The Foundations of Zamolxiana
New Religious Movement

An Introduction to Romanian
Reconstructionist Native Faith

Octavian Sarbatoare
The Foundations of Zamolxiana
New Religious Movement

An Introduction to Romanian
Reconstructionist Native Faith

Octavian Sarbatoare

First edition

Sarbatoare Publications • Sydney
# Table of contents

*Preface and Acknowledgements*  
*Abbreviations*  

## Introduction  

1. **Philosophy of history, ancestors and Zamolxe**  
   - Philosophy of history and the birth of religion  
   - Arians, Thracians, Geto-Dacians, and Celts  
   - Zamolxe, god and man of wisdom  
   - A new Axial Age, individual and global salvation  
   - Conclusion  

2. **Dacianism and the structuring of Neo-Zamolxianism**  
   - Rebirth of Dacianism and Zamolxianism in the modern era  
   - Folk religion and the Romanian Orthodox Church  
   - *The Book of Zamolxe*  
   - Conclusion  

3. **Neo-Zamolxian theology**  
   - Pre-Christian deities and Dumnezeu (Lord God), divinity of pagan roots  
   - Henotheism and the new Zamolxian pantheon  
   - An open Reconstructionist religious imaginary  
   - Conclusion  

4. **Esotericism, practice, and priesthood**  
   - Phenomenology and esotericism  
   - A return to the man-nature synthesis  
   - The cult of sacred fire as centrality of Neo-Zamolxian practices  
   - Neo-Zamolxian practices and priesthood  
   - Conclusion  

5. **Social reality and Zamolxiana as emerging society**  
   - A nativistic and revitalising social movement  
   - The individual and the family  
   - The social group and community  
   - The critique, and the future of Neo-Zamolxianism  
   - Conclusion  

## Conclusions  

*Appendices*  
*List of graphics and tables*  
*Bibliography*  
*Index*  
*About the author*
Preface and Acknowledgements

Mircea Eliade, the well-known Romanian scholar of studies in the history of religions, in his work *Diario portugués (1941-1945)*, made a personal confession that reverberated with me over the years. Eliade wrote, under the date 5th of September 1942:

Basically, the tragedy of my life can be reduced to this formula: I am a pagan – a perfect classical pagan – trying to make a Christian of myself. For me, cosmic rhythms, symbols, signs, magic, sexuality – exist more largely and more “immediately” than the problem of salvation. The best part of myself I’ve devoted to this problem, but without being able to take one step forward.

Eliade’s admitted option to paganism is inspiring. This study developed from his testimony and triggered me to take on board and work on Eliade’s daring project and make it a reality. The current writing is an attempt to build up Zamolxiana, a modern Reconstructionist depiction of Dacians’ native faith – Dacians (Getians or Getae) and Thracians were an ancient nation and the ancestors of Romanians of today.

For the task I found encouragement on many occasions. One of them is in an article signed by the Romanian ethnologist Ion Ghinoiu asserting a possible spiritual European revival thus: “I believe that Romania will be in the future one point of frequent reference to the Dacian ancestral historical space, that reconstructs the old European civilisation.”

A great promoter of Dacian native spiritual horizons is Pavel Coruţ, a writer of outstanding talent, man of vision, and initiator of Dacian revival through his literary works about Zamolxe and the Dacian people (see bibliography in this book). He inspired many people, including me, to walk on The Path of Zamolxe – Pavel Coruţ’s writings are perennial and everlasting.

To Napoleon Săvescu, physician and scholar of Dacian historicism, special thanks for his determination and resolution to let known, to the world, the history

---

3 Ion Ghinoiu is generally regarded as the greatest Romanian ethnologist alive. His *magnum opus* is *Atlasul etnografic român* (Eng. *The Romanian Ethnographic Atlas*), on which he worked 30 years (between 1970-2000) travelling extensively and doing research in about 600 villages in Romania [in the article by Ion Ghinoiu (2007) “Asumarea riscului de a gândi şi altfel”, in *Dacia Magazin*, nr. 41, martie-aprilie, p. 18. Eng title: *Assuming the risk of thinking differently*]. See also Ghinoiu (2003a, 2003b, 2008a) in our bibliography.
4 Our English translation from Ion Ghinoiu (2007), *loc. cit.*
of Dacians and Thracians. Since 1999 Dr. Săvescu, a Romanian living in USA, organised a Congress of Dacology every year, his contributions to Dacia revival and modern Dacianism are inestimable.

An inspiration for research in the field of ancient Romanian history, and its modern interpretation, is Dr. Geo Stroe, the founder of Academia DacoRomână (DacoRomanian Academy), who promotes the rebirth of Romanian native spiritual beliefs, and gives opportunities for book publications to authors committed to the research in the field of Dacianism. Geo Stroe⁵ and his dedicated team envisage and work on a large panorama of social changes within the present Romanian society. I am grateful to the entire panel of researchers at Academia DacoRomână who have known beforehand about my project of writing *The Book of Zamolxе*, and have contributed with ideas.

On the scholarly academic side, I am indebted to Professor Emeritus Garry W. Trompf in grateful remembrance of his encouragement during my ten years studies at the University of Sydney, Australia.

In the field of rules for writing social research I express many thanks to copyright holders for permission, as per copyright policies, to quote from their writings and use their photos (especially to Laura Apostol) or other graphics. Every effort has been made to trace copyright holders. However, if there are any omissions we shall be happy to insert them in future editions.

Modern Zamolxianism is practically unknown to the academic world, mainly because most of the important information contributing to the concept is written so far in Romanian language only. But, some books about Neo-Zamolxianism were published in Italian (Sarbatoare, 2012)⁶, French (Sarbatoare, 2014d)⁷ and English (Sarbatoare, 2014b)⁸ languages, however none meets the rigour of scholarly research – they were mainly informative writings. Hence the current study is the first available to English speakers approaching Zamolxiana from the perspective of academic construct.

This edition is designed to print on A4 layout paper or nearer.

Octavian Sarbatoare

DECLARE

**Abbreviations**

*Note: Some abbreviations used in this book are in Romanian (Rom.) as referring to works written in Romanian language and (or) not yet translated into English.*

- Av. = Avestan; from Avestan language
- Egy. = Egyptian; from Egyptian language (Middle kingdom)
- Eng. = English
- Gr. = Greek; from Greek language
- Heb. = Hebrew; from Hebrew language
- *i.e.* = *id est* (‘this is to say’)
- It. = Italian; from Italian language
- IUB. = Cartea Iubirii de Oameni (Eng. The Book of Loving People, LOV)
- LEG. = Cartea Legii Strămoşeşti (Eng. The Book of Ancestral Law, ANC)
- Lat. = Latin; from Latin language
- NRM(s) = New Religious Movement(s)
- NEM. = Cartea Nemuririi (Eng. The Book of Immortality, IMM)
- Rom. = Romanian; from Romanian language
- Sk. = Sanskrit; from Sanskrit language
- *vid. inf.* = vide infra
- *vid. sup.* = vide supra
- VIE. = Cartea VieŃii (Eng. The Book of Life, LIF)
Introduction

Recently, the Romanian social milieu witnessed the surfacing of a new social movement of religious and spiritual sort, known as Zamolxiana (Rom. Mişcarea zamolxiană), a modern kind of Zamolxianism (i.e. Neo-Zamolxianism) that appears prima facia to have the basic characteristics of new religious movements (NRMs). Zamolxiana is a social movement primarily of spiritual-religious orientation. It could have other social components (so far largely undeveloped) as well. In our view the concept of Neo-Zamolxianism possesses kinesis, the capacity to produce causal changes, permitting later on the development of a particular economic theory based on specific social psychology.¹

This writing intends providing an introduction to Zamolxiana movement, presenting its stream of ideas and practices of nativistic and revitalising features. The concept is analysed as nature’s religion based on ancestral mythic culture of the Romanian people. On the matter we address, all over the place, major issues such as mythical space, mythical time, mythical causality, and mythical finality, found in that culture and in its expression as Zamolxiana movement.² Our study does the basic analysing of a new religious movement in its theory and practice.

The critique of discourse is in status nascendi; little literature, evaluating the subject, is available to the public; practically there is no major research in the field. Here we expose in a nutshell what has been done so far, underpinning the Reconstructionist foundations of Zamolxiana and its key tenets. The sources of construct are identified along the major points they make. Neo-Zamolxianism is mainly structured by its canonical writing, The Book of Zamolxe. As we shall see, down the track of this work, the modern Zamolxianism has a narrative of collective revelation refusing to become ever an institutionalised religion that is an atypical characteristic amongst most known NRMs.

¹ See Constantin Rădulescu-Motru (1999 [1937]), Psihologia poporului român și alte studii de psihologie socială, București: Editura Paideia (Eng. The Psychology of Romanian People and Other Studies of Social Psychology). Rădulescu-Motru asserts here: “The Romanian is, owning to his hereditary predisposition, perseverant at work, as well as enduring, conservative, traditionalist…” (p. 20). The ‘hereditary predisposition’, hinted by Rădulescu-Motru, is to be read as cultural predisposition, as the author remarks that “… the population of Romanian villages lives under the tradition of collective work. Every villager does as he believes the others will do” (p. 16). Cf. Constantin Noica (1991), Pagini despre sufletul românesc, București: Editura Humanitas (Eng. Pages about the Romanian Soul). Some elements of a Neo-Dacian economic doctrine are to be found in Geo Stroe (2012) DacoRomânitatea, încotro?, București: Editura DacoRomână TDC.

Introduction

Our exposure may have hints pointing to a Neo-Zamolxian culture aspiration or to soteriological nationalism of sort. For a Romanian is like any other human being, i.e. “a creature of social norms, consensus, of cultural expectation and tradition”\(^3\) in own ethnocentric images; Romanians have a shared knowledge base anchored in traditional culture.

We intend proving Zamolxiana to be a nativistic social movement of modern Reconstructionism having its ancient foundations in the millennial ethos of the Romanian people and their ancestors, mainly the Dacians and Thracians. From the start we point out that this study does not portray an “invented religion”\(^4\), but a new mythical transfiguration having own polyvalence, polysemy and polyglosy. We shall see how the make believe is the nature of religion per se.

Religion may have a naturalistic origin (humans are hard-wired for religion), serving an evolutionary purpose; its concepts be explained through mind’s cognitive inference systems (made clear by cognitive neuroscience) working with cognitive modules creating perceptions of religious imaginary in natural phenomena.\(^5\) We intend showing how such descriptions apply to the Romanian Neo-Zamolxian faith and its believer vying for new religious identity based of the ancient religious imaginary of Thraco-Dacian ancestors.

There is literature on the subject. First, *The Book of Zamolxe* (Rom. original title: *Cartea Lui Zamolxe*; Sarbatoare, 2013a), is the writing viewed by Neo-Zamolxianism as being canonical; sometimes in our argument we shall provide the original script along with its English translations. We employ also literature of fiction, mainly our books, (see Octavian Sarbatoare in our bibliography) in tune with modern Zamolxianism.\(^6\)

Secondly, there is historical ancient literature, particularly of Herodotus, Plato, Diodorus of Sicily, Iamblichus, etc. (*vid. inf.*) about Thracian and Dacian people and their spiritual figures, especially Zamolxe, a major god.


---


\(^4\) Carole M. Cusack’s work of 2010, *Invented Religions: Imagination, Fiction and Faith*, Farnham, Surrey: Ashgate Publishing Limited, examines six “invented religions” products of human creativity and imagination: Discordianism, Church of All Worlds (CAW), Church of the SubGenius (COSG), Jediism, Matrixism and Pastafarianism. Cusack argues that fictional stories are as effective at inspiring religious attitude as those presented as objectively true. This rationale may apply in consideration to Neo-Zamolxianism and its writings of fiction as well.


\(^6\) We intend using some references from such sources and pay serious attention to the fictional literature knowing that religion is an imaginary mainly of human collective nature.
Fourthly, a critique of modern Zamolxianism ideas, although scarcely written, is to be discussed, see Bakó and Hubbes (2011), and Hubbes (2011).

And, lastly, the evolutionary aspects of social construct may be applied to Neo-Zamolxianism envisaging the perspectives of scholars of philosophy of history, such as Croce ((1978 [1938]); (2009 [1941]); (2007 [2002])), Trompf (1990; 2012), Boyer (2001), Berger and Luckmann (1991), Bellah (2012), et al.

Our study has objectives and poses some hypotheses. The central question we are going to address is, ‘what are the foundations of Zamolxiana new religious movement regarded as Romanian Reconstructionist native faith?’ There are a couple of premises on which the argument rests. First, Neo-Zamolxianism has its origins of ideas in the folk religion of Romanians, and in some historical references to Dacians and Thracians, major ancestors of the Romanian people; as such the creed may be labelled as indigenous traditional ethnic social movement. Second, there exists a structuring of the creed, The Book of Zamolxe being its religious and spiritual principle. Third, a new aspect of the divine power is defined, where Zamolxe is regarded as Saviour hero. Fourth, a man-God relationship is explained, Zamolxe the Mediator is the new Saviour replacing, among the Romanians, Jesus the Christ the paradigmatic character of Romanian Orthodox Christianity. Fifth, Neo-Zamolxianism has own pantheon facilitating both mystery and soul salvation. Sixth, there are specific practices in connection to the cult of the sacred fire regarded as centrality. And finally, the seventh premise presents Zamolxiana as social movement and its emerging society, addressing issues of behaviour for the individual, the family, the social group, and the community. Tackling the above premises will lead us to the conclusions.

Our study endeavour is pertinent from a few perspectives: a) Zamolxiana as new religious movement has not been previously examined from a scholarly point of view; b) Neo-Zamolxianism has a contemporary canonical basis The Book of Zamolxe, a modern law we present in more details for the first time in English language; c) Neo-Zamolxianism is held as part of an evolutionary process of a new Axial Age gradually enfolding at the beginning of the third millennium; d) the credo might be from now an alternative religion among the Romanians who are not contempt with the institutionalised religion of Orthodox Christianity, their major religion; e) the example of structuring a new native religious movement in Europe may inspire other Europeans to support the revival of faiths held by their ancestors (i.e. Celtic/ Gaelic, Germanic/ Scandinavian, Slavic, Romanic, Greek, Armenian, Hungarian, Baltic, etc.).

In the spiritual realm, and more and more in the political, there are voices asking where Europe is heading to, considering the current course of action, the

---

The Lithuanians are today amongst the leading European nations reconstructing the creed of their ancestors. See Lithuanian ethnologist Jonas Trinkūnas (1999) Of Gods & Holidays: The Baltic Heritage, Vilnius: Tverme. Trinkūnas (1939-2014) was the Romuvan Krivis, i.e. High Priest of the Romuvan movement.
abandoning Christianity as sacred experience. A desacralized Europe widens a religious vacuum that is constantly replaced by Islam – a process of islamization of the continent is currently seen taking place. On the other hand there is a social stream among the Europeans genuinely looking for their ancestral beliefs. Sorea (2013) asserts:

Within the context of an overlap between the secularisation process and the increased communication difficulties between the old Christian churches and their believers, that is a sign of contemporary Western people’s need to retrieve the original forms of their religiosity.9

We are confident that the building of knowledge in this study fills the lacuna in regards to Zamolxiana as new religious movement in Europe. This exposure would contribute to the body of academic research pursue, rendering the work useful for further examination upon the subjects of European native beliefs.

The research methodology we adopt, when building of the argument, is relying mainly upon the primary sources of data; some logico-deductive constructs are also made during the study exploration. The classical Ws (who, what, whom, when and where) of social research methodology,10 as well as inductive reasoning are employed as suitable. The referencing11 is provided in the footnotes, and a bibliography is accompanying the study.

Neo-Zamolxian endeavour, we portray in this study, is being regarded as social modern Reconstructionism, thus avoiding the labelling ‘neo-paganism’ or ‘modern paganism’ that in our view is pejorative. Suffice to say, “modern paganism is a revived, revitalised tradition, the existence of which has been made possible through the liberal religious climate of secular modernity.”12


11 Notes on style and text. We use Oxford style referencing. If the primary scriptural texts from contents of The Book of Zamolx are used they are followed by English translations. Many titles of book and articles, written in the Romanian language, are translated into English.

Chapter 1

Philosophy of history, ancestors and Zamolxe

The foundations of Zamolxiana are based on spiritual-religious Reconstructionist ideas – we iterate in our Introduction that modern Zamolxianism aims at being a new mythical transfiguration leading to a new approach of faith. Essential noting is that Reconstructionism is not historical re-enactment. Hence, the historical data, about ancestors of the Romanian people, are sources of information only; the building of a new religious movement has other pivotal support that shall be explain down the track in the current work.

Our study begins with a discussion upon the philosophy of history ideas in order to support the Neo-Zamolxian argument that follows. After that we attempt revealing some proto-origins of Neo-Zamolxianism by going back to the Indo-Europeans ancestors, and tracing some of their spiritual and religious thoughts, along history, to Arians, Thracians, Geto-Dacians,1 and Celts, people in human history held to be the most influential to the current Romanian nation. We shall make a presentation of the paradigmatic person of the Dacian religion, Zamolxe (or Zalmoxis, Salmoxis, Zamolxis, Zamolxes) the wise man, who attained the status of god, as depicted in some ancient historiography and in other sources of reference. An argument of ushering in a new Axial Age on global scale and its influence upon individual and global salvation is also part of this chapter. A conclusion summarises the findings of Chap. 1.

The Neo-zamolxianism we depict has a heightened sense of cosmic meaning being framed in macro-history a term defined as denoting “the writing and envisaging of the past as a whole, and doing so usually entails explaining present conditions and presaging momentous events in the future.”2 Mythological macro-history aims “to explain how current predicaments have arisen.”3

3 Ibid., loc. cit.
The Book of Zamolxe may be regarded a writing of religious creativity in myth, ritual and symbol (vid. inf.); it has no eschatological consummation such as heavenly rupture or end of time expectations of final (soteriological) salvation. It is important to remark here that Neo-Zamolxianism has no founder – I, Octavian Sarbatoare, the author of The Book of Zamolxe, the scripture of the creed, deny to be the originator of Zamolxiana, a spirituality and new religious movement I regard as being product of collective revelation of the Romanian people at the present time in human history.4

Philosophy of history and the birth of religion

The Neo-Zamolxianism, we intend to present in this writing, is a portrayal of history in its evolution and a product of spiritual growth. Benedetto Croce (1866-1952) and other philosopher-sociologists, such as Durkheim5 and Weber6 hint at a continuous evolution of the past, a philosophy of history allowing constructs of new spiritual insights for an ever-changing present. The modern Zamolxianism finds legitimacy of its revelatory ideas in the evolutionary manifestation of philosophy of history.

Croce believes that the evolution of man is in the story of liberty, in the unfolding of new possibilities in regards to interpretation of history having a dynamical construct.7 Writing about Croce’s historicism Sahakian (1968) asserts that “history is not a mere description of the past, but an evolution of it, with each generation rendering its own value judgements of it.”8 Richard Bellamy (1985) remarks about Croce’s Filosofia dello Spirito vision:

grounding the absolute in concrete experience as being immanent within it… The resulting immanental creed of the “Filosofia dello Spirito” whereby all action and thought resolves itself into the historical development of Spirit in its four forms of the Beautiful, the True, the Good and the Useful…9

4 See also the Preface in Appendices in this book.
7 Benedetto Croce (2009 [1941]) History as the Story of Liberty, Lightening Source Inc., passim (The original Italian work La storia come pensiero e come azione appeared in fragments in 1938; a new revision was published in 1978, Bari: Laterza).
Most scholars of studies in religions avoid giving a decisive definition of
religion. Many,

will locate the kernel of the matter in ‘practice’ or in active ‘spirituality’. To pray, to
meditate, to experience an altered state of consciousness, to be made aware of the
supernatural by special experience, any one or all of these motions will be considered
essential, and among those who put it this way, most will doubtless insist that religion which
is mere ascent to stated propositions is lifeless. Another group again, mostly made up of
those who do not perceive themselves to be part of any ‘religion’, is likely to describe it in
terms of its externals or paraphernalia – of churches and temples, habits or saffron robes,
popes and dalai lamas, hierarchies and castes, even of political clout or persecuted
minorities.\textsuperscript{10}

“Religion is one of the core components of identity.”\textsuperscript{11} It is largely believed that
the foundation of the religious ideas has to be seen in the human manifesting own
instinct of survival. Thus the fetish was born – certain objects, creatures, and
phenomena were endowed with will and power, and they were named gods. That
motivated mankind to worship gods and pray to them. The \textit{homo religiosus} paid
through sacrifice\textsuperscript{12} the fulfilment of religious demands in prayers or even in
anticipation of receiving them\textsuperscript{13}. Major such practices are known as pyrolatry (the
worship of fire), zoolatry (the worship of animals), phytolatry (the worship of
plants), and hydrolatry (the worship of water).\textsuperscript{14} The worship of fire appears to be
the most ancient; its great power was very impressive for the early humans.\textsuperscript{15} The
\textit{Rgveda} (Sk. \textit{र्गवेद}) begins with the worship of Agni, the god of sacrificial fire
\textit{yajña} (Sk. \textit{यज्ञ}).\textsuperscript{16}

Nowadays there are two directions of development in religions, one seeking
old creeds progressing to new transfigurations, the other seeing that phenomenon
as outdated for we are witnessing today the emergence of New Age religion as
product of secularisation. The Dutch Wouter J. Hanegraaff writes,

The emergence of New Age religion shows how secularisation itself generates an entirely
new type of religion, which may superficially resemble older traditions but is actually based
upon brand new foundations. This makes New Age religion into a crucial phenomenon, which students of contemporary religion will ignore at their peril.¹⁷

Those being said about philosophy of history and the birth of religion let’s now trace some ideas pointing to the proto-origins of Neo-Zamolxianism and locate thoughts relevant to our argument.

**Arians, Thracians, Geto-Dacians, and Celts**

Dacianism (a modern historical scholarship endeavour) supports the existence of an Indo-European origin of concepts and ideas that were prevalent at the dawn of human civilisation.¹⁸ The thought is sustained by the Old European culture and civilisation. Marija Gimbutas, a researcher in the field, asserts the importance of the cultural inheritance of the Europeans thus:

The teaching of Western civilisation starts with the Greeks and rarely do people ask themselves what forces lay behind these beginnings. But European civilization was not created in the space of a few centuries; the roots are deeper – by six thousand years. That is to say, vestiges of the myths and artistic concepts of Old Europe, which endured from the seventh to the fourth millennium BC were transmitted to the modern Western world and became part of its cultural heritage.¹⁹

Indo-European Hittites (Arians)²⁰ culture and civilisation, predating those of the Assyrians, the Hebrews, the Greeks, and the Romans, supports the idea of an old native culture of European origins. Hicks (1974) asserts:

Professor Harry A Hoffner, Jr. of the Oriental Institute at the University of Chicago, for example, sees some striking similarities between religious practices reflected in the Old Testament and the beliefs and prayers of the Hittites. According to Samuel I, one way a mortal could make contact with gods of the underworld or with his ancestors (though the

---


²⁰ See Mircea Eliade (1992) *Istoria creddinŃelor şi ideilor religioase*, Vol. 1, Chişinău: Universitas, p. 146. The Hittites are largely regarded as those Arians who migrated to India via the Iranian highland about the second millennium BC. Mioara Câlusiţă-Alecu (2007) in her article “Dacia în patria primitivă a arienilor”, in *Dacia Magazin*, nr. 41, martie-aprilie, p. 15, citing Stephan of Bizantium (1970) *Fontes historiae*, Vol. 2, p. 339, asserts the author, on writing about Thracian country, affirming that in the old times it was known by the name of Aria as well; it follows from here that Thrace was the old country of the Arians, or part of it.
The Foundations of Zamolxiana New Religious Movement

method was frowned upon the Israelites) was through a hole dug into the ground. The Hittites also sought to communicate with infernal spirits in this way. There are, too, in the language of the Bible close parallels to Hittites texts – for instance, in a familiar passage from Isaiah: “In the desert prepare the road of Yahweh!… Make a straight highway for our God! Every valley shall be elevated; every mountain and hill shall be brought low. The crooked shall become straight, and the rough places a plain.” The words echo a Hittites incantation to welcome a goddess called Wasuriyanza: “Eat, you awesome deity! Before you let the rivers be bridged! Before you let the valleys be levelled! Let the mountains betake themselves down to the vegetation!”

The Hittite culture influence upon the Greek was even more profound as:

Hittite legends of Hurrian origin passed to the Hellenes in the first half of the 8th century BC. Such legends as “The Kingdom of the Sky” (*Theogonia*) and “The Dragon Illuyankas” (*Typhon*) entered Hellene mythology with only minor changes.22

Other scholars such as,

Professor Hans G. Güterbock, also of the University of Chicago, has drawn parallels between the mythologies of the Classical Greeks and the Hittites. The epic fights between the Greek gods Uranus, Cronus and Zeus for the monarchy of heaven, says Güterbock, has a likely Hittite antecedent.”23

The Hittites had also the understanding of history, “with the rediscovery of the Hittites came the realization that they possibly were the earliest people to write their own history in annals form.”24

The pictographic writing of Tartaria tablets was older than any Sumerian script and connected to the spiritual life of the inhabitants at that time.25 Marija Gimbutas states that “the discovery of Tartaria tablets and other signs inscribed on figurines and pots, coupled with evidence of a marked intensification of spiritual life in general…”26 In Europe we find a,

region of ever-mounting interest – the Danube Valley – where arguably the oldest permanent village-like habitation of Europe has been found, at Lopenski Vir (ca. 7000 BC). Various Danubian settlements dating from the mid-seventh millennium BC stand in the middle between various Near Eastern sites older than 5200 BC and a plethora of

24 *Ibid., loc. cit.*
European sites younger than 4000 BC. Not only were the location and spread of this Danubian (or Starcevo-Koros-Cris) culture likely to have been crucial in the expansion of agriculturalist and farming patterns in Europe, but also of revolutionary significance in the (proto-) history of civilizations. It is among the Neolithic Danubians, indeed, that we find the earliest cuneiform-looking script (on the tablets, ca. 5200, and not deciphered).  

About the finding and the antiquity of the Tartaria tablets (Fig. 1, left) Trompf asserts:

The tablets were found in what is described as a sacrificial burial pit and the markings suspected to be invocations. Cf. esp. N. Vlassa, “Chronology of the Neolithic in Transylvania in the Light of the Tartaria Settlement”, in Dacia (New Ser.) 7 (1963), pp. 1ff. the tablets are usually taken to be ‘Chalcolithic’ (i.e. at the beginning of the bronze age) and not Neolithic.

Another branch of ancestors of the Romanian people are the Celts. It is a fact that “the Dacians’ co-existence and intermingling with the Celts is a process of historic importance,” “these two great peoples of Europe in those days – the Celts (Gauls) and the Geto-Dacians – came into contact, exerting mutual cultural influence”. The penetration of Celts into Central and Eastern Europe has been remarkable, we find out that,

The vast migrations and conquests of the Celts encompassed Pannonia down to the Adriatic but were compelled to give a wide berth to the Dacian bloc in the Carpathians, though not without infiltrating into the peripheral districts of that bloc.

As for the extend of Celtic people penetration within Dacia we discover that,

The most powerful infiltration was in Crişana, in north-west Dacia, where Celts settled in great number as early as the fourth century B.C., overlapping the Dacians and mingling with

---

27 Trompf (1990), op. cit., p. 144. Outstanding research was done by Marco Merlini (2004) La scrittura è nata in Europa, Rome: Avverbi Publishing Company, passim, coming also to the conclusion that the Tartaria writing is much older than any known ancient script in the world.  
29 The Chalcolithic age lasting between c. 5500-3500 BC, Gimbutas (1990), op. cit., p. 22.  
30 Trompf (1990), op. cit., endnote 175, p. 197.  
32 Ibid., p. 61.  
33 Ibid., loc. cit.
them. It is from Crișana that Celtic groups penetrated along the valleys of the Someș and Mureș into the Transylvanian plateau up to the Târnave valleys as well as into the neighbourhood of the Bârsa plain, while other groups were to skirt Dacia in the north and pass through other sub-Carpathian Ukraine and the southern Poland in order to reach the valley of the Dniester in stray bands whence they went further to the northern coast of the Black Sea. Outside the Transylvanian plateau, where up to the end of the third century B.C. and in certain places even later, there seem to have been Celto-Dacian co-existence, with the Celts being fully assimilated: it is only sporadically that Celtic elements penetrated within the Geto-Dacian bloc. In Oltenia the Scordisci Celts of the Sava region infiltrated in the second and first centuries B.C., mixing with the Dacians of those parts and being also assimilated.  

It follows that “Geto-Dacian culture assimilated a number of elements of Celtic culture integrating them into its traditional source.” There is a notable resembles of Zamolxe’s cross to the Celtic cross having equal arms (Fig. 2, below). Zamolxe’s cross contains in the middle The Flower of Life symbol. The Book of Zamolxe narrates about this symbol being given to Enoch by Lord God himself (VIE. 1. 79-80).

![Zamolxe's cross and Celtic cross](image)

---

34 Ibid.
Zamolxe, god and man of wisdom

Zamolxe, who lived in the sixth century B.C., the founding figure of traditional Zamolxianism, is mentioned in historiography for the first time by Herodotus’ narrative *The Histories, Book IV*, 93-96, when writing about Geto-Dacians.

Zamolxe, here named Zalmoxis (Gr. Ζάλμοξις), was a disciple of Pythagoras, the great philosopher of antiquity. On the matter of Getae’s immortality Herodotus writes in *Book IV*, 94 (fragment) thus: “they believe that they do not die, but that when someone succumbs he goes to the daimon Zalmoxis” (Gr. ἄθανατός δὲ τὸν τρόπον οὗτε ἀποθνήσκειν ἑωτοὺς νομίζουσι οἶναι τὸν ἀπολλύμενον παρὰ Ζάλμοξιν δαίμονα). Furthermore, Herodotus relates some facts about Zalmoxis, the civilising and cultural hero, in *Book IV*, 95 (fragment) asserting:

“Zamolxis had knowledge about the Ionians way of life and their more refined customs than those of the Thracians, because he lived among the Greeks, in particular alongside Pythagoras one of the most distinguished wise man of the Greeks. He made a building where he hosted prominent fellow countrymen and thought them that neither he nor them or their descendents will die, but go in a place where they live forever having all the goods” (Gr. Σάλμοξις τοῦτον ἐπιστάμενον διαίτας τῇ Ἰάδᾳ καὶ θεὰ βαβύτερα ἢ κατὰ θρήνας, οἴα Ἐλληνες τε ὀμιλίμαστα καὶ Ἑλλήνων οὐ τ’ οὐρ άσθενοτάτη ποσιστή Πυθαγόρη, κατασκευάσασθαι ἄνθρωπον ἐς τὸν πανδοκεόντα τῶν ἀστῶν τοὺς πρώτους καὶ εὔσχετον ἀναδιδάσκειν ἄτοπος οὗτε γινώμενοι ἀποθανατόν, ἀλλ’ ἠξούσι ἐς χώρον τούτον ἢν αἰεὶ περιεόντες ἠξούσι τὰ πάντα ἄγαθα).”

36 Mircea Eliade (1980) *De la Zalmoxis la Genghis-Han*, Bucureşti: Editura Științifică și Enciclopedică., p. 73. Trans. from French edition (*De Zamolxis à Gengis-Khan*, Paris: Payot, 1970) into Romanian by Maria Ivănescu and Cezar Ivănescu. Eliade and other scholars, such as Nour (2005 [1941]), Lovinescu (1996), Săvescu (2002), Bucurescu (1998) deny Herodotus’ account that Zamolxe was Pythagoras’s slave (Herodotus claims learning that from the Greek colonists, who lived on the Hellespont area of Black Sea region, but doubted the information); Walter Burkert (1972) *Lore and Science in Ancient Pythagoreanism*, Cambridge: Harvard University Press, p. 157, writing about the issue, asserts that: “pride in Greek culture and Greek cleverness are obvious in the account the colonists gave Herodotus.” Our study will not elaborate upon this matter, nor cite historical references inspired by Herodotus’ assertion about Zalmoxis (Zamolxe) being Pythagoras’s slave.


The Neoplatonist Porphyry (232-305 CE), in his work *The Life of Pythagoras*, tells that Pythagoras taught Zalmoxis about sacred rites and the nature of the Gods.\(^3\) Historiography proves Zamolxian influence among ancient nations asserting about him that:

all Galatians and Triballians and many among barbarians take him as their son and believe the soul to be immortal part of the everlastings, they do not fear death and confront the danger with audacity. And he, teaching the Getians and writing laws, was considered by them to be the greatest god (Gr. Ἐτι καὶ νῦν οἱ Γαλαται πάντες καὶ οἱ Τριβαλλοὶ καὶ οἱ πολοὶ τῶν βαρβάρων τοὺς αὐτῶν νυός πείθουσιν, ὡς οὔκ ἔστι φθαρῆναι τὴν ψυχήν, ἀλλὰ διαμένειν τῶν ἁγιανζντων, καὶ ὅτι τὸν θάνατον οὐ φοβητέον, ἀλλὰ πρὸς τοὺς κινδύνους εὐρώστως ἐκέτεον. Καὶ ταῦτα παιδεύσας τοὺς Γέτας καὶ γράφας αὐτοῖς τοὺς νόμους πέγιστος τῶν θεῶν ἐστὶ παρ αὐτοῖς).\(^4\)

This portion of information is very significant. The Celts migrated to Asia Minor and founding Galatia (Fig. 3, left, image commonly available). It is conceivable that from Galatia the Gauls migrated further south inhabiting what later on became the land of Galilee, for the region’s name looks Gaulish in Roman terminology. It may follow that Mary the mother of Jesus was of Gaelic origin. This idea requires more attention in future studies and more scholarly research needs to be undertaken. *The Book of Zamolxian* portrays Jesus as having a Thracian father (Pandera) and a Gaulish mother (Mary). A Zamolxian influence may be considered upon Jesus’ teachings in Galilee, as Constantin Miu (2013) in his study “Jesus’ doctrine of Zamolxian origin”) asserts. The ancient historiography identifies Zamolxian doctrine of immortality different than the Judean kind depiction the afterlife. The later, inherited from the ancient Egyptians, is merely concerned with the physical resurrection of the body expressed in ancient Egypt by the efforts to preserve the human remains through mummification. Judaism is indebted to Egyptian religion; the well-known utterance Amen, that was passed to Christianity as well, is in fact the name of the Egyptian god Amen (Egy. ἅμν - ra).

Nowadays, Zamolxian appears to be a resurrected god for the day; various accounts of constructs of new spirituality evolving in the world today are more inclined towards wisdom than holiness. Ewert H. Cousins asks pertinently and gives an answer as well:

\(^{39}\) *De vita Pythagore, 14.*

Who are the teachers of this new spiritual wisdom? I have proposed earlier that the richest source is the spirituality of primal people. It was from them that First Axial spirituality emerged; it was from them that First Axial religions inherited a rich legacy of ritual and archetypal symbols; and it is by the wisdom of millions of primal people around the world today that we can be guided in a special way into the holistic spirituality of the Second Axial Period.41

A new Axial Age, individual and global salvation

There are scholarly voices expecting a new Axial Age of humanity. An argument was constructed in the late nineties of the 20th century by Ewert H. Cousins who developed the idea of humanity moving towards a Second Axial Period42 when “the world’s religions should retrieve the fullness of their First Axial heritage,”43 as a result expecting a transition and “a transformation from individual to global consciousness.”44 Cousins has identified two levels of global consciousness, the horizontal represented by the inter-religious dialogue, and the vertical “where spirituality is rooted in the earth and matter.”45 Cousins asserts:

The First Axial transformation of consciousness tended to disengage spirituality from matter. The Second Axial Period faces a major challenge of discovering a new spirituality of matter – or more precisely a new holistic spirituality that integrates in an organic way matter, the human and the divine.” 46

Cousins’ description of the vertical level of global consciousness appears as prophetic words, for what is seen on the world spiritual arena as new spirituality of conscious direction of evolution – new age, paganism, nativism, polyamory47, Subud48 – does comply to a large degree with Cousins’ depiction. Even the “invented religions” (Discordianism, Church of All Worlds (CAW), Church of the SubGenius (COSG), Jediism, Matrixism, and Pastafarianism), products of human creativity and imagination, as described by Carole M. Cusack (2010, vid.

44 Ewert H. Cousins (1998), loc. cit. The aim re-enacts a mythical finality.
46 Ibid.
47 Polyamory is included here on the assumption that it may develop into a sacred sexuality social approach. Polyamory, as practice and concept, is still in the stage of evolution, hence not clearly defined. For instance polyamory may in the future lead to poly-marriages, thus a legal framework is yet to emerge as a result of social reality.
sup.) may share Cousins’ way of presenting the transformation of global consciousness on vertical level by the ushering in of The Second Axial Period.

But the horizontal level of global consciousness, depicted by Cousins as “inter-religious dialogue” raises questions of interest. Should we expect the major world religions to fulfil their promises? Is such a fulfilment a kind of redemption on a global scale? If we give a positive reply to the questions, we might come to the conclusion that religions are still able to deliver, thus should keep waiting for it as has been done for millennia. They are genuine questions of a single answer: no.

In our view the inter-religious dialogue does not make any sense, since ‘so called’ great world religions had their days; creeds do arise and die on the spiritual evolutionary path of humanity. Man’s spiritual life has to take new avenues for humanity in evolution. A Second Axial Period is to be regarded as mythical finality of some sort, thus it has to have new sprouts of religious ideas to motivate humanity to advance. Those ‘great world religions’, which could not deliver, may become rather history than continue an agony of survival through any inter-religious dialogues and concessions. We rather consider what is natural for mankind to follow. As Matlock (2003) puts it in the title of his book *Nature’s Religion Versus Mankind’s Spiritual Frauds!* may be an answer. Essential in this regard is the disenchantment of the world. The legacy of so-called ‘great world religions’ is not at all encouraging to support them to stay on the humankind’s religious arena. Jack D. Eller developed a full arrays exposition of violence in connection to religions, namely sacrifices (both animal and human), self-mortifications, religious persecutions, ethno-religious conflicts, religious wars, religious homicides and abuses, etc.\(^49\)

As we see it, new religious movements have to replace the old creeds in a Second Axial Period. Cousins’ constructivist narrative falls short of a real picture of a Second Axial Age. But, it has its value in bringing the issues to awareness; Cousins’ vision of the development on vertical level of global consciousness does happen indeed.

Giambattista Vico’s philosophy of history asserts three great Ages of humanity, unfolding successively, as those of the gods, heroes and men (‘l’età degli déi, l’èta degli eroi, l’èta degli uomini’).\(^50\) As the Age of men could not last indefinite, there should be a recurrence, an *éternel retour*,\(^51\) a new age of gods is expected to emerge eventually, as the Second Axial Age.


There are other opinions, Richard Madsen, for instance, sees the Second Axial Age arising on the ashes of the previous one. Madsen asserts:

Each of the Axial traditions quickly became mummified. A new Axial Age will break through the mummifications and take up the critical task of seeking a spiritual unity where they left off.\(^{52}\)

The underlying rationale is that “the conditions seem to be ripe for an explosion of spiritual creativity”\(^{53}\) that may lead to a new Axial Age. “Movements toward transcendence would take the form of recovery and readaptation of the roots of the great Axial traditions”\(^{54}\) for “the great axial traditions were open-ended.”\(^{55}\)

Spiritual salvation has to be regarded as state of consciousness, an inner expression of the outer mythical finality as end result of experiencing mythical space, mythical time and mythical causality. We discover here hints of the Vitalism of Henry Bergson’s philosophy, the idea that “reality, in real duration, is in a state of constant evolutionary change. Its chief constituent quality is a vital impulse (élan vital) comprehended as life or consciousness.”\(^{56}\)

The idea of human salvation through raise of consciousness, in the here and now temporal frame, is the expectation of the day within certain spiritual circles since “self-transformation is usually located in the context of cosmic, cultural and social forces which are believe to be ushering in a New Age.”\(^{57}\) There is scholarly support for the idea that humanity has entered already in a new Axial Age.\(^{58}\)

*The Book of Zamolxe* affirms the idea of salvation through the human consciousness increase, either through the examples of paradigmatic characters, such as Ram, Enoch (Ene), Mithras, Arie, Zamolxe the Elder, Zamolxe, Bendisa, Pythagoras, the Great White Wolf, the Thracian knight, Deceneus (Decaeneus), Abram, Jesus Son of Dacia, or the understanding of utterances of wisdom as presented by the 216 Belagine Laws (LEG. 1. 57@321).

---


\(^{55}\) *Ibid.*, *loc. cit.* An interesting development could come from the writing of the ecologist Ellis Silver (2013) *Humans are Not from Earth: A scientific evaluation of the evidence for and (mostly) against man's evolution on Planet Earth*, Devon: Ideas4writers, supporting the idea that humans did not evolved on Planet Earth; that may have great implications upon religions.


The first chapter of our study introduces the theoretical support of philosophy of history in order to justified Zamolxiana as new religious movement. We unveiled that scholars, such as Benedetto Croce, Émile Durkheim, Max Weber, and Garry W. Trompf, see history in evolution, that aspect having implications upon new religious constructs. A broadly accepted definition of religion is hard to articulate, as Garry W. Trompf asserts. We revealed that the formation of religious ideas, based on fetish, during the prehistoric era, was instrumental to the social construct of *homo religiosus* in the early course of human thought; there were demands put on him in worship of various kinds, such as pyrolatry (the worship of fire), zoolatry (the worship of animals), phytolatry (the worship of plants), hydrolatry (the worship of water). The worship of fire was the most ancient, determinative, and very impressive for the early humans; we shall see later on that the worship in the presence of the sacred fire is a centrality of Zamolxiana new religious movement.

Afterward, we engaged in discussing various data and compelling arguments from the historiography of religion as relevant to the ancestors of the Romanian nation, *i.e.* the Hittites (Arians), Thracians, Geto-Dacians, and Celts, all of them contributing to Romanian national mythogenesis. We showed how the scholar Marija Gimbutas developed a persuasive argument of the existence of an Old European culture and civilisation. The researcher has identified the Old Europe (consisting of parts of the present day Romania, Bulgaria, and Serbia) to be the heart of an earlier civilisation than that discovered in the Middle East, particularly represented by the Sumerian culture. The Tartaria tablets, bearing pictographic writing, are regarded to be older than any known writing in the Middle East. The Indo-European past spirituality is an important contributor to the construct of Neo-Zamolxian mythical transfiguration.

Next, we engaged in discussing the character figure known as Zamolxe (Zalmoxis, Zamolxis, Salmoxis), the founder of traditional Zamolxianism. A Thraco-Dacian man, Zamolxe was deified by his own people, according to historiography excerpts. Antique historians such as Herodotus, Porphyry, and Iamblichus, wrote various accounts about Zalmoxis (Zamolxis). We learn from their common narratives that Zamolxe was a disciple of Pythagoras, and knowledgeable in matters of immortality, sacred rites and the nature of the gods, his fame spreading over the Thracian and Greek worlds, and far to the Asia Minor region of Galatia inhabited by people of Gaulish (Celtic) origin. We made the assertion that from Galatia, Zamolxian doctrine spread to Galilee in the Middle East, thus being likely to influence Jesus’ beliefs.\(^{59}\)

Then, our argument discussed the ushering in of a new Axial Age of humanity holding a transformative impact upon the individual and communities. We made a critical assessment of Ewert H. Cousins conjectures about the global consciousness and found that the rise of global consciousness is a reality, but his proposed inter-religious dialogue did not happen so far; it may not have any chance of fulfilling. Instead we argued that the world spiritual arena is better to look for new avenues, such as new age, paganism, nativism, etc., as directions of conscious evolution. We also speculated upon Giambattista Vico’s philosophy of history presenting three great Ages of humanity that unfold successively, as those of the gods, heroes and men; we suggested that the Age of men could not last *ad infinitum*, Vico’s vision has to be regarded as cyclical, thus we might expect a new age of gods as the Second Axial Age in the making.

The historical and spiritual past of a nation, such as the Romanian, has intricacies and mysteries. To such subjects we turn now.
Dacianism and the Structuring of Neo-Zamolxianism

Since the end of the national revolution of 1989, the modern historical stream of ideas, known as Dacianism, grew up more in importance on the Romanian social arena. That gradually determined the rising in importance of traditional Zamolxianism, the native faith of the Romanians – so the ancient Thraco-Dacian god Zamolxe progressively came to life into people’s consciousness.

This chapter starts with the narrative of the development of Dacianism, as modern historical current of ideas, along with the notion of Neo-Zamolxianism as is depicted today. We shall see how the rebirth of Dacianism and modern Zamolxianism is currently taking place, a reality transforming the Dacian myths and legends in new forms of expressions that we intend to reveal in our study.

The sources of inspiration to the construct of modern Zamolxianism are to be exposed, in particular how the Romanian folk religion participates in the foundation of Zamolxiana NRM. An account of the Romanian Orthodox Church, as syncretic religion, is also discussed; that enlarges the panorama of Neo-Zamolxian faith. Some ideas from Pythagoras’ philosophy and certain religious practices in the Romanian monasteries, especially the ascetic observances (i.e. hesychasm), are also to be tackled.

Then, we make a presentation of The Book of Zamolxe as the canonical writing of modern Zamolxianism – faith of mystery and salvation. The proto-history events, described in the new tenet, will be uncovered along with features of religious creativity in myth, ritual and symbol found in The Book of Zamolxe. The context makes indeed superfluous the justification of historical data appearing in The Book of Zamolxe; we deal with a work of scriptural significance of a new religious doctrine. A conclusion summarises the ideas discussed herein.

Rebirth of Dacianism and Zamolxianism in the modern era

The phenomenon of emergence of Dacianism was initially connected to the aim of national independence of the Romanians, the timing of the middle of 19th century. The scholar Bogdan Petriceicu Hașdeu is held as being the first modern thinker to articulate a clear and enlarged argument about Dacians in his writing Pierit-au dacii? (Eng. Did the Dacians disappear?). Another great scholar of the 19th century was the Romanian national poet Mihai Eminescu, who in his writings, mainly in the poems of mythological implications, increased popular national awareness about the core ancestors of Romanian people, the Dacians.

---

At that time in its national history, the Romanian population lived within the boundaries of three separate empires, Austro-Hungarian (to north-west), Tsarist (to east) and Ottoman (to south). In such circumstances the importance of a national centrality became paramount – the glorious past of Dacian ancestors has proved to be of great inspiration. The defeat of Dacians by the Romans in the years 105-106 CE, that triggered the building of Column of Traianus at Rome, is a significative fact – Dacians were a strong nation, their overpowering was a matter of great pride for the mighty empire of the Romans. The rising of Dacianism, in the 19th century, was mainly linked to the desire for Romanian national independence from the ruling empires.

Nicolae Densuşianu, an eminent scholar, continued to develop Dacianism, as historical current of thinking. His book *Dacia preistorică* (Eng. *The Prehistoric Dacia*), published in 1913 is held by dacologists (the name of those involved in Dacianism research) of today to be of utmost importance – *The Prehistoric Dacia* is popularly named ‘The Bible of the Romanians’. Dacianism has contributed further to the national unity of the Romanians; the Great Union took place in 1918 – the kingdom of Romania (formed by Wallachia and Moldova) united with the historical Romanian region of Transylvania after the collapse of the Austro-Hungarian Empire. A notable contribution of scholarship in Dacianism belongs to Iosif Constantin Drăgan,3 a Romanian nationalist, who lived in Italy. He was the person who sponsored the construction of Dacian king Decebalus’ statue at Cazane place on a bank of Danube River (*Fig. 4*, left).

Following the 1989 revolution in Romania, a new phenomenon manifested with vigour, the growing interest concerning the spirituality of Dacian ancestors of the Romanians. Researchers in the field of ethnographic and folk practices have better realised that traditional Zamolxianism, as spiritual beliefs, survived on its own, as well as in syncretism with the Orthodox Romanian Church.4 Zamolxian credo, aspiring to acquire spiritual autonomy, is currently rebuilt from historical records and surviving folk traditions of the Romanian ethos, not as historical re-enactment, but as Reconstructionist endeavour.

---


It is for sure that Mircea Eliade has contributed to the present Romanian spiritual awakening. An encouragement to pursue the revival of spirituality held by ancestors of the Romanian people is found in Eliade’s writing *Diario portugués (1941-1945)*, (vid. sup. in our Preface and Acknowledgements). Although Eliade’s option to paganism is a personal matter, his confession may have contributed soon after to the publishing of his work in French *Le Mythe de l’éternel retour* in 1949, thus hinting at a spiritual return to particular origins, in this case the Dacian roots of the Romanian nation.

Scholars emphasize the link between Eliade’s phenomenology of religion construct and the Romanian folk religion. For instance, Carole M. Cusack writes:

Some argue that Eliade remains a “Christian” but his valorization of the archaic religious consciousness, his lack of interest in sin, belief that the “Fall” is into historical consciousness or time, and his assertion that religion ‘does not necessarily imply belief in God, gods, or ghosts, but refers to the experience of the sacred,’ make this unlikely. His ‘Cosmic Christianity’ encompasses the experiences of Rumanian peasant ‘folk religion’ and Mahatma Gandhi.⁶

Neo-Zamolxian discourse started mainly in association with Dacianism already on the Romanian social research arena for over 150 years. A partnership between Dacianism (having a social historic direction) and Neo-Zamolxianism (covering a social spiritual trend) did occur and it is currently on the rise. In such conditions we may talk about Neo-Dacianism as consisting of Dacianism and Neo-Zamolxianism. Today Dacianism and its spirituality cannot be dissociated since “almost all Romanian Ethno-pagan movements build onto the Dacologist idea, implicitly involving the religious spirituality of the Thraco-Dacian ancestors.”⁷

The Neo-Dacians honour the departed, wishing them farewell to Zamolx’s realm. For instance, Napoleon Săvescu, announcing the death of Prof. Dr. Augustin Deac, a loyal Dacologist, writes:

There, in a yet unknown world to us, there, at home with Zalmoxis, (he), the life long warrior of Dacianism cause, will meet those who fought together for a honest history, dignified and without compromises of this DacoRomanian nation.”⁸

---

An earlier promoter of the Romanian native spirituality and religion, post 1989 revolution in Romania, was Gebeleizis Society, an organisation that later on has been questionably regarded being of extremist nature. The society was legally banned to function in Romania; some of its members were jailed. Gebeleizis Society used to hold night meetings with its members for the purpose of lightening the Dacian Sacred Fire. Its contributions to the development of Romanian resilient native faith is long-lasting – Gebeleizis Society, a forerunner of Zamolxiana social movement, is credited with the articulation of the new Zamolxian pantheon based on the Romanian folk religion.  

A more recent organisation (founded in the year 2011) encouraging native Romanian spirituality is known by the name Asociaţia Cuviosul Arsenie Boca (Eng. The Devout Arsenie Boca Association), located in Brad city of Romania. Arsenie Boca was a Christian Orthodox monk and priest commanding great respect among Orthodox Romanian believers. Among the activities of this association we mention gatherings for historical, spiritual and religious literature discussions, as well as organising Dacian Sacred Fire ceremonies (Fig. 5, up – A Neo-Dacian procession walking towards Zamolxe’s altar built at Săcărâmb, Hunedoara County, Romania). But, Romanian native spirituality and religion has inspired the political arena as well.

An organisation known as Dacia virtuală (The Virtual Dacia) exists on the Internet. Gheorghe Giovanni Țeavă, a Romanian expatriate, known also as ‘un romeno in Italia’, runs it from Italy. From time to time, there are gatherings of its members, usually during the summer time in Romania. The organisation has a political platform and developed stings of an economic theory regarded as sustainable and adequate to the Romanian native spirit. Dacia virtuală supports the idea of Romania changing its name into Dacia.

---

10 Gebeleizis Society was legally forced to delete its Internet official site.
11 At Săcărâmb village, Hunedoara County, Romania, there is a Dacian altar built in 2012 by Neo-Zamolxian followers. Photo Octavian Sarbatoare.
Folk religion and the Romanian Orthodox Church

We have seen already how Dacianism, a historical stream of social studies, contributed to the emergence of modern Zamolxianism. The construct of Neo-Zamolxianism relies on the Romanians’ primordial faith pervaded by the same elements common to ancestral human beliefs. The ethnologist Ion Ghinoiu remarks that the Romanian lives in the proximity to the divine and that “the adored divinity is closed to people, she comes in contact with them, she is all pervading”\(^\text{12}\). Furthermore, in a totality of sacred experience, Ion Ghinoiu asserts that “the Romanian personifies: stars, creatures (animals, birds, reptiles, insects), plants, natural phenomena, illnesses, sentiments, soul feelings”\(^\text{13}\). There is a deep symbiotic relationship between nature and the Romanian who “from the natural environment he chooses, as suitable, mother, father, brother, sister, posthumous wife, friends”\(^\text{14}\). Romanian folklore has retained for millennia the roots of Indo-European ancient tradition. Gimbutas remarks that “the task of sustaining life was the dominating motif in the mythical imagery of Old Europe, hence regeneration was one of the foremost manifestations.”\(^\text{15}\)

Constantin Brâncuși, a known Romanian sculptor, was aware about “the link between the Romanian folklore traditions (representing the source and fundament of Brâncuși’s philosophical concepts) and the Indian ones”\(^\text{16}\) pertaining to the tradition of Vedic Arians. Vegetation has a special role in the Romanian ethos. As part of the Romanian ethno-mythology, the phyto-mythology held the fir-tree as sacred tree\(^\text{17}\) of three mythological functions: 1) cosmic tree, 2) heavenly tree, and 3) tree of life.\(^\text{18}\) **Fig. 6** (left) shows parents spiritually surrendering a newly born baby to the sacred fir-tree.\(^\text{19}\)

\[^{12}\text{Ion Ghinoiu (2008b) Mică enciclopedie de tradiŃii româneşti: sărbători, obiceiuri, credinŃe, mitologie, Bucureşti: Editura Agora, p. 93. Our translation from Romanian language.}\]

\[^{13}\text{Ion Ghinoiu (2008b), loc. cit. Personifying illnesses means belief in iatromythical beings.}\]

\[^{14}\text{Ion Ghinoiu (2008b), loc. cit.}\]

\[^{15}\text{Marija Gimbutas (1990), op. cit., p. 236.}\]


\[^{18}\text{Romulus Vulcănescu (1985), op. cit., p. 485. See also Carole M. Cusack (2011), op. cit., subchapter The Sacred Tree as Axis Mundi and Imago Mundi, in Chap. 1, pp. 8ff.}\]

\[^{19}\text{Image from Romulus Vulcănescu (1985), loc. cit.}\]
Dacianism and the structuring of Neo-Zamolxianism

The Christian doctrine, penetrating the territories inhabited by the Dacians, encountered resistance. Eventually Christianity (that later on became Romanian Orthodox Christianity) prevailed, but was forced to accept a religious syncretism with the native Zamolxian tradition. Syncretism is by definition the merging of different religions or may refer to the contamination of one religion by another. It is a known fact that the Romanian Orthodox Church (Rom. Biserica Ortodoxă Română – BOR) is a syncretism formed by the pre-Christian tradition of Geto-Dacians population and the Christian faith tenets brought from the Christianised Greeks via the southern Slavic religious connection (known as Slavonic). The Zamolxianism-Romanian Orthodox Christianity spiritual agreement is an uneasy religious syncretic alliance mixing heterogeneous elements that never merged in a stable condition. That makes us wondering if reconciliation is ever possible; in our opinion it is a matter of time the two parts split.

Along history, the Romanian Orthodox Church patriarchy has eliminated through absorption the traditional Zamolxian sacerdotal class, but still retain some of the legacy of traditional Zamolxianism that the orthodox priests name ‘forefathers’ tradition’. Vital to know is that when becoming ordained priests, the Romanian Orthodox clergy swared not only on the Judaeo-Christian Bible, but on the forefathers’ tradition as well. Today, this fact has great implications – the Romanian Christian Orthodox priests are Neo-Zamolxian priests as well. A new Zamolxian sacerdotal class could emerge from within the Orthodox clergy reclaiming the right of return to own spiritual origins. Gradually, the Romanian Christian Orthodox priests are expected to affiliate with Zamolxiana movement.

The Romanian Orthodox Church retained one of the antique practices, the ancient method of meditation known as Hesychasm (Gr. hesychasmos – συχασµός; Rom. isihasm). It is a spiritual art of mental tranquillity and retiring inwards and withdrawal of senses, aiming at obtaining hesychia, i.e. silence, stillness (Gr. συγία), that leads to union with God. Its technique uses the mental prayer within the heart, what is also known as bringing mind into the heart. In ancient Egypt the term Hesychasm was known as Anchoretism (Gr. anachoresis – ἀναχώρησις), the anchorites’ practice of Christian Egyptian hermits. This is also a known Pythagorean practice.

Currently, Neo-Zamolxianism is almost structured as spirituality and religion, a task that has been completed by works published in the last five years (since the year 2009). Framing the past and pointing to future has been done envisaging them in a new mythical transfiguration developed as theory and particular beliefs and practices of modern Zamolxianism.

---

The Foundations of Zamolxiana New Religious Movement

The Book of Zamolxe

The project of writing The Book of Zamolxe was announced since the year 2010 with the publication of Românul s-a născut zamolxian: întrebări și răspunsuri despre renasterea zamolxiană (Eng. The Romanian was born Zamolxian: Questions and Answers about the Zamolxian Renaissance) thus:

Neo-Zamolxianism’s code of laws will serve the reality of the present historical time, uttering precepts and pertinent spiritual recommendations. The method of exposure will be modern, where rationality exists along the mystical ideas. First of all such a code of conduct is for the homo religiosus of the 21st century, and, through a creative vision, of centuries to come. The biblical primitivist ideas, such as the making of the world in seven days, have no place here. The writing adopts scientific and philosophical ideas relevant to the present days, such as the validity of quantum physics as scientific proof of consciousness over matter.22

Furthermore, “the conceptualisation of Neo-Zamolxian set of laws, in a written form, will represent the spiritual imaginary native to the Romanian people.”23

The Book of Zamolxe, in electronic form (see its front cover on Fig. 7, left), was made available to the public on 29 November 2012, the Wolf’s Day, and full moon24; a printed edition appeared in the year 2013.25 The first paragraph, found in the Preface, explains how the writing came into existence and its purpose:

THE BOOK OF ZAMOLXE or THE SCRIPTURE OF WISDOM or THE NEW TESTAMENT OF DACIANS is the word that Lord God26 has delivered, along millennia, to the Romanian people from their ancestors Thracians and Dacians until today. This word is a revelation in the present time that Lord God found to be the right moment for those Romanian people charged with spiritual tasks. THE BOOK OF ZAMOLXE is a quintessence of revelations of a spiritual community who succeeded in bringing to light the truth for the purpose of being given it to followers and to the entire world.27

23 Octavian Sarbatoare (2010b), op. cit., p. 28.
24 As stated in Precuvântare (Eng. preface) in The Book of Zamolxe, on p. 6 (Sarbatoare, 2013a). The preface is entirely translated in our Appendices. To the Romanian, the wolf is the national totemic animal; there is an ethnogonic myth of the wolf. The Great White Wolf is part of the pantheon of modern Zamolxianism, pertaining the zoolatry kind of sacred experience. Hence, the timing of publishing The Book of Zamolxe was carefully chosen.
26 Dumnezeu, the original Romanian theonym word means Lord God. There is no proof that Dumnezeu as theonym originated from the Lat. Dominus Deus, it is more plausible the Romans inherited the two composing words, Dominus and Deus from Indo-European ancestors.
27 Octavian Sarbatoare (2013a), op. cit., p. 5.
The Book of Zamolxe, as writing, is placed in myth history, in locations in time having great significance as “the myth is regarded as a sacred history, and hence a ‘true history,’ because it always deals with realities.” The Book of Zamolxe is depicted in contents having a missionary task. Its origin is a collective revelation instead of the individual – no participant to revelation is named, the author of the writing declines a personal contribution to the revelation thus:

The author of the words found in this book, Octavian Sarbatoare, was only an instrument of gathering the knowledge and revelation, through whom have spoken all those who brought to the Romanian people the word of Lord God with the help of the Sacred Fire.29

The scripture of modern Zamolxianism, The Book of Zamolxe, has over 90,000 words. It is also named The Scripture of Wisdom or The New Testament of Dacians. It contains four subsequent ‘Books’, namely The Book of Life (Rom. Cartea Vieți), The Book of Immortality (Rom. Cartea Nemuririi), The Book of Ancestral Law (Rom. Cartea Legii Strămoșești) and The Book of Loving People (Rom. Cartea Iubirii de Oameni). Each subordinate book has a specific spiritual path that is an alternative name for it – The Book of Life is also known as The Path of Lord God; The Book of Immortality is named The Path of Zamolxe the Arian Son of Lord God as well; The Book of Ancestral Law is in addition called The Path of Zamolxe’s Wisdom; The last book has two alternative names, i.e. The Path of Jesus Son of Dacia and The Gospel of Dacians. The later has been published earlier during the year 2011.30

The importance of The Dacian Sacred Fire is paramount, as part of the solar cult as Neo-Zamolxianism truly can be characterised. Using the sacred fire is relevant to Zamolxe receiving the divine laws (Belagine Laws or The Laws of Zamolxe) from goddess Hestia, the Greek name of the goddess of fire, who in the Dacian tradition is known as goddess Vesta, just as the Romans call her.

The Book of Life (Rom. Cartea Vieți), part of The Book of Zamolxe, depicts some elements of pre-ancient history, macro-history in mythical chronology. We are told how the angels of Lord God departed from their purple heaven to fulfilled a mission on Planet Earth they call Varanha. Arriving at destination, the angels became watchers of the primitive humans and interacted with them. From their interbreeding were born the giants, the tartars. Living with the humans until

References:
29 Octavian Sarbatoare (2013a), op. cit., p. 5. Cf. Romulus Vulcănescu (1985), op. cit., study of Romanian mythical time representation of the year, the months, the days, the hours of days and nights, pp. 434-38.
31 The Roman people refer to the virgin priestesses of the goddess of fire Vesta as being the vestals.
death, the angels of Lord God left an everlasting imprint upon the Planet Earth anthropogony, a legacy still present today according to Silver (vid. sup).

*The Book of Immortality* (Rom. Cartea Nemuririi) is the second part of *The Book of Zamolxe*. It is mainly a narration of Zamolxe’s life and his achievements, since the time he was born until death. We learn that Zamolxe was born at Sarmisegetuza, Dacian sacrosanct capital, on 25 Dec. (nowadays, the Christmas day) – Neo-Zamolxians celebrate 25 Dec. as Zamolxe’s birthday. Since young Zamolxe became priest of Dumnezeu (Lord God), that deity Strabo the historian, in *Geographia*, VII. 5, is presumed telling about when asserting that Zamolxe was High Priest of “the most revealed god in their country” (vid. inf. for our comments). Zamolxe’s life journey took him to the island of Samos, Ionia, to study with Pythagoras. Then Zamolxe went to Babylon, where he learned with Zarates (Av. *avashat*), a Zoroastrian priest, and after that to Egypt at Thebes where he became priest of god Amen (Egy. *inm* – [image]). There Zamolxe was blessed by god Thoth (Egy. *dhwty* – [image]) and goddess Maat (Egy. *m3.t* – [image]); he lived most of the time near Maat’s temple. During his spiritual voyage Zamolxe perfected the understanding of gods, thus was ready to reform his people’s faith. Returned to Dacia, Zamolxe embarked in a series of social reforms and became famous in the Greek antic world (see all our references from Greek historiography). Until the end of his life Zamolxe was deified, his doctrine spreading to the Thracian, Greek and Celtic worlds (vid. sup. references from the historian Iamblichus).

The third part of *The Book of Zamolxe*, *The Book of Ancestral Laws* (Rom. Cartea Legii Strămoşeşti) narrates what followed after Zamolxe’s departure to heaven. The Great White Wolf wrote the 216 laws of Zamolxe and continued his legacy. Accounts of Romanian folk culture, as inheritance from Zamolxe’s time, are part of *The Book of Ancestral Law*. This work sets up the advent of Zamolxe’s incarnation, Jesus Son of Dacia, as child of a Thracian man named Pandera, and of Mary, a Gaulish woman of Galilee. The tale is recounted in *The Book of Loving People*, the last constituent of *The Book of Zamolxe*.

The fourth part of Neo-Zamolxian canon *The Book of Loving People* (Rom. Cartea Iubirii de Oameni) narrates mainly about Jesus Son of Dacia (*Fig. 8* – A modern representation of Jesus Son of Dacia as Dacian shepherd – Painting on stone, photo by Octavian Sarbatoare), his parents, birth and baptism, and ministry in Galilee, Judea, Thrace and Dacia.

---

There are some personalities, familiar from the *Old* and *The New Testaments*, such as Abraham (named here Abram) and Sarah (named here Sarai) Abram’s wife, as well as Melchizedek, apostle Paul, etc. The *Book of Loving People* describes Jesus’ life spent mainly in Dacia, in a new mythical transfiguration of that personage. Jesus’ teachings are of Zamolxian kind emphasising wisdom above all. He did not die on the cross, but was saved by the roman prefect Pontius Pilate. Later Jesus went to Dacia, and continued his ministry.

Jesus’ biological father was a Roman soldier known as Pandera. The *Book of Loving People* goes further identifying Tiberius Julius Abdes Pandera as a Roman soldier of Thracian origin. Jesus’ life between the age of 12 and 30 (unclarified in the Bible) was spent mainly in Dacia learning about Zamolxe’s religion and becoming Dacian priest. We learn also that Mary, Jesus’ mother, was of Gaulish origin; accordingly Gaulish people, named galli by the Romans, inhabited the biblical Galilee, and were converted to Judean religion. It is plausible that “the founding of the kingdom of Galatia, in modern Turkey, in the third century BC” allowed later on an expansion of Celts to the south and the occupation of territory north of Samaria, afterwards calling the region Galilee. *The New Testament* accounts the Judeans despising the Galileans (“– no prophet ever comes from Galilee!” – in John. 7. 52).

Zamolxian doctrine has affinities with the Christian credo. On the matter Mircea Eliade writes that “every aspect of the religion of Zalmoxis – eschatology, initiation, “Pythagoreanism,” asceticism, mystical erudition (astrology, healing, theurgy, etc.) – encouraged a comparison with Christianity.”

We have discussed to some extent Jesus’ place in *The Book of Zamolxe*, where he is known as Jesus Son of Dacia, and one of the seven archetypes, the major godheads. But, *The Book of Zamolxe* goes even further portraying Jesus as an incarnation of Zamolxe. In Neo-Zamolxianism, as new spiritual transfiguration, Zamolxe is the saviour replacing Jesus. We stress here the idea that Zamolxe’s portrayal is far from being regarded as messianic; his kind of salvation relies on the raise of human consciousness.

33 See James D. Tabor (2006) *The Jesus Dynasty: The Hidden History of Jesus, His Royal Family, and the Birth of Christianity*, New York: Simion & Schuster. Tabor analyses the options who was Jesus’ biological father eliminating from the start the unrealistic Christian version of the Holy Ghost. Inspired by the historian Celsus (and by later writers such as Deissmann – 1906, and L. Patterson – 1917) and based on historical Greek and Jewish sources, and archaeology, Tabor developed the idea that Jesus’ father may have been a Roman soldier (officer) named Panthera (Pandera, Pantera, Pantira, Pantiri), who died in Germany sometime in the 1st century CE, his tombstone, discovered in 1859, is now located in Bad Kreuznach, Germany.

34 Aedeen Cremin (1992) *The Celts in Europe*, University of Sydney: Centre for Celtic Studies, p. 43.

35 Mircea Eliade (1972), *op. cit.*, 69.
The Book of Zamolxe gives to the myth of creation – the happenings in the beginning (Gr. *en arhē* - εν αρχή) – a form reminding of the spiritual monads. We learn that,

Omul a fost creat de Dumnezeu pornind de la o scânteie a spiritului Lui. Și scânteia a intrat în materie, s-a îmbrăcat cu materie și treptat a evoluat în ființe care seamănă din ce în ce mai mult cu Dumnezeu. Ființele sunt în devenire în Dumnezeu, cresc în conștiința de sine până când o ating pe cea a Lui Dumnezeu în care se mistuie.

English translation:

Lord God created the human being starting from a sparkle of His Spirit. The sparkle entered into the matter, covered itself with matter and gradually evolved into creatures more and more resembling Lord God. The creatures are on the path of becoming Lord God; they raise their Self-Consciousness until reaching Lord God’s consciousness in which they dissolve.  

The odyssey of the divine spark may be envisaged as a journey of consciousness shaped by transformations in the material world. The culmination is the human being able to dissolve own consciousness in that of Lord God’s. It means the raising of self-consciousness, that phenomenon Plato envisaged when affirming “know-yourself (Gr. *gnothi seautón* - γνωθι σεαυτόν) and be a wise person (Gr. *sophós* - σοφός)” (Plato, Charmides, 164d). Reaching the state of being wise (Gr. *sophón* - σοφόν) means the individual is spiritually awakened for he attained a kind of fusion with Lord God, the state of *theosis* (Gr. - θεοσίς). Modern Zamolxianism has multiple practices pertaining to *imitatio Dei*. Towards the end of the road the aspirant is gradually accomplished, thus becoming co-creator, co-demiurge subordinated to the power of Lord God.

It has been said that the Neo-Zamolxian gnosis, named also Zamolxiana, has three major components, the esotericism, the practice of immortality and the philosophy, all of them pertaining to creativity in myth, ritual and symbol (*vid. inf.*).

As Eliade asserts, “myth narrates a sacred history; it relates an event that took place in primordial Time, the fabled time of the “beginnings”,” furthermore the “myths describe the various and sometimes dramatic breakthroughs of the sacred (or the “supernatural”) into the World.” The myth has a creative function, “it is

---

36 Our translation from *Cartea Lui Zamolxe* (LEG. 1. 63-5).
this sudden breakthrough of the sacred that really establishes the World and makes it what it is today.”\textsuperscript{40} The rituals used in Zamolxiana movement intend to re-enact the mythical time as mythical causality, the practices performed when the watchers lived on Planet Earth. But, the leading priest is free to conduct the ceremony engaging the participants in a sacred experience.

After the hearth is prepared, the priest (or the priestess) and his/ her entourage performs rituals to secure the sacred space.

Fig. 9, left – Zamolxe’s temple at Detunata, Alba County, Romania, photo Alexandru Tokar.

Zamolxe’s temple at Detunata has a wooden pillar, about seven meters height, holding the Dacian flag printed with the Dacian dragon of serpent body and wolf head.

Creativity in symbol is another area of research for the endeavour of structuring Neo-Zamolxian faith. The Romanian scholarly literature abounds in information about symbols present in the popular tradition, folklore and ethnography.

Fig. 10 – Romanian Christian Orthodox cross in a cemetery. The Flower of Life is placed in the middle as symbol of life and rebirth. (Photo Octavian Sarbatoare).

The symbol of Zamolxiana, as new religious movement, is Zamolxe’s cross appearing on The Book of Zamolxe’s front cover (Fig. 11, right). It is an equal four-arm cross displaying the Flower of Life symbol. The myth says that Lord God gave that symbol to Enoch (Ene), during Enoch’s stay in the purple heaven (VIE. 1. 30-83).

Two of our writings discussing the Neo-Zamolxian esotericism and practices of immortality\textsuperscript{41} developed the concept of The Flower of Life of 90 petals and 342 petals (see Appendix 3 for The Flower of Life of 342 petals and its Celestial Cogaion/ Kogaion). The Romanian folk art contains the symbol; Fig. 12, left, shows an artisan-decorated dish of wood displaying The Flower of Life of 90 petals (popular art from Occidental Carpathians Mountains, Romania, photo Octavian Sarbatoare).

\textsuperscript{40} Mircea Eliade (1998 [1963]), loc. cit.

\textsuperscript{41} Octavian Sarbatoare (2013b) Zamolxiana, ezoterismul neozamolxian: structurare şi hermeneutică, Sydney: Sarbatoare Publications, and (2013c), op. cit.
The folk art may be composite in features, such as the meal chest (Rom. *ladă pentru făină*) displaying The Flower of Life as well as the sacred fir-tree (on *Fig. 13*, approx. dimensions 60 cm length, 40 cm width, and 50 cm height. Photo Octavian Sarbatoare).

Other symbols are related to the first five mythical Zamolxian archetypes (*Table 1*, below).

<table>
<thead>
<tr>
<th>Sacred symbol</th>
<th>Square</th>
<th>Crescent Moon</th>
<th>Triangle</th>
<th>Hexagon</th>
<th>Circle</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Traditional archetype</strong></td>
<td>Zamolxe</td>
<td>Bendisa</td>
<td>Great White Wolf</td>
<td>Jesus Son of Dacia</td>
<td>Thracian knight</td>
</tr>
<tr>
<td><strong>Ancestral symbol</strong></td>
<td>The sun</td>
<td>The fir</td>
<td>The wolf</td>
<td>The lamb</td>
<td>Aurochs (<em>Bos primigenius</em>)</td>
</tr>
</tbody>
</table>

*Table 1*

Another kind of symbol of zoomythology nature is the Dacian dragon, a wolf-head serpent manufactured mostly of copper. It was used during combats to create *furor heroicus* among the Dacian fighters, “the Romanian people was engendered *under the sign of the Wolf*”.42 References of men changing into wolves (lycanthropy) are found in Herodotus, IV. 105, narrating about the Neuri people asserting that “once a year every one of the Neuri is turned into a wolf, and after remaining so for a few days returns again to his former shape”43

Mircea Eliade does the mentioning of the Phrygian term *daos*, wolf.44 The wolf appears as a Dacian ethnonym. Eliade writes:

> Since the Dacians remembered that they were formerly called *daoi*, it is not impossible that the designation is of Cimmerian origin. For the Cimmerians had inhabited a part of Dacia, especially the Carpathian region. The Cimmerians were a Thraco-Phrygian people with certain Iranian elements.45

---

The cult of the wolf is a distinct part of Romanian mythology. The stories of lycanthropy abound in the folk tales, \(^{46}\) “we are thinking not only of the beliefs in werewolves but also of certain customs, and especially of the folklore of wolves.”\(^{47}\) Neo-Zamolxianism employs the Great White Wolf archetype deity as mythical lycomorph ancestor reactualising the myth.

That being said, we draw the conclusion of this chapter.

Conclusion

We have seen that the historiography about the Dacian religion provides enough information to understand its major tenets, but such sources cannot be used as they present themselves to the construct of a religious imaginary. This chapter analysed the development of Dacianism, as modern historical current of ideas and unveiled the structuring of Neo-Zamolxian credo. First of all, we traced the birth of Dacianism to the middle of 19\(^{th}\) century. It was initially an intellectual social construct linked mainly to the desire for the Romanians to obtain national independence, as they lived within the boundaries of tree empires, the Austro-Hungarian to north-west, the Tsarist to east, and the Ottoman to south of what is at the present time Romania. Scholars such as Bogdan Petriceicu Hașdeu, Mihai Eminescu, Nicolae Densusianu and Iosif Constantin Drăgan were instrumental to the rise of Dacian and Thracian awareness.

But the Reconstructionist period of Dacianism started after the revolution of 1989 in Romania; the society displayed a growing interest concerning the spirituality of Dacian ancestors. Social research in the field of ethnographic and folk traditions were used to the structuring of Zamolxiana movement. Although the Romanian Orthodox Church opposes Neo-Zamolxianism, the syncretic nature of this breach of Christianity may help the rebirth of modern Zamolxianism. The discourse heads towards Neo-Dacianism that, unlike Dacianism per se, gives great importance to Thraco-Dacian spirituality and religion besides its historical direction. Indeed, as Rozália Klára Bakó and László-Attila Hubbes (2011), two scholars in the field, point out, the Dacologist idea implicitly involves the religious spirituality of the Thraco-Dacian ancestors (\textit{vid. sup.}).

We showed the activities of some promoter organisations past or present, such as Gebeleizis Society, The Devout Arsenie Boca Association, and The Virtual Dacia contributing to the support of Neo-Dacian Reconstructionism. The folk religion remains the main basis; intellectuals such as Ion Ghinoiu and Romulus


\(^{47}\) Mircea Eliade (1972), \textit{op. cit.}, p. 19.
Vulcanescu are two writers of repute and ethnologists who brought into attention the great national treasure that is the Romanian folk tradition.

An argument was built around The Romanian Orthodox Church that along history removed through absorption the old Zamolxian sacerdotal class, but the current clergy are still to be regarded Zamolxian priests as well. The church maintains an old practice of meditation known as Hesychasm connected to the old Zamolxian credo.

Our research engaged afterward in the presentation of *The Book of Zamolxe* as the canonical writing of the faith. We have discussed the four parts it contains, *The Book of Life, The Book of Immortality, The Book of Ancestral Law,* and *The Book of Loving People,* and some ideas within. That writing is regarded as a scripture of wisdom placed in myth history, and generating a new mythical transfiguration. *The Book of Zamolxe* is a modern writing, containing over 90,000 words; it doctrinally supports Zamolxiana movement. A quite daring portrayal in *The Book of Zamolxe* is of Jesus Son of Dacia, a high spiritual person born of a Thracian father (Pandera) and a Gaulish mother (Mary).

Then, we discussed macro-history and religious creativity in myth, ritual and symbol as relevant to Neo-Zamolxian issues of evolution, practices and symbolism. The folk art proved to be of great inspiration for structuring of Neo-Zamolxianism.

This chapter has prepared the ground to unveiling Neo-Zamolxian theology, to which we turn now.
Neo-Zamolxian theology

Chapter 3

Neo-Zamolxian theology

The Hegelian philosophy asserts the eternal emerging from the transient and the temporal. The modern Zamolxianism concept has to clarify its own deterministic liaison. Philosophers of history, such as Giambattista Vico and Benedetto Croce, have addressed the issue as being crucial to the understanding of religion. Croce writes about Vico:

The primal truth, Vico repeats, is in God, because God is the primal creator. It is an infinite truth because he is the maker of all things, and absolute because it displays to him the internal and external qualities of things, all of which he contains in himself.¹

The fact that Neo-Zamolxianism is a new mythical transfiguration of the antique Dacian religious imaginary combined creatively with the folk religion, found among the Romanian people, requires defining a new theology. The novel creed constructs the eternal in its specific way.

Human religious history shows the relationship between the man and his chosen deity to be one of the foci of religions of the world. As such, the issue of human-divine mediation becomes vital to the understanding of how the spiritual salvation works. Explaining divine power is a must for any new religious movement, where the man-God relationship is one of centralities.

This chapter continues building up Neo-Zamolxianism by giving explanations upon the pre-Christian deities that are still kept alive in the folk religion of Romanians of today. We shall pay attention to the essential fact that Dumnezeu (Lord God) – the Romanian name of the high transcendental power – is a divinity of pagan roots, although it appears in the Romanian language Bible as well.

The modern Zamolxianism holds Zamolxe as Saviour god, a paradigmatic model of inspiration, but distinct from Lord God. We shall unveil Zamolxe′s function as mediator between the human and the divine, a relationship that in Judaeo-Christianity is held by Jesus. But, this mediation is not of a kind found in Christianity – in our case the position of Zamolxe as mediator means that the follower of Neo-Zamolxianism adopts Zamolxe′s methods in order to get closer to Lord God′s consciousness.

Our approach is far from what Christianity entails – Jesus Christ intervening personally to God Jehovah to solve some problems on behalf of the inhabitants of Planet Earth. In Neo-Zamolxianism, our case in point, Zamolxe the god serves as a personal example of successful endeavour of a human being to spiritually grow to the realization of the divine (i.e. the state of theosis, Gr. θεοσία). The Book of Zamolxe constantly gives to Zamolxe the portrayal of a man showing the path of wisdom to his followers.

Then, we discuss the nature of Neo-Zamolxianism from three perspectives, i.e. monotheism, henotheism or polytheism; the pantheon is explained along the argument. We shall also underline the topic of individual salvation, and then enlarge the panorama by engaging in issues of the world salvation. The Neo-Zamolxian follower, pursuing the path of salvation, seeks rather wisdom than holiness. The chapter ends with a brief argument about Neo-Zamolxianism as religious imaginary and its open Reconstructionist features. A conclusion gives details of the findings and set up the topic for the new chapter.

Pre-Christian deities and Dumnezeu (Lord God), divinity of pagan roots

We shall now engage in some comparative linguistic research of theonyms and concentrate upon defining the higher power in Neo-Zamolxianism. As such we may refer to Indo-European gods, known from the history of religions, and compare them later on with those portrayed in The Book of Zamolxe, the canonical writing of Zamolxiana NRM.

The Indo-European deities (Lat. numen) appear to be, in the beginning of their expansion, of a common sort. About the Indo-European people and their language we find out that,

they expanded in a series of explosive movements that in the end were to cause the Indo-European language to be spoken all the way from Ireland to India and from the Eurasian steppes to the Mediterranean. One of the earlier results of the expansion was the penetration of Anatolia by the Hittites. Their language had some special affinities with Latin and they worshipped Indo-European gods.\(^2\)

It is a known fact that the Romanian language has special affinities with the Latin, it follows that it has resemblance with Hittite language as well. W. G. De Burgh, writing about the Hittite ethnogeny asserts they “entered Asia Minor from the lower Danube and brought with them a culture and language of their own”\(^3\) – the lower Danube area are today parts of Serbia, Bulgaria and Romania.


From the start it must be said that Neo-Zamolxianism is not a monotheistic credo. The Book of Zamolxe presents a multitude of gods of Indo-European commonality to various extents, such as Rama, Mithras, Apollo, Indra, Ares, Ahura Mazdâh (‘Wise Lord’), etc. Other deities are more specific; we deal here with an open religious pantheon, its model resembles that of Hindu religion. One character stands apart as Saviour hero, Zamolxe, god and man of wisdom, and a sage who studied with Pythagoras, a wise man of antiquity. But, the case of discovering about the Romanian theonym Dumnezeu (Lord God) is different.

On writing about Gaul (Gallia), Julius Caesar, in his work Commentarii de Bello Gallico (Book 6: 17-18) made an error when equating (i.e. interpretatio romana) the Celtic (Gaulish) deities (not specified by name) with Roman deities. Caesar’s correspondence did not portray the Celtic religious imaginary representation of native gods. Most often the beliefs in gods are mental creations elaborated by communities – such gods do have specific characteristics, functions and attributes. Although they may resemble gods found in religious imaginaries of other nations or communities, hardly they are similar. Upon the matter Aedeen Cremin writes:

The Romans, who liked organised systems, were not happy about anonymous deities: they created a sort of translation of divinity, the interpretatio romana, as Tacitus called it, in which Celtic gods were equated with the major Roman gods, Jupiter, Mercury, Mars. A great deal of scholarship has been expended in analysing these equations, but it is a pointless exercise, for the Celtic gods were simply different.4

We brought to attention the interpretatio romana of Caesar’s narrative because Christianity made a similar error by fault, or willingly made, or both, particularly manifested in Christian missionary work. The Judaeo-Christian Bibles, written in various languages, did change the paradigmatic names found in the Old Testament. The original text revealed, written mainly in Hebrew language (some text is in Aramaic), stipulates the major theonyms as being Jehovah (Heb. יהוה) and Elohim (Heb. אלים).

The absorbing the main native deities (belonging to various nations), within the Christian fold, was perhaps the most important fact compelling the European natives to accept Christianity, thus believing they worshiped their own gods. For example, the old French god Dieu replaced Judean gods Elohim and Jehovah. A similar thing happened to the Germans when their native god, named Got, did replace, in the German language Bible, the same gods Elohim and Jehovah. The method of spreading Christianity by interpretatio judaeca was indeed successful, the European people retain their major gods, but the authentic attributes of such deities disappeared being groundless replaced by those of Elohim and Jehovah.

4 Aedeen Cremin (1992), op. cit., p. 86.
The Foundations of Zamolxiana New Religious Movement

The expression *interpretatio judaeca* is our way of describing the replacement of major native gods, relevant to various nations, by Judean gods Elohim and Jehovah. The case applies to the Bibles written in languages (The Jehovah Witnesses’ Bible is an exception) other than the original Old Testament (in Hebrew and Aramaic), and the New Testament (written in Greek *koine* – ‘common’). In the later, the gods Elohim and Jehovah (from the *Old Testament*), and Theos and Kyrios (from the *New Testament*), substituted indigenous deities. In own turn, the theonyms Theos and Kyrios, in the *New Testament*, are replacements of the same Hebrew gods Elohim and Jehovah, as The New Testament narrates a Judean story. Hence, our expression *interpretatio judaeca* refers to all those Bibles using native deities’ names, that are traditionally relevant to various nations, instead of the original names Elohim and Jehovah, theonyms of biblical revelation that are justifiably pertinent to Judaism only.

This fact cannot be contested, the proof becomes obvious when the original Hebrew Bible is compared to the Bibles written in various languages – the former does not contain any national theonyms other than those belonging to the ancient Judeans. The Christian *interpretatio judaeca* method of conversion practically wiped out the indigenous religions of people adopting Christianity and therefore created misunderstandings of unsolvable proportions.

A major confusion exists today in the Arab world where Christian Arabs, in their Arabic language Bible, use the same theonym Allah that is found in the *Qur’ân*, the scripture of Islamic believers. This is an extreme case of *interpretatio judaeca*. After some violence years ago, the dispute went to Egyptian courts, later on was adjourned for being too big of an issue solved by human means.

The basic truth is that the Bible written in Romanian language is simply a fabrication that does not portray the native Dacian god, known as Dumnezeu, in own specific attributes, but unjustifiably assigns to deity’s name those features of the Biblical gods Elohim and Jehovah.

A historiography proof may allow an appealing interpretation. Strabo, the historian, in *Geographia*, VII. 5, tells a new version of Zamolxe’s myth. We find out that Zamolxe travelled to Egypt, has knowledge about astronomy, magic and prophecy and became associated to kingship in Dacia. Furthermore we discover that Zamolxe was High Priest of “the most revealed god in their country.” Thus we learn that Zamolxe himself had a god to whom he paid respect. We launch the hypothesis that that god was Dumnezeu (in translation Lord God), a theonym that is still the highest among the Romanians of today, although its characteristics are those of the biblical gods Elohim and Jehovah through Christian *interpretatio judaeca* (*vid. sup.*). Neo-Zamolxianism holds Dumnezeu to be the highest.

---

Henotheism and the new Zamolxian pantheon

Commenting upon the Old Europeans deities, Gimbutas remarks that they are “all gods of nature’s life cycle, concerned with the problem of death and regeneration, and all were worshipped as symbols of exuberant life.”

Nicolae Feier, a Romanian Christian priest, did a serious study about Thraco-Dacian ancient and pre-Christian culture. The new Zamolxian pantheon incorporated such elements.

Romulus Vulcănescu, a renowned scholar of Romanian ethnologic themes, identified the Dacian religion as mythological henotheism emanated from a dualism in which the two major ancient godheads were Zamolxe and Gebeleizis. The Romanian folk religion has not retained the godhead Gebeleizis (who only once is mentioned in ancient literature by Herodotus (IV. 94). Instead it is centred upon the name Dumnezeu (Lord God), and the name Zâna Zânelor (The Goddess of goddesses), the feminine aspect of Lord God. Her name in Neo-Zamolxianism is Dumnezeea or Domnazâna (Mother Goddess). There is here a henotheism of dualistic nature; the two godheads Dumnezeu (Lord God) and Dumnezeea (Mother Goddess or Lady Goddess) are united in cosmocratic dualism. The masculine-feminine divine partnership (looked at from the human gender perspective) is clearly defined in modern Zamolxianism, as non-antagonistic construct of transcendental nature – no theos and antitheos duality exists as Judaeo-Christianity entails in its tenets. The Book of Zamolxe asserts: “The man is like Lord God, and man’s wife is like Mother Goddess, Lord’s partner; the love between a man and a woman is given by gods” (NEM. 1. 63). The projections in the world of Lord God and Mother Goddess, manifested in time as Zamolxe and Zâna Zânelor (The Goddess of goddesses), the later incarnated as Bendisa, Zamolxe’s wife (NEM. 1. 112-130 narrates their marriage).

As Henry Bergson puts it in his work Creative Evolution, “the present contains nothing more than the past, and what is found in the effect was already in the cause.” The novel pantheon of modern Zamolxianism allows the viability of dichotomy of the creed, mystery and soul salvation respectively. That permits the adding in the future of new avenues of spiritual exploration as suitable to other followers, all new paths aiming at raising human consciousness. A good foundation, that modern Zamolxianism intends to have, allows that. There is here

---

6 Marija Gimbutas (1990), op. cit., p. 237.
an example of an open religious imaginary in the manner of Hindu religion.\textsuperscript{10}

Thus, the modern Zamolxianism developed a pantheon structure as an open-ended religious imaginary within the frame of a non-antagonistic dualistic henotheism (\textit{Dumnezeu} and \textit{Dumnezeea}), but \textit{The Book of Zamolxe} stipulates that Lord God and Mother Goddess are one in the transcendent realm, as pure consciousness and living fire (Rom. \textit{focul viu}, in \textit{The Book of Zamolxe}, NEM. 1.1: “Lord God, father and mother was the Living Fire in the purple heaven”). Furthermore, “man’s soul is made of the most subtle fire, the Living Fire” (Rom. “sufletul omului este făcut din focul cel mai subtil, focul viu”, NEM. 5. 131).

Making a clear distinction, between the transcendence of Lord God and the transcendence of man, the later implying subjectivity, is needed. Daniélou writes:

True transcendence is to be sought in another vein, that is to say, in terms of a sovereign subjectivity which is both infinitely more accessible and much more susceptible to free communication without being diminished.\textsuperscript{11}

The archetypal structure of Neo-Zamolxianism, in superposed ontological heavens, provides the ascent to the transcendent by going up the steps of spiritual evolution. That approach is holistic since, “‘holistic’ would be a better way to describe primal spirituality, indicating an experience of an integral relationship between the cosmic, the human, and the transcendent,”\textsuperscript{12} – “the ‘holistic’ approach as the distinctive feature of sociology and social anthropology.”\textsuperscript{13}

The seven Zamolxian archetypes, those mythical characters, are (in ascending order): Zamolxe (Fig. 14 – Zamolxe, painting on stone, photo Octavian Sarbatoare), Bendisa, Great White Wolf, Jesus Son of Dacia, Thracian knight, Deceneus (Decaeus) and Lord God/Mother Goddess, each one corresponding to precise psychophysiological features, as our Table 2 indicates (see our Appendices).

\textsuperscript{10} There is a mysterious connection between the Carpathian spirituality and ancient India – gods such as Siva, Rudra, and Yama are represented in Romanian folk beliefs and in expressions in Romanian language, see Ion Ghinoiu (2008b), \textit{op. cit.}, p. 7. Cf. Nicolae Miulescu, (1975) \textit{Daksha, God’s Country}, Editura Nagard, providing parallels between toponyms in Romania and Hindu Vedic gods’ names.


\textsuperscript{12} Ewert H. Cousins (1998), \textit{op. cit.}, p. 134.

The esoteric Neo-Zamolxian ideas, presented so far, specified the seven gods as archetypes and recipients of paradigmatic qualities. There is mystery and spiritual paths of soul salvation as relate to the seven archetypes. Basically all Neo-Zamolxian deities pertain to mystery and soul salvation. The ancient historiography does the mentioning of Zamolxe living for a while in a cave (Herodotus, IV. 95; Strabo, VII. 5). His practice of mystery and ascetic penance (*catharsis*, purification) sets up a model for personal enlightenment.

Modern Zamolxianism has certain initiations performed in the natural environment, such as on the riverbanks, the tops of mountains, in the forests, etc. *Fig. 15*, up, shows a place for initiation and meditation near The Flower of Life altar build of stones (Photo Octavian Sarbatocare) in the Bucegi Mountains, Romania. Other initiations may take place in caves that giving the creed a chthonic mystery attribute, although the cult is solar in essence. As spiritual significance, the cave is the telluric environment from where the spiritual journey starts upwards. An account of mystery religion pertaining to Neo-Zamolxianism is found in *The Book of Zamolxe* narrating that: “The Decenian priesthood performed Dacian mysteries initiations in the sacred caves and on top of the mountains” (LEG. 4. 80).
The first mystery god is Zamolxe himself, for he is the prime of the archetypes evolving from telluric (lunar) to uranian (solar) that is the seventh archetype. Other deities have own mysteries and paths of salvation to be discovered by knowing their attributes (see Table 2 in Appendices). The second archetype is Bendisa, Zamolxe’s wife and spiritual partner in soul awakening. She is the human embodiment of female principle. Goddess Bendis represented her ancient cult. The third archetype is the Great White Wolf, standing for courage and bravery. *The Book of Zamolxe* portrays him as a close associate of Zamolxe, and teacher at the sacerdotal school founded by Zamolxe at Sarmisegetuza (the sacerdotal Dacian capital). The Great White Wolf was the man who has written Zamolxe’s Laws. Jesus Son of Dacia is the fourth archetype. His new mythical revalorisation departs greatly from Biblical account, Jesus Son of Dacia, although born in Judea at Bethlehem, is portrayed non-Judean; his biological parents are Pandera, a Thracian man, and Mary, a woman of Gaulish (Celtic) origin. In Neo-Zamolxianism Jesus Son of Dacia is a man of wisdom, embodiment of unconditional love, but his teachings are quite different than those found in Biblical New Testament, although it may bear tiny resemblance. The fifth archetype is the Thracian knight, the personification of justice and human dignity, and the patron of Zamolxian knights. The sixth archetype is Deceneus (Decaeaneus), the paradigmatic High Priest, who in Neo-Zamolxianism represents the guiding spirit of the High Priest. We remind here that the function of the High Priest does not exist, hence no struggle for power may ever occur. The last of the archetypes, the seventh, is Lord God in union with Mother Goddess. They are of transcendental nature; still parts of their spirits could exist within human beings through the process of deification (Gr. *theosis* – ἡθοσις). Lord God and Mother Goddess are one.

In Neo-Zamolxianism there is no eschatological consummation such as heavenly rupture or end of time expectations of final (soteriological) salvation (*vid. sup.*) as Judaeo-Christian credo points out in its tenets. Modern Zamolxianism has no hints of the utopian idea of “future realisation of some perfect place and time.” Salvation of the soul may happen at any time, the mythical is brought into the present as a here and now experience.

The implications are vast – the desire for outer experience of heavenly rupture, as expected in Christianity, materialises in modern Zamolxianism in the form of inner experience. When *The Book of Zamolxe*, narrates a talk Jesus Son of Dacia gave to Judeans on the subject of immortality, it writes: “For instance everyone wishes to be body immortal, whereas I preach soul immortality” (IUB. 6. 185). Neo-Zamolxianism has extensive Reconstructionist features we shall discuss further.

---

An open Reconstructionist religious imaginary

For the start we reiterate the idea that Reconstructionism is not historical re-enactment. Neo-Zamolxianism, the new religious movement in the making, has a similar structure as the Hindu religion. Another feature resembling Neo-Zamolxian religion and Hinduism is that both of them have no founder; they are open religious approaches of the divine expressing in multiple forms. There is an open religious pantheon allowing the adding or subtraction of deities along the evolution path of the creed. As such, the entire pantheon found in the Romanian folk religion belongs to Zamolxiana as well.

There is a Sky God of sky attributes, and an Earth Goddess of earth aspects, both deities being dominant in the Indo-European pantheon. The Sky God and the Earth Goddess are entangled in a hierogamy as parents of other gods and goddesses. There are also the god of Sun and the goddess of the Moon. There exist an ithyphallic god of fertility, also gods looking after people of various occupations, such as the shepherds, and gods of natural phenomena (the thunder, the forest manifestations, the rain, etc.). A specific goddess is Dochia, one of the ancient names of Dacia. We deal here with an all-pervading pantheon, pertaining to heroology (Thracian knight, Dragobetele – The lover man, Zburătorul – The flying man, Fata pădurii – The forest’s daughter), etc., to zoomythology (Great White Wolf, the dragon displayed on the Dacian flag, the raven as symbol of the messenger, the eagle as symbol of the spirit, etc.), and to hydromythology (Danubius as Danube River and other rivers). Sometimes deities take more abstract forms, in anthropomorphic guise, such as the goddess of destiny (Zorile), goddess of fire (Vesta). The Neo-Zamolxian pantheon is very rich in deities and subject to further insightful studies.\(^{15}\)

The pretence of other religions that there is a unique path (for each one of such creeds) to soul salvation has no place in modern Zamolxianism. The evolutionary aspect of Zamolxiana does indeed eliminate contradictions sprouting from the one path direction of salvation supported by some religions of humanity (particularly the Abrahamic beliefs).

Nowadays we wonder about the importance of Neo-Zamolxianism among the Romanians of today. We assert:

First, the new credo does represent the Romanians as descendants of their Dacians ancestors. We point here to the importance of the forebears’ tradition in villages where the Dacian ethos was maintained along time from generation to generation. We recognize ourselves in stories about fairies, Prince Charming (Rom. Făt-Frumos), gold-haired fairies (Rom. sânziene) and the representation model of Ileana Cosânzeana (Rom. Jane of fairy plait of hair). Neo-Zamolxianism has here an identity role. Secondly, by adopting modern

Zamolxianism faith the spiritual centrality of Romanian believers comes back in the Carpathian Mountains, where it was during the time of our ancestors (see the relevant historical reference widely available about the Kogaions,\footnote{Kogaion, the Greek name for a sacred mountain, is often written Cogaion in Romanian language, as it appears in \textit{The Book of Zamolxe} particularly.} sacred mountains). A nation having spiritual quintessence in its own habitat area is more powerful and does not depend upon the external factors. At the present the centrality of Judaeo-Christianity is the empty tomb of Jesus, a fact that gives advantage by its location to those who possess that place. In this second case Neo-Zamolxianism has a \textbf{centralizing role}. \textit{Thirdly}, we are able to say that Neo-Zamolxianism is viable because the Romanian people keep an old tradition that can be applied in its social life. In the Romanian villages take place notable events connected to merely the tradition of their ancestors, \textit{i.e.} customs such as \textit{Crăciunul, Easter} as a festival of spring, \textit{Dragobetele} as festival of love and other popular celebrations, carols, alms as an expression of the cult of their ancestors, etc. From such a strong vein, it can arise, on a modern basis, a faith of joy of life. The roots of Romanian people are powerful as of a multiple strong-root tree. Here we can say that Neo-Zamolxianism has \textbf{healthy social role}.

Approaching religion and spirituality overall is a matter of personal experience and choice. Neo-Zamolxianism provides solace and support allowing believers to discover own path of personal evolution from a wide diversity of options. Marylou Shockley asserts:

\begin{quote}
I believe the reality of diversity that spawns creative thought and action must embrace, or at the very least, understand opposing views. After all, the spirit of diversity encourages stepping beyond the world of “like” believers to the uncomfortable realm of those others who see the world differently.\footnote{Marylou Shockley (2007) “Diversity: Not All Are Believers”, in April, Kurt and Shockley, Marylou, pp. 248-9.}
\end{quote}

That being said, we draw the conclusion of this chapter.

\textbf{Conclusion}

This chapter, although short in words, is the core of our argument. It discussed the Neo-Zamolxian theology clarifying issues of utmost importance. \textit{The Book of Zamolxe} mentions some Índo-European gods, such as Rama, Mithras, Apollo, Indra, Ares and Ahura Mazda, as part of an open religious pantheon relevant to modern Zamolxianism. A foremost point we made was the analysis of Dumnezeu
Neo-Zamolxian theology

(Lord God) as major Romanian deity of Pagan roots. Dumnezeu as theonym does not appear written in the Bible of revelation; Both *The Old Testament* written in Hebrew (and partly in Aramaic) and *The New Testament* in *koine* Greek, have no such god known as Dumnezeu. We have shown that the Romanian Bible is an invention that uses Dacian native name Dumnezeu as the theonym replacing the original Judean gods Jehovah (Heb. יְהֹוָה) and Elohim (Heb. אֱלֹהִים). We made the point that the misleading of replacing Jehovah and Elohim with the main native deities, belonging to various nations, we name it *interpretatio judaeca*, ultimately led to the conversion of European people to Christianity.

After that, we identified Neo-Zamolxianism as henotheism kind of religious construct, the two godheads being Lord God (Rom. Dumnezeu) and Mother Goddess (Rom. Dumnezeea or Domnăzăna). The important Zamolxiana gods are the seven archetypes, mythical characters, namely Zamolxe, Bendisa, Great White Wolf, Jesus Son of Dacia, Thracian knight, Deceneus and Lord God/ Mother Goddess. We discussed them briefly giving their basic attributes. Zamolxe is primary a telluric deity setting a paradigmatic example, Bendisa is the human embodiment of female principle, the Great White Wolf represents courage and bravery, Jesus Son of Dacia is the wise man and the embodiment of unconditional love, the Thracian knight stands for justice and human dignity, Deceneus is the paradigmatic High Priest, and finally there is Lord God/ Mother Goddess archetype, the cosmocratic union of transcendental nature. All Neo-Zamolxian deities have mysteries and guide in their specific ways towards human soul salvation.

Afterwards, we discussed the Reconstructionist features of Zamolxiana as open religious imaginary in evolution. Its importance was presented having three roles for the Romanians, *i.e.* identity role, centralizing role, and healthy social role.

Besides having own features marked by the Reconstructionist religious imaginary as manifestation of the phenomenology of religion, as discussed so far, a new religious movement such as Zamolxian has in various degrees esoteric constructs, specific practices, and a sacerdotal class leading the spiritual path. To that we turn now.
Chapter 4

Esotericism, practice, and priesthood

Neo-Zamolxianism has been depicted as Reconstructionism of nature’s religion marked by ancestors’ beliefs and folk religion of the Romanians, its practices being centred upon the rising of consciousness through body, mind, and spirit optimisation techniques. As Annie Besant puts,

super-consciousness includes the whole of the consciousness above the waking-consciousness; that is, all on the higher planes that does not express itself on the physical plane as Self-consciousness working through the brain.¹

Zamolxiana, as social movement, our subject of study, is both spirituality and religion in the making with the provision of further development.

The argument to carry out in this chapter continues to build up the foundations of Zamolxiana as new religious movement. We discuss the phenomenology of religion of modern Zamolxianism taking into account its esotericism that so far is developed in its basic features. We shall see that modern Zamolxianism has four foundational columns, then unveil the creation of man-nature synthesis the Neo-Zamolxianism holds as being of utmost importance. It will be revealed the practice of the sacred fire held very important to Neo-Zamolxian spiritual and religious experience at both individual and group levels. The sacred fire becomes a centrality of ritual practices in the new mythical transfiguration. The arrays of practices (ritualistic or non-ritualistic) are marked by the sequence of six steps of evolution acting upon three levels of perception, the physical, the mental, and the spiritual (i.e. soul related). We envisage Zamolxiana contributing to the spreading of use of the sacred fire among the Europeans of today; various shamanic and druidic practices are known to exist currently in Europe. Following the sacred fire topic description, we shall tackle the issue of Neo-Zamolxian priesthood, an emerging phenomenon still in its early stage of development. A conclusion draws the line on the findings about esotericism, practices, and priesthood of modern Zamolxianism.

The subject of Neo-Zamolxian esotericism is dealt with in one of our specialised works, Zamolxiana, the Neo-Zamolxian Esotericism: Structuring and Hermeneutics² from where we employ some data and images.

² The Romanian original title, Octavian Sarbatoare (2013b) Zamolxiana, ezoterismul neozamolxian: structurare și hermeneutică, Sydney: Sarbatoare Publications.
Phenomenology and esotericism

Neo-Zamolxianism develops practices of creativity led by participants in an innovative environment. There is creativity in myth, ritual and symbol aiming at tracking the path of human spiritual evolution. The new phenomenology of religious manifestation of modern Zamolxianism needs explanations. Garry W. Trompf explains:

The term phenomenology derives from the Greek phainomena (= ‘appearances’) and is meant to remind observers that they should let ‘the materials’ speak for themselves, unfiltered (as much as is possible) by our pre-possessive and over-organizing minds.  

*Fig. 16* (photo Laura Apostol) is a wooden sculptural portrayal of Boerebista/ Burebista, a Thraco-Dacian king contemporary with the well-known roman homme d’état Julius Cesar. We remark “the mythical representations from the Carpathian-Danubian pantheon belong to a civilisation of wood and clay, an atypical world compared to the Greek-Roman pantheon.”

*The Book of Zamolxe* abounds in mythical experience facts. As the religious phenomenology should constantly appeal to history, our phenomenological hermeneutics makes a clear distinction between the Supreme Being, named Lord God (Dumnezeu) in *The Book of Zamolxe*, and the Celestial Beings, the angels as watchers described in the same writing. We deal here with the liaison between mythical history and phenomenology. Raffaele Pettazzoni asserts:

Phenomenology and history complement each other. Phenomenology cannot do without ethnology, philology, and other historical disciplines. Phenomenology, on the one hand, gives the historical disciplines that sense of the religious, which they are not able to capture. So conceived, religious phenomenology is the religious understanding (Verständniss) of history; it is history in its religious dimension.

---

The Book of Zamolxe asserts the Celestial Beings (the watchers) were engaged in ritualistic practices for teachings the earthly humans. Enoch (named therein Ene) brought to Planet Earth The Flower of Life symbol for the aim of developing beliefs among the early humans. Neo-zamolxianism, as evolutionary system, has an esotericism addition to the spiritual picture of Zamolxiana NRM. We shall see further on how the Neo-Zamolxian esotericism is conceived.

There are four foundational columns of modern Zamolxianism, namely: 1. The sacred initiation caves; 2. The sacred Carpathian Mountains (i.e. Cogaions); 3. Deceneus’ spirit as supreme sacerdotal (hieratic) function; and 4. The Belagine Laws. The sacred initiation caves provide the environment where certain initiations could occur. Such caves care connected with Zamolxe’s telluric spirit, as he is the first of the archetypes on the ladder of spiritual evolution (vid. inf.). The Carpathian Mountains milieu is regarded by Neo-Zamolxians as sacred as the Himalayas Mountains are to the Hindus. On occasions, on the mountains in Romania are lighted the Dacian Sacred Fire allowing various kinds of initiations to occur. The third foundational column of Neo-Zamolxianism is the spirit of High Priest Deceneus to be absorbed by people initiated in Decenian priesthood (vid. inf.). No Zamolxian priest or believer could claim to be High Priest, that function is abolished; 7 Deceneus, as High Priest during the antiquity, is a guiding spirit. 8 The last pillar of modern Zamolxianism consists of the Belagine Laws, the utterances of wisdom written in The Book of Zamolxe.

The archetypal image of the evolution system (figure below) is a basic illustration of Zamolxian esotericism. “There are seven traditional Zamolxian archetypes. Each one is accompanied by certain qualities gained through the integration (absorption) of an archetype in the human psychology.” 9 The picture that follows connects Zamolxian archetypes to behaviour; see our Appendix 2 (General table of Neo-Zamolxian psychophysiology and symbolism) for an enlarged picture of psychotherapeutic ideas. About archetypes we assert:

It starts up from Zamolxe archetype, than continues harmonising the seven archetypes in succession, i.e. Zamolxe, Bendisa, Great White Wolf, Jesus Son of Dacia, Thracian knight, Deceneus and Dumnezeu/ Dumnezeea, all related to states of balanced psychology: generosity, happiness, courage & peace, shared love, virtue & dignity, wisdom and spiritual awakening. The concept is developed in the Neo-Zamolxian gnosis, the Zamolxiana set of works. 10

---

7 Initially the Sikh religious tradition has a guru high function held by a man. But the last guru, Guru Gobind Singh, for avoiding the killing of supreme leaders, which happened to some previous gurus, changed the law. Guru Gobind Singh himself was killed, but before dying he transferred the guru title to the holy book of the Sikhs, Guru Granth Sahib.


The walking on the Path of Zamolxe needs the understanding of the man-nature synthesis as well. This is where religious creativity fully manifests in the Zamolxiana movement.

**A return to the man-nature synthesis**

David H. Lawrence launched a Reconstructionist spiritual vision of revival, particularly among the Indo-Europeans, in his work *The Plumed Serpent*, first published in 1926. Although a fictional writing (a novel), the consideration of restoration of primal gods is pertinent and proved to be of perennial inspiration for future generations. Lawrence asserts that,

> if I want Mexicans to learn the name of Quetzalcoatl, it is because I want them to speak the tongues of their own blood. I wish the Teutonic world would once more think in terms of Thor and Wotan, and the tree Igdrasil. And I wish the Druidic world would see, honestly, that in the mistletoe is the mystery, and that they themselves are the Tuatha De Danaan, alive, but submerged. And a new Hermes should come back to the Mediterranean, and a...
new Ashtaroth to Tunis; and Mithras again in Persia, and Brahma unbroken to India, and the oldest of dragons to China.¹¹

Furthermore, a clear spiritual aim is found in that narrative. We learn that,

when our souls open out in the final blossoming, then as blossoms we share one mystery with all blossoms, beyond the knowledge of any leaves and stems and roots: something transcendent.¹²

The analogy humanity-nature is pertinent; the idea of soul blossoming like flowers is visibly present to the spiritual goal of transcendence.

There is human-nature symbiosis found in the modern Zamolxianism discourse developed from the traditional Zamolxianism, as primal religion of Thraco-Dacians. Today the ancient religion has new clothes being settled with the ideas of post-modernity (we might even say beyond post-modernity) where the understanding that Lord God is consciousness is applied to material reality of a conscious universe. This thought pervades Zamolxian spirituality.

---


¹² Ibid., p. 222.
The cult of sacred fire as centrality of Neo-Zamolxian practices

For the early Indo-Europeans, the worship of fire was central and pivotal\textsuperscript{13} and “sacrifice became the most important ritual in Indo-European societies, because it was the re-enactment of the primordial act of creation.”\textsuperscript{14} Among the practitioners of the sacred fire ritual were the ancient Iranians, their veneration of the sacred fire, their book Avesta\textsuperscript{15} and the doctrine of Zarathushtra (Av. \textit{اوستارخاوستارشا}) brought them the name ‘worshipers of fire’ – “a special wagon carried the silver altar and the sacred Aryan fire”\textsuperscript{16} during the expeditions of Cyrus the Great, a Persian king.

Today, the view that sacrifice means killing animals or even humans deserves rethinking. Neo-Zamolxian practices stipulate clearly that such kinds of sacrifices practiced in the ancient times\textsuperscript{17} (as corrupted forms of religion, we say) are now entirely forbidden – see Zamolxe’s Decalogue, law nr. 7, in The Book of Zamolxe.

The importance of the sacred fire is paramount (\textbf{Fig. 19}, left – A Dacian Sacred Fire where materialised a divine feminine image regarded as a hierophany of Vesta, the Goddess of Fire; photo Octavian Sarbatoare). We assert:

First of all, in the presence of The Dacian Sacred Fire, the Romanian may be able to have spiritual and perceptual contacts with gods and ancestors of Romanian people. In the sacred fire resides all gods who are able to manifest in the human mind as states of consciousness.\textsuperscript{18}

Neo-Zamolxian followers keep the Day of the Sacred Light within the family when the domestic priest leads the ceremony of Dacian Sacred Fire consisting usually of alight candles or a fire burning in a special container.

\textsuperscript{13} Alexei Nour (2005 [1941]), \textit{op. cit.}, p. 111.
\textsuperscript{15} It should be noted here the semantic resemblance between Avesta, the name of the sacred book of Zoroastrians, and Vesta as name of the goddess of fire for the Thraco-Dacians and the Romans. Avesta could simply mean worship ‘to Vesta’ (a-Vesta), serving the worshipers of fire (i.e. the Zoroastrians).
\textsuperscript{17} Carole M. Cusack (2011), \textit{op. cit.}, pp. 21-5; 64-7; 163. Cusack’s writing, a unique study of the sacred tree covers the ancient and medieval manifestations only. A more inclusive future revision may add fir-tree as well, in the context of ancient and modern beliefs.
\textsuperscript{18} Octavian Sarbatoare (2014b), \textit{op. cit.}, p. 27.
The Book of Zamolxe abounds in references concerning the sacred fire (VIE. 1. 91; VIE. 2. 10; VIE. 2. 17; VIE. 2. 20; VIE. 2. 61; VIE. 3. 4; VIE. 3. 57; VIE. 3. 66-8; VIE. 3. 71; VIE. 3. 86; NEM. 1. 11; NEM. 1. 13; NEM. 1. 31; NEM. 1. 58; NEM. 1. 64; NEM. 1. 80; NEM. 1. 86; NEM. 1. 119; NEM. 4. 39; NEM. 5. 167; NEM. 5. 215; NEM. 6. 58; NEM. 6. 70; NEM. 6. 72; NEM. 6. 75; LEG. 1. 41, LEG. 1. 128; LEG. 3. 73; LEG. 3. 88; IUB. 2. 89; IUB. 5. 16; IUB. 6. 27, etc.).

Fig. 20 – A sacred fire ceremony held at Zamolxe’s temple at Detunata, Romania, 2013 (Photo Laura Apostol).

There are special utilisations of the sacred fire, like for instance the asking of the deceased to reincarnate (metempsychoysis method), or calling a certain spirit to come and live along a personal soul (metempsomatosis technique). The Book of Zamolxe mentions that “fires of immortality were lighted over the places where rested the ashes of the departed, for calling them to reincarnate” (LEG. 6. 125).

One of most interesting Neo-Dacian places of warship is The Temple of Giants (Fig. 21, left, photo Octavian Sarbatoare) located in the northern region of Oltenia, south-east of Romania. It has a secret location in an environment believed to be a natural temple for thousands of years. The hearth was constructed in the year 2013; the local Neo-Zamolxian followers do often visit the place in order to perform sacred fire ceremonies.
Esotericism, practice, and priesthood

Neo-Zamolxian practices and priesthood

Ancient accounts of body, mind and soul healing used by the Thracians are found in Plato’s (427 BC – 347 BC) texts, particularly *Charmides* 156d-e, 157a (vid. inf.). That information is a basis for Zamolxiana holistic practices of spiritual awakening on the path of immortality. The methodology of healing exposed by Plato rephrases Socrates in a dialogue with a friend Charmides (Gr, Χαρμίδες). Socrates supports the idea that the true physician does not treat a disease as being singular part of the problem, but take into consideration the entire body. Socrates learned that method from a Thracian physician testifying thus:

Such, then, Charmides, is the nature of this charm. I learned it on campaign over there, from one of the Thracian physicians of Zalmoxis, who are said even to make one immortal. This Thracian said that the Greeks were right in advising as I told you just now: “but Zalmoxis,” he said, “our king, who is a god, says that as you ought not to attempt to cure eyes without head, or head without body, so you should not treat body without soul”; and this was the reason why most maladies evades the physicians of Greece – that they neglect the whole, on which they ought to spend their pains, for if this were out of order it was impossible for the part to be in order. For all that was good and evil, he said, in the body and in man altogether was sprung from the soul, and flowed along from thence as it did from the head into the eyes. Wherefore that part was to be treated first and foremost, if all was to be well with the head and the rest of the body. And the treatment of the soul, so he said, my wonderful friend, is by means of certain charms, and these charms are words of the right sort: by the use of such words is temperance engendered in our souls, and as soon as it is engendered and present we may easily secure health to the head, and to the rest of the body also. (Platon, *Charmides*, 156d-e and 157a) (Gr. Τοιούτον τοίνυν ἐστὶν, ὁ Χαρμίδης, καὶ τὸ ταύτης τῆς ἐποδῆς. ἐμαθὼν δ’ αὐτὴν ἔγαγέ τεκεὶ ἐπὶ στρατιάς παρὰ τίνος τῶν Θρακῶν τῶν Ζαλμοξίδος ἑατρῶν, οἱ λέγονται καὶ ἀπαθανατίζειν. ἐλεγε δὲ ὁ Θράξ οὗτος, ὦτι ταῦτα μὲν οἱ Ἑλληνες, ὧ νῦν δὴ ἔγαγεν ἡλεγον, καλῶς λέγοιεν ἄλλα Ζαλμοξίς, ἔφη, λέγει δ’ ἡμέτερος βασιλεύει, θεὸς ὡς, ὅτι ἄσπερ ὠρθάλμοις ἄνευ κεφαλῆς οὐ δεῖ ἐπιχειρεῖν ἵσσαι οὐδὲ κεφαλῆς ἄνευ σώματος, οὕτως οὐδὲ σῶμα ἄνευ ψυχῆς, ἄλλα ταῦτα καὶ αἷτιν εἰν τοῦ διαφεύγειν τοὺς παρὰ τοῖς Ἑλλήνῃς λατρεύον τὰ πολλὰ νοσήματα, ὧτι τοῦ ὅλου ὑμελάλοιν οὗ δέοι τὴν ἐπιμέλειαν ποιεῖσθαι, οὐ μὴ καλῶς ἔχοντος ἄδυντον εἰν τὸ μέρος εὖ ἔχειν. πάντα γὰρ ἐφὶ ἐκ τῆς ψυχῆς ἀρμῆσαι καὶ τὰ κακὰ καὶ τὰ ἀγαθὰ τὸ σώματι καὶ παντὶ τῷ ἀνθρώπῳ, καὶ ἐκείθεν ἐπιρρέειν ὡςπερ ἐκ τῆς κεφαλῆς ἐπὶ τὰ δυματα). δεῖν οὖν ἐκείνο καὶ πρῶτον καὶ μᾶλλον θεματίζειν, εἰ μέλλει καὶ τὰ τῆς κεφαλῆς καὶ τὰ τοῦ ἄλλου σώματος καλῶς ἔχειν. Θεραπευόμεθα δὲ τὴν ψυχὴν ἐφὶ, ὁ μακάριε, ἐποδίας τισιν τὰς τ’ ἐποδίας ταῦτας τοὺς λόγους εἶναι τοὺς καλοὺς. ἐκ δὲ τῶν τοιούτων λόγων ἐν ταῖς ψυχαῖς σωφροσύνην ἐγκατεστάθει, ἢς ἐγγενομένης καὶ παρούσης ῥάθιν ἢν εἶναι τὴν υγίειαν καὶ τῇ κεφαλῇ καὶ τῷ ἄλλῳ σώματι πορίζειν).19

Certain practices evolved in Neo-Zamolxianism taking into account Plato’s data.

---

The practice of charms is ancient and common amongst the Romanians; such rituals maintaining trails of pre-Christian myths belonging to an Indo-European religious content.\(^{20}\)

A relevant explanation about Zalmoxis and the cult of the sacred fire is found in Diodorus of Sicily (Diodorus Siculus):

Thus it is recorded that among the Arians Zathraustes\(^{21}\) claimed that the Good Spirit gave him his laws, among the people known as the Getae who represent themselves to be immortal Zalmoxis asserted the same of their common goddess Hestia. (Gr. \textit{παρὰ μὲν γὰρ τοῖς Ἀριανοῖς Ζαθραυστὴν ἱστοροῦσι τὸν ἀγαθὸν δαίμονα προσποίησασθαι τοῖς νόμοις αὐτῷ διδόναι, παρὰ δὲ τοῖς ὄνομαξομέναις Γέταις τοῖς ἀκαθανατίζομεθα Ζάλμοξιν ὡσαίτως τὴν κοινὴν Ἑστιαν}).\(^{22}\)

We may infer there was a common sacred fire tradition of the Arians, and Zamolxhe received the laws (known as \textit{The Belagine Laws} or \textit{Zamolxe’s Laws}) from Vesta (Hestia), the goddess of fire. Indeed \textit{The Book of Zamolxe} narrates the story in NEM. 11. 72-83.

That being said about the ancient cult of the sacred fire lets now see how Neo-Zamolxianism has structured its practice. Individual and group general practices were mainly developed by our work \textit{Zamolxiana, the Neo-Zamolxian Practice of Immortality: Holistic Therapy and Spiritual Evolution Techniques}, published in 2013 in Romanian language,\(^{23}\) in an esoteric vision of the creed. We briefly have their presentation. The writing informs about six steps of body, mind, and soul optimisations, namely:

1. The knowledge of \textit{Lord God’s Commandments}, Zamolxe’s Decalogue, and \textit{The New Belagine Laws}
2. The practice of physical exercises
3. The practice of breath exercises
4. The practice of concentration exercises
5. The practice of meditation exercises
6. The practice of immortality

\(^{21}\) Certainly the author wants to write about Zarathushtra – Av. \textit{اوهرام‌ام‌تران}, the prophet of Zoroastrians, and the Good Spirit Ahura Mazda (Av. \textit{اوهرام‌ام‌تران}). Zoroastrians were and are still known today as the worshippers of sacred fire, “at Udvada in Gujarat state is kept the Iranshah Atash, the fire said to be rescued by Zoroastrians from Iran at the time of their migration to India”, Octavian Sarbatoare (2004) \textit{Messianic Ideas: Historical Sources and some Contemporary Expectations of Fulfilment}, Honours Thesis, Sydney eScholarship Repository: The University of Sydney, p. 73.
\(^{23}\) Octavian Sarbatoare (2013c), \textit{op. cit.}, passim.
The aim of such practices is the gradual awakening of self-consciousness (Gr. *gnothi seautón* - γνωθι σεαυτόν). A practitioner proceeds systematically to following gradual steps fully aware of the outcome.

First, there is a reading and study of *Lord God’s Commandments*, *Zamolxe’s Decalogue*, and *The New Belagine Laws* (216 in number). *The Book of Zamolxe* stipulates why there are 216 *Belagine Laws*, when the Great White Wolf said: “I have written these laws to revere Pythagoras who believed in the power of the number two hundred and sixteen. But truly, the good laws for the people are countless” (LEG. 1:48-9). *Lord God’s Ten Commandments* are found in *The Book of Zamolxe* (VIE. 1. 86-97) thus:

(1) I am Lord God, your Lord God, you man do not make gods as your mind tells you. (2) Gods are powers in the world; any depiction of them cannot replace those powers. If you make a picture or an idol, or whatever you believe is a resemblance of power-gods, keep in mind that you do not venerate that picture or idol, or any resemblance your mind gave to those powers, but in that embodiment you worship My powers shown to people. (3) Follow Lord God’s path of light; do not take in vain His name. (4) Every seventh day you shall rest after working in the other days. And at least once in seven days you have to light and contemplate the Sacred Fire that is your connection with Lord God. (5) You should honour your father and mother, if they follow Lord God’s light. But, if their minds are in darkness you run away from them. This way your life will be good and you live many healthy years. (6) Do not kill unjustly. (7) Do not dive in passions; restrain your urges that suck your energy. (8) Do not desire having things belonging to someone else, or take what others have, if that is not your due. (9) Follow the truth; do not testify wrong against anybody. (10) Restraining yourself from acquiring things that are not useful to you and give to others those objects that your possess in excess.24

*Zamolxe’s Decalogue* in *The Book of Zamolxe* (NEM. 11. 87-98):

1. Oppose the evil, follow the truth, look for justice, and fill your soul with light. By pursuing that the power of darkness diminishes.
2. Live in harmony with people, but if not peaceful they should be confronted for their minds are mastered by darkness.
3. The human being who makes errors should repair the wrong if is still possible, if not that person is to get punished for those mistakes.25
4. Pay respect to everybody, but if someone does not deserve the honour you bestow, then ignore that person.
5. Whatever you do follow Lord God’s light.
6. People who get the Spirit of Wisdom go in Lord God’s realm and they attain immortality.
7. To Lord God or gods do not make ever sacrifices by killing creatures or destruction of flowers and fruits; divinities do not need the material offering of human beings. Your sacrifice has to be understood as giving up mayhem in your thoughts, words, and actions.

24 Our translation from Cartea Lui Zamolxe.
25 The Book of Zamolxe shows that forgiveness may also apply (See LEG. 1. 116; LEG. 1. 156; LEG. 5. 150; IUB. 6. 90).
8. Learn from every nation what has its best, thus the light of your nation will shine brighter.  
9. Live simply, nicely and justly.  
10. Gaze upon the flame of the sacred fire that is your tie with Lord God.\textsuperscript{26}

The first ten Belagine Laws (LEG. 1. 57-80):

1. Lord God is WHO HE IS in His limitless and everlastings. We people gave Him many names, as our minds tell us. But truly He has no name.  
2. Lord God has His Being in the Living Fire. By the Living Fire The Lord creates and destroys worlds. Lord God, the creator al all that is, rests in the purple heaven, He is the Living Fire exited always in the sacred light.  
3. Lord God, starting from a sparkle of His Spirit, created the human being. And that sparkle entered into the matter, covered itself with matter and gradually evolved into creatures resembling more and more Lord God. The creatures are on the path of becoming Lord God; they raise their Self-Consciousness until reaching that of Lord God’s in which they dissolve.  
4. Lord God lives in many worlds. As long as He Is, He continuously creates. The Lord reveals himself in His creation and in the creatures’ souls. Those creatures of higher mental power know better Lord God. The reality sprouting from human mind has no limits for it is of the same nature as that created by Lord God’s mind.  
5. All that exist is the creation of Lord God. Lord God is unique; the human being should not make gods as the mind tells him.  
6. Lord God is Father and Mother for us the human beings, for we regard Him as THAT who created our bodies and minds and souls.  
7. The great creators are those creatures having heavenly minds, because their awareness gives them the power to create along Lord God, The Living Fire in the purple heaven.  
8. The human mind has no limits of thought, thus the reality coming out of it has no limits either. The human degree of judgment decides its participation in the unlimited universe. But for own life, the man should establish boundaries as suitable to certain moments in time because there are trails left by the past in his life.  
9. Lord God reveals Himself through man’s soul. Man’s rules of life are given by his knowledge of wisdom. All creatures make own rules of living as much as they understand Lord God’s light.  
10. The light do follow the light, the darkness follows the darkness. You should pursue Lord God’s light, and do not tarnish His name.\textsuperscript{27}

The practice of physical exercises has the aim of harmonising the functioning of the human body, this fact having implications upon human mental and soul balancing. There are physical exercises, static and dynamic, resembling yoga, Tai Chi, fitness, etc. They have to be learned from qualified instructors or by reading good books. The practice of breath exercises aims at materialising the cosmic energy into human vital energy; the main breath exercise is known as \textit{Zamolxian breath}. There are other breath exercises invigorating the internal human organs

\textsuperscript{26} Our translation from \textit{Cartea Lui Zamolxe}.  
\textsuperscript{27} \textit{Ibid.}
such as, lungs, liver, stomach, organs of evacuation, and heart. Furthermore, the practice of concentration exercises has the goal of raising the quality of the human mind. We distinguish here static and dynamic concentration exercises. The practice of meditation exercises consist in spatial concentration, the multidirectional flow of thoughts towards the object of meditation, be it real or abstract. Such meditation may use two words of power Zam and Ram, as sorts of mantras. The practice of immortality is concerned with advanced forms of methods heightening the state of mind awareness that leading to personal deification (Gr. theosis – θεοσία) as the Geto-Dacian tradition asserts (vid. sup.). It means the raising up on The Cosmic Cogaion (i.e. celestial sacred mountain) the seven steps from periphery, of red colour representation, to the purple centre that is the top of the spiritual journey (Fig. 22, on the left; see also Appendix 3).

Pertinent information in relation to the state of immortality, as believed by Geto-Dacians, sprouts mainly from Herodotus’ spiritual accounts about the Getae population. Geto-Dacians belief in immortality surfaces in Herodotus’ Book IV, 93, a text continuing narrating the story of the expedition of Persian king Darius against the Scythians in the year 514 BC, “Πρὶν δὲ ἀπικέσθαι ἐπὶ τὸν Ἰστρὸν, πρώτους αἰρέει Γέτας τοὺς ἀθανατίζοντας”29. Prior to Mircea Eliade’s interpretation (vid. inf.) the wording was translated in English as: “Before reaching Istrōs [Darius, king of Persians] firstly defeated the Getae, who believe to be immortals.”

28 In his campaign against the Scythians, the Persian kind Darius encountered the Getians. An account of confrontation between the Getians and the Persians is narrated by Dumitru Berciu and Adina Berciu-Drăghicescu (1986) Războiul dintre geţi şi perşi 514 i.e.n., Bucureşti, Editura Militară (Eng. The War between the Getians and the Persians 514 BC).

29 Greek original scripts in Reginald W. Macan (1973), op. cit., p. 66.
Herodotus, in his *Histories*, Book IV and V, uses the ancient Greek verb ἀθανατίζειν – άθανατιζειν. Mircea Eliade had a different interpretation of its meaning asserting: “It is true, the verb ἀθανατίζειν (cf. Herodotus V, 4) does not mean “to believe to be immortal” but “to make immortal”.”\(^{30}\) In consequence the above script should be translated “Before reaching Istros [Darius, king of Persians] firstly defeated the Getae, who make themselves immortals.” As “this ‘immortalisation’ is obtained by initiation”\(^{31}\) we deduce that Geto-Dacians were engaged in spiritual and religious practices allowing the making of themselves immortals and consequently believing that they were immortals.

Another matter of great importance for building our argument is priesthood. The major role of priest in Zamolxiana movement is to contribute to the heightening of human consciousness. A note of clarification is needed, modern Zamolxianism does not create a priestly class to replace the one currently existent within the Romanian Orthodox Church.\(^{32}\) Although priesthood may be a vocation for some people, several of its usual functions could be performed by any Zamolxian follower. Particularly, baptism, rites of passages,\(^{33}\) marriage, or leading a ceremony of the Dacian Sacred Fire, etc.; such spiritual activities do not need the exclusive presence of a qualified Neo-Zamolxian (Decenian) priest. But, other ordained priests do ordaining someone as priest or priestess only. Thus, it will be common for a mother or a father to baptise own infant, or to perform a rite of passage for a toddler or a child of puberty age, etc. However, for the sake of having extended experience and deep spiritual knowledge, a qualified Zamolxian priest would perform all the above tasks as well as specific initiations related to Neo-Zamolxian practices.

The Decenian priest may lead the Dacian round dance (Rom. *hora dacică*) surrounding the sacred fire (*Fig. 23*, left. Photo Laura Apostol). This ritual of unity signifies the Romanian persistence of surviving as a nation and in keeping its native features alive.

Neo-Zamolxian hieratic class comes from two sources, one is the already ordained Romanian Orthodox priests (the rationale is that they are the traditional successors of Zamolxian priests who were converted to Christianity); the other resource is through special initiation into priesthood. The priestesses enter the Neo-Zamolxian sacerdotal group through initiation only.

---

31 Mircea Eliade (1992), *loc. cit.*
Of utmost importance to know is that Zamolxiana, as NRM, has no founder and no priest of ultimate status, i.e. a High Priest. In Neo-Zamolxianism the High Priest is a guiding spirit instead of a person of great sacerdotal power, as it was the case during the time of Thraco-Dacians. The spirit of the High Priest Deceneus (who lived at the end of the first millennium BC) is the model for the entire Neo-Zamolxian sacerdotal class; his qualities are depicted in *The Book of Zamolxe*.

The initiation into Decenian priesthood needs the performing of a special oath taken by those men and women wishing to be ordained into priesthood in the presence of The Dacian Sacred Fire. Known as *The Oath of Neo-Zamolxian priesthood*, it runs thus: “I swear on forefathers’ Lord God, on Zamolxe the ancestor god, on the guiding spirit of the High Priest of Thracians, and on Belagine Laws, to serve the justice and truth. I swear to live my life in piety and love towards Lord God and people, to take care of Lord God’s creation, to bring, to the best of my abilities, the divine light in people and oppose the darkness of their souls. I swear to live a sparing life, avoid acquiring luxuries or pursuing honorific titles during my lifetime. As Zamolxian priest(ess), I swear to perform honestly my duties, avoid wearing gold, silver and other precious things, and dress in clothing of light colours. Freely, I enter into the corps of priesthood of the people of gods, and if I don’t respect my vows I deserve divine and human punishment. Zău! Zău! Zău!”

Taking a closer look at the wording of the oath reveals the fact that the new sacerdotal class pursues spirituality, in so doing avoids becoming a group of social exploiters of religious believers. Priests and priestesses must have good education, shun acquiring honorific titles that put them in positions of socio-political power. The Priesthood of Neo-Zamolxian kind is more of a call to spiritual duty instead of a profession; it requires grace, dedication, simply living and wisdom. By ordaining female priests (priestesses) into the fold, Zamolxiana movement restores Mother Goddess’ sacerdotal position.

*Fig. 24 – A Priestess and a girl holding Zamolxe’s rod of wisdom; detail on the upper right shows The Flower of Life engraved on the rod (photos Laura Apostol, 2013).*

---

Another relevant pledge used in Zamolxiana movement is *The Oath of Zamolxian Knights*. Although the vow does not lead to priesthood *per se*, a Zamolxian knight has a special mission; his (or her) heraldry duties are divine given. Such responsibilities are more in tune with civic society, although they may be regarded as ‘monk soldiers’. During the initiation, the man or woman, wishing to become Zamolxian knight, say an oath in order to join the order.

*The Book of Zamolxe* mentions *The Oath of Zamolxian Knights* thus: “I swear on Zamolxe’s rod of wisdom, on Thracian knight from Varanha, to serve the justice and truth. I swear to be in battle strong like the flying hawk, like the whirling waters to overturn enemy’s rock, like the fiery wind to destroy the evil. I swear on Zamolxe’s heart to be faithful to my nation, to kneel down the oppressor, and rise up the humbled. I swear on The Dacian Sacred Fire, to keep alive the flame of love for people, to bring to light the people of the world. May God’s living fire accompany me! Zău! Zău! Zău!”

There is one more sacerdotal class, the Pileati priesthood who swear both oaths. That makes them suitable for priestly function within the military, as well as in other social positions requiring high civic responsibilities, such as in politics or judiciary system, etc. Organising and regulating Neo-Zamolxian priesthood is at the present time an ongoing task, but the major ideas are already known (*vid. sup.*) mainly from *The Book of Zamolxe* that has descriptions of sacerdotal ordaining methods.

**Conclusion**

In summary, from the start of unveiling the findings of this chapter, we say that Neo-Zamolxianism is rich in features of spiritual and religious kinds. The esotericism and particular practices of various sorts add more to the panorama. Certain aspects of the phenomenology of Neo-Zamolxian religion were tackled; we found that appealing to the history of mythical construct, the mythical representations of the Carpathian-Danubian pantheon belong to a civilisation of wood and clay. We also identified the four pillars of modern Zamolxianism, namely: 1. The sacred initiation caves; 2. The sacred Carpathian Mountains (*i.e.* Cogaions); 3. Deceneus’ spirit as supreme sacerdotal function; and 4. The Belagine Laws. Each one of them has specific attributes. Living the life of a Neo-Zamolxian believer entails knowing the pillars of Neo-Zamolxianism.

Then, continuing the esoteric construct of Zamolxiana movement, we exposed the archetypal representation of an evolutionary system consisting of seven steps,

---

35 The oath is found in *The Book of Zamolxe*, LEG. 2. 45-50. The words **Zău! Zău! Zău!** cannot be translated, as it is an utterance of considerable power. Varanha land (Vlanha or Vlaha) is regarded by *The Book of Zamolxe* as the ancestral name of Dacia (LEG. 2. 18).
namely Zamolxe, Bendisa, the Great White Wolf, Jesus Son of Dacia, the Thracian knight, Deceneus, and Dumnezeu/ Dumnezeea (i.e. Lord God/ Mother Goddess). The archetypes are to be regarded as generators of certain balanced human behaviour respectively, generosity, happiness, courage, love, virtue, wisdom, and spiritual awakening.

The Reconstructionist approach to Neo-Zamolxianism is part of an earlier inspirational vision of spiritual revival of Indo-Europeans, as launched by David H. Lawrence, a writer of insights; his idea of the restoration of primal gods is in tune with man-nature synthesis. We have shown that modern Zamolxianism holds the worship in the presence of the sacred fire as pivotal practice just as the early Indo-European had. In truth de Dacian Sacred Fire re-enacts the Arian Sacred Fire. *The Book of Zamolxe* abounds in references about the sacred fire of various functions.

Neo-Zamolxian practices may be regarded primarily as of holistic nature with applicability in various religious ceremonies. Such practices pertain to immortality as state of consciousness, and the healing of body, mind and soul. Plato and Diodorus of Sicily tackled the themes in their writings of antiquity. Zamolxiana has structured its practices in six steps, namely: 1. The knowledge of Lord God’s Commandments, Zamolxe’s Decalogue, and The New Belagine Laws; 2. The practice of physical exercises; 3. The practice of breath exercises; 4. The practice of concentration exercises; 5. The practice of meditation exercises; and 6. The practice of immortality. We briefly engaged in their presentation emphasising of results towards soul awakening and ‘the making of immortal state’, áthanatizein, as Herodotus V, 4, script implies.

A key subject we engaged in was Neo-Zamolxian priesthood coming from two sources. One of them is the Romanian Orthodox clergy; the current Romanian Orthodox priests are also Zamolxian (Decenian) priests, the former being the traditional successors of Zamolxian priests converted to Christianity. The second source is through initiation; men and women may enter into the sacerdotal class. The Neo-Zamolxian priestess reconstructs the sacredness of Mother Goddess. There is a special pledge, *The Oath of Neo-Zamolxian priesthood*, permitting the joining of Zamolxian priesthood. Another vow is *The Oath of Zamolxian Knights* pertinent to those wishing to join the brotherhood.

That being said, we should know more about the Neo-Zamolxian social reality among the Romanians, a subject next to follow.

---

36 We find improper the semantic use of ‘worship of fire’ as scholarly literature often describes the Indo-European practice; instead the appropriate wording is ‘worshiping gods in the presence of the sacred fire’ that acts as intermediary between the humans and gods.
The Foundations of Zamolxiana New Religious Movement

Chapter 5

Social reality and Zamolxiana as emerging society

Social reality is a social construct; humans are constantly engaged in meaning-making activities in building cultures and ideology.\(^1\) This chapter will expose Neo-Zamolxianism as social reality, a religion and spirituality in the making, generating an emerging Zamolxiana culture\(^2\) as nativistic and revitalising social movement within the Romanian society in general and Romanian spiritual community in particular. We shall see how the features of Zamolxiana NRM become distinct within Romanian spiritual society, and how various activities take place. Afterward, we discuss the individual and the family approaches to Neo-Zamolxian practices along with happenings of sort for social groups and communities. We construct a brief argument of critique of Neo-Zamolxianism, and then attempt to hypothesize its developments in the future.

Individual encounter with the divine manifestation (epiphany) takes multiple forms. One of the testimonies emerging within Zamolxiana is found in Romavia (2011) writing. A person, named Codrin, had a meeting with Zalomxe (named Zalmoxis within the text) during a meditation session inside Ialomita Cave, the Bucegi Mountains, in Romania, thus narrating:

After about 15 minutes, the inner light unites with the outer light, and the cave was now lighted in the physical plane. Codrin realised the unusual manifestation. Slightly he opened his eyelids. Right in front of his eyes appeared an image that made his soul throbbing intensely. In the middle of that light projections, looking at him, was shining Zalmoxis, as king of the free Dacians, holding over his head the crown resembling that of the Romanian prince rulers (voivodes). His arms were at length opened for hugging all of them. An overwhelming joy and great power sprouted from his being while making towards them. The white shining image gradually grew blurred until disappeared entirely. Codrin, flabbergasted with happiness, closed his eyes; tears of gratitude flew over his face.\(^3\)

---


\(^2\) Zamolxiana European social movement joins Europeans and others Indo-European groups of the kind, such as Romuvan for the Lithuanians; Keltarian Druidism and IMBAS for the Celts; Rodnovery (‘native faith’) for the Slavs; Heathenry/ Ásatrú, and The Troth for Germanic people; Nova Roma, Temple of the Religio Romana, Mithraeum, and The Julian Society for the Italians; Hetanosutyun for the Armenians; Hellenism, and Neokoroi for the Greeks; Dievturiba for the Latvians; Ósmagyar Vallás (Tengrism) for the Hungarians, etc. The world ethnic religions are getting organized; there is a World Congress of Ethnic Religions forum.

\(^3\) Our translation from Romavia (2011), *op. cit.*, p. 28.
A nativist and revitalising social movement

The argument developed so far depicts Neo-Zamolxianism as an evolutionary and progressive social movement of religious and spiritual sort. We find out that, when social movements seek to make up for some cultural declension one can read them as revitalising, or, if it is a question of indigenous people hoping to save their traditions, as nativist.4

Both attributes apply to Zamolxiana movement. In opposition to it, the modern Zamolxianism cannot be labelled millenarian movement. Describing the features of such a social movement Garry W. Trompf asserts:

When the stress is on finality, totality, perhaps also on the imminence of a great future outcome resolving persistent human problems, the term “millenarian movement” can be employed.5

Neo-Zamolxianism does not point out on finality of any kind, or to a total solution, or the coming of an event resolving great human problems. An explanation in a nutshell of Neo-Zamolxian ideas is provided in our work I am Zamolxian: The Primer of Dacian Spiritual Renaissance, thus:

We emphasise mainly the quality of the Neo-Zamolxian stream of ideas as spirituality and religion free of dogma and irrelevant rituals. Their structuring and conceptualisation are collective contributions, not at all a result of one-person revelation. The outcome contains the reality of the modern man, the fact that we live in the third millennium. Neo-Zamolxian faith brings rationality within the man-divinity connection and integrates humanity with nature by emphasizing the symbiotic relation between the two. The man is not the master of nature, as the Judaeo-Christian Bible erroneously advocates, but part of it.6

We gradually have shown in our argument some nativist, revitalising, and rebirth features of Zamolxiana as an evolutionary religious movement among the Romanians. But there is more to say about it. Zamolxiana has not only a theoretical Reconstructionist profile of a social movement, but is also engaged in various activities of wider implications.

One of such relevant actions did happen in the year 2012, during a festival event under the auspices of Planetary Summit Terra 3 international organisation supporting the philosophy of nature. Pertinent associations and societies did sponsor the occasion of an eclectic nature.

---

5 Ibid., loc. cit.
The Foundations of Zamolxiana New Religious Movement

"When all hope will seem lost, then redemption comes" – P. Arsenie Boca.

"Be the change you expect, get involved" – M. Gandhi.

Dears, Citizens of this Planet,


Fig. 25 – Top part of the leaflet advertisement for Planetary Summit Terra 3 held in 2012.

The Planetary Summit Terra 3 invitation is addressed to the entire world as a rational and spiritual cry concerned with the world problems and the finding of solutions, as the second part of the advertisement shows (next figure).

In the program:

Conferences with the themes: Humanity at a crossroads, Evolution of the planetary cosystem, Bio-photonics, Noosphere, Maya Syncronary, Earth Charter, Quantum Leap, Free Energy, Ancestral Traditions.

Ancestral and traditional celebrations in Europe and in the world: Call of the Ancestors, Ancestral fire, art and sacredness.

Laboratories of the Rainbow children, Light and Color - shows, Revival of the Civilization.

Bardavavillage, 01 03 2012

Organizers,

Ovidiu Victor Cosbuc, Constantin Biris, Alexandru Tokar, Valerio Donzetti

Fig. 26 – The bottom part of the leaflet advertisement for Planetary Summit Terra 3.

The add speaks for itself, having features of New Age, Shamanism, Human evolution, ecology, humanity resource management, Mayan spirituality, etc. The call for ancestors and lighting the ancestral fire makes the summit event part of the Reconstructionist endeavour of Zamolxiana new religious movement.
The gathering has included the Dacian Sacred Fire ceremony performed at the altar of the Great White Wolf deity (Fig. 27, left, photo by Octavian Sarbatoare), an ad hoc build for the event only.

Other specific Neo-Zamolxian practices utilize the ceremonies of rites of passage concerning birth, marriage, and death. There are methods of doing that; for instance, The Book of Zamolxe narrates how his father Pandera performs the Dacian baptism to the infant Jesus (IUB. 3. 25-30) thus:

Într-o dimineață, înainte de râșăritul soarelui, Iosif a plecat la lucru și a lăsat-o în casă pe Maria cu pruncul. Și după puțin timp a venit Pandera care i-a spus Mariei: „Iată curând va râșări soarele. Să-l ducem pe băiat în grădină că acolo vreau să-I fac botezul dacic, după obiceiul străbunilor mei și să-l dau un nume.”
Și au mers în curtea casei unde Pandera a aprins un foc în care a aruncat tămâie și ierburi frumoase miroitoare. Și a pus apă proaspătă într-un vas. Când au apărut primele raze de soare Pandera a luat copilul în braț și a spus: „Să te vadă acum și focul și soarele și cerul. Ești copil al focului. Tu să aduci înțelepciune lumii.”

English translation:

One of the mornings, before the sunrise, Joseph went to work leaving home Mary with the baby. After a short time came Pandera who said to Mary: “Soon the sun raises. Let’s take the baby to the garden because there I shall baptise him the Dacian way, following the custom of my ancestors, and give him a name.”

And they went to the house lawn where Pandera lighted a fire in which he threw frankincense and fragrant herbs. Then he took fresh water in a jar. When the first sunrays appeared Pandera took the baby in his arms and said: “Be seen by the fire, the sun, and the sky. You are fire’s son. You should bring wisdom to the world.”

Then Pandera soaked his right hand fingers in water and wetted baby’s forehead saying: “I baptise you with living water, sacred fire and Zamolxe’s spirit. I name you Jesus and surrender you to Lord God. In flesh you are my son, but in spirit you are the son of Lord God. You are Jesus Son of Lord God!”

Our English translation from the Romanian original script.
Although we have no knowledge of the nature and extent of modern Dacian baptism events happening so far, the procedures exist, as Jesus’ baptism by his father Pandera is a model. Quite a similar case occurred in *The Book of Zamolxe*, NEM. 1. 29-31, when the infant Zamolxe was baptised by Crăciun, his father, in the presence of Dacian Sacred Fire. That could be a model as well. But indeed the issue is a matter of spiritual-religious imagination.

A Neo-Dacian marriage and wedding ceremony did occur during the year 2013 (Fig. 28, up – Photo Florin Mureșan). People dressed in white costumes, or the Romanian folk garment, participated to the first Dacian wedding in the modern times. That took place at Zamolxe’s temple at Detunata Mountain. A Decenian priest and the Goddess of Fire priestess led the ceremony. People stood in a queue to express their well wishes and offer gifts to the newly wedded couple. Dacian dragon flag was raised, and then Dacian Sacred Fire lighted. On the other hand, the unusual practice of open-air incineration of a departed prevented so far the performing of a Dacian ritual incineration, although a civic burning of a dead person is available. The Romanian Orthodox Church opposes the practice of incineration. Such a Dacian ritual resembles that of the Hindus, i.e. the dead body sits on a stack of wood that is alighted; while the wood burns, the fire consumes the body as well. It is envisaged that in the future Zamolxiana movement may be able to build funerary temples. Such constructions will be exclusively dedicated to the incineration of human remains, while certain rituals of departure may be performed.
The individual and the family

A practitioner of modern Zamolxianism is that person following The Book of Zamolxe’s specific rituals and keeping its rules of behaviour. Zamolxe’s Decalogue is the quintessence of laws to be taken into account. For followers committed to elaborated practices, our writing Zamolxiana, the Neo-Zamolxian Practice of Immortality: Holistic Therapy and Spiritual Evolution Techniques (vid. sup.)\(^8\) provides the means to investigate holistic healing and mystery and soul salvation techniques.

The freedom of sexual relations man@woman (reflected by polyamory) is a feature of Neo-Zamolxianism. In conjunction with it there may be ascetic practices as well, for the purpose of catharsis, purification. The interaction between opposite sexes should not be easily labelled neo-hedonism. We rather deal here with sacred sexuality instead of an extended hetaerism (hetairism), in which men communally share women, and women communally share men. The sacred sexuality issue pertinent to modern Zamolxianism was discussed in our work Zamolxiana, practica neozamolxiană a nemuririi thus:

The person of judgement realises the importance of such subjects and assesses as absurd the idea that humanity is a product of sin as human sexuality. In fact the existence of humankind is an act of sacrality for its creative power of demiurgic sort. On such large avenues, the Neo-Zamolxianism evaluates human sexuality (either monogamous or polygamous) as being essential to the natural procreation of humanity, but in the same time indicating the sexual options leading to states of higher consciousness by adopting certain practices.\(^9\)

Consistent with Dacian ancestors’ tradition, a new feature Neo-Zamolxianism brings to the Romanian society (and to communities over the world adopting the faith) is in the area of family configuration, as monogamous or polygamous (polygynous or polyandrous).\(^10\) Monogamous marriage is that between a man and a woman; polygynous marriage is that between a man and two or more women; polyandrous marriage is that between a woman and two or more men. A marriage settlement is not strictly necessary. There may be polyamorous relationships; the notion of polyamory is largely defined as consensual, ethical, and responsible non-monogamy. That entails the practice, desire, or acceptance of having more than one intimate relationship at a time with the knowledge and consent of everyone involved. As far as we know, there is no research study to find out the extent of polyamorous practice of Neo-Zamolxian kind amongst the Romanians.

---

\(^8\) Writing not yet translated from the original in Romanian language, Octavian Sarbatoare (2013c), op. cit. This work has an English summary on p. 76.
\(^9\) Our English translation from Octavian Sarbatoare (2013c), op. cit., p. 61.
\(^10\) The Neo-Zamolxianism does not discuss homosexuality, a theme to be dealt with by the secular society.
The social group and community

In Romania and the Republic of Moldova there is a large perception that the ancestral memory of the nation is awakening. In the last couple of years various social groups of Reconstructionist practice, supporting to the idea of ancestors’ tradition rebirth, were constituted among the Romanians. Although they might not right away identify themselves as being of Neo-Zamolxian kind, their course of conduct points to that direction.

A group (Fig. 29, left) does function at the AsociaŃia Cuviosul Arsenie Boca (Eng. The Devout Arsenie Boca Association) organisation located at Brad city, Hunedoara County, in Romania. They hold renascent gatherings practicing sacred fire ceremonies and organising various seminars and information sessions about the native Romanian spirituality.

The spiritual basis of this association is a certain prophecy pronounced by a well-known holy man named Arsenie Boca, a monk belonging to The Romanian Christian Orthodox Church. Arsenie Boca died at Prislop monastery in 1989, just prior to the beginning of December 1989 revolution in Romania. All facts revolve around Arsenie Boca’s farsighted saying about Romania: “The country will catch fire from Prislop.” Over the years the Romanian people were trying to understand the significance of monk’s words.

The initial interpretation was that Father Arsenie Boca predicted an extraordinary awakening within the Romanian Orthodox Church. But, with the passing of time, the event did not happen. There are almost twenty-five years since the monk passed away, but the spiritual renewal of the country, by catching fire from within the Romanian Orthodox Church, failed to materialise.

Gradually, another version of the interpretation of prophecy surfaced. It has become more and more a common belief that Arsenie Boca did refer to The Dacian Sacred Fire. And there are indeed concrete signs that the spirituality of Romanians’ ancestors is becoming alive, hence the reading of Father Arsenie Boca’s prophecy was about Romania catching fire by The Dacian Sacred Fire. For the common Christian Orthodox believer this fact is very significant; Father Arsenie Boca is a well-respected person of the Romanian national church, he is often called Romania’s saint.

Another group that is located in the city of Zalău, Sălaj County, Romania, known as The Zalău Fairies (Rom. Zânele Zalăului) pursue the revival of Mother Goddess’ spirituality. The Zalău Fairies consider themselves priestesses. They have a banner of identification (see below left, ZÂNELE = the fairies) and often
perform specific rituals, like for instance the ceremonial healing of a presumed injured Dacian warrior (photo below right).

![Banner and Dacian Warrior Healing](image1.png)

**Fig. 30** – The Zalău Fairies’ (Rom. Zânele Zalăului) banner (left) and the healing of Dacian warrior ritual performance in the natural field (Both photos by Octavian Sarbatoare, year 2009 at Cricău, Alba County).

Dances in the field and the use of charms are parts of such performances. The Romanian folk religion is rich in spells and disenchantments\(^{11}\) and the cult of the earth.\(^{12}\)

![Fairies in Field](image2.png)

**Fig. 31** – Two members of The Zalău Fairies’ group in the grain field (Photo-assembly and photos by Octavian Sarbatoare, at Cricău, Alba County, Romania, 2009).

---

The Neo-Dacian gatherings may include artistic performances of priestly nature, such as *The Zalău Fairies* dance (*Fig. 32*, left). Today the beauty and relevance of Decenian priestesses dance tradition is reborn. The new Zamolxian community flourishes with new sprouts emerging from the ancestral Dacian trunk. The Romanians live an extraordinary spiritual and religious reality, a remarkable experience in Europe and in the entire world.

An organisation participating to large festival gatherings is known as **TERRA DACICA AETerna**. It has a flag displaying the Dacian dragon and the symbol of Roman Legio XIII Gemina, which was left in Dacia during the Roman conquest in the 2nd century CE; its members are dressed in Dacian and Roman clothing on the idea that the Dacians and the Romans were the ancestors of the present day Romanian people.

*Fig. 33, left – The banner of TERRA DACICA AETerna organization (photo Octavian Sarbatoare, 2009, at Cricău, Alba County, Romania).*

Sometimes the community-friendly activities do occur at night. On such occasions the participants light the torches in processions on the way to the sacred fire rituals at the Pyre of Zamolxe, which could last for hours.

*Fig. 34, right – A Neo-Dacian nocturnal procession (Photo by Octavian Sarbatoare, year 2009 at Cricău, Alba County, Romania).*

Although a broad set of Neo-Zamolxian methods of enlightenment are known and practiced by the believers, families, social groups, and communities, such means will be subject to further developments in the future. The communities will need more Neo-Dacian hearths, altars and sanctuaries. There are a few constructions so far (*vid. sup.*). At Uibârești, a village located at roughly ten kilometres close to the Brad city, is found the only Neo-Dacian sanctuary in Romania; there exist two places of worship, the Great White Wolf hearth and the Goddess Bendisa temple, a representation of the Mother Goddess’ spirituality.
The critique, and the future of Neo-Zamolxianism

Rozália Klára Bakó and László-Attila Hubbes, both Hungarian scholars of the academia in Romania, articulated one of the earliest direct critiques of modern Zamolxianism. It followed a second study by László-Attila Hubbes alone, in the same year 2011.\(^\text{13}\) Bakó and Hubbes’ paper has the merit of identifying the revival of Thraco-Dacian spirituality as being a “Romanian Neopagan Reconstructionist trend”\(^\text{14}\) But, their portrayal of modern Zamolxianism intending to re-enact the sacrifice of the Dacian warrior (as some antique data state – viz. Herodotus, IV. 94), is entirely inaccurate; we stress yet again the idea that Reconstructionism is not historical re-enactment (vid. sup.).

The second study by László-Attila Hubbes equates Reconstructionist Paganism with Reconstructionism emphasising the Reconstructionist nature of Romanian Zamolxian spiritual revival.\(^\text{15}\) However, it is for sure that Hubbes’ term ‘ethnic religion’ or Ethno-Paganism does not apply to modern Zamolxianism, its current social trend identification is to be an open religious movement to which people of any ethnic background may freely adhere. Ironically, there are in Romania Zamolxian believers of Hungarian ethnic background (we say that from personal encounters during events we joined); hence Hubbes’ (who is of Hungarian nationality) term ‘ethnic religion’ does not apply to Zamolxiana movement status.

As 2011 is the year of publication of the studies by Rozália Klára Bakó and László-Attila Hubbes their analyses might be relevant to that point in time, but for sure they aren’t now – in the meantime, The Book of Zamolxe and other relevant Neo-Zamolxian works have been published. For instance László-Attila Hubbes labelled modern Zamolxianism as Protochronism,\(^\text{16}\) an assertion that nowadays looks pretty narrow. It will be constructive for both Rozália Klára Bakó and László-Attila Hubbes to update their critiques of Reconstructionist Zamolxianism in tune with its current developments.

Although not directly involved in the evaluation of Neo-Zamolxianism per se, the author Dan Dana constructs a distorted image of Zamolxe and the historiography related to Zamolxe, Dacians and Thracians. For instance, in his tendency to dismiss Plato’s interesting references about Zamolxe, Dana supports the idea that Plato copied Herodotus without noticing that the two historians write about different things. Chapter VII (Zamolxis în România și Bulgaria: mirajul unei spiritualități exemplare) appears to be the most controversial. It shows Dan


\(^{14}\) Rozália Klára Bakó and László-Attila Hubbes (2011), op. cit., p. 139.


\(^{16}\) Ibid., p. 3.
Dana’s stance of think-tank nature intending the deconstruction of the Thraco-Dacian identity pivots, as built in approximately 150 years of scholarly research in the field. Dan Dana negates the contributions of Romanian renowned scholars such as Mircea Eliade, Dan Oltean, Napoleon Săvescu, – see our bibliography – and the research work of the Bulgarian Alexander Fol. In the same category of think-tank writers is Radu Oltean assuming the role of a revisionist historian. Radu Oltean’s work has visible errors proving that a historian scholar never proofread it. Radu Oltean is a professional graphical artist only, his efforts to distort and contaminate the Dacian history are noticeable.

It is plausible that in the years to come the Zamolxian discourse will gradually take an expression of nationalism as well; we have already iterated the Romanian identity role of Neo-Zamolxianism (vid. sup.).

Out argument has presented a large range of ideas pertaining to the foundations of Zamolxiana as New Religious Movement. What the outcome will be over the years is truly unknown. But, we may be able to hypothesize on a panoramic grasp of events upon Neo-Zamolxianism. We shall unveil three assumptions based on different scenarios. As Bellah (2012) puts it “evolution is historical, history is evolutionary,” for “evolution and history are two mutually compatible ways of looking at long-term development in nature and in culture.”

First, if the current course of events continues we may see the Neo-Zamolxianism thriving on the spiritual-religious arena amongst the Romanians. Rich literature, fiction and scholarship about the Thraco-Dacian history, legends and myths, folk religion, archaeological discoveries, and other related themes will continue to appear every year, and the drift be sustained adding to it the topic

21 Ibid., loc. cit.
of Reconstructionist revival, as our current writing deals with. On such path we may witness an amplified pulse of building new temples re-enacting the mythical toponymy/ oronymy, pertaining to ancient names, regions or places (for instance The Temple of Giants, *vid. sup.*, or Bendisa’s Temple at Uibărești, Hunedoara County), and mythical hydronymy, related to the names of legendary waters (for instance, *The Book of Zamolxe* does the mentioning of the Danube River’s ancient name as *Dunara*), etc. The development of priesthood may be seen happening along with a large acceptance of Neo-Zamolxianism as providing services to people at the main moments of human life through rites of passage, *i.e.* birth, marriage, and death. Following the development in that direction there may be other implications; a particular social economics might arise from the development of Zamolxiana as social movement (*vid sup.* in our *Introduction*).

We iterate here the idea that the individualistic concepts, promoted by Judaeo-Christian pragmatism, are foreign to ancestral matrix of the Romanian people, the issue in point is individualism versus the commonality of humankind.\(^23\)

*Secondly*, if Neo-Zamolxianism inspires other Europeans, we might even talk about a pan-European spiritual transfiguration of eclectic kind. The Europeans may follow the pathways given by Neo-Zamolxianism and separate successfully from Judaeo-Christianity, a non-indigenous religion imported from the Middle East. Such a direction will have to solve the issues of Christian monopoly over the lives of believers, the controlling of their most important moments the rites of passage – birth, marriage and death. As we see it, as long as these three issues are not solved any new religious movement in Europe has little chance of succeeding in displacing Judaeo-Christianity. Neo-Zamolxian tenets provide solutions to birth, marriage and death of believers. Zamolxiana NRM, along with other European Reconstructionist religious movements, may be able to structure the Neo-Aryan sacred imaginary.

\(^23\) Constantin Noica (1991), *op. cit.*, passim.
Thirdly, if some kinds of repressions are put on its members, as was the case concerning Gebeleizis Society, some social tensions might arise in debates with the dominant Romanian Orthodox Church. This is a likely scenario to happen to a certain degree, for an old creed does not give up its dominance without some fighting for survival. But, there are signs that some members of the Orthodox clergy incline towards the forefathers’ tradition. For instance, Nicolae Feier, a Christian priest constructed, in his work Zestrea strămoșească: Pagini alese din mitologia și istoria strămoșilor neamului românesc, a compelling argument on the Romanian spiritual inheritance. The author writes about pre-Arian and Arian gods, Indo-Europeans and their gods, the Arian nations, Zamolxis, the Vedic connection, and many folk deities currently existent in the Romanian folk culture. An awakening may be underway within the Orthodox Christian clergy claiming their right of being Dacian priests of pre-Christian religion of the Romanians. Other nations of Europe are also becoming conscious about the Reconstructionism of their native faiths.

We are on surer ground in asserting that the plausible events concerning Zamolxiana NRM may be a bit of all the three scenarios above mentioned. It is for sure that in the future, if Zamolxiana develops more social arrays, there will be other implications we did not cover in our argument.

Conclusion

The current chapter was mainly concerned with Zamolxiana becoming reality in the social arena. We have shown why Zamolxiana is a movement of nativistic and revitalising features, it aims at saving an indigenous tradition relying on the Romanian ancestors’ mythology and the folk religion; various activities are taking place under a wide umbrella of events to revitalise the nation.

24 Nicolae Feier (2010), op. cit., passim.
25 In Europe there are people and organisations aiming at following streams of ideas of Reconstructionist nature in connection to the Indo-European ancestors (they are almost entirely pejoratively named neo-pagans). People from the Baltic States achieved some success – the Lithuanian Jonas Jaunius Trinkūnas (1939-2014), folklorist and ethnologist, the founder of Romuva social movement, may be singled out as an outstanding great soul of European spiritual revival. Trinkūnas, a cultural hero of his people, was initially inspired by the Vedic tradition of India in searching for the roots of Lithuanian ancestral culture. He organised various congresses on the matter, where along the Lithuanian participants (the romuviai) were partakers from India. There is a project to construct a Romuva temple. Our study iterated the idea of Reconstructionist movements of Europeans inspired by the Hindu model of open religious imaginary.
26 If polyamory, for instance, will be better known and socially more accepted and practiced, there arises the need of a legal status to support it. Or it can be envisaged a more futuristic scenario that of consciousness arising to a critical point of evolution when a new genetic code appears in the human species. Such issues may be tackled in future studies.
The Planetary Summit Terra 3 international event, which took place in 2012 year, supporting the philosophy of nature, has used Neo-Zamolxian practices; a Neo-Dacian altar of the Great White Wolf was build and the ritual of the Dacian Sacred Fire performed.

Three rites of passage are relevant for Neo-Zamolxianism in order to take roots with the Romanian nation: baptism, marriage and death. We did not have information about baptism practices so far, but a Dacian marriage and wedding ceremony, facilitated by a Decenian priest and the Goddess of Fire, was done at Zamolxe’s temple at Detunata Mountain, Alba County, Romania. Issues of the incineration of a dead Zamolxian believer are yet to be solved.

We have discussed the individual and family Neo-Zamolxian practices based on what has been discussed in the previous chapter. There is individual freedom of expression in the family structure; we stress the importance of polyamorous relationships. In communal practices take part various social groups of renaissance nature, such as the Asociația Cuviosul Arsenie Boca (Eng. The Devout Arsenie Boca Association) organisation, Zânele Zalăului (Eng. The Zalău Fairies) pursuing the spirituality of Mother Goddess including feminine priesthood, and the TERRA DACICA AETERNA, an organisation sharing two antique symbols, the Dacian dragon and the banner of Roman Legio XIII Gemina, the later is a legacy since the time of imperial Rome conquest of Dacia.

The last part of this chapter unfolded the critiques of modern Zamolxianism, accounts limited in features. Two scholars, Rozália Klára Bakó and László-Attila Hubbes, have expressed their opinions on the matter during the year 2011, but the assessments they made are currently outdated. No scholarly research has been done so far to the formation of a coherent critique of Zamolxian movement.

Then, we attempted to predict, as pure hypotheses, the outcome of Zamolxiana by constructing three scenarios that in our view look plausible. First, this NRM may continue to grow unabated on the spiritual-religious arena among the Romanians. Second, Zamolxiana might have impact on other Europeans, in so doing a pan-European spiritual transfiguration of eclectic kind may happen. Judaeo-Christianity, a non-indigenous religion that does not represent the Indo-European people may slowly be fazed out. Third, there may be strong opposition against Zamolxiana, creating social strife among the Romanians. But there are signs of encouragement, some Christian Orthodox priests may join Zamolxiana movement knowing they are the successors of old Dacian clergy converted to Christianity.

Saying that, we may be able to draw the final conclusions of this study.
Conclusions

The task of framing the foundations of Zamolxiana, as new religious movement, has turned out to be a complex endeavour especially that this is the first scholarly study of the subject. We proceeded systematically in building the argument by engaging in discussing the premises stipulated in our Introduction. Zamolxiana was analysed as being primarily a social movement of religious and spiritual orientation, a modern Reconstructionist approach to a new religious movement (NRM). Other social components, we believe it may have, such as the capacity to build up a particular economic theory based on a specific social psychology (as hinted in our Introduction) are yet undeveloped; they may be subjects to upcoming analyses at an appropriate time.

The argument started with tracing the origins of Neo-Zamolxianism, from the birth of religion to the spirituality of the Indo-European people, the Arians, Thracians, Geto-Dacians and Celts, ancestors that are credited with the greatest influence upon the ethos of the contemporary Romanian nation. Zamolxe, a Dacian priest, who later on was raised to the status of god by his own people, the ancient Dacians, lived in the sixth century BC, and was contemporary with Pythagoras. We have shown that in Neo-Zamolxianism, the personality of god Zamolxe is central, for the canon of the creed, i.e. The Book of Zamolxe, employs his name.

The historical Dacianism developed in the modern era from the middle of the 19th century, initiated by the scholar Bogdan Petriceicu Hașdeu. Along the growth in interest towards Dacianism, the traditional Zamolxianism, as the old religious belief of Dacians, came into discussion. Challenging religious dogma from the point of view of history in evolution, Neo-Zamolxianism, as new religious movement, will be evaluated by scholars of studies in religion as social product of human creativity and imagination. If fictional stories are as effective at inspiring religious attitude as those presented as objectively true (as Carole M. Cusack asserts in her writing of 2010, Invented Religions: Imagination, Fiction and Faith), this is much more decidedly true of the Neo-Zamolxianism, a doctrine rich in social features and on the whole already structured.

The unveiled Neo-Zamolxian theology was covering the renaissance of pre-Christian gods; the henotheism of the creed proved to be foremost an open Reconstructionist religious imaginary. The phenomenology of the new Zamolxianism entails an esotericism and certain specific practices; the cult of the sacred fire is paramount and common to the sacred fire tradition of the Arians. A new priesthood is gradually emerging and takes over the essential sacerdotal functions, the three rites of passages, birth, marriage, and death, as well as the mastering of ritual ceremonies. We presented the reality on the ground, how the individual, the family, the social group, and the community follow the practices of Neo-Zamolxianism today.
Conclusions

The current study answered to the question ‘what are the foundations of Zamolxiana new religious movement regarded as Romanian Reconstructionist native faith?’ We believe the study has carefully tackled the question in point developing pivotal ideas pertaining to the foundations of a new religious movement. There was a gap in previous research that the present study filled. In our opinion the results are significant for the introduction of the knowledge about the foundations of Zamolxiana as new religious movement in Europe. Its success amongst the Romanian people may inspire other Europeans to work on the projects of Reconstructionist nature looking upon the faiths of their ancestors. Essential in this regard is that it may lead to a pan-European vision of spiritual transfiguration of eclectic kind (a Neo-Aryan sacred imaginary, we may say) just as the Hindu religion presents itself today.

And finally, to answer the main question subject to our study, is to say that this writing presented a clear image of what the foundations of Neo-Zamolxianism entail so far as Reconstructionist native faith for the Romanians of today (as the beginning on the year 2014). It is for sure Neo-Zamolxianism will continue to evolve in the years to come; therefore its social ontogenesis may come up again in the spot of social research.
Appendices

Appendix 1

This is the English translation of the original manuscript of *Precuvântare* (Eng. *Preface*) from *The Book of Zamolxe*.

Preface

THE BOOK OF ZAMOLXE or THE SCRIPTURE OF WISDOM or THE NEW TESTAMENT OF DACIANS is the word that Lord God has delivered, along millennia, to the Romanian people from their ancestors Thracians and Dacians until today. This word is a revelation in the present time that Lord God found to be the right moment for those Romanians charged with spiritual tasks. THE BOOK OF ZAMOLXE is a quintessence of revelations of a spiritual community who succeeded in bringing to light the truth for the purpose of being given to followers and to the entire world.

The author of the words found in this book, Octavian Sarbatoare, was only an instrument of gathering the knowledge and revelation, through whom have spoken all those who brought to the Romanian people the word of Lord God with the help of the sacred fire. By reading this writing we shall understand that Lord God never deserted entirely the Romanian people who are the people of Dumnezeu (Lord God). At the present historical time, the moment has arrived to expose the great truths that were hidden for a long time behind the darkness veil.

THE BOOK OF ZAMOLXE is a primer to all world religions. It serves as path of light to all world nations that for centuries and millennia were looking for the divine way. The four constituting parts, THE BOOK OF LIFE (LIF), THE BOOK OF IMMORTALITY (IMM), THE BOOK OF ANCESTORS’ LAW (LAW) and THE BOOK OF LOVING PEOPLE (LOV) are in essence writings of foundation of world wisdom, through the exposition of fundamentals of human life. The four books correspond to four pathways, as shall be seen within the content, respectively THE PATH OF LORD GOD, THE PATH OF ZAMOLXE THE ARIAN SON OF LORD GOD, THE PATH OF ZAMOLXE’S WISDOM, and THE PATH OF JESUS SON OF DACIA.

1 Upon reading this preface we should keep in mind the idea that the narrative is about a religious imaginary. Therefore the tendency of labelling the information as being totalitarian (for the fact that *The Book of Zamolxe* tackles the fundamentals of human life intending to solve the problems of all religions) should be looked upon with restrain. The aims of *The Book of Zamolxe* have to be rather seen from an evolutionary perspective (see Pascal Boyer, 2001, *op. cit.*, passim; Robert N. Bellah, 2011, *op. cit.*, passim.)
The exposed revelations are valid for all those understanding the spiritual evolution of mankind looking for the trail of the True Lord God. The proofs of truthfulness of such path are the results manifested in man’s life. Only in such a manner is to be accepted the veracity of a religious and spiritual doctrine based on the idea that of exploration of faith comes first before believing in it.

In the future time, the Romanian people shall be attested as the great pathfinder of divine nature for all people of the world striving for millennia to discover the guiding light. People of the world will have an example, in the Romanian people, in order to write own identity scriptures, and thus to sacralize their history. In doing so, the drawbacks, arising by adopting faiths of other nations, are removed.

May Lord God of the ancestors of Romanian people help us.

This book may be translated in any language keeping unchanged gods\(^2\) and personal names as presented in this original scripture.

29\(^{th}\) November 2012, The Wolf’s Day, full moon

\(^2\) We kept the original gods names as they appear in *Cartea Lui Zamolxe*, the original scripture, but some translation were made if a god’ name is composed of common words. For example Dumnezeu that is made of two common words Domnul Zeu, is translated as Lord God (Domnul = Lord, Zeu = god). Similarly, we have done for Domnâzâna/ Dumnezeea (Lady Goddess or Mother Goddess), which is composed of the words Doamna and Zeea (Doamna = Lady, Zeea = Goddess). Such theonyms have to be seen as inherited from the ancestors of the Romanian people. Although the above theonyms may be translated in other languages, their attributes remain as the Neo-Zamolxianism original script depicted them.
### Appendix 2

**General table of Neo-Zamolxian psychophysiology and symbolism**

<table>
<thead>
<tr>
<th>Portals/ gates of awakening</th>
<th>The first (of Zamolxe)</th>
<th>The second (of Bendisa)</th>
<th>The third (of Great White Wolf)</th>
<th>The 4th (of Jesus Son of Dacia)</th>
<th>The 5th (of Thracian knight)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Traditional archetype</td>
<td>Zamolxe</td>
<td>Bendisa</td>
<td>Great White Wolf</td>
<td>Jesus Son of Dacia</td>
<td>Thracian knight</td>
</tr>
<tr>
<td>Ancestral symbol</td>
<td>The sun</td>
<td>The fir</td>
<td>The wolf</td>
<td>The lamb</td>
<td>Aurochs (Bos primigenius)</td>
</tr>
<tr>
<td>Feminine archetype</td>
<td>Generous woman</td>
<td>Happy woman</td>
<td>Nurturer</td>
<td>Compassionate woman</td>
<td>Righteous woman</td>
</tr>
<tr>
<td>Masculine archetype</td>
<td>Generous man</td>
<td>Happy man</td>
<td>Protector</td>
<td>Compassionate man</td>
<td>Righteous man</td>
</tr>
<tr>
<td>Balanced psychology</td>
<td>Generosity</td>
<td>Happiness</td>
<td>Courage &amp; Peace</td>
<td>Shared love</td>
<td>Virtue &amp; Dignity</td>
</tr>
<tr>
<td>Excess of energy leads to:</td>
<td>Prodigality/ Rashness</td>
<td>Lust</td>
<td>Anger &amp; Irritability</td>
<td>Hate</td>
<td>Arrogance</td>
</tr>
<tr>
<td>Scarcity of energy leads to:</td>
<td>Greed &amp; theft</td>
<td>Jealousy</td>
<td>Fear</td>
<td>Cunning/ Avoidance of love relations</td>
<td>Shyness</td>
</tr>
<tr>
<td>Psychic Obstacles</td>
<td>Rashness &amp; Greed &amp; theft</td>
<td>Lust &amp; Jealousy</td>
<td>Anger &amp; Irritability &amp; Fear</td>
<td>Hate &amp; Cunning</td>
<td>Arrogance &amp; Shyness</td>
</tr>
<tr>
<td>Initiation</td>
<td>Earth baptism</td>
<td>Water baptism</td>
<td>Fire baptism</td>
<td>Air baptism</td>
<td>Space baptism</td>
</tr>
<tr>
<td>Perception</td>
<td>Of solidity</td>
<td>Of fluidity</td>
<td>Of heat</td>
<td>Of volatility</td>
<td>Of spatiality</td>
</tr>
<tr>
<td>Human sense</td>
<td>Smell</td>
<td>Taste</td>
<td>Sight</td>
<td>Touch</td>
<td>Hearing</td>
</tr>
<tr>
<td>Organs of perception</td>
<td>Nose</td>
<td>Tongue</td>
<td>Eyes</td>
<td>Skin</td>
<td>Ears</td>
</tr>
<tr>
<td>Gross Element</td>
<td>Earth</td>
<td>Water</td>
<td>Fire</td>
<td>Air</td>
<td>Ether/ Space</td>
</tr>
<tr>
<td>Sacred symbol</td>
<td>Square</td>
<td>Crescent Moon</td>
<td>Triangle</td>
<td>Hexagon</td>
<td>Circle</td>
</tr>
<tr>
<td>Colour</td>
<td>Red</td>
<td>Orange</td>
<td>Yellow</td>
<td>Green</td>
<td>Blue</td>
</tr>
<tr>
<td>Hand finger</td>
<td>Little</td>
<td>Ring</td>
<td>Middle</td>
<td>Forefinger</td>
<td>Thick</td>
</tr>
</tbody>
</table>

Table 2

---

Appendix 3

The Flower of Life of 342 petals and its Celestial Cogaion of 6 levels

There are 30 basic flowers of life on level 1, 24 on level 2, 18 on level 3, 12 on level 4, 6 on level 5, and 1 on level 6.
List of graphics and tables

Graphics

*Fig. 1 – The Tartaria tablets.*
*Fig. 2 – On the left a mortuary cross (bearing The Flower of Life as symbol of immortality for the Dacians) at Sarmisegetuza Regia, Hunedoara County, Romania; in the centre Zamolxe’s cross that appears on the cover of The Book of Zamolxe; on the right a Celtic cross.*
*Fig. 3 – A map of Celtic migration from Europe to Asia Minor where they founding the kingdom of Galatia.*
*Fig. 4 – Dacian king Decebalus’ statue at Cazane on a bank of the Danube River.*
*Fig. 5 – A Neo-Dacian procession walking towards Zamolxe’s altar built at Săcârâmb, Hunedoara County, Romania.*
*Fig. 6 – Romanian parents spiritually surrendering their newly born baby to the sacred fir-tree.*
*Fig. 7 – Front cover of The Book of Zamolxe.*
*Fig. 8 – A modern representation of Jesus Son of Dacia as Dacian shepherd.*
*Painting on stone, photo by Octavian Sarbatoare.*
*Fig. 9 – Zamolxe’s temple at Detunata, Alba County, Romania.*
*Fig. 10 – Romanian Christian Orthodox cross in a cemetery. The Flower of Life is placed in the middle as symbol of life and rebirth.*
*Fig. 11 – Zamolxe’s cross that appears on The Book of Zamolxe’s front cover.*
*Fig. 12 – An artisan-decorated dish of wood displaying The Flower of Life of 90 petals.*
*Fig. 13 – A meal chest displaying The Flower of Life as well as the sacred fir-tree (on the lower side).*
*Fig. 14 – Zamolxe, painting on stone.*
*Fig. 15 – A place for initiation and meditation near The Flower of Life altar build of stones.*
*Fig. 16 – A wooden sculptural portrayal of Boerebista, a Thraco-Dacian king, as book cover image, Octavian Sarbatoare (2014e), op. cit.*
*Fig. 17 – An archetypal representation of the evolution system in Zamolxian spirituality.*
*Fig. 18 – The human-nature symbiosis is visible in this all-female (Rom. zâne = fairies) group of Neo-Zamolxian spirituality.*
*Fig. 19 – A feminine image, regarded as hierophany of Vesta, the Goddess of Fire, appeared in The Dacian Sacred Fire.*
*Fig. 20 – A sacred fire ceremony held at Zamolxe’s temple at Detunata, Romania, year 2013.*
*Fig. 21 – The sacred fire lighted at The Temple of Giants, located in the northern region of Oltenia, south-east of Romania.*
*Fig. 22 – The Cosmic Cogaion sacred mountain image of style.*
*Fig. 23 – Dacian round dance (Rom. hora dacică) surrounding the sacred fire at a night event.*
*Fig. 24 – A Priestess and a girl holding Zamolxe’s rod of wisdom.*
*Fig. 25 – Top part of the leaflet advertisement for Planetary Summit Terra 3 held in 2012 in Romania.*
*Fig. 26 – The bottom part of the leaflet advertisement for Planetary Summit Terra 3.*
Fig. 27 – The altar of The Great White Wolf built during the Planetary Summit Terra 3.

Fig. 28 – A Neo-Dacian marriage and wedding ceremony that occur during the year 2013, the first in modern times.

Fig. 29 – A reascent gathering organised by Asociația Cuviosul Arsenie Boca (Eng. The Devout Arsenie Boca Association) organisation from Brad city, Hunedoara County, Romania.

Fig. 30 – The Zalău Fairies’ (Rom. Zânele Zalăului) banner (left) and the healing of Dacian warrior ritual performance in the natural field.

Fig. 31 – Two members of Zalău Fairies’ group in the grain field.

Fig. 32 – The Neo-Dacian artistic dance performance of priestly nature done by The Zalău Fairies.

Fig. 33 – The TERRA DACICA AETERNA organisation banner displaying the Dacian dragon and the symbol of Roman Legio XIII Gemina that in antiquity was located in Dacia.

Fig. 34 – A Neo-Dacian nocturnal procession.

Tables

Table 1 – A meal chest (Rom. ladă pentru făină) displaying The Flower of Life as well as the sacred fir-tree.

Table 2 – General table of Neo-Zamolxian psychophysiology and symbolism.


Bellamy, Richard (1985) “Liberalism and Historicism: Benedetto Croce and the Political Role of Idealism in Modern Italy”, in Moulakis.


Berciu, Dumitru and Berciu-Drăghicescu, Adina (1986) *Războiul dintre geții și perșii 514 i.e.n.*, București: Editura Militară.


The Foundations of Zamoșcian New Religious Movement

Croce, Benedetto (1978 [1938]) *La storia come pensiero e come azione*, Bari: Laterza.
—. (2009 [1941]) *History as the Story of Liberty*, Lightening Source Inc.


The Foundations of Zamolxiana New Religious Movement


Necşoiu, Floarea (2012) *Un tezaur nepieritor... creaŃia noastră populară*, Bucureşti: Editura DacoRomână TDC.


The Foundations of Zamolxiana New Religious Movement

—. (2010b) Românul s-a născut zamolxian: Întrebări și răspunsuri despre renașterea zamolxiană, București: Editura DacoRomână TDC.
—. (2013c) Zamolxiana, practica neozamolxiană a nemuririi: terapie holistică și tehnici de evoluție spirituală, Sydney: Sarbatoare Publications.

Silver, Ellis (2013) Humans are Not from Earth: A scientific evaluation of the evidence for and (mostly) against man's evolution on Planet Earth, Devon: Ideas4writers.
—. (2006) În căutarea lui Zamolse în DacoRomânia, București: Editura DacoRomână TDC.
—. (2012) “History and the end of time in new religions”, in Olav Hammer and Mikael Rothstein (eds.).
Vico, Giambattista (1959 [1725]) (edited by Paolo Rossi) *La scienza nuova*, Milano: Rizzoli.
Index

A
ancestral memory, 74
archetypes, 35, 38, 46-8, 51, 54, 67
Arian Sacred Fire, 67
Arians, 12, 15, 24, 30, 60, 82
ascetic, 26, 35, 47, 73

B
Bakó, R. K., 10, 39, 77
Balts (Baltic), 10, 80
baptism, 34, 64, 71-2, 81, 86
Bellah, R. N., 10, 23, 53, 78
Bendisa, 23, 38, 45-6, 48, 51, 54, 67, 76, 79, 86
birth of religion, 13-5, 82
Boca, A., 29, 39, 74, 81
Boerebista/ Burebista, 53
Boia, L., 8, 11
Book of Zamolxe, 8-11, 13, 18, 20, 23, 28, 32-7, 40, 42, 46-8, 53-4, 57-8, 60-1, 65-7, 71-3, 77, 79, 82, 84
Boyer, P., 9-10, 84
Brâncuşi, C., 30

C
Carpathian Mountains, 50, 54, 66
catharsis see purification
Celestial Cogaion, 37, 87
Celts (Celtic), 10, 12, 15, 17-8, 20, 24, 34-5, 43, 48, 68, 82
centralizing role, 50-1
Cogaion/ Kogaion, 37, 50, 54, 63, 66, 87
community, 10, 32, 68, 74, 76, 82, 84
Congress of Dacology, 5
consciousness, 14, 21-4, 26, 28, 32, 35-6, 41, 45-6, 52, 56-7, 61-2, 64, 67, 73, 80
corpus mythorum, 8
Coruţ, P., 5, 78
Cousins, E. H., 20-2, 25, 46
Croce, B., 10, 13, 24, 41
Cusack, C. M., 9, 11, 14, 21, 28, 30, 57, 82
D
Dacia, 5, 12, 15, 17-8, 27-9, 35, 50, 66, 76, 79
Dacia revival, 5
Dacia Virtuală, 29
Dacian dragon, 37-8, 72, 76, 81
Dacian round dance, 64
Dacian Sacred Fire, 29, 33, 54, 57, 64-7, 71-2, 74
Dacian wedding, 72
Dacianism, 5-6, 15, 26-8, 30, 39, 82
Dacians, 5-9-10, 12, 17-9, 26-7, 31-3, 38, 49, 56, 63-5, 68, 76-7, 82, 84
Day of the Sacred Light, 57
death, 20, 28, 45, 71, 79, 81-2
Deceneus/ Decaeneus, 27, 46, 48, 51, 54, 65-7
Decenian priesthood, 47, 54, 65
Densuşianu, N., 9, 27, 39, 49
Detunata, 37, 58, 72, 81
Dievturiba, 68
Diodorus of Sicily, 9, 60, 67
domestic priest, 57
Drăgan, I. C., 27, 39
Dumnezeea (Domnázâna), 45-6, 51, 54, 67, 85
Dumnezeu (see also Lord God), 32, 34, 36, 41-6, 50-1, 53-4, 67, 71, 84-5
E
Earth Goddess, 49
Eliade, M., 5, 12, 15, 19, 22, 28, 33, 35-9, 44, 46, 48, 53, 63-4, 78
Eminescu, M., 26, 39
Enoch (Ene), 18, 23, 37
Esotericism, 36-7, 52-4, 66, 82
ethno-mythology, 30
ethos, 9, 27, 30, 44, 49, 82
European revival, 5, 10-1, 52, 55-6, 67
evolution(ary), 10, 13, 17, 21-7, 29, 45-6, 49-54, 60, 69, 70, 78, 80, 82, 84
F
fairies, 49, 56, 74-6, 81
family, 57, 68, 73, 81-2
Flower of Life, 18, 37-8, 47, 54, 65, 87
folk religion, 9-10, 26, 29-30, 39, 41, 45, 49, 52, 75, 78, 80
four foundational columns (pillars), 54, 66
funerary temples, 72
future of Neo-Zamolxianism, 77-80
G
Galatia(ns), 20, 24, 35
Galilee, 20, 24, 34-5
Gebeleizis, 29, 45
Gebeleizis Society, 29, 39, 80
Geto-Dacians/ Getians/ Getae, 5, 12, 15, 17, 19, 24, 31, 34, 63-4, 82
Ghinoiu, I., 5, 9, 30, 39, 46, 49, 53, 79
Gimbutas, M., 15-7, 24, 30, 45
gold-haired fairies, 49
Great White Wolf, 23, 32, 34, 38-9, 46, 48-9, 51, 54, 61, 67, 71, 76, 81, 86
H
Haşdeu, B. P., 26, 39, 82
healing, 35, 59, 67, 73, 75
healthy social role, 50
Hellenion, 68
henotheism, 42, 45-6, 51

97
The Foundations of Zamolxiana New Religious Movement

hermits, 31
Herodotus, 9, 19, 29, 38, 45, 47, 63-4, 67, 77
hesychasm, 26, 31
Hetanosutyun, 68
High Priest, 34, 44, 48, 51, 54, 65
hieratic, 54, 64
Hindu(s)/ Hinduism, 43, 46, 49, 54, 72, 80, 83
Hittites, 15-6, 24, 42
holistic, 21, 23, 36, 46, 59, 67, 73
homo religiosus, 14, 24, 32
Hubbes, L.-A., 10, 28-9 39, 77, 81
hydromythology, 49

I
Iamblichus, 9, 20, 24, 34
identity role, 49, 51
imitatio Dei, 36
incineration, 72, 81
Indo-Europeans, 12, 42, 55, 57, 67, 80
initiations, 47, 54, 64
interpretatio judaica, 43-4, 51
interpretatio romana, 43

J
Jehovah, 42-4, 51
Jesus Son of Dacia, 23, 33-5, 38, 40, 46, 48, 51, 54, 67, 84
Judaeo-Christianity, 14, 41, 45, 50, 79, 81
Julius Caesar, 43

K
Keltrian Druidism, 68
kinesis, 8

L
Lawrence, D. H., 55-6, 67
Lithuanians, 10, 68
Lord God, 18, 32-4, 36-7, 41-6, 48, 51, 53, 56, 61-2, 65, 67, 71, 84
Lord God’s Commandments, 60-1, 67

M
MacKenzie, A., 12, 17-8, 39
macro-history, 12, 33, 40
man-nature synthesis, 52, 55, 67
marriage, 21, 45, 64, 71-3, 79, 81-2
Mary, Jesus’ mother, 20, 34-5, 40, 48, 71
Merlini, M., 17
metempsychosis, 58
metempsomatosis, 58
Mithras, 23, 43, 50, 56
Miulescu, N., 46
monogamy (monogamous), 73
Mother Goddess, 45-6, 48, 51, 65, 67, 74, 77, 81, 85
mystery, 10, 26, 45, 47-8, 56, 73
mythical causality, 8, 23, 37
mythic culture, 8
mythic finality, 8, 21-3
mythic space, 8, 23
mythical time, 8, 23, 33, 37
mythical transfiguration, 9, 12, 24, 31, 35, 40-1, 52

N
nationalism, 9, 78
native/ nativistic/ nativism, 5-6, 8-11, 15, 21, 25-6, 29, 31-3, 43, 51, 64, 68-9, 74, 80, 83
Neo-Dacian sanctuary, 76
Neo-Dacian(s)/ Neo-Dacianism, 8, 28-9, 39, 58, 72, 76, 81
Neo-Zamolxian faith, 9
Neo-Zamolxian practices, 59-60
Neo-Zamolxian theology, 41, 50, 82
Neo-Zamolxianism, passim
New Belagine Laws, 60-1, 67
New Age, 14-5, 21-3, 25, 70
new Axial Age, 10, 12, 21-23, 25
Noica, C., 8, 79
Nour, A., 14, 18-20, 44, 57, 60
Nova Roma, 68

O
Oath of Zamolxian Knights, 66-7
Oath of Neo-Zamolxian Priesthood, 65, 67
Old European civilisation, 5, 15, 30
Orthodox Christianity, 10, 29-31

P
paganism, 5, 11, 21, 25, 28, 77
Path of Zamolxe, 5, 33, 55
phenomenology, 28, 46, 51-3, 66, 82
philosophy of history, 10, 12-3, 15, 22, 24-5
places of worship, 76
Planetary Summit Terra, 69-70, 81
Plato, 9, 36, 59, 67, 77
polyamory, 21, 73, 80
polyandry (polyandrous), 73
polygamy (polygamous), 73
Porphyry, 20, 24
practice of immortality, 36, 60, 63, 67
Pre-Christian deities, 41-2
priesthood, 47, 52, 54, 59, 64-7, 79, 81-2
Prince Charming, 49
psychophysiology, 54, 86
purification (catharsis), 47, 73
Pyre of Zamolxe, 76
Pythagoras, 19, 20, 23-4 26, 34, 43, 61, 82

R
Rama, 43, 50
Rădulescu-Motru, C., 8
Reconstructionism/ Reconstructionist, passim
reincarnation see metempsychosis
religion, 8-10, 12-5, 20-24, 26, 28-31, 35, 39, 41-53, 56-7, 66, 68-9, 75, 77-84
religious creativity, 13, 26, 40, 55
Republic of Moldova, 38, 74
revitalising, 8, 68-9, 80
rites of passage, 64, 71, 79, 81-2
rod of wisdom, 65-6
Rodnovery, 68
Romanian Orthodox Church, 26, 30-1, 39, 40, 64, 72, 74, 80
Romuvan movement, 10, 68

S
sacred fire, 10, 24, 33, 52, 57-8
salvation, 5, 10, 12-3, 21, 23, 26, 35, 41-2, 45, 47-9, 51, 73
Sarbatoare, O., 9, 32-3, 36, 49, 54, 64
Săvescu, N., 5, 15, 28, 78
self-consciousness, 36, 51, 61-2
sexuality, 5, 21, 73
Sikh, 54
Sky God, 48
social group(s), 10, 68, 74, 76, 81-2
social psychology, 8, 82
social reality, 21, 67-8
Sorea, D., 11
Strabo, 34, 44, 47
Stroe, G., 6, 8, 28, 78
symbolism, 40, 54, 86
syncretism, 27, 31

T
Tartaria (Tărtăria), 16-7, 24
Temple of Giants, 58, 79
temples, 14, 72, 79
Tengrism, 68
TERRA DACICA
AETerna, 76, 81
The Book of Zamolxe, 8-10, 23, 26, 32-6, 53, 84
The Zalău Fairies, 74
Theos, 44
theosis, 36, 42, 48, 63
Thrace, 15, 34
Thraco-Dacians, 12, 56-7, 65
Thracian knight, 23, 38, 46, 48-9, 51, 54, 66-7, 86
Thracians, 5, 6, 9-10, 12, 15, 19, 24, 32, 59, 65, 77, 82, 84
Trinkūnas, J., 10, 80
Trompf, G. W., 6, 9, 10, 12-4, 17, 24, 48, 53, 69
Troth, 68

U
Uibărești, 76, 79
Union with God, 31, 48, 51

V
Varanha, 33, 66
Vesta goddess of fire, 33, 49, 57, 60
Vico, G., 22, 25, 41
Vulcănescu, R., 8, 9, 30, 39, 45

W
wisdom, 19-21, 23, 32, 35, 40, 42-3, 48, 54, 61-2, 65-7, 71, 84
wolf, 32, 37-9, 65
words of power, 63
World Congress of Ethnic Religions, 68

Y
yajña, 14
Yama, 46
yoga, 62

Z
Zamolxe (Zalmoxis), passim
Zamolxe’s Cross, 18, 37
Zamolxe’s Decalogue, 57, 60-1, 67, 73
Zamolxe’s Laws see New Belagine Laws
Zamolxian breath, 62
Zamolxianism (traditional), 19, 24, 26-7, 31, 56, 82
Zarathushtra, 57, 60
About the author

Octavian Sarbatoare was born in Romania in 1952. Since 1987 he has been living in Australia. He completed his BA in Philosophy and Studies in Religion, BA (Honours) in Studies in Religion, Master of Arts with Merit (PACS) and Graduate Diploma (Political Economy) at the University of Sydney, Australia. Doctor Honoris Causa (Academia DacoRomana – Romania). He is the author of various books of scholarly research and fiction.

Despre autor


Sur l’auteur


Sull’autore

Octavian Sarbatoare è nato in Romania nel 1952 e dal 1987 vive in Australia. Ha conseguito la Laurea in Lettere con specializzazione in studi sulle religioni e filosofia, e un anno di specializzazione post laurea in studio delle religioni, Master in Lettere (studi sulla pace e sui conflitti), con distinzione e diploma post universitario (economia politica) all'università di Sydney, Australia. Doctor Honoris Causa (Academia DacoRomana – Romania). E' autore di alcuni libri di ricerca nell'ambito sociale ma anche di ballettistica.
Colecția Deceneu

Sarbatoare Publications, Sydney, Australia