

AN AISLING WORK ON
THE NATURE OF THE GODS

written by

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- Introduction

To question the essence of good and evil, is to question why the heart beats, why the wound bleeds. They are not opposites, but basic, mutually reliant forces whose interaction constitutes the actual matter of being. The history of our gods is no mere fable of light versus dark, but an intense and in many places terrifying dialectic- a process in which meaning and righteousness are fashioned in the struggle between being and nothingness, between creation and negation. This is to know not just the nature of the divine, but the volatile, sublime provision of the very Aisling spark.

- Being and Negation

Moral errors can be most fundamental, and they are to view good and evil as absolute. The creation of our world refutes this. There was Grinneal: All and Nothing in the beginning. This primordial condition was neither good nor evil; it was an abundance of unconditioned potential, it was a silence of all potential symphonies, of all potential screams. Grinneal is a Being, before any qualification. His dissolution with the awakening of Chadul is not the triumph of an external evil, but a spiritual change of Being. It is the requisite introduction of the negation, the doctrine, that of anything that there are to be, there are not to be. Such principle of Negation is Chadul, the God of Chaos and Darkness. He is no guest in another world, he is a shadow of the initial light, the entropy, which belongs to any system. This is confirmed by his awakening by continual deaths and withering of Temuair: he is not an opponent of existence, but its product. A world of pure and undifferentiated Being (Grinneal) is stagnant and in the end non-manifest. Only with the opposition to Non-Being (the chaos of Chadul) the world in which we live, dynamic, fragile and beautiful, can appear.

- Disorder vs. Chaos

This initial antagonism of Being and Negation then gives rise to the second and more common dialectic, the dialectic of Order and Chaos. It is a war front on which most earthly notions of the good and evil are built. The three of Danaan, Gramail, and Ceannlaidir on this occasion are pitted against the wanton element of Chadul and Sgrios.

Danaan, the response to need, is the Immanent Order itself the supportive, protective enclosure which brings about life and communion. She is all the sun in one, the good order, which is the condition of civilization. The sacrifice is the highest exercise of this immanent good, the self-subordination in the name of the continuing of the whole. She is somehow the yes to the world.

Her opposite, Gramail, is a symbol of Transcendent Order. He is not a loving mother but an objective judge. His kingdom is Law, Mathematics and Justice- abstract concepts that are not tied to a particular life. When the order of Danaan is experienced in the warmth of a community, it is considered that of Gramail in the uncompromising of a law. His awakening

brings out a significant fact that law is not the way nature is, but a construction necessary to a world that is inclined into chaos. His power is subtle and it is because of this that he is criticized as the weakest god since when there is no law there is no justice, when there is no justice there is no order, and when there is no order there is absolute chaos. Gramail is the mind that attempts to establish the logos of the cosmos, the logical structure of the mind set against the natural chaos of the cosmos.

But what of Ceannlaidir, the god of War? He makes a plain association of Order with Good difficult. War is demolition, the intrinsic meaning of havoc, but Ceannlaidir is not Chadul. The distinction is teleological: Ceannlaidir's destruction serves renewal, the violent clearing that permits new growth— he destroys for something. Chadul's chaos negates for its own sake, destruction as an end rather than means. One is the controlled burn that prevents greater conflagration; the other is the wildfire that consumes indiscriminately. He is War, organized, ritualized and directed. He is made to live in war, he leads men of arms. He symbolizes the dreadful reality that in the universe destruction is in most times a natural ingredient of creation. Although a tragic event, the sinking of Hy-Brasyl was a kind of a climax opening the door to new ages. Ceannlaidir is the incarnation of the dialectical process itself, of thesis and antithesis colliding in order to create a new synthesis. He is the violence of change required, without which order is paralysed and turns into a prison. His adultery with Glioca and the birth of Cail is a quintessential mythical embodiment of this: out of the contraposition of War and Compassion (thesis and antithesis) is born a new principle, Nature (synthesis), which governs according to its own laws of harmony and balance.

Opposite to these ordering principles are Chadul and Sgrios, the gods of Chaos and Decay. but to reject them as being evil is to fail to recognize their role. Chadul is the law of mere Negation which we have just considered. He delights in the fires of chaos, because it is his character; it is the natural inclination in the universe towards chaos. His counterpart Sgrios is more precise. He is the denial of the man, the logical ending of all existence. All life ends in death... He is not evil as a man can be; he is an elementary reality. He drew strength from death since death is the most effective and universal form of negation in the mortal world. They are united as the abyss where the order of the worlds of the Danaan and Gramail is in constant danger of being disintegrated. And they are the no, to which all the yeses must refer to themselves.

Fiosachd's nature is much more complex than one might think, not because Fiosachd in itself is complex but rather because fortune plays a tricky role in the game of the gods. He represents pure contingency— events without causal necessity. Fiosachd is the arbitrariness of existence that other gods try to impose meaning upon, tempting mortals toward opportunism over purpose. However, Fiosachd is necessary to prove we inhabit not a deterministic cosmos, but an arbitrary one— and thus, one where our choices truly matter.

- Determinism vs Choice.

This leads to the deepest ethical complications in the octagram: the characters who are difficult to describe and are indicative of the instability of moral nature. In this case the principle of existential choice becomes the most important.

The supreme witness of this is Deoch. He started as a Dubhaimid deity, the creature of Debauchery and corruption, which upholds the negating forces of Chadul. It was his character that was apparently predetermined. But he was radically converted. He was in love with Danaan and therefore abandoned his servitude with Chadul. Deoch shows that destiny does not follow essence. His past is not erased— the Dark Jade ring symbolizes the enduring tension of his dual nature— but his choice to align with creation and love redefines his fundamental being. He becomes the god of Beginning and the creator of the Aisling spark itself. His story is the ultimate philosophical argument for freedom over determinism.

Likewise, the moral alignments of Glioca and Ceannlaidir are broken with the view of the relationship between them. Glioca is the goddess of Love and Compassion and by all mortal norms, she is good. Ceannlaidir, the deity of War, is considered to be bad. But their adultery yielded Cail, God of Nature and of Harmony— dialectical synthesis embodied. He is not a compromise between War and Compassion but an autonomous principle transcending both parents. Where Ceannlaidir imposes order through violence and Glioca through love, Cail governs through balance itself: nature is neither merciful nor cruel, it simply is. The lion devours from necessity, not malice; the forest fire destroys yet regenerates. Cail resolves the Order-Chaos dialectic through emergent order—harmony born from perpetual conflict, dynamic equilibrium rather than Grinneal's stagnant unity or Chadul's destructive negation. Critically, he operates by his own laws, indifferent to divine will: the tree grows whether Glioca weeps or Ceannlaidir burns, the tide rises regardless of prayer. His late awakening in Danaan 2988 reveals that harmony is achievement, not foundation— balance emerges only after struggle. With him came the monk, surrendering the Aisling spark for integration with natural order, a counterpoint to Deoch's radical individualism. Yet Cail exposes the pre-moral ground beneath ethics: natural laws function without consciousness, neither good nor evil, showing us what the world is while we Aislings must still decide what to do within these indifferent constraints. It is impossible to hold a world of compassion alone— it becomes passive and weak. War alone can only destroy. But the meeting of these two streams brings about the strong, harmonious, persistent strength of Nature. Moreover, the hostility of Glioca to Law (Gramail) and both War (Ceannlaidir) later on, shows that the single virtue as an absolute comes into contradiction with other essential principles of being. Self-motivated compassion might clash with the needs of justice; absolute law may make mercy.

- The Knowledge as Intermediary.

Any analysis of this divine dialectic would be incomplete, were we not to refer to Luathas, the God of Wisdom and Intelligence. Assuming the octagram symbolizes a range of existential forces, then Luathas is the conscious, observant mind, which does not merely desire to be a part of it, but to understand. He is a symbol of something that is even more

primal than a mere dichotomy of right and wrong: The principle of Knowledge itself.

The fact that he wakes up as an Aosdic scholar, and that he reigned in an era of enlightenment and discovery makes him special. He was not born of tragedy or necessity, but via positive enquiry after knowledge. This does not perceive knowledge as an instrument of response, but a more basic, generative power. Luathas is the mapmaker, not a warrior in the battle between Order and Chaos, but rather the one who created the map. The sphere he inhabits is the logos- the rational order behind things which Gramail aims at codifying, and Luathas at uncovering, with the help of his laws and his philosophers respectively.

The Luathan point of view brings in an important twist in the essence of good and evil. When the mortals started chaining the elements, Luathas understood it to be the indication of the mind to know more, until the war that ruined Hy-Brasyl. This shows the ambivalence nature of the knowledge. Knowledge is the paradigmatic amoral force: it reveals power but not purpose. The Hy-Brasyl wizards possessed knowledge without wisdom- the technical capacity divorced from understanding of consequences. This is Luathas's central teaching: information without integration is not enlightenment but merely sophisticated ignorance. Evil, in the Luathan sense, is knowing how without asking whether- the catastrophic failure not of intelligence but of reflection. In this perspective, evil is not only the existence of a destructive power such as Chadul, but inherently, the failure of wisdom, of destructive detachment of power and insight, of action and outcome. The first sin committed by man was not only a moral slip-slop, but also an act of great stupidity, a lack of understanding of the devastating power they possessed.

On the other hand, a good act, as meant in the Luathan sense, is an informed one. It is an activity made through a conscious awareness of its location in the great web of being. The good of Danaan is supreme, not so much in its benevolence but as the most reasonable, the most needed action to the salvation of meaning in the face of nothingness. Luathas is not, then, an easy way out, but a methodology. He provides a way of understanding as opposed to blind faith, of thoughtful travel as opposed to a kind of one-dimensional devotion. However, in a world divided between differing divine demands, knowledge-seeking is the greatest mediation, the only way in which an Aisling may hope to exercise its spark without causing the disasters of the olden days. To believe in Luathas is to believe that to know the world-in all its appalling beauty and contradiction-is the initial and the most essential of steps in being able to do what is right in it.

- Conclusion

This God play leads to the state of the Aisling. As Deoch creates us, we are the question of good and evil embodied. The spark that we bear is not necessarily the way to righteousness; it is the endowment of consciousness, and along with it the responsibility of choice.

We become the new term in the cosmogonic formula. The gods, as mighty as they are, naturally act on their natures. But the Aisling, also like Deoch, has the menacing liberty of deciding on its nature. We may pray to Gramail and do law, or we may venerate Sgrios even now with his death and corruptness in his name. Our deeds do not simply possess moral effects, but metaphysical effects. When we take a path we reinforce the principle corresponding to it in the world. It is not just that we are existing in a world of evil and good; we are right in the middle of creation.

Thus, goodness cannot be a list of virtues and evil cannot be a list of sins. Good in the world disclosed by our gods is that which is consciously, willed to be involved in the project of creation, order and meaning-making, fully aware of the destructive forces which negate it. It is the sacrifice of Danaan, the ruthless organization of Gramail, conversion of Deoch and the search for knowledge of Luathas. Evil, on the other hand, is the voluntary cooperation with unmaking, the option of serving the forces of negation not as a natural process (as is the case with Sgrios) but as an agent. It is the Aisling who, endowed with the spark of creation, the faculty of knowledge, opts rather to ignorance and destruction, and thus commits an ultimate betrayal of existence.

The sky of stars on which we reflect is not an inactive background. This is the dumb spectator of this eternal dialectic. We are not invited to decide between this or that rather simple light, or rather simple dark, but to make our way in the woven web of forces which already are reality. To be, as Deoch and Luathas, intelligent authors of our own being, and to be thus, to be elected a note in the music of creation, despite the silence between the stars is a murmur of the nothingness out of which we were born, and to which we shall all dissolve. The flame is not that of us only, but in our hands is the power to keep it up-or to put it out.