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AT THE BASE OF THE LANTERN OF THE DEAD.

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 1) 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 be the defense lawyer of ancient Celtic paganism and 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 ecnaide 7 fileda 7 brithemna la taeb ogaisic a crech 7 is amlaidsin ro ordaigset do tabairt a cach ollamain ina einech 7 ina sa[ru]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.

TRACT ABOUT THE 21* RITUALS OF THE PACT WITH THE GOD-OR-DEMONS.

(On the new peace with the god-or-demons.)

* The calculation varies according to the authors.

STONEHENGE'S MYSTERIES.

The Greeks had the mysteries of Eleusis or Samothrace but we had the mysteries of Stonehenge devoted to Abellio (Apollo in interpretatio graeca) if we are to believe Diodorus of Sicily who in this case refers to other authors even older than him.

" Hecataeus and certain others say that in the regions beyond the land of the Celts there lies in the ocean an island no smaller than Sicily. This island, the account continues, is situated in the north and is inhabited by the Hyperboreans, who are called by that name because their home is beyond the point whence the north wind (Boreas) blows; and the island is both fertile and productive of every crop, and since it has an unusually temperate climate it produces two harvests each year. Moreover, the following legend is told concerning it: Leto was born on this island, and for that reason Apollo is honored among them above all other gods; and the inhabitants are looked upon as priests of Apollo, after a manner, since daily they praise this god continuously in song and honor him exceedingly. And there is also on the island both a magnificent sacred precinct of Apollo and a notable temple which is adorned with many votive offerings and is spherical. Furthermore, a city is there which is sacred to this god, and the majority of its inhabitants are players on the cithara; and these continually play on this instrument in the temple and sing hymns of praise to the god, glorifying his deeds." (Diodorus of Sicily, Library of History, book II 47).

There are a lot of mythology and very little history in this testimony. It cannot be citharas but some rotes (Welsh crwth), Apollo is not a Celtic god, Leto never heard of her, etc. ...what therefore makes the reconstruction of these Celtic mysteries of Stonehenge very difficult but let us nonetheless embark on this intellectual adventure BECAUSE THE ONLY TRUE TRAVELS ARE INNER TRIPS. While making it clear that this monument predates the Celts and therefore the druids, who only reused the stone decor for their sacred theater. It was built in fact in the Neolithic or early Bronze Age, that is to say from -2800 to - 1100 when the first Celts arrived in the region around - 700.

SOME GENERAL INFORMATION TO GET STARTED.

All those times when Man seeks to express his thought, whether through gestures, or words, or plastic shapes, it is necessary that the sign he uses is the representation as exact as possible of the thing signified.

In the beginning of all the languages, we find the imitative harmony; in the religions, the external ceremonies are always the perceptible expression of the popular beliefs, and as we need a word to express, each idea, a particular form of worship matches each religious symbol. The more a people has ideas, the more its language is rich; the polytheism being the broadest synthesis of all the possible religious ideas, its sacred language therefore has to be the richest and the most varied; each one of its concepts has an own expression, a particular ceremony which is its external sign. The life is lent to us, but on this side as beyond an impenetrable night prevails; the crossings are guarded; birth and death are the secrecy of the god-or-demons. There is something sacred in the contradictions which surround these two doors of the life.

If death is wrapped with a mysterious fear, the not less mysterious generation act is covered among all the peoples by the instinctive veils of decency. Why these involuntary red patches if there is here a divine law? It is the base of the family, the holy chain of the communion of the beings and nobody dares to speak of? It is that decency is the crown of the fairies or of the chaste goddess-or-demonesses if this expression is preferred, the aureole of the virgin mother; it is necessary to leave to each god-or-demon his kingdom: the light would sully what belongs to the night.

The Greeks designated by the noun of mysteries, from the word muein; to close one's mouth, to remain dumb; certain religious ceremonies which were achieved in the night, and in silence. But a mystery was not, for them, an incomprehensible and imposed by the authority, or accepted by a blind faith, dogma, like in Christianity; this idea remained always unfamiliar to polytheism; it was only a secret you must not to reveal.

One can explain the secret nature of these mysteries by theological reasons which are due to the intimate relationship of dogma and worship in the Greek Antiquity.

In any case in the Celtic world, the air god-or-demons are called upon opencast; their worship is public because their action is visible in broad daylight, their sanctuaries are not covered and nobody calls them to witness in a closed place. The god-or-demon of light and harmony, the prophet god-or-

demon, has no mysteries; his temple is always open, and each one may question him. The god-or-demon of transactions and exchanges, the god-or-demon communal to everybody, Lug, has no temple; but his statue is everywhere (Caesar, B.G. VI, 19,1: Lug has the most numerous representations - simulacra or arcana -) and his worship is mingled with that of all the other god-or-demons. The tamer of monsters, the divine hero who conquered the sky through his courage, is honored by the male wrestling and the sacred games. The same applies to Taran/Toran/Tuirann. But the underground goddess-or-demonesses or the fairies if you prefer this word, whose action is hidden, can be called upon only in a closed or remote place (an island for example, like in the case of Nerthus). They make the plants germinate and make them come back under ground, they hold the keys of life and death. And as they keep their secrets in an eternal silence, the symbolic ceremonies which represent their mysterious action too, have to be wrapped with shade and silence. The comrunos (the initiated persons) did not form an intellectual aristocracy; nothing, absolutely nothing, justifies the opinion which represents them as a class of well-read intellectuals, scorning the beliefs of the people. If there were philosophers, high-knowers like the Eduan Divitiacus who ignored the profoundness and the high moral range of the religion of their ancestors that was due to the particular turn of their mind, to their theocratic and monarchical tendencies and by no means to the teaching of the Celtic mysteries themselves. Not only this teaching was not in opposition with the remainder of the mythology, but it was itself often symbolic. Each one understood it in one's way. In the stories of god-or-demons died and come back to life which made the content of all mystical worships, the Greeks like Euhemerus believed to see a proof that they were only deified mortals; for others, like Cicero, these symbols borrowed from the life of nature seemed to clarify rather the nature of the things than that of the god-or-demons; but the majority was especially struck, like Plutarch, by the allusions to the moral life of the soul/mind. Aristotle's view, Synesius reports, is that "such is, indeed, the nature of initial religious teaching; it really does not speak actually to the reason like the philosophical teaching of the high-knowers having succeeded the primordial druids, but to all the faculties of Mankind at the same time; it acts through the senses on imagination, heart and intelligence. The great mysteries of nature, light, motion, life, are not proven: they assert themselves. The movement besides is proven by walking. In the same way, the symbols, which are the human expression of the divine laws, are not proven, they are exhibited and the conviction goes down by itself in the soul/minds fit to receive it. This characteristic is found even in the modern mass religions. Some uses which are preserved in the Greek Church, for example that to close the doors during the Holy Sacrifice, remind of the secret nature of the mysteries of Antiquity in Christian religion.

The rituals are perceptible signs (words, actions, and so on) accessible to our current Humanity, but mystagogical. Every ritual is also a mystagogy, going from the visible to go to the invisible, from the meaningful to what is meant. This is why the rituals are also the favored place of the druidic teaching, intended for the training of individuals. They give us a foretaste of the total communion with the god-or-demons which awaits for us. The rituals introduce us into the intimacy of the life of the god-or-demons and become thus a gift of deifying sovereignty by definition. Put in synergy with our will to be - Celt - these elements become bearers of awakening and salvation. But the rituals are not only a homage paid to the god-or-demons. The ritual is also a sign of the communion of god-or-demons and men. At the time of the obligatory festivals or oenach like Samon (ios) or Lughnasade, the public worship precisely proves to be total i.e., performed by the totality, of the gigantic mystical body that is the Ollotouta.

This is particularly the case of the great ritual fires which must all be lit at the same time. In Ireland it was the fire of the king sitting at Tara which gave the signal, a passage from the Tripartite Life of Saint Patrick proves it unequivocally which shows us the apostle of Ireland lighting himself a fire the first at Easter on Slane Hill to challenge the druids of King Loegaire his pet hate.

The story is recorded in the Life of St. Patrick by Muirchu.. It was on 26 March, Easter Sunday, in 433, that the eventful assembly was to meet at Tara, and the decree went forth that from the preceding day the fires throughout Ireland should be extinguished until the signal blaze was kindled before the royal mansion. The chiefs and Brehons came in full numbers and the druids too.....St. Patrick arrived at the hill of Slane, at the opposite extremity of the valley from Tara, on Easter Eve, in that year the feast of the Annunciation, and on the summit of the hill kindled the Paschal fire. The druids at once protested...by demoniac power the Arch-Druid Lochru,

like Simon Magus of old, was lifted up high in the air, but when Patrick knelt in prayer the druid from his flight was dashed to pieces upon a rock (Catholic Encyclopedia, volume 11 year 1913 page 555).

The old druid of the menapien forest that I am will allow himself to strongly doubt the reality of the facts described at the end of the episode in question, the fact remains nevertheless that at the time in Ireland everyone as one man lit his ritual fire on signal given by that of the king on the hill of Tara.

Some rituals, of course, can be reiterated (the festivals, the consolamentum if the patient gets better, atonement and diverting rituals, etc.); but others in principle are not to be given twice to the same person, since their effects are theoretically permanent and remain, whatever happens. They are indelible (come back to paganism or conversion, confirmation of druidic faith, ordainment as high-knower, vate, veledae or gutuater/gutumater, funerals, etc.). But the rituals are not only a spiritual seal. The gift of sovereignty which results from them is indispensable to the Celtic acting, indispensable for the druidic act.

They are never private actions, but actions which commit the very whole community finally, and this is why they are, in general, due to each one. They affect and reach in a varied way each member of the community, according to the diversity of the situations. This is also why, each time the rituals comprise a common celebration, with visits and participation of the dagolitoi or believers (for example the festivals like that of the trinouxton samoni...); this one, as far as possible, must override their individual or almost celebration.

The purpose of the rituals is to make it possible for each one "to recharge one's batteries." By the words and the things, they feed and strengthen the "will to be" (Celt). The will to be - Celt - indeed needs these words to rise and to nourish itself.

But a good knowledge of Celtic civilization can also help to better understand. The rituals therefore are also a teaching. The ANCIENT mythological store has a great importance, it is from it that a great part of our sacredness is drawn or is inspired. The rituals of the medieval druidism also kept by assuming them some elements of the worship of the former druidism, the memory of its historical events, the meditation of its oral mythological literature.

"They are said there to learn by heart a large number of verses; accordingly some remain in the course of training twenty years. Nor do they regard it lawful to commit these to writing, though in almost all other matters, in their public and private transactions, they use Greek characters. That practice they seem to me to have adopted for two reasons; because they neither desire nor those who learn among them, to devote themselves the less to the efforts of memory, relying on writing; since it generally occurs to most men, that, in their dependence on writing, they relax their diligence in learning thoroughly, and their employment of the memory" (Caesar BG book VI, 14).

The meditation or the recitation of the divine word (labarum, voice verb or message of the Fate symbolized by the cross known as St. Andrew's cross in Scotland or St. Patrick's cross in Ireland) is indispensable in a religion of the oral like ours; where the mind which gives life (the Great spirit) prevails over the letter which kills, prevails over the unheeded letter.

And since it is in the rituals that appears fully the vocation of the druidic Ollotouta; it is in the chairmanship of these rituals that the role of the high-knowers appears publicly, in communion with that of the vates, veledae and gutuaters or gutumaters.

Since in final analysis, it is the god-or-demons who act and work through druids (Muirchu dixit), their personal imperfection does not prevent them from acting. The rituals do not depend on the gifts or power of the high-knower who officiates, but act ipso facto (ex opere operato Christians say, by the very fact that the action is accomplished); thanks to the power of the god-or-demons, who divinize in a way the believers by making them their foster children. But if the spiritual fruitfulness of these rituals does not depend on their own person, it depends nevertheless on the inner tendency of those who get them (on their faith). This is why no ritual may be changed or manipulated according to the moods of each one nor even of the majority of the members of the tauta. Even the Primate is not allowed to change them (without a serious reason). In the rituals, there exists an almost immutable part, because of divine origin or going back to the purest Celtic mythology; and parts likely to be changed which the high-knowers have the right, and even the duty, to adapt to the cultures of the people incorporated into

the super Celtic tribe through assimilation. Druidism is not sectarian is not chauvinistic. It can and must incorporate in its ritual the richness of other cultures, as from the moment when they are cleared from their leavings. Our druidiactio therefore regards as equal in right and dignity the variants of a ritual, if they are in conformity with the broad outlines of druidism. The celebration of rituals has to match the genius and the culture of the various continents.

There were Celts in Asia (in the area of Ankara more precisely) and their language remained the same one as that of the area of Trier in Germany until the 5th century. Strabo (Geography XII, 5), evokes their very particular form of government with the tetrarchies.

Quotation of one of their last kings: "I value my good name more than riches" (Deiotarus). Diophanes of Nicaea who was a Greek author of the 1st century, native of Bithynia, dedicated to him his treatise on Agriculture.

Their name remained present in Istanbul with the district of Galata and its famous Galatasaray. But let us not forget either the mixed people of the Bebrykes in Bithynia. The mythical king of the Bebrykes, Amykos, is a head hunter, a practice well attested among Celts. Between the territories of the Bebrykes and that of the Doliones, is a mountain named Arganthonios. A typically Celtic name. But it should be reminded that all that is very old. The Bebrykes are not attested historically (they appear only through myths). On the other hand, these peoples had characters called dikastes who can only be druids saddled with a Greek name (meaning "judges" what is very suitable for ancient druids).

The example and the very destiny of the Gallo-Greeks therefore show us that druidism has to be lived and celebrated in all the languages, in all the cultures, so that those are not only absorbed, but also in a way put in synergy with it. Because in this field diversity should not harm the unity or the fidelity towards the broad outlines of druidism, synergy not meaning pure and simple "disappearance."

Man being at the same time a body being and a spiritual being, expresses and perceives spiritual realities through material signs and symbols. As social being he needs for signs and symbols to communicate with others, by language, gestures, actions. In the human life, signs and symbols therefore take up an important place.

A ritual is consequently always built with signs and symbols, according to the divine pedagogy, as it happens a mystagogy, which is its. The great religions of Mankind besides always show this cosmic and symbolic sense of the religious rites. The liturgy of the druidic Ollotouta therefore presupposes and integrates the elements of the nature that surrounds us or of the human culture.

The higher Being speaks to Mankind through his emanations. What Hindus call vyuha and Muslims shirk. Light, night, wind, fire, water and earth, trees and fruits, speak to us about the divine one while symbolizing at the same time its transcendence and its immanence. Idem for the signs and the symbols of the life of mankind : to eat, drink, to do justice, to teach, can become as many mystagogical symbols . Those of the civilization of our ancestors remained famous in this respect. The word is therefore an important component of the druidic worship. The freeing redeeming message of the philosophical and considered paganism of our druidiactio must be emphasized; and all the high-knowers must therefore pay attention very carefully to the place of its reiteration (if possible a Celtic hallowed place) to the fact that its reading must be audible and understandable, and so on.

Song and music fulfill their mystagogical function in an all the more significant way as they are in closer connection with the action. They also take part in the finality of the words and gestures of the ritual. The harmony of the signs (song, music, words and actions) is all the more expressive and fertile that it is expressed in the cultural richness peculiar to each area or touda in question; and this is why druidism encourages it (so that the soul of the people can make itself heard, while remaining in conformity with the broad outlines of our will to be "Celt").

The beauty as well as the color of the works of art too can have a mystagogical effect. The images and the sacred simulacra or arcane too, are also allowed, as from the moment when they do not represent the invisible and incomprehensible higher Being, but the god-or-demons embodied through avatars, or the great heroes to be venerated. These works of art may be placed in the sanctuaries or may be reproduced on the objects as well as on the sacred clothing, in the druidicist homes or at the

edge of the roads, even at the crossroads (Biviae, Triviae or Quadriviae... of the Romano-British - or Gallo-Roman- people).

The beauty as the color of these works of art indeed, always stimulate prayer. The contemplation of these simulacra or arcana (of these images or of these statues) united with the meditation of the word from the god-or-demons and with the hymn is a part of the druidic mystagogy; so that the celebrated mystery is printed in the memories and can be expressed then in the life of the dagoltoi or believers.

Some pagans still understanding Sunday as "day of the sun" (Sun--day, Son-tag...) the neo-druidism accepts, our society of today being based on a solar calendar; that certain rituals are celebrated on the Sunday nearest to the exact date of the festival in question (in lunisolar Celtic calendar like that found in Coligny).

The meeting or oenach in the same place to celebrate these rituals or these festivals may consequently take place on the week day which is still known as the day of the sun (Sunday) in certain countries. And morning at dawn consequently, instead of the evening.

SETTLING OF THE MANOR OF TARA.

Tradition has it, and Trefuilngid Tre-Eochair reminded us in bygone days, that our druidism has 27 rituals established by the god-or-demons themselves, Lugnasad for example, or drawn from Celtic mythology (the ritual of conversion, unknown to the Celts in the beginning obviously, etc.). 27 ceremonies called venial, total (ollototales) or druidiactions.

The nine venial ceremonies are: the second naming ceremony (anmenacton, conversion or return to paganism and confirmation of druidic faith), dubbing, marriage or engagement, consolamentum, funeral, homage to the ancestors and finally lifting of ne litom.

The five druidiactions are the following rituals. Initiation, taking minor order (ordination as vate, veledé or gutuater/gutumater), the various handing-over of palms or distinctions matching a rank in the minor order, the taking major order (ordination as a high-knower or priestess), the enthronement ; to which some specialists add the two oaths as various other rituals.

In a stricter sense, the word initiation traditionally designates the whole of the step of introduction into the sodality.

This entering must always be progressive, whether it is a question of the understanding or of the practice. As the word initiation is used wrongly or wildly today (most of the time, it is a hoax, a through correspondence initiation, and so on); it is better to be strongly prepared to it (getting of a solid general knowledge, a good knowledge of the ancient Celtic civilization, reflection on the other religions, and so on...)

The nine ollototal or total ceremonies are the following ones. Samon (oénach of November 1st), Ambolc (February 1st), Beltene (May 1st, oénach for the high-knowers), Lugnasade (oénach of August 1st), the festival of Epona (winter solstice), the ten nights of Grannos or Gourdeziou (the decamnotiaca) and finally the festival of Taran/Toran/Tuireann (summer solstice), the vernal equinox (ver sacrum), the autumnal equinox (Bron Trogain or festival of the memory); to which some specialists add the Celtic services of atenoux and divertomu.

These 27 ritual (major rites of Pan-Celtism) were always variously lived and practiced by the high-knowers both on the Continent and the Islands but the reflection on the mind unity of these 27 true rituals (the elude being on the contrary an execration) will appear only gradually. It was unknown by the former druidism and began only with neo-druidism. Former druidism, like its soul besides, was naturally pagan; it acted without thinking, better perhaps, routinely and without thinking about it. These rituals are pan-Celtic institutions (we would say today national or transnational) of divine origin for some of them, as we saw it, for example in the case of the Lugnasade, or at the very least dating back to the metahistory (the mythology); whereas the others, themselves, are rather local and of strictly human origin.

These pan-Celtic rituals are distinguished from the simple minor or private rites that are the local prayers or festivals, the rituals dedicated to local god-or-demons, the pilgrimages, the pardons (tromenies).... Because their establishment dates back to the god-or-demons themselves or the mythology as we have just seen it, whereas that of the rites in question, the minor rites, is only the fact of their people. They are rituals at a minimal level (although traditions connecting nevertheless the nations to the exploits of the god-or-demons).

VENIAL OR FAMILY RITUALS.

The naming ceremony (anmenacton for children, anuanacton for adults).

To become druidicist is done by a continuous progress and an initiation, continuous or more exactly comprising several stages. This long way could not be followed too quickly. At the time when everyone was a celticist, the pagan "baptism" of the children therefore involved a LATER training. It was there the role of the druidic schools precisely. Today it is a little the opposite. The later training is more reduced, what is important it is the preliminary preparation which can be rather long, because the most current situation from now on, it is the naming ceremony celebrated for an adult. The purpose of this preliminary preparation is to make it possible to the aforementioned adults to solemnize or formalize their return to paganism (conversion).

The sympathizers must be initiated in the practice of druidism and introduced by appropriate rituals, celebrated to successive times, in the life of the community. In both cases (child or adult), the faith necessary for the name ceremony does not need to be perfect. It is enough that it is like an acorn, called for growing. From where the importance of the godfathers (fosterers). They are to be fervent believers, able and ready to help the new one, child or adult, in his process towards the truth of his being. From where the importance besides also of the very whole touta in this case, it is on its members that the success, or the failure, of this conversion movement, will depend.

The children died before a possible naming ceremony go directly to the Vindomagos because of their innocence, and the adults also if they followed the reda, i.e., the minimum ethics recommended by the cryptic druid Pelasgius, to arrive there. In other words, 99,9% of the population. Other believers in the Pure Land that awaits us after death like Shinran (Kyoto 1173-1263) say even 100%.

Become adoptive sons, in a way through an adoption of the type daltachas or altrom, of the god-or-demons through their naming ceremony [mention crossed out in the original manuscript: like the man Jesus at the time of his baptism in the Jordan in the ford of Bethabara], the new druidicists are bound...:

a) Not to hide their will to be and live as such (no ashamed pagans on our premises, druidism was always public, opened to the "multi" and not only reserved for some "nonnulli").

b) To help the community (Ollotouta) of the god-or-demons' people.

Given once and for all, the name ceremony belongs to the ritual not being to be reiterated.

The liturgy of the ceremony of the name or anuanacton emphasizes successively the two aspects of the process.

Certain variants of the naming ceremony, particularly the ritual of conversion or return to paganism, comprise a face which can be said negative: the wresting from the situation in which the human beings are born by definition, that of the original weakness due to our animal nature, and particularly those who were immersed in the totalitarian atmosphere of the non-based on the principle of individual search for the Grail, mass religions. The naming ceremony in this case is a step ahead, in the freeing from this original weakness.

At the same time and in a positive way this time, the ritual makes us begin a new life, of found again peace with the god-or-demons.

The confirmation of the druidic faith too, another variant of the name ceremony, contributes to releasing the druidicist from this original weakness illustrated by the topic of the sickness of the Ulaid (Noinden or Ces Ulad).

Liberation of the original or nurtured weakness and participation or awakening in the life of the god-or-demons, can be understood one without the other.

It is because it is given to him to take part in the life of the god-or-demons that the one who received the sacrament of the anmenacton or anuanacton is released of the aforementioned original weakness, which can even affect the best people among us (the Ultonians). But not from of all its after-effects or from all its consequences nevertheless. The sickness of the Ulaid disappeared, but the convalescence process begins.

The man awakened up to the divine life by this naming ceremony is no longer a slave of this weakness symbolized by the Noinden or Ces Ulad. The god-or-demons do not see mankind like men, because the men see only appearance, whereas the god-or-demons, themselves, see also the hearts.

This is why such ceremonies of the name are generally supported by an oath. The new convert in particular has to declare that he gives up his mistakes and wants to turn his back on the absence of beauty of niceness and of good which results from this.

The “pagan baptism” ritual of the little children is, of course, very different on these points, but it provides too, a renunciation similar to that which is in the naming ceremony of adults, but that the fosterers or biological parents pronounce. The potential adoptive parents indeed always had an important place in Celtic tradition. Their presence testifies to the entry of the child in the Celtic-druidic community, of course, broader than that of the family clan. They are invited to worry at the same time as the parents, about the education of their godson (or goddaughter). They can even be led in certain circumstances, to replace the parents in this task. It is therefore preferable that the anmenacta or anuanacta as pagan baptisms are celebrated in the community gathered especially at the time of the great festivals like that of the trinouxtion Samoni (os), Beltene, and others.

The soul of the infants died without anmenacton directly return to be melted in the universal psychic big reservoir called awenyddio, like a water drop in the Ocean; but for those who survive all becomes possible then.

The act of naming was always of a major importance, what has no name does not exist. The name makes a place in the community.

The name may also mainly determine the destiny of his bearer, and, consequently, to presage his future, because it is also accompanied by a whole series of gessa which will guide him in his life.

Nothing to see nevertheless with the current “astrology” of names).

And it is only thanks to this initiatory name that the believer can begin to really be a member of the people of the god-or-demons. This naming is like an awakening (amarcolitanos) to the true world, and to have a Celtic initiatory name is therefore essential to enter druidism. By this attachment to the god-or-demons and to their people the new dagolitos takes part from now on in the triple function of every human society.

“You are the hyperborean nation, the holy nation, the royal function, some warriors, the people which are of the god-or-demons, some creator, Aes Dana! ”

The baptized one through the pagan baptism then becomes inhabited by this divine sovereignty which makes him another man. This received sovereignty makes that the baptized of pagan baptism cease being slaves, some afraid animals, but become sons of a king.

By this ceremony the “named one ” will be made even adoptive son of the god-or-demons. The former high-knowers went as far as to speak in this case of “deification.” The whole by a kind of anticipated apotheosis. Occurring not after death but with the beginning of the life. And, of course, more democratic than in the case of the Roman emperors.

The “Named one” takes part in the priestly function when, by friendship for the god-or-demons, he dedicates to them his person and his existence to them. Particularly at the time of the druidic service, through his conscious and active participation in this ritual.

The “Named one” takes part in the royal function each time he condemns and fights injustice, concretely, by the services done to his clan, his friends; each time he contributes to reorienting this world in the direction desired by the god-or-demon of the high-knowers (De dhruadh. Mhu dhe tar gac nde specifies even the Irishman called Mug Ruith).

The “Named one” takes part in the heroic function when he defends our cause against all odds.

The “Named one ” takes part finally in the basic function of the aes dana by achieving with heart and conscientiously his work. An honest work. NB. As regards dignity or human rights the new druidism equates the aes trebtha who are former atectoi (the atectai are Celtized peoples) to the aes dana. There is more true nobility in making corn growing, or bringing back fish every day, even in making shoes than in living as a parasite of the society (merchants, speculators, politickers, leaders of multinational company, intellectuals, professional sportsmen, stars of the show business or of the media).

This attachment with the people of the god-or-demons is conveyed concretely by the means of various local communities or toutas. It is there that a support must be sought so that the newcomer can continue on the best route of the blossoming of his Celtic being.

Those who received this naming ceremony are definitely marked by the other world, the true one. This indelible mark, this seal, makes the "named ones" ready to take part in all the other rituals. What about, however, those who will never be able to receive such a ritual? To this question the primordial high-knowers already answered by advance and by definition in a way.

Those who, without extremely serious fault from them, are unaware of everything about druidism, and are still andabata (opposite of amarcolitanus); but, however, seek the truth in their heart, sincerely (since the god-or-demons act even in the heart of infidels or unbelievers) and behave in a courageous way or without doing something wrong, these too will enter the kingdom of the god-or-demons after their death.

The naming ceremony is indeed one of the treasures shared with the other pagan ones, beyond their multiple errors. A human being is not a number and every human being therefore receives a name from his parents or a nickname from his community.

Those who believe in the god-or-demons and who have an initiatory name to guide them, continue to be in a certain mind communion the ones compared with the others; even if this communion is, of course, very imperfect compared to druidism.

Man is in the image of the god-or-demons but deprived from their aura. The one who believes in the god-or-demons becomes literally son of the god-or-demons, therefore grandson or factor of the Fate (of the Tokad). This adoption gives him the force come from the top. Does Christianity realize well what it proclaims when it writes: From now on therefore, sharers in Christ you are appropriately called "Christs" (St. Cyril of Jerusalem).

Fed with the word of gods, the true Celts too become gradually, some gods, and they become for men as a fire in the night; because the high-knowers were sent towards the nations by the Morrighani after the battle of the Plain of the stone pillars or burial mounds to announce to all tribes the good news of the suscetlon.

"Hell doesn't exist
And everyone will go to heaven.
Peace up to heaven.
Heaven down to earth.
Peace on earth
And beneath heaven,
Prosperity, and strength in each one! "

Celts are the priestly nation par excellence (Caesar. B.G. Book VI, 16-18: "admodum dedita religionibus"). This is why therefore it is necessary to believe the Celts when they speak about the Divinity, in this field, they have a good knowledge of it.

Notice on the conversion ritual.

Are fully enlisted in the association that is the Ollotouta those who, being Celtic-minded, or at least being not Semitic, neither Hamitic, nor Mongolian, and so on, minded... agree to conform to the mystic and ethics of the eponym people and to be assimilated to it.

The dubbing (virolaxton).

Every teenager having been prone to a name ceremony carried out during his childhood can (and even must) ask for his dubbing.

The anmenacton itself (the naming) having for a subject a child by definition; it is obvious that he is not yet indeed at this time clearly aware of what he does or to what he has committed.

The dubbing is consequently the necessary ratification of these promises of the "pagan baptism." By the dubbing ritual the link with the people of the god-or-demons is made conscious, and at the same time is enriched by an increased spiritual force.

Concretely the new members of the people of the god-or-demons are thus bound more strictly from now on, at the same time to defend and spread druidism; because philosophical and considered paganism is a hope for Mankind.

The symbol of this mission is the handing-over to the young person of his first knife or its first dirk (of a bunch of keys for the girls). Traditional gesture to make somebody either a warrior or a knight either a

lady (or more exactly a young lady). With the handing-over to the young person of his first weapons, or to the girl of her first keys, it is highly significant.

It is a question of communicating the perpetual sacred fire from Taran/Toran/Tuireann to the young persons sent on a mission on this Earth, in an "Ambicatusian ver sacrum."

The dubbing supports them in the fights of the life, in the struggles they will have to wage in order to live in honor and dignity.

But in order to be allowed to receive dubbing, you must have been prepared for that. It is particularly necessary that the child became aware of the commitment of his naming ceremony of not long ago, and that he is disposed to assume it. He must be ready to set himself an example and if necessary to carry out the missions which will be his ambicatus or his personal ver sacrum to him, for the good of all. The dubbing being always attached very closely to the name ceremony, it is preferable that the potential adoptive parents or fosterers of the child are the same ones on this day. The dubbing is generally carried out between 12 and 18 years.

It is usually a high-knower who deals with this ritual. The fact of receiving the sacred fire (Taran/Toran/Tuireann) from the own hands of the local high-knower, emphasizes more the bond which links the young people to the Celtic-druidic community and makes him become from now on one of the members of the tribe. The dubbing hands down to the young people the Celtic mind. They are thus marked forever with a new and double characteristics: that of man (or woman) of their clan, but also of herald witness of the true world.

As its initial context suggests it, the dubbing strengthens the one who receives it in his will to be (Celt). To be a Celtic woman (the French Jean Markale would say). He commits to take part in the priestly function of Celtism with a renewed strength; to fight against our weaknesses (the spirit is willing, but the flesh is weak) even in the difficult situations, represented by the typically Celtic myth of the disease of the Ulaid (Ces Ulad or Noinden Ulad).

Very specific ritual, the dubbing, however, takes its whole meaning only in connection with the naming ceremony and the ancient Celtic initiation. By the dubbing ritual, the young person having been thus distinguished, receives more than the simple sword of justice of Noadatus/Nuada/Nodons, he also receives the weapons of the mind of Taran/Toran/Tuireann and becomes in turn a herald of the clan of the children of the great goddess-or-demoness, ready for the "Ambicatusian ver sacrum" of one's life. The force come from the top (the sunartion) very different from the rough nertis of the warriors or soldiers, is the quality of the mindset or of the soul/mind guaranteeing to each one the constancy in the seeking for beauty good and niceness. This come from the top sunartion, makes able to overcome, even the fear of death, and to face ordeals or persecutions. It predisposes to go until the renouncement and to the sacrifice of one's life to defend a right cause.

"Happy the peoples beneath the Great Bear [...] because they do not know this supreme fear which frightens all others: Hence the spirit inclined to throw itself on iron and this lack of care put to save a life which must be given back to you." (Lucan, *De Bello Civili*, I, 454-462).

Like the naming ceremony of which it is the completion, the dubbing too, is given only once.

Engagement, weddings and marriages.

There is no primeval androgynous persons in the Celtic tradition, but some men and women.

The couples who wish it are formed in Ambolc and announce it to the clan (to the Touta). At the end of the due time, they take then, or not, the decision to marry. When two Celticists marry, their union is like an oath.

The myth of the sacred wedding (thus of the hierogamy) of the Celtic Hercules and of Keltine, expresses pictorially, the subjacent principle of the divine plan in the field : the attraction and the coincidence of opposites as the source of life and energy. What it is called a binomial in the French political world where there are well right to stress this importance of the complementarity of the genders! Which by no means excludes the equality as regards civil rights and the equality in dignity.

Here what thinks about that Henry Lizeray himself.

“According to the druidic traditions preserved by the Greek authors, Celtus is the primitive and generic name of the whole race. It was replaced by that of Galatians since Hercules, carrying the bludgeon, married Galatea, a daughter of the king Celtus. He had from her a son, Galates, from where the Galatians have their name. It is an allusion at the time when bludgeon replaced knife as a weapon. When Alesia, capital of the Celts, was razed by Caesar, its inhabitants did not move far, into Langres, one of the oldest towns in the world, where the cutlery art still flourishes” (Henry Lizeray. S.D.D).

They are unfortunately whimsical etymologies on behalf of Henry Lizeray, this great French high-knower that we knew better inspired, but it is the thought which is important. The marriage is the bond by definition uniting a man and a woman and beyond their person, the clans of which they are some members. The wellbeing of the whole society depends on the solidity of this kind of alliance. As Plutarch saw it very well, “Neither are the pleasures received from any other source so great, nor the benefits conferred on others so lasting, nor is the glory and beauty of any other friendship so noble and desirable, As when the man and wife at lodging and bed Under one roof a life of concord lead. Moreover, it is a thing warranted by law; while Nature shows us that even the Gods themselves stood in need of love for the sake of common procreation.

Thus the poets tell us that earth is in love with the god who pours the showers, and heaven with the earth; and the natural philosophers are of opinion that the sun is in love with the moon, that they copulate every month, and that the moon conceives by virtue of that conjunction. And it would of necessity follow that the earth, which is the common mother of all mankind, of all animals, and of all manner of plants, would one day cease and be extinguished, should that same ardent love and desire, infused by the God, forsake matter; and matter cease to pursue and lust after the principles and motions of generation. ... I say more than this, that the love of virtuous women does not decay with the wrinkles that appear upon their faces, but remains and endures to their graves and monuments. Then again, we shall find but few male couples of true lovers; but thousands of men and women conjoined together in wedlock, who have reciprocally and inviolably observed a total community of affection and loyalty to the end of their lives. I shall instance only one example, which happened in our time, during the reign of Caesar Vespasian...” (Moral writings, Dialogue on love, chapter XXV). Marital love was never a vain word among Celts as the touching story of Eponine and Sabinus and many others proves it still besides (Kiomara and Ortiagon, Camma...). The Celtic marriage was always solid. It aims at a unit which, beyond the union of the bodies, leads to be one heart and one soul.

If the marriage had as much importance in the eyes of the primordial high-knowers, it is because within the marriage and therefore the family a whole set of personal relations is built. Relationship between spouses, fatherhood motherhood, kinship, which give to each one his place in the nation and the community, including that of ancestors.

The ritual of engagement or weddings, as regards it, aims at blessing the union of the men and women through whom the perpetuation of the ancestors and, therefore, of the worship which must be celebrated for them as a perpetual flame, is carried out. This union is consequently very important and constitutes one of the pillars of the survival of the people, of the tribe. It must consequently be solid as a rock or a ship able to face all the storms and of which inhabitants may say as in the case of the first water-buses intended to sail on the Seine in Paris: “She is tossed by the waves, but does not sink.” Latin “Fluctuat nec mergitur.”

Characteristic of the Celtic weddings: it is not the blessing of the high-knower officiating, but the assent of the promised ones which makes the marriage. From where the obligation to have witnesses being able to attest all this. The assent of the future spouses must be conscious and free, free from every threat or from every fear, without any constraint. In the contrary case, there would not be really marriage. It would have to be regarded as null and void.

The myth of the weddings of the Celtic Hercules and Keltine or Galatea shows us well that the marriage is the first of all the institutions of civilization. Sexuality as well as fatherhood or motherhood or the filial duties always formed one of the great concerns of the primordial high-knowers and of the former druidism (cure of sterility, rites to find a husband, punishment of parricides and so on). You will be a father, my son; such is the geis, such is the command, which is at the same time a blessing.

There is no primeval androgynous persons in the Celtic tradition, but some men and women. The marriage of a man and a woman is therefore an important human reality which has its justification in the perpetuation of Mankind as in its progressive rise towards Supermankind; because there is not between men and god-or-demons some insuperable barriers, barriers that love or friendship cannot cross.

“ The sons of God saw the daughters of men that they were fair and they took them wives of all which they chose. There were giants (Nephilim) in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men who were of old, men of renown (Gibborim) ” (Genesis 6,2-4).

Love is a plastic feeling. It implies between the spouses an intimate personal and reciprocal gift of oneself. There cannot be solid marriage between dagolitoi or believers refusing to completely give one to the other within the framework of a common faith in power life. And this is why the self-blessing of the marriage for a responsible fruitfulness is also a ritual. Like all the rituals, it comprises words and acts. This self-blessing is an oath of fidelity but also a more general reciprocal engagement. As an oath the ritual gives to the husbands the duty and the force to honor their parents, their ancestors, and to be about them the living testimony to their children. But it is a bet on the future we have said. As a bet on the future, it confers on them the force and the duty to defend oneself mutually. Ammianus Marcellinus. A Roman history. Book XV, chapter 12. “A whole troop of foreigners would not be able to withstand a single continental Celt 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 fallow 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.”

Not to forget, however: the need that there is absolutely free assent. The matrimonial assent is the act of will by which a man and a woman are given and are received themselves mutually. The marriage can be advised even arranged by the parents; but it is the assent of the parties, clearly expressed between adults and legally competent which makes the marriage, not the agreement of the parents. Nothing can replace this free assent.

The expression of this assent is consequently one of the essential rites of the ritual.

In the former druidism, they were the future spouses who gave each other the sacrament when they concluded the commitment to start a home and family together, a new community of life, a hyphen between rival clans.

Even during the time of the former druidism, so that the oath is valid, the presence at least of a vate, even of a veled or a gutuater/gutumater, was needed, in order to be used as favored witness (as high-knower).

Favored witness to whom two other witnesses chosen by the spouses themselves came to be joined. The celebrating high-knower of the ceremony recorded the oath of the spouses then, for information of the community.

The current oath takes place in a celebration which comprises a reminder of the word of Ogmios on this subject as well as a blessing (self administered by the spouses).

The wedding ritual can be twinned with a ritual of atenoux or divertomu, since this ritual is by definition also that of a mystical union (creation of an egregore) in addition to be that of a commensality..

The main characteristic of the Celtic marriage is its solidity we saw with Plutarch and Ammianus Marcellinus, from where its highly beneficial nature.

The marital fidelity is particularly difficult in a world where the divorce is the easy solution for the failures or the difficulties.

The divine spark received at the time of the ritual gives each day to the spouses the strength of living according to this commitment.

The heroism this fidelity can involve sometimes is a testimony of the highest value for the whole of the dagolitoi (believers). See the case of Eponine and Sabinus.

The children are the most invaluable gift of the marriage of a man and a woman, and they contribute to the blossoming of the spouses themselves.

To pass life obviously implies to accompany the growth of this life, to educate it. It is therefore one of the first responsibilities of the spouses.

This education normally begins inside the family itself, but it lasts the time necessary so that the children reach their maturity. It is done with the cooperation of multiple educational authorities like that of the potential adoptive parents or fosterers for example, which combine their efforts so that the child becomes a man.

In druidic philosophy, this educational mission of the parents is therefore raised to the dignity of a priesthood. In short the children contribute to the happiness of their parents and their completion. Through the marriage a union intended at the same time to bless the husbands in sexuality without taboo but responsible and to give birth to children, is contracted. If for various reasons this cohabitation becomes impossible, druidism accepts the legal separation from bed and board and the division of the property, when the husbands do not want to go to the divorce.

If, unlike the famous Parisian ships of the brand *Fluctuat nec Mergitur* the couple tossed by the waves ended up sinking, it goes without saying that there is no need for the presence of a druid to sanctify this sinking, the druids will worry only about the future of the children born from this union; and even more so that in a druidic marriage it is the future spouses who self-administer the nuptial blessing, not the officiating druid. As for the civil authorities, the druids have nothing to advise them in this field.

The consolamentum.

Cure and heal the casualties or the patients, the men having left Hyperborea requested from the primordial high-knowers; the casualties, patients, as all those who are suffering. And so the former high-knowers prepared remedies and cured many patients or wounded persons.

The care of the casualties or patients formed an important part of the work of the former high-knower. Archeologists found in Germany, in a grave located at Obermenzing in Bavaria, the body of a man who was probably a surgeon high-knower of the year 200 before our era. He had also been buried with a sword, a spear and a shield. But he was above all a doctor and not a warrior since they found in his grave a trephine (making it possible to withdraw from the cranium small sections of bone in order to reduce the pressure exerted by the brain-pan on the brain), a probe as well as a retractor. Cf Jose Maria de Navarro and his study on the grave of a doctor of La Tene found in Bavaria, published in 1955, by the prehistoric society.

Wounds disease and suffering can indeed mark the life of any man, often at the point of being able to even lead to despair. The old age itself also comprises some handicaps which are connected with the disease.

But before these ordeals, the god-or-demons do not leave their human brothers helpless. For instance, Lug assisting Cuchulainn.

Lucan. Book I, lines of verses 444 to 462. "Vos quoque qui fortes animas, belloque peremptas, laudibus in longum vates dimittitis aevum ." You also, vates who by your praises send in the almost eternity the great souls killed in action."

What Lucan reports to us is therefore extremely clear. Those who die in action, helped by the songs of the vates, go directly into the other world parallel to ours which is called Heaven after their death... In action, in action, but isn't it a fight that each key moment of the life ???

If one of you is sick or wounded, let him therefore call those who know. They will pray on him after having prepared remedies; and if the remedies do not save him, the prayer will secure his passage in this parallel other world of heavenly nature which is called Vindomagos.

The main key periods of this ritual are the prayer, the laying on of the mallet of *Suqellus* and the administration of various symbolic remedies (their medical effectiveness is no longer conceivable today).

In the consolamentum, the high-knowers combine, as they always did, the good of the bodies to the good of the soul/minds. This is why this ritual was in the beginning a ritual of cure. The vate, by preparing the remedies, calls on the patient or the casualty the force of the spirit of Lug. Thanks to the power of this interdependence of the divinity and of the men, the *dagolitoi* or believers, sick or seriously wounded, also profit, themselves, and at a distance away, of the beneficial effects of the youth or health Fountain appeared during the battle in the Plain of the stone pillars; or of its

various earthly equivalents as the thermal springs of Bath, the fountain of Glanum in the south of France, and so on.

It is what we call today the placebo effect so much is great the power of mind over the matter. The placebo effect indeed illustrates the influence of the mindset on organisms: the psychosomatism.

The consolamentum can be administered to every dagolitos (believer) beginning to be in danger due to disease wound or old age, if he had asked for it beforehand, at least implicitly.

This consolamentum could be reiterated if the patient or the casualty, after recovery, relapses again seriously or if, during the same episode, his state worsens abruptly. Thanks to these gifts of divine sovereignty, these periods of suffering can also often appear fertile. They are decisive periods for the improvement of the minds. The inner peace found again with the god-or-demons, is changed into strength. As the German Vauvenargues said it one day: "What doesn't kill me make us stronger."

It is recommended in certain cases to associate the patient or the casualty with the sacrifices of atenoux and divertomu, by making him take part in the psychosomatic regeneration brought by these rituals. For the dying persons, this life beverage can even be the last of the rituals.

This ultimate participation in the sacrifice, of the druidicist, is as Charon's obol Greeks say, the last rites Catholics say. Spiritual food and supplies for the last stage, that of the great passage towards the other world, that of the entry in the Vindomagos. Such last rites are not necessary to benefit from the pact (caratrad) formerly passed with men to psychopompous deities like Epona and all the others; whose benefits are capable of changing even suffering and death (aren't they iovantucaros virotutis dunatis toutatis contrebis mopatis and to be complete anextlomaros?) but they can on the contrary be very useful in the event of meeting the wrong kind of person, of the kind wrathful deities like Catubodua, would say our Buddhist friends of Tibet, on the occasion of this last trip of the soul-mind.

The very possibility of this ultimate communion of devogdonion commensality, thanks to soma or haoma (mead or sacred ale kind cervesia for the high-knowers) can show that beyond the death, which is only the middle of a long life, the god-or-demons always expect our participation in the eternal banquet of the life in the Vindobitus.

To notice. In the case of the consolamentum (disease or serious wound), the community may also pray to recommend the patient to the god-or-demons and to require his physical or spiritual cure. Such an egregore of course strengthens the placebo effect.

Funeral.

The druidic initiation finds its achievement in the ritual of the funeral because, as we said it, death is only the middle of a long life.

The funeral praise, called formerly "lamentations," is a humanly required moment of all Celtic funeral. It was formerly entrusted to vates as the quotation of Lucan shows it very clearly. "Vos quoque qui fortes animas, belloque peremptas, laudibus in longum vates dimittitis aevum." You also, vates who by your praises send in the almost eternity the great souls killed in action."

Lastly, it is a question of entrusting to the earth or to the fire the body which will live again in another world (orbis alius Lucan says).

"Therefore they cremate and bury with the dead things that are suitable for the living" (Pomponius Mela III, 2).

N.B. Nowadays of course that is only symbolic.

Lifting of elude or of ne litom.

The community life into which today rituals introduce is supported and structured, not only by those we have just seen; but also by a certain number of other rituals, of which that of the lifting of elude or of ne litom. The ritual of lifting of elude or of ne litom, is intended to restore the confidence of the god-or-demons, but also of the other members of the tribe (touta), destroyed or damaged by a very gross or very serious fault.

We know no longer many things, on the other hand, about the ceremony of the former druidry called ritual of execration or excommunication.

Because the high-knowers always understood that man remains a fragile being. The spirit is willing, but the flesh is weak.

Reminder about the Noinden Ulad and the Ces Ulad. These two fables seem rather different at first sight. Dumézil in his time (*le Trio des Macha* 1954) understood well that all these stories having as a heroine a named Macha were all what remained to us of a fable having a very completely different philosophical range: the ideology of the three functions. He makes it a metaphor of the danger - by butterfly effect- of every breach in the social harmony or balance: order, justice, defense, and social complementarity or complementarity of the genders.

Mac Cana and others pointed out the similarities with the legends of the "Melusine" type.

On the other hand, we hardly agree with the "Medusa" or "Sheela Na gig" effect evoked by B.K. Martin (A reading of the Irish Noinden Ulad). On the other hand, in contrast we follow him completely on the importance of the name of the two twins of Macha: Fir (Truth/Justice) and Fial (modesty). And the copyist monks of the time had understood well that an original message having a value deserving to be handed down to the future generations was in all that.

We will summarize it as follows:

- a) there exist human weaknesses kind disorder, injustices, mix of genres, bragging, hubris of the upstart, non-respect of women, etc.)
- b) And if we don't beware they can involve catastrophes.

Such is, according to us, the moral of the Irish fable entitled "the nine-day period or sickness of the Ulaid" (noinden Ulad, or Ces Ulad). From time immemorial indeed there were men to give up the faith of their forefathers, to disavow it, like Trogue Pompey or the famous Caius Julius Rufus who made a triumphal arch build in Saintes in France, even to get to the point of committing acts seriously contrary to the minimal ethics or *reda*: murder of foreigners, lies or injustices (Abraham for example). The medieval Celtic Law had a technical word to designate then the civil or religious atonement of such faults: *ericfine* or *galanas* = "wergild."

As regards the druidism itself, the ritual of lifting of elude or of *ne litom* is rather reserved to the men and women guilty of particularly serious faults and particularly to the high-knowers (a high-knower lying, cheater or thief, is unacceptable); because to all the others Celtic morals forgives the slight faults if they are followed by some compensations. It is enough to fix the evil which was done. From where, as we have had the opportunity to say it, the automatic resort to the wergilds, called in Gaelic *ericfine* or in Welsh *galanas*.

Regarding the sodality, it could not be a question of a fine, or then symbolically equivalent to that claimed for crimes located halfway between that of the druid *Senchan Torpeist* (parasitism) or *Nede*, (even *Athirne*: high treason with aggravating circumstances).

We say well symbolically and not effectively, and not materially speaking, because what is important it is that the culprit, the one who had excluded himself from the sodality through his actions or his words, made a public gesture putting itself well in line with the famous 12 Irish ordeals of Cormac (*Echtra Cormaic i Tir Tairngiri*), that is to say enough to restore the lost confidence. See our (note) book number 19.

N.B. The ritual of lifting of eludes is granted to any man or any woman considering one's faults serious enough to need it, and as many times they wish it; insofar as, of course, they really became aware of the seriousness of their act.

THE PRIESTLY RITUALS.

Initiation as a disciple.

It is necessary to be informed to be able to inform, it is necessary to be light to enlighten, to be close to the god-or-demons to bring closer to them the others.

Come to this point of our brief talk on the subject, it is important to dispel once again a generally accepted idea. Many pseudo-high-knowers spread a rumor (in order to emphasize themselves of course) that twenty and one year of studies are needed to become a high-knower. Such an expression misleads.

Druidism is elitist, not by hubristic or megalomaniac self-proclamation, but by the means of a very serious selection. However who says selection says many applicants in the beginning (before the eliminatory tests). The text of the De Bello Gallico (VI, 13) by Caesar is very clear on this subject... "Multi in disciplinam conveniunt (many men come together for learning)... Itaque annos nonnulli vicos in disciplina permanent (some remain in training for 20 years)". The nonnulli in question, there are those who, after fourteen years of ordinary, traditional schooling (to learn how to read, write, and so on...) go to the studies of the Celtic theology, i.e. to the druidism strictly speaking (the last seven years).

The theological studies themselves of this druidism strictly speaking therefore lasted 7 years, and not 21; each one being supposed to have learned how to read, write, count, speak... during the first 14 years of his ordinary life, because the school started when you were 3 or 4 years old among Celts. The first ranks with the matching priestly status for those who were to go until the end could therefore, of course, be got before they were twenty-five years old. In the immacallaim in da tuaraid or dialogs of the two sages, the Irish high-knower Nede must even put on some beard on his chin in order to face his competitor Ferchertne, so much he is young.

In summary, if you have normally been to school as a youngster, that is enough to enter our rows. The initiation in the strictest sense of first of the druidiactions, is a rite of passage. Every initiation evokes a passage: the entry in an unexplored world. It is particular the case of the types of initiation practiced in the secret societies. But that is even truer of the druidic initiation, from where its name in Celtic language.

The comrunacton makes pass from the darkness in the world of men, marked by death and weakness (the famous sickness of the Ulaid), in the light of the true world, radiating with life and immortality. It was regarded besides by St. Patrick as a desertion of the Christian baptism, of course. Initiation makes us take part in the mysteries of the divine life. It is truly a rebirth after an initiatory death, in arbore suspenditur, mother of a new man.

It symbolically reminds of the 3 nights and days that Hesus spent, hanging on his tree (what is certain, it is that the sufferings of Odin described by the Havamal - stanza 138 and following - are drawn from the Gaelic tradition); and that the one who leaves victorious this ordeal is like dazzled by the daylight in the beginning. Every initiation is indeed also a return to the universal matrix, within the belly of the cosmic great mother goddess-or-demoness. Every initiation is (through its loneliness, its autosuggestion, its drinks, etc.) a universe where divisions cease, where the union of the opposites is possible, where the passage from a level to another is possible. At least theoretically.

Ordainments.

In the ancient world, compared to the ordinary men of the non-priestly class, the god-or-demons are all some high-knowers, as all the high-knowers are god-or-demons. The expression is a little exaggerated but that shows well that it is there the very first one of the human functions. By this ordainment, the high-knower takes part in the power of the god-or-demons. Those who were already consecrated by the naming ceremony, even the dubbing, and were well initiated as disciples, can therefore receive this particular consecration called ordainment; i.e., to be integrated in one of the orders of the consortia sodalicia (to take over the word of Timagenes). The ritual in question goes quite beyond a simple election delegation or institution, because it confers on the Celtic priest a sacred power, the auctoritatem we have said, or more exactly a part of this one, we have also specified; in order to intervene for men, in their relations with the sacredness, because they speak the same language as the gods: they are "Homophonon" (Diodorus of Sicily)

This divine auctoritas of the Celtic priests does not mean, of course, that the high-knower in question becomes perfect. He remains prone to the human weaknesses of all kinds, alas, as we could! still recently see it.

Ordainment as vate, veleda or gutuater/gutumater, also confers the task of teaching. The ordainment as high-knower confers the task of teaching as directing, in the etymological sense of the word (the rix is the one who shows the way). It is therefore up to the vates the veledae and the gutuaters/gutumaters, to assist their high-knower. The celticists having been ordained have a triple work: divine worship, teaching, moral magistracy (magisterium).

The vates have particularly the delicate mission of looking after the soul/minds or of being spiritual advisers. They must consequently have the experience of the human things, some respect or gentleness towards the one who has been "mistaken," some patience, but also the love for the truth. Considering the delicacy of the subject as well as the respect due to the persons, the confident vate for example is bound by an absolute professional secrecy in this field, exactly like a doctor.

There exist three principal means to succeed in making open out one's soul, three paths.

- The way of the god-or-demons, or reda (they are according to our ancient inscriptions, iovantucaros virotoutis dunatis contrebis mopatis in short anextlomaros...) sought by the largest number of people who cannot do better, because rare are the men who have the force to go further.
- The way of the fighters (kingetes), generally chosen by a minority.
- The path of the high-knowers.

Path of the fighter (kinges) and path of the high-knowers, make it possible to reach as of here on earth the state of awenyddion or wakening-illumination-liberation.

With regard to the way of the high-knowers, it is, of course, not only a self-blossoming through knowledge; but also liberation due to the intervention of the god-or-demons who always choose some men to exchange with them. What must therefore characterize this way, it is the fact of being used as a bridge between men and god-or-demons (A fo ben, bid bont), but also empathy and comprehension. It is a question of being a good interpreter!

The various ordainment rituals therefore consecrate in their function the men and women called for practice in a permanent way the function of an intermediary between god-or-demons and men. Once again "A fo ben, bid bont".

Ordainment among us is a coronation or a sacrament of will. By entering our sodality, the disciple becomes a human being with one's soul already partly opened out, a comrunos, what implies a man of the sacredness, member of the priestly body.

Our faith in another world having been lengthily expounded to the disciple during his years of training, so that he can be gradually pervaded with it; after his entry in the orders, he will therefore in turn give it back in its entirety; but while bringing it up to date, it since we are not a religion of the (written) dogma. The letter kills and only spirit gives life!

In the case of the ordainment of a vate, a veleda or a gutuater/gutumater that is formalized by the dialog which is undertaken between the disciple and the great investigator.

The interrogation relates to each legitimate aspiration of every young person, entering the active druidic life, and the profession of faith answering these questions, is reiterated in the name of the whole community by the person playing the part of investigator.

The god-or-demons after the battle of the Plain of the standing stones and burial mounds and their voluntary withdrawal out of this world, gave up or entrusted up to the druidicist ategnati the care to carry out the daily twice-monthly or annual sacrifices necessary to the good running of the world.

N.B. Because it goes without saying, in spite of what the Irish tradition affirms (still a heresy moreover); that it could not exist, logically, high-knowers among men before the god-or-demons gave up the land to them while withdrawing in another world.

Since the world began, the god-or-demons never ceased proposing alliances (caratrad) to men. For this last alliance, therefore they chose mediums between them and men: the primordial druids. The today druids (the true ones) are therefore the successors in spirit of these primordial high-knowers and, consequently, also some "twice born."

The god-or-demons therefore inspired consequently, by associating them to their service, the primordial high-knowers. Particularly on mythology. The fairy Morrighani after the last battle of the plain of the stone pillars or mounds, had already, of course, announced all that (metahistory), but the exemplary drama of the life and work of the great Hesus Cuchulainn was necessary so that the news about that are relayed to us (to).

A link was therefore as of the beginning bound between the mission of the high-knower and the witness to be borne in this world.

The primordial high-knowers pray and fast. They cure or give the golden torc to their disciples. They remind of the gessa in the ethical code of the reda, gather the dagolitoi (the believers) and celebrate the sacrifices (of divertomu, of atenoux, and others).

The word chosen by Ammianus Marcellinus in order to characterize them, sodalicium/sodalitium, expresses the notion of a constitutional body, a little in the image of that of the Parisian boatmen for example, in the civil sense of the word (their motto translated into Latin became "fluctuat nec mergitur").

River circulation was formerly an important issue and the trade association of Parisian boatmen was therefore a powerful fraternity. To notice: a pillar offered by the aforementioned trade association in Lutetia and which teaches to us much about the design of the religion of the time. In the Middle Ages, the corporation remained the way according to which work was organized in the majority of the professions. A corporation had its own regulation. Nowadays corporations exist only to manage certain civil professions considered as being of public interest (Medical Association, Bar Association, etc.). The modern druidiactio took over this concept in connection with its own constitutional bodies therefore, especially because of the discipline and of what ethics imply, as in the case of the various professional associations such that of the doctors (Hippocratic oath, etc.) aren't the high-knowers some doctors of soul/mind?

Let us say that the boatmen had the role to go down and to go up the big rivers or the little rivers; and that the high-knowers, themselves, have the role to help their fellow humans to cross them to go from a bank to the other, in the two directions besides; from the world of the dead or almost to that of the living in the case of the high-knowers doctors looking after the casualties or the patients; and conversely, from the world of the living to that of the dead in the case of the high-knowers religious ministers or spiritual advisers. We find the same image of such "a crossing" besides, or the same comparison with frontier runners, in Procopius.

"Along the coast of the ocean which lies opposite the island of [Great] Britain there are numerous villages. These are inhabited by men who fish with nets or till the soil or carry on a sea trade with this island, being in other respects subject to the Franks, but never making them any payment of tribute, that burden having been remitted to them from ancient times on account, as they say, of a certain service, which will here be described by me. The men of this place say that the conduct of soul-minds [Greek psyche] is laid upon them in turn. So the men, who on the following night must go to do this work relieving others in the service, as soon as darkness comes on, retire to their own houses and sleep, awaiting him who is to assemble them for the enterprise. And at a late hour of the night they are conscious of a knocking at their doors and hear an indistinct voice calling them together for their task. And they with no hesitation rise from their beds and walk to the shore, not understanding what necessity leads them to do this, but compelled nevertheless. There they see skiffs in readiness with no man at all in them, not their own skiffs, however, but a different kind, in which they embark and lay hold of the oars. And they are aware that the boats are burdened with a large number of passengers and are wet by the waves to the edge of the gunwale and the oarlocks, having not so much as one finger's breadth above the water; they themselves, however, see no one, but after rowing a single hour they put in at [Great] Britain. And yet when they make the voyage in their own skiffs, not using sails but rowing, they with difficulty make this passage in a night and a day.

Then when they have reached the island and have been relieved of the weight of their invisible passengers, they depart with all speed, their boats now becoming suddenly light and rising above the waves, for they sink no further in the water than the keel itself.

For their part, they neither see any man either sitting in the boat with them or departing from the boat, but they say that they hear a kind of voice from the island which seems to make announcement to those who take the soul-minds [Greek psyche] in charge as each name is called of the passengers who have come over with them, telling over the positions of honor which they formerly held and calling out their fathers' names with their own. And if women also happen to be among those who have been

ferried over, they utter the names of the men to whom they were married in life. "(Procopius. De Bello Gothico IV, 20).

N.B. Another matching word is the Latin word "collegium" or "college."

The induction in one of these representative bodies is done by a kind of true second birth including the handing-over of the torc and the consecration prayer; which make a simple member having received an initiatory name, a religious minister.

The new high-knowers of the druidication enter thus the corporation which succeeds the college of the primordial high-knowers.

Within this druidic college and directing it, a Primate inter pares is responsible for the task entrusted by the Morigani (meta history) to the first of primordial high-knowers.

"Hell doesn't exist
And everyone will go to heaven.
Peace up to heaven.
Heaven down to earth.
Peace on earth
And beneath heaven,
Prosperity, and strength in each one! "

This 2nd or 3rd druidic birth is always celebrated by another high-knower, who gives a torc. This torc symbolizes the strength of the god-or-demons (sunertis) which made them religious ministers. In the former druidism, a consecration prayer was then recited while a shield was put in his hand. This shield symbolized the mission which also fell on to him from now on: to take care on the soul of his nation by seeing what is appropriate to it and by intervening so that it provides a model example, in accordance with its destiny of predestined royal and priestly people speaking the very language of the gods (druidic magisterium).

Through their second or third birth, the high-knowers receive with the task of managing the sacredness that of teaching and guiding spiritually we noticed; but because of the very nature of these tasks (need for international exchanges or colloquiums), they can practice them only in close cooperation with their President (Primate) and the other members of the corporation.

To be ordained vate, veledae or gutuater/gutumater, and all the more so high-knower, is not a right, but a task. It is not a due, but a work. In the time of the ancient high-knowers, vates, veledae or gutuaters, were selected among the dagolitoi having shown their vocation or their attachment to the quest for knowledge.

Vates, veledae, and gutuaters/gutumaters, are interdependent of their high-knower in the management of the toutai which are entrusted to them. N.B. The high-knowers receive effectively/theoretically, the task to deal with a territory from the religious point of view, within the various, Celtic or assimilated, nations (Cimbri, Teutons, and other Lugii or Bastarnae in Ukraine). Prolongation of the ministry of the primordial high-knowers, the ministry of the vates, veledae and gutuaters, like that of the high-knowers, is itself also all at the same time priestly, royal, and fighting. They take part in the celebration of the rites of atenoux and divertomu also, where their mission finds his achievement. The druidic service is indeed the top and the culmination of this ministry. Lastly, they administer the consolamentum to patients. To make tirelessly the soul/minds pass from a bank to the other, isn't it their primary vocation?

Like in the case of the name ceremony, the dubbing or the initiation, this ritual is granted once and for all. It gives an indelible spiritual characteristic, and it can, neither to be entrusted temporarily to a layman, nor to be reiterated.

A validly ordained man or woman may be, of course, for right reasons, released from the obligations and functions related to one's incorporation in the druidic sodality or prohibited from practicing them; but he can no longer become again a lay person as before in a strict sense of the word, because the mark printed by the ordainment is so for ever. On this point, high-knowers and Catholics agree entirely.

The pagan Culdees (this word means companion or servants of the god-or-demons).

Also called *aes dana* in Ireland, the Culdees occupied a very precise place in the Celtic society. The Celtism of then ignored the Roman definition of the *artes liberales* opposed to the *artes serviles*. For a high-knower, whoever a holder of knowledge or of intellectual or manual, know-how, is, was honorable and honored.

The Culdees therefore were members of the *aes dana* or people of the arts and the Former Druidism had even envisaged the case where a blacksmith was entitled, considering his professional expertise, to the title of "doctor": *ollamos*.

In communion with the high-knowers and their *vates*, *veledae* or *gutuaters/gutumaters*, the Culdees of pagan obedience are organized in a parallel corporation dedicated to the service of the liturgy, the preaching (spreading of the message) or the religious craft industry. This pagan Culdee third-order is a parallel with ordainment way, to some extent an intermediate stage. Another image if you like, there is between the druidic corporation and the Culdee third-order the same link as that which exists nowadays between doctors and pharmacists.

The Culdee ordainment too is bestowed by a high-knower. This ordainment rite emphasizes the link created by the Culdee vocation, between the high-knower vicar of the community; and those he has taken on as assistants or collaborators, not for public responsibilities but for more mundane, more practical, more material services.

It is primarily an oath, but a widened oath taking. To those who obviously wanted it and to whom he made training adapted to their vocation, given, the high-knower lays on his torc after a time of elevation intended to charge it with divine power (*mana* the Polynesians say, *shekinah* Jews say, *sakinah* Muslims say). He performs this gesture alone but in the name of all the others very knowings and then recites the lay below.

"O goddess with piercing glance, Mother of Gaels, Noiba Brigit, see on whom we lay the torc today, look at the craftsman journeyman we have invited to help us in building a bridge between gods and men; send on him the spirit of gods, may he be thus strengthened with the nine gifts of your sovereignty to accurately carry out his task which consists in living and make live according to the Celtic mind."

Whether this ordainment is bestowed as permanent Culdee, i.e., intended to remain on this level or as a simple stage towards the corporation of the *vates*, *veledae* or *gutuaters/gutumaters*; its nature is always to be conferred, not for public priesthood, but for the concrete service of local communities.

Enthronement.

"In all these cases the kings were not permitted to do or plan anything without the assistance of these wise men, so that in truth it was they who ruled, while the kings became are servants and the ministers of their will, though they sat on golden thrones, dwelt in great houses, and feasted sumptuously" (Dio Chrysostom. Discourse 49.7).

This Greek author was mistaken in his analysis of the role of the ancient druids and in the meaning and significance of this enthronement ceremony appear more clearly in the matching ritual.

The place missing to us in order to say more about the aforementioned ritual of enthronement, we will be content here with stressing the importance of the *canecosedlon*. *Sedlon* = chair and *caneco* = ?

The seat (*canecosedlon*) of the future regional local manager, or another, must be worthy and simple, capable of expressing with force and modesty, however, the function of the one who will have it. The enthronement of a high-knower as local or regional manager, through its importance for the *toutai*, requires the cooperation of the largest number possible of *dagolitoi* or believers. It is consequently preferable to take place at the time of one of the four great Celtic festivals. The enthronement as the person in charge of a particular community does not break the functional interdependence about which Timagenes speaks, i.e., the interdependence of the high-knowers between them, and their communal responsibility with respect to the people of the men and of the god-or-demons.

In the eyes of the gods the high knowers or the arch-high-knowers sanctify their community by their work, their prayers, and their ritual but they must direct it in communion of heart and spirit with the

primate inter pares. As we have had already the opportunity to say it, the lay persons of such a druidic community too, take part themselves, in a way, in this priestly function. Through their royal, military or producing function, they have the duty to contribute to the salvation of their community (to avoid for it the wrath of the gods), whether it is in their personal, family or social, life.

PERPETUAL FIRES AND DRUIDIC SERVICE.

Metahistory. To keep the peace concluded with the god-or-demons since the end of the third battle of the plain with mounds and standing stones (Drum Lighean, etc.) druidicists recommend the maintenance of the greatest number possible of sacred fires; of flames in front of which each one can gather oneself and come to sacrifice at any hour of the day or night in order to renew here one's enthusiasm for our cause.

This mission is especially that of the consecrated virgins, as those who were dedicated to Brigind, in Bath or in Kildare (in Kildare their sacred fire lasted until the 16th century) who must take care of it; with the suitable prayers (of the morning, midday, evening, and at the time of the bedtime, the whole accompanied by adequate public readings resulting from the 12 books); or by their work.

See also the Gallisenes of the island of Sein (Sena) about whom Pomponius Mela speaks (XI, 6-9) and the nine sisters in Avalon, of whom best known was called Morgane.

The world would stop running even the life existing, if sacrifices, offerings and prayers, did not keep cosmic balance alive. The first Christians in Ireland reproached the druids of their country besides for having such a mystical weltanschauung. In the mouth of the propagandists of the time like Connla Cainbhretach (a veledé or bard converted with Christianity and obviously harassing them) that becomes "The druids say that it is they that made the heaven and the earth as well as the sun and the moon." A polemicist victim of his creationist oversimplification, this veledé druid (and not druid druid) obviously didn't understand what the druids druids with whom he

has a heated debate, said, namely that it is they, that BY PRAYERS AND SACRIFICES, secured the cosmic order. In vulgar language "made the sea living, the sun the moon the earth and the stars in the sky running" (Senchus Mor page

23). In the category "it's the pot calling the kettle black » one could not do better!"

High-knower, vates, veledae, gutuaters/gutumaters and simple lay persons, of today, must therefore also naturally take care to maintain with ardor these sacred fires, in all the meaning of the word.

The druidic service or sacrifice of commensality with the god-or-demons (idpart).

Former druidism.

On the cauldron of Gundestrup, three victims are represented: man, bull... and a stag. The Celts indeed seem to have been one of the rare peoples of Antiquity to sacrifice wild beasts in addition to domestic animals, according to Strabo IV, 4,5. "Having devised a colossus of straw and wood, they throw into the colossus cattle and wild animals of all sorts, even human beings, and then make a burnt offering of the whole thing."

At Sentinum besides, in - 295 before our era, they sacrificed at least a hind according to Livy, Roman History, X, 27. "Whilst the two armies were standing ready to engage, a hind driven by a wolf from the mountains ran down, into the open space between the two lines, with the wolf in pursuit. Here they each took a different direction; the hind ran to the Senones, the wolf to the Romans. Way was made for the wolf between the ranks; the Senones speared the hind."

New druidism.

For a long time man looks for his food. Water firstly, essential to every life, then fruits and game. The man in the beginning was a hunter-gatherer.

Very early however (cf. the case of the Neanderthals) he also began to seek the food of eternal life.

After having multiplied the magic pigs to feed his, didn't also Gobannus satisfy them with an ale comparable with the soma or haoma of Iranians, of Indians?

The prepared in this way ale is intended to be drunk by the men and the god-or-demons, and the consecrated meat to be consumed in the same way. The cup of sovereignty, kept by Lady Deichtine, is the indispensable container of the drink symbolizing the blood of the great Hornunnos, the cervesia called haoma or soma by Iranians or Indians. This cup of sovereignty is the central element of the druidic service, it makes possible the division of the life drink of the great Hornunnos.

The rite consisting in symbolically eating the body of an incarnated god-or-demon or in drinking his blood, has perhaps a very old origin, probably prehistoric, of which we find the echo in certain Mithraic or Christian rituals. "Whoever eats my flesh and drinks my blood remains in me, and I in them."

The druidism is not closed to the sister religions like Mithraism, and that does not affect the content of the message handed down by this ritual, which is especially a sacrifice of commensality with the god-or-demons.

The life that Hornunnos and Gobannus propose thus by the means of such a sacred food is a life as real as symbolic. This gift is in fact a division of the divine sovereignty, symbolized by a cup in our ritual.

Of course, in this cup the scientist will see only a common ale, but the comrunos (the initiate) will recognize in it the blood of the great Hornunnos: the sangreal. And in the game or meats offered in sacrifice, he will recognize the flesh of Hornunnos or the animal totem from which he is descended. N.B. What is certain in any case it is that the various representations of Hornunnos and particularly that of the Bollards or of Sommerecourt) make him at least a god or demon of plenty and therefore of the unceasingly renewed or reappearing life.

The druidic service is the archetypal ritual of rituals. This is why all the other rituals are a little in a way as subject to that one. It is a basic ritual. Our high-knowers, when they celebrate the druidic service, remind of the death, and of the annual resurrection, of our Lord of the forests, Hornunnos, symbol of the eternal return of seasons or of the resurgence of the vegetable, even animal, life. A little as in Mithraism therefore but with a stag instead of the bull because in the Celtic tradition the symbolism of the stag is that of a frontier runner of the souls or of an emissary from the other world. The Morholt in Ireland, uncle of Iseult is depicted to us as lying bent in a deerskin and in the Physiologus written in the third century of our era, the stag is straightforwardly equated with the Christ.

This is why the high-knower officiating, during the grail service asks Hornunnos for coming down (in spirit) in the ale or drink, and in the offerings of meat (stag, wild boar, pork, mutton, beef) or of bread, of the procession of the Grail; to change them into blood and body of Hornunnos, or of the other animals totems in question, in other words, to inhabit them mystically. A little as in the Mithraism besides we have said!

After this consecration, the officiating high-knower beseeches the coming of the strength of Hornunnos on all those who will drink in the aforementioned cup of sovereignty.

While keeping their ordinary appearance, beer meat and bread then are literally invested by Cornunnos or the totems animals and become thus really by placebo effect like the body and the blood of the great Hornunnos, or of the other animals totems. This alchemical transmutation achieved by the force of the word is what certain specialists call consubstantiation.

The ancient sacrificing high-knower, appointed for worship, therefore immolated then some animals. The widespread blood sealed the contract (caratrad) signed between the men and the god-or-demons.

The current druidic service is still closely combined with the notion of sacrifice since the consecrated ale and meat replace there the bloody sacrifices of commensality with the god-or-demons, of the former druidism. The presence of Hornunnos thus realized is not only the symbol of the last days of the vegetable life before the winter, it is its presence as a glorious lord of the forests in Spring. A presence of a sacramental nature, but which is not less real, an effective presence which by placebo effect passes on a little of his immortal divine energy to us, in the shape of a cervesia which remains ale or of a meat which remains a simple meat.

N.B. This part memorial or anamnesis of the druidic service, of course, actualizes again twice a month the presence of the Great Hornunnos but also of the other god-or-demons possibly: Gobannus, Lug, Hesus, and their brothers. At the same time as intermediaries between the higher Being and the men, as intercessors and intercessors and in order to feed our thought.

THE "GALATIAN BREAD."

Important precision: The bread used in the rituals of atenoux or divertomu even in the druidic services should not be some unleavened bread but some white bread rolls equivalent almost to a sweet bun (some Turkish pide bread?).

Every study of the Phrygian religion, in this mountainous citadel that Galatia was for it, raises indeed an inevitable, but quite delicate question: what was, towards it, the attitude of the three Celtic nations occupying the land? Although their last historians tended to decrease the importance of the Galatians in the civilization of the country which owed its name to them, it is enough to remember that one century hardly after their settling, we find in Pessinus a Galatian high priest of the Magna Mater and that at the time of Lucian or St. Jerome even of St. Euthymis (6th century), a Celtic language was still spoken in the countryside; it results from it that Galatians had to be a peculiar influence on the religious and social development of their adopted country.

This influence could occur sometimes contrary to the ancient habits in the country: thus, while in Phrygia, like in other areas of the Anatolian plateau, the regime of the family appears rather matriarchal, the patria potestas, in Galatia, goes as far as to authorize the death sentence of the children by the father.

But the action of the Galatian element was especially exerted when it agreed with the Phrygian traditions; and it is this agreement which explains the fast merger which, since the beginning of the 2nd century before our era, made it possible to the brother of Tolistoboian Aioiorix to sit down on the throne of the king priest in Pessinus.

Without starting over in detail the question here, let us limit ourselves remember that the Celtic goddess of hunting could merge with the Phrygian Artemis, and the god-or-demon Medrus with Mithra; that certain animals (bulls, pigs, doves perhaps) are sacred among the Phrygians as among the Celts; that we find lastly in the two peoples many communal concepts, mother goddess-or-demonesses, divination through birds, androphagous carnivores, water, trees and mountains deities. These examples will be enough to justify the question to which we will try to answer: what bread the Galatians used before arriving in the country which was going to bear their name and once settled in their conquest?

In the lake stations, bread is found only in the shape of a massive pancake made of grains crushed coarsely and cooked on overheated flat stones. People still crushed grain thus in [Great] Britain in the time of Diodorus. The Celts on the Continent improved in the art to separate, in the grain pulverized in this way, the bran from the flour: they invented even for the sieving a sifter made of horse hair 1). But it is seen nowhere that they changed these pancakes into true bread through the action of leaven.... It is only rather late, perhaps under the influence of Marseilles, that they learned how to make bread ferment. As they did not drink wine, it is the brewers' yeast they used 2) but this invention does not seem to have persisted after the Roman conquest... Legrand d'Aussy told the emotion which caused, in the Faculty as in the Parliament, the reappearance, in 1668, of the brewers' yeast intended to make this beautiful bread soft, light, glazed, all spongy with milk or butter like the dipyros in Galatia, rise. It returned then from England where its force was necessary to make the old paste soaked in grease and milk rise, to which people had remained so attached that the Church had to superimpose its cross on the Celtic votive wheel: hot cross buns... Although Pliny used the word panis - pane vinoque - while describing a druidic ritual, it does not seem it can be another libum that some pancake made up of these barley grains which, in Great Britain especially, under the name of barmy corn, are surrounded by a whole cycle of legends, hardly distorted vestiges of the Celtic beliefs... A pancake made of not risen spelt too, played its role, in the sacrifices, and the meal prepared according to the rites, beneath the sessile oak where the sacred mistletoe was cut.

It is not known if this selago, perhaps similar to the henbane called belinuntia, gave rise in Galatia to similar practices; but the establishment of the drunemeton is enough to prove that the oak religion was not unknown there.

...

It is not either in the south, but in the north of the Pyrenees, in Guyenne, that people used, to bake bread, of a very estimated panic grass that Galatians were to find in Cappadocia, or of a kind of spelt, arinca... that people used very much in Galatia.

The barley, brace, of which they found the fermented liquor- this national drink that their god-or-demon Braciaca embodied - in the very depths of Cappadocia where it had penetrated with the Thracian-Phrygian deities Braités and Sabazius, had given rise in it to this barley bread that the Galatians appear to have preferred. Sown in March on the cold lands of the Dindymon mount, it produced five modii per juger of an excellent flour for home-baked bread. This barley from Cappadocia

was especially well liked in the Galatia strictly speaking and was exported, for this reason, under the name of hordeum galaticum.

It is therefore panic grass, spelt or barley, stored on both sides in underground granaries that people appear to have used for bread, preferably to wheat...

It results from the facts that we gathered that, in the independent Celtica, the people, on the one hand, by destitution or ignorance; the clergy, on the other hand, in consequence of religious ideas which are found almost everywhere; refused the use of risen bread. The situation appears hardly to have been very different in the inland of Phrygia, the like causes producing like effects. Since we find this situation in Galatia four centuries and more after the conquest, we may believe that, when Galatians and Phrygian got in touch, they were, on this point, on the same level of civilization. We are not besides reduced to call upon the only probability. Forty years hardly after their invasion of Galatia, Phylarchus, describing the already famous feasts of the Galatians, take care to say that already broken loaves in great number were placed on their tables.

There can be no question of breaking risen bread, which we can only cut; what people break, these are these long unleavened pancake of which the pieces are distributed to the guests, and our expression to break bread is a memory of the time besides when people did not know another one. On this paramount bread question, there does not seem to have been therefore noticeable difference, in Galatia, between conquerors and natives, nor between their respective worships. We could foresee what influence this, seemingly unimportant fact, could have on the religious history of Asia Minor.

....

In his *Expositio totius mundi et gentium*, written when Constantius was reigning (between 351 and 358), in Antioch or Alexandria, an anonymous author, who in a few words characterizes the provinces of the Empire and the productions of their big cities, thus completes his notice about Galatia: "Habet civitatum maximum quae dicitur Ancyra; divinum panem et eminentissimum manducare dicitur."

We can't help but be surprised by this epithet of divine applied to a bread; even in a writer of the 4th century, *divinus*

is used only in relation to the gods or to the emperors. It could not be differently about the Galatian bread; if it is described as divine, it is not only that it is exquisite, but that it is not without some relation with the divinitas.

However, on the one hand, it is known, by Athenaeus 3), that Cappadocia produced a bread very liked for its lightness and for the mixture of milk, oil and salt with which it was soaked; on the other hand, Arnobius informs us that the priests and mystae of the Magna Mater, whose Ancyra, like Comana or Pessinus, was one of the capitals, abstained from *ab alimonio panis*.

We can hardly admit that it is a complete and total abstinence of this essential food. There would not be only physical impossibility, but also religious improbability: isn't the Magna Mater, initially, the divinity who gave wheat to mortals and taught them the art to use it? How to better show one's worship to her than by consuming this grain which is her work and in which therefore, she is embodied? But it is necessary for that the grain is pure, preserved of every pollution and fermentation - in a word, that it is unleavened.

It is known that before the discovery of the leaven, bread was everywhere only a pancake made of grains of barley, then of corn, crushed more or less finely and cooked, and that it remained generally such in the religious uses. It is not only as an innovation that the risen bread, of rather recent invention, was to be excluded from every ritual ceremony; this obvious corruption, in which the action of yeast resulted, comprised an impurity incompatible with a religious practice. As only unleavened bread was allowed to the Phoenicians during the festivals of Adonis and to the Jews during Easter, in the same way, undoubtedly, during the mysteries of their goddess-or-demoness, the believers of the Magna Mater must to abstain from every risen bread, as those of Demeter could touch only to the kykeon.

THE DIVINE GALATIAN BREAD.

NOTICE ON THE BREAD TO BE USED FOR THE MEAL OF COMMENSALITY WITH THE GODS.

Despite the excellence of the baguette of my baker fiend in Paris, it would seem according to Adolphe Joseph Reinach (*Revue Celtique* No. XXVIII 1907) that unleavened bread pancakes were a must in

the Xenoi Tekmorioi brotherhood if we are to believe some inscriptions discovered by the Scottish archaeologist Sir William Mitchell Ramsay.

The first of these "Tekmorian" inscriptions (from tekmor = sign) was discovered by our English friend in 1882 in a cemetery of what is now Kumdanli in Turkey.

This is a list of donors with opposite their names what they gave to the association.

The others were discovered in a village a little further north, in the middle of the Tolistobogian territory, Sagir.

However, what this scholarly historian wrote on Amyntas in 1906 is not very clear (page 310 of his essay entitled "Studies in the history and arts of the eastern Roman province").

To conclude, let's remember that no one is forced to stick to this ancient 3rd century pagan revival a few kilometers away only from Antioch of Pisidia, even if we sympathize with it. More details below with Adolphe Joseph Reinach..

As the case of the patria potestas in Galatia shows to us, the Celts did not always follow slavishly the uses of the atectai or dhimmi peoples over whom they ruled. It is therefore probably to make more pleasant for gods and men this sacred bread, divinum panem, than they were led, by soaking it in the mixture about which Athenaeus speaks, to create the artos kappadokios (the Cappadocian bread) which still enjoyed such a reputation in the 4th century that it could seem to the chorographers of the time the most characteristic product of Ancyra.

Important epigraphic discoveries came recently to add a new interest to the assumption that we have just indicated. In the south-west of Galatia, in an area included between Ikonium, where people worshipped Demeter, the Limnai (the lakes Egirdir and Hoyran) and the lake Karalis, which was therefore one of the regiones of the Roman province under the name of Phrygia Galatica, Mr. Ramsay collected a score of inscriptions which refer to the same flourishing religious association at the time of the Severi: the Xenoi Tekmoreio: "the guest friends who made the tekmor". They are long lists of contributions, ranging from 900 to 6000 denarii, subscribed by those who entered the association by giving a solemn pledge. Which can be the object of this sign which provided access in the brotherhood and which was the cause of its name?

...

The premises of Mr. Ramsay remain very uncertain. In the hundred thirty-five localities quoted in the lists, one surely depends on the imperial property; as for the invocation of the imperial divi on an equal footing with the national god-or-demons, it is far from conferring on the Tekmoreioi this exceptional characteristic on which the assumption of the English historian is based. We can affirm, on the contrary, that this adoption of the imperial worship was, for the religious brotherhoods in Asia Minor, as the preliminary and necessary to their authorization, formality.

The main object of the sacrifice was a substance which combined in a way bread and meat and that the brabeutes - the distributor of the prize - made prepared for the annual ceremony...

One of the unfortunately mutilated words in one of these inscriptions is the Greek noun dipyros. The true meaning of the word is easy to establish. In a fragment of a comedy of the beginning of the 4th century (Athenaeus, III, 110) we can read:

"But what are dipyri, or twice-baked loaves?

Of all loaves the most delicate!"

In other words, they are soft bread rolls 4).

Whether it should take it in one or the other of the two meanings which preserved the word cookie, coarse pancake or refined cake, the communion through the dipyros therefore appears as the essential act through which you became tekmoreios, and the tekmōr was not another thing only an initiation formula, vouching for the participation in the feast of the sacred cookie, we may imagine on the model of the famous creed of Eleusis or Pessinus: I have eaten from the tympanum, I have drunk the kykeon.

According to Oribasius, I, 20, the unleavened pancakes, of which he describes lengthily the making, would have been pleasant to eat only after having been soaked in this same mixture of milk or oil (and of salt or honey, according to whether you wanted them sweetened or salted) that Athenaeus mentions in order to explain the excellence of the Galatian bread. It is spicy then to read the texts gathered by Legrand d'Aussy, where the ecclesiastical authorities of the Middle Ages prohibit, in the convents, the addition, in the rough bread, called paximacium, of these same matters with the help of which they tried to correct the roughness of it. It is this addition which appears to have made, still in

the 9th century, the fame of the panis praepinguis of Alesia. See my article about this bread, of an origin similar to that of Ancyra, in Pro Alesia, August 1907.

Life of St. Germanus of Auxerre written at the end of the 9th century by a monk called Heiric.

Quae, quod alas proprios praepingui pane colonos
Nominis adjectu quondam signata putaris
[Alesia] you who is regarded as having formerly received your name
Through the fact that you feed your inhabitants with an exquisite bread.

A bread therefore which seems to have been still baked in the area at the end of the 9th century under the name of Saint-Germanus bread.

Oribasius gives the receipt of it: after they have been baked for a certain time reduce to flour once again by grinding,
and then they start a second kneading and baking, and what is left behind is light, porous, consists of fine particles, and is easy to assimilate for their heat makes justly their digestion easier.
This is why Hippocrates recommended it already. People could also make it in more expeditious and coarser way. When the three Illyrian peasants, Justin, the future emperor, as his companions Zimarchus and Ditybistus, leave in order to make a fortune in Constantinople, they carry only their sisyra on their shoulders, with good dipyri for eating on the way in their pockets. These are the qualities of shelf stable product which recommend the dipyros as hardtack, to replace the old barley bread removed under the Antonini. Besides with the name of paximatium/a, paximacium/a, paxamas, this twice-baked bread will remain a long time the essential food of the sailors, soldiers and travelers.

A. - J. Reinach.

In this sacrifice of commensality with the gods or demons that is the grail ritual, the great Cornunos is really present and sacrificed for each one of the participants in his worship. This statement, of course, shocks or scandalizes Jews, Christians and Muslims perhaps also, who automatically assimilated it to the Sabazies, some festivals in honor of the Thraco-Phrygian god Sabazius, usually represented with horns and which therefore frequently ended in catharsis as in the case of the ceremonies of the Namnetian women in honor of Bacchus described by Denys the Periegetes and Strabo (Geography Book IV, 4,6).

Below what the Dictionnaire of Greek and Roman Antiquities by Daremberg and Saglio 1877 says about them.

“This god, whose first homeland is Thrace, was always worshipped by the populations of the Balkan peninsula. His name was derived from that of beer, which in Illyria was called sabaium, while Dionysus, originally from the same region, personified wine; but this name, originally probably Savadios, takes such diverse forms that any attempt at etymology remains uncertain. As Sabazius was the supreme deity of certain cantons, he was assimilated, in Thrace itself, to the Hellenic Zeus and later to Helios.

When the Thracian tribes crossed the Hellespont and settled in Asia Minor, they brought their national worship there. Sabazius thus found an adopted homeland in Phrygia and he was welcomed early in the surrounding areas, in Lydia, in Bithynia, in Caria, in Cappadocia, from where, at the beginning of the 2nd century before our era. Queen Stratonice introduced him in Pergamum. He was, according to the custom of paganism, confused with the gods honored in Asia Minor, Attis, Men, Mithra.

Sabazius entered Greece as early as the 5th century, and if this god, who always remained essentially barbarian, first provoked the jokes of comic poets, if, in the days of Demosthenes, his noisy mysteries still seemed contemptible to Athenian citizens, the number of his worshipers did not become less considerable. It is found as early as the 2nd century before our era in Rome, where the praetor, in 139, expelled the propagators of his worship. But the sacra Savadia or Sebadia were to take a new development in the Latin world during the imperial era. Inscriptions and monuments attest their success not only in Rome and Italy, but also in Pannonia and particularly in Gaul.

Like Dionysus, to whom he is closely related and to whom he is frequently compared, Sabazius is perhaps primitively a god of vegetation and they celebrated by noisy orgies his annual rebirth. People were intoxicated there in honor of this genius of wheat, become by a natural transition that of the intoxicating liquor which is made *ex ordeo vel frumento*. Demosthenes drew a caricatural but nevertheless very instructive, picture of his *thiasoi*. He shows us the procession of his faithful dancing on the cries of *euoi saboi uês attês* and waving sacred snakes above their heads. Then, at night, a secret ceremony was celebrated: after certain lustrations, people represented the mystical marriage of the initiate with the god; a snake representing Sabazios (*o dia kolpou theos*) was introduced from the top of the garment and removed from the bottom. Historians wanted to see in this strange act a rite of adoption, but we must rather recognize in it a mockery of sexual union of which the mysteries offer other examples.

The coarse religion of the old Thracio-Phrygian tribes necessarily changed when Sabazius had been identified with foreign deities and had become the consort of Anahita and Athena Nicephorus. Of all these assimilations, none had more important consequences than that which took place with the God of Israel, when the Seleucids had established in Asia Minor many Jewish colonies. The kurios Sabazios of the Thracians was regarded as the equivalent of the kurios Sabaoth of the Septuagint and in Rome itself *lorem Sabasium* was confused with the *lahve Zebaoth* of the Hebrews. The character of the first was profoundly modified. He became a holy god (*agios, sanctus*), and they attributed to him the power to erase by his purifications the curse, analogous to original sin, whose heaven struck an entire race because of the faults committed by its author; his very name seems to have been changed to that of *Sôzôn*, Savior. At the same time, he aspires to omnipotence, he is said to be *pankoiranos*, and the monuments of his mysteries prove that he was looked upon as a divinity with multiple qualities, gathering the powers of various gods.

This is how he appears, on a tooled bronze plate from Rome, standing in a temple, between the busts of the Sun and the Moon, surrounded by animals and the most varied attributes. Dressed in the Phrygian costume, he places a foot on a ram's head, *Attis'* companion; with his left hand he holds a scepter, and with his right one he carries a pine cone, emblem of fertility. In the pediment, we see the Sun on its *quadriga*; and, in the upper corners, the *Dioscuri* personify the two celestial hemispheres. Mr. Blinkenberg's research has also shown that a series of votive hands covered with symbols, the most frequent of which are the pine cone and the serpent, are parts of the worship of Sabazius and represent the hand of the god himself who protects and blesses his faithful, with his first three fingers raised, the last two lowered: the Christian gesture of the Latin *benedictio* [Editor's note. Which is perhaps previous to Christianity].

The idea of the immortality of the soul, which is very old in Thrace, also seems to have been under the influence of Judaism among the Sabaziasts. We especially know their eschatological beliefs by the famous frescoes of the tomb of Vincentius, antistes Sabazis, discovered in the catacombs of *Praetextatus*... The mystes of Sabazius, at the end of the Empire, therefore still imagined, as well as the former Thracians, the bliss beyond the grave like a perpetual feast, where people gave in to a sweet intoxication. But the soul is admitted in it only after a judgment, if it has piously practiced the holy ceremonies of the gods, taken part in the sacred meal of the mysteries and, generally, did good (*benefac*). The *bacchanalia* of the beer god were gradually spiritualized, in accordance with the religious tendencies of the time (Franz Cumont).

It should be noted, moreover, that today this immolation is done in a bloodless manner since it is symbolized in the form of the Galatian bread (always the best for the gods) but it's still the same *Cornunos* and only the way of offering (*idpart*) has changed. On the other hand, the result remains the same: whoever takes part in this sacrifice receives the strength to fight in order to live his life of man, because it is the spirit which makes live: death is only the middle of a long life.

The procession of the grail is therefore only a theologoumenon memory of former times when it was really the body and blood of the sacrificed (killed in a hunt) animal and our Galatian bread has become over time through a metonymy the very symbol of this sacrifice. Always the best for the gods we said.

Some of our faithful, *taqiya obliges* (they will be forgiven), saw fit to invent a whole story in order to justify their too visible interest in these ancient rituals. A man called Joseph of Arimathea would have collected the blood of the semi-god Jesus and after a long detour through Gaul (well, Gaul, and why

not Galatia?) would have hidden it at Glastonbury in England. The first to take this fable seriously was the French knight Robert de Boron at the end of the 12th century. Robert de Boron is indeed the first author to officially link our ancient ritual to Christianity by relying for that on various apocryphal gospels of the 4th century.

Druidicists have the urgent moral obligation to take part in such a meal of commensality with the god-or-demons at least once a year . They have particularly the urgent moral obligation to do it during Samon (ios). They have besides also the urgent moral obligation to take part in the semi-monthly service each half-lunations, i.e., approximately every fifteen days; to take there the oral teaching of the high-knower, to join there the prayers of the community, to take part in its freeing catharsis (the sabazia which follow the service strictly speaking).

This is why the Gnostics in the West insist on taking part in these rituals of *atenoux* and *divertomu*, twice a month, and why they insist on this participation being fully conscious. In the places where, for lack of available high-knowers, it is impossible to celebrate the service every fifteen days; the today high-knowers recommend that the community of the place celebrates *atenoux* and *divertomu* however, by gathering as it can to perform a sacrifice.

Some of our brothers in paganism understanding well still Sunday as being “ the day of the sun” (German *Son-tag*, what is no longer true in the case of the languages, known as Latin in spite of their Celtic substrate); the neo-druidism therefore accepts, our today society being based on an only solar calendar that this ritual is celebrated on the Sunday nearest to the right date of the festival in question (in lunisolar Celtic calendar like that of Coligny). The day of the sun (Sunday) is like a weekly winter solstice. It symbolizes the completion of the year therefore the beginning of a new procreation of the world. The 7th day of the week a new day rises: that of the resurrection of the *Sol Invictus*.

1) Pliny. Natural history. Book XVIII, 38,1.

2) Pliny. Natural history. Book XVIII, 12. “In Spain, where they make a drink by steeping corn in the way that has been already described—they employ the foam which thickens upon the surface as a leaven: hence it is that the bread in those countries is lighter than that made elsewhere” and “ They also have a kind of spelt peculiar to that country: they give it the name of “*brace*..... it has a grain of remarkable whiteness. Another difference, again, is the fact that it yields nearly four pounds more of bread to the bushel than any other kind of spelt ” (XVIII, 11).

3) Athenaeus. The *Deipnosophists*. Book III, 79. “Among the Greeks there is a kind of bread which is called tender, being made up with a little milk and oil, and a fair quantity of salt and one must make the dough for this bread loose. And-this kind of loaf is called the Cappadocian, since tender bread is made in the greatest quantities in Cappadocia. But the Syrians call loaves of this kind *lakhme* and it is the best bread made in Syria, because it can be eaten hot and it is like a flour. ..”

4) Eubulus speaks about a *dipyros* or twice-baked loaf , in his *Ganymede*... according to the *Ganymede* of Alcaeus these *dipyres* are very delicate loaves.

Notices by Peter DeLaCrau found crossed out by his heirs.

The words *soma* and *haoma* appear respectively in the *Rig-Veda* (Hindu religion) and in the *Avesta* (Zoroastrian religion).

They designate both an intoxicating drink for sacrifices, got by pressing, and made starting from a plant indicated in the texts of reference by the same name. The stem is Indo-Iranian and designates literally the juice, the pressed juice; it is found in the Sanskrit *soma* (juice got by pressing of the plant called *soma*, sacrificial beverage), in old Persian *haoma* (plant and juice of sacrifice) and in the Avestan *haoma* (worship beverage).

This beverage or *Amrita* among Hindus was considered getting immortality and/or supernatural powers; it was venerated like a god-or-demon, a little like the god *braciaca* mentioned by an inscription found in Bakewell.

Have I not drunk of Soma juice?
This, even this was my resolve,
To win a cow, to win a steed:
Have I not drunk of Soma juice?
Like violent gusts of wind
The drafts that I have drunk have lifted me
Have I not drunk of Soma juice?
The drafts I drank
Have borne me up,
As fleet-foot horses draw a car:
Have I not drunk of Soma juice?
I, greatest of the Mighty Ones, am lifted to the firmament:
Have I not drunk of Soma juice?
(Rig-Veda, X, 119.)

The origin of the Indo-Iranian soma-haoma gave rise to many myths in the old literature of India.

The myth of the churning of the milk sea tells how the Amrita was given to men. The Amrita meaning literally, "immortal" represented the nectar of the eternal life, the divine ambrosia. It is a concept frequently used in the Vedas and often to designate the soma.

Several plants probably were used in this soma which was perhaps combined with other psychoactive drugs. Are often quoted: the marihuana (*cannabis sativa*), the poppy (*papaver somniferum*); but it seems that the most probable candidate, in the current analyzes and taking into account the information at our disposal, are the fly agaric (*amanita muscaria*) and the ephedra.

Archeological discoveries from Russian excavations in Turkmenistan confirm the use of ephedra between the 3rd and the 2nd thousand years. The presence of ephedra and of poppy was highlighted, in association with objects which correspond rather well to the practices described in the Rig-Veda and the Avesta, for the preparation of this sacred beverage. This type of worship is a very old practice in Central Asia, dating back to the Chalcolithic, and proven by the presence of altars or rectangular sanctuaries with quite a specific structure...

N.B. They are the discoveries carried out in the temple of Togolok. This civilization had a key role in the ancient history of the whole Southeast Asia; with civilizational and commercial relations which extended on a side in Iran and Afghanistan to the far-off Mesopotamia; other side in the Indian subcontinent to the Indus Valley. The temple was built at the end of 2nd thousand years.

At the time of the excavations, the analysis of organic residues found in bottoms of containers revealed the presence of small microscopic branches of Ephedra. Certain species of the genus contain, indeed, some ephedrine, an alkaloid extract with mood enhancing psychotropic effect. Taking into account the context, this lucky find would tend to confirm the use of this plant in the preparation of the sacred beverage, such as it is handed down to us by the Avesta (haoma) and the Rig-Veda (soma).

The preparation indicated in these two works (stems lengthily macerated in large cauldrons, then, once softened, carefully crushed with grain grinding stones or in mortars with pestles also made of stone; the thus got paste being mixed then with milk, as well as barley, and, after fermentation, passed through sieves); corresponds to the discoveries made on the site of the temple of Togolok 21 (enormous buried cauldrons, near which were a large number of stone mortars, pestles and grinding stones with grains; as some large containers of specific shape with, in their center, an opening covered with a piece of sheep wool which could be perfectly used as a filter).

NEW REFLECTION ABOUT LITURGY.

The religiosity is a set of values answering after a fashion the great interrogations of the existence. In druidism the dagolitoi believe as they pray and they pray as they believe. i.e., as free men. standing upright

The rituals frame nevertheless the action of druidism and of each one of its members.

There is no conceivable paganism without god-or-demons, without god-or-demons come to appear even always expressing in a visible way on our earth, what there is therefore to express. The druidiaction is only the prolongation of their action. Within the framework of the cycle in progress and before another can rise under different conditions.

There are not either druidiaction without ritual or without visible symbols of these invisible interventions.

The druidic liturgy is the concrete expression of the priestly function admodum dedita religionibus of the Celtic people (Diodorus of Sicily, Library of History, book II 47 "The inhabitants are looked upon as priests of Apollo [Abellio] , after a manner, since daily they praise this god continuously in song.....the kings of this city and the supervisors of the sacred precinct are called Boreadae, since they are descendants of Boreas, and the succession to these positions is always kept in their family, etc."

A function in which the sacralization of beings or things is signified through visible symbols. It is mystagogy and not demagogy like in the mass religions of one book.

The symbolic nature of rituals comes from the fact that faith does not always build itself, that it also needs to be supported or built, improved. But these Celtic symbols are to be lived through sets of gestures and words. A true sequence having its own logic which structures and gives them a sense.

The current druidic practice oscillates between a very narrow repetition of the rituals of the former druidism and an unbridled creativity which no longer takes into account the elementary rules peculiar to druidiaction. However such permissiveness can lead to a true profanation of the rituals where each one claims himself high-knower and does what he wants, in other words, anything.

During a druidic ritual including prayer, listening of mythology, and commensality devogdonion (communion with the god-or-demons), the message is transmitted by signs touching all the senses. The ear by the song the recitation or the music, the taste by sacred ale or mead , the sense of smell by the scented resin of the pine of the torches or amber pearls which crackles, the eye by the lights, the color of the cowls or the statues, even the frescos. Like that which was discovered by Lucian of Samosata in the south of France and representing Ogmios.

The rituals are the frame of this divine liturgy. A ritual by definition is celebrated, i.e., public and solemn. They are always liturgical acts. The little side "sacrament" of the druidic rituals delimits a space in which the faith of each one can open out fully. No compulsion as regards religion (Holy Quran chapter 2 verse 256; a verse unfortunately abrogated by the sword verse: 9,5 and 9,29).

Ritual of former and new druidism.

The Fate (the higher Being or Bitos) being interdependent of Man, consubstantial to Man, as a second skin (the animals are not aware to have a destiny), it acts at the same time in the events, the History and the hearts, particularly through its agents on earth, the god-or-demons.

After the 3rd battle of the Plain of pillar stones or burial mounds and the end of Hyperborea, the Fate will continue to guide its chosen language, the Celts, as a headlight in the night, by causing for it priests, doctors, judges (some primordial high-knowers) and some kings like Ambicatus. It will cause even satirists or bards to get them back on the straight and narrow.

Thanks to these god-or-demons, the Fate or Tocade will grant a supplement of soul to Mankind.

The rituals of the neo-druidism are distinguished from the sacraments of the former druidism, but they take root in it.

The grail service for example falls within the framework of the ancient Celtic sacrifice of commensality with the god-or-demons and particularly those of atenoux and divertomu.

The ceremony of return to paganism (conversion) took over what the ancient high-knowers did to decide on the name and, therefore, of the destiny of a newborn.

In spite of appearances the gods speak to us still . As a famous Irish doctor of philosophy pointed it out one day in the Lebar gabala Erenn, where the Tuatha (gods) went, they did good. How could they have been demons (in the negative senses of the word)? Nobody saw demons (in the bad sense of the term) ever doing good.

“Some say that the Tuatha De Danann were demons, seeing that they came unperceived [they themselves said that it was in dark clouds that they came, after burning their ships] seeing the obscurity of their knowledge and adventures, and for the uncertainty of their genealogy : but that is not true, for their genealogies are sound : they learned knowledge and poetry; every obscurity of art, every clearness of reading, and every subtlety of crafts, for that reason, derive their origin from the Tuatha De Danann. And though the Faith came, those arts were not put away, for they are good, and no demon ever did good!”

The miraculous cures of the former Gnostics in the West did not have another goal besides , and announced all the same good news (suscetla). Death is only the middle of a long life, hell does not exist! This message of the former high-knowers is indeed illustrated by the miracles that we attribute to them from somewhere in Central Europe in the north of the Alps, 2000,3000, or 4000 years ago. But far from exempting of any will or any faith, the miracles of the former high-knowers require them on the contrary, because they introduce a new cycle into the cycle in progress which is that of ageing and death. They will end in announcing the return of the reign of the god-or-demons (the day when we are all some god-or-demons). But we can enter their kingdom only through an intimate and personal adherence of faith and reason. This is why we also call these miracles some signs of the Fate to distinguish them from the miracles in the Islamic Christian meaning of the word. They aim at a reality which is beyond what strikes initially our senses. We can indeed hear sounds without liking the music of them.

Through anamnesis * or memorial the rituals of the neo-druidism therefore actualize the presence and the work of the god-or-demons among men, top of every initiation, and particularly the life and the work of the Hesus Setanta Cuchulainn. Since more 2500 years druidism has been also based indeed on the person of Hesus, living symbol of the power of the mind over the body . The standing stone in Murthemne on which takes a new meaning all that he expressed or gave from himself by doing good around him is not only the event of a more or less legendary or mythologized distant past, it is a still alive and fertile to meditate example. The ascent to heaven of the Hesus Setanta Cuchulainn in his glorious chariot vouches the final and permanent nature of his work of awakening and salvation as a anextiomarus, virotoutis contrebis or iovantucarus god-or-demon.

The druidic liturgical year which structures time from a cyclic point of view constitutes for the dagolitoi (for the believers) a School of faith in the eternal return. Each half-lunation or each fortnight at divertomu and atenoux, the high-knowers perform various sacrifices of commensality with the god-or-demons; but they also celebrate the great festivals called Trinouxtion Samoni (os), Ambolc, Beltene, Lugnasade...

The sacrifice of atenoux and divertomu each half-lunations (every fifteen days) is the favored place of the meeting with the god-or-demons since it occurs in a devogdonion place. There, while waiting for the return of their reign, the druidicists gather to be at one with the god-or-demons; this is why the sacralization of this day is capital: it calls to a break with the work of the fortnight and the usual rhythm of our activities. Where the celebration of these sacrifices is impossible for lack of high-knowers, this withdrawal must cause the desire to have some of them. Man needs this semi-monthly rest at the same time for his personal and family balance and for the prayer. It is a requirement of the body and of the soul/mind.

The druidic rituals being based on the principle of the consubstantiation (or transubstantiation Christians say), let us say again a word of this key concept of druidism and Mithraism.

For a long time druidism believes that on the word of the high-knower officiating at the time of the rituals, lance, sword, mallet, cup, beer, and other sacred objects ; are transposed into lance of Lug,

sword of Noadatus/Nuada/Nodons/Lludd, cup of Dexivatera, mallet of Suqellus, blood of Hornunnos, and so on.

The consecrated Galatian bread, meat, and ale (some cervesia) while preserving their physical appearance, change their deep nature during the druidic service to become body and blood of the divine Hornunnos, our older brother. Same thing for the other objects as the lance which, at the time of the rituals, while preserving their physical nature of a simple piece of wood and metal; change their substance during the rite to become the sacred talismans of the god-or-demons like Lug, Noadatus/Nuada/Nodons/Lludd and all the others...

The word consubstantiation indicates the simultaneity (com = with) through which the divine power lives in the whole matter of the lance, sword, mallet, ale. As if it were the very strength of the lance of Lug (the one he handled), the very strength of the true mallet of Suqellus, the very substance of the person of the great Hornunnos... While leaving unchanged their shapes, their natures, and their physical appearances of a simple piece of wood or metal, of simple liquids or simple meats, even Galatian bread.

Behind or in what continues to appear in our eyes in the same way that before, there is from now on the real and consubstantial presence of the evoked god-or-demons.

The properties of the ale meat, lance, etc., used in the rituals, stay unchanged for our senses; but after the consecration by the high-knower officiating, in the core of this unchanged physical, chemical and sensory, reality, there are also from now on during the time of the ritual the blood of Hornunnos, the lance of Lug, the sword of Noadatus/Nuada/Nodons/Lludd, the cup of Dexivatera, and so on.

What our brothers of Oceania call mana if our memory serves us well. The mana, it is this active force, associated to the ancestors and of a divine essence like the shekinah of the Jews or the sakinah of Muslims, which pervades beings and things. What our brothers of the Mithriacism also see in their worship of the bull (instead of the stag).

N.B. The ritual which proceeded in a mithraeum was to include a first time of instruction, which took support on an abundant iconography, then a ritual meal. This sacramental banquet commemorated, but also actualized again, that of Mithra and the Sun. The eaten food made it possible a bodily as well as spiritual regeneration. It is likely that the ceremony included sacrifices of animals, and that water and fire played an important role in it.

At least, it is what it is supposed, because the main thing of what we know about Mithriacism is based on the iconography, some paintings and especially sculptures, since almost no sacred text reached us. It will be necessary indeed to await for the Christian authors so that we find few lines on the subject. The latter do not spare their criticisms towards religious practices they claim of course (it is always the same thing) inspired by the Devil or Satan, and this more especially as they present disconcerting resemblance with their own rites and beliefs. For example, the meal where bread and wine are divided, but also a savior god-or-demon who regenerates the world thanks to the shed blood... (Tertullian, Treatise of the prescription against heretics, XL.) This racism or this fanatic religious intolerance of the Taliban of the love religion will result finally in the destruction of the sanctuaries of Mithra and of the representations of the god-or-demon, clearly shown by archeological excavations.

* The occult sciences define anamnesis as the recovering of the total knowledge of one's own previous existences as a people language or culture. In more medical terms its history or antecedents. What we have been before we got there.

NATE NATE MENTO BETO TO DEUO. PHILOSOPHY OF RITUALS.

The rituals are actions accomplished and renewed according to certain rules. These rules are, of course, variable according to the human group concerned, but they are essential to the cohesion of the group. The members of the group recognize themselves between them through these rituals which are communal to them: their life is marked by them. It receives from them its orientations, its "style," which often disconcerts the people outside the group.

The rituals show the deep humanity of our god-or-demons, which speak to us in our concrete corporeity (anthropomorphism! their monolatrous detractors say). Their deep meaning spreads in the explicit and personal adherence of the believer. The rituals are tangible signs of the solidarity of the god-or-demons towards men (animals have neither gods nor devils).

The great Litus of which we have a little too quickly taken a look at its mystagogy within the framework of this small library intended for the young people; aims to point out the principles as regards attitudes, symbols or words, giving its rhythm to the Celtic Year; or intended to get in touch with the god-or-demons.

No druidiactio indeed without rituals, because the ritual is at the same time the sign and the means of this sharing with the god-or-demons. They all are some applications or implicit clauses of the peace treaty (caratrad) which binds us to the god-or-demons since the battle in the plain of the burial mounds, since the end of the THIRD battle in the plain of the burial mounds.

Thanks to the rituals, we have the opportunity to glimpse during a few moments the world of the god-or-demons, the sedodumnon, to taste in it as adopted children, the calming and the unity.

The divine rituals, celebrated by the druidiactio, comprise a deeply human dimension we have said. They are symbolized human experiments. We find in these ritual several of the great symbols in which the relations of the Man of the Gdonios, with the cosmic force (Bitos), are reflected. It is even by taking shape in a way, in the most fundamental elements of nature and human existence, that the sovereignty (mana), this specific force of the god-or-demons, is spread. At the time of the name ceremony, at the time of the druidic service (through the participation in a sacrifice) in the consolamentum (by a formerly medical action), and so on.

Of course, nobody is the owner of rituals. Essential components of the Celtic tradition which, for some of them, date back to Hyperborea (metahistory) or to the battle in the Plain of the standing stones - the ritual of Lughnassade for example - they regulate and feed the druidic faith.

Some of their secondary aspects may be more or less adapted to the possibilities or the circumstances. But in themselves in their sacramental nature, the rituals should not be manipulated. It is up to nobody to change them or to rearrange them at his personal convenience. That would be likely to empty them with most of their meaning. The reference to the tradition, by its only existence, prevents the individuals or the isolated communities to reduce what is done in the name of the god-or-demons in the only light of their personal desires. Because before even it is filled with all its concrete characteristics; the traditional ritual (mead libation, lustration water sprinkling, lance of Lug, etc.) vouches that the believers are not gathered for purely non-religious motives, but to call upon the god-or-demons.

Some people distinguish between the rituals of former druidism and the rituals of neo-druidism. The rituals of the former druidism were still hyperborean minded rites, therefore prehistoric, thanks to which the god-or-demons could regularly intervene on this earth under the terms of the peace treaty which had followed the last battle in the Plain of the standing stones or tumuli.

The rituals of the neo-druidism are distinguished, of course, from these Hyperborean rituals, but they result from them and kept their spirit.

This is why therefore, we may really say that they are ultimately the god-or-demons themselves, who are their authors or their inventors, and not the primordial high-knowers. By choosing our celtic

language to be homophonous, they entrusted to it the ad hoc rituals as favored means to make it possible for the men to believe in the enchantment of this world in the sacred nature of this earth and in the eternal life, since death is only the middle of a long life, to meet them then to take part in their sovereignty, their banquet, would be this a short moment.

That all the god-or-demons are high-knowers, even if the stories don't specify it expressly, that is obvious. Every god-or-demon has the whole expertise of his functional and theological field. He is therefore high-knower by definition. But the god-or-demons nevertheless gave to the primordial high-knowers a certain number of powers: the god-or-demon-high-knower is also the god-or-demon of the high-knowers. This "god of the high-knower" is besides himself high-knower and warrior.

On a difficult moment of the siege of Druim Damh Ghairé, Ceann Mor calls upon "the chief high-knower of the world" and this high-knower is Mug Ruith who, while the druidic fire he demanded is burning, starts thus a poetic screech: DIA NA NDRAOITHE, MO DHIA THAR GAC DIA "GOD OF HIGH-KNOWERS, MY GOD ABOVE EVERY GOD."

Therefore the high-knower of former Celts were well henotheists just like the first Muslims besides according to the Satanic verses of the Quran (Allah was only the first of the gods of the Meccan Pantheon represented in the Kaaba and he had three daughters: the goddesses called Al-Lat, Al-Uzza and Manat). This before Muhammad changes his opinion (people knew him better inspired) and begins to repeat that there was no God but Allah. The druids, on the other hand, as for them never changed their opinion and stuck to henotheism (Taran/Toran/Tuireann chief god?).

That the institution of certain ritual ultimately dates back to the god-or-demons themselves is particularly clear in the case of the Lughnasade. It was wanted by Lug personally according to the Irish historian Keating.

We can also date back to mythological antecedents the ritual of ordainment of the vates, veledae or gutuaters/gutumaters. It is enough to bring it a little closer to the coming of Lug into the fortress of the king Noadatus/Nodons (Tara in the Irish version of the battle in the plain of tumuli: Cath Maighe Tuireadh).

In the other rituals, in addition to the close connection that they have with the notion of sacrifices, their link with the practice of the god-or-demons themselves when they cured, looked after, brought back to life, defended, fed, judged... proves also very strong.

Our rituals therefore reconstruct the action of the god-or-demons in the soul of peoples. They are the god-or-demons themselves who instituted or inspired them then entrusted them to the high-knowers, guardian of the Celtic mysteries as John Sharkey would have said.

Spiritualistic application of the famous law of cause and effect, butterfly effect, these Celtic rituals are given on a determined moment, but radiate afterwards on the whole of the concrete life of the believer. Their action exceeds much the tendencies of the high-knower who celebrates them or of the one who receives them, even if this mindset intervenes in the effects produced by the rituals. The rituals exert their fertilizing action in virtue even of accomplished rites (ex opere operato our Catholic friends say). They carry out what they notify.

De facto a very large power of determination of the practical methods of these rituals was always admitted for the high-knowers. They modeled their "ceremonial," they defined the elements of them which give their sense. But these high-knowers of the druidic action know since always that they are only the guardians of what forms their very substance: the gestures and words of the god-or-demons who instituted or inspired them, in other words, the essence of the ritual. This is why they do not accept for them the power to erase an anmenacton or an ordainment. They can only see whether or not the rituals in question were well carried out.

The naming ceremony confers on a child still unable to understand the real meaning and the major significance of it because of his age (seven years), the necessary supplement of soul to live as a Celt; even if he is asked by a little believing family, the fact remains it is a true pagan baptism. The anmenacton thus carried out remains indeed a gesture of the god-or-demons reiterated by the celebrating high-knower (principle of similarity but Tylor and Frazer refer both to the associationist psychology of Hume for that).

The ambivalence of the gestures and symbols, the bludgeon or the mallet for example, can be life or death bearers according to the cases, is lifted by the word of the high-knower which accompanies

them. The rituals are a symbolic action to which a word is added indeed. They are visible signs of the invisible sovereignty of the god-or-demons. That of which they testify and to which they refer, it is the history and the feats of the god-or-demons. The rituals make us foresee the fullness of life that we will experiment within the Vindobitus after our death. And even they associate us with it as of now.

NOTE ON THE MINOR OR LOCAL RITUALS.

Divine sovereignty comprises medical characteristics in certain cases, but it makes especially taking part in the life of the gods or demons.

The rituals suppose the conscious active and profitable participation of each dagolitos (believer). In each ritual a minimum of participation is always required indeed. It is at the very least necessary to go in a precise place, and so on. And it is only in the event of exceptional circumstances - if you are treated as Yazidis in Irak, there a minimum of taqiyya is necessary- that the development of this liturgy of ritual can be reduced to the bare essentials.

If rituals suppose the will to take part in them, they are there also to frame them or to build them we have said. As visions of the world to come, they also have a role of teaching.

The rituals show this realization and comprise a depth which is discovered fully only through faith, of course, this druidic faith able to make mountains collapse as the famous story entitled in Gaelic language Forbhais Droma Damghaire (the siege of DrUim Damghaire now called Knocklong) shows us. In rituals the will preserves its eminently personal nature but it gets and expresses in them its public nature. No ashamed pagans on our premises, only men or women knowingly followers of the philosophical and considered paganism of our ancestors!

The true druidism always took into account the popular religiosity and the various forms of piety of the dagolitoi or believers: veneration of the relics of the heroes died for the homeland, visit of the sanctuaries, pilgrimages, pardons, tromenies or processions, dances...

The rites are small particular rituals intended to sanctify or bless the various circumstances of the life and the various cultures or civilizations. The minor or local rites are simplified rituals intended to bless or make sacred by a good force from on high (sunartiu) certain states of life, certain circumstances, certain uses. These simplified rituals therefore meet the needs of an area or of a time. Some of them have a durable range. They cause for example to hold for the worship certain objects or certain places (sanctuaries, cauldrons, lances...) Their main element besides is generally a simple blessing (sunartion).

These rites are fragments of a ritual or extend the aforementioned rituals, but replace them in no way. They must consequently be celebrated in order to be harmonized with the previous rituals, because the Pan-Celtic liturgy is very much including. The practice of this popular religiosity is therefore subjected to the understanding or the judgment of the local high-knowers. The common sense is the capacity of synthesis necessary to the existence. It makes go hand in hand, in a creative way, divine one and human one, soul/mind and body, individual and society, intelligence and feeling, homeland and nations, even many other things still.

CONCLUSION.

There exist therefore five kinds of rituals.

The summoning rituals are the rituals having as a goal to get in touch with the invisible one or the hereafter in order to submit a request to it, by drawing its attention. These rituals are connected with prayers, but are of a higher effectiveness.

The summoning rituals are the rituals having for a goal to get in touch with the invisible one or the hereafter, but in a much more precise way: while making the supernatural or superhuman entity in question, coming.

The protection rituals are the rituals having for a goal to create a kind of vibratory shield around an individual or a community.

The operating rituals are the rituals having as a goal to mobilize certain forces or certain entities for a definite project.

The transformation rituals are the rituals having for a goal to alter the state of consciousness or to fight the disease.

These rituals are actually the most in demand because they often make it possible to fulfill the requirements of the modern life successfully.

But in the facts, every druidic ritual fall more or less under these five main categories, which are therefore of operative nature. The operative spirituality makes it possible to change the individual or collective, purified by the druidism, dreams, intentions, and desires, in concrete or existential realities! These rituals should not thus be detached from the whole of the druidiactio (of the Celtic being and acting). They should not be detached from the whole of the life of the high-knowers and particularly of all the liturgical life which gravitates and moves around them (the high-knowers are not Culdee monks). They should not be separate either from each other.

The piece of divine sovereignty related to the ritual accompanies all the existence of the believer. Each day of the month remains for example under the internal, but powerful, radiance, of the matching druidic service. Those who ask for these rituals without really believing in them, therefore commit a gross fault which will be able to also rain down upon the high-knower having acceded to their requests.

IN ORDER TO KNOW MORE, READ THE OPUSCULE OF OUR SMALL LIBRARY DEVOTED TO THE DRUIDIC MYSTAGOGY, AND ENTITLED "THE GREAT LITUS."

MEDITATION ON THE CELTIC TREE OF LIFE.

In Manching * Bavaria in 1984 archeologists found a miniature tree made of three gold-plated branches, with ivy bronze leaves, to which were added gilded buds and acorns.

Printed, embroidered, painted engraved or carved trees of life exist since the beginning of History. They symbolize the force of life and its origins, the importance of the roots and the development of the Life. They are sometimes combined with characters and/or animals (birds, mammals). If the shapes differ from a culture to another, the content, the essence, remains identical. The tree of life of the Jewish Kabbalah includes for example 10 Sephiroth, and not 9 nor 11. Divided into 3 columns. The white one on the right, the black one on the left, and in the center that which corresponds to the man in the search for wisdom, strength, and serenity.

On the other hand, the sacred oak in the center of the nemeton or of the sacrosanct grove is the central symbol of the druidic knowledge.

The meditation of the druidic type makes it possible to empty one's mind in order to be then better able to focus on a tree of one's choice and to receive the assistance of the energy which it generates. The ideal is to draw the most of forest energy, like Merlin, but each individual will have, of course, different reactions according to the considered species (oak, beech, birch, or others) and according to the season. It is therefore highly advised to meditate at the foot of a tree of one's choice.

Instead of cut stones or of wood too finely carved, the Celts indeed often preferred to meet their deities through the intermediary of a living tree (as for the Irminsul of the Saxons). This aspect of the druidic religion is besides characteristic of the Celtic design of life. Since they felt their god-or-demons as living presences, why would they have taken stone representations as supports of focusing? Why seek the divinity only in a "built with non-temporary material" temple church or mosque whereas the world of nature is completely able to provide a place of worship? Current "priests," whether they are rabbis, priests, pastors, orthodox priests, or imams, would do well to follow the example of the ancient Celts and to use an oak to meet cosmic forces.

The high-knower called their sacred tree Bilius (cf Irish Magh Bille /Moville or Billom in France, log, from billia, a tree trunk). The Celtic priests set up often indeed such pillars at the entrance or in the center of their sanctuaries to call up the divine one, this is why the god-or-demons and the goddess-or-demonesses, or fairies if this word is preferred, often have a shape resembling a little that of the Indian totems.

Before beginning this experiment, it is therefore initially necessary to succeed in finding an oak bilius in a more or less remote forest. If that is impossible, a trunk of oak installed in a temple or a log in a simple room will be enough.

In North, people often used stone columns or pillars in the sanctuaries instead of the oak. These columns represented various god-or-demons, particularly Taran/Toran/Tuireann, but it is probably a Roman influence, whence their name of Jupiter columns.

As soon as a tree which can be used thus was found, then regard it as a true embodiment of the spirit of life and approach it only with all the reverence due to the god-or-demons. The quivering of its leaves and the rustle of its branches are perhaps, who knows, signs of fate [or coincidences, of course].

Do again the same thing during several days until you approach it more closely, you will feel something then: a touch of emotion or a quaking of the solar plexus.

At this stage, the more precise operations can begin. In order to make every possible disturbance disappear, i.e., to put you in good condition of responsiveness, begin by making the three circles around the bilius.

Now and starting from the west, look well at the bilius , and consider that the various parts of the tree are contact points with the god-or-demons of the Albiobitus (pleroma in the writings of St. Irenaeus).

Work each day on one of the god-or-demons, until the tree can be used completely until its top. Later you will be able to contact again the god-or-demon or the goddess-or-demoness, or the good fairy, of your choice, if necessary.

Begin with the aspect Litavis Nerthus of the cosmic great mother goddess-or-demoness , goddess-or-demoness, or fairy, if this word is preferred, of nature, in the Celtic tradition from North. The part of the tree corresponding to this goddess-or-demoness, or fairy , they are the roots pumping life in the ground. Imagine these roots plunging in an immense cauldron full up to the brim with the forces of the life from the ground.

While visualizing the roots and the cauldron in question, recite the following invocation...

“Iacceto te a daga deva, daga danna

You are Nerthus, goddess of the earth

And high priestess of the mysteries of the initiation to the life.

O Horn of plenty, feed my body and my mind.

May the blessings of nature being on me at every moment,

Ison son bissiet! ”.

Then feel you responsible towards nature and prepare you to recognize his language. Try to realize that your body is drinking some life from the horn of plenty of Rosemartha.

Then turn towards the lower part of the trunk.

If there is a slit, the symbolism will be even stronger. The crack of the trunk will represent the womb of the goddess-or-demoness Danu (bia) and the trunk the phallus of Hornunnos. Hornunnos or the great horned one is the Celtic god-or-demon of the fertility but also of hunting. You may alternatively represent the trunk as the phallus of an immense horned god-or-demon and the crack of this tree as the womb of a statue of mother goddess-or-demoness cut in a tree trunk (bilius). To call upon them, recite the following prayer...

“Iacceto te a Cernunne, iacceto te a Dana

Hail Hornunnos and Dana

You are the masters of fertile life and successes.

May your phallus and your womb

Pour then receive the life of the mind, source of fertility.

Sunartiu! ”

Try to feel fully the bubbling energies of the fertility therefore of the life coming from the oak and penetrating in the universe of your senses. Feel the abundance of life becoming yours.

Ogmios is the Celtic Hercules. A god-or-demon and not a half-god-or-demon (the Romans took Ogmios for a kind of Hercules when they discovered his portrait). Imagine him, at the bottom of the night and darkness pillar of, as a decrepit old man, almost bald , gray-haired with wrinkled skin. The skin of his face is sunburned and he wears a wolf-skin on his shoulders. In his right hand, he has a bludgeon and in his left one a bow and a quiver. A crowd of men or women with gold chains connecting their ears to his mouth, follows him. [We cannot help but think of a communication god-or-demon]. The following prayer can be recited once this image visualized sufficiently well...

“Iacceto te A Ogme

Hail Ogmios, lord of the word.

May my ears hear the messages

Which can inform my way on this middle earth.

Thanks to you my mind is faster than an arrow

And my life I right like a bludgeon.

Ison ison bissiet! ”

Then try to realize that the radiance of Ogmios makes your mind and your senses sharper.

At the lower part of the light pillar is Abellio, the Celtic Apollo. You may try here to visualize a representation symbolizing the physical sun or the youth. The prayer below must follow the visualization.

“Iacceto te Abellie

You are Abellio, god of harmony and moderation.

Give wings to my soul as to my mind and keeps me well in good health

On the board of your boat of wisdom.
May I slide in a perfect peace on the life ocean.
Ison son bissiet! ”

Our Welsh friends, as for them think more of an apple tree than of an oak, if we understand their antique poem called Yr Afallennau or Yr Afallanau (black Book of Caerfyrddin or Carmarthen). They are ten stanzas in old Welsh language whose 31 lines of verses in all (from stanzas IV to VII) form the primitive core of the poem, the prophetic stanzas having been added thereafter in the Middle Ages.

Llyfr Du Caerfyrddin XVII.

IV

Sweet apple tree of luxuriant growth!
I used to find food at its foot,
When because of a maid,
Shield on shoulder, sword on thigh ,
I slept alone in the woods of Caledonia....

.....

V

Sweet apple tree in the glade,
Trodden is the earth around its base.
The men of Rhydderch see me not,
Gwendydd no longer loves nor greets me
I am hated by Rhydderch's strongest scion.
I have despoiled both his son and daughter:
Death visits them all - why not me?
After Gwneddoleu no one shall honor me,
No diversions attend me,
No fair women visit me.
Though at Arderydd I wore a golden torque
The swan-white woman despises me now.

VI

Sweet apple tree, with delicate blossoms,
Growing concealed, in the wood!
At day break the tale was told to me
That my words had offended the most powerful minister,
Christ! that my end has come
Not once, not twice, but thrice in a single day.
Before the killing of Gwendydd's son
Was upon my hands!

VII

Sweet apple tree, growing by the river,
Who will thrive on its wondrous fruit?
When my reason was intact
I used to lie at its foot
With a fair wanton maid, of slender form.
Fifty years the plaything of lawless men
I have wandered in gloom among spirits
After great wealth, and gregarious minstrels,
I have been here so long
Not even sprites can lead me astray.
I never sleep, but tremble at the thought
Of my Lord Gwenddoleu, and my own native people.
Long have I suffered unease and longing--
May I be given freedom in the end.

After having lengthily contemplated this prayer, including about its Christian interpolations or leavings deeply feel the moderation and the harmony of Abellio cleaning up your life.

Now, turn your attention on the central part of the tree. It is that which corresponds to Brigindo. It is interesting to note that people set up stone pillars (cantalon?) in the honor of this goddess-or-demoness, or fairy if you prefer (stone found in Auxey, French department of the Côte d'Or , in the 18th century: Iccavos Oppianicnos ieuru Brigindoni cantalon).

Imagine this goddess-or-demoness, or this fairy, if this term is preferred, as a tall kindly and beautiful girl, dressed in a coat of mail. She has a shield in a hand and a sword in the other. But at the end of her sword, there is a crown of oak leaves, symbol of victory for the poets. You can recite for her a prayer of the type below...

"Iacceto te A Brigindo

Hail nantosuelta Brigindo Brigantia Brigit,
Victorious queen of poets and craftsmen,
Thanks to you all the obstacles in front of me are swept.

Put your crown on my face
And therefore lead me to the victory.
Ison son bissiet! "

After this prayer, try to feel an intense feeling of victory, a little like that of the prophetic part of the poem by Merlin.

VIII

Sweet apple tree with your delicate blossom,
Growing amid the thickets of trees!
Sibyl foretells,
A tale that will come to pass
A staff of gold, signifying bravery
Will be given by the glorious Dragon Kings.
The grateful one will vanquish the profaner,
Before the child, bright and bold,
The Anglo-Saxons shall fall, and bards will flourish

IX

Sweet apple tree of crimson color,
Growing, concealed in the wood of Caledonia:
Though men seek your fruit, their search is vain
Until the Cadwaladyr comes from Cadfaon's meeting
To Teiwi River and Tywi's lands,
Till anger and anguish come from Arawynion,
And the long-hairs are tamed.

X

Sweet apple tree of crimson color,
Growing, concealed, in the wood of Caledonia
Though men seek your fruit, their search is vain,
Till the Cadwaladyr comes from Rhyd Rheon's meeting,
And with Cynon advances against the Anglo-Saxons.
Victorious Cymry, glorious their leader,
All shall have their rights again,
All Britons rejoice, sounding joyful horns.
Chanting songs of happiness and peace!

This can help you to overcome the problems being able to worry you. Think that thanks to the belisama Brigindo Brigantia Brigit, you will be likely to triumph over all obstacles.

The median part of the pillar of night and darkness, is now reached. The god-or-demon linked with this part of the tree is Suqellus. In time of war Suqellus often profits from much more attention than the other god-or-demons. Certain tribes revered him so much that all their spoils were given up to him.

You can represent him as a mature and bearded man. He wears a short hooded tunic , red, and tight at his waist , pants as well as boots. Using his meldus (axe or hammer called melt in Welsh language), he cuts through a path by making skulls flying into pieces.

The prayer intended for Suqellus is the following one...

“Iacceto te A Suqelle.

Hail Suqellus, master of good death,

Almighty master of life and death

Make the bunghole of the barrel of life pop for us

So that its beverage brings strength and courage everywhere in the country.

Ison son bissiet! ”

The strength and the virtues essential to battles are often also necessary to the hectic life of today.

Thus try to deeply feel the courage and the strength passing from Suqellus into you. A disciple on the way of the Kingeto is often attacked by overpowering distractions and by concurrent activities that only the strictest discipline can overcome. These qualities are especially necessary for those who aspire to spiritual wisdom, just like the discipline is the success key in order to progress in the path of the Kinges.

Camulus Smertrius, the good giant, is now reached. He is in the center of the pillar of light and day. He is a guardian god-or-demon in relation with the killer of dragons. To represent him as a giant, very strong and very robust. The prayer which is intended to him will be the following one...

“Iacceto te A dage deive Camule!

You are Smertrius, powerful father of the strength.

I venerate you because the energy which leaves your bludgeon

Reppels enemies and monsters.

Help me to defend myself also

Ison son Bissiet! ”

Open you then to the influence of Camulus Smertrius and grow in wisdom and integrity.

Then the deity named Lugus (later Lug in Ireland) comes. One of the Welsh legends shows us Lug being changed one day into an eagle and being perched in the leaves of an oak. This is why it is necessary to represent Lug as an eagle half hidden in the rustling leaves of the oak.

It acts as a guard of the centers of higher power of the sacred tree. The oak leaves act as a veil between the lower levels of the tree and its higher branches. The prayer intended for Lug is the following one...

“Iacceto te A Luge

Hail Lug, supreme light of the upper beings

O great guard of the doors of the Other World.

Allow me as of now entering the sacred mystery of your trinity

But only if I am worthy of it.

Ison son bissiet! ”

The fata Morrigan is the Great Mother of the World and of the God-or-Demons. Her worship consists primarily of a ritual achieved each year to preserve the balance of the world . Using a ritual chariot, people walked her statue through fields and all the population followed. Her statue was then bathed in the nearest lake. When the Romans discovered this goddess-or-demoness, or fairy if you prefer, Celtic, they took the large cosmic great mother goddess-or-demoness for a kind of Berecynthia (a kind of Cybele or Isis in the way of the Celts more exactly).

Imagine her at the top of the pillar of night and darkness, as a severe matronly woman dressed all in black. On her clenched fist, a crow is perched: she looks downwards on the earth. To recite her the following prayer...

“Iacceto te A Morrigan

Hail Morgan, Great Queen born from the sea,

Mother of Sky and Earth.

Of you all things proceed.

Peace up to heaven

Peace down to earth

And beneath heaven

Prosperity and strength in each one!

Ison son bissiet! ”

Taran/Toran/Tuireann occupies the upper part of the pillar of light.

A trunk of rough oak was often used to symbolize him in the druidic worships. To imagine him as a mature bare-chested and armed man. He wears a blue tunic and a gold crown. With his left hand, he holds a wheel and in his right hand some lightning (a thunderbolt). Send to him the prayer which follows...

“Iacceto te A dage deive

You are Taran/Toran/Tuireann lord of the sky and of its lightning.

Inspire to me the necessary courage and genius

In order to lead me with uprightness and luck

Through the difficulties of the existence.

Ison son bissiet! ”

Then approve with strength the “Jupiterian” nature of the genius and of the courage coming from Taran/Toran/Tuireann and slipping into the sphere of your feelings.

* The Celtic town of Manching was the capital of the tribe of the Vindelici. It lived its height in the second half of the second century before our era by housing undoubtedly between 5000 and 10.000 inhabitants. It was thus one of the most important urban centers in the north of the Alps, as well by its surface as by its demography. There was in the center of the site a temple whose construction is to date back to the foundation of the town. This sanctuary was flourishing between the 4th and the 2nd or 1st century before our era. Offerings made up of weapons, harnessing of horses, a paved space, as well as a large number of bones of children and newborn babies found at this place, show it.

During the excavations of the north suburbs in 1984, was discovered a pertaining to worship tree. It is a trunk covered with a gold sheet, and having branches with bronze ivy leaves, to which were added gilded buds and acorns. This worship tree, which can be dated to the 3rd century before our era, represents perhaps an oak shoot surrounded by ivy. It was preserved in a box out of wooden also covered with a gold sheet. This object of worship, which evokes the sacred Tree, was to be used during religious ceremonies or processions.

The Celts believed that the nameless one, or unknown god-or-demon, could be reached only in the quiet meditation of the heart. It is possible that this nameless Celtiberian then was symbolized by mistletoe. This is why, to evoke it, it is necessary to represent half hidden mistletoe among the higher branches of the bile.

In any event, more a person spends time progressing in this way, more the results are powerful. To build artificial elementals in order to reach cosmic principles is never indeed a small matter. Positive results should not be too difficult to get nevertheless, because the representations of the god-or-demons are traditional, and the diagram of the magic oak in question is based on that, well known, of the tree of life.

This druidic Tree is the Celtic version of symbols also present within the ancient peoples. We indeed know in Egypt the sacred sycamore as well as the Djed pillar, which are its equivalents. Another Tree of Life existed for example in the Mesopotamian tradition with thorough cosmogonic connotations. Under different names the same perception of the world settled therefore in various civilizations, the Tree of Life corresponds to the Ashvattha in India; to the Bo Tree or Ficus religiosa in Buddhism, to the Ash Yggdrasil of the Scandinavian peoples. To the original Asherah of the Assyrians. It is advisable to specify that the Sephirotic tree such as the Jewish Kabbalah represents it appeared only in the 3rd century of our era within the rabbinical schools. And it is more globally in the 12th century that this one will be spread, more particularly within the rabbinical schools of the south of France and Spain.

The first aising (vision) of Hadewijch of Antwerp in the 12th century which curiously reminds about that of the Afallennau by Merlin will stage still besides such trees. “There I was led as if into a meadow, an expanse that was called the space of perfect virtue [Editor’s note: Vindomagos?] In it stood trees, and I was guided close to them. And I was shown their names and the significance of their names.”

THE WORLD TREE (IRMINSUL AMONG THE SAXONS).

The druidic theology does not know the distinction become traditional among the Greeks or Romans between air and celestial god-or-demons and underground or chthonian god-or-demons. The Celtic deiwi were not designed indeed in the beginning as being celestial god-or-demons (with one exception), but as god-or-demons in the canopy of trees, and therefore of the surface of the world, hardly higher than the human beings. There never was a Celtic Olympus, the druidic Olympus is only a simple clearing in the original silva (the Hercynian forest ?) from where a religious sensitivity basically different from that of the Greek world. Sacred is said nemeton in Celtic language and that is there already quite something.

The clearing is in the beginning an open space, released in the deepest of the wood, as a corrie of light dug in the half-light. In Celtic language, the clearing is besides combined with the sacredness in all its forms (nemeton). The clearing is a space favorable to the clan formation. The trunks filter the looks without ever cutting them. This discrete subduing accentuates the intimacy as well as the complicity inside the clearing. It is necessary to cross the initiatory veil of the tree curtain to reach it. To think, it is to seek clearings in a forest.

The living force of the surrounding forest embodies the force of the group and the unity in diversity. Ultimately, the clearing and its trees therefore are a factor of balance. In the facts Mankind and Nature are linked to make freedom triumph. The existence of such a concept in druidism is proven by the fact that there exists (for the cases other than this primeval clearing of meta-history) a god-or-demon called lalonus. lalon = clearing but = also village, therefore lalonus is a village god-or-demon, or genie, to classify in the category of the elementals.

Bile apparently is also the Irish term designating a sacred tree then, by extension, a great warrior. The most plausible etymology of the Irish name Merville brings refers us to the Celtic word "bilus" which designates a tree generally and particularly a sacred tree. For example, the toponym Biliomagus, become Billom in France. The bilus is the axis/tree of the world (s), which rises towards the sky and dances in the wind, while plunging its roots in the flesh of the earth and while being watered there with its water; following the example of Yggdrasil in the Scandinavian tradition or of Irminsul among the Saxons. Useless to specify that in this case the tree in question was to be an oak, even if medieval Ireland knew some others of them (of these primeval trees).

The god-or-demons of the canopy, the deiwi uxedioi (the higher god-or-demons resulting from the basic dyad).

Above the primeval tree that is the bilus there is the albio bitus, itself made of several spheres according to the Schools.

The word canopy designates the upper floor of the forest, in direct contact with open atmosphere. The canopy forms a few meters thick upper layer where there is more than 80% of the tree foliage. It is there that the most of solar energy is collected (more than 95%) and that 30% of the rainfall are absorbed by the foliage. We also find there an abundant and particular fauna. The god-or-demons who live in this world are the uxedioi. These uxedioi are only the links of huge chains as old as mankind. They can die, but to reappear at once, in another shape or with another name (love, war and so on...).

Of course, gradually with the exit of the primeval clearing symbolized by the goddess-or-demoness, or fairy if it is preferred, Talantio, in Ireland, or by the goddess-or-demoness, or fairy if you prefer, Rosemartha, on the Continent, and with the extension of the Celtic world; these canopy god-or-demons became little by little, for their faithful, or at least those who believed in their existence; some god-or-demons perhaps not celestial or having their residence in the infinite of the sidereal space; but at least entities remaining just above the forest, in the atmosphere. Nevertheless these deiwi always enjoy only relative power and happiness. They are only emanations of the two primeval deities that are the mind (Taranis) and the matter (Matrona), subjected like everyone to their destiny (the obligation to be born and to die, one day); since immortality, in the strictest sense of the word does not exist.

Everything which has one day began, one day will have an end. The superhuman life of these deiwi is therefore extremely long, much more than that of men, but it is nevertheless limited.

Let us say that the world of the canopy where the god-or-demons matching the forces of human nature, sit, dominates or includes the primeval clearing.

In the center or beneath, or above according to whether it is a druidic School considering that the Earth is flat or round (the images to characterize these various worlds vary indeed).

The deiwos of the traditional druidism, of lower or let us say non-paramount level, because there are a certain number of them, who's the very name signals beings located in the heights, above the contingencies of our world; is a personal god-or-demon who deals with men. He does not cease being present in the heart of men (Caesar, B.G. VI.16: "admodum dedita religionibus") supporting them and inspiring them. Unlike the impersonal God or Demiurge of Plotinus, the deiwos of the traditional druidism is not only given to see, but also gets in touch with man. He takes the initiative, he calls him, makes himself word of oracle, and enters so into a dialog with him. In short, it is the opposite of what the Romans called a "deus otiosus," a name which seems to be worth only for the Celtic god-or-demon equated with Kronos or Saturn by Plutarch (the Fate called Tokad by the high-knowers?)

THE PRIMEVAL CLEARING.

But let us return to our sheep (multon in Celtic language precisely): the deiwi of the world generated by Taran/Toran/Tuireann and the Matrona Danu (bia).

Beneath, at the foot of the cosmic tree, there is the world that our present mankind experiments. The beings who live there have an extremely strong ego and all are almost subjected to multiple needs, particularly to the mutual attraction of sexes. The deiwi andedioi (the god-or-demons coming immediately after, immediately then, and not underground; because at this stage of the formation of the world, there is no underground god-or-demon yet; only god-or-demons known as Uranian if you make a point of using this word of Greek origin meaning "celestial"). But these deiwi andedioi will undergo a fate rather similar to that of the Asuras in Hinduism. The Asuras of Hinduism are demonic soul/minds opposed to the deiva or god-or-demons, also sometimes called "sura." The Vedic word designated in the beginning a divine creature like the others, and designated even some god-or-demons as Indra. Then, following a change of sense, the word, which was a derivative from asu, breath, life, ended up in designating a non-god-or-demon, through an incomprehension of its original meaning (sura, god-or-demon, preceded by the privative prefix a). Condemned thereafter to live in the lower areas, their vain attempts to recapture the heavens will be, in the traditional Hinduism, at the origin of the permanent tension which opposes them to the god-or-demons.

We find these names (ahura and deva) in the Zoroastrianism, but the means are then reversed there, the ahura being creatures of good, whereas the deva are creatures of evil.

The andedioi have an extraordinarily strong ego, we have said. This ego develops an incredible determination. For them days, months, years, are nothing. They count in millennia, by thousands of millennia. Such a length of time (unthinkable for us) never discourages them.

The perceived world is a mirror of the invisible and occult, because the world is from the start a material genesis (trees, rocks, water) as a space configuration (labyrinth, spiral). The traditional man is educated to feel, behind the natural phenomena, some sacredness; under the visible one, invisible forces, some mana even some god-or-demons. This supra-sensory perception is steeped with symbolic values, which lead "to foresee" the supernatural world. Because the nature, the physis, in its original emergence, appears as an energy, as a living becoming, as a growth in the space of an original materia prima, which generates a tree structure of forms and colors.

We are no longer accustomed, to tell the truth, to this not dissociated level of reality, which is reduced neither to hylozoism (for which the matter is always innervated by a vital force) nor to the traditional animism (projection of the psyche on nature). We have some difficulty to think the world, the earth, before their assimilation by our humanized categories; i.e., the wild world, the primeval "cosmic chaos" (what does not mean disorder, but pre-human order).

The druidic view of the world is always treated on a strongly hierarchical basis. Pyramid widening towards the base, the universe is organized around a vertical axis symbolized by the tree. From the beyond of stars to the last water drop, the same current of life crosses, organizes and livens up the universe, through successive cascades.

Because if the life is the central reality, fruitfulness seems as a subsequent value. The life is good: is good what supports it is bad what hinders it. The individual, the clan, the group, must seek to develop it or to promote it to the fullest. It is in this sense that specialists could speak about a "druidic" morality. The purpose of religious practices is to connect the individual and the society with the universal life. The earth itself is a woman: fertilized by the rain from the sky, it becomes the mother of all the beings which grow on its surface. There is a narrow correspondence between human fruitfulness and cosmic fruitfulness. The higher Being seems therefore to the primitive men not as a creating demiurge, but as a procreator, a parent or a primeval parent, an ultimate ancestor, the she one or he one from whom life is resulting to be spread in the multiplicity of beings. This higher Being also is often represented as a couple of hypostases of its different elements, in the image of the procreating human couple.

In any event, it does not matter, on the symbolic level the image imposes, water and forest, a tree and a spring. Bilius and Danu (bia). Danu (bia), the water and the ground, which watered then fed the Oak, i.e., the Bilius, as a symbol of male fertility. From where the concept of located Mother Earth. In the shape of a primeval farmed clearing, cf. Talantio/Tailtiu in Ireland. Rosemartha on the Continent.

It is therefore from the free and independent great Celtica that will emerge in Europe the spiritual revolution which will make it possible to mankind to communicate truly with these god-or-demons. The former high-knowers had not other ambition than wisdom. Getting it did not result from a belief, but from their will to deal with their knowledge of the universe in depth

The matter is only a level of the being, sown then animated by the spiritual element. Every material reality, whether it is mineral, plant, animal, or human, kingdom, is underlain by the divinity. There is nothing ontologically cut from its principle, the higher Being or Bitus. It is necessary to understand this relation as a spreading of divine energy in each point of the universe. All is full with divinity (same thing in the Graeco-Roman or Hindu paganism). There is interdependence of heavenly and earthly, inner side and outside, because if god-or-demons are necessary to the existence of the world; their own existence hangs only by the existence of the Big Whole that is the Pariollon. The god-or-demons concentrate the radiation of this gigantic universal cauldron. They are not cosmic entities, but forces which act at the same time from the outside and from the inside of the world, on the very bases of the being.

The druidic cosmogony highlights the role and the place of the god-or-demons in relation to this cosmic cauldron called Pariollon. The Fate or Tokad (Middle Welsh tyngned, Breton tonket, intended, old Irish tocad, destiny, toicthech "fortunatus," tonquedec in Breton language. The labarum is its messenger, its sign) causes the elements then the god-or-demons which use the elements to make the world (to put chaos in order).

The god-or-demons govern sky, stars, earth, and all the other living beings, but as cosmic forces, they are included in the universe and are subjected to the becoming or judgment of the Pariollon as Fate. The god-or-demons guarantee order of nature, prosperity as well as fruitfulness. These super soul/minds are intermediate heavenly beings between sky and earth, Immanent and inaccessible or almost Higher God or Demiurge, and men; often appearing in our dreams, in a luminous human or animal shape (bear, stag, horse, or other), and even vegetable (beech, oak, forest: cf the famous Welsh battle of the trees or Cad Goddeu below).

Gwern blaen llin
A want gysseuin.
Helyc a cherdin.
Buant hwyr yr vydin.
Eirinwyd yspin.
Anwhant o dynin.
Keri kywrenhin.
Gwrthrychyat gwrthrin.
fuonwyd eithyt.

Erbyn llu o gewryt.
Auanwyd gwneithyt.
Ny goreu emwyt.
Yr amgelwch bywyt.
Ryswyd a gwyduwyt.
Ac eido yr y bryt.
Mor eithin yr gryt.
Siryau seuyssit
Bedw yr y vawr vryt.
Bu hwyr gwiscysseit.
Nyt yr y lyfyrder.

The god-or-demons are metaphysical energies which act in a way perpendicularly to the plane of the tangible universe (the middle earth).

This design of the god-or-demons concerns especially, of course, not the precise figure of such or such god-or-demon, but the reality or essence of the immortal Fate, whose each god-or-demon, taken individually, is in a way the earthly exemplifying.

The variations of this appearing of the world of the cosmic great mother-goddess-or-demoness, depend only on human perception, because next to the principle of the principles, these differences grow blurred. The power of the god-or-demons does not concern only the metahistory of myths, it can also be cosmic, as we have already said it.

The name or the attribute of the Pariollon, invested in the person of the god-or-demon, involves that this one is as an energy giving its light, through successive levels into the world.

Penetrating the psychic and tangible reality, these energies take in the eyes of the high-knowers the shape of god-or-demons (even of soul/minds, even of genies) associated with stars, planets, natural elements, landscapes. This design also presupposes, of course, that in this world divine energies of the supersensible worlds can intervene, whereas atheistic materialist philosophy, itself, is based only on a causality which eliminates every transcendence. The earth itself too, in this case, is also, spiritually sown by the divine apparitions. Because there are also (but on a level lower than the god-or-demons, in the traditional sense of the term, it is true) soul/minds related to natural elements as the liquid element, to a precise territory or place.

THE OAK OUR GOD.

What we seek in the forest around us it is the depth of the forces which are in us: magic, violence, love. When we are connected with the deep roots of our being, we can all have access to the magic of the forest, it is enough to let speak one's heart and one's imagination speak. And it is the son of a man who was a time and in his lifetime, timber merchant (in the Fifties), who say it to you.

In the Middle Ages, the forest constituted a work and refuge place. Coalmen, glassmakers, outlaws, lived there. And, of course, the loggers eaters of cooked in the ashes hedgehogs. The forest then was the starting point of every adventure and of every wandering. It is enough to read again the writings of Chretien de Troyes: the forest, it is obvious, always appears there as the space of passage, of the ordeal, from where you go out different. The forest in this case was perceived as the place par excellence of the initiation rite.

The forest has an almost magic dream function, that we find in the etymological origin of the word forest: "foris," which means "outside." This stem is Latin and therefore refers to the concept of marginal spaces, of different fields, in short to the other. The forest presents a dreamed aspect which attracts. "The call of the wild forest" besides is still a reality.

Why does the forest have a sacred dimension? Unconsciously, men associate nature to it, because a non-converted or given up by mankind space, goes back very quickly to forest. To cut a forest thus amounts killing the sacred or the magic of nature. The forest has an unequalled importance in the human dreams. The current mentality (of townsmen) which spreads, gives a new sense to the forest. For us it is as a reminder of our origins. The tie with nature is implicit in animistic religion. The man belongs to nature, to the natural cycle. If we become aware of that, we make fewer mistakes. That makes it possible to avoid the pitfalls and to better render comprehensible the complexity of the forest background, in order to avoid the simplification of extremes. The forest in question is also a violent background with the forces of life or death which are present in each one of us. It is necessary to know how to accept this violence for channeling it in a better way.

However, this nature mankind destroys gradually, by need or selfishness of its so-called elites, while undergoing because of that fact the annoying consequences, contains in itself an unmatched remedy for these problems.

The benefits of the forest on the human life are multiple. Most important is its purifying power of the air thanks to the chlorophyllian activity of the leafy trees. By absorbing the carbon dioxide contained in the air, it can fix approximately 2,5 tons of carbon each year, and release more than six tons of oxygen for the same period. The forest intercepts 30 to 40% of dust; the emanations of the leaves kill or paralyze bacteria. The forest eases extreme temperatures, slows down the speed of the winds, reduced the intensity of the noises.

More concretely, certain trees were very early considered to cleanse the air (fir trees, spruce, scotch pine, eucalyptuses planted around hospitals and places of cure), or on the contrary, more rarely, to make it dangerous (it was necessary not to sleep beneath a walnut tree for example). Walk in forest was always recommended, health courses are still frequently installed there, just as in the wooded city parks.

The forests play an important role as regards physical and physicochemical, and probably biological, purification, of air and water. Forest bathing and cures of walks in forest were developed in certain countries, in the 19th and in the beginning of the 20th century. In order to make certain (tuberculous particularly) patients, benefit from the forest air enriched out of oxygen (three times more oxygen produced by the temperate forest than in the meadow); out of ozone (in seaside particularly as in the forests of conifers); out of phytocides (molecules considered bactericidal and fungicidal, of which the terpenes), and from purity of the air. It was recently shown that the biochemical activity is developed much in the canopy than in the herbaceous layer.

The Forest Agency in Japan carried out a scientific study proving the benefits of the forest on health. The researchers compared the rates of various blood parameters after a walk in forest then after a walk in urban area. They showed that the forest stimulated the immune system and decreased the blood hydroxycorticosterone level (a stress hormone). These results are also confirmed by observations made in Morocco. After having during a very a long time provided to mankind primarily food, shelter, firewood and construction materials, the Moroccan forest currently offers a product of a completely different nature: leisure and recreation. They are, of course, the closest to the big urban centers forests, or those which are located on the heavy traffic road axes, which are most confronted with this modern mode of exploitation.

The deterioration of the quality of the life in urban centers is no longer a secret. The solid, liquid, rejections, the gas emanations, directly affect the quality of the ground, of the water and of the air, which are the essential components of our environment, causing diseases, epidemics, intoxication... In New York, specialists keep a record of 88.000 microbes per cubic meter of air, in forest this figure drops to 50 per cubic meter...

The fight against this plague that is pollution in all its forms must therefore become an international priority.

The solutions recommended in order to reduce the effects of pollution to reasonable standards, require enormous financial resources, in the majority of the cases beyond the possibilities of the States, especially when these measures are not taken in the convenient period.

However, many townsmen balk to walk deep in the woods. Because the forest, with its procession of noises and new feelings, frighten them. Our physical distance from the living world, linked to the development of the megalopolises creates a psychological distance from nature. It is necessary indeed to know to be inconspicuous in a forest. The forester is above all in love with nature. The most outstanding and most magic experiment is to spend a night in a forest. It is a corporeal experiment that everyone should make. Many are the people who evoke their personal experiments in forest, day and night, especially their meetings with the animals of the forest (deer tribe, chamois, wild boars...) Have a whole night alone in a forest, you will see: you learn how to know oneself, you feel responsible, you become self-aware. It is also a source of inspiration for writers, poets, artists (the fear, the feeling that there is always somebody around you, the feeling of a presence). It is still a place favored for the education of the young people. Lastly, it is a place of entertainment, relaxation; it is the single place where you can revitalize yourself bodily without counterparts. For these reasons, and many others, the forest undoubtedly exerts a social role which does nothing but begin.

Following the example of those of our more distant past, the forest of the future will be religious, sacred, or magic.

On the western limit of the forest of Maamora, 13 km away in the south of the town of Kenitra in Morocco, throughout centuries a forest massif of 650 hectares remained, containing Phoenician juniper surrounding a lake of fresh water; the preserve of Sidi Bou Ghaba. This classified "national natural heritage" preserve is near the seaside resort of Mehdia, in one of the two most peopled areas of the Kingdom. By the beauty of its landscape, its accessibility also - it is served by an asphalt road of which 9 km cross the inside of the forest - as by the richness of its biodiversity; this forest forms a haven of peace or quietude for very many visitors, who go there by car, by bus or by walking.

Same phenomena with the mountain. The proof that the high mountain does good to us, it is that the sporting trainers send their champions in it, just before the important competitions! This quite real "plus" is due to an apparent "less": at high altitude, the pressure of the air decreasing, its density drops, what reduces the quantity of oxygen in our respiratory system mechanically. However, at the end of a few days, our body adapts by making more red globules. The transportation of oxygen in our blood therefore becomes more effective, from where an improvement of our capacities of endurance once back at a normal altitude. A stay between 1.500 and 2.000 meters improves the performances of the sportsmen. On the condition of remaining at least two weeks there, according to Dr. Wilber, of the International Olympic Committee.

Don't forget that tree and forest around were the first children resulting from the union of the Heavenly Fire and of the universal raw material. The Earth owes them much, since they absorb carbon dioxide and reject the oxygen necessary to the advanced life which we know, not counting their role of essential food for men as for animals; like their importance in the field of health by the plants. Previously the tree was a symbol of connection between the physical world in which its roots are plunged, and the spiritual world (symbolized by the heaven) towards which its branches ascend. The high-knowers knew the trees in the deepest meaning of the word, and worshipped them as intermediaries with the heavenly world. Before our civilization deforest massively the continent, they admitted to each species of tree specific properties or qualities.

The last shamans of today still have with the trees relations very close to those the former high-knowers had (don't forget that the Celtic and Scandinavian traditions are largely derived from the prehistoric shamanism).

As our friends of Findhorn point out it the mind of Man is movable, but not that of plants. If you manage to get in touch with a plant and to use it, then it can grant to you the permission to take from it a little "living."

If a plant is torn off brutally, it can withdraw its soul/mind from the part you thus tore off brutally, and you have then only a dead plant in your hands. To get from it some living part, you need consequently the permission of the plant in question; which leaves in this case a little from its soul/mind in the fragment of it that you take. It is at least what we can by contrast deduce from this quotation of Pliny concerning the gathering of selago and samolus.

"Similar to savin is the herb known as "selago." Care is taken to gather it without the use of iron, the right hand being passed for the purpose on the left side of the tunic, as though the gatherer were in the act of committing a theft. The clothing too must be white, the feet bare and washed clean, and a sacrifice of bread and wine must be made before gathering it: the plant is also carried in a new napkin. The druids of continental Celtica have pretended that it should be carried about the person as a preservative against accidents of all kinds, and that the smoke of it is extremely good for all maladies of the eyes. The druids, also, have given the name of "samolus" to a certain plant which grows in humid localities. This too, they say, must be gathered fasting with the left hand, as a preservative against the maladies to which swine and cattle are subject. The person, too, who gathers it must make pretense not to look it by gathering it, nor must it be laid anywhere but in the troughs from which the cattle drink " (Pliny, Natural history, Book XXIV).

It became current nowadays, in certain Celticist circles, to extol the goddess-or-demoness, or fairy if you prefer, Danu (bia). Some say even they are fervent believers of this deity. According to Charles Squire, the most ancient Celtic goddess-or-demoness, or fairy, about whom we are a little informed, would be this Danu (bia), goddess-or-demoness or fairy of whom all the hierarchy of the deiwi received its name (Tuatha De Danann)...

Danuvia would be therefore in this case the entity who, with Taran/Toran/Tuirean, gave birth to a host of other deiwi, from this basic dyad. All the other deiwi are, at least theoretically, her children. Danu (bia) would represent the earth and its fruits, and she could be compared with the Greek Demeter...

Let us specify nevertheless that Danu (bia) is a theoretical form never found as such in the Book of the Takings of Ireland (Lebor Gabála Éirenn). What we find in this book, it is the form Danand or Donand (particularly in the Gaelic expression designating the mother of Brian, Iuchar and Iucharba). Linguists regard nevertheless this form (Danand) well as a genitive of Danu. This goddess-or-demoness, or this fairy if you prefer, was consequently to be seen as an elemental of rivers (or a source of life similar to that of the Danube).

This Danu (bia) of our Irish documentation perhaps corresponds to the Don of the medieval Welsh literature (mother of the deiwi named Gwydion, Gofannnon, Amaethon, Arianrode, or others). However one of the genuine triads of the island of [Great] Britain, the No. 35, designates by the name Beli the father of Arianrode (Aryanrot merch Veli). Bile/Beli... it is perhaps the same name? The link is thin, but plausible. We can therefore suppose that in Ireland also, the husband of this mysterious Danu (bia) is the god-or-demon whose name (Bile) was preserved to us by the Irish Book of Conquests.

This name of Bile appears nevertheless in the Book of Conquests (of Ireland) without links with the Danu (bia), in question and only to designate one of the sons of Bregon or Breogan, brother of Ith, father of Mile, and so on.

Therefore this represents almost no progress for us, since this Irish myth about the origin of Gaels (the history of the Milesians) is a pure medieval fiction.

It is, however, also became common nowadays to make this Danu (bia) /Dana the consort (shakti they say in Hinduism) of this male deity named Bilius or Beli; equated with the world tree because of its name as explained below (cf. French bille = log...).

THE SHAMANISTIC INITIATION OF THE GREAT HESUS AVATAR OF LUG.

.....After the battle of the Plain of standing stones or burial mounds, the higher Being that is the Fate also chose another avatar, Hesus, to be used as a herald by it. But Hesus is not only a medium between god-or-demons and men, a bridge (A fo ben, bid bont), he is also in a way a god-or-demon made man according to his uncle Conchobar speaking to him when he was a child. Through himself he is a new alliance with the god-or-demons. When, as virotoutis, dunatis, conntrebis, anextiomarus, or iovantucarus, he asks or acts, he then represents to the other god-or-demons his peers, all the aspirations and all the sufferings of our Humanity. He is a mediator in the strongest sense i.e., a medium.

The communion between the divine one and the human one will never be achieved as perfectly as in the person of Hesus. There are many god-or-demons, there will be still several god-or-demons, but there is one true medium between them and men, that only one true man-god-or-demon; ; our lord and master Setanta Hesus (herus = esus according to the old Gaffiot 1934 of my childhood which even says precisely "master of the house, owner, sovereign," but it is a dictionary of Latin, so?) who offered himself in ransom to save his.

In Hesus every man can find the example of a superhuman achievement. Hesus had offered a sacrifice before Muirthemne, but what a sacrifice, entirely new: the sacrifice of his own awareness, hanged 3 days and 3 nights by a foot in the world tree.

Below what this sacrifice fixed on a tree produced in the Welsh literature.

Math son of Mathonwy. Fourth branch of the Mabinogi.

Then Llew rose out of the bath, and put on his trowsers, and he placed one foot on the edge of the bath and the other on the buck's back. Thereupon Gronw rose up from the hill which is called Bryn Kyvergyr, and flung the poisoned dart and struck him on the side, so that the shaft started out, but the head of the dart remained in. Then he flew up in the form of an eagle and gave a fearful scream. And thenceforth was he no more seen.

As soon as he departed, Gronw and Blodeuwedd went together unto the palace that night. And the next day Gronw arose and took possession of Ardudwy. And after he had overcome the land, he ruled over it, so that Ardudwy and Penllyn were both under his sway. Then these tidings reached Math the son of Mathonwy. And heaviness and grief came upon Math, and much more upon Gwydion than upon him. "Lord," said Gwydion, "I shall never rest until I have tidings of my nephew."

"Verily," said Math, "may Heaven be thy strength."

Then Gwydion set forth and began to go forward. And he went through Gwynedd and Powys to the confines. And when he had done so, he went into Arvon, and came to the house of a vassal, in Maenawr Penardd. And he alighted at the house, and stayed there that night. The man of the house and his household came in, and last of all came there the swineherd. Said the man of the house to the swineherd, "Well, youth, hath thy sow come in to-night?"

"She hath," said he, "and is this instant returned to the pigs."

"Where doth this sow go to?" said Gwydion.

"Every day, when the sty is opened, she goes forth and none can catch sight of her, neither is it known whither she goes more than if she sank into the earth."

"Wilt thou grant unto me," said Gwydion, "not to open the sty until I am beside the sty with thee?"

As soon as the swineherd saw the light of day, he awoke Gwydion. And Gwydion arose and dressed himself, and went with the swineherd, and stood beside the sty. Then the swineherd opened the sty. And as soon as he opened it, behold she leaped forth, and set off with great speed.

And Gwydion followed her, and she went against the course of a river, and made for a brook, which is now called Nant y Llew. And there she halted and began feeding.

And Gwydion came under the tree, and looked what it might be that the sow was feeding on. And he saw that she was eating putrid flesh and vermin. Then looked he up to the top of the tree, and as he looked he beheld on the top of the tree an eagle, and when the eagle shook itself, there fell vermin and putrid flesh from off it, and these the sow devoured. And it seemed to him that the eagle was Llew. And he sang a quatrain.

"Oak that grows between the two banks;
Darkened is the sky and hill!
Shall I not tell him by his wounds,
That this is Llew?"

Upon this the eagle came down until he reached the center of the tree. And Gwydion sang another quatrain.

"Oak that grows in upland ground,
Is it not wetted by the rain? Has it not been drenched
By nine score tempests?
It bears in its branches Llew Llaw Gyffes!"

Then the eagle came down until he was on the lowest branch of the tree, and thereupon this quatrain did Gwydion sing.

"Oak that grows beneath the steep;
Stately and majestic is its aspect!
Shall I not speak it?
That Llew will come to my lap?"

And the eagle came down upon Gwydion's knee. And Gwydion struck him with his magic wand, so that he returned to his own form. No one ever saw a more piteous sight, for he was nothing but skin and bone. Then he went unto Caer Dathyl, and there were brought unto him good physicians that were in Gwynedd, and before the end of the year he was quite healed.

See among the Germanic people the sufferings of Odin, the stanzas 138 and following of the Havamal being of Gaelic origin; at least according to the French author Jean Renaud (see his book about Vikings and Celts).

Hesus thus achieved and surpassed all the sacrifices of the shamans in the Old World.

Thanks to him the faithful of the Pact with the god-or-demons become in turn sanctuary of god-or-demons; living temple of the divinity, place where it remains and where it is celebrated with him.

THE PATH OF THE KINGES OR THE SOVEREIGNTY WILL.

NATE, MEMENTO BETO TO DIVO*
CONSTANTLY THINK OF THE DIVINITY, MY SON.

* Or "mento beto divo." They are two variants of the life of St. Symphorian of Autun whose Latin equivalent is "memento dei tui."

CHARTER OF THE KINGES.

(Freely inspired by the precepts concerning the 2nd function and the Fenians.)

The kinges must avoid wounding living beings unnecessarily, he must be on the contrary filled of compassion and pity for all living things. The kinges does not steal and takes only what is given to him. The kinges must have a pure heart, he must avoid the lie, tell only the truth, not mislead somebody. He will avoid denouncement and rude words.

The kinges should avoid attiring himself with crowns perfumes or ointments. He will accept neither servant nor maidservant.

The kinges will be satisfied with the clothing which protects the body and the food which boaire or aes dana will provide for him.

N.B. These rules are, however, not an end in itself. The blossoming of the soul is carried out only through meditation contemplation or spiritual exercises. These rules are there only to help the Gaesatus or Kinges in his attempt to reach this goal. They form a ship of the brand "Fluctuat nec mergitur" useful for the traveler to cross the oceans, but that is all. You can give up without remorse the coracle once the other bank reached.

It is easy to say that the anamone and the cosmic soul or awenyddio are of a same nature. It is enough to go over the factors which make the world seeming us multiple, and to decipher the process of spreading of the world, to go this process up to the origin. It is more difficult, on the other hand, to make the existential experiment of this unity or to go over what attaches us to this multiplicity of the world from the cosmic great mother goddess or demoness. Such an experiment presupposes a change of the human awareness indeed.

Among Celts as in many former societies, heroic death was supposed to make reach the other world under favored conditions. The Fenian knighthood continued to practice this martial art long after the disappearance of Cuchulainn. Their daily train was one of hardest which is.

Nobody was admitted into the kinges who did not succeed in going through the following tests.

A large pit reaching above his knees was made for him, and he was placed in it with his shield and a hazel staff as long as a warrior's arm (1 meter ?) in his hand; and nine warriors, with nine spears, were to approach him, leaving the space of nine furrows [what much is] between him and them; and they hurled nine spears together at him, and if he were wounded in spite of his shield and his hazel staff, he would not be received into the kinges. No man was admitted until, having his hair plaited, he was sent through the woods. If a branch of a tree in the woods unloosed from its plait a single braid of his hair, he was not admitted. No man was admitted among them if he broke a withered bough beneath his feet.

No one was admitted unless he leaped over a branch as high as his forehead, and unless he stooped beneath a branch as low as his knee. Lastly, no man was received into the kinges unless he could pluck a thorn from his foot with his hand without stopping in his race for the purpose. But if he achieved all these exploits, he was admitted.

At least according to the History of Ireland of Geoffrey Keating, section 45 XLV.

Note: the distance of nine furrows given by the text is considerable and undoubtedly explains the important rate of survival of the man thus aimed by these javelins. Unless there was a mistake in the handover of the figure.

International contests of ancient weapons are organized in Monrepos (Neuwied, Germany) by U. Stodiek, in Treignes and Ramioul (Belgium) by P. Cattelain and F. Collin, and in Samara in France by M. Donnadieu. Whence about thirty experimenters of six different nationalities, with various talents, isolated or in teams, who made themselves their machines with materials the prehistoric men could have had. In each meeting the rivals, who are also friends, compare their materials and exchange receipts of manufacture. Contrary to the case of the bow, where the problem lies especially in the casting machine, the discussions relate rather to the assegais, the propeller not appearing to raise many problems. Either the hook is cut in the mass of the wood or added, in bone or antler of reindeer, the results and the manufacturing time appear equivalent.

The experiments made by these amateurs of prehistoric weapons in no way led to so important distances, including while using engines. A comparative experimentation of several types of assegai comprising about 8.000 throws by the same person, made it possible to establish some factors of success in the casting of assegai by propeller. Long assegai (more than 2,50 m), long and broad fletching, homogeneous bundle of assegais, balancing of the shaft in front of the middle, presence of a rather heavy point (20 G), muscular power of the thrower.

Making and maintenance of the material, and especially daily train, were to fill much of the time of our ancestors. Let us take the case of an engine out of hazel tree, cut green then barked. It is rectilinear and is 85 cm long overall (including 3 cm beyond the hook), for a 25 mm diameter (22 mm at the proximal end) which is just sufficient for the size of the hand. It is reduced on a 39 cm length, between the handle located at an end and the hook, at the other end, therefore reducing this part to an oval section of 16 X 18 mm. It weighs 160 g, i.e., the same weight as the assegais which it is used to throw. The hook of the engine is cut in the wood block, it is conical and is continued by a bulge comprising all the thickness of the stem, what secures its solidity. The hook itself exceeds of 6 mm, it is sufficient for controlling well the butt of the assegais, it is 7 X 6 mm long at its base. Its axis is 20 degrees tilted on that of the shaft. The making of this tool took three hours with a knife, but it seems that with a flint handled well that more would have taken hardly more time. This period appears negligible acknowledging the time spent to make then to repair the assegais. The machine already carried out more than 10.000 assegai throws, but presents no indication of tiredness, it could have not reached the tenth of its possibilities.

The distances covered by the assegais thus thrown are about a few tens meters. The physical form of the thrower is an obvious factor, at least for some of them. Tire, lack of sleep, empty or too full stomach, strong beer drinking during the contest, etc., are as many factors of decrease of the performances. The muscular power of the thrower intervenes especially at 20 m or 30 m. It makes a flatter trajectory casting which is more precise, possible.

Another assumption therefore this kind of trial was also used for the training of the Gaesati and part of this distance was to be traversed by them running.

In short, such was perhaps the starting point of the path of kings. Peace ending up settling more or less durably here and there, particularly in the reign of Ambicatus, the Gaesati demobilized then to some extent in the lay-off, tried to get the same result by other means as an heroic death killed in action. To develop the control of the anatla was from now on the new concern of the teaching by the vates intended to knights and lords. Whence the modern path, transposition in the spiritual field of the material and warlike fight.

ANCIENT DRUIDIC YOGA AND OTHER ORDEALS OF THE SAME KIND.

The Gnostic sages in the West were fire masters. But in addition to this fire, there was also among Celts a water yoga, and this, as of childhood. "It is also useful to inure them to the cold when they are very little; for this is very serviceable for their health; and also to inure them to the business of war; for which reason it is customary with many of the barbarians either to dip their children in rivers when the water is cold; either to clothe them very slightly, as among the Celts; for whatever it is necessary to accustom children to, it is best to accustom them to it at first, but to do it by degrees; besides, boys have naturally a habit of loving the cold, on account of the heat."(Aristotle, Politics VII, 2,5.)

The Celts of this area were therefore accustomed to bathing in ice-cold water as of the birth (case of the gaesatus leader Viridomarus in the battle of Clastidium, who was known as "Son of the Rhine"); or running completely naked, even in cold weather (case of Cuchulainn who thus made snow melting around him).

In both cases, the principle is the same one: to become one with nature, to become one with the universe. In order to reinforce his vital force, man must put himself in harmony with elements.

The dance was also one of the best means of reaching the instantaneous blossoming of the soul (called moksha in Hinduism). Livy left us the description of this technique of druidic yoga, before the episode of the famous combat fought by Manlius Torquatus.

A Celt of extraordinary stature strode forward on to the unoccupied bridge, and shouting as loudly as he could, cried: "Let the bravest man of the Romans come out and fight me that we two may decide which people is the superior in war..... he took an infantry shield and a Spanish sword, better adapted for close fighting; thus armed and equipped, they led him forward against the Celt, who was exulting, in his brute strength, and (even the Ancients thought this worth recording) putting his tongue out in derision. They retired to their posts and the two armed champions were left alone in the midst, more after the manner of a scene on the stage than under the conditions of serious war, and to those who judged by appearances, by no means equally matched. The one was a creature of enormous bulk, resplendent in a many-colored coat and wearing painted and gilded armor; the other a man of average height, and his arms, useful rather than ornamental, gave him quite an ordinary appearance. There was no singing of war songs, no prancing about, no silly brandishing of weapons."

In other words, completely naked, but armed a little as an Indian performing war dance, the Celtic warrior turned while singing and stamping on the ground, in a cadenced way; then, stricken with ecstatic trances, his chest inflated out of fury, he opened his mouth until making foresee the back of his throat, and stuck out an enormous tongue towards the enemy who faced him.

The explanation of this magic rite is simple. Through his repeated contact with the ground the warrior attracts to him the underground forces, as if they entered his body; and by expanding his mouth, he expels them such an arrow of fire projected by his tongue, on Manlius Torquatus.

The exercise having been badly carried out, it was Manlius Torquatus who overcame. Although all these stories are passably strange (Celtic myths historicized by Livy?)

Control of the vital breath (of the anata) was undoubtedly one of the first things taught to warriors by the vates of this time we have said. In the court of Domnall the warlike Cuchulainn will therefore learn how to still blow and blow, in leather goatskin bellows, through a flagstone pierced with a small hole. "When they had come to Domnall, the three warriors were taught by him one thing on a flagstone with a small hole, to blow four bellows. Then they would perform on it till their soles were all but black or livid. Another thing on a spear, on which they would climb. They would perform on its point; or dropping down on their soles".

Example (of course exaggerated by the bards) of the results of such a train to control the anata: "Then occurred Hesus Cuchulainn's first distortion. He swelled and grew big as a bladder does when

inflated and became a fearsome, terrible, many-colored, strange arch, then the valiant hero towered high above Fer Diad, as big a giant of the anguipede wyverns or a pirate.”

N.B. There exist similar examples in the very strange legend of the siege of Druim Damghaire (12th century).

From where famous technique of the cry of the hero, traditionally described like making bananaig, bocanaig the valley spirits as the air demons screaming in terror.

“He shook his shield brandished his spears and waved his sword, and he uttered a hero's shout from his throat. The bananach the bocanach the geniti glinni and demons of the air gave answer for terror of the shout that he had uttered, and Nemanian brought confusion on the host. The four provinces of Ireland made a clangor of arms around the points of their own spears and weapons, and a hundred warriors of them fell dead that night of terror and fright in the middle of the encampment” (Rustling of the cattle of Cooley).

Some Japanese disciplines still evoke some comrunos (initiated) able to kill only with a cry. But in the Celtic tradition, the cry has especially a paralyzing power (cry of Macha, Kulhwch, etc.).

The Christian transcribers (the copyist monks) having written down these mythological accounts in writing, of course, understood no longer something of this powerful cry technique.

The basic position of this “druidic yoga” seems to have been “on a foot, an eye and a hand” as the following example, always drawn from the legend of our hero, Setanta, proves it.

“The Hesus Cuchulainn went into the wood and cut a prime oak sapling, whole and entire, with one stroke and, standing on one leg and using but one hand and one eye, he twisted it into a ring and put an ogam inscription on the peg of the ring then put it around the narrow part of the standing-stone at the top of the heights of Cuillenn.”

” (Removal of the cows of Cooley)”.

Precision of the gesture and control of one's balance therefore. As in the kalaripayattu.

Not to forget nevertheless that the weapons of the time (end of the Latene period) were very different from those which will be used in the Middle Ages. One of the favorite weapons of the warriors of the time was for example the orclach. A frightening disc with sharp edges that the warrior throw by making it turn around his forefinger, his hand raised above his head. A little as the Indian chakram. The French archeologist Dechelette (volume I, p. 520-523) signals some of them as of the Neolithic time.

MARTIAL ARTS.

.....The cast of the stick (cor ndeiled), rope feat (tèt cliss) overbreath feat (cless for análaib), apple feat (ubullchless), ghost feat (siaburcles), screw feat (cles cuair) , cat feat (cless caitt), wheel-feat (rothchless), the feat of the hero's twisting round the heads of spears (fonaídm niadh for rinnib sleg) , the stroke with the edge of the sword (faeborless) and so on. See the long enumeration given by Aemer in the story of the feast of Bricriu.

Quite as enigmatic are the thunders or one hundred, two hundred, etc.(torandchless cét, torandchles dá cét), and so on... mentioned in the rustling of the cows of Cooley. Perhaps a certain way of using his sling.

We know a little more, on the other hand, about the famous lightning-spear feat (gae-bulga) and the return stroke (táithbéim).

The feat of the lightning consisted in grasping a particular javelin in water (still this omnipresence of heat) with his toes, then to throw it as long as possible on his target.

The return stroke, on the other hand, was a blow of the sword or a sling bullet which did not kill, but which only struck, for example birds. The whole difficulty of this feat was therefore to restrain sufficiently one's blow to prevent that it becomes fatal.

VARIOUS JUMPS AND LEAPS.

The various forms of jump also formed part of this druidic yoga intended for warriors.

For his train the warrior of Latene had a whole rather handmade but dangerous material, like the famous bridge of leaps or of the cliff worked out by the craftsmen of the queen Scathache in Scotland (see above). "Well, O youths", says the Hesus Cuchulainn, what training in feats of valor and warfare have you gotten in the year?"

"We have got the Bridge of the Leaps!" they answer.

"How long were you learning it?" asks Cuchulainn.

A training of a year, a month, a quarter (a week) plus three days and three nights.

Well then, O youths, says the Hesus Cuchulainn, will you give me guidance to it?

Alas, O boy, they say, what profit were that to you until Scathache comes to teach yourself like everyone else?

"I wish to see it," says he.

So they fared forward to the bridge. Then all the youths who were with Scathache were on the edge of the bridge. And thus then was the Bridge of the Leaps, to wit, when one leaped upon it, it was narrowed till it was as narrow as a hair, it was as sharp as an orrlad ? as slippery as an eel's tail. And at another time it would rise so that it was as high as a mast. Thereafter the Hesus Cuchulainn leaped on the bridge, and began sliding and stumbling on its back.

From the sunny citadel (a sun temple ?) where Scathache was, Hesus Cuchulainn was seen.....

Good indeed, says Scathache: look well at that youth, for it was shown to me a short time ago, that a young, childlike, unold youth in any case was coming to me from the west, out of the lands of the Green Erin, that he would gain the victory of the Bridge of the Leaps, in one hour, although for every other person it requires a training for a year, a month, a quarter (a week) plus three days and three nights, and do it in one day, and that his deeds of valor and bravery would be related till the end of the world, that he would be the Prophesied Son.

Touching the Hesus Cúchulainn, he began slipping and falling on the back of the bridge, so that he afterwards leaped to earth and full ground. And the three top scholars of the world uttered a shout and

many cries of scorn and mockery at him for the greatness of his folly in going to practice that lesson without having been taught by Scathache. Thereby the Hesus Cúchulainn was enraged, and he leaped aloft hoveringly, accompanying the wind, so that from that mad leap he came standing on the floor of the bridge, that is, on the middle pillar of the bridge. And the bridge was not narrowed or sharpened like a razor nor made slippery under him.”

With such a “real bullets” train the survivors could only be exceptional. Same thing for the yet mentioned play of spears.

“We cast up at him on the ridgepole and the very top of the house, and set our spears and darts upon him, so that his ...? will come, and that there may be no place of a dart in his whole body without his heart's blood, and that (all) the blood of his body be let out of him.”

“He would keep springing backwards in mid-air a shot's distance from the wall of the fort, and then he would rebound from there until his forehead would almost strike it. Anon he would spring on high till all that was within the fort was visible to him, while again he would sink up to his knees in the earth owing to the pressure of his vehemence and violence. At another time he would not take the dew from off the tip of the grass by reason of his buoyancy of mood, vehemence of nature, and heroic valor. Lastly, with the fit and fury that raged upon him he stepped over the fort outside and alighted in the middle at the door of the palace. His two footprints are still in the flag on the floor...”

We know a little more about the salmon leap thanks to the stay of John M. Synge in 1900, in the island of Aranmor. The local champion of dance rose indeed at the end of a moment, and he carried out in front of him the salmon leap, lying face downwards then leaping at a high height in the air.

More precise examples of this druidic yoga (riastrade and martial arts) and, first of all, its principal characteristic, the heat emission. These phenomena are the demonstration of what the Greeks called *menos*, i.e., the vital heat of the heroes like Achilles (white-hot heated, it blazes around heads). A phenomenon also known in Tibet (certain monks in full meditation).

Here what that produced in our hero: “Then was the desired moment; all unawares he was seized, and soused in a vat of cold water ready for the purpose. In this first vessel the heat generated by his immersion was such that the staves and hoops flew asunder instantly. In a second vat, the water escaped (by boiling over); in yet a third the water still was hotter than one could bear. By this time, however, the Hesus Cuchulainn's fury had died down in him; from crown to sole he blushed a beautiful pink red all over, and they clad him in his festive clothes. Thus his natural form and feature were restored to him” (The Youthful Exploits of Cuchulain).

“Heavy snow fell that night so that all the provinces of Ireland were one white expanse. And the Hesus Cuchulainn cast off the twenty-seven shirts, waxed and hard as boards, which used to be bound to his skin with ropes and cords so that his common sense might not be deranged when he would go into a trance. The snow melted for thirty feet around him on all sides, so great was the ardor of the warrior and so hot the body of the Hesus Cuchulainn, and the charioteer could not remain near him because of the greatness of the fury and ardor of the warrior and because of the heat of his body” (cattle raid of Cooley).

More generally the hero's light (*en blaith*, *Ion gaile* called also *lón* or *lúan-laith* exploded also from the forehead of other warriors (Loegaire, Conall Cernach and some others...)

The assumption of the use of potions or elixirs kind Indian *haoma* containing fly agarics is not either to exclude, because there was then very clearly dilation of the pupils. The Irish traditional texts speak to us indeed about eyes with seven pupils:

“Seven toes to each foot he had, and to either hand as many fingers; his eyes were bright with seven pupils apiece, each one of which glittered with seven gem-like sparkles.”

“There were seven pupils in his kingly eyes, four of them in his one eye, and three of them in the other. He had seven fingers on either hand, and seven toes on either of his two feet.”

“Seven red dragon gems on the ground of either of his two eyes.”

To learn how to support the pain was also one of the key points of the druidic yoga called riastrade. It is what for example our Hesus learned with Queen Scathache in Scotland, as the famous passage of the legend relating to him below shows it. “What do you do to him? asked the Hesus Cuchulainn. We cast up at him on the ridgepole and the very top of the house, and set our spears and darts upon him, so that his

...? will come, and that there may be no place of a dart in his whole body without his heart's blood, and that (all) the blood of his body be let out of him.

What is the reason for doing that to him? says the Hesus Cuchulainn.

It is done, they answer, so that, although there be many armies and multitudes, and much hardship and hurt before thee, there would not be fury or nervous excitement (?) on you before them, considering the hurt you will receive in this house tonight.

‘Tis a word of mine, says the Hesus Cuchulainn, that there is not on the surface of the earth anyone whom I should allow to pierce my body after an offer of compulsory fighting, unless I should allow it to a warrior standing against me in battle or conflict.

That is right, says one of them, if thou art left (depending) on thy own power.

By my word, says the second man, that (word) will not be taken from you. And he seized the Hesus Cuchulainn by the ankle, and threw him up on the top of their house. And all the spears and darts were set against him.

But the Hesus Cuchulainn came down slowly, cunningly, lightly, and made stay and rest on the end of the dart that was next him, and afterwards came to the second dart, reached the third dart, and so from dart to dart, till he came to the last dart.”

Whatever the result of all these techniques of druidic yoga (breath, cry, martial arts, jumps and leaps, contortions, dances, etc.) was generally rather amazing.

VARIOUS RIASTRADES AND CONTORTIONS

(exaggerated by the bards of course).

"Then the Hesus Cuchulainn stretched out his neck so that a warrior's full-grown foot would have fitted between any two of his ribs; his neck he distended till it reached the other side of the block."

"The Hesus Cuchulainn got up and anon tried to lift the house at a tug and failed. A distortion thereupon gat hold of him, whilst a drop of blood was at the root of each single hair, and he absorbed his hair into his head, so that, looked on from above, his dark-yellow curls seemed as if they had been shorn by scissors, and taking upon him the motion of a millstone he strained himself till a warrior's foot could find room between each pair of ribs."

"It is then came the first warp spasm (trance) of his battle fury on Cuchulainn, so that it made him many-shaped, horrible, and wonderful at the same time. His flesh trembled about him like a pole against the torrent or like a bulrush against the stream. Every member and every joint and every knuckle of him from foot to head and from head to foot, he made a furious whirling feat of his body within his skin. His feet and his shins and his knees slid so that they came behind him, his heels and his calves and his knee shifted so that they passed to the front. The muscles of his calves moved so that they came to the front of his shins, so that each huge knot was the size of a soldier's balled fist. He stretched the sinews of his head so that they stood out on the nape of his neck, hill-like lumps, huge, vast, immeasurable and as large as the head of a month-old child.

He next made a ruddy bowl of his face. He gulped down one eye into his head so that it would be hard work if a wild crane succeeded in drawing it out. Its mate sprang forth till it came out on his cheek. His mouth was distorted monstrously. He drew the cheek from the jawbone so that the interior of his throat was to be seen. His lungs stood out so that they fluttered in his mouth and his gullet. He struck a raving lunatic wolf's blow with the upper jaw on its fellow so that as large as a wether's fleece of a three-year-old was each red, fiery flake which his teeth forced into his mouth from his gullet.

There was heard the loud clap of his heart against his breast like the yelp of a howling blood greyhound or like a lion going among bears. There were seen the torches of the Badb, and the rain clouds of poison, and the sparks of glowing-red fire, blazing and flashing in hazes and mists over his head with the seething of the truly wild wrath that rose up above him. His hair bristled all over his head like the branches of a red thorn thrust into a gap in a great hedge. Had a king's apple-tree laden with royal fruit been shaken around him, scarce an apple of them all would have passed over him to the ground, but rather would an apple have stayed stuck on each single hair there, for the twisting of the battle fury which met it as it rose from his hair above him.

The Lon Laith ('Champion's Light') stood out of his forehead, so that it was as long and as thick as a warrior's whetstone. As high, as thick, as strong, as steady, as long as the sail tree of some huge prime ship was the straight spout of dark blood which arose right on high from the very ridgepole of his crown, so that a black fog was made thereof like to the smoke from a king's hostel what time the king comes to be ministered to at nightfall of a winter's day."

N.B. A part (a part only) of the described physical experiments undoubtedly was really taught and practiced in certain druidic similar to that of Queen Scathache queen in Scotland.

At the top of this mystical experiment, the energy of the universal cosmic cauldron gets into all the physical demonstrations of the Gaesati or Kingetes as if it was their own being.

All that we can say still here on this subject it is this, and it will be our provisional conclusion. These various exercises indicate concretely what is consequently no longer a simple rule of good behavior, as in the case of the morality of the reda type; but forms already a way of supermanization, therefore a way of life and true happiness. The path of the Gaesati or Kinges is never all talk. Thanks to such exercises, the druidicist of the psychological type gaesatus or kinges (2nd function) walk truly following the gods; associated with their resurrections or their apotheoses.

Every birth is a work, began in pain and sorrow, but being completed in joy and life. Eh well now it is the same thing with the druidic yoga. After his first birth, man is born again to himself, and reaches freedom. This fight is that of life.

For the druidic knowledge, our corporeal death is in any event only the middle of a long life, a passage. This is why, moreover, the druidic act made the All Souls' Day the day of the beginning of the new year, the Samon (ios). Without this faith or this conviction, the exercises we have just seen would be felt as a too heavy obligation by the Gaesati or Kingetes; but since they have the conviction of that, they enter almost savagely this new life which is proposed to them as of here below. With this Kinges path druidism therefore proposes to release, in a formidable realization of the subjacent unity of the world, the animal vital expressions of the reign of the human passions inherited from our Big Brother to all, Hornunnos; and to make them the base of higher religious intuitions.

Concretely it was therefore a question of getting the control of one's body functions, of one's senses, and of one's thoughts. Besides the Aryan word yoga means to harness, a little like a coachman harnessing horses to a chariot, in order to link their strengths for better directing them.

The yoga (or iaido in Japan it seems) is therefore the beginning of a process of attachment and taming of the senses. On this level the fundamental ethical gessa lose a little of their taboo nature. At the end a long and patient training, the gaesatus or kinges manages to direct, particularly thanks to the control of his anatra (of his breathing) the vital energy of his body.

The Kalaripayat, Kalarippayat or Kalarippayattu, is an ancestral martial yoga in the south of India, it is nevertheless basically nonviolent. It is a holistic practice, a path towards the realization of oneself, a highroad.

Its origins are multiple.

- Aryan with the holistic techniques of domination and conquest (Dhanurveda).
- Dravidian, pre-Aryan civilization in India, with the knowledge of the animal, elemental, vegetable, world.
- Buddhist with the tradition of non-violence, and the energy science of body (marma, nadi, chakra).

In the 7th century, a named Damo or Bodhidharma, expert in the discipline, will leave for China to propagate this Buddhist thought and will settle in the Monastery of Shaolin.

The forms of the Kalaripayattu are codified in the 12th century.

Basically related to the history of the south of India, the discipline lives a golden age between the 15th and the 17th century. During this period, the Kalaripayattu is then an institutional cornerstone of the Kerala society. The Warriors Nair or Nayar warriors are the guarantors of the social order. The conflicts between neighboring kingdoms are resolved by individual and to death fights between the best warriors [we should well do similarly today: some combat of the "thirty" to resolve the international problems). Many popular songs prove, still nowadays, the extraordinary actions of the great heroes of the time.

In the end of the 17th century, the English Crown seizes control over the area. It prohibits the practice of Kalaripayattu, searches and destroys the weapons... The Masters are put on probation... Some, however, will continue to teach clandestinely; what will make it possible to the Kalaripayattu to survive until 1947, date of the reconquered independence.

Today, Kalaripayattu is no longer a cornerstone of the Indian social order. Its applications remain, of course, still martial in their (very effective!) dimensions of self-defense, but there is no longer individual and to death fight. The concrete applications are of a more personal nature: physical, mental, emotional and spiritual development of oneself.

The Kalaripayattu is a rigorous train method of based on 96 principles or tattvas, of which it aims at the harmonization.

Its martial applications are not perceptible directly for a non-initiated person. It is besides in this sense that we can speak about esoteric martial art in this connection. The actions of the body are useless moves efficient and very precise. Nothing is done which is not necessary and each move has a triple

application: martial, energy-giving and educational. These applications appear for the practitioner as trainings go.

The Kalaripayattu uses all dimensions of the human being.

- Bodily dimension: muscles, tendons, cardiovascular and respiratory systems, organs.
- Mental dimension: awareness and control of mental processes.
- Emotional dimension: awareness and control of emotions.
- Spiritual dimension (spiritual and not religious).

The drills have beneficial consequences in the personal life of the practitioner: health, robustness, serenity, self-confidence and confidence in the life, humility, courage... These results constitute martial aptitudes essential to the training of a good warrior.

The progression in the practice proceeds in four stages.

- Individual body practices: meithari.
- Handling of the wooden weapons: kolthari.
- Handling of the sharp metal weapons: ankathari.
- Bare hand fight: verum kai.

Seek by reading and you will find by meditating. Strike while praying and it will be opened to you through contemplation. It is unceasingly necessary to contemplate the beauty of the world and to pervade our soul with it.

REMINDER ABOUT RIASTRADES AND LON LAITH (CELTIC YOGA IN A STRICTEST SENSE OF THE TERM).

According to the legend, Parashurama, one of the avatars of Vishnu, would have taught the art of the kalaripayattu to 21 gurus in order to open men to the spiritual path. The Kshatriyas, some Indian warriors in the south, had included the kalaripayattu techniques in the education of their princes. One of them, Thacholi Othenan, would have been able, according to the legends, to slice short with his urumi a tree leaf stuck on the belly of a young boy...

The Kalaripayattu in Kerala is a way towards a major knowledge of the human body which makes go hand in hand the warlike spirit and the hand which cures. It is a sport energy-giving but also balancing for the spirit and the body, it includes a system of body development, a set of techniques of weapons handling and an accomplished medical science.

The Kalaripayattu gathers elements from the Dhanurveda (the former Indian science of archery) and from the Ayurveda (the science of medicine). Certain techniques date back to the 4th century, but the currently practiced form dates back to the 12th century. Become part of the education of the young Nairs or Nayars (boys and girls), its practice was prohibited, in 1733 (under the reign of Englishmen).

The observation of the wild beasts in Kerala gave rise to the ashta vadivu, the eight techniques of bare-handed defense and attack. It is the oldest style of Kalaripayattu, from it all the other forms of this Art rise.

Its equivalent was to exist in Occident. Not to forget indeed that one of the favorite weapons of the warriors of this time was for example the orclach, as we have already mentioned it. A frightening disc with sharp edges that the warrior launched while making it turn around his forefinger, his hand raised above his head. A little as the Indian chakrams. For more details on these prehistoric weapons see pages 520 to 523 volume 1 of the handbook by Dechelette.

What Goethe called Herrschaft uber sich selbst, the command over oneself, i.e., the control of one's body and one's spirit; was then developed, over centuries, still according to Celtic mythology, by a character seeming to be a continuator of Hornunnos; known on the Continent as Hesus Smertullos; half-god-or-demon known in Ireland under the (later) names of Setanta or Cuchulainn the "walking one" or the "hound of Culann."

It is not a specifically islander or Irish half-god-or-demon, because his worship is obviously of continental origin. We find him for example on the cauldron of Gundestrup. We also find him in the Caucasus under the name of Batraz, a hero of the Ossetians, the last descendants of Scythians.

In Celtic land, it seems to match the warlike god-or-demon in relation with the bull and the cranes: Hesus.

The best proof of the symbolic link of yoga type which can exist between Hesus-Setanta Cuchulainn, and the brown termagant of Cooley (the bull), is that both are often represented with a lon laith or luan laith, a Gaelic word meaning about "hero's strength"; in the shape of a third horn as in the continental version of the myth of the termagant or tervagan (the tarvus trigaranus or bull endowed with 3 horns, the 3rd being a lon laith symbol of power); in the form of an aura in the phenomena of trance characterizing Cuchulainn, the lon laith would be in this case a kind of burst of? spouting out from the top of the head of the half-god-or-demon. How much dangerous technique of Yoga, but it is necessary to take into account the intrinsic exaggeration of the bards.

The notion of unity developed by Hornunnos then Hesus Cuchulainn in the druidic doctrines of monism, just like the experiment of this unity starting from the immediate meditative practice or from the druidic yoga; make it possible to man to reach a self-release from ignorance.

To reach the state of awenydd, it is therefore to do nothing but become one with the universe of the Pariollon. We can reach it through the meditation contemplation or through the Celtic yoga. In one and the other case, the world of the cosmic great mother goddess-or-demoness, dies out, as regards the individual awareness. This extinction is a release for the anamone, from the contingencies of the

existence, because this extinction is never but an end of the transience, the permanency remaining in the being itself (Bitus).

The druidism makes trusts the peculiar to man experience, his own power.

Reason and philosophy are not enough nevertheless to fathom the ultimate reality of the world, and constitute only a starting point.

The fundamental experiment of the mystical union with the Big Whole of the Pariollon is an abandonment to the infinite whose peak, it is the state of awenydd.

Its Celtic archetype is the character of Suibhne in Ireland or Merlin in Great Britain. Anyway, the two are very close, which proves that this type of character had to correspond to something very deep in Celtic culture.

Lailoken. In medieval Scottish literature, there are stories of an important noble called Lailoken who is an advisor to King Gwenddoleu and is driven mad following a battle at Arfderydd, Cumbria (573) in which his patron is killed and his forces largely destroyed. King Gwenddoleu was a pagan ruler who fought the Christian king, Rhydderch - in all likelihood in a dispute over land. Lailoken flees into the forests to live a simple, poor life, close to the natural world, with only animals and birds for company. During a period of fifty years of living in the wilderness, he gains the gift of second sight and is able to foretell the future.

Editor's note. On the possibility or not of predicting the future, read what we noticed on the subject in notebook number 21 (the truck left from Chicago loaded with bottles of bourbon).

Suibhne mac Colmáin, king of the Dál nAraidi. Driven insane by Saint Rónán Finn. The insanity makes Suibhne leave the Battle of Mag Rath suddenly, enter a life of wandering (which earns him the nickname Suibne Geilt or "Suibhne the Madman"), until he dies under the refuge of St. Moling. At every stop in his flight, Suibhne pauses to give a poem on the location and his plight, and his descriptions of the countryside or nature, as well as his pathos, are remarkable.

The case of Suibhne provides us with an excellent transition to approach the case of elite warriors super fighters because Suibhne had started by being one of them before ending amarcolitanos.

In the case of the kingetes, the knowledge which leads to the release that is the state of awenydd, is no longer only a pure knowledge of the state of things (like in the case of the high-knowers of the amarcolitanos type); but consists of the complete, consecutive to the authentic knowledge, change of the one who aspires with all his being to the blossoming of his soul. Only the practical application of the various techniques of the Kingeto path (yoga, meditation, etc.) gives access to a practical and concrete knowledge of the universe; because, as the grandson of high-knower Ausonius said it very well formerly: "We may compare things human with divine."

Yoga and druidic meditations are therefore directed towards the inside, they seek to release from the destroying passions: process of change of oneself in which the kinges appears, of course, as the one who renounces, but also finally like the one who does or who achieves.

The best known exercises of this druidic yoga are the riasrades and the various techniques of contemplation, of the sacred head of Hesus, of the cosmic tree (bilios), and so on.

Suitable exercises make it possible to reach states of focusing which, from the first state characterized by a feeling of happiness until the last one, are beyond the difference between perception and non-perception.

The height of the life of a Kinges is represented by three experiments really beyond the normal awareness, new dimensions of perception and knowledge, ecstasies aislingi (some visions or hearings of ecstatic type); in which tangible emotions accompany purely spiritual experiments, where is lifted the usual cut between subject/object.

The mystical experiences of the kinges are, however, not naive, let us remind of it, because it is also accompanied by a high level of reflection, either it is refined self-analysis or even of a philosophical-speculative thought. Techniques illustrated in the most precise way in the myths first of Hornunnos then of Hesus alias Setanta.

It is in fact a production of creating heat in order to form the will OF SOVEREIGNTY.

The physical deprivations and the spiritual tension involve the will of sovereignty, making finally the kinges or gaesati able to surpass the limits of the body existence and to develop supra human or preternatural powers of perception and action. If the gaesatus or kinges succeeds in the flashover of his will, to control his body, he transmutes his will of sovereignty into power, power to achieve, cure, know.

The way of the Kingeto is the practice which must make it possible to mankind to overcome the apparent and subjective dualism of the self of the anamone and of the menman - about the meaning of this word to see the Sanskrit manman, spirit -; and of the including everything that is the Pariollon, therefore to reach thus the Universal Including everything.

The human mind, overworked, alienated, frightened, resembles a stormy sea. The stars cannot be reflected in it. It should be therefore alleviated by exercises in which the exaggerated activity of the discursive thought will become exhausted. It is necessary for him to pass intensive concentration to come finally to the blossoming of the soul called in Welsh language awenydd.

The risk of hallucinations or nervous collapse at the last time (awenydd madness) is not excluded from this approach of the awenydd state. What says to us Suibhne's legend about this subject?

There was a certain distinguished noble holy patron in Ireland, Ronan Finn, son of Bearach, son of Criodhan, son of Earclugh, son of Ernainne, son of Urene, son of Seachnusach, son of Colum Cuile, son of Mureadhach, son of Laoghaire, son of Niall; a man who fulfilled God's command, bore the yoke of piety, and endured, persecutions for the Lord's sake. He was God's own worthy servant, for it was his wont to crucify his body for love of God and to win a reward for his soul. A true sheltering shield against evil attacks of the devil and against vices was that gentle, friendly, active man.

On one occasion he was marking out a church known as " church of Luinne" in the land of Dal Araidhi (at that time Suibhne, son of Colman, of whom we have spoken, was king of Dal Araidhi) now, in the place where he was, Suibhne heard the sound of Ronan's bell as he was marking out the church, and he asked his people what it was they heard. 'It is Ronan Finn, son of Bearach,' said they, 'who is marking out a church in your territory and land, and it is the sound of his bell you now hear.'

Suibhne was greatly angered and enraged, he set out with the utmost haste to drive the cleric from the church. His wife Eorann, daughter of Conn of Ciannacht, in order to hold him, seized the wing of the fringed, crimson cloak which was around him, so that the fibula of pure white silver, neatly inlaid with gold, which was on his cloak over his breast, sprang through the house. Therewith, leaving his cloak with the queen, he set out stark naked in his swift career to expel the cleric from the church, until he reached the place where Ronan was.

He found the cleric at the time glorifying the King of heaven and earth by blithely chanting his psalms with his beautiful psalter entirely covered with illuminations (lineach?) in front of him. Suibhne took up the psalter and cast it into the depths of the cold-water lake which was near him, so that it was drowned therein. Then he seized Ronan's hand and dragged him out through the church after him, nor did he let go the cleric's hand until he heard a cry of alarm. It was a serving man of Congai Claon, son of Scannlan, who uttered that cry; he had come from Congal himself to Suibhne in order that he (Suibhne) might engage in battle at Magh Rath. When the serving man reached the place of parley with Suibhne, he related the news to him from beginning to end. Suibhne then went with the serving man and left the cleric sad and sorrowful over the loss of his psalter and the contempt and dishonor which had been inflicted on him.

Thereafter, at the end of a day and a night, an otter that was in the lake came to Ronan with the psalter, and neither line nor letter of it was injured. Ronan gave thanks to God for that miracle, and then cursed Suibhne, saying: Be it my will, together with the will of the mighty lord, that even as he came stark naked to expel me, may it be thus that he will ever be, naked, ar faoinnel & ar foluamhain ?? wandering and moving to and fro ??? throughout the world; may it be death from a spear point that will carry him off. My curse once more on Suibhne, but, however, my blessing on Eorann who strove to hold him. Furthermore, I bequeath to the race of Colman that destruction and extinction may be their

lot the day they shall behold this psalter which was cast into the water by Suibhne; and he recited the following lay .

Suibhne, son of Colman, has outraged me,
He has dragged me with him by the hand,
To leave the church of Luinne with him

.....

Some verses follow, which, like often in this land, are in fact older than the prose text accompanying them, and which in a way do only to paraphrase them. What would tend to prove that the primitive original text, it is the poem, and that the part in prose came only after, to summarize it or to comment on it.....

Thereupon Ronan came to Magh Rath to make peace between Domnall son of Aodh, and Congal Claon son of Scannlan, but he did not succeed. Howbeit, the cleric used to be taken each day as a guarantee between them that nobody would be slain during the truce period . But Suibhne, however, used to violate cleric's guarantee of protection inasmuch as every peace and truce which Ronan would succeed in making Suibhne would break. He used to slay a man before the hour fixed for combat each day, and another each evening when the combat ceased. Then on the day fixed for the final battle Suibhne came to battle before the others.

In this wise did he appear. A filmy shirt of silk was next his white skin, around him was a girdle of royal satin, likewise the cloak which Congal had given him the day he slew Oilill Cedach, king of the Ui Faolain, at Magh Rath; a crimson cloak of one color was it with a close, well-woven border of beautiful, refined gold set with rows of fair gems of carbuncle from one end to the other, having in it silken loops over beautiful, shining buttons with variegation of pure white silver for fastening and opening it, each way and each path he would go; there was a slender-threaded hard fringe to that cloak. In his hands were two spears very long shod with broad iron, a yellow-speckled shield was on his back, a gold-hilted sword at his left side.

He marched on thus until he encountered Ronan with eight psalmists of his community sprinkling holy water on the hosts, and therefore they sprinkled it on Suibhne as they did on the others. Thinking it was to mock him that the water was also sprinkled on him, he placed his finger in the thong of the riveted spear that was in his hand, and hurling it at one of Ronan's psalmists slew him with that single cast. He made another cast with the edged, sharp-angled dart at the cleric himself, so that it pierced the bell which was on his breast and the spear's shaft sprang off it up in the air.

Whereupon the cleric said: 'I pray the mighty lord that high as went the spear shaft into the air and among the clouds of Heaven may you go likewise even as any bird, and may the death which you have inflicted on my disciple be that which will carry you off, to wit, death from a spear point; and my curse on you, and my blessing on Eorann; that Uradhran and Telli on my behalf are against your seed and the descendants of Colman Cuar,' [and forgiveness in all that, dear St Ronan????] then he said:

Once again my curse on Suibhne!

Great is his guilt against me,

He thrust through my holy bell.

And so on and so forth.

Some verses follow here resuming the account.....

.....

Thereafter, when both battle hosts had met, the vast army on both sides roared in the manner of a herd of stags so that they raised on high three mighty (war) shouts. Now, when Suibhne heard these great cries together with their sounds and reverberations in the clouds of Heaven and in the vault of the firmament, he looked up around him, and then a great disorder fell on him, *dobhar & dásacht & fáoinnel & fúalang & folúamain & udmhaille, anbsaidhe & anfhóistine*, darkness, fury, panic, frenzy, trembling of legs and giddiness filled him, likewise disgust with every place in which he used to be and desire for every place which he had not reached. His fingers were palsied, his feet trembled, his heart

beat quick, his senses were overcome, his sight was distorted, his weapons fell naked from his hands, so that through Ronan's curse he went therefore, like any little bird of the air, in madness and imbecility.....

Those who follow the way of the Kingeto know that the instantaneous blossoming of the soul, characteristic of the awenydd, can, of course, surprise man in his daily life of each day; but that it is often necessary to wait for it vainly during long years. From where the severe and almost military body discipline, to which must be subjected the Gaesatus or Kinges: sitting position in Hornunos way, or standing in the Hesus-Cuchulainn way, breathing and disconnection of the thoughts, but also severe monitoring of the masters, sometimes possibly with slata *(stick) slashing. Not forgetting meditation on the authentic druidic triads about which reflection can be exerted during years if it is needed.

To revere gods, to be courageous and to do nothing despicable.
Glaine ár gcroí, Neart ár ngéag, beart de réir ár mbriathar.
“Purity of our hearts, strength of our limbs, and action to match our speech.”

THE PATH OF THE NAMNETES.

Druidism does not have an obsession with defining everything, what is kosher and what is not it, what is halal or what is not , i.e., ultimately delimiting everything, including as regards divine designs; what people of one book do not cease doing (Judaism and Islam).

Is Jewish, on the other hand, this sense of form, law, tradition, of useful and practical. Is Jewish also this policy of the power and authoritative methods of government , style “ One People, One God, One (promised) land” including in the religious field. Are Jewish also this traditionalism and this legalism which show through always precisely in the definitions. This obsession of dogmatizing to the fullest as regards faith i.e., of decreeing, legislating, is a monotheistic specialty. Is monotheistic the intellectualization of the faith which finds its expression in the dogmatization and which leads to abstruse speculations or a sterile doctrine of the concept.

NATE, MEMENTO BETO TO DIVO: CONSTANTLY THINK OF THE DIVINITY SON...

As we said before, but repeter = ars docendi, and repetition is the strongest of the rhetorical figures said Napoleon, it is easy to say that anamone and cosmic soul or awenyddio are of comparable nature. It is enough to go beyond the factors which make to us the world appearing as multiple, and to decipher the process of spreading of the world, in the void of space-time, to go back this process up the origin. It is more difficult, on the other hand, to experiment existentially this unity or to surpass what attaches us to this multiplicity of the world of the Cosmic great mother goddess-or-demoness. Such an experiment presupposes a modification of the human awareness indeed.

The intellectual guides of Christianity succumbed to the temptation of the otherworldliness and expressed their hatred towards the body. The word Eros was eliminated from the Gospels and the Christians preferred to substitute it the concept of agape, what is very different. Among Christians to link oneself with the Divinity, it is necessary to be only pure soul.

However this otherworldliness, i.e., the desire to be an angel is not the good means for the soul to ascend, it forms on the contrary a frightening trap; because man is at the same time worldly and heavenly, flesh and soul, and our body has by no means to be excluded from the spiritual life; it must only be accepted then transfigured.

Because the human being is potentially endowed with a glorious and stable (bellissime) body, that the return of the god-or-demons or to the god-or-demons, will reveal. On the definition of the preternatural possibilities of Mankind, see above.

The purpose of the exercises of druidic yoga are the focusing and the control of body functions. The body becoming thus the place of every higher knowledge.

The essence of the immanent absolute and the feeling of happiness go hand in hand.

This can also be carried out by experiments with sexual connotations, without there is necessarily coupling besides.

STRABO. Book IV, 4,4 to 6.

“ In the ocean, Posidonius says, 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, they are possessed by Dionysus and make this god propitious by appeasing him with mystic initiations as well as other sacred performances [...] it is a custom of theirs once a year to un-roof the temple and roof it again on the same day before sunset, each woman bringing her load to add to the roof; but the woman whose load falls out of her arms is rent to pieces by the rest, and they carry the pieces round the temple with cries of enthusiasm and do not cease until their frenzy ceases; and it is always the case, he says, that someone jostles the woman who is to suffer this fate [...] no man sets foot on the island, although the women themselves, sailing from it, have intercourse with the men and then return.”

DIONYSIUS THE PERIEGETES.

Description of the [inhabited]. world

Line of verse 570. Nearby there is another path of islets, where the wives of the noble Amnitan men on the opposite shores excitedly perform the sacred rites for Bacchus according to custom, wreathed with clusters of black-leaved ivy by night. And the clear sound of the tumult rises. Not so on the banks of the Thracian Apsynthus do the Bistonians call upon loud-roaring Eiraphiotes; not so beside the black-eddy Ganges do the Indians, with their children, lead the revelry in honor of loud-thundering Dionysus, not as the women in that land raise their cries of 'Euoë.'"

COMMENT BY EUSTATHIUS.

Comparing with these islands (British Isles) those of these waters, he says, through a diminutive, "the small islands of the Amnites. "There the wives of the brave Amnites, etc."

It is reported indeed, that there is in the Ocean, but not completely away of shore, a small island inhabited by women of Amnites, possessed by the spirit of Dionysus. No man puts his foot in this island; it is the women who go to meet the men, and after having had intercourse with them, they return themselves in their island. Then, by oratorical comparison between these ritual practices and others which resemble them: he writes that "it exists nowhere elsewhere, women who celebrate with more ardor Euius Dionysus while shouting evoë to express their Dionysiac enthusiasm. It is said, indeed that the wives of the Amnites dance in chorus during whole nights, so that on this point yield to them even the Thracians, even the Indians, though these people, fond of Dionysus, are entirely devoted to these sacred orgia." Editor's note. Catharsis might also be a more appropriate word, also Greek.

ANONYMOUS. Paraphrase of Dionysius Periegetes.

Close to the islands known as Cassiterides, there is another series of very small islands, where women of Amnites, on the other shore, i.e., opposite, celebrate, according to the rites, the worship of Dionysus. It is during the night, and they are crowned by corymbs of ivy with black leaves, i.e., of bunches of this shrub with their fruits in the shape of grapes; the noise of the drums and of the cymbals which they strike resounds away. Nowhere neither the Bistonides in Thracia, nor the Indians, carry out the festivals of the noisy Dionysus with the ardor of these women when they sing together: Evoë Bacchus! In other words, when they sing the sacred hymn of the Dionysia.

N.B. The women in question were to dance naked and with her body tattooed with dark blue paintings, as the same author signals it about Celtiberians.

Of course, the Bacchus in question (Dionysus in Posidonius) is only the interpretatio romana or graeca of a Celtic god-or-demon remaining to be identified.

See also the adventures of Cuchulainn with Queen Scathache and her daughters.

AND NOW HOW TO LIVE ONE'S FAITH?

Most serious, it is that the pagan faith is challenged , firstly by indifference. And yet, the pagan beliefs continue to appear here and there in all the fields, even if they are so degenerated that they find no longer lawyers to defend them.

The worship of truth does not go without implying cruel divisions sometimes. But by walking its light in all the corners and recesses of the druidism, this essay will disperse the phantasms to which the druidicists of the Druidic College of Gauls (magazine Ar Gael) were deeply attached; the druidicists of the druidic group of Gauls of our friends Pierre Petitjean and Renee Camou (magazine Message); the druidicists of the druidic federation (publication Combutis) having succeeded the EDG-Druidism as we saw, those of the Breton Association of the Doctor Gwenc'hlan Scouezec; and many others again (Serge Bourez of the grove Asgard and so on).

What a temptation indeed to close one's eyes to spare the life to such haloed with pious memories pipe dreams.

But a true high-knower could not succumb to it, could not evade heroic sacrifices (to be removed from his own association for example as we have just seen it) that intellectual probity orders to him.

The intellectual or moral mediocrity of the neo-high-knowers of today, in France for example, is dismaying. Cf. The case of the veled Bernard Jacquelin and the conditions in which he founded his Druidic School of Gauls. It is well necessary to say it, the druidism of today is an under-culture being connected more with a "new" superstition (there is nothing new but what was forgotten) than with another thing.

The disturbing example of the Druidic Church of Gauls, reduced to nothing or almost, in a few months, by the lack of intelligence (or the under-culture of its members), is the despairing illustration of this rut, current characteristic of the French neo-druidism.

The members of the DCG indeed succeeded in the exploit of imposing in 1993 to their association a new strategy (a strategy other than that which was envisaged by the statutes); a mini-putsch "of a rare intelligence" which has constrained to the resignation the founder of the group. The remarks of the kind "It will be him or me" held by the treasurer of the time, Mr. Henri Larcher, were indeed unambiguous, and were approved by the majority of the other members; including the last high-knower named by the founder, Jean-Lionel Manquat (tu quoque fili) and the vate Patrick Basset. Because it is impossible to consider the fact of saying nothing and of following the circumstantial majority, as a disavowal of this one. As for the veled Bernard Henot, he called for the exclusion of the founder in even more violent words ... Only one or two members were of a somewhat different opinion (Mr. Alain Muller, and in a way , but to a certain extent only, the high-knower Michel Testaz).

The kingpin of the group having had to up sticks and left (the journal, the only known contact address, the collection of special issues, etc.) to continue elsewhere his fight and the undertaken work ; the association became again very quickly a groupuscule like the others and the new D.C. G. was soon nothing any more but the shadow of what the former one had been.

Although renamed "Federation" (publication: Combutis) this "Brotherhood" (sic) did not federate many people, and it is thus that was sunk in France the only true hope of a serious aggiornamento updating i.e., having a little of metaphysical profundity, instead of being superficial and stupidly lagging behind the fashionable ideas, whether they are of Christian origin or not (Hindu , and so on); that the neo-druidism of this end of the century experimented.

Although not convinced in the beginning by the analyzes of Mr. Henri Larcher or Mr. Bernard Henot, the high-knower Pierre Collier joined them, however, quickly. Fatal error due perhaps to an undervaluation of the problem caused by the somewhat constrained and forced departure, it is the least we can say, of the founder.

JOHN TOLAND'S POSITION ABOUT THE ATTITUDE WHICH SHOULD BE ADOPTED IN SOCIETY.

Let us always keep in mind, what John Toland formerly wrote of druidism, and that we will allow ourselves to summarize thus...

This doctrine is simple, clear, easy, without blemish, and freely bestowed, not painted over, not intricate, embarrassed, incomprehensible, or mercenary; not luring minds with silly fables, and ensnaring them by the filth, inhumanity, or ridicule of superstition; not subservient, I say, to the private advantage of any family, or faction, against the public Good; not scandalizing or railing at, much less disturbing or tormenting any person or persons, so that they may be honest and peaceable men. On the other hand, no sect, no monolatrous religion can brook a contradiction, much less can endure that their doctrines should be charged with errors or falsity, and their ceremonies with vanity or folly. With due respect towards gods or demons all things are sent down to them from Heaven, although they gape after earthly desires. They are divine (if you credit them) and indispensably necessary for the regulation of life, although it is evident that they are human, empty also, and superfluous, and often monstrous fictions. And that relates as well to Christianity as to Islam.

Even worse, for the most part, these things are destructive to the common and public tranquility, as it appears to a demonstration from daily experience. Among so many various disagreeing opinions, if it is not possible that none of them should be true; at least it is impossible that more than one of them should be true: this is an acute observation long ago made by Tully (Cicero), in discussing the nature of the god- or-demons, wherefore the pantheists, persons of the strictest moderation, behave towards frantic, foolish, and stubborn men, as fond nurses do towards their babbling minions, who imbibe from them the pleasing infatuation of imagining themselves kings and queens, that they are the only papa and mama's pets, and that there are none so pretty and so fine [latin: et mire lepidos] as they. Those who do not flatter infants in these trifles are odious and disagreeable to them. Those, on the other hand, who do adhere not by line and level to the opinion of the ignorant, though adults, are abominated and ill-used; their stubbornness is brought to such a pitch, that they deign not to keep them company, they oblige them with no office of Humanity, they would fain have them, whilst alive, prohibited fire and water, and when dead, eternally tormented.

But as superstition is always the same in rigor, and as no wise man's attempt was amiss in rooting it out of the minds of all persons, which could not be compassed at any rate; yet he will use his endeavors to do all that can be done, that is by plucking out the teeth and paring the nails of this worst and most pernicious of monsters, he will not suffer it as its pleasure to hurt on every side.

It is to men in power, and politicians actuated with this noble disposition of mind, that we are indebted for all the religious liberty, that is anywhere nowadays can be not with, which has not a little redounded to the great advancement of letters, commerce, and civil concord. Whereas, on the contrary, to the superstitions, or pretended worshippers of supreme powers, I mean, to spirit-haunted enthusiasts, or scrupulously pious, are owing all feuds, animosities, mutinies, mulcts, rapines, stigmatizations, imprisonments, banishments and deaths.

The pantheists lead a peaceable life, and neither hurried away by a love for those, not a hatred for these, study the safety of the Republic and the common Good of mankind, sworn enemies of all debates and parties. If those who are going astray are pleased to be put upon the right roads, they will courteously point it out to them; if they persist in their error, they will, notwithstanding, friendly and from their hearts exercise a commerce of life with them. They know, and lay down for a principle, that no man is to be disdained or scorned upon account of indifferent and harmless opinions, and that whatever nation or religion he is of, his company, for the virtues and excellencies of his mind, is to be fought for, and in no wise to be avoided, but for his vices, and the corruption of his morals. Therefore a pantheist will never punish or disgrace any man for a mere sentiment; for sayings, I say, or actions that hurt no man; neither will he advise or instigate others to defile themselves by such a notorious piece of villainy.

Hypocritical bigots may stir up magistrates against them, not able at the same time to lay any crime to their charge, or upbraid them with anything, except that they cannot solve their objections, or because they live a life more agreeable to the dictates of reason, and more uprightly than they themselves do. But none in a public employ, or charged with the interest of the public, will give ear to these brainsick and whimsical persons, unless he is a man blinded by superstition, or, on the other hand, a slave to ambition and filthy gain, and consequently regardless of the honor that is due to virtue and merit. As for the rest, the Socratic companions laying no stress upon the praise and scandal of others, make it

their total endeavor to live after their own, and not another's fancy, contented with their lot: they correct their hearts with virtuous precepts, and embellish their minds with learning, the better and with greater ease, to be serviceable to themselves, their friends and all persons; to approach, moreover (though they should never attain to it) with more certainty, and nearer to that perfection, which every good and learned man is obliged to have at heart, and wish for, either to acquire it for himself, or impart it to others.

Where is the end of any religion, but to make man wise and good? If it is deficient in these respects, it seems to me for the greater part useless, though not entirely for ornament and elegance sake to be rejected. Wherefore the pantheist become wise, or at least possessed of the next degree to wisdom, shall, in the first place, to his prejudice, run counter the received theology, that in philosophical matters swerves from truth; neither shall he be together silent when a proper occasion presents itself; yet he shall never run the risk of his life, but in defense of his country and friends.

As to the holiest maxims of the messiahs, which are ever, and always to be professed, though without base additions, and sinister interpretations, we understand not to speak of them here, the place being foreign to them.

Secondly, all the truths that the pantheist can with safety disclose, as politics, astronomy, mechanics, economics, and such like, he shall not only, not envy them to others, but even voluntarily communicate them, still never without a due caution, because the commonalty weighs most things in the scales of opinion, and but very few in those of truth. Finally, he should exactly estimate, and in the silence of his heart, meditate upon the more sacred dogmas, regarding either the nature of God or Demiurge, or the soul.

THE DIFFICULT TRAIL RIDGE BETWEEN THE BAD AND THE WORSE.

The druidicists sometimes tend to fall into two excesses. The ones identify their earthly undertaking and the type of society which they preach WITH AN IDEAL HYPERBOREA, A AFTER ERDATHE WORLD, HAVING EXPERIMENTED THE PAROUSIA OF THE GODS IN ALL THEIR GLORY; thus denying any autonomy to the situations created by the hyperborean end of time; i.e., to the situations inherent in the nature of Man and in his sociology... However, is it necessary to point it out here, like the failure of Cuchulainn on the Irish linga called stone of Fal or Scone showed it well, his kingdom is not in this world.

Others on the contrary, like Culdees, being based on the fact that we still await for the return of this reign of the god-or-demons promised by the former high-knowers, think that those remain cooped up in their ivory tower. And of course, at the same time, they find no interest in this world that God or the Demiurge and the angels as well as the god-or-demons consequently, have deserted.

The Touta is a human reality we have said. It is distinguished nevertheless from human groups whose aim proves of a purely economic, cultural or socio-political, nature, even if its activities have repercussions in the worldly field (see the contentious or not relations of the high-knower and of the king). Its purpose is indeed very different: to propose to mankind various bridges or fords, to reach the world of the god-or-demons in an individual or collective way.

Like any human society, the Celtic-druidic Touta, whose vitality as well as the radiation depend on the quality of its members, is endowed with institutions.

Some of these institutions are related to its very nature (rituals, spiritual exercises, and so on).

Others, as for any human group, are, of course, related to the historical circumstances (liturgical languages and forms, territorial structures, or others). The Celtic-druidic community too can benefit from the civilization progress or be marked by certain accidents of the human history (the wars for example), but it has also, we saw it, left its mark on the West history West. A considerable part of its history is indeed accessible to everybody in the museums or certain literary, artistic, even religious, traditions with also the mark of the errors which tarnished its face or harmed its influence (lack of unit facing Rome or the Germanic tribes particularly).

The looks taken on the Celtic paganism besides are today very contrasted.

For some of our contemporaries, druidic paganism is only the vestige of a religion of the past.

Others fear of it the power and influence in the country.

Among the druidicists themselves, the feelings towards druidism vary.

Some of them wish to find in druidism a revolutionary and nationalist movement ready to counterbalance the weight of the multi-everything Nation/States, multi-everything therefore against every national identity, and to give back freedom to the oppressed people (natio-ethnism). The really religious and metaphysical or spiritual side of the druidism (of the Celtic neo-paganism) tends then to become secondary and to be forgotten (case in France of the various current Breton groupuscules, known as "from Iolo Morganwg" tradition, particularly of that which is led by Doctor G... L.S)

Others align themselves with druidism but independently of every real historical putting root down in it, because they find that this historical establishment blocks out between the Destiny of the human race and the believers (gross mistake, you reach universal only by deeply withdrawing into yourself, not by wandering superficially and horizontally); or denature the effectiveness of its message (only "philosophical and universal" druidism or druidism mixed with Odinism with Kabbala, etc.).

In both cases, the druidism becomes nothing any more but a word.

Case for example of the majority of the Franco-French or default French groupuscules, and particularly of the G d d. G led by our ex-friend P P and H.... D whose section which was called A mixed up blithely Celtic tradition and Germanic tradition, to quote only these.

Others finally seek only in druidism a somewhat egoistic and living apart from the world haven of peace, a small dusty circle which would go round in circles in their garden or deep in the forest ; by

giving up the rest of mankind to its fate. Supposedly “Esoteric” or of “perennial tradition” druidism. Case of the C d..D..... B and O.... d. G... of Mrs. H C for example).

The Celtic-druidic touta is the result or the consequence of the moral pact concluded with the grandsons of the Fate we have said (philosophical and thought out paganism).

It is within the framework of this community that the Gnostics in the West bring their teaching. By doing this they admit the community in question as the community necessary to say and do the truth about the gods, the freedom in the truth.

The past even present history of the Celtic-druidic community lets tensions, conflicts, even divisions, appear. Those can become true splits. If they do not die out themselves at the end of a few months, as it was the case with the Glas of Sirs J A and G... , the word schisms is then the word which is appropriate, schisms whose origin can be doctrinal (important basic dissensions) or disciplinary (personal ambitions of one or others). These separations , which contradict categorically the union spirit of the druidism (see what the god-or-demons think of Bricriu as Masters A , J....., G or others) are a real challenge towards the common sense and form as many obstacles for the progression of our ideas (the return to the philosophical and thought out paganism of our ancestors). This is why the high-knowers have to commit themselves with doing everything to preserve the unity of the Touta, by avoiding causing unnecessarily a scandal.

* Dig a well under your foot going down well right to the center of the earth. It will end up in meeting the one that

human beings as you, on the other side of the world, will also have dug, from their side.

UNION AND UNIFORMITY OR UNION IN DIVERSITY.

In the West the Gnostics took care of the unit or the harmony of their spirituality or philosophy in two different ways.

By managing each year, in a consecrated place, large national or international councils, intended to settle these questions, but also to solve or arbitrate the various problems agitating the lay society (war between clans, and so on); but also while maintaining great international training centers (for example that of the island of Mona in Great Britain).

“Over all these druids one presides, who possesses supreme 1) authority among them. Upon his death, if any individual among the rest is pre-eminent in dignity, he succeeds; but, if there are many equal, the election is made by the suffrages of the high-knowers..... These assemble at a fixed period of the year in a consecrated place in the territories of the Carnutes, which is reckoned the central region of the whole Celtica. Hither all who have disputes, assemble from every part, and submit to their decrees and determinations. This institution is supposed to have been devised in [Great] Britain, and ... now those who desire to gain a more accurate knowledge of that system generally proceed thither for the purpose of studying it (Caesar. B.G. Book VI, 13, 8-11).

The members of the Touta do not choose the ones the others like friends. They are rather like brothers or sisters, in the diversity of their condition, of their culture, their tastes, their opinions. The Celtic-druidic community (Ollotouta) was designed as a gigantic organism originally, differentiated but interdependent. A little like the body of a giant (sleeping today, but when he awakes, the world will be astonished...)

The organic design of the community of the believers, among Celts, was to resemble that of the Brahmans. We are unaware of the detail about it. A thing is sure, however; in the Irish sagas, those who try to create divisions, like Bricriu, for example; pay always very expensively the breaches they carried thus against the unity of the community.

This gigantic sleeping body corresponds what Vedic India expresses in the cosmogonic myth of the giant Purusa, and also corresponds to the Ymir of the Scandinavian ones. In Rome this design of the union produced the famous apologue of Agrippa Menenius against a threat of secession of the plebs. Everyone is part of a same body. The patricians are the stomach, the plebeians, the limbs. The flamines (equivalents of the high-knowers) are forgotten in the story, of course. That occurs in Rome. The Romans never had very high designs as regards spirituality!

In the Touta (the Celtic-druidic community) there are the high-knowers, there are some stewards, there are those who are responsible for teaching, there are those who are responsible for assisting the brothers or for guiding them... Everyone has his role to play, even if it is not the same one, and there are no “stupid” trades as regards the druidism (there were even formerly some gatekeepers or pig-keepers high-knowers); there are only stupid people!

Those who currently in neo-druidism really do not hesitate to lie, defame, calumniate, or to slander; even to tackle the private life of one or the other; to be caliph instead of the caliph, Primate inter pares instead of the Primate inter pares, grand high-knower instead of the grand high-knower; if needed with backstabbing, being able to go from a continual and ceaseless, never constructive, criticism, to the outright treason; to the abandonment of the friends in full crisis, facing the difficulties, for which they are themselves besides directly responsible; to up sticks and leave into the rows of the competition, even unfair; should think a little of the sad end of the Bricrius in the Celtic tradition.

At the origin of the Touta (of the Celtic-druidic community), there is also by definition the interdependence of the god-or-demons towards mankind. After having withdrawn from this world, like the sea withdrawing from beaches at low tide, the god-or-demons therefore, nevertheless decided to

invite the mortals to the table. Or more exactly, men and god-or-demons being interdependent, the withdrawal of the ones in their ivory tower automatically attracts the others in their wake.

Natio est omnis admodum dedita religionibus

The Celtic-druidic community therefore has as a base the grandsons of the Fate god-or-demons. Touta is not thus the simple resultant of a will for power combined with a search for immortality.

People having invited oneself to the table of the gods, the Celtic-druidic community is distinguished from all the other human groupings of the type Church or Umma. But of course, see the things thus only those who are convinced that druidism is an emanation of the Fate or Tokad (Middle Welsh *tynged*, Breton *tonket*, intended, old Irish *tocad*, destiny, *toicthech* "fortunatus," *tonquedec* in Breton language. The *labarum* is its messenger, its sign) shining as a fire in the shrouded by darkness clearing.

Natio est omnis admodum dedita religionibus. The Celtic-druidic community (Touta) is therefore a people (nation Caesar says exactly in his commentaries) entirely dedicated to the sacredness (*dagolitos*), a spiritual race (the race of those who are spiritually Celtic) in homophony with the gods (Diodorus), entirely turned towards the other world, entirely turned towards the true world. The only which is really interesting for men.

1) Supreme, supreme... let us not exaggerate nevertheless! Let us say that it was a *primus inter pares*, a primate enjoying a very big authority, but it was well to exist checks and balances, would be this only those of the civil society or of the rival clans. The one who became thus responsible for the community as of "twice born" (*ategnati*) receives only the power to lead by example, only the power to make examples, that's all. That does not remove therefore from the rest of the Celtic people his priestly royal or predestined characteristic.

INDIVIDUAL OPINION OF THE HIGH-KNOWER JEAN MARTIN.

The gifts and the boudisms (gifts or charisms) of our Touta are varied. These gifts can therefore take most various forms, because of the multiplicity of the requirements of the situation. We detailed higher some of them and particularly those which fall under the clairvoyance. But, simple and common, or extraordinary, these boudisms must always be subjected to the principles of truth, honesty, loyalty towards the Celtic-druidic Touta. Accommodated with gratitude as manifestations of the celestial or telluric spirit, they are, however, to be used with understanding, with prudence. It is always necessary to be made sure that they are truly gifts come from the heaven or from the womb of the Earth our mother, and implemented in a way in conformity with their divine impulses, not vulgar personal ambitions. This is why it is particularly important to check the authenticity of these gifts. The persons in charge of the Celtic-druidic Touta must, not to extinguish these burning enthusiasm, but to let only what authentically good is pass from them.

Throughout the history of druidism since its rise somewhere in Central Europe 3000 ago, various spiritualities, various sensitivities, developed, in short different Schools. All refract, in their very diversity, the pure and single original light from the grail. The personal charism of a great high-knower like Momorus, of course, could be handed down from initiation in initiation, from a master to a disciple. Spirituality can also be a collective work (a School), on the convergence of different philosophical and theological branches. But all these spiritualities take part in druidism and form as many guides for the perplexed, lost in the wood, fires in the clearing, headlights in the night. The Celtic-druidic Touta is indeed rich of a large diversity of gifts received from the god-or-demons (boudis). These boudisms are particular manifestations of the heavenly spirit or from the womb of Earth, for the building of the Touta. This variety of the gifts of each one (mysticism, critical mind, courage, faith, gift of tongues) must be engaged in the service of all and not of some individuals, because in the final analysis and in the last resort, they proceed from the higher Being of whom they express the multiple facets. As the poet wrote it one day ...

“The branches of the oak are numerous
But the trunk is single.
The trees of the forest are numerous
But in spite of these trees you must always see the wood
Tear off a branch from this oak
And it is desiccated
Although the trunk can continue to increase.
Because branches grow in all the directions
Without the strength of its trunk is decreased by them.
Because unique is the mother with fertile and successive pregnancies
It is her who gives birth to us
It is her milk which feeds us
It is her soul and her mind which animate us.
Litavis is her name!”

It is the same thing with the druidic Ollotouta. It can shine in the whole world. As Henry Lizeray himself said it ...

“The day which lights the Earth
Is single and immortal
Although, if we consider the Earth in her most various areas
It is found that one of them is enlightened.”

Let us summarize! The new druidism is hidden in the former one and the former one is really understood only in the light of the new one.

Our Celtic-druidic Ollotouta is traditional in the sense that there is, between it and the historical reality of the true ancient druidism, a certain adequacy. Not total, but important! It is the maximum level of adequacy, taking into account the needs of the modern life. Our Touta improves and develops in the respect of the factual or material truth 1), the message which the History handed down to it. It knows it is responsible for the handover from generation to generation, of this message recorded in the history

of the Celtic civilization which formerly concerned two thirds of the old Europe of our distant spiritual ancestors.

The Celtic-druidic Touta is born from a unique ethnogenesis, led by the druidic order, an intelligentsia master of the rituals (therefore of the spiritual bond); having as secular arm (for the building of sanctuaries, etc.) the second functional class, that of the warriors, seedbed of leaders and kings. This ethnogenesis, which remains for us in the mists of the proto-history, was illustrated by a rich mythological tradition that it is necessary for us to decipher. Among its elements, there is the figure of a dynamic deity, whatever the name or the status given to him, Hesus or perhaps Setanta, half-god-or-demon in rather mysterious connection with Lug, in Ireland (under the name of Cuchulainn).

By their only existence, mythologized ad infinitum, these figures give to those who study them an outline of the notion of self-deification. And also form, by the criticisms or negative reactions that they cannot fail to cause on the behalf of those who meditate on this mythology, an excellent introduction to the theology and even for certain Schools to the philosophical and thought out monotheism (the henotheism or god above all gods of the philosophers, like Mug Ruith).

We call primordial high-knower the Gnostics of the early Proto-Celtic antiquity, who by their reflection, and their action, caused the rise of the druidic thought. They worked out the major options of druidism, making it pass the stage of simple shamanistic brotherhood to lead it in a philosophical, theological, and even ethical, full-scale reflection, which was thus to form therefore the cement of the Celtic ethnogenesis, then the major and durable factor of its cohesion. This name of primordial druids therefore designates those who carried out the continuity or the evolution of druidism during approximately a thousand years, by counting a half-millennium of Hallstattian period (from - 1000 to - 450) beforehand the Latenian period. Their situation of pioneers made that their message had to be supplemented on certain points by the high-knowers having succeeded them. But the peoples in Central Europe of the end of the second millennium before our era therefore were right to follow primordial druids. Compert Con Culainn : Am túalaing mo daltaí. Am dín cech dochraite. Dogníu dochur cech tríuin, dogníu sochur cech lobair... to be the scourge of the strong, and the defender of the weak (Fergus).

We call former high-knowers, or ancient high-knowers in the strictest sense of the word, the continuators of the primordial high-knowers at the end of the proto-history and during the history of the Latenian Celticity (- 450 to - approximately - 50). The Celticity of the Iron Age was concretized, thanks to them, by the development of a rich language, the iarnbelre) but also by the development of an original spirituality; transcending the old beliefs of the Proto-Celts or of the peoples which were integrated into the Celtic world like the Cimbri and the Teutones.

The Christ-myth of the divine figure known thereafter through the name of Hesus or Setanta (the god who is sacrificed for his people and go to heaven) occurred, of course, at the end of the Bronze Age, even if the four chariot burials of the culture of Arras date only from the latter part of the first millennium before our era (fifth century before our era for that of Newbridge in Scotland).

This is why the expression "former druidism" designates the ancient high-knowers, who in their majority were not contemporary of the Hesus Setanta, and a fortiori did not know him; but whose lesson glossed ad infinitum about his life and his work (same case with the Christian apocryphal books, the human imagination being unbounded). The whole until the end of the Antiquity, and even beyond in certain cases.

We call medieval high-knowers or medieval druidism the high-knowers or the Culdee monks, even the simple intellectuals, who succeeded the former high-knowers and whose common characteristic is that they all were affected on various levels by a more or less fast decline, due to the action of the Romans, of the Germanic tribes, and finally, the worst of all, the Christians. See their Parabolani or Taliban kind St. Martin (both, the one of Tours and the one of Braga).

What does not exclude that all these Celts could, here and there, keep some bits of really traditional ideas or techniques. For example, there were still some high-knowers in Ireland at the Court of

Domnall mac Muirchertach Ua Néill (O' Neill) king of Ailech from 943 to 980 and king of the kings of Ireland from 956 to 980 (died Christian).

At least it is what we can deduce from the existence still at the time, in the repertory of the great Irish "poets," of the teim loida of the dichetal do chennaib and of the imbas forosnai, however, prohibited by St. Patrick (cf. the conclusion of tale of the plunder of the castle of Maelmilscothach by Urard Mac Coise, a poet having lived in the 10th century).

The case of Merlin originating in the Hen Ogledd (the kingdom of the Gododdin in Scotland) or in Wales also illustrates perfectly the ambiguity of such a situation. Robert de Boron besides makes him the son of one of the demons "anquipédes." Ekepedes in his prose romance of the 13th century version Alfred Huth.

The Celtic druidic Touta is therefore traditional in the sense that its teaching was received initially from the former high-knowers. The faithfulness to their real and not fantasized 1) history is consequently a responsibility shared by the whole of the members of the people of god-or-demons, but there is no popular infallibility in this field. The old Roman proverb "vox populi : vox dei" is false! A mistake, even very widespread, remains a mistake! Even in the event of very clearly prevailing consensus in the Touta, as regards doctrine, or tactical choice in the (defensive) combat which still protects us from various monolatrous totalitarianisms; that does not mean that truth as well as pertinence are necessarily on this side. The spirit blows where he wants. The Primate inter pares must therefore take care of the faithfulness of the handover of the really druidic traditional knowledge.

The basic idea which underlies the intellectual phantasm of the perennial tradition or tradition with a big "T" dear to the French-Muslim Rene Guenon 2) is the following one.

"There was, a long time ago, somewhere, a great civilization which invented everything or almost, in every case all that is important. All that exists currently of good in all the fields (moral, ethical, literary, symbolic, scientific, and so on) is resulting from it, is resulting from this only center of human civilization. The best proof of that is the astonishing resemblance between the biblical account of the creation of the world and the Mayan Popol Vuh." And it is true that there are resemblances, but they are, of course, due to a beginning of Spanish influence in the writing down of the account or in its translation.

Because the archeological and historical current data do not confirm the existence of this single and world civilization center. Some discoveries, of course, were carried out in such place of the sphere, but others were made elsewhere. There were several original centers of civilization, there were many coexistent civilizations.

What misleads the poor in spirit is that certain inventions were spread very early, in a prehistoric, unmemorable time (fire, language, wheel, domestication of horses, farming...).

To give the name of perennial tradition to this overall and in all the directions, movement, of men and ideas, forms a misnomer intended to make believe in the existence of this single center of world civilization. The word tradition has a precise meaning. The tradition, it is what is handed down to you from the ancestors. This tradition should not be mixed up with what comes within coincidences or mankind pool.

Let us give an example: the functional tripartition of the Indo-Europeans. That there is in every human life, in every human group, activities falling under the sacred, the war, or the research for food and comfort (hunting, fishing, farming, gathering, craft industry...) that is due to the pool of the whole mankind by definition.

The Indo-Europeans, on the other hand, were the only people (we say well only) to theorize the specialization of the society in three very distinct functions; the first dealing with the sacred, the second dealing with the defense of the tribe, the third dealing with the production of the tangible properties (husbandry, craft industry...); not counting the overcome tribes in the process of Celtization (the Aetctai). Lastly, in short, to see on this subject the works of the Dumézilian School.

Such an approach doesn't come within the mankind pool since there were peoples where 2nd and 3rd function were mixed up (everyone being at the same time warrior, hunter, fisherman and craftsman); where 1st and 2nd function were mixed up (the tribe chiefs were also of wizards, shamans or priests, examples the Hebrew Judges).

What comes within mankind pool should not be equated with a tradition, let us repeat it! The coincidences due to a common human nature (we have all two eyes, one nose, one mouth, etc.) should not be equated to a tradition.

To speak of tradition in this case is a misnomer masking an intellectual vacuum. When you are honest, you speak about pool of Mankind, or coincidences due to a common human nature, even spreading of the inventions and movement of the ideas; but not of perennial Tradition.

We summarize. The only traditions being able to exist in the eyes of the true druidism are the Celtic (or druidic) tradition and, beyond this one, the Indo-European (or Aryan), tradition, because there is here something concrete, not a phantasm.

As Henry Lizeray saw it very well, Greek, Latin and Celtic, are “contemporary and sister languages, what excludes any idea of derivation from the one to the other.”

Some specialists work currently on a hypothetical tradition communal to the Indo-European and to the Semitic peoples, but for the moment that did not give much from the point of view of the linguistics. Beyond the Indo-European past is indeed a formless and nameless traditional stage, the concept of Hyperborea being only a very approximate approach of this problem, not involving besides the center unicity : there can have been several “hyperboreas.”

The belief in the existence of a perennial tradition, with what it implies (one civilization center kind Garden of Eden) falls more under faith or (religious) belief than scientific or historical, reason.

Our purpose to us it is a research as scrupulous as possible on the doctrinal and ethical contents of the former druidism, by using controllable sources, while cross-checking them; and while admitting the alleged tradition only insofar as it is corroborated by the assured data from this research.

All what led to the rediscovery of a consistent thought, of a thought which reaches the certainty of a faith enlightened by reason; let us say of at the same time spiritualistic and rationalist belief.

1) What is not the case of Judaism (see its legend about Abraham and the people chosen by God or the Demiurge, see its “Egyptian” account, truly ready to cause hatred between these peoples) what is not therefore the case either of Christianity (see its account about the resurrection and the baloneys about the otherworldliness or the irenicism of the first Christians); and it is still worse with Islam which adds its own lies to those of the Judeo-Christianity (no, the Abrahamic monotheism is not the primitive religion of mankind and the Arabic is not either the primitive language of Mankind - of Adam and Eve - as the dogma of the uncreated Quran entails it!)

2) It will be objected to us that Rene Guenon did not convert to Muslem “Catholicism,” namely the Sunni Islam , but to one of its “heresies,” the Sufism.

He would have better done to come back to the philosophical and thought out paganism or to the god of the philosophers (like Mug Ruith: Dia na ndraoithe dhia thar gac dia).).

In any event, as the recent events concerning the world jihadism showed it, to convert with what arises from the Quran - from the life of Muhammad - anecdotes or hadiths and opinions of the doctors of the law or sharia who followed (the Islam) – never was a demonstration of the Reason, never was a proof of intelligence. It is something which falls under the faith (deprived of any critical mind therefore)

TYPICAL PROFILE OF CURRENT DRUIDISM.

Seventeenth century: rise of the neo-druidism and beginning of reconstruction through a try of synthesis of its misrepresented portrait (John Toland).

MANPOWER.

Since polytheism is by definition tolerant, not exclusive, and also by definition admitting the validity of all kinds of other warships, contrary to the monolatry characteristic of current mass religions, it is difficult to answer abruptly such a question since by definition still, no other cult, no other god could completely dislike true druidicist. The real druidicist always strives on the contrary to the most complete irenicism towards other cults. This attitude of intellectual openness, comparable to open secularism in political matters, often leads to a kind of double membership with regard to the basic druidicist. This is what John Toland very precisely advocated for his pantheists (in his pantheisticon) besides, but for other reasons it is true (the fear of persecution).

The current number of druidicists is therefore difficult to determine because of the well-known historical phenomenon of double membership, which lends itself particularly well to paganism in general and particularly druidism. There is a problem only when one of the religions in question is an exclusive monolatry.

As I see that you do not understand or that you are pretending, I will give you some examples.

-Free double membership. Some 1st century of our era Jews were also Christian. History books call them Judeo-Christians.

-Forced double membership (under penalty of exile). Some 16th century Spanish Jews, the Marranos, were both Jewish (secretly at home) and Catholic (on Sunday at mass).

-“Forced” double membership. Islam allows its followers to display all outward signs of dominant religious conformity if they have reason to fear for their lives. This is the principle known as taqiyya (suras 3.28,16.106). Historically especially practiced by the Shiites living under Sunni domination but Sunnis can also have recourse to it as in the case of the Moriscos still in Spain. Arthur de Gobineau, in 1865, in his work *Les Religions et les philosophies*, seems to be one of the first Western authors to describe the principle of this religious concealment.

-Half-free double membership. Many 11th-century Icelanders were officially Christians in their foreign relations or in their dealings with foreign countries, but remained pagan privately or in their homes (decision of the godi Thorgeir Thorkelsson).

-Completely free double membership. In Japan, many Buddhist temples have a space dedicated to the kami in their enclosure, when the kami are not themselves considered as emanations of the various Buddhas and Bodhisattvas. Depending on the circumstances, the average Japanese is either Buddhist or Shintoist.

-Completely free double membership. Some current druidicists but there is no name in Old Celtic to designate this kind of religious practice. Of course!

So who are our staff under these conditions? I would say by excluding the cases of double membership and taking into account only the fundamentalists in a way, who stick only and exclusively to diehard druidism in order to meet their metaphysical expectations, 100,000.

100.000 followers or sympathizers IN THE WORLD, especially in the United States. Since about fifty years strong advancement in Europe (a thousand believers?) It is difficult to count up them, because they are still often also, officially or semi-officially, members of other (Christian for example) denominations.

WORSHIP (THE THEORY).

The Primate (the text of Caesar says “princedom”) ordains arch-high-knowers, and grand high-knowers. He is elected by them. The high-knowers ordain vates, veledae and gutuaters/gutumaters, and preside over the rituals, but all are equal in dignity (the “principatus” is only primus “inter pares”). The women are allowed today on an equal footing (but we say then priestesses and not druidesses, because formerly it was not the case). The high-knowers may be married.

Druidism, more than every other religion, is based on a direct experiment of the divinity. To practice druidry consists in respecting the ethical gessas - in short to do nothing base or dishonoring - to celebrate certain festivals...

Conversions or “returns to paganism” became possible today, but remain still rare. N.B. In the west people were born “druidicist” formerly, of course. (It is besides still the case among our Parsee or Yazidi brothers, as for their own religion.)

FESTIVALS AND PRAYERS.

Prayers.

Certain current neo-druids still call upon a former Celtic belief, the parapsychological power of the word, so that their prayers are fulfilled (cf. their research in psychokinesis, telepathy, empathy, or others).

Festivals.

A lunisolar calendar (that of Coligny) gives a rhythm to the year. Four principal festivals and some others marking the changes in seasons or celebrating the great deities (Lug, Taran/Toran/Tuireann, Belin/Belen, Brigind, etc.).

Two (or three) of them are obligatory (since such is the meaning of the word oenach in Gaelic language).

“The monstrence of the sacred objects during an epopteia or a procession is frequent. They make ravel, in the light of the torches and in the sound of the horns and harps (rotes), the hiera and various richness of the tribe, clothing, weapons, ornaments, horses, hounds. The women carry there the cauldron or the sacred cup (use that the continental bishops will reproach to the heretics of Great Britain in the 6th century, see the polemic about the conhospitalae). The people taking part in the procession wear masks, certain women appear naked and black painted” (J. M. Ricolfis). Black or blue! Possibility of private or individual very simple rites in front of a symbolic representation of one’s chosen deity or of the deity of one’s family (ishta devata in Hinduism).

Sunday (German Sonntag) is the day of the sun by definition, but there are also sacrifices (some rituals) every fifteen days at each half-lunation (Atenoux/New moon and Divertomu/Full moon).

RITES AND RITUALS. RITES AND RITUALS. RITES AND RITUALS. RITES AND RITUALS. RITES AND RITUALS.

WEDDING.

What is especially important in the eyes of the druids it is the destiny of the children, as for the adults they do a little what they want and have to tackle only themselves if that turns sour.

Simple blessing among Celts the ceremony making official i.e., making public, the contract, is directed by a high-knower which points out the basic principles of the marriage among Celts (a contract between a man and a woman and an alliance between clans) and recites prayers or performs a sacrifice having to bring luck to the new couple. At the very least being to bring them the force necessary to their new life. All what the druids wish indeed it is that the famous motto of the town of Paris can be applied to their couple : fluctuat nec mergitur.

The wives also marry literally, moreover, the god-or-demon (s) of their husband, by joining with their worship. This is the principle of patrilocality. But, of course, if the future husband no longer lives with his mother, which is most often the case now, there is no longer any question of patrilocality or matrilocality but oof neolocality.

N.B. The religious wedding supposes, of course, that the future spouses have the same faith in the gods, the same spirituality. If one of the future spouses does not share our ideas of the divinity, the best, of course, is that there is from his or her own a sincere acceptance of our form of spirituality. If not a time of reflection is necessary (in order to check the solidity of their reciprocal attachment). The trial marriage, little distinguished from the engagement besides, is allowed.

CONTRACEPTION-ABR.

The druids always supported life forces but were always also for a responsible fruitfulness. It can be no question for self-respecting human beings to procreate like rabbits and to bring into the world children so that they are unhappy. To have children must crown the life in a couple and not be a risk of it. Contraception is the best means of avoiding the abortion. It also makes it possible the couple to dissociate love affair from procreation. The life perpetuation remains nevertheless a logic which must impose itself, a torch to be handed down.

The abortion is morally condemnable as soon as the soul is developed in the fetus i.e., perhaps after approximately three months. Beyond this date, the medical abortions can be still authorized in certain

cases (risk of malformation for the child to be born, and so on), because it exists mutilations or infirmities removing every chance to become high-knower, king or great lord. Every abortion remains nevertheless always perceived as a personal drama, it is why it must to cause greatest comprehension.

DIVORCE.

Faithfulness between spouses is recommended by many legends or historical accounts (see the touching stories of Eponine, Camma and Khiomara in Plutarch).

Khiomara. The wife of Ortiagon, she was made captive by the Romans and was given to a centurion who made her his sex slave . He agreed to give back Khiomara only in exchange for a large ransom. The day of the exchange, when the ransom was counted, she ordered one of the warriors of her husband to kill the centurion then brought back his head to her husband. Ortiagon conceded that fidelity could be a beautiful thing. She answered him that nothing was more beautiful than the fact that there is one alive man, to whom she ever belonged.

Camma. There were two most potent persons among the tetrarchs of Galatia, allied by kin to each other, Sinatus and Synorix; one of which, Sinatus, took a maid to wife, Camma by name, very comely to behold for person and favor, but principally to be admired for virtue. For she was not only modest and loving to her husband, but discreet and of a generous mind. And by reason of her gentle and courteous behavior she was extremely acceptable to her inferiors; yea, that which rendered her more eminently renowned was, that being a priest of Diana (more exactly of the Celtics deity so called by the Greeks) she did always appear magnificently adorned in all sacred processions and at the sacrifices. Wherefore Synorix, falling in love with her, could not prevail either by persuasions or violence, whilst her husband lived. He commits a horrid crime—he slays Sinatus treacherously—and not long after accosts Camma, whilst she abode within the temple.....The woman's denials were at first not very peremptory, and then by little and little she seemed to be softened towards him. Her familiars and friends also lay at her in the service and favor of Synorix, who was a man of great power, persuading and even forcing her. In fine therefore she consented, and accordingly sent for him to come to her, that the mutual contract and covenant might be solemnized in the presence of the Goddess-or-demoness, or the fairy, in question, if this word is preferred. When he came, she received him with much courtesy, and bringing him before the altar and pouring out some of the drink offering upon the altar out of the bowls, part of the remainder she drank herself and part she gave him to drink. The cup was poisoned mead.

As she saw him drink it all up, she lifted up a shrill loud voice, and fell down and worshipped her Goddess-or-demoness, saying: I call thee to witness, O most reverend Divinity! that for this very day's work's sake I have over-lived the murder of Sinatus, no otherwise taking any comfort in this part of my life but in the hope of revenge that I have had. And now I go down to my husband. And for thee, the lewdest person among men, let thy relations prepare a sepulcher, instead of a bride-chamber and nuptials. When Synorix heard these things, and perceived the poison to waggle up and down and indispose his body, he ascended his chariot, hoping to be relieved by the jogging and shaking. But he presently alighted, and put himself into a litter, and died that evening. Camma continued all that night, and being told that he had ended his life, she comfortably and cheerfully expired. (Plutarch. Concerning the virtues of women).

Although morally not approved, adultery is not the subject of specifically religious sanctions, and remains a purely private affair (see the adultery of the wife of Partholon). In such cases, the divorce is a dramatic sinking, but also often the lesser evil. The remarriage of divorced people is therefore not a problem.

The divorce on the ground of a gross fault is allowed. Divorce by mutual consent also. What is prohibited it is the unilateral repudiation of a spouse who has nothing to reproach oneself.

Paradoxically enough we could say that the druids of the time if they had had to come to a conclusion about the question would have been against the famous divorce of Henry VIII of England and Catherine of Aragon. In the event of divorce, it goes without saying that the spouse who has nothing or so little to reproach oneself must profit from a compensation up to what he or her loses, because of the divorce.

BIRTH.

The children receive a name, consecrated by the local high-knowers a few years later (when they are seven-year-old, the age of reason). This ceremony was extended today to the adults wishing to convert that is to say to return to paganism . It marks the admission in the community (touta).

FUNERAL.

There exists a preliminary ceremony, the consolament (formerly ultimate attempt to treat or cure the patient, or the casualty).

The funeral is done by burial or cremation. The worship of the memory (worship of the ancestors) is very important for the high-knowers. With the dead are sometimes buried, or burned, various symbols having belonged to him (rings, watches etc.).

OTHER DUTIES AND PROHIBITIONS.

The notions of good and evil are not defined by a very precise dogma. Is good all that strengthens life and existence. Is good what increases the level of awareness of the individuals, is bad what lowers it. There exist, on the other hand, various professional moral codes (that of the priests, that of the soldiers, that of the producers, farmers, stock breeders, craftsmen, etc.).

Duties.

To respect the ethical or social principles of one's function (to do nothing evil) as we have just seen it, to attend the obligatory festivals (oenach), to donate (particularly to the high-knowers who do not work to gain wages, to the soldurs and to the Culdees) to perpetuate human life (to procreate)...

The prohibitions are rather personalized (gessa). There is a very rigorous morality called KISSION, a more lax one called REDA.

TRANSPLANTS.

The druidism accepts by definition the transplants (many ancient high-knowers also were doctors, surgeons, oculists) provided that the corpse is not mutilated too much, but also that the will of the late is respected.

It protests on the other hand, and with greatest firmness, against the trade or the traffic of organs.

Gaelic mythology: Miach is killed by his own father, the god-or-demon of medicine Diancecht, for having exchanged an arm in flesh and bone against a silver arm.

Therefore, no moral obstacle to transplants, if they are a benefit. In any event, the physical body recovers its entirety in the next world.

PAIN.

The pain often blocks the mental focusing necessary to the spiritual rise. Men are therefore allowed to reduce their sufferings by using all the necessary (medical or psychological) means. The high-knowerism recommends nevertheless especially the control, as well bodily as psychological, of the pain, particularly by the Celtic yoga which makes it possible to suppress it. Sacrifices and sufferings can, however, also have an intrinsic redeeming value .

SUICIDE AND EUTHANASIA.

All depends on the motivation of the persons in question. If they end their life through hatred for themselves, or the others, or through evasion in front of their responsibilities, that becomes a reprehensible act, because in this case suicide solves nothing.

Apart from that, druidism always refused to condemn suicide and euthanasia. The Celtic tradition admits even the collective suicides in certain extreme cases (in the event of defeat, so that one's children are not reduced in slavery, etc.). "Because it is shameful to save a life which must be given back to you" (Lucan, De Bello Civili, I, 454-462). The suicide is also allowed if it is taken on with a serene mind ("From there [...] hence the soul/mind able to face death because...(Lucan, De Bello Civili, I, 454-462).

HOMOSEXUALITY.

The Celtic literature exalts rather the heterosexual romantic and impassioned love in the way of Tristan and Iseult, or of Amadis, famous Spanish Romance of the 15th century, one of the last of the Arthurian cycle, published in 1508 by Garci Rodríguez de Montalvo. The first four books were regarded as a masterpiece by Cervantes. Amadis is, according to the hero of Cervantes precisely, the model of the perfect knight, whom it is advisable to imitate in every respect (it is, however, the imitation of an inaccessible model). See also on this subject, completely in the Celtic vein, the

unforgettable history of Ines de Castro, the famous dead queen, in Portugal, although she is of Spanish origin besides.

The Celts were blamed by the Greeks for having practiced homosexuality.

Homosexuality is by definition the fact that a person feels sexual attraction for another person of the same sex. Very largely allowed by certain Indo-European populations (Greeks and Romans particularly), homosexuality became, in the eyes of everybody an act contrary to nature - a sin - with the diffusion of the Judeo-Islamic-Christianity.

In Diodorus of Sicily, Strabo, Athenaeus, Eusebius of Caesarea as well as the pseudo-Bardanes, homosexuality proves rather perceived as a perversion urging young men to offer their favors, and even, to prostitute themselves to mature men. The description of Diodorus appears more interesting than the following ones, Strabo and Athenaeus taking over it seems the writings of the first, without bringing in it anything more. Eusebius of Caesarea just like the still later pseudo-Bardanes, has as an interest to oppose a Gallic homosexuality, with a British polygamy.

Diodorus of Sicily, Library of History, V, 32: "Although their wives are comely, they have very little to do with them, but rage with lust, in outlandish fashion, for the embraces of males. It is their practice to sleep upon the ground on the skins of wild beasts and to tumble with a catamite on each side. And the most astonishing thing of all is that they feel no concern for their proper dignity, but prostitute to others without a qualm the flower of their bodies; nor do they consider this a disgraceful thing to do, but rather when any one of them is thus approached and refuses the favor offered him, this they consider an act of dishonor."

Strabo, Geography IV, 4,6: "And the following, too, is one of the things that are repeated over and over again, namely, that not only are all Celts fond of strife, but among them it is considered no disgrace for the young men to be prodigal of their youthful charms."

Athenaeus of Naucratis, Deipnosophists XIII, 79: "And among barbarians the Celts also, though they have very beautiful women, enjoy boys more; so that some of them often have two lovers to sleep with on their beds of animal skins."

Pseudo-Bardanes, book of the law of the countries: " But in the North, and in the country of the Celts and their neighbors, such youths among them as are handsome the men take as wives, and they even have feasts on the occasion; and it is not considered by them as a disgrace, nor as a reproach, because of the law which prevails among them....Among the [Great] Britons many men take one and the same wife [...] The [Christian] brethren who are in Celtica do not take males for wives" . Eusebius of Caesarea, preparation for the gospel, VI, 10: "Among the Celts the young men give themselves in marriage openly, not regarding this as a matter of reproach, because of the law among them. Yet it cannot possibly have been the lot of all in Celtica who thus impiously suffer outrage to have the morning star [Venus] with Mercury setting in the houses of Saturn and regions of Mars at their nativities. In [Great] Britain, on the other hand, many men have the same wife."

Such accounts remind without question of other practices of the same type witnessed in ancient Greece, within the framework of the education of the young men. Among Athenians for example, the education of the young people for the collective life and the integration in the city (the *paideia*), is based on bodily relationship between the *eromenos* (young man, literally "the beloved one") and his *erastes* (master in charge of the initiation of the young men, literally the "lover"). In Sparta, the education of the young men (*agoge*), especially military, is obligatory to access the citizenship. It is to the *paedonomos* that the responsibility of the education of the seven to twenty-year-old people, goes. Following the example of the Athenians, the Spartans practice a form of "educational pederasty." Within this framework, homosexuality constitutes a social rite of passage, where the child brought up by the women become emancipated to become a man. The teenager can play shamelessly the role of the passive partner, since he is not yet a man. In theory, once pubescent, he can no longer continue such relations. Do we have to see in the homosexuality of certain young Celts a similar initiatory practice giving access the adulthood? The citizenship? The rank of a warrior?

How homosexuality between adult men was perceived among the Celts of Antiquity? No text evokes it, nevertheless Aristotle, in his work entitled Politics, sees in the homosexuality of certain adult Celts, a form of virile love between warriors. This practice, according to his claims, "was honored," because it enabled them to escape the domination of women, the "plague of the States".

Aristote, Politics II, 9: " The consequence is that in such a state wealth is too highly valued, especially if the citizen fall under the dominion of their wives, after the manner of most warlike races, except the Celts and a few others who openly approve of male loves. The old mythologer would seem to have been right in uniting Mars and Venus , for all warlike races are prone to the love either of men or of women."

In ancient Greece, as in Rome, homosexuality was relatively well tolerated, and even encouraged at certain times. Only the role of each one in this practice was important . Indeed, they commonly distinguished an active role, which was largely tolerated (reserved to the citizens) and a passive role considered as shameful (reserved to the non-citizens, the slaves and the non-pubescent young men). Thus the supremacy of the free citizen in the society was marked. The citizen was to never undergo the humiliation to be in the service of somebody and therefore was always to play the active role in the relation, was it with a man or a woman. Did the Celts share this same idea of homosexuality? The virile love described by Aristotle leaves this framework, unless we consider that this practice is that of a warrior with one of his servants, therefore with somebody of a lower rank.

Lastly, none of the texts quoted here evokes an exclusive homosexuality. Once again, starting from the elements which we have relating to homosexuality in Greece and Rome, it is probable that the Celts devoting themselves to these practices also had an official wife. This type of relationship is therefore more connected with a form of bisexuality.

Homosexuality was the object of no particular condemnation among Celts we have said, except with regard to the high-knowers themselves. It is then regarded as a serious professional misconduct falling under the Bratuspantion/Bratuspantium - Disciplinary Board - and thus being able to lead to the banishment. The druidic deontology is very clear on the subject: the pedophilia of the priests was very severely sentenced.

No specific position with regard to the lay people (insofar as it is not claimed as a true marriage of course).

EXCOMMUNICATION.

You cannot be banished from the druidism as a faith enlightened by reason, but you may be banished from its community (touta), because the druidicist seriously faulty 1) can be outlawed from the society (cf. elude).

CAPITAL PUNISHMENT.

"They consider that the oblation of such as have been taken in theft, or in robbery, or any other offense, is more acceptable to the immortal god-or-demons" (Caesar, B.G. VI, 16).

"...They manifest a strange impiety also with respect to their sacrifices; for their criminals they keep prisoner for five years and then impale in honor of the gods [...] on pyres of great size " (Diodorus of Sicily, V, 31).

The Celtic law ignored the concept of prison. In the event of ordinary crime, the most current punishment was a wergild or a compensation. Ericfine in Gaelic language, Welsh galanas. Druidism therefore never condemned the principle itself of capital punishment in the event of particularly serious crime. The druidism insists nevertheless on the fact that men sin more through ignorance or weakness (particularly the sociopaths and psychopaths) than by nastiness due to any original sin. Because Man is indeed neither good nor evil from birth, but both at the same time. It is more important therefore to educate him again than to punish him. To build a new man with the best of the former one was always one of the goals of druidism.

In the urgency or for lack of anything better, as a necessary evil to preserve society, capital punishment can therefore be authorized, but the final decision always falls to the secular arm (to the kings and to the rulers), by no means to the high-knower. The high-knowers ask them only to do everything to be sure of the guilt of the man (or woman) accused with these particularly odious crimes. Human witness statements and confession, of course, but also and especially indubitable, external to the accused himself, evidences. There is not worse crime against the spirit indeed than to execute an innocent, or a man guilty of a gesture not deserving such a punishment.

Capital punishment was especially used formerly in reality to make it possible to the criminals to discharge themselves through redeeming sufferings (see PAIN). From where the fact that they were sacrificed preferably to the innocent ones and that even some were kept for that (for 5 years).

GOD OR THE DEMIURGE AND GOD-OR-DEMONS.

In the druidic Panth-eon or Pleroma, certain deities can appear, according to the cases, successively beneficial or evil.

The demons called wyverns or anguipedes (Andernas on the Continent, Fomorians in Ireland) are one of the symbols of the absence of good, of the absence of light, of the absence of Grail. They are born from the evil thoughts of men, because certain human beings can, in a lifespan, act like true demons. We think here particularly of the psychopaths. If not they are quite simply forces of nature strictly indifferent to the lot of men.

Their traditional representation dates back sometimes to pre-Celtic (prehistoric, Neolithic, or others) times.

HEREAFTER.

The Celts are not afraid of death which is for them only the middle of a long life. Their notion of another parallel world of heavenly nature (Vindomagos) is based on the belief in the immortality or almost of the soul/mind and on the belief in the possibility of reaching the divinity. The heaven is only temporary (the time that the soul completes purifying totally) and is a prelude to a total almost metamorphic melting with the Being, like a water drop in the Ocean. The only real eternity (aiu) is not that of the other world parallel with ours but of heavenly nature called Vindomagos, but that of this state of metamorphic melting with the higher Being matching a little the Buddhist nirvana. As for the hell, described like an icy and cold place, it is only temporary, the time for the soul/minds to prepare themselves to return on Earth. The soul/minds of the dead are there to some extent in reserve therefore, waiting for a forthcoming reincarnation into bacuceus (two or three cases a century).

The druidic Here-After, in all cases, is therefore only temporary; except if the believer succeeds as of this world in reaching in it the state of metamorphic melting corresponding to the abolition of any personality or individuality, through reintegration ad infinitum within the higher Being.

As you can see it, the druidic notions of hell and heaven are therefore very clearly distinguished from those of the Christianity which succeeded it.

ESCHATOLOGY. See above. The cycle having to follow is always already contained in embryonic form in that in progress, but the Erdathe (which was, according to the druids, the day of the judgment of the Lord) or Apocalypse through regeneration is the decisive hinge between the former worlds and the new ones. Apocatastasis in Greek language, Ragnarök in the Germanic mythology.

1) We will never say enough the extraordinary moral and intellectual mediocrity of the current neo-druidic staff.

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.

BIBLIOGRAPHY OF THE BROAD OUTLINES.

As regards the bibliography of details see appendix of the last lesson because, as Henry Lizeray says it so well, traditions that must be interpreted. It is there the whole difference which exists between former druidism and neo-druidism.

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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.