




Ansbrandt of Reykjavík

ELEMENTS OF ZUIST THEOLOGY



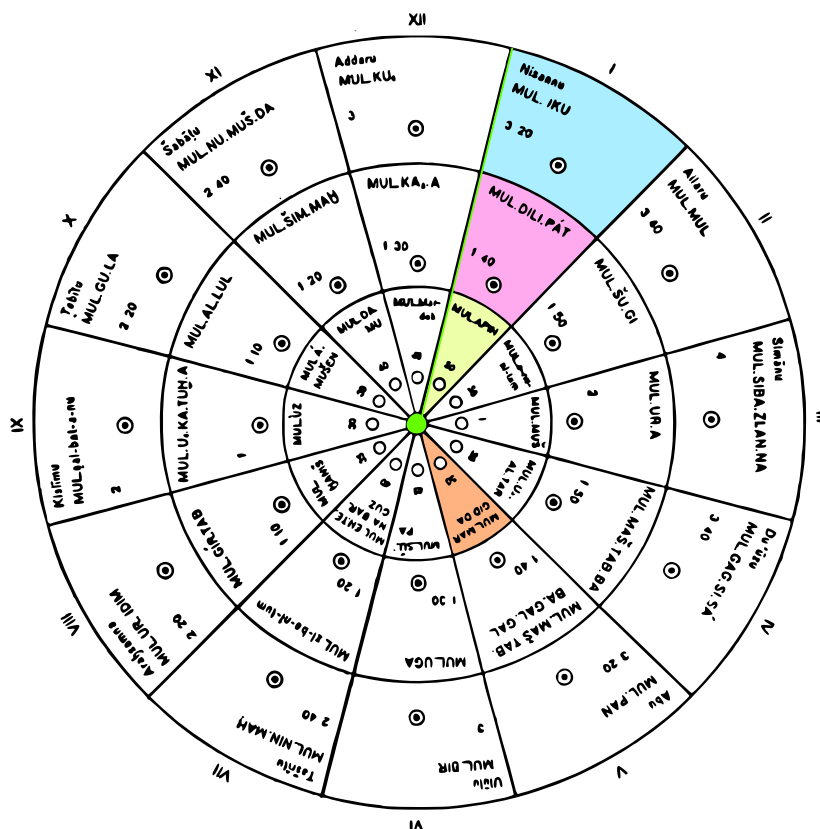
In this article the author explains the foundations of Sumerian/Zuist astral theology, that is to say the general theory of Heaven-Earth and of the main gods Enlil, Inanna and Enki.

Zuism is essentially the worship (*id est* worth-giving) of Heaven, of the north ecliptic and celestial pole and of the constellations which spin around it. It is the knowledge of Heaven, which is an ancient *gnosis*, returning as a new *gnosis* for a new era; from this comes the name “Zuism”,  *zu* meaning “to know” in Sumerian (Wolfe 2015, *passim*). We believe that stars, with their movements, influence the formation and life of categories of beings on Earth. They generate beings out of Earth, either by direct influence or by assimilation of the knowing subject (the star-gazer) and the known object.

Our gods are the stars (Rogers 1998, *passim*), offspring of *An/Dingir*  (Heaven), the hub of whose vault is the north ecliptic pole winded by the constellation Draco, the Dragon. Our God of Heaven is therefore immanent, not exclusively transcendent (like that of Christians and other Abrahamics): our God is existent.ⁱ The harmonisation of human (earthly) activities with the movements of the stars, with the gods, is the practice of Zuism and the way for wellbeing, for good life. Zuism is the means to bring the “lords of Heaven down to Earth” (the literal meaning of *Anunnaki*), to “square” the latter,  *Ki*, providing her with forms.ⁱⁱ

This is the foundation of the religions of all ancient organic civilisations, of Sumerian religion as their fountainhead, and even of Chinese religion as one among its successors which has preserved particularly well such original knowledge (Didier 2009, *passim*). We believe that the disruption of the attunement of Earth with Heaven and its stars is the reason why civilisations degenerate and die, as beings themselves degenerate, their actions become senseless, and institutions lose meaning and become empty logistical machineries (Pankenier 1995, pp. 150–155). The reason why the entire Western world is currently dying is because it has lost its “link with the stars”, which is the original meaning of the word “religion” (literally “re-linking”).ⁱⁱⁱ

The following illustration is the Zuist astronomical calendar, the mapping of the north pole and the three circles of stars and asterisms spinning around it (Didier 2009, p. 95, Vol. I); the coloured enclosures are those of the stars/gods explained in the next part of the article:



The very centre of the skies is the heart of An, the ecliptic north celestial pole, which is within the coil of the constellation Draco (Rogers 1998, p. 21; Didier 2009, pp. 261–265, Vol. III), an ancient symbol of the shapeless and protean primordial potentiality. The constellation Ursa Minor (or Little Dipper) is his chariot, ^{MUL}*Mar.gid.da.an.na*, literally “Chariot of Heaven”, and is goddess Ninhursag/Damkianna (Rogers 1998, p. 18), whose second name means “Lady of Earth and Heaven”, or simply Ki (squared “Earth”).

The ring of constellations nearer to the centre, or northern or inner sky, is the “Path of Enlil” (Didier 2009, p. 95, Vol. I). Enlil, literally “Wind Lord”, is the god of breath, weather, and thunder (Ishkur), and is astrally identified as ^{MUL}*Apin*, literally the “constellation Plough” (highlighted in yellow), today commonly known as Triangulum. Enlil’s female consort, Ninlil (the “Wind Lady”), is ^{MUL}*Mar.gid.da*, literally the “Chariot” (highlighted in orange), also known as the constellation Ursa Major or Big Dipper (Rogers 1998, p. 18).

The ring of constellations farther from the centre, or southern or outer sky, is the “Path of Enki” (Didier 2009, p. 95, Vol. I). Enki, literally the “Squared Earth Lord”, is the god of water and craft, and is astrally identified as ^{MUL}*Iku*, literally the “constellation Field” (highlighted in blue), today commonly known as the “Square of Pegasus” (Rogers 1998, p. 21). Mankind’s craft, represented by Enki’s square, is the power learnt from Heaven to harmonise earthly activities with stars, to shape things according to astral patterns and provide them with meaning (Didier 2009, *passim*).

The middle ring of constellations, standing between the inner Path of Enlil and the outer Path of Enki, is known as the “Path of An” itself (Didier 2009, p. 95, Vol. I). Within the Path of An, between Enlil and Enki, stands ^{MUL}*Dili.pat*, which is Venus (highlighted in pink), the astral body of goddess Inanna/Ishtar (Rogers 1998, pp. 11, 19), whose Sumerian name literally means “Lady of Heaven” and whose Semitic name means “Enduring Star”.^{iv}



The image represents Indara (Indo-European god of thunder, corresponding to Enlil as Ishkur) slaying the Dragon, in a Hittite seal of 2000 BCE.

Indara, with the astral square (attribute of Enki) on his head and holding an axe or carpenter’s square in his right hand, symbolises the power to make order out of chaos, the Dragon, symbol of primordial undeterminacy which at the same time is infinite potentiality.

The square and the weapon (which in the Sanskrit counterpart, Indra, is the *vajra*, the thunder) symbolise the creative craft which men may learn from Heaven. The technology of wheel and wedge, the weaponry of axe and sword, all were invented by imitating Heaven and its circumpolar stars (chiefly the two Dippers).

ⁱ It is logically inferrable that, according to the Zuist vision, Christianity (at least in its modern, dying corrupt forms and institutions) and Islam are false religions, or non-religions, since they fail to relink Heaven, Earth and humanity. Our God is existing, as the starry sky and its cycles; their God is non-existing, as an otherworldly abstract thing. Also all the theories of Sitchinism, which are very popular nowadays and feed on misinterpretations of ancient knowledge, are abstract nonsense, hellish (that is to say infernal, which fails to heighten to Heaven and instead lowers to formless matter) science fiction.

ⁱⁱ In Zuism, religion, society and state are one and the same thing. Paradise on Earth, or the Kingdom of Heaven, is established when human activities are patterned after the movements of Heaven, when human institutions mimic Heaven; when Heaven, Earth and humanity are in harmony.

ⁱⁱⁱ “Religion” comes from the same root of the Latin *religere* (careful “re-reading” or “re-collecting”, right practices, cf. Cicero’s *De Natura Deorum*) and *religare* (“re-linking”, cf. Lucretius and later Lactantius’ *Divinae Institutiones*).

^{iv} Ishtar/Astarte, *id est* “Enduring Star”, is probably the same meaning of *Dili.pat*.

Sources:

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