life, of which the fullness awaits for us beyond death.

In this existence of each day, the eternal life is already started. We received the gifts of the spirit by which the Fate has resurrected the god-or-demons from the dead (see the case of some of them at the time of the battle of the Plain of the standing or pillar stones . They die, but reappear at once) and we live in the middle of the evidence that this mystery will also be achieved in us.

Life is never destroyed, it only changes: nothing is lost, nothing is created, everything is changed. When their stay ends on earth, the anamones will reappear in the eternal plain of Vindomagos in order to be able from now on to contemplate there the gold rock where the grail rests. While the anamones of the awenyddion, ategnati or kingetes, meet, themselves, in the Pariollon, by direct metamorphic fusion, worked out in the core of this cosmic super "nuclear power station ". This certainty thus makes the pagan of celticist obedience (or option) able to change his own death into a passage, into a change of status, by following the example of our fascinating Setanta Hesus. To die thus, for the one who knows, is an achievement. Here what is said, as we already saw it, by the legend of the death of the former druidism (speaking about the disembodiment of the awenyddion or semnothei, or of the anatiomaroi, among Celts it is true).

" Shortly after his arrival there occurred a great tumult in the air, and many portents; violent winds suddenly swept down and lightning flashes darted to earth. When these abated, the people of the island said that the passing of someone of the mightier beings had befallen. "For," said they, "as a lamp when it is being lighted has no terrors, but when it goes out is distressing to many, so the great souls/minds have a kindling into life that is gentle and inoffensive, but their passing and dissolution often, as at the present moment, fosters tempests and storms, and often infects the air with pestilential properties" (Plutarch. On the failure, ceasing, or obsolescence, of oracles.18).

The higher Being (Bitos) being interdependent of those who honor it on this earth, it cannot, by definition, give up them to nothingness. The salvation gotten for the druids or for the kingetes, after their death, takes the form of a beatifying union with the god-or-demon reigning on the next world from the top of his gold rock. A union in which can be experimented the very life of the Being of beings. This beatifying union of the anamone of each one (and of his self called menman) with the divinity, fills the (human) being with a perfect joy.

Such a favorable outcome is granted to the amarcolitanoi druids by pure and free sovereign solidarity of the Fate, towards them and what they represent. Because the god-or-demons are also interdependent of it. But it can also be conquered after a hard fight by any person engaged in the suitable spiritual and bodily exercises (kingetes).

Only a minority of individuals arrives, as of this world, to the state of awenydd. But after death, in Vindomagos, there is little by little progressive melting between the individual soul (anamone) and the universal cosmic soul (the awentia or awenyddia) and fading away of the mind (menman). The deceased person becomes little by little as translucent, diaphanous, ethereal (same principle that the nembutsu in Amidist Buddhism).

To discover that other people than awenyddion can be saved by reaching this direct contemplation of the golden rock where the God-or-demon sleeps; it should have been realized, of course, that the relations with him can never be purely and simply destroyed, for those who tried at least, once in their life, to find it.

“ All the island is suffused with fragrance scattered from the rock as from a fountain; and those demons mentioned before tend and serve Cronos [the Buddha Amitabha? The Grail ? the Fate ?????], having been his comrades what time he ruled as king over gods and men. Many things they do foretell of themselves, for they are oracular; but the prophecies that are greatest and of the greatest matters, they come down and report as dreams of the god “(Plutarch. De facie in orbe Lunae, 26).

Same principle that the nembutsu we have said higher. You would think we were in the buddhakshetra of Amitabha! Considering the importance of the subject, it will not be inappropriate to give again to our faithful (readers), in a few words, what we already noted on this subject. Buddhakshetra, Land of Buddha or field of Buddha, is a word which designates a field of the universe in which a given Buddha develops his activity or his influence. According to the Mahavamsa, the field of his earthly life is the jatikkheta, which can be impure or mixed, like our world which is the jatikkheta of the Shakyamuni Buddha. The field in which his teaching extends is the anakkheta. The field in which his wisdom and his knowledge extend is the visayakkhetta, considered as unlimited. The two last ones are pure lands resulting from his achievements and expressing his qualities; those who have an affinity with them reappear there. Always according to the Mahavamsa, a Buddhakshetra is equivalent to 61 billion universes. The concept is particularly developed in the Mahayana, in the Lotus and Vimalakirti sutras as in these which are devoted to certain Buddhas like Amitabha, whose pure land is best known by far. It is indeed in the core of the beliefs and practices of the branch known as of the pure land , one of the most important in Buddhism.

* Coligny 2nd century.

LOWER DRUIDIC ANTHROPOLOGY.

MONISM.

It cannot exist "pure " spirits without any substance as support... without this support the spirit would be nothing... But it should also be added that a body without spirit is nothing any more but a meat heap, that the main thing is not that matter exists, but that our spirit is aware of its existence. Let us try to imagine a universe without awareness; at once we introduce ours in it .

If there is a chronological hierarchy, in the senses that the matter while being more and more organized, generates more and more awareness; there is also a hierarchy of values, in the sense that what is important initially for us, it is to be aware, in order to be able to observe, with our own existence, that of the world which surrounds us.....

We uns druids we are rather prone to reject the word "spiritualism ". But also the term "materialism " which has two disadvantages: initially, it suggests a superiority of the matter over the spirit, which is not the case in the hierarchy of the values referred to above. Then it has a second meaning; it also designates a frame of mind directed towards the research of the material, physical and coarse, things (money, sex, table... and other).

The matter without spirit would exist apparently everywhere? It is true if we give to the word spirit the meaning of awareness or advanced psychism. But nothing makes it possible to affirm, in the name of the science, it can exist a matter deprived COMPLETELY of psychism, this one not being measurable, since unobservable from outside. We can observe only our own awareness, and note thus that there is a relationship between its character and the level of complexity of our behavior.

However modern physics shows us that the ultimate elements of the matter are not inert, that they are endowed with energy and with a gravitational or repulsive tendency: ENERGY + TENDENCIES = BEHAVIOR.

There is no definable border on the evolutionary trajectory going from the simple to the complex one, between supposed completely and arbitrarily deprived of psychism matter, and matter known as alive. There exists an infinitesimal one in the field of dimensions, masses, measures of time... Why not in that of the psychic intensity, since this one can vary?

It can seem ridiculous to suppose in principle there exists a negligible psychism in an atomic particle , since the difference between the minuscule one and the zero are quite negligible! On the practical level, it is true, but that, on the other hand, has a great philosophical importance. Not to admit a drop of initial psychism, inseparable from any matter, it would be, on the one hand, to put oneself in the incapacity to locate the place where should appear suddenly, miraculously, psychism; it would be, on the other hand, to establish a radical break between an "inert "matter and the living matter, while leading thus to DUALISM: on one side the matter, on the other the spirit.

Dualism on which the Judeo-Christian and Islamic religions are based. Contrary to dualism, we are, we uns druids, for MONISM. Monism neither materialist nor spiritualistic, but both at the same time! Monism quite simply natural, which make us able to conceive the evolution of the level of awareness, without being forced like Teilhard de Chardin to call upon the miracle, starting from a certain level of organization of the cosmic substance, impossible to locate.

The druidic view of the world is "organicist "and not "mechanist " like today, after 2000 years of Judeo-Christian civilization.

The things, the phenomena perceived by our senses, are interrelated, connected between them, and are only different aspects, or manifestations, of the same ultimate reality.

Our tendency to divide the world perceived into individual objects, separated, as to perceive ourselves as some "ego " isolated in this world; is most dangerous of the illusions. Because all is tied together in the bitos or the universe (what the very definition is of every genuinely pagan thought).

THE ARRANGEMENT OF THE INITIAL CHAOS : THE TERRAFORMING.

In what concerns earth, one of the images most usually used by the very knowing of druidiaction, ancient, was that of the shield. The dry land was like a round, very convex, shield, floating on water. Water surrounding the disc of the Earth made up of 9 different zones (9 waves) of which three of them had enough different characteristics (finally at least according to them) to have a proper name: Wave of North, etc.(Thuaithe, Clidna, Rugraide) . The combination of the Ocean so designed and of a rather extraordinary shield is a pattern we will find therefore in very many legends. When the Hesus Cuchulainn hits with his sword the shield which is it his for example, the first three waves too lifted up to answer him. The disc of the Earth or more exactly of the Land of the Middle (Mediomagos) in the shape of a round shield floating on water* was topped with the vault of heaven (the whole having an overall spherical or ovoid form: a gigantic cosmic egg in a way).

As for were the nine waves they were compared, of course, with a gigantic snake enclosing the dry land of its coils by the bards (from where the image of the ram-headed snake on the Continent?)

Clidna, Thuaithe, Rugraide. It is there a strong theme in all our tales and legends. Undoubtedly the memory of a very old symbol related to the concept of triple wall (triple square or triple circle in fact) and being reproduced a little everywhere, including on the cosmic level. The disc of the earth or land of the Middle (Mediomagos) in the shape of a round shield floating on water and topped with the vault of sky (the whole having an overall spherical or ovoid form: a gigantic cosmic egg in a way). The mistake of the Irish folklore was to make them three different and localized in different places waves whereas it is, of course, in the beginning the same wave, surrounding the land of the middle, although triplicated.

The meaning of the name Tuad (Tuaithe) where we clearly find the name of the North but also through a play on words that of the Tuatha De Danann of course (who come from north), proves it.

The first wave, Tonn Clidna or Cliodhna, was then personified by the folklore, always in wait for a little sad beautiful love stories.

The third wave is combined by the apocryphal mythology of Ireland with one of the (hypothetical) sons, of Partholon: Rudraidhe. His name would have been given to the wave having drowned him.

What remains constant in all these Irish legends it is the link between certain exceptional shields and the Ocean, 3 waves of the Ocean. When the shield shouts, the waves echo it. When Cuchulainn strikes with his sword the shield which is his, the three waves too lifted to answer him.

It is therefore perhaps the memory of a druidic old cosmogonic notion, comparing the ocean with three circular bands or rims surrounding the dry land (been reproduced as a round shield, and floating on water). An image taken over then by the bards, in order to give some extent to their descriptions. What was a part of their trade, in a way.

Ochain and the shields. To answer the question that on this subject father Edmond Hogan in 1892 asked to himself, let us indicate that in our opinion this is a distant reminiscence of the antique druidic conception according to which the earth was similar to a convex shield floating on a primeval ocean: three or nine waves. What affects the waves (the ram-headed snake) also touches the dry land (the convex shield). Then through a shift in meaning "affects all the Ultonian shields." An image undoubtedly used to suggest an extraordinary cataclysm.

* And after this evocation of the druidic image of the dry land compared with a round shield floating on water, perhaps it is not useless to remind that the motto of the Parisian manufacturers (boatsmen) of boats in the first century was (in Latin language) "fluctuat nec mergitur": she is tossed by the waves but does not sink. An allusion to the stability of the Earth??

P.S.: Perhaps some people will object to this assumption that the Irish druids always considered that the Earth was round as the use of the word cruind (crundnios) to designate the earth and the title even of the book by Dicuil devoted to this subject circa 825: De mensura orbis terrae, proves it. Perhaps! But wouldn't this be a little too good to be true? It is true that the discovery of the Antikythera mechanism in 1900 shows well that certain pagan circles of Antiquity had come at an amazing level of knowledge before darkness of medieval Christianity falls down over the West.

TOTEMISM.

The world was not created, but it evolved. Moreover it still evolves. It functions according to a Law (the Tokad/Tocade), but not according to the will of a god-or-demon, except as regards the details (of the History).

The natural selection takes place by systematic elimination in each generation of weakest ones by strongest ones of their species. This crushing is done in a total indifference (what terrified Darwin and had made him lose his Christian faith). The cruelty of nature is, however, known from time immemorial.

The happiness of the successors is prepared by the suffering of the predecessors.

The first theory of authentic evolution is due to the French Jean-Baptiste Lamarck, who publishes in 1809 his zoological Philosophy. In short, he maintained the idea of the inheritance of acquired characteristics. Lamarck was wrong generally, but he had the virtue of having founded modern evolutionism. Moreover, in the beginning of the 21st century, new finer studies on the genome and on the populations gave a renewal of vitality to his assumption, for certain special characteristics. We also owe to him one of the first wording of the relationship within large groups of organisms.

In 1859, Charles Darwin publishes "On the origin of species ". He takes over there the ideas of Lamarck while criticizing them and while modifying them. Darwin adds especially a crowd of evidence in favor of the idea of evolution (through gradual transformation) and proposes for the first time the mechanism of natural selection as explanation; but he does not call there into question the hereditary idea of conservation of the acquired characteristics, even if it does not hold an important place in his theory of the evolution.

At the end of the 19th century, the Austrian monk Gregor Mendel discovers the laws of the genetics with his famous experiments on garden peas.

How to explain the increase in complexity from bacterium to Man?

The increase in complexity remains a very marginal and rather exceptional phenomenon in the evolution: all the species started at the unicellular stage, and the majority of them are there still (more than 99% of the living beings are bacteria). Some are even simpler (virus, viroids), they are forced to parasitize other organisms to be able to survive. Others, rarer, became more and more complex. But the increase in complexity, if it occurred occasionally in certain lines apparently, is not a law of the evolution: in fact, it constitutes rather an exception.

In certain cases, however, the natural selection could support most complex organisms. In the mammals, we observe a tendency to the increase in the size of the brain: it is generally explained by a kind of "arms race "which would be fought between preys and predators. In both cases, a more powerful central nervous system can save the life of the animal. In the same way, some "federations of cells " outlines of multicellular organisms, could, in certain circumstances, being more effective than the bacteria up to that point isolated to enable them to survive.

Lastly, it is possible that the increase in complexity could, in certain cases, match a neutral characteristic and to be fixed by the genetic drift.

Lamarck and Teilhard de Chardin thought that evolution underwent a "complexification force ": this point of view is called orthogenesis. The bushy evolution of the majority of the lines, as the tree of life as a whole, shows the transformation of the living beings resembles little a linear and directed towards progress, walk; (whatever the sense given to this one); nor even towards an unspecified "optimum ". It rather makes us think of the expansion of a gas which occupies all the places which are possible for it (let us notice, however, that this pressure behaves well indeed as a kind of expansion force). In certain cases, the natural selection could channel certain tendencies, but that matches by no means a general principle. On the other hand, as in many chaotic systems, it can exist some basins of attraction, and it is undoubtedly in this new perspective that the two quoted writers should be reconsidered.

If the modern theory makes it possible to explain the majority of the observations, there remains probable that it will have to undoubtedly be improved even especially supplemented in the future, as any scientific theory.

It is advisable to also remember that in the case of the Man, the factors of survival are not only genetic, but also cultural.

APPEARANCE OF MANKIND (OF THE GDONIOS).

The human being arrives relatively late in the process of coming into existence of our universe. His existence seems almost secondary, compared with the major events which are the formation of the Universe, the appearance of the great cosmic forces governing the universe, the law of the worlds (Tocade /Tokad or Fate) and the birth of the god-or-demons, the whole by cascading emanation from the cosmic cauldron (the par-god).

The image which prevails apparently in the Middle East is that of a demiurge creating the man starting from clay (in order to have slaves to do his work: to offer sacrifices to him, etc. The Sumerian myths taken over by the Bible are very clear in this respect : the Mankind must worship God, it was made for that)

A certain number of mythologies or religions indeed often located the origin of the men in the animal world. It is therefore not by chance if we may deduce from Irish mythology and especially from the story of Tuan son of Cairill (Gaelic Scel Tuain Maic Cairill) that the second settlement of the land, that of Nemet, was a people of stags or more exactly a tribe of men having the stag as a totem.

Some civilizations, on the other hand, established relations of analogy between the human beings groups and various animals. We find for example in the Celtic world many names of individuals or tribe referring to the animal world. Tarbelli bull calves, Matugenos son of the bear, Boduognatos son of the crow, Brannogenos son of the raven... and so on.

In short, the man is not that only an animal BUT HE IS ALSO AN ANIMAL. HE DOES NOT HAVE A BODY BUT HE IS A BODY!

That in the religion of the shamans having been previous the high-knowers of the druidiaction (druidecht), there were then a totemist component, or better animist, is undeniable. The animal is as the double or the twin of man, and it is him the ancestor used to make himself known by the living he wanted to help: each family of men leads a whole class of animals. The animal may seem an alter ego, a cosmic double of the man; it can be bound to a clan or a people, by a mythical pact dating back metahistory, demanding reciprocal respect and protection. The animal sometimes functions as a momentary support of the human soul/mind at the time of its travel towards the hereafter, man may also take its form in his metamorphoses. It is always the privileged object of the sacrifices. The animal can lastly be in filiation relationship with the man, what characterizes totemism per se.

On the other hand, as we have mentioned it above, according to Judeo-Islamic-Christianity , the Elohim (God-s) indeed created Mankind (the gdonios) with matter, some earth in fact, in order to be worshipped or served by the latter, then forbade knowledge to him. Man then was exiled on an infertile earth (expulsion out of the original earthly paradise) and now he must do a penance to earn the heaven.

Conclusion : there was more truth or prescientific intuition in totemism. The totemism of our ancestors is initially the projection, out of our universe, and as by a kind of dispossession, mental attitudes obviously incompatible with the requirement for a discontinuity between man and nature, the Judeo-Islamic-Christian thought takes for essential.

The creation of mankind is, in general, in all Near Eastern mythologies, an act achieved deliberately by the god-or-demons, and often described like a familiar human activity (the work of a potter for example).

The Sumerian mythology taken over by the Bible describes us for example the god-or-demons (Elohim) shaping the first man (Adam) with clay and then burdening him with all kinds of dietary restrictions (just to simplify his life, no doubt) .

The Lord spoke to Moses and Aaron, saying to them, "Speak to the people of Israel, saying, these are the living things that you may eat among all the animals that are on the earth. Whatever parts the hoof and is cloven-footed and chews the cud, among the animals, you may eat. Nevertheless, among those

that chew the cud or part the hoof, you shall not eat these: The camel, because it chews the cud but does not part the hoof, is unclean to you. And the rock badger, because it chews the cud but does not part the hoof, is unclean to you. And the hare ...and the pig , they are unclean to you.

“These you may eat, of all that are in the waters. Everything in the waters that has fins and scales, whether in the seas or in the rivers, you may eat. But anything in the seas or the rivers that does not have fins and scales is detestable to you.

“All winged insects that go on all fours are detestable to you. Yet among the winged insects that go on all fours you may eat those that have jointed legs above their feet, with which to hop on the ground. Of them you may eat, the locust of any kind, the bald locust of any kind, the cricket of any kind, and the grasshopper of any kind....And these are unclean to you among the swarming things that swarm on the ground: the mole rat, the mouse, the great lizard of any kind, the hedgehog, the frog, the turtle, the chameleon..... Whoever touches them when they are dead shall be unclean until the evening (Leviticus XI, 1-30).

N.B. That's so weird nevertheless such a God! What can he have against (or for???) frogs? Their thighs are excellent for the Frenchmen, the hedgehog cooked under ash is also very good, as for hare... What this so apprehensive poor animal did, against God, therefore? In any case since the story of Abel and Cain, everybody knows that God (the god or demon of Abraham Isaac and Jacob) is nevertheless not vegetarian.

Druidic mythology is less coarse on the subject, because it is content with only suggesting the gdonios (the human being), is well too, semantically speaking, resulted from the depths of the earth (chthon-). For it, Man is not a creature as in the Sumero-Judeo-Christian and, of course, also Muslim, mythology. There is indeed (in the eyes of the druids) ontological continuity between Mankind and God or the Demiurge, even certain God-or-demons or half-god-or-demons (Suqellus ? Or Hornunnos ? called Dispater by Caesar, Ogmios called Herakles by the Greeks, etc.)

THE WORLD OF MEN (MEDIO MAGOS)

“ To you alone it is given the gods and celestial powers, to know or not to know “(Lucan, Pharsalia, I, 444-462).

The three characteristics of the existence in this world, we have said (there is no usefulness to resubmit them to the wisdom of our readers, who are people of 33 books like Fenians, not people of one book like Jewish Christians or Muslims, whatever the name of this spell book: Testament, Necronomicon, Quran).

The universe is as a field of force with which Man must compromise. All the beings are, but unequally, endowed with power: the Man can collect these and use them for his benefit, or on the contrary to let himself be shaken, even weakened, by them.

Everything is tied, from the atom to the universe – through the human beings and their frames of mind - therefore, there is nothing which has a really independent existence when all is said and done . From where the butterfly effect. Nothing is lost, nothing is created, everything is transformed (Lavoisier law). In other words : everything changes permanently: everything is constantly changing, everything is flow, nothing is fixed once and for all.

Our world is not so different from the Paradise it could be if there were on earth only good will men (that it is the optimistic side of the druidism). But the Man is never satisfied with what he is or of what he has, and always wants more, because of his incapacity to perceive reality fully. The mythology in Ireland of the various settlements of this land, though deviating, is very suggestive in this respect.

All the traditions recognize indeed that this world of the men, medio bitus or medio magos, is imperfect. They differ only on the point from knowing how such a state of things could occur, and how to cure it. The high-knowers called druids, as for them, consider that the world was not vitiated because of the human sin; but because it was from the start built or organized by God-or-demons of the lower type whether they are deiwi uxedioi or deiwi andedioi. Some demiurges in the writing of Jewish Gnostic people.

Let us talk over!

And for this reason, let us begin, first of all, with a little terminology (the current language having lost the precision of the Iarnberle or Bérla Féne of our ancestors and having not yet that of Leibniz).

Gdonios (the Man is triple), anamone, menman and kicos (or quadruple if we add anatto).

Anamone is said of pure soul, as opposed to matter. Such a soul is almost immortal.

Anatto, it is the name of the life's breath included in each human being.

Menman (cf. Sanskrit manman) rather designates the whole of intellectual mental and psychic faculties of Man. In other words, the mind.

Kicos, it is the body.

A newborn therefore has a anamone (a soul), but he does not have a menman yet . The mind (the menman therefore) will come only then and will be included or combined with his soul (his anamone). This mind will go up to the heaven with the soul which contains it, but it will decay there little by little.

On the cosmic level, universal Mind and universal Soul (awentia or awenyddia) are, on the other hand, more or less synonymous.

Every human being (gdonios) is composed of the 3 different elements which are the body, the mind, and finally the soul, or the tear of divine fire which animates us. Somewhere indeed, we are all small

tears of fire, resulting from a large flame, and this pleroma or universal psychic tank, is the source of all that was, or will be.

The first two elements are aggregates of various components. The body: feelings, perceptions. The mind: some mental formations and the awareness. The third is not easily measurable. With them three, they compose what we call the Gdonios or Man, taken in his globality.

Since thousands of years, there were men or women to observe the relation being able to exist between the soul and the body in the human behavior. These researchers in spirituality, coming from all the civilizations were known under various names. Hyperboreans shamans like Abarix and Olenus for example (see above).

In the same way the scientists observed the external universe, these human beings observed and described their inner universe of man; and made their discoveries passing through the ages, generally with their disciples through the wisdom or the relevance of their reflections. The nemet Hornunnos is a very good example. Or more exactly Tuan son of Cairill even if Irish bards retained only most spectacular side.

Then there grew upon my head
Two antlers with three score points,
So that I am rough and gray in shape.

After this, from the time that I was in the shape of a stag, I was the leader of the herds of Ireland, and wherever I went there was a large herd of stags about me. In that way I spent my life during the time of Nemed and his offspring.

What say all these researchers in authentic spirituality? A human being comes into existence when the soul and the body are together, at the time of the conception. The joint arrival of the soul and of the body produces the mind. Therefore, human nature is made of soul, body and mind (awareness, mental), the mind being the link of connection between the soul and the body. Soul is not material. Body is material. Human mind is the interface between the material world and the world of the soul. The Gdonios (the Man) is therefore a triple being. With his body, he entered the doing it, by his souls, he entered the Being, through his mind lastly, he entered the thought.

This triad makes sense only as an undivided totality, it is not possible to practice in it a separation without immediately causing there a mutilation. Just like to make a stool balancing, we need three legs: with two legs only, it falls. The dual thought of Judeo-Islamic-Christianity is in constant imbalance. It folds back a dimension towards the other, and at the same time, conceals the complexity of reality, but also loses the balance of the ternary structure. Duality invites the thought to reason in fictitious oppositions, and to give them a simplistic solution. A materialist anthropology puts the single reality in the body, and brings back there the soul and the mind. An only idealistic anthropology sees reality only in the soul, and puts into perspective the importance of the body as well as the mental caliber of the human being.

The mind is not the tied-up package of the needs fastened with the body. And yet without the body, the incarnation, the soul would not have experience of itself. The mind is not more the subject which, dubiously, disregards the body and posed as a pure worshipper of the soul.

According to the popular view, Man thinks throughout his life being a body, at certain times discovers that he is a mind (in the case of mental illnesses especially), but ultimately can know that he is especially a soul... only after death.

The tripartite nature of mankind implies especially three different polarities in reality.

The vitalist puts his values in the body, and, consequently, builds for him a material existence which forsakes mind and soul. This type of extreme man, Aurobindo designated it under the name of "vitalist barbarian" and the Eastern gnostic people with the name of "hylic or somatic". It is basically what the ancient Aryan society meant under the name of "Third Function." It is the model suggested

by the dominant ideology of our “civilization“ to its youth, and even to its old men (shameless mercantilism, sport stars panty liners and anti-ageing products).

The intellectual (the psychic one at the Eastern Gnostics) placed his values in the mind, and places on a high level the value of culture, knowledge, reflection and intelligence works. He can largely forsake the care given to the body and to have only very little concern of the soul, in which case he becomes a pure intellectual then. We know well in the West this human type whose counterfeit, substitute, appearance or illusion, often have the favors of our media (see the position of 99% of the French intellectuals at the time of the war having broken out in Syria in 2011: moral and even material support to the mercenary crusaders of the armed radical Islamism, lies omissions or selective indignation in support, always according to the good old method of the “double standard” etc.). We will see well what Posterity will retain of the supposed or alleged intellectuals of today (media people, politickers, show-business stars, economists, bishops rabbis or imams...) and of their share of responsibility in the dramas of our time.

The spiritual man too (the pneumatic persons among the Gnostic ones in the East), turns entirely towards the soul. He may be diverted from all the attraction of what refers to the body and even from the culture of the mind for the mind. And he becomes then in this case a religious ascetic, only consumed by the desire to find his Grail, his God-or-demon, the metamorphic melting in the universal psychic reservoir (awenyddio).

N.B. Besides ancient druids came under these last two functions of the society. They were at the same time intellectuals and mystics.

Because the third birth of the subject to himself is his discovery of the soul. The soul does not have its place in the depths of the subconscious, nor in the noisy and colored world of the conscious one, but in the living center, superconscious of the Presence to itself... of the self.

As we have had the opportunity to say it, this triple polarity from time immemorial played a part in the formation of the values of a time.

Modernity had at one time asserted itself in the values of the second type ; but Postmodernity in the West is very clearly an age of the first type. It privileges with excess the worship of the body or of the material comfort (big cars, gold watches, panty liners, anti-ageing products, and all that because “we are worth it “of course - some politickers do not make more demagogic -). Here all that we have to propose : the panty-liner civilization ! For this reason we will not be able to resist to the new barbarians).

N.B. As for our Hindu friends, they still are very largely marked by an age of the third type, the highest one, and that almost up to the caricature.

The reality, it is that the balance of three dimensions of the Gdonios (of the human being) is not easier to realize in the society than in the individual.

It is not rare in our experience the body wants a thing, the mind is interested by another and that finally the aspiration of the soul rather turns towards a third. When the soul, the mind and the body, are in conflict, the personality is not integrated, by definition, and the results obtained in the action can be only mitigated: the triad which composes the human nature is wobbly, and the man is in the ignorance of himself.

Sri Aurobindo calls spiritual being the Man in becoming in whom are carried out the integration of the personality; spiritual evolution, the advance of the conscience. An integrated personality it is that for which a dynamic balance is established between the subconscious (the body), the conscious (the mind), and the superconscious (the soul).

In the context which is ours, largely marked by Judeo-Islamic-Christian dualism, the return to a Trinitarian anthropology became essential. The dualistic thought has a simplifying liking, it calls itself for its surpassing. It is not a chance all the same if, in the traditional thought, three-in-one is so present. Why? What means three-in-one? Does it have a relationship with awareness? Should it be thought

that, since we exceed the level of the dual representation - which is our immediate way of thinking - we are brought to join us in a Trinitarian logic?

The introduction of the three-in-one invites us to the recognition of the complexity of reality and admits from the start a creative dynamism or its structuring in balance stages.

N.B. We should not confuse the individual guardian angels of the paganism which are the genii cucullati for the men and the matres siveviae for the women AS AN INDIVIDUAL; and who are often triple in their representation, in order to show well that they act on the three levels: the safety of the body, the salvation of the soul, and that of the mind; with the fairies of Matres lubicae or nessamae type (Latin "proxumae") who are guardian angels OF THE FAMILY; the fairies of the Matres veniales type who are the guardian angels of the extended family = the clan; and the fairies of the Matres totales type = goddess-or-demonesses of the Tribe, or the Matrones who are the guardian angels of a narrowly united human group, narrowly united but not necessarily by blood relationship.

In short. According to the druidic tradition, the human being is therefore composite, at the same time earthly and heavenly. Like Pascal says it in his way, Man is half angel half beast *. His earthly envelope, the kicos or body, consists of flesh and blood resulting from the depths of the ground (from where the name of gdonios) and his heavenly component is a tear of the divine fire. Between both there is the field of the mind or menman.

Menma/Menman is a Gaelic word also difficult to translate. The electronic dictionary of the Irish language (Edil) devotes to it almost a half page. It means the mind in the broad sense. Mentioned as equivalent with Latin animus by the Edil. But the words animus and anima, used in a strict sense, designate two different things even if Lucretius rather often uses them one for the other. If all the alive beings have a soul, in the men, the only living beings able to think, the soul, spark or tear of divine fire, is accompanied by the mind (animus). The mind is the principle of the thought, the seat of the intellectual operations and of the will. Mind and soul in the man are narrowly united, but within this union, it is nevertheless the mind which prevails. The animus or mind will experiment, with the death of the body, the same lot as the vegetative soul. N.B. The soul in the meaning of vital breath is called anato among druids.

* And unhappily whoever wants to act the angel....ACTS THE BEAST.

AFTERWORD IN THE WAY OF JOHN TOLAND.

Pseudo-druids with fabulous initiatory derivation (the famous and indescribable or hilarious perennial tradition) having multiplied since some time; it appeared us necessary to put at the disposal of each and everyone, these few notes, hastily written, one evening of November, in order to give our readers the desire to know more about true druidism.

This work claims to be honest but in no way neutral. It was given itself for an aim to defend or clear the cluto (fame) of this admirable ancient religion.

Nothing replaces personal meditation, including about obscure or incomprehensible lays strewing these books, and which have been inserted intentionally, in order to force you to reflect, to find your own way. These books are not dogmas to be followed blindly and literally. As you know, we must beware as it was the plague, of the letter. The letter kills, only spirit vivifies.

Nothing replaces either personal experience, and it's by following the way that we find the way. Therefore rely only on your own strength in this Search for the Grail. What matters is the attitude to be adopted in life and not the details of the dogma. Druidism is less important than druidiaction (John-P. MARTIN).

These few leaves scribbled in a hurry are nevertheless in no way THE BOOKS TO READ ON THIS MATTER, they are only a faint gleam of them.

The only druidic library worthy of the name is not in fact composed of only 12 (or 27) books, but of several hundred books.

The few booklets forming this mini-library are not themselves an increase of knowledge on the subject, and are only some handbooks intended for the schoolchildren of druidism.

These simplified summaries intended for the elementary courses of druidism will be replaced by courses of a somewhat higher level, for those who really want to study it in a more relevant way.

This small library is consequently a first attempt to adapt (intended for young adults) the various reflections about the druidic knowledge and truth, to which the last results of the new secularism, positive and open-minded, worldwide, being established, have led.

Unlike Judaism, Christianity, and Islam, which swarm, concerning the higher Being, with childish anthropomorphism taken literally (fundamentalism known as integrism in the Catholic world); our druidism too, on the other hand, will use only very little of them, and will stick in this field, to the absolute minimum.

But in order to talk about God or the Devil we shall be quite also obliged to use a basic language, and therefore a more or less important amount of this anthropomorphism. Or then it would be necessary to completely give up discussing it.

This first shelf of our future library consecrated to the subject, aims to show precisely the harmonious authenticity of the neo-druidic will and knowledge. To show at which point its current major theses have deep roots because the reflection about Mythologies, it's our Bible to us. The adaptations of this brief talk required by the differences of culture, age, spiritual maturity, social status, etc. will be to do with the concerned druids (veledae and others?)

Note, however. Important! What these few notes, hastily thrown on paper during a too short life, are not (higgledy-piggledy).

A divine revelation. A (still also divine) law. A (non-religious or secular) law. A (scientific) law. A dogma. An order.

What I search most to share is a state of mind, nothing more. As our old master had very well said one day : "OUR CIVILIZATION HAS NO CHOICE: IT WILL BE CELTISM OR IT WILL BE DEATH" (Peter Lance).

What these few notes, hastily thrown on paper during a too short life, are.

Some dream. An adventure. A journey. An escape. A revolt cry against the moral and physical ugliness of this society. An attempt to reach the universal by starting from the individual. A challenge. An obstacle fecund to overcome . An incentive to think. A guide for action. A map. A plan. A compass. A pole star or morning star up there in the mountain. A fire overnight in a glade?

What the man who had collected the core of this library, Peter DeLaCrau, is not.

- A god.
- A half god.
- A quarter of God.
- A saint.
- A philosopher (recognized, official, and authorized or licensed, as those who talk a lot in television. Except, of course, by taking the word in its original meaning, which is that of amateur searching wisdom and knowledge.

What he is: a man, and nothing of what is human therefore is unknown to him. Peter DeLaCrau has no superhuman or exceptional power. Nothing of what he said wrote or did could have timeless value. At the best he hopes that his extreme clearness about our society and its dominant ideology (see its official philosophers, its journalists, its mass media and the politically correct of its right-thinking people, at least about what is considered to be the main thing); as well his non-conformism, and his outspokenness, combined with a solid contrariness (which also earned to him for that matter a lot of troubles or affronts); can be useful.

The present small library for beginners “contains the dose of humanity required by the current state of civilization” (Henry Lizeray). However it’s only a gathering of materials waiting for the ad hoc architect or mason.

A whole series of booklets increasing our knowledge of these basic elements will be published soon. This different presentation of the druidic knowledge will preserve nevertheless the unity as well as the harmony which can exist between these various statements of the same philosophical and well-considered paganism : spirituality worthy of our day, spirituality for our days.

Case of translations into foreign languages (Spanish, German, Italian, Polish, etc.)

The misspellings, the grammatical mistakes, the inadequacies of style, as well as in the writing of the proper nouns perhaps and, of course, the Gallicisms due to forty years of life in France, may be corrected. Any other improvement of the text may also be brought if necessary (by adding, deleting, or changing, details); Peter DeLaCrau having always regretted not being able to reach perfection in this field.

But on condition that neither alteration nor betrayal, in a way or another, is brought to the thought of the author of this reasoned compilation. Every illustration without a caption can be changed. New illustrations can be brought.

But illustrations having a caption must be only improved (by the substitution of a good photograph to a bad sketch, for example?)

It goes without saying that the coordinator of this rapid and summary reasoned compilation , Peter DeLaCrau, does not maintain to have invented (or discovered) himself, all what is previous; that he does not claim in any way that it is the result of his personal researches (on the ground or in libraries). What s previous is indeed essentially resulting from the excellent works or websites referenced in bibliography and whose direct consultation is strongly recommended.

We will never insist enough on our will not be the men of one book (the Book), but from at least twelve, like Ireland’s Fenians, for obvious reasons of open-mindedness, truth being our only religion.

Once again, let us repeat; the coordinator of the writing down of these few notes hastily thrown on paper, by no means claims to have spent his life in the dust of libraries; or in the field, in the mud of the rescue archaeology excavations; in order to unearth unpublished pieces of evidence about the past of Ireland (or of Wales or of East Indies or of China).

THEREFORE PETER DELACRAU DOES NOT WANT TO BE CONSIDERED, IN ANY WAY, AS THE AUTHOR OF THE FOREGOING TEXTS.

HE TRIES BY NO MEANS TO ASCRIBE HIMSELF THE CREDIT OF THEM. He is only the editor or the compiler of them. They are, for the most part, documents broadcast on the web, with a few exceptions.

ON THE OTHER HAND, HE DEMANDS ALL THEIR FAULTS AND ALL THEIR INSUFFICIENCIES. Peter DeLaCrau claims only one thing, the mistakes, errors, or various imperfections, of this book. He alone is to be blamed in this case. But he trusts his contemporaries (human nature being what it is) for vigorously pointing out to him.

Note found by the heirs to Peter DeLaCrau and inserted by them into this place.

I immediately confess in order to make the work of my judges easier that men like me were Christian in Rome under Nero, pagan in Jerusalem, sorcerers in Salem, English heretics, Irish Catholics, and today racist, sexist, homophobic, Islamophobic, person, while waiting to be tomorrow kufar or again Christian the beastliest antichrist of all the apocalypses, etc. In short as you will have understood it, I am for nothingness death disease suffering

By respect for Mankind , in order to save time, and not to make it waste time, I will make easier the work of those who make absolutely a point of being on the right side of the fence while fighting (heroically of course) in order to save the world of my claws (my ideas or my inclinations, my tendencies).

To these courageous and implacable detractors, of whom the profundity of reflection worthy of that of a marquis of Vauvenargues equals only the extent of the general knowledge, worthy of Pico della Mirandola I say...

Now take a sheet of paper, a word processing if you prefer, put by order of importance 20 characteristics which seem to you most serious, most odious, most hateful, in the history of Mankind, since the prehistoric men and Nebuchadnezzar, according to you....AND CONSIDER THAT I AM THE COMPLETE OPPOSITE OF YOU BECAUSE I HAVE THEM ALL!

Scapegoats are always needed! A heretic in the Middle Ages, a witch in Salem in the 17th century, a racist in the 20th century, an alien lizard in the 21st century, I am the man you will like to hate in order to feel a better person (a smart and nice person).

I am, as you will and in the order of importance you want: an atheist, a satanist, a stupid person, with Down's syndrome, brutish, homosexual, deviant, homophobic, communist, Nazi, sexist, a philatelist, a pathological liar, robber, smug, psychopath, a falsely modest monster of hubris, and what do I still know, it is up to you to see according to the current fashion.

Here, I cannot better do (in helping you to save the world).

[Unlike my despisers who are all good persons, the salt of the earth, i.e., young or modern and dynamic, courageous, positive, kind, intelligent, educated, or at least who know; showing much hindsight in their thoroughgoing meditation on the trends of History; and on the moral or ethical level: generous, altruistic, but poor of course (it is their only vice) because giving all to others; moreover deeply respectful of the will of God and of the Constitution ...

As for me I am a stiff old reactionary, sheepish, disconnected from his time, paranoid, schizophrenic, incoherent, capricious, never satisfied, a villain, stupid, having never studied or at least being unaware of everything about the subject in question; accustomed to rash judgments based on prejudices without any reflection; selfish and wealthy; a fiend of the Devil, inherently Nazi-Bolshevist or Stalinist-Hitlerian. Hitlerian Trotskyist they said when I was young. In short a psychopathic murderer as soon as the breakfast... what enables me therefore to think what I want, my critics also besides, and to try to make everybody know it even no-one in particular].

Signed: the coordinator of the works, Peter DeLaCrau known as Hesunertus, a researcher in druidism. A man to whom nothing human was foreign. An unemployed worker, post office worker, divorcee, homeless person, vagrant, taxpayer, citizen, and a cuckolded elector... In short one of the 9 billion human beings having been in transit aboard this spaceship therefore. Born on planet Earth, January 13, 1952.

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Peter DeLaCrau. Born on January 13rd, 1952, in St. Louis (Missouri) from a family of woodsmen or Canadian trappers who had left Prairie du Rocher (or Fort de Chartres in Illinois) in 1765. Peter DeLaCrau is thus born the same year as the Howard Hawks film entitled "the Big Sky". Consequently father of French origin, mother of Irish origin: half Irish half French. Married to Mary-Helen ROBERTS on March 12th, 1988, in Paris-Aubervilliers (French department of Seine-Saint-Denis). Hence 3 children. John Wolf born May 11th, 1989. Alex born April 10th, 1990. Millicent born August 31st, 1993. Deceased on September 28th, 2012, in La Rochelle (France).

Peter DELACRAU is not a philosopher by profession, except taking this term in its original meaning of amateur searching wisdom and knowledge. And he is neither a god neither a demigod nor the messenger of any god or demigod (and of course not a messiah).

But he has become in a few years one of the most lucid and of the most critical observers of the French neo-druidic or neo-pagan world.

He was also some time assistant-treasurer of a rather traditionalist French druidic group of which he could get archives and texts or publications.

But his constant criticism both domestic and foreign French policy, and his political positions (on the end of his life he had become an admirer of Howard Zinn Paul Krugman Bernie Sanders and Michael Moore); had earned him moreover some vexations on behalf of the French authorities which did everything, including in his professional or private life, in the last years of his life, to silence him. Peter DeLaCrau has apparently completely missed the return to the home country of his distant ancestors.

It is true unfortunately that France today is no longer the France of Louis XIV or of Lafayette or even of Napoleon (which has really been a great nation in those days).

Peter DeLaCrau having spent most of his life (the last one) in France, of which he became one of the best specialists,

even one of the rare thoroughgoing observers of the contemporary French society quite simply; his three children, John-Wolf, Alex and Millicent (of Cuers: French Riviera) pray his readers to excuse the countless misspellings or grammatical errors that pepper his writings. At the end of his life, Peter DeLaCrau mixed a little both languages (English but also French).

Those were therefore the notes found on the hard disk of the computer of our father, or in his papers. Our father has of course left us a considerable work, nobody will say otherwise, but some of the words frequently coming from his pen, now and then are not always very clear. After many consultations between us, at any rate, above what we have been able to understand of them.

Signed: the three children of Peter DeLaCrau: John-Wolf, Alex and Millicent. Of Cuers.