This pamphlet proposes a hierarchic and geographic social organisation of Zuisms, anchored in Heaven and coming down to the Earth as a three-tiered structure of mankind, reflecting the order of Heaven. The Zuiist Church is thus interpreted as a means for a reinstitution of An, God-as-Space-Time, the reattuning of humanity with its rhythms, with the divine time, and therefore the establishment of a new vertical celestial civilisation, giving new meaning to the nonsensical fidgeting of all forces in the horizontalisation resulting from the disintegration of the machinery of Western modernity.
THE DISINTEGRATION OF THE WEST IN THE SENSELESS MACHINATION OF LINEAR TIME

The British scholars Roland Littlewood (anthropologist) and Simon Dein (psychiatrist), in their essay entitled *Did Christianity lead to schizophrenia?* (2013) recognise the fundamental characteristics of the Christian belief as the same as those of schizophrenic psychopathology. We further analyse the roots of these characteristics as follows:

Firstly, Christianity does not recognise the immanence of God (what the Greeks called *Ouranos, Khronos* and *Zeus*, the Latins *Deus*, and the Mesopotamians *An* 🌜), does not identify God as manifest in the world as Heaven and its ongoing ordering (*creatio continua*) of pre-existing matter (the cosmological Earth). Instead, what is called “God” in Christianity is an abstract entity which created the world *ex nihilo* as a separate object, in the past, and what is called “Heaven” is a future and transcendent dimension.¹

Twofthly, Christianity stiffens the ordering of Heaven — what the Greeks called *Logos*, the Latins *Ratio* or *Oratio*, and the Mesopotamians *Lil* 🌜 or *DINGIR Enlil* 🌜, the “GODSTAR Master of the Spirit” — as a historicised spatio-temporal person (Jesus of Nazareth in Palestine), thus bereaving the world of meaning, since the world is no longer recognised as being the ongoing generation of the changeful working of Heaven. By not recognising God as Heaven and its ordering, and interpreting what we Zuists call *Lil* as a historicised, spatiotemporally fixed person whom is the only incarnation of the delocated, transcendent, non-existent “God”, Christianity in fact ousts both God and its ordering (the *Lil*, the *Logos*) from the world and from mankind (from the human reason, mind or thought), bereaving the world and mankind of life, threatening to kill the world and human thought.²

Thirdly, upon these bases, Christianity uproots the individual from its natural umbegooing world, its context, giving it the illusion of an exclusive relationship with the abstract “God”, through the spatiotemporally fixed “Jesus”. Christianity pretends to be the only way to the delocated “God”, for all humanity. This results in a hypertrophy of the ego of the Christianised individual ripped off from any context, an illusory omnipotentisation of the individual reason which is no longer linked to the universal *Ratio*, to the order of Heaven, and results as well in the individual reason’s objectification and potential violent exploitation of the world.³

The Christian conception of the *Logos* is a stiffening, a sclerotisation of thought and word, which gives way to the psychotic maddening of human reason.⁴ Christianity, at one time, rejects the actual world and the potentialities at play in it (it is a loss of the being-in-the-world, Heidegger’s *inner-Welt-Sein*), and drives the intelligence of the uprooted and hypertrophied individuals towards

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² Ibidem.
³ Ibidem.
an otherworldly future, resulting in alienation and anomy, and in the destruction of the world,\textsuperscript{5} which is otherwise, and naturally, always organised by the presencing awareness of mankind. Christianity bereaves humanity of its role, which according to all traditional Eurasian religiocosmologies, well represented in the Mesopotamian and Chinese traditions, is to continuously co-create and re-work the world together with the gods, in attunement with the order of the God of Heaven.\textsuperscript{6}

Such psychosis, which began in early Christianity, was reinforced with the Protestant Reformation and the secular processes which it triggered, including industrial capitalism, and is fully concomitant with “Westernisation” (including “modernisation” and the liberal idea of the abstract, anomic, atomised, isolated “individual” which is “free from” whatever contextual bounds and roles\textsuperscript{7}), ultimately destroys the agency of the human being. The individual loses “any sense of naturalness or capacity for spontaneous action, thus exacerbating self-alienation”. After the loss of the world (worsened in modern industrialised societies, which are senseless as they have arisen from the Christian objectification of the world), the individual “is plunged into an idiosyncratic internalised experience, into a set of fragmented pluralistic alternatives in which the act of choice itself becomes problematic, and in which the individual self is increasingly restricted to its processes, indeed it itself becoming an object for scrutiny”.\textsuperscript{8}

The Italian historian of religion Ernesto de Martino came to similar insights in his unfinished work \textit{La fine del mondo} (1977), through his study of the different structures of time which different religious worldviews give access to. He found that the modern West is subject to a loss of meaning (even on the plane of language, which always reflects the relationship between humanity and the world), psychopathological stiffening of thought within a horizonless relativism, a relativistic fragmentation launched into a materialist progress. He attributes this state of things to Christianity’s historicisation of myth and fixation of it in time — the life of Jesus, which is placed at the centre of history —, which pretends to be the final solution of all being, thus blocking and ousting the creativity of the symbol (myth and rite), the device traditionally used to renovate time — the spiral time of traditional societies —, and projecting a linear time, or teleological plan, waiting for an otherworldly “Kingdom of Heaven”, which, having utterly failed, has become secularised and has turned into a purposeless fall into material \textit{Chaos}, a reification of becoming

\textsuperscript{5} Littlewood & Dein (2013), note 19: “[…] monetarisation and credit, the market, interest, industrialisation, and communication technology, all of which have led to a gradual ‘disembedding’ from our pagan Being in the World”. For the Zuist definition of the word “Pagan”, according to its original Latin etymology meaning “civil”, see the introductory pamphlet \textit{What is Zuism} (Ansbrandt 2018a).


\textsuperscript{7} Dugin (2012), pp. 51–52.

\textsuperscript{8} Littlewood & Dein (2013), \textit{passim}. Also, Christianity consists in “[…] an emphasis on scrutinising and questioning the convoluted workings of a hidden and immaterial self, seen as distinct from other similar selves and from the natural world, now with private communication with an omniscient presence who already knows one’s thoughts and emotions, and with ambiguous agency for personal actions and experience in the world which are no longer to be taken as tacit and unproblematic […]”. 
(historical time) bereft of being; the ultimate schizophrenia without possible reintegration; the “end of the world”, of the Western world.⁹

By uprooting the individual from the world and casting it into private psychosis, by deadening the world through the denial of its potentialities, by disguising itself behind a fake egalitarianism (which is actually a psychotic symptom) determined by a private relationship with an abstract God, Christianity may be straightforwardly defined as a levelling project of destruction of the natural (i.e. given by birth itself) and healthy plurality of the world.

2 ZUISM AS A NEW INSTITUTIONALISATION OF SPACE-TIME AND PUBLIC PARTICIPATION

Christianity opened the way to the loss of Heaven and thus to the psychotic maddening of human reason, which was projected into an endless becoming, exempting mankind from its role of co-creation of the cosmos. The psychosis was worsened by Protestantism, which, ultimately becoming secularised, brought to the nonsensical and horizontal fidgeting of human forces in the financial-industrial machination of Western capitalism, all projected into the ideology of material progress, the secularisation of the linear time of Christianity, of the never-coming “Kingdom of Heaven” of the non-existing God of Christianity. It is worthwhile to note that the Christian psychosis is a private psychosis, a psychosis which brings within itself a movement of privatisation. De Martino clearly identifies the phases of civil institution as anabasis/anastrophe or ascending and public-wise movement, while the phases of civil collapse as catabasis/catastrophe or descending and private-wise. They correspond, in the life of the individuals, to movements of communal participation and healing, and movements of private internalisation and shattering, psychopathological breakdown. Modern Western civilisation is subject to what he calls an “inversion of sign”, by which anastrophic growth, or altruistic publicisation, turns into the opposite movement of catastrophic collapse, or egoistic privatisation.¹⁰

As a reintegration of the psychosis of the Western world, De Martino proposed the establishment of an “integral humanism”, both a “religion of man” and a new “unifying discipline which ever-renews itself in order to adapt to the ever-changing multiplicity”, meant to overcome the Christian theological abstraction and its purposeless temporal projection, putting at the centre the Heideggerian concept of Dasein as a “presentification”, the conscious symbolising, time-renewing, space-ordering, world-making, cosmifying activity of a mankind aware of its creative role of mediator of Heaven on Earth.¹¹ Zuism may fulfill De Martino’s vision, and also the Fourth Political Theory opened by the Russian Neo-Eurasianist philosopher Aleksandr Dugin, whom highlights the non-linear morphology of time, the fact that time is the mind itself working in the present, and therefore the “reversibility of time”, the possibility to recover concepts from the past to compose new projects for future societies, new institutionalisations of space-time established by the creative “action of presencing accomplished by the mind”.¹² Furthermore, with its doctrine of the

¹² Dugin (2012), pp. 70 & 159.
Zuism may represent a movement of communal participation and altruistic publicisation, establishing temples as communal properties and banks of shared goods, just like what temples are in the Chinese tradition (communal property, instituted and operating by crowdfunding).

Zuism intends to heal the disruption brought by Christianity, proposing itself as a platform for a re-institutionalisation of the creativity of God-as-Time-Space-Being, An, a re-attunement of mankind with its yearly rhythm, a re-hoisting of the *axis mundi*, that is to say a re-threading of the order of Heaven, the reconnection of its three moments (*An* in itself, *Enlil, Enki*; or *Deus*, the universal *Ratio* and the localised human *ratio*) in the very fabric of society. The Zuist Church intends to be a new institutionalisation of human society as a vertical celestial civilisation, anchored in Heaven (*An*) and bringing its order (*Enlil*) down to the Earth (*Enki*). Icelanders, the people of *Thule* or *Hyperborea* (the land “Beyond the North”, i.e. closest to the origin of all things, nearest to the God in the heights of Heaven), the people whom most directly may experience the time of *An*, the God-Time, God-Year and God-Thought chanted in their runic songs, shall have a crucial role in such new institutionalisation of space-time. It is a system which provides unity (*An*, the Space-Time) while at the same time taking into account plurality (the various *dingir*, the plural times of the various entities of the world).

3 THE ROLE OF THE LUGAL AS THE SHAFT OF MANKIND BETWEEN HEAVEN AND EARTH

The *lugal* (“great man”) is of supreme importance in the terrestrial hierarchy of the Zuist Church. He is a religio-political figure, a sacerdotal king who represents the link connecting the three realms of Heaven (*An*), Earth (*Ki*) and humanity. He is the reflection of Heaven on Earth, specifically embodying Heaven’s third aspect, which is *DINGIR Enki*, the “*GODSTAR* Master of the Squared (i.e. Ordered) Earth”, representing human craft and productivity in alliance with the creation of the gods; representing humanity co-creating with the gods a celestially-centred kingdom where all the spirits are at peace and from where all evil demons are cast away. The *lugal* is always subordinated to the god whom he represents; he represents in person the god of the city (polyad god) and its temple — the city (and its population) and the temple being the god’s body and head, respectively — but has no personal properties, all properties belonging to the god of whom the *lugal* is a mere intermediary.

Within society, the *lugal* works just like the “personal god” (also referable to as tutelary spirit, genius, numen or demon) of an individual and the father of a family. Like the personal god generating and organising the individual (joining the *ishtaru*, which is the individual’s female...
aspect, or matter, or “personal goddess”\textsuperscript{17}, and the father generating and organising a family in conjunction with the mother, his wife, so the lugal is the father of the city and its population, embodying the latter’s tutelary spirit. The lugal, endowed with divine grace like the Sun (Utu), channels with magical words the heavenly forces of birth and waxing, and casts away the evil ghosts of waning and death, the evil spirits which try to haunt disrupted, atomised and anomised populations, such as those which are proliferating in the contemporary Western world and are preyed upon by the forces of the machination of rootless and uprooting globalism (international banks, foundations, organisations).

In the words of the Italian Assyriologist Pietro Mander:

\begin{quote}
In general, we may affirm that kingship constitutes the main axis mundi between the society of men and the divine world. Its main feature, […] is its subordination to the major shrine of a city: Indeed, the sovereign is nothing more than the steward or the administrator of the property of the polyad god, whom is the only true owner of the city and of its territory.\textsuperscript{18}
\end{quote}

By descending the axle which, from Heaven, reaches the earth, we immediately meet the king. He, besides having the role as the shaft of transmission between Heaven and earth, also represents the constant reference paradigm for all the people who dwell in the kingdom. Thus, just as the king becomes the tutelary numen of his kingdom, in analogy with the personal god with respect to the individual, so the pater familias must become the tutelary numen of his household, filling it with “divine” grace, the only active force able to dispel evil entities. About this, it is worthwhile to remember that some sovereigns were attributed with the epithet “sun god of the country” […]\textsuperscript{19}

The lugal, just like the father of a family, should represent the morally perfected man as a universal being, able to understand divinity, embody it, and put it into practice, into moralising activity. He has the duty of making the reign whole according to the rules of the gods, integrating the outcasts into healthy orders of being, applying justice in judging good-doers and wrong-doers, exorcising evil demons, and ultimately expanding such healthy, divinely-ordered state; if he succeeds and his successes are acknowledged, he has the right to build or expand the temple dedicated to the god of the city. The temple, and its central tower, represents the sublimation of material chaos into gradually ordered heavenlier states of being.

As expressed by Mander:

\begin{quote}
The sovereign, being, so to speak, the “antenna” of humanity towards the divine world, constitutes the realisation of man, intended as a whole and universal being. As a living symbol, the king realises himself once he has attained his purposes. That is to say, once he
\end{quote}

\textsuperscript{17} Mander (2011), p. 9.
\textsuperscript{18} Ibidem, p. 8.
\textsuperscript{19} Ibidem, pp. 16–17.
has complied with the divine wishes; once he has established justice in the kingdom; once he has defended and supported the weakest; once he has widened the boundaries of the cosmos repelling the frontiers of chaos farther away; once he has made his country prosperous. At this point, he may conclude his work with a supremely symbolic act: Building the temple, or restoring it if it already existed. The architectural artefact represents the universe, on one hand, and on the other hand it is made up of brute matter, which, shaped by human work, is arranged in a precise order which enables its heightening from the earth towards Heaven. In this respect, the ziqqurat tower, whose mass refines itself as long as its elevation rises, fully expresses the effort to elevate brute matter, by refining it, up to the sky which the tower reaches with a minimal mass.20

4 THE THREEFOLD ORGANISATION OF THE ENHOOD AND THE TERRITORIAL JURISDICTIONS

Zuism intends to be a “rectification” of being, a reintegration of the secular and the sacred, thus a new “orthodoxy” (cf. the Greek ὀρθός orthós, “right”) irradiating from Iceland to all of Europe, and potentially worldwide. According to the Mesopotamian tradition, the divinely-ordered city “has its roots in Heaven”, which means that its nodes of power and its activities are modelled after the constellations’ patterns and their movements. The temple-cities of Mesopotamia were distributed in the region in analogy with the stars of the sky, each of them being the seat—or “body”—of a given deity. The major city was Nippur, seat of Enlil and where the religious calendar was administered.21

Reykjavík shall be the new Nippur, body of Enlil, called “Enlil City” among the Zuists. The Zuist Church shall be organised according to a hierarchy which reflects the order of Heaven on Earth, thus into a three-tiered structure of authority, a threefold “enhood” (i.e. priesthood, en or ensi being the generic Sumerian word for “priest”), as already well described in the essay De civitate Caeli.22 This shall be meant to establish a celestially-centred civilisation, a “Gate of Heaven” (Ka.dingir.ra in Sumerian, Babilu in Akkadian), to verticalise all the forces of society towards the supernal God of Heaven, the supreme good end, that is to say to attune all the forces at play in society, which articulate in space, with the rhythm of God-as-Time-Being, with the supreme order of the constellations of the northern culmen of the skies — An, in one single word.

20 Ibidem, p. 15.
21 Ibidem, pp. 7–8.
22 Ansbrandt (2018c), pp. 10–12.
The sacerdotal-territorial organisation of the Zuist Church shall reflect the three rings of Heaven:

1. The **lugals of An-as-Enil** (the “Master of the Spirit”), with a lugal for every state — also called “lugalship” —, shall be the highest sacerdotal rank, possibly recognising the Lugal of Iceland as the **primus inter pares**, the leader of all lugals, thus organising themselves in a synodal structure. They shall be associated with the celestial “Way of Enil”, the ring of the astral map closer to the north ecliptic pole in Draco and containing the Chariot constellations, respectively the quiet heart and active power of the supreme An; the dragon shall thus be their symbol, together with the eagle — both representations of heavenly wisdom (zu). They shall have, as the highest sacerdotal rank, knowledgeable in all matters pertaining to the mystery of the sky and divinity, juridical power. Their garments shall be of the colour associated, according to the Mesopotamian tradition, to the inner band of the astral map of the sky: **luludanitu**, which is an ensemble of white, red and black.

2. The **ens of An-and-Inanna** shall be one for each territorial jurisdiction or great “enship” within the lugalships, corresponding to the regions within states. As leaders of territorial divisions they shall deal with territorial matters, mediating the supreme intelligence of Heaven, represented by the lugal, on Earth, or into matter, in this case represented by **Inanna**, the “Lady of Heaven”. They shall thus have an executive function, and shall mediate between the lugal and the various local communities of Zuist believers, putting the lugal’s decisions into practice and presenting the communities’ instances in front of the lugal. They shall be associated with the celestial “Way of An-Inanna”, the middle ring of the astral map of the sky, and with its colour in traditional Mesopotamian imagination: lapislazuli blue; their garments shall be of this colour.

3. The **ens of An-as-Enki** (the “Master of the Earth”) shall govern, within each great enship, the “small enships”, or popular communities of believers, determined by locality (for instance, the community of a village), ethnicity (for instance, an ethnic minority in a given state), kinship (an extended family or groups of them), professional guild (for instance, the category of ironmongers), or simply devotion to a particular deity. Besides working as the organisers of all the matters of the communities, they shall represent the communities in front of the ens of An-and-Inanna. They shall be associated with the celestial “Way of Enki”, the ring of the astral map of the sky farther from the north ecliptic pole in Draco. Their garments shall be of the colour traditionally associated to this band of the sky: jasper green.
Representation of the organisation of the Zuist Church of Iceland, an exemplification of the general theory enucleated hereinbefore: The Lugal of Iceland (represented in the map by ⚡) shall be the supreme leader with direct power over the ens of An-Inanna and direct jurisdiction over Reykjavík and Höfuðborgarsvæðið, its direct “lugalship”; there shall be one en of An-Inanna (represented by ⚡) for each region (“enship”); and many ens of An-Enki (represented by ⚡) leading many local communities (“small enships”) within each region, led by the en of An-Inanna of each region.
THE ZUIST FLAGS


Flag of the Zuist Church

Representing the whole Zuist community

Components:

- An grapheme – FFFFFFFF
- Background and edge – D40000FF and 000000FF

A white An grapheme at the centre, on a red background framed by a black edge. The colours are those of luludanitu, the colour of the ring of the sky which directly surrounds the north ecliptic pole in the constellation Draco and encompasses the north celestial pole of the Chariots, thus the colour of An as Enlil, that is to say of An manifesting as the world and its spiritual order (Ansbrandt 2018b, p. 4).
Flag of An and the seven star-gods Anunnaki

Representing the manifestation theology

Components:

- An grapheme – DDFF55FF
- The seven star-gods manifesting the powers of An (right to left): Jupiter/Marduk – FFFFFFFF; Saturn/Ninurta – 000000FF; Mars/Nergal – FF2A2AFF; Venus/Inanna – 2AFFD5FF; Mercury/Nabu – FF7F2AFF; Moon/Nanna – 55FF55FF; Sun/Utu – FFD42AFF
- Background – 1C1C24FF

The Anunnaki (“Heaven on Earth”) seven gods represent the seven stars of the Chariot constellations and the seven planets of the system of the Sun, their reflection. They are the seven stages of manifestation of An (the tree of life), the “heavenly writing”, and the stairway for spiritual ascension towards its supreme heart. They shape all beings in matter according to differing configurations, and they are associated to seven colours (Ansbrandt 2018b, p. 7).
Flag of the three skies and the Zuist enhood

Representing the hierarchic organisation

Components:
- Left stripe – 008000FF
- Central stripe and An grapheme – FFFFFFFF and D40000FF
- Right side – 0044AAFF
- Top and bottom bands – 000000FF

This flag represents the sacerdotal and territorial organisation of the Zuist Church. The white stripe at the centre, with the An grapheme and the top and bottom black bands, represents the all-overseeing lugalship of An-as-Enlil. The blue stripe to the right represents the enship of An-and-Inanna, while the green stripe to the left represents the small enship of An-as-Enki. The colours are those associated to the three concentric rings of the astral mapping of the northern culmen of the sky, whose centre is the north ecliptic pole in Draco, heart of An (Ansbrandt 2018b, p. 4).
Sources: